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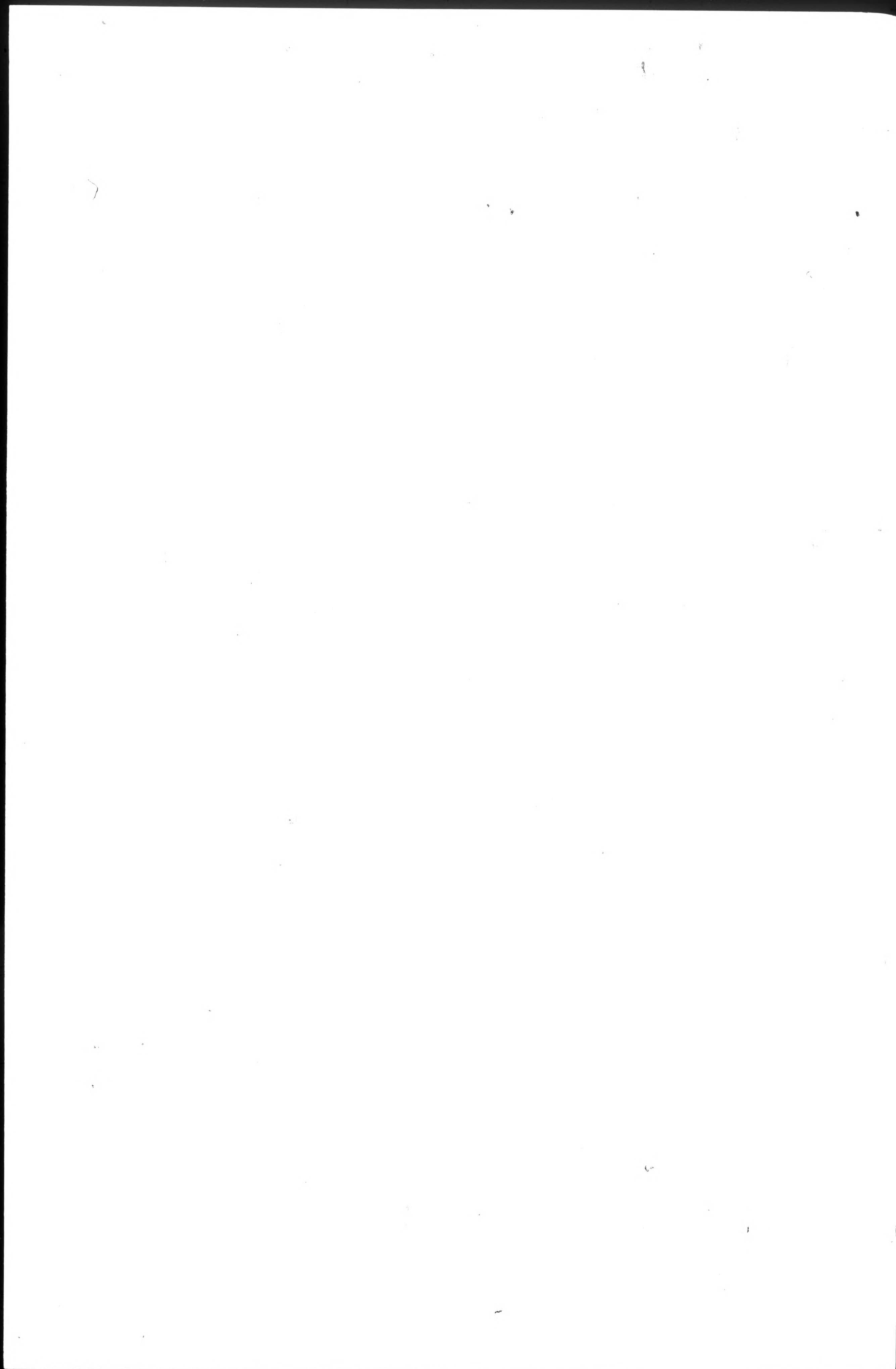
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Southwestern Christian Advocate

ROBERT E. JONES, Editor
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A WORLD BROTHERHOOD

The National Convention of Methodist men, held in Indianapolis during the closing days of October, pledged itself among other propositions "to the principle of social redemption in all lands, and the application of the spirit and teachings of Christ to the total relations of men." If the Methodist Episcopal Church in all of its activities lives up to this declaration it will redeem its power of the past and prove itself to be the mightiest religious force of modern times. We are frank to confess that for the past score of years, the Church has been gum-shoeing it on the question of universal brotherhood. We have taken our cue from a national movement, if not an international movement, which has sought to develop a universal white manhood and a world brotherhood of white men. There has been such persistent teaching of this doctrine in the last decade, that it has made a profound impression on the ardent champions of a world-wide brotherhood. Even the Negro has been forced to acquiesce in a measure to the propositions that excluded him from the brotherhood man. We know full well that the Negro has been forced into this because the social question has been lugged into the situation which is an extraneous question and has nothing to do with it. Social amenities find their securest protection in the individual choice and not in legislative enactments.

So persistent have been the preachers of the propaganda of world-wide white brotherhood that segregation has become rampant, and finds fertile soil in all sections of our nation, which pharisaically boasts of its liberty vouchsafed to every man.

The Methodist Episcopal Church withstood the terrible shock, which came from the division of 1844 and became a mighty force in the affairs of the nation, and blessed of God beyond all expectations in its foreign work, because it extended the right hand of fellowship to every child of God, without regard to race, color, or previous condition. And in proportion as we have withdrawn this right hand of fellowship, our altars have grown cold, our harps have been unstrung, our preachers have lost their power, and the wheels of the Church have moved slowly. This old world is too prone to measure all men after a selfish standard, rather than after the New Testament standard, as revealed to us through Jesus Christ. What is the man to us, is the test; not what may we be to him. The world needs to-day a mighty religious force, which will champion in practice as well as preach in theory the principles of universal brotherhood. The presence of the Negro in this country is a supreme test of the white man's belief in the New Testament. If the white man cannot treat the Negro as a man and as a brother, if he cannot fellowship with him at the altars of the Divine Christ, then his temples of worship become open sepulchers, and his proclaimed faith as sounding brass and tinkling cymbals.

Among the problems of the twentieth century that must be solved, and the sooner solved, the better, is the problem of a World Brotherhood, in which the Christian Church applies the spirit and teachings of Jesus Christ to the total relations of the total population of the world. That Jesus Christ came to teach this principle of Universal Brotherhood,

we have not the slightest doubt, and no man can interpret into the New Testament for a moment, a single justification for racial discrimination, for racial segregation, or for the up-turned nose and for the sudden shuffling of feet when the Negro appears on the scene. If any one wants to know the purpose of the Negro in the world, we will venture to interpret the purpose of the Divine in making the Negro so far as to say: that perhaps the Negro represents in his physical appearance; in his position in the social scale, the extreme in the relations of a world brotherhood; at the same time, the Negro, in his spiritual nature, in his easiness of approach, his readiness to accept and assimilate the highest teachings of Christianity, and his loyalty to the government for the people, by the people and of the people, is more nearly like the white man than any of the backward races of the world; therefore, it seems pretty clear that the Negro is here if for no other reason, as the supreme test of the white man's ability to treat another man, however far he may be removed from immediate and delicate social relations, as a fellow citizen and as a common brother in the folds of Jesus Christ.

What we need to-day is a Church that will declare in its conventions, that will preach from its pulpits, that will represent all of its Church life to the world; that of universal brotherhood. The Church that responds to the heart of the Divine and seizes the opportunity to interpret to the world Christ's idea of universal manhood, will be blessed of God in its coffers, and in its membership. Will the Methodist Episcopal Church hear the call and respond to the challenge? It has the tradition, it has the prestige, it has already within its folds a representative brotherhood. The Christian Church in all its branches needs a new baptism of the brotherhood spirit as taught by Jesus and a new vision of a world brotherhood.

If the National Convention of Methodist men in any sense brings the church to a full realization of its opportunities and responsibilities, in promoting a world brotherhood, it will have achieved a great task for Jesus Christ.

WHAT IS THE OUTLOOK FOR THE NEGRO IN THIS COUNTRY?

We are publishing in this issue a remarkable collection of expressions from representative men bearing upon the racial situation with an outlook into the future. There are a score of such expressions coming from educators, clergymen, bankers, lawyers, white and colored men, who know the pulse of the nation on the race question, and who have spoken in open frankness as to what the real situation is at the present, and have ventured a prophecy as to the future. Of the number, nine are thoroughly optimistic, with scarcely the slightest indication of a fleck of cloud on the horizon to cause alarm. There are others who see grave and impending issues to be faced, and though ultimately the race must be crowned with success; it will not be without passing through bitter opposition with heroic racial struggle.

It is of profound significance that a majority of these writers get their certitude for the future out of their trust in an omnipotent, personal, God, who is a dominant force in the affairs of men. They rely upon Him

more than they rely upon the principle of economics or the working of social order, or the declarations of a government, or any other force save the force of God through God in the controlling of the affairs of men. The social leaven, which is at work in various phases of our National life, and the struggle for true democracy are taken into account, but these are taken into account only because God works through them and in them for his ultimate purpose in bringing his Kingdom on earth as it is in Heaven.

We never presented to our readers a survey of the racial situation, more genuine satisfaction than we are presenting in this issue in response to the question, "What is the Outlook for the Negro in this Country?" We have two other papers bearing upon this question, one by the Rev. A. F. Beard, D.D., Honorary Secretary of the American Missionary Association, and the Rev. R. E. Gillum, D.D., of St. Louis, Mo. These two expressions will appear next week. They are significant and should command wide reading, and read in connection with expressions that are given this week, one should have a very fine interpretation of the race situation up to date.

A MOVEMENT FOR PEACE AND GOOD WILL

We have heard it stated, often while away from home, to our chagrin and humiliation that New Orleans offers less help for the Negro and that the New Orleans papers are less friendly to the Negro than is true of any other city in the South. Our local pride justifies the defense that we have put up, and yet in our own heart of hearts we have in a measure sympathized with our friends without, who have prodded us so often to our discomfort. It is therefore with a keen sense of relief to say nothing of the personal satisfaction, and the encouragement that it gives, that we can point to movements indicative of a better understanding between the races, in our home city, a closer fellowship and an unmistakable prophecy of a better day. We refer to the Doll and Toy distribution made on Christmas Day to the destitute Negro children of the city, which was promoted and brought to a successful close by the Times-Democrat.

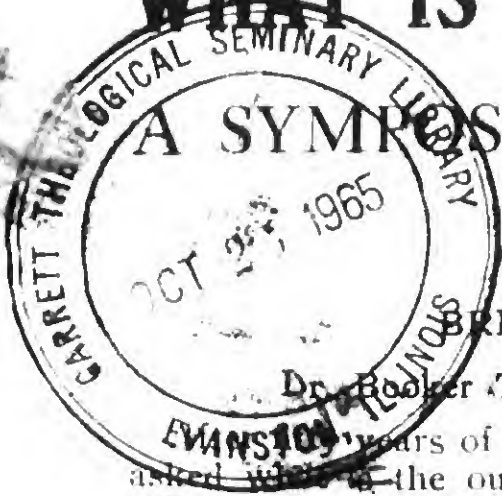
The Times-Democrat for the past fifteen years has distributed toys to White children, and it has been felt all along that the Negro children were as destitute as any, if not more, and if there was an effort to relieve suffering and to afford joy, that the lowliest of the lowly should be provided for. This year the Times-Democrat undertook such a movement, and opened its columns, not only for the acknowledgement of donations, but pushed vigorously the campaign, with daily exhortations and write-ups that stirred the population, both white and black. Some \$1,200 were raised for this purpose, and approximately 5,000 toys distributed. It is true a good share of the fund came from Colored contributors, but all of it came through sympathetic donors, who voluntarily gave of their substance directly to afford joy to destitute Negro children, and indirectly to offer a word of sympathy and encouragement to the Negro people.

The movement had a humanitarian touch. It was directed by broad sympathy. If the humanity of the Negro is regarded and the sa-

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WHAT IS THE OUTLOOK FOR THE NEGRO IN THIS COUNTRY?

A SYMPOSIUM OF ANSWERS GATHERED FROM MEN WHO KNOW THE PULSE OF THE RACE AND NATION



RIGHT

Dr. Booker T. Washington

After 100 years of freedom it may well be asked what the outlook for the Negro in this country. In my opinion the outlook for him is bright. There are, of course, many difficulties, discouragements and hindrances that we as a race meet. They are, however, tests of our ability to get on and overcome obstacles. They are our stepping-stones to success. Nowhere has a body of black people better opportunities for making progress than have the ten million Negroes in this country. We are a part of one of the most progressive nations of the world and the majority of us live in that part of this nation which, in the next half century, is destined to have the greatest development. As I see it, there is more and more of a disposition on the part of the white people in the South to give the Negro a man's chance. More friendly relations are growing up between the best whites and the best Negroes. The South is taking a greater interest in the education of the Negro and in his general uplift for she is realizing, more and more, that her progress and development is bound up with the progress and development of the Negro.

STRUGGLE

By Prof. William Pickens, Talladega College

"What is the outlook for the Negro in this country?"

Indeed, it is not an inviting avocation to play the role of prophet,—for like Cassandra, the ill-fated daughter of Priam, a prophet among his own people is in danger of being considered *non compos mentis*.

Of all subjects, the American Negro is the most difficult and disappointing to the prophets. What prophet of 1853 would have predicted that with 60 years there would be an influential Negro journal in New Orleans, and that its able editor should be gathering a "symposium" on the future of his race from intelligent members of the same,—some of whom in intellect and character would not discredit any race? Indeed such a prophet should have been stoned to death.

Through faith we can see the ultimate future more or less clearly, but the immediate future is always foggy. And yet there is one consistent answer which this immediate future reiterates to our anxious investigation, and that answer is STRUGGLE. There is struggle before us,—the immediate necessity of solidarity and struggle,—or death. We are being thrown more and more on our own resources, and the end is not yet.

America is going to learn, or to put it right, the Negro is going to teach America, that it cannot continue happy if he is miserable, that it cannot be free if he is oppressed, that it cannot be civilized if he is imbruted.

America has not learned this yet. To teach her we must fight a good fight. I do not mean brute fights, although they shall be forced upon us, many times individually and sometimes collectively; and they should be done with the same courage and consistency that should characterize the other phases of the great STRUGGLE.

We must carefully keep our forces lined up on the side of the Eternal God, and we must fight with all our resources,—for our fight is for life, moral, intellectual and physical. If we turn in the fight we are lost, and it is only because I think the Negro capable of fighting such a fight that I can think for one moment that we will WIN!

PERMANENT PROGRESS, BUT THE BATTLE IS ON

By Bishop Wilbur P. Thirkield

Economically, the outlook is favorable. As to material progress, the last census is an eye-opener. The Negro is becoming provident; a home builder, a land owner, and this is the basis for permanent progress. He now owns twenty million acres worth five hundred million dollars. In several Southern states he is acquiring land at a rate far surpassing the whites. The potato king of the West is a Negro. The man in Alabama who is teaching farmers how to raise the largest amount of cotton on an acre and doing it is a Negro. Economically, the Negro is making his way.

Educationally, in spite of serious handicaps in some states, the progress is permanent and full of hope. Of the Russian serfs, 21 per cent read and write as compared with 70 per cent of the Negro race. Not that the Negro has larger capacity, but in Christian America he has been given a chance, and has shown his native worth by using the opportunity of the common school and college.

Religiously, there is continual progress and evident strengthening of the moral fibre of the race. But there is much to be desired. The second and third generations are undergoing the moral test. The problem now is to hold the rising generation to the Church amid the swirl and sweep of world currents in town and city where multitudes of the race have congregated. Exceptional men who once entered the ministry in the early days are now attracted to other professions. The Negro reads. ~~He thinks. He reads a ministry that reads and thinks and that in spiritual power and moral example commands the confidence of the rising generation.~~ The growing strength of the church is manifest in many ways. There is progress. But the battle is on.

HE MUST NOT BE A PARIAH

By the Rev. P. O'Connell, D.D., Ph.D., Professor in Gammon Theological Seminary

The intention of the great majority of the American people both within and without the church, to treat the Negro as a kind of inferior man, is now plainly evident. And many of them, not satisfied with their own shameful conduct toward us, are actively engaged in the endeavor to establish the belief in the Negro's inferiority to the rest of mankind, as a fundamental social doctrine, and to lead men everywhere to treat him contemptuously and brutally. This done in childish forgetfulness of the terrible lesson of the civil war; in supercilious despite of the real progress we have made, aided by our friends; in ridiculous inconsistency with the boast that the nation is the embodiment of liberty enlightening the world; in calm defiance of the teachings of the New Testament. The reaction has not yet reached its nadir. What shall the Negro do? Being a man, he cannot submit to being made a pariah. Let him then by prayer, humility, patience, purity, and love, challenge the intervention of the All Father, and win the sympathy of all good men; and, oppression and tyranny being thus deprived of every plea and exposed in their hideous deformity, if he must perish, let it be as another of liberty's martyrs, blameless and true to the highest ideals of Christian manhood.

DEATH, A NEVER-FAILING FRIEND

By President R. S. Lovinggood, Samuel Huston College

What the future of the Negro is to be is only a matter of conjecture. We can only deal with conditions as they come to us. The Negro must play the part of a man. He must

not give up the struggle and say it is no use. I believe we have the inherent ability to do as others. We can deserve success. We must go forward to work hard, save our means, buy land at once, be good, honest, true, educate our children, try out Christianity, put God to the test. In this struggle, we have one never-failing friend—namely, Death. Death will take away the bad, non-progressive, cringing Negro. May we not prepare better Negroes to take their places? Death will remove the enemies of the Negro. May we not hope for friends to take their places?

Then Christianity is gaining such sway, may we not hope that under its influence, the white man will grow big enough to let us be men as he is a man? At any rate I believe so and shall work toward that end.

NO POWER CAN STAY PROGRESS

By Emmett J. Scott, Tuskegee Institute

Despite the past and the present with their handicaps and prejudices, the Negro is hurdling the barriers placed in his way and is gaining from the struggle confidence which will stand him in good stead as he breasts the future, whether in getting land, in giving education to his children, in building schools and colleges and universities, in acquiring the necessities and some of the luxuries of civilization, in learning to work in harness with his brethren, in winning the confidence and good will of his neighbors, white and black, and in justifying the hopes and expectations of those who have given him confidence and encouragement!

Out of the black night of the Yesteryear we have emerged into the sunlight of Today, with all of its hopes and problems for the Morrow.

No power can permanently stay our progress: we have steadfast friends, in the North and South; we have more confidence in ourselves than we have ever before had; we are doing bigger, mightier things than ever we dreamed of doing. We, alone, can retard or stay our progress. Under God we are enlisted for the fight. We shall succeed.

PREGNANT WITH OPPORTUNITY

By Bishop C. H. Phillips, A.M., M.D., D.D., of Colored Methodist Episcopal Church

The Negro at this time is passing through a remarkable crisis; a crisis that tests the loyalty of his friends and the genuineness of his own patience. Persecutions, troubles, oppressions, and discriminations confront him. But these hindrances will develop a race just as they will an individual, and work for it a brighter and more far-reaching glory. It is the duty of the Negro to look to the future with hope.

"And he who sees the future sure
The baffling present can endure."

Our achievements in the past when measured both by the depths from whence we came and the heights we have attained guarantee me in saying: That fifty more years of marching will convert many of our foes into the circles of our friends. Certainly the outlook is gratifying, and I anticipate it with a spirit of optimism.

The past has been fraught with glory; the present is not discouraging; and the future is bright and pregnant with opportunity. Mindful of the words of the Bible, relying on it at all times for light and information, and having an abiding faith in God our Creator, I still believe that Ethiopia shall stretch forth her hands to God and the Negro sometime in the future will take his rightful place in the "Parliament of Man."

HE MUST DEFEAT CASTE

By Dr. J. E. Moonland, International Secretary Young Men's Christian Association

In many ways the most critical time of the Negro's existence in America is now. Increasingly every day, more and more, by his own strength, he is to carve out his place as a free man and a citizen. He must defeat caste. He is being helped in this through educational, religious and material forces common to the nation. On the other hand a narrow prejudice against him is taking on new forms as evidenced by segregation methods in different parts of the country. What is termed education by many good people is depended upon to settle a vexed problem. There is danger that it may work both ways—lifting Colored people a little in the estimation of the public and lowering Colored people in the estimation of themselves. Principles are too often obscured by class opportunism in both church and state.

Everything against the Negro is against the future. The future affords the Negro a new chance to defend and uphold the principles of universal human brotherhood in the state and Divine kinship in the church. Our battle is for the rights and duties of man and not ourselves alone. We work and struggle as men, not merely a class. We are daily making the burden easier for mankind throughout the world or heaping new burdens on innocent backs. That those who seek to oppress and hinder us may be free, we contend for justice. The bigness of the outlook lends inspiration to noble souls.

A VITAL PART IN AMERICAN LIFE

By the Rev. D. D. Martin, D.D., Secretary of Stewart Missionary Foundation for Africa

I was seated at a table in the dining-room of a leading hotel in a border city. Seated exactly opposite was one of the leading platform and pulpit men of that section. With earnestness he said, "Tell me what is to be the outcome of all this race struggle in America?" I assured him I would rather have him prophesy from his long study of the question. "It is," said he, "my firm conviction that the Negro is to be an increasingly vital part of American life. It will require time, but he will force himself ultimately into the currents of profession and trade, and thus command social recognition." I find myself in accord with his reply. In the long reach of years, it will not, it cannot be a question of race, or color, but of personality, vitality, character, and power. I see many things the Negro must struggle against, in himself, and in the community and state life of America; but I see nothing to discourage in the trend of affairs. A deep conviction is obtaining with the people of conscience, and high social instinct, in this republic, that every man should have "a square deal." Every man and race of men will be judged at the bar of social justice for what they are. Continue to add to the list of worthy Negroes and a bright future is well assured.

LIGHT AHEAD

By Bishop Evans Tyree, D.D., of African Methodist Episcopal Church

Viewed from one angle I am forced to say that I do not see very much. That is to say from a purely human viewpoint, leaving out Divine Intervention, because every thing that the most cultivated brain can invent to prevent his becoming anything is being put forth by many of the best-equipped men in the nation, from the lowest official to the highest. He is shut out from every means of making an honest living for his family except on the lowest plains, Jim Crowed, and ostracized and mobbed. His children, as a rule, are denied an education of adequate force to enable them to cope with the strong bread-winners and home-keepers of the land, and when they re-

ceive it they are relegated to the limbo of disappointment for something to do, and that purposely. I see this very day on the streets of Bedford, Massachusetts, white and colored children going and coming and one of the best teachers here is a colored lady, but the place is held because of superior ability and the good fortune to be known and revered in her home city, but her pupils when they graduate will be separated, some to promotion and others to demotion, not according to what they know and what they can do, but according to their color, which augurs bad for the Negro, but by effort he will triumph in the end.

I know a time well within my recollection when the Negro had no schooling practically, no homes, no churches nor schools, no physicians, no lawyers, no business enterprises nor thought of any, but now he has all of these, and in spite of all hindrances I see light ahead.

NEVER MORE HOPEFUL

By Major R. R. Morton, Hampton Institute

The outlook for the Negro in America was never more hopeful than it is today. While there is a strong public sentiment among certain political leaders and demagogues against the Negro; the sober, thoughtful and educated element of the South is constantly growing more friendly. While there is less of sentiment in the relations between the races; there is growing a strong business relationship and a national adjustment which is very wholesome and gratifying. Freedom by bequest is very different from freedom by conquest. The Negro is today by educational, moral and intellectual conquests gaining an independence and a respect which is unmistakable, and this independence and self-respect will last.

HIS PLACE AWAITS HIM

By President William W. Foster, Jr., of Clark University

The Negro is protected by the providence and grace of God, as all His creatures are. The trials to which he is subjected are oppressive and blistering, but not prohibitive. His place awaits him. He is making his way to it.

As I review the procession of students who have passed before me, I have been impressed that the time in school has determined what they will be in after years. The great majority of these students have risen in after life above the average. A very few have fallen below the average. This record causes me to believe that there is a potentiality in the Negro that declares for success in spite of present day hindrances. This power appears also in the marvelous progress of the people as a whole in the days since slavery was abolished. Each person of this race who gets a vision of what manhood and womanhood may be, and strives to realize the ideal, makes a Character that is sure to win its place in the nation and in the church. The inexorable law of Divine Providence is sure to bring the morning. Sincerity, effort, faith, love, and confidence in God are needed.

HE IS ONLY TOLERATED

By Rev. E. W. Kinchen, Pastor Wesley Methodist Episcopal Church, Los Angeles, Cal.

The past forty years have furnished the greatest grounds for optimism; because of the atmosphere of sympathy in behalf of the freedman from the dominant element both in church and state. But to deny that a change is taking place which tends to take from the Negro his full rights, is to deny a self-evident fact. In the churches of all denominations, there are not the open arm greetings which were once extended to him; but even where he is held to, it is only in the spirit of toleration, and the hope that he will gently

awake to the fact that he would serve the cause of our "One Lord, one Faith, one Baptism" better, if he would go to himself and permit likes in color and social standing to unite rather than likes in faith and belief. In the nation, regardless of political parties or sections, he is tolerated, if he can be taught to know his place and submit to the prescriptions of his superiors. To almost any other race these conditions would cause them to loose heart and to scatter over the face of the earth in search of more congenial conditions.

But the Negro, under the most discouraging circumstances, is often seen at his best. The future promises hope; first, because of the development of race consciousness, which causes him to look into himself and seek self-development and at the same time endeavoring to cultivate friendly relationship with the other races among whom he lives. Second, Conditions in the nation both as to the social order, and national problems, will so shapen themselves that it will be realized, that the best interest of the whole depends on the fair treatment of all. Thirdly, as long as the Negro and all others learn to come into higher religious ideals and practices and recognize God as Father there must come the recognition of all men as brothers.

HE MUST LEARN THE LESSON OF SELF-RESPECT

By Major Charles R. Douglass, Son of Frederick Douglass

If left for settlement to the old master class, and to the poor whites, the future of the Negro would be anything but desirable. The Negro needs to cultivate a larger degree of self-respect than he now possesses, to avoid the vicious habits of the whites, to become less dependent by living more economically. He should practice self-denial, establish homes and give more of his time, money and attention to the proper rearing and education of his children, that they may escape the temptations that lead them to crime, and the penitentiaries. In the City of Washington a few weeks ago, nearly \$600 was raised by a few hundred of its colored citizens to give one evening's entertainment (feasting and dancing) to the 10th United States Cavalry. A week or two later a mass meeting was called and eminent white and colored speakers responded, to protest against the latest effort (segregation), to humiliate, and degrade the Negro, and less than \$300 was raised in the three great gatherings held for that purpose.

These meetings were characterized by little seriousness of purpose or solemnity, but by much merriment, and hilarity. The white speakers showing more serious concern for our future than their Negro auditors. These are some of the conditions to be removed before our future can be looked forward to with any degree of composure. What is true of Washington in this respect is true of the large communities of our people all over this country, with a few notable exceptions.

THE ENEMY CAN ONLY DEFER A BETTER DAY

By Bishop G. W. Clinton, D.D., of African Methodist Episcopal Zion Church

If I should answer this question under the influence of recent happenings, the action of political parties, the apparent attitude of the Wilson administration, the seeming indifference of former friends and the onesidedness of a vast majority of the American newspapers, I would say that the Outlook for the Negro in this Country is not all propitious or encouraging.

When I turn from the above conditions and aspects of the race situation and remember that there are more Negroes in this country than at any time in its history; that there are more Educated Negroes, more Negroes prepared to perform well whatever task is

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The Preacher's Throne

A Sermon—by The Rev. J. L. Wilson, D. D.

Theme—The Power of the Gospel

Text—"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."
Romans 1:16



THE REV. J. L. WILSON D. D.
Pastor of Wesley Methodist Episcopal Church,
New Orleans

Paul, a servant of Jesus Christ, educated at the feet of Gamaliel and in the third heaven where he heard things not lawful for man to utter, was fully prepared to form just such an estimate of the gospel of Christ as we find in the text.

The many accomplishments of this gospel were very evident to him; its omnipotent efficiency was realized not only by him but by many of the enemies of the cross, among whom are boldly said, "if this counsel or this work be of men, it will come to nought; but if it be of God, ye can not overthrow it." The fullness of time had come; the sceptre had departed from Judah and Shiloh had come; the gospel sun had risen out of the morning twilight evermore to shine forth gloriously in meridian splendor until the kingdoms of this world shall acknowledge Christ my Elder brother King of Kings and Lord of Lords."

The power of this gospel could not be denied. The lame were leaping and walking and praising God; some who had been possessed by devils were sitting clothed in their right minds; the blind whose sight had been given, said one thing I know that whereas I was blind, now I see; and this blessed gospel was being preached to the poor.

The gospel of Christ, so glorious, so free, so impartial, proclaimed then as it proclaims now, that the world is the field of its intended expansion, and the fealty of universal man its due.

Hear the text: "The Power of God Unto Salvation to Every One that Believeth." Thank God for the great truth contained in this declaration.

Paul himself being a recipient of the gospel knew its wonderful power to transform humanity, spiritually and intellectually and radically, and his enlarged conception of the plan of salvation gave to him such Christian heroism and enthusiasm in the cause he championed that one ruler trembled before him and another cried out, "almost thou persuadest me to be a Christian."

I. We ask why was Paul not ashamed of the gospel of Christ?

1. Because the power of the gospel is seen in its conception.

The great Panama Canal soon to be completed is a wonder of the age. Twenty-five years ago the completion of such a canal was only a dream, and by many it was thought that the mighty ships bearing the world's commerce must forever, in the midst of many dangers, sail around South America to deliver their cargo. Others conceived the idea that a canal could be constructed across the isthmus. Modern engineering and mechanical genius said "it can be done and it must be done." This mighty nation of ours, with the moral support of some other nations, faced climatic dangers and diseases and by persistent effort and unrelenting toil accomplished the greatest feat known to the civilized world. Marvelous mind! Great and wonderful is this canal. It will require constant care and repair throughout the ages.

But in the mind of God, even from the foundation of the world, the gospel of Christ, the power of God unto salvation, that of which Paul was not ashamed and into which angels desired to look, was contrived to save rebellious man, and he who neglects this salvation can not be saved.

2. Again, Paul was not ashamed of it because of its adaptability. Any scheme that can satisfy the old, the young, the wise, the unwise, the rich, the poor, the sick, the well, the vicious, and the virtuous, is adaptable; for it is one thing to save those who have been surrounded by wholesome influences but quite

another thing to save those who live and revel in the quagmire of pollution. The gospel of the Son of God saves all alike. To Peter the voice said, "What God hath cleansed, that call not thou common." Nine times in God's blessed Book it is declared that "God is no respecter of persons." The power and the adaptability of the gospel commend it to all races, kindred tongues and people and none should be ashamed of it for it is "the power of God unto salvation to every one that believeth."

Oh, this gospel of Christ! This good news to all mankind! When all forces and philosophies are thought of and compared to this adapted gospel they sink into insignificance when we think of the saving power of this gospel which is the sun of all systems and the hope of a glorious immortality. Philosophers have set forth theories to which if man adapts himself he may escape the great pitfalls into which thousands have fallen; but these philosophers are silent when they come to men who have fallen into pitfalls of sin and degradation.

Paul, our Christian philosopher, gives us a remedy for every child of Adam and this remedy or theory adapts itself to the man; and the man, if he believes, becomes a son of God, a brother of Christ and an heir of that righteousness which is by faith.

II. Paul was not ashamed of the gospel of Christ because it contains the indispensable germs of human progress. In these germs which are not only indispensable and indestructible lie the moral antecedents of advancements in civilization, justice, truth, and righteousness. 1. In this advancement the gospel is to the world what the anchor is to the ship on the stormy deep. There is now a mighty stir in our world. Great reforms in civic, moral and political life are now evident. The conflict between right and wrong is raging. Justice is demanding a place on the throne. The fatherhood of God and the brotherhood of man are being acknowledged to-day as never before. Right instead of might is fast becoming the creed of all right thinking men. Swords are being beaten into plowshares. Spears are being turned to pruning hooks. Do you ask me the cause of such advancement?

That germ principle of human progress is at work and that principle is fostered by the gospel of Christ in which salvation is the central theme and universal dominion its mission.

When we take a retrospective view and consider the accomplishments of this gospel of salvation, our cup of joy runs over. Gigantic establishments have been firmly planted. The soil for the seed of the gospel has been

prepared by holy men who spoke as the Spirit gave them utterance. It has been transplanted into the principal languages of the world; it has shaken the strong and ancient foundation of paganism; it has obtained, in many a land formerly hostile, legal protection; it has erected many temples of knowledge as well as temples of holiness; it has founded needed hospitals in all metropolitan cities; it has broken forever the cruel chains of a merciless slavery forced upon the weaker by the stronger; it has preached the doctrine that a schoolhouse is more imperative than a jail house and that the Christian church is more elevating than the club room. This is why the followers of the conquering, they are not ashamed of his gospel.

2. But again, in this advancement of the gospel, judging the future by the past, it is the only power that can eradicate every evil known to exist in the human family.

There are those who preach that morality will increase with civilization. But the student of history knows that such has not always been the case. The human family needs a civilization built upon the Ten Commandments with the Eleventh Commandment as the corner stone without which there can not be such civilization as God wants his children to enjoy.

What about prejudice as it exists to-day in a country highly civilized? Does it exist because of the want of civilization? Let some one of note make the declaration that civilization is a name and not a reality and he will be branded as a mad man. But all must agree that prejudice exists. What is the cause? What is the remedy? The cause is not a want of knowledge, for many of the wise have the most prejudice. The cause must be that those who have such prejudices as are evident have not fully imbibed the spirit and teaching of Jesus Christ who gives to every one that believeth this gospel which has power to destroy every evil known among men. The gospel of Christ is steadily and surely advancing. It is now face to face with that giant evil, the liquor traffic, which is more hurtful to humanity than any other evil known; and thank God for all the forces that are organized and that are at work for the overthrow of this curse which hurts church and state and soul and body. We look for the day not far off, when the gospel of Christ will have made the liquor traffic a national issue and when the true followers of Christ will rise up and with one united effort strike the fatal blow that will bury this evil so deep that it can not hear the tremendous sound of God's arch angel's last trumpet blast.

"The fact that God desires our thanksgivings has its lesson for a human duty. The nature of God demands praise."

"The perfected spirit of this festival day rests in a perfect God and gives thanks at the remembrance of his holiness."

"So once in every year we throng
Upon a day apart,

To praise the Lord with feast and song
In thankfulness of the heart."

"Especially can we be grateful if we have been simple and trustful enough to accept the truth as it is in Jesus. The greatest truth comes by humble faith. The mystery of our faith is just as great to the scholar as it is to the child. Indeed, it may appear to be even greater; for the child may grasp it all by trust and may walk where the scholar will stumble."

THE CRIPPLE OF NUREMBERG

(A serial story to be published in 12 installments appearing in the first issue of each month of this paper. This is the first installment.)

By Felicia Buttz Clark

Chapter I THE HOME COMING

ELSA was very busy one morning in the bright kitchen of the home in the castle upon the hillside above Nuremberg. As she scrubbed and cleaned she glanced sometimes out of the small, square window, with its quaint octagonal panes, down upon the roofs of the city which lay below her. Here and there were short square towers, and many long, low roofs, with odd little dormer windows in them, row upon row, until one could count as many as nine stories in some of the red-tiled houses. On the right arose the stately towers of the Saint Lawrence Church, and, just below the entrance to the castle, Elsa could distinguish the pleasant home of Albert Durer, one of Germany's most famous painters. To-day the city was covered with snow, for it was mid-winter. A cold wind blew, and icicles hung from the top of the round tower in which Elsa made her home.

"Ah me!" sighed the young girl, industriously polishing a big copper platter, preparatory to setting it up on one side to adorn the great wooden dresser. "Ah me!" she said again, "it is very lonely since mother went away, and Ulrich has been gone for two years now, and we have never heard one word from him, and father—"

She turned suddenly with a start, as the heavy door behind her swung open on its huge iron hinges, and faced a bearded young man. To her astonishment the stranger dropped his knapsack on the sanded floor, shook off the white flakes of snow which whitened his clothing, and throwing himself down upon the settle in front of the fireplace, burst into a hearty laugh.

"Do not look so frightened, little Elsa. It is only I, thy brother Ulrich, come back from a long journey in strange countries. Come hither, sweet heart, and give me a kiss. Where is mother?" he continued, smoothing back his sister's naxen hair, as she stood wonderingly looking at him. This was not the brother who had left her two years before. He had been a boy; this was a strong man.

"Mother!" she repeated, softly. "Dost thou not know, Ulrich? She lies in the God's acre, down yonder by the river bank."

"Dead!" exclaimed Ulrich, rising quickly; "little mother has gone away, and I never knew that she was ill! I could not kiss her good-bye! Ah! why did I not come sooner? Was it long ago?"

"Not long," replied Elsa, weeping bitterly. "Three months ago. It was in the early autumn, when the leaves were falling from the oak-trees, and the dull weather began to come upon us, that she sickened, and one day she said good-bye to us all, and went to sleep. She left a kiss for thee, Ulrich; she longed so much to see thee."

Poor Elsa's tears flowed fast, and Ulrich's lips trembled.

"Hush! here comes father! He is so changed," she added, hurriedly, as the heavy steps came nearer, "so stern and so hard."

She had not time to say more, for a large man entered the door. His body was encased in silver armor; but on his head he wore a broad hat, with one long feather drooping from the side. His face was forbidding, and very harsh in its expression. "Elsa!" he cried, sternly, "go to thy work, child. Who is this stranger?"

"It is I, Ulrich," replied the younger man, who bore a striking resemblance to his father, except in the expression of the face, which was gentle and kind.

"Ulrich!" responded the father, with a slight sneer; "and what does Ulrich want here? A boy who forsook his father to join a body of heretics, to fight against the ancient faith of his house. I told thee then that thou wast no son of mine, thou poor, weak fool, putting up thy feeble strength against the belief of those who were more powerful than thy friends could ever be." The man's face flushed, and his voice thundered forth: "Again I say to thee, go out from my house! Thou art no more my son."

Elsa drew near and touched her father's hand, but he flung it away angrily.

"Go— I say. What dost thou wait for?"

"Father," replied Ulrich, quietly, "I came but to greet thee and to know how mother fared." The older man's face quivered an instant. "I will go away, but I can not leave Nuremberg. I have urgent messages from those whom I serve to certain persons here, and I must deliver them. Good-bye, father; good-bye, Elsa dear. Perhaps I shall not see thee again."

The stern old man looked a moment at his son's outstretched hand; then he grasped it. "For thy mother's sake," he said, as if the mention of his wife had softened his wrath. Then hastily he added, as though the words were forced from him in spite of himself: "If thou hast messages to deliver, do it quickly. I do not ask what those messages may be; it would not be safe for either thee or me. But I say again, be quick, and haste thee back to those who sent thee." Then, as though his sudden wrath had left him, he drew his son over towards the window. "It is said that the Emperor will come himself soon, to reduce the stubborn Nurembergers to submission. They must choose between the Protestants and their Emperor," he said, speaking in a low tone, that Elsa should not hear.

The young girl had turned once more to her work, in obedience to her father's orders, and was singing a sad melody under her breath.

"The Emperor!" exclaimed Ulrich, and his expression changed. "Then I must indeed hasten on my errand."



THE ROOFS OF NUREMBERG

"I ought not to have told thee," responded the father, on whose bronzed face there was a troubled look. "I know not if the Nurembergers are aware of his visit. We know it, we Catholics, for he comes to restore the glory of our old religion, and the followers of the apostate monk, Martin Luther, will be punished as they deserve. Thou, too, art one of them, Ulrich, or hast been one. Wilt thou not return to the Church?"

The old man's voice quivered with emotion as he looked longingly at the handsome, strong lad who stood beside him.

"Never, father!"

"Then go thy way! I can not wish thee harm, for thou art the son of my beloved wife—" He paused a moment—"Elsa," he added, abruptly turning towards his daughter, "if Ulrich has need of food, give him some. Then get thee gone, messenger from the men who are ruining our country and are traitors to our Emperor."

He strode heavily away down the hall, and the great iron door clanged harshly as he pulled it shut. Peter von Reuss was sincere in his religion. His family had been Roman Catholics for generations; his wife, though sympathizing somewhat with the new movement which the Monk of Wittenberg had set in motion, died in the faith, and received the last sacraments from the hand of one of the few priests who remained in Nuremberg. It had been a sad day for him when his only son, the pride of his heart, had come to him and asked permission to join the forces of the Smalkaldic League to fight—if need be—for the cause of the Reformation. With bitter words and curses he had sent the boy away, commanding him never to return.

How had he dared to show his face again in the castle of Nuremberg? Nevertheless, on the mother's account, his heart had warmed to the boy. He had grown in these years to be a man. Peter von Reuss went on through the snow-piled courtyard, and gave some urgent orders to the guard. And all the time he was wishing that his son would make haste to get out of the city before harm could come to him.

Ulrich and Elsa looked sorrowfully after their father, watching his stalwart figure as he passed through the court.

"Dear father!" sighed the lad, "how much older he looks since mother is gone! He tries to obey his conscience, and sent me adrift; but his heart calls too loudly; he can not entirely condemn his only son. That day that I left here, Elsa, two years ago, dost thou remember?"

"Indeed I do," replied the girl, slipping her hand through her brother's arm. "Mother and I wept all the day, and for many a long day afterward; but father was silent, and looked so very severe and unforgiving."

Ulrich smiled. "And yet that very day, although he had said ver ybitter words to me, he ran after me as I went down the castle hill, and pressed a piece of gold into my hand. 'Thou mightest have need of it,' he said, and then hurried back before I had time to thank him."

As he spoke, Ulrich had been preparing once more to take up his journey. Elsa helped him strap the heavy knapsack to his back.

"Must thou go, Ulrich?" she murmured, with her blue eyes wet with tears. "I do so long to talk with thee."

He stooped and kissed her. "I must go, Elsa. I am very sorry, for I had hoped to stay with thee and mother."

There was a moment's silence. Then he continued: "It is not safe here. I do not mean for myself," he added, with a proud turn to his head; "but I come direct from the Elector of Saxony, and must present myself to the City Council with his message. For the moment I represent my master. Adieu, dear sister. I shall see thee again if I can; but do not mention that I have been here, not even to thy loved friend Amalie, to whom I know thou tellest everything." He pinched the rosy cheek. Then he added, gravely, "It would be dangerous for thy brother, Elsa."

The maiden looked up at him proudly. "I shall not say one word, Ulrich."

He kissed her on both cheeks, and went quietly out. Just outside the kitchen door was a stone-paved court, with one big linden-tree in it. A small, wooden staircase led to a low stone building, from whose windows several soldiers in undress uniform were leaning, laughing and joking together. They looked curiously at the young stranger, but did not try to interfere with him, and he passed swiftly through a low portal into a larger, more spacious, and elegant courtyard, and then on to the gateway leading out to the bridge over the moat of the castle. Here stood four men in full uniform, with tall halberds in their hands. One of them Ulrich recognized at once. It was Jakob Engel, a tall, thin-faced man, with whom when a lad Ulrich had always been at variance. He was a rabid, bitter Catholic, and a man of most cruel disposition.

The soldiers looked at Ulrich sharply as he walked bravely out, although it must be confessed that he trembled a little. The times in Germany were very uncertain, and if it were known that he had come from the Elector of Saxony it might go hard with him up here in the castle. In the town, which was quite strongly Protestant and adhered to the principles of the Reformation, there was not much danger.

Ulrich hastened down the steep hill, stopping once to look back at the stately castle which crowned its summit. Many centuries before this great edifice had been begun, and for generations the Markgraves of Nuremberg and their families had lived here, adding an occasional tower or a little chapel, where the priests could mutter masses amid lighted candles and rare paintings. The Markgraf of Nuremberg had transferred his residence to another castle, and

(Continued on Page 7)

A Semi-Centennial Greeting: The Economy Necessary to Material Development

By the Rev. David H. Hargis, D.D.

Fifty years ago the American Negro was emancipated from an abject slavery more degrading and debasing to the higher principles of true manhood than the "Egyptian bondage" or the "Babylonian captivity." He was not segregated on a reservation like the American Indian, which I believe, would have resulted in his gradual deterioration, but he was given all the legal rights and privileges of American Citizenship. How can he adjust his economic life to this advanced complex and multiplex condition of affairs so as to obtain the highest happiness for himself and at the same time be acceptably honored and esteemed by all men? Hence the subject—**The Economy Necessary to be Practiced for the Maintenance of the Highest Material Development among our People.**

Since economy involves production, the Negro must necessarily become an **excessive** producer. By this it is meant that he must labor so skillfully with his hand, and exercise such manifest adroitness with his mind as to bring great things to pass along the line of the five principal characteristics in the development of the life of mankind.

(1) As an **Agriculturist**, he must be successfully able to cause the soil to yield a great increase.

(2) As a **Architect**, he must be able uniquely to design colossal edifices, and befittingly to construct gigantic buildings. He must be a Master builder.

(3) As a **Manufacturer**, he must not only produce excessively but he must learn to excel in the necessary implements made; or as a merchant he must engage extensively in commercial traffic, both as an importer and

(4) As a **Linguist**, he must be skilled in the mastery of the languages or as a scientist, he must be profoundly able to discern the philosophic basis of all things originate in and proceed from God.

(5) As a **Religionist**, he must be true to JEHOVAH, the Lord God, and to his fellow man. For righteousness exalts a race through the moral attainment of its individual members as well as a nation.

In short, he must not only learn but he must truly appreciate "the dignity of labor." He must earnestly strive to excel in whatever may be his vocation in life. **God, labor and time accomplish all things.**

Economy also involves consumption. Consumption means the destruction of a utility. Now the destruction of a utility may be of two kinds: (1) it may be a destruction which brings failure or, (2) it may be a destruction which brings gain or capital. For instance, a farmer may raise 50 bushels of potatoes. His family consumes 25 bushels while he exchanges the other 25 bushels for the services of persons who produce luxuries for his table, which are also eaten. When the 25 bushels are eaten by the family and the other 25 bushels by persons who produce luxuries for the family no permanent result is left. This is a consumption which has brought failures.

Now let us suppose that instead of using the 25 bushels to feed laborers who are growing luxuries for him, he uses the 25 bushels to construct a needed fence on the farm. The potatoes have all been equally consumed in both cases, but in the latter case we say the farmer has saved 25 bushels of potatoes; by which we mean that he has employed them in that relatively a permanent result of their consumption remains. This consumption has brought gain i. e. the farmer has saved something.

But saving is merely a negative act and cannot produce any positive result. We must have something to save, that is, we must first produce, and then over and above the necessity of life there must be a surplus; if this is

laid by or saved it becomes CAPITAL.

Capital is every product laid by which may be used for purposes of further production.

Capital means food, shelter, houses, buildings, tools, machinery. Capital means steamships, railroads, telegraphs, telephones. Capital means manufacturing and commercial establishments.

Ownership of these means political freedom, and social prestige in the highest sense. The Plebeians of Rome, the Helots of Greece, the American Jews, all, once suffered social ostracism because of prejudice as we do today. The amassing of material wealth through the practice of rigid economy has opened to them the doors of opportunity in nearly every avenue of life. Among the Jews it has enabled Mr. Rothchild to donate his millions. It seated the late Hon. Isidor Rayner in the United States Senate. It placed the Hon. Mr. Straus in the President's Cabinet. It has made every self-respecting Jew an acceptable denizen. And to those who apprise moral values, it has exalted General Dreyfus not only as the hero of France, but as one of the greatest heroes of the 19th Century.

What a practiced, strenuous economy has accomplished for one race it may also accomplish for another. Of course, he must not practice so rigid an economy as to become guilty of parsimony. Yet, as has already been intimated, the Negro must learn to suppress his sensual appetites—to so adjust his economic life—that his demands may be consistent with his income.

Let us now consider the correction of some economic abuses:

The Improper Utilization of Time

Each individual should make a proper use of his time. A wise economizing of time on the part of the Negro would greatly decrease the alarming amount of gross ignorance and vicious crime extant among us. It would practically abolish the saloon. It would greatly minimize the conditions of poverty. The public schools and colleges would be filled. The nameless crime would be an occurrence of the past. A great spiritual as well as an intellectual reformation would take place in the social life of the entire race not second in quality to the marvelous spiritual reformation which deluged England during the days of the Wesleys.

That illustrious American genius, Benjamin Franklin, was accustomed to say when a very poor boy, "Seest thou a man diligent in his business? He shall some day stand before kings." A practical application of the same high ideal in his own life brought him into the presence of five kings. And today two continents know him as "Dr. Franklin, the philosopher, the statesman and the philanthropist."

If the Southern Negro will properly economize his time, the present efforts on the part of certain Southern white planters, and of certain white railroad unions to displace him by European immigration will utterly fail. In this enlightened day what plausible reason is there for any one not having a skilled knowledge of his vocation so as to be able to demand a man's chance in the world of struggle?

A proper economizing of one's time means the skilled training of the hand, the higher cultivation of the mind, the enthronement of the Christ in the heart—the symmetrical development of the entire man.

Some Indiscreet Expenditures in Domestic Life

While every home ought to be comfortable and attractive, the food palatable and nutritious, yet the furnishing of the home, and the

provision for the table should be purchased with an eye single to the income. Why should a man's expenses for edibles exceed his weekly wage? Special attention need to be given to this during the season of festivity—Christmas, Easter, Thanksgiving, and other holidays.

Extravagant expenditure for dress should also be guarded against. The effort on the part of some to keep up with all the fastidious styles, and latest fashions is the height of indiscretion bordering on folly. Such foolishness should be condemned by the Christian ministry. (Recently His Eminence, Pope Pius, debarred the hobble skirt from the Vatican.) While every one should seek to cultivate their aesthetic nature and rightly to beautify themselves so as to be presentable on all occasions, yet cleanliness and simplicity in attire should be the controlling vogue.

Other Extravagant Abuses

What shall I say further? Time forbids me to speak of other abuses, such as the enormous outlay of money for livery stable, automobile and taxi-cab hire—Sunday excursions, camp meetings and picnics impiously conducted. The attendance upon these, causes misguided pleasure seekers annually to spend enough money to build a battleship.

Parents should teach their children the practice of banking. They should instil within them the desire to own their homes. They should aspire to possess large plantations, and to purchase building lots in the suburbs of the large and growing cities. They should strive to enter more largely the professional life. They should make strenuous efforts to control the vast railroad systems, and big steamship companies and huge manufactories, etc.

Should we save the earnings needlessly expended in pursuit of unprofitable, degrading pleasures, we could easily endow all our Freedmen Aid Schools, and successfully finance the erection of a suitable Negro building to appropriately celebrate the Semi-Centennial of the Emancipation of the Negro at the San Francisco Exhibition.

The writer is aware of the magnificent achievements of the faithful few, but the appeal is for a much larger endeavor, a still more strenuous striving upward, on the part of the race as a whole.

Palestine, located on the great highway between Asia and Africa, and adjacent to Europe by the ever-ruffled bosom of the spacious Mediterranean, became the historic battling grounds of Ancient and Mediaeval ages. The great Panama Canal will soon become the unique connecting link between the Eastern and Western Hemispheres exalting America as the chief Cosmopolitan center of the commercial traffic of the nations. Will the Negro arise to the dignity of the occasion by utilizing the vast commercial opportunities proffered for his material and social betterment? Or will he bury his God-given talent in the unfertile ground of stupid indolence?

God, our heavenly Father, has created this beautiful domicile of earth, overarched by the blue canopy of the heavens; interlaced by a thousand gigantic silvery streams; dotted like the milky way with great cities; belted by great railroads; huge telephone and telegraphic systems forming its nervous system; and with billions of tons of precious minerals filling its cellars, that the Negro may possess and enjoy it. How sublime! How it allures! How it attracts! Let us practice that rigid economy which will enable us to maintain the highest material development. Then caste will have been obliterated. The iniquitous election laws will be erased from the statute books. "Jim Crow" cars will become a thing of the past. The Negro race will become the recognized social and financial equal of all other races. The so-called "race problem" will be solved.

"Ethiopia will stretch forth her hands to God."

Wilmington, Del.

THE CRIPPLE OF NUREMBERG

(Continued from Page 5)

only a small guard of which Peter von Reuss was the captain, was left to keep watch over the ancient fortress.

The sun shone out brilliantly on the snow, and the air was crisp and clear. Ulrich's thoughts were sad, for he longed to see his mother once more, only once, that he might kiss her dear, patient face, and ask her to forgive him if he had grieved her. But there was no time to nurse his sorrow, and the young man knew that he must attend to his work, and he began to make plans to that end.

"The first thing to do," he said, half aloud, "is to settle myself somewhere. I thought to stay at father's; but that is plainly impossible. I will go first to call upon old Meister Sachs, and then perhaps 'the Inn of the Golden Lion' will be a safe and respectable place for me, as representing the Elector of Saxony."

So saying, he left the towers of the castle behind him, and walked briskly through the winding streets of the town. Nuremberg was at this time in the height of its prosperity, and many were the handsome houses and churches which lined its streets. From the oriel windows, ornamented with rich carving, fair young faces looked down upon the straight, well-knit figure of the stranger who passed beneath. They would have been glad to hear the tales of the great world without, of which they knew so little. But, with mind fixed upon his object, Ulrich did not notice either houses or maidens.

Passing into the narrow "Mehlgasse"—Four Alley—where the low-roofed, broad-windowed houses, with their overhanging balconies almost touched each other, partially shutting out the brilliant blue sky, he stopped in front of a large, comfortable-looking home. Outside the door hung an iron sign, wrought in the fashion of three centuries ago, with twists and turns and great black roses and big leaves. In gilt it bore these words, "Hans Sachs, Shoemaker." Just inside the door sat the shoemaker himself, hammering at his work and singing softly one of his own rhythmic compositions in a deep, rich voice. Ulrich, smiling with joy at the sure welcome which he knew he should receive here, turned the handle of the door, and opening it quickly, that he cold air should not enter, walked boldly in.

Chapter II

THE HOUSE ON FLOUR ALLEY

THE shoemaker lifted his eyes from his work as the young man entered, and the song died away from his lips.

"Can I do anything for you, young sir?" he asked.

It was a bold, fine face which he raised to Ulrich; a broad, generous forehead, about which some iron-gray curls clustered; large, full eyes, of deep blue, so clear that it seemed as if one could look down into their depths and discern the beautiful soul of this man, who was the poet of the Reformation, and one of the sweetest of the Meistersingers. Ulrich had known him all his life, and respected him; but so changed was he himself, that the shoemaker failed to recognize the lad who had played around him years before.

"Don't you know me, Herr Sachs? I am Ulrich, son of Peter von Reuss."

"Ulrich!" exclaimed Hans Sachs, rising from the bench and grasping the youth's hand. "Thou art very welcome. Come in and see the good wife. Kunigunde," he called, "make ready for another guest at dinner. Here is Ulrich von Reuss, come safe and sound from foreign parts."

A portly woman came forward to meet her husband, as, accompanied by Ulrich, he passed into the large living-room behind his shop.

"You are welcome," she said.

Just then the door from the kitchen opened, and a girl of about sixteen peeped in. Then, with a little cry, she closed it again.

"Marie!" called the father, "it is only Ulrich. Come and greet him."

In obedience to the summons the door once more opened, and Marie, her fair face covered with blushes, spoke a quiet greeting to Ulrich. The maid followed her, bearing a steaming tureen of soup, and the guest drew his chair to the table, around which the family gathered, and bent his head during the blessing upon the food. Very reverent were Hans

Sachs's words, and very melodious his voice as he asked that God's benediction might rest upon the food, upon the house, and upon the youth who had been so marvelously protected and preserved in the midst of danger.

Then, while they ate their simple meal, he turned to Ulrich. "Dost thou come from Wittenberg, my son?"

"Yes, Herr Sachs. From the Elector of Saxony. I bring messages from him to the Council of Nuremberg."

"From the Elector! Your mission must have some importance. It is not permitted to inquire the nature of the message?" the poet asked, cautiously.

Ulrich glanced around him to see if any stranger were within hearing, and, finding no one, said under his breath: "I could not disclose them to others than you or your household, Herr Meistersanger; but I know that you are discreet. I am to ask for aid from the Nurembergers. The Elector and the Landgrave of Hesse are hard pressed. The Emperor has a smaller army, but one that is thoroughly disciplined and equipped. The misfortunes of his own household, the usurpation by Maurice of Saxony of our Elector's rightful possessions, are causing him much distress and trouble. He must have help."

Hans Sachs shook his head sadly. "Alas! since Luther's death we have no leader. It was his boldness that held the foe at bay. I know not, Ulrich,



HANS SACHS

what the answer of the Council may be to this request of John Frederick. I will send word at once to the Burgermeister, and inquire when the town Council can be convened."

"If you will be so kind."

"Now, tell me about thyself. What hast thou done? Where hast thou been? We are anxious to hear, are we not, Marie?"

Hans Sachs glanced across with pride at his daughter, who had been listening with great interest to the conversation. She cast her eyes down at her plate, like a modest girl, but her father only laughed the more.

"I have not forgotten the days when you two children played about my bench, and stole my tools and hid away my bits of leather. It is not so very long ago, either, is it, Ulrich?"

"No, indeed, Herr Sachs," Ulrich found courage to reply. He was provoked at himself. He, a man almost twenty years old, who had been for two years among brave knights at the court of the Elector of Saxony,—he to be frightened and tongue-tied in the presence of the maiden whom he had known all his life! This was indeed something new.

He shook off his embarrassment. "I went directly to Wittenberg when I left Nuremberg two years ago, sir. You remember that my father and I had some discussion about my joining the Protestants, and, on

my insistence, he said that if I went, I must accept whatever fate should come to me. He would not give me any further aid."

Kunigunde Sachs, the Meistersanger's well-beloved wife, looked up at Ulrich, "Hast thou not been home yet?"

"Yes, Frau Sachs, I was at the castle this morning."

"Then thou knowest—" she hesitated.

"Yes, I know my dear mother's presence no longer blesses our home. It was a sad return for me."

A silence fell upon them all. The death of a mother is no light grief, and these simple, common, quiet Germans knew how to give that best sympathy, wordless, yet full of emotion.

After a moment Ulrich continued. "I ought to tell you, Herr Sachs, that my father will not receive me into his home any more. He showed that he still loves me; but his conscience will not permit him to entertain a heretic, even if he be his only son."

There was a little bitterness in Ulrich's tone, but more of sorrow. It was harder than he had thought it would be, to own himself, in the city of his birth, homeless and alone.

Hans Sachs interposed quietly: "He dares not, my boy. Even though thou art his only son, and I doubt not that under his severe exterior he hides a warm and loving heart, he can not receive thee at the castle. Thou comest from the leader of the Protestant forces in Germany, practically an ambassador from the Smalkaldic League. He is a servant of the Emperor, and must be faithful to his trust."

"That is true," replied Ulrich, with a sigh; "but it is hard."

"Hard, indeed. Ah! here comes some of mother's good apfelkuchen. Eat, Ulrich, and forget thy troubles. Marie, bring some of the rich, yellow cream which was brought in this morning from the farm, that our traveler may better enjoy our simple living. No doubt thou hast fared more lavishly in the Elector's palace, my boy; but thou canst find nothing better than my Kunigunde's apfelkuchen and this cream, if you search all Germany over."

The jovial face of Hans Sachs beamed upon Ulrich, and he felt his spirits rising. It had been a sad morning for him. The shock of his mother's death, the harsh words of his father, and the responsibility which he felt because of his important mission from the Elector made him feel grave and careworn. In response to the implied challenge in the shoemaker's words, Ulrich shook off his sadness, and smiling, said: "I have dined in the Elector's palace, Frau Sachs, from silver dishes, and have eaten in nearly every city of Germany, but I have never found any cookery so good as that of old Nuremberg."

"Then I was right, thou seest, Kunigunde," the shoemaker said, rising from the table, after a few words of thanks to the Father above for all his mercies. "It takes more than an Elector's luxury to spoil our Nuremberg lads. Now, Ulrich, I will hasten to the Burgermeister. If possible, thou wouldst like to meet the Council to-night, I suppose."

"If possible, yes; but I know that things do not move very quickly in this our beloved town," Ulrich replied, "so I shall not be surprised if the Council can not be gotten together on such short notice. However, please impress upon the Burgermeister, Herr Sachs, the great importance of this message. The time is passing, the Emperor's Spanish and Italian troops are coming up from the south; there must soon be a great, decisive battle. We need help greatly. This is the 20th of December. I ought to be on my way back before Christmas."

Hans Sachs shook his head. "That is very soon. I do not believe that the matter can be decided so hastily."

Ulrich turned to Frau Sachs, and held out his hand. "I will go with your husband a little way. Thank you heartily for your kindness and hospitality."

She glanced inquiringly at her husband.

"What dost thou mean, Ulrich? Going? And where, may I ask?" the shoemaker said, pausing in the act of drawing on a heavy fur-lined coat.

"I intended to go to the 'Golden Lion,'" the lad replied.

"I can not permit it for an instant. That is, unless thou hast some special reason." Hans Sachs

(Continued on Page 12)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

60 DAYS OF GRACE

The canvass for subscriptions, which began in the early Fall, and which was announced to close on the 31st of December, has been one of the most successful canvasses in the history of the paper. We have done so well, we have gone so far up the hill of self-support, that it seems entirely impracticable to stop the effort just here. What would have been the result if the Japanese had forsaken Port Arthur with the victory half won? All of the advantage gained in the first half of the battle would have been wasted, and the status of Japan in the far East would have been entirely different from what it is to-day. But persistent, and consistent effort brought the marvelous victory that has given Japan world standing and world prestige. Now we are just where the Japanese were on the fortieth day of their attack on Port Arthur. We have done well, but what we have done in the canvass is only to be made fast and secure as we push forward yet a little while in our effort. Our brethren are just getting warmed to the task. Men are just realizing that we are serious about 25,000 subscriptions, an easy task if every man is at work. We have therefore decided to lift the date of the closing of the campaign from December 31st to March 1st, and now with every man on the job, and every subscriber assisting, we ought to add to our list in the next sixty days 10,000 new subscribers. Somebody throws up their hands and cries impossible! But 10,000 new subscribers would be only five additional subscribers on the average from each church, and there are a number of churches that could add fifty or more, without being hurt.

A MOVEMENT FOR PEACE AND GOOD WILL

(Continued from page one)

credness of his God-given life is acknowledged, then we have at once a basis for co-operation between the races. It is more than significant that this, the greatest city in the South, is becoming concerned of the needs and sufferings of humanity, regardless of race or color, and nothing has happened during recent years that has offered more real encouragement to the Negroes of the community than this movement on the part of the Times-Democrat. We are frank to confess that such a movement could not have been successfully conducted some years ago. There has been a softening of feelings, a closer coming together of interests.

Not only did the fund place in the hands of every child several toys and a box of candy, but each child took away an American flag. May the sacred folds of this flag become more and more symbolic of protection for every man, woman and child. We do not believe that this flag was given for show or merely to entertain. It was to promote patriotism; it was to give the lesson that we belong to a common country with common interests, with a common history.

May this doll and toy fund, which culminated in the blessing of the little hearts of 5,000 Negro children, become a prophecy of a better day, of peace and of good will between the older heads; when we shall trust each other more; when we shall practice more the Golden Rule; when white and black shall regard more and more each other's feelings, rights and privileges. In God's name, may the doll and toy fund become the harbinger of a better day.

We extend to the Times-Democrat our sincere congratulations on this effort, which is unmatched of its kind in the South, or in this country.

THE NEGRO AND PHILANTHROPY

The Negro needs help and appreciates his limitations and his unworthiness. He has been the recipient of large and generous giving, and what is still more important, he has had the brotherly help of able men and women who have given themselves for his uplift. But to suppose that within forty-eight years of actual freedom, the Negro has been able to throw off the effects of slavery and has come to the point where he does not need further help, is paying too big a compliment to the Negro. There are yet many waste places to be redeemed, many Negroes who sit in darkness and who need the touch of light.

But there should be no philanthropy which obligates the Negro to a surrendering of his highest self. The Negro wants no philanthropy that enslaves and demands subserviancy. He wants no leadership that forces cringing and that produces weaklings. Some of the help that we have had has cost us an enormous price in discounting manhood among Negroes. A once enslaved people needs not to be taught the lesson of subserviancy and of cringing and of flunkeyism. The Negro needs to be stood upon his two big feet, and to be taught to act, to think and to feel the part of a man. We submit that it will require a big man or a big race to help another man or another race up and not demand of him or them much in return. It will require a fine sense of freedom and a divine sense of human relationship to lift a man out of the gutter, and then face him and honor him and own him and crown him as a brother and not as a factum. We believe the white man, in the main, of whom we are to receive our help, is capable of such a big program. On the other hand may the right hand of the Negro forget its cunning, and his tongue cleave to the roof of his mouth if he forgets, fails to act and withholds the common acts of courtesy that will express the gratitude of his soul for the favors bestowed. But it will require on the part of the Negro a discriminating sense of gratitude to accept the proffered help and not eringe. The help given must do two things. It must lift the Negro in the estimation of himself, and it must lift the Negro in the estimation of the White man.

Dr. J. E. Moorland uttered a significant truth in his paragraph under, "He Must Defeat the Caste," found elsewhere in the symposium of this week, when he says, "What is termed education by many good people is depended upon to settle a vexed problem. There is danger that it may work both ways—lift the Colored people a little in the estimation of the public and lowering Colored people in the estimation of themselves. Principles are too often obscured by crass opportunism in both Church and State."

The race question is the biggest question before the American people; biggest in difficulties, biggest in numbers, biggest in immediate results to be obtained, biggest in ramifications. It is a vexatious question because it touches the heart and life of all concerned at so many points. The only possible chance of reaching an equitable solution is an open frank discussion of all points, without any attempt to be blunt or unfair, but with an open mind always for the truth.

What we have said above may stick some, but it is uttered entirely in the spirit of the paragraph just given.

A Generous Gift

On December 15th a draft for \$3,000 was received by Dr. J. B. Hingeley of the Board of Conference Claimants from the cashier of a great bank with the statement: "This amount has been handed us by one of your well wishers to aid in your good work, one who does not wish his name mentioned." Two days before, \$5,000 was sent as a like gift from a distant part of the Union.

May these gifts sweetly remind the Veterans that God is raising up many friends for them and also suggest to others to "Go and do likewise."

Of General Interest

Famous Statue Found

The famous statue by Donatello of St. John the Baptist which was presented at its completion to his friend Martelli, more than five hundred years ago, was recently placed in Donatello's Hall in the National Museum at Florence. This splendid piece of statuary which was purchased by the Italian government at a cost of \$80,000 had remained hidden in the old Martelli palace for five centuries. Since its discovery large sums have been offered for the statue by foreign galleries and collectors of art, but the law prevented its leaving Italy.

A New Movement Successful

There is in this city an industrial school for white children the like which we hope some day to see for the training of Negro children. The Frances T. Nicholl's Industrial School for girls, opened last September, has many activities. It offers courses in dressmaking, garment making, home economics, millinery, fine laundering, art needlework, designing, commercial Arithmetic and English. Girls above the age of 14, who have completed the sixth grade are here received as are also girls above 17 who have not completed the sixth grade. The purpose of the school is to give the girl whose desire it is to be trained in home making, an equal chance with the girl who goes to college and this equal chance is also assured to the girl who intends to go into the workshop to earn a living. The enrollment of the school is 200 with every activity developing steadily. The millinery course in this school requires one year's attendance; the dress-making, two years; and the domestic science courses, two years. The clothing machine operating course requires three month's study, the laundering, three months, which includes some domestic science, sewing and physical training.

The school building is an imposing structure of brick, erected at a cost of \$68,843.80. The pupils here are being experimented with in self-government and the teachers find that so far the experiment is working well. The most satisfactory results are expected in the development of this work.

"The True Way"—The Lincoln Day Program

The Lincoln Anniversary of the Freedmen's Aid Society will come this year on Sunday, February 15th, following the birthday of the great Emancipator, which is February 12th. The corresponding secretaries of this society have prepared a new program entitled "The True Way." It is based upon the Society's purposes, history and results from the sending of the one teacher to the colored people of the "Show unto us the way of salvation." Promptly she founded the church and the school house and pointed the emancipated people to these as the true way, saying, "This is the way, walk ye in it."

The results have been marvelous. Any pastor, superintendent of Sunday-schools, president of the Epworth League or president of any of our institutions of learning may have as many of these programs as desired, free of charge for the observance of the day. Last year more churches, Sunday-schools and Leagues observed Lincoln Day than ever before in the history of the Society. May there be an even larger observance this year.

For programs, envelopes and information, address the Corresponding Secretaries, 222 West Fourth Street, Cincinnati, Ohio.

BISHOP MCDOWELL'S ILLNESS

Dr. Charles M. Stuart sends us the following:

"On Wednesday evening, December 24, at the hospital in Evanston, Illinois, an operation was performed on Bishop McDowell for infection of the gall bladder. The operation was entirely successful, and, according to latest reports, the patient is convalescing in the most encouraging way. The doctors, however, make it imperative upon him to cancel all engagements for at least the next two months. Bishop McDowell preached at Harvey, Ill., on the Sunday morning preceding the operation. During the evening he complained of pain in the abdominal region and became feverish. On Monday the family physician was called and found no occasion for immediate concern. On Wednesday, symptoms persisting, he thought a consultation advisable and, as a result, the operation was advised. It is hoped that with the threatening conditions removed, Bishop McDowell will, as the outcome of this illness, be better and stronger than ever.

"The messages of affection and concern which come from all quarters are in themselves remedial."

According to the Mobile Weekly Press, Roscoe Conkling Simmons, Editor of the Memphis Sun, was buried last Sunday. He was a talented young man and one of the most brilliant writers of the Race.

It was stated some weeks ago in the columns of this paper that Mrs. Leete was making her home in Detroit. This is incorrect. Mrs. Leete is domiciled with her husband, Bishop Leete in Atlanta. They are citizens of that progressive city.

The Rev. J. M. Hogan, of the East Tennessee Conference, died Sunday, December 7th, after a year's illness. In spite of his affliction he preached within two months of his death. He joined the East Tennessee Conference in 1905, and was serving his second year at Tip Top, W. Va. His funeral was conducted by the Reverends R. D. Washington, H. Harris and A. S. Mitchell. Brother Hogan is survived by his widow and two children.

A movement is on foot to reduce the arrests in the Police Courts of Atlanta. The suggestion is made that an Inspector to investigate arrests and oversight of Police conduct should be appointed. When it is considered that New York, with eleven Police Courts and a population of \$5,000,000, levied fines last year for \$120,000, while at Atlanta fines were levied to the amount of \$80,000 with a population less than 100,000, it is seen that some supervision is needed of the Police arrests in that city. There is no doubt but that the Negro is the general victim of such arrests.

A remarkable series of articles has been running in the World's Work, with contributors to the series, representing every phase of business and educational life. The general title of the series was "What am I Trying to Do?" One of the contributors was Dr. Booker T. Washington, who in his article among other things, said:

"I am trying to get the white people to realize that since no color line is drawn in the punishment for crime, no color line should be drawn in the preparation for life, in the kind of education, in other words, that makes for useful, clean living. I am trying to get the white people to see that in hundreds of counties in the South it is costing more to punish colored people for crime than it would cost to educate them. I am trying to get all to see that ignorance, poverty, and weakness invite and encourage the stronger race to act unjustly toward the weak, and that so long as this condition remains, the young white men of the South will have a fearful handicap in the battle of life."

News Paragraphs

It is with a rare delight we note that by the last army census the fewest number of a large number of desertions in the United States army came from the Negro ranks.

The three cotton gins at Boley, Okla., an exclusive colored town, have been running full capacity, and are earning a splendid dividend for the colored men who own them.

Vernon, Okla., is a new exclusively colored town in Oklahoma, on the Fort Smith & Western Railroad, which is rapidly growing. It has now a population of over five hundred.

The Metropolitan Company, bankers, is the title of a new banking house by Negroes of Ocala, Florida, which opened for business November 1, 1913. Capital stock, \$25,000.

L. W. Jenkins, a colored man, has secured the contract for laying all the carpet in the new Chisca Hotel at Memphis, Tenn., a hotel recently completed having four hundred rooms.

The deposits of the Solvent Savings Bank, a colored bank in Memphis, Tenn., have reached and passed the \$140,000 mark. It is regarded as one of the safest banks in Memphis.

The "business block" in Atlanta, Ga., now being constructed by the Colored Odd Fellows of that State is the biggest enterprise of its kind undertaken by the Race. It is an outlay of \$250,000.

At a recent rally held by the Colored Y. M. C. A. in Atlanta, there were 7,000 persons present and \$5,000 raised in cash. Among the speakers were Governor Slaton and Dr. P. O'Connell of Gammon Theological Seminary.

Leland University of New Orleans, an institution for the education of the Negro, thus presents its claim to its constituency: "Not the higher, but the highest education for Negro youth."

Dr. I. L. Thomas was injured, though not seriously in alighting from a Pullman car on his return from a recent two months trip through the South. He hopes to be out in a few days filling his engagements.

Major Charles Young, a graduate of the West Point Military Academy, has given an exceptional piece of literary work, forcefully and clearly written, in his recently published book, "Military Morale of Nations and Races."

Within sixty days after opening up for business in Paducah, Ky., the Standard Life Insurance Company, of Atlanta, Ga., had over six hundred policies in force. It is predicted that the stock of the company will be at a premium in six months.

One of the largest assemblies of patriotic citizens that ever gathered within the walls of Convention Hall, Boston, Massachusetts, met there recently to do honor to the brave Tenth Calvary which is so famous in American history.

Bert Williams, a well-known Negro comedian, receives a salary of \$2,000 per week. If he could keep his engagement going the entire year, his salary would be \$104,000, a larger salary than the President of the United States receives.

Alexander L. Jackson, the Colored hurdler of the Harvard University Track Team, has been chosen class orator by the votes of his classmates of 1914, at Harvard College. Jackson wins over five opponents. This is a distinguished honor.

Accounting it a matter of state pride, the Negroes of Oklahoma are already furbishing up, airing out and putting the latch-string on the outside of the door for the National Negro Business League, which holds its fifteenth annual session at Muskogee, August, 1914.

Deal Jackson, who has produced the first bale of cotton in Georgia for a number of years, is dead. He was one of the wealthiest farmers in the section where he lived. He was honored and respected by all of his neighbors, both white and colored.

Mrs. Harriet A. Lee of Harrisburg, Pennsylvania, has the distinction of being the only

colored suffragist delegate to the national convention elected by a white constituency. Mrs. Lee, who is the wife of the Rev. Mr. I. S. Lee, is a woman of splendid intellectual attainment.

The Portland Advocate issues a very fine Christmas number highly illustrated upon super calendar paper. The illustrations show clearly that the Negro is meeting competition in the great northwest. It seems pretty clear that the Negro can live in all climes and thrive under all conditions.

Congressman Browning of New Jersey in addressing a representative assembly of Colored people in the city of Washington said, "Civil liberty, whether enjoyed in whole or in part, has demonstrated the ability of Colored citizens to advance in the scale of human progress against great odds."

Rev. Dr. Andrew Gillies, Pastor of Hennepin Avenue Methodist Episcopal Church of Minneapolis, recently addressed a Negro audience of that city, giving sound words of advice, proffering the brother's hand in the Race's uplift, and spoke words of encouragement and cheer.

Springfield, Massachusetts, "The City of Homes", has offered for several years a prize for the best-kept lawn and most beautiful flower garden. These prizes for the last two years have been won by Alexander Hughes, a Negro who shares his fragrant flowers with the patients in the hospitals.

A group of Negroes within the vicinity of Escatawa, Mississippi, owns 4,000 acres of land. A writer reports that they have fifty fattening hogs in the pen, 2,000 bushels of corn in their cribs, with 2,000 gallons of molasses barreled. Our correspondent is correct when he adds, "these men live at home."

The withdrawal from the United States Supreme Court by the white Knights of Pythias of Tennessee, the injunction by which it was hoped to restrain the negro Knights of Pythians and the defeat of the same movement in Georgia, is a welcome morsel in this day of segregation and discrimination. Here's to you Supreme Chancellor Green, let's shake.

A noticeable example of self-help among Negroes of the South is the establishment and maintenance of Miles Memorial College, a local institution under the auspices of the Colored Methodist Episcopal Church in Alabama. The Negroes of that Church in Alabama have given of their earnings an average of \$12,000 a year.

Dr. R. R. Wright, Jr. and the Rev. J. I. Lowe, were reinstated on December 22nd as Editor and Manager of the Christian Recorder. Manager Lowe should now be tried directly on the charges against him, and if found guilty should be dismissed forthwith, not only from his position, but from the Church.

At a recital given in the gymnasium of Hampton Institute in the month of November, sixty of the 125 members of the Clef Club Orchestra of New York, all of which are Negroes, took part and every number on the program except one was by a Negro composer. There were Coleridge-Taylor's "Deep River," Harry Burleigh's "On Bended Knee," Cooke's "Rain Song" and his "Swing Along."

Ten thousand people attended the funeral of Major-General John C. Buckner, held in Chicago recently. Addresses were made by many distinguished citizens and friends. Congressman Martin B. Madden, who came from Washington for the funeral, was a life-long friend of the Major. In the address he delivered he said, "the Major was the peer of any man, black or white."

The African Methodist Episcopal Zion Quarterly Review, edited by Dr. L. W. Kyles, of Mobile, and published from that point, is in every way a credit to the great denomination, whose official organ it is. Dr. Kyles is showing himself a master hand in the conducting of the Review. Strong articles are to be found in each number. The departments are well arranged and packed full of good material. The Review is the best in its history.

HEALTH PAPERS

WHY WE DREAM

By D. A. Bethea, M.D.

We dream because we go to bed on a full stomach is the popular opinion today. A full stomach is like the proverbial bad boy; it has to be blamed for what it doesn't do as well as what it does. The stomach is at fault so much that it is natural for us to lay the blame on it all the time. An over-filled stomach is often at the bottom of a lot of our bad business deals, bad literature and even bad religion. Bishop Vincent said, "Many people think they are religious when they are only billious." After eating a hearty supper or a midnight "dutch lunch," one is likely to dream of beating up somebody in a fight, and still when he goes to bed hungry he is liable to dream about being run over by an automobile because he was too weak to get out of the way.

Scientific study during the last few years has determined but little regarding the exposition of dreams. It has been demonstrated that impulses received by various nerves—for instance sight, hearing, or sensation—during sleep, are capable of setting the dream mechanism in motion. In the manner of the slamming of a door becoming the rattle of artillery, the pain of a wound is transformed into the bite of an animal, and the irritation of the skin causes a dream of insects crawling over the body. The heat of a poultice induces a dream of a journey up Mt. Aetna, the sleeper finding the heat intolerable, and a man who had a blister applied to his head suffered in his sleep the experience of scalping Indians. "Every distinctly perceived noise" says Trend, "gives rise to a corresponding dream picture."

The least noise or sensation may cause the most distressing of dreams. Sometimes the cracking of a door will make one dream of burglars and breaking into houses. Sometimes when one of our blankets slips off at night we may dream that we are walking about naked or falling into water. If we lie diagonally across the bed with our feet extending beyond the edge we may dream of standing on the brink of a terrifying precipice or falling from a steep height. Should our head accidentally get under the pillow we may often imagine a big rock hanging over us and about to crash us under its weight.

Ill health or impending diseases cause one to dream also. Dreams of patients suffering with organic disease of the heart and kidneys are sometimes greatly troubled by terrors. The patient suddenly awakens with a groan or pain, wild-eyed or dripping with perspiration. His face is worn and haggard as if from great mental agony. This is often seen in fevers and infectious diseases, generally. Such symptoms are evidences of a disorderly bodily state. One patient used to dream again and again that a cat had him by the neck and was slowly choking him to death. The mental agony would continue until he would awaken spontaneously with a sensation of great tenseness and fullness in the throat. He developed finally a cancer of the larynx, for which condition he was operated upon and his life spared many months longer.

Prof. Sigmund Trend of the University of Vienna has written a book on "Interpretation of Dreams," which is now causing a great deal of discussion. Dr. Irving Wilson Voorhees, in the Dietetic and Hygienic Gazette, and Dr. Julian W. Brandeis in the Medical Record are among those who have reviewed the book extensively. Prof. Trend is an investigator and scholar of ripe experience, therefore his book is not written for children. The author says that the material for composing dreams originates in the experience of the dreamer, no experience which we once possessed is ever lost but comes up again in some modified way in a dream, as Tennyson

puts it, "We are part of all we have met." The most startling of Prof. Trend's postulates is this, "A dream is the fulfillment of a wish * * * even painful and fearful dreams may be discovered to be a wish fulfillment, or interpretation." It will be remembered that Montague long years ago entertained this same view.

The Ancients did not consider the dream the product of the dreaming mind but believed it to be of Divine origin. In the Bible notable examples appear of Joseph and those of the baker and the butler. The Greeks and the Romans lay great stress on dreams, even Plato assigned prophetic value to them. Aristotle thought that dreams are "demoniacal" in nature due to the activities of both good and evil spirits who wish to please or annoy the sleeper. All of us are familiar with the many interpretations that old people have given dreams, and too we all remember when we used to keep a dream book tucked away some place and how we would look to see the meaning of these dreams. A bright young unmarried woman said recently that she had been reading dream books for 40 years but

her dreams did not come true. She thinks the fault is in the dream book.

Dreams belong to that remote region of unconsciousness which is the borderland between life and death, and although dreams have been interpreted by the wisest of men in all ages, the interpretation has very often been misleading or false altogether. In general, we may say that dreams are physiologic but they may have apathologic origin. They are not an evidence of deep restful sleep but often leave the waker more tired than when he lay down. Frequently some bodily condition is constantly telegraphing messages of discomfort or pain to the brain, which associates them imperfectly into what seems to be a jumbled mass. Dreams have a significance not in the prophetic sense as was thought of old, nor in the folk lore or dream book sense, but in the sense of bodily health.

If one continues to be annoyed by dreams he should try to find out the cause of them, whether it is a full stomach, reading late at night, some noise or irritation during sleep, some bodily ailment, some mental excitement or is it as Prof. Trend would say, the expression of a wish?

But remember that,

"To everything under the sun,
There is a cause or there is none;
If there be one try and find it,
If there be none, never mind it."

Terre Haute, Ind.

OUR SUMMER IN EUROPE—XI

By Charles M. Melden, Ph.D.
Mountain Climbing in Switzerland

To visit Switzerland and not to take at least one tramp among the mountains is to miss an interesting and unique experience. It was my privilege to walk for three days amid their beautiful and awe-inspiring scenery, to climb their rugged passes and to traverse their smiling valleys. The walk began at Meiringen and ended at Goschenen. As one enters these mountain fastnesses he experiences a sense of awe akin to fear. The black precipitous rock rises to a dizzy height and the rushing river hastens along with a deafening roar. I had covered only a short distance when the clouds began to gather. They hung low upon the mountain side, now lifting now falling now stationary and now swirling along from height to height. The muttering thunder grew ever nearer and warned me that it was a choice between seeking shelter and getting wet. Hurrying on I reached the village of Guttannen and found refuge in a little inn just as the rain began to fall in torrents. The time passed pleasantly in conversation with other travellers storm-bound like myself.

The rain was soon over and I started again and just before dark reached the Handeck Inn where I resolved to pass the night. Just back of the house is a very interesting fall known as the Handegg. The Aare plunges into a chasm 250 feet deep. The Aerlenback leaps into the same abyss. The former stream being of glacial origin has the characteristic turbid appearance while the latter is as clear as a New England mountain brook. They join part way down the precipice and their individuality is lost. A lady said as she watched the eddying, boiling, spouting flood that it reminded her of a waving ostrich plume.

The weather having cleared somewhat, the next morning I resumed my walk. The path grew inexpressibly dreary as it wound up among the rocks. The soil is so light and poor that vegetation all but ceases. The valley becomes narrower and wilder and the river shrinks to a mere brooklet which the path crosses and recrosses many times. The solitude was broken by an occasional tourist or a train of pack-horses toiling along with their burdens. The only habitation between the Handeck and the Grimsel is in the Ratschboden, a basin surrounded by dark and rugged rocks. It might well have been the

bottom of an ancient lake. Here were two chalets which, in this case, means rough cottages of stone and wood. Tired and thirsty I asked for some milk hoping for a chance to rest. To my dismay the only entrance to the house was through the part devoted to the cattle and this was in as filthy condition as any ill-kept barnyard. Rather than risk traversing it I remained outside. The milk was brought to me by a young girl the sight of whom quite destroyed my appetite. She was about a dozen years old and looked as if she hadn't been washed since babyhood. Dirty? it was no name for it! The hand which reached me the milk was encased in dirt like a mailed glove. Nevertheless I shut my eyes and using my lips as a strainer drank some of the milk and am alive to tell of it.

Here I wish to record my opinion that the Swiss mountain maid whose praises are celebrated in art and song is a myth, a phantom, a figment of poetic imagination. She does not exist except on canvass or on books. Those whom I met are coarse-featured, ill-complexioned and ungraceful. Moreover while the Swiss chalet is a most interesting feature of the landscape—nothing is more picturesque than to see them singly or in groups upon the hillsides—yet in reality near at hand, they are uncomfortable and repelling. The abominable custom—supposed to be a necessity—of stabling cattle under the same roof with the family, makes them vile and unfit to live in. Some of the villages through which I passed were disgraceful. The excrementa of the cattle trickling across the streets reminded one by contrast of the odors of Araby, the blest.

The Grimsel Hospice where I stopped for lunch is situated in a somewhat sheltered basin. Several Englishmen who, by the way, are great mountain climbers, were here awaiting more favorable weather conditions. After a brief rest I pressed on. The path rises by steep zigzags nearly 1,000 feet above the hotel to the summit of the pass, 7,103 feet. The snows of the preceding winter were still on the ground. At this great height one passes a small lake called the Todtensee or sea of death. It is so named because in 1799 it was used as a burial place by the French and Austrians who fought a fierce battle amid these gloomy heights. The Alps have never

proven an effective barrier to the revenge and ambition of men since the days of Hannibal.

A little further on a grand and impressive scene bursts upon the view. The valley sinks abruptly to a depth of 1,300 feet. At one's feet is the dark and somber gorge of the Rhone glacier; to the left are the ice masses of the glacier itself; to the right opens the Valais valley, green and beautiful, while in the far distance, as the clouds open for a moment, can be seen the glittering peaks of the snow mountains. The great volumes of fleecy vapor rolling and tumbling about although somewhat narrowing the view produced most charming effects by the interplay of light and shade.

The descent was abrupt and soon accomplished. At the hotel I refreshed myself with a drink of "limonade." Here everybody is expected to drink something. The first question asked when one stops is "what will you have to drink?" There is a great deal of nonsense uttered about the necessity of drinking wine and beer when abroad. The natives are not fools. They are not going to poison themselves by using unhealthful water. I found in the Rhine valley and in the great cities of Italy an abundance of wholesome water. Many who are tee-totalers at home think they must drink wine or beer in Europe. They are none the better for it. On the contrary not a few are made worse. A young Englishman whom I met was very ill from drinking wine and beer. Another with whom I rode some distance poured some brandy into a cup and while drinking it said: "Unless one drinks something to counteract them, these ——— Rhine wines will poison him." The real secret is that most drink to pamper their taste and not to protect their health.

The Rhine glacier is a grand sight. It is a frozen Niagara. It seemed as if winter had caught in its freezing grip the tumbling waters and held them fast. The glacier rises from the valley in broken tumultuous masses, pile on pile, reaching up to and spreading far away into the mighty mountains which formed an exquisite setting for the magnificent scene. From its base issues the Rhone river which here finds its source. A grotto hewn out of the solid ice is remarkable for the rich coloring of silver and blue.

Learning that a path ascended to the road from the foot of the glacier I determined to follow it instead of the main highway which skirted the mountainside, and thus save several miles of travel. For a time the way was plain over the moraine but soon it became indistinct and finally was lost altogether. Far above was the road and I was bound to reach it. Crossing the stream which I had been following, upon the snowy ice I began a scramble up a slope where I believe only a mountain goat had been before. It was exceedingly fatiguing. At times it seemed doubtful if I could make it. A slip, a fall and I should have been precipitated to the bottom. But by dint of hard climbing sometimes on hands and knees, and frequent pauses for breath the top was reached.

I hastened onward enjoying fine views of the glacier and its valley. The place was dark and gruesome. Evidently in former ages the ice had filled the entire gorge but now it is gradually receding.

The Hotel Furca marks the highest point of the pass of that name—a little short of 8,000 feet. I was warned against stopping there because of the exorbitant charges. While descending into the Rhine valley I met a jolly Irishman who inquired the news. On suggesting that I might spend the night at the Furca he cried, "Good Heavens! don't you do it; they will rob you!" Acting on his advice I passed it by and started at a swinging pace for the Tiefenbach which I reached in about an hour. I was glad to stop for I had been on the road nine hours and had covered many miles of hard mountain roads.

The next morning the ground was white with snow which had fallen in the night. It

was the first mid-summer snow-storm of my experience. The weather was so cold that a fire was grateful. A German doctor and his wife were going in the same direction and afforded pleasant company. The doctor could talk a little English and I a little German and so we chatted as we trudged along. His good frau stood the walk as well as we. The route lay through the Urserenthal which is devoid of special interest. After leaving Andermatt we descended rapidly through the defile of Schollenen which afforded a scene of wild grandeur. Above were the black, inaccessible cliffs and below the mad waters of the Reuss rushing along bellowing with rage at the huge stones which ineffectually try to stay their progress. The pass is defended by strong fortifications which, it would seem, a few men could hold against a multitude. At the Devil's Bridge, an arch sprung across a chasm into which the Reuss plunges with a leap of 100 feet, the French were attacked by the Russians. The latter with most desperate courage descended to the bed of the river under a galling fire and then clambering up the other side drove the French to Lake Lucerne.

We were soon at Goschenen where our walk ended and we took the train which descended by strange windings, loops and tunnels through the beautiful Maderaner Thal to Fluelen on the shores of the Lake of the Four Cantons.

Outlook for the Negro

(Continued from Page 3)

given them, and willing to perform that task; more Negroes owning property; more Negroes with substantial bank accounts; more Negroes in business; more Negroes in School studying to fit themselves for every vocation and profession; and when I remember what the Negro has done in the past forty-eight years; and when I call to mind that the Negro is better organized in his churches, in his various social organizations, secret and otherwise; and more determined than ever to go forward in every field that is opened to him and push open the doors now closed against him; and last of all when I remember that God still lives, is still omnipotent and that His word is still true and unfulfilling, I would say that the outlook for the Negro in this country is very hopeful indeed.

The Negro has many friends outside of the race and while they are not as noisy as his friends used to be, they are, nevertheless, sincere and steadfast, and they, like thoughtful Negroes who trust in God and have faith in themselves, believe that there are higher, better and divinely appointed places for the Negro in all the affairs of the nation, and he is not fitting himself to this end and will attain thereunto sooner than is now apparent. I believe that the worse the enemy can do is to defer the arrival of this period, and even that will only stir the Negro to greater activity and make him stronger when he comes into his own.

"Though beaten back in many a fray,
Never strength we'll borrow;
And where the vanguard camps to-day,
The rear shall rest to-morrow."

GOLDEN RULE MUST BE APPLIED

(The Author's name was separated from this article and cannot be placed.)

Judging from the past, one is justified in making the somewhat dogmatic statement that the Negro will succeed and ultimately attain a high status in this country. The progress is not likely to be uniform either in time or place. There are likely to be periods of rapid, satisfactory progress and periods of reaction and failure. There are likely to be places, perhaps large stretches of our country, where elementary rights will be abridged or denied and progress will be hampered, but we believe that ultimately and finally justice and righteousness will prevail; that the Ne-

gro will have a man's chance because he is a man. I could not believe in the fatherhood of God or the brotherhood of man without believing in the ultimate triumph of every race.

It is trite but true to say that much, very much depends upon the Negro himself. It is perhaps less trite but equally true that much, very much depends upon the white man. On the Negro's part, industry, frugality, temperance and patience are all qualities to be thoroughly tested and generally practised. On the part of the white man, a spirit of justice, fair play, Christian honor and charity are qualities which should be manifest. The representatives of both races need only apply the Golden rule to make things go. May this be our hope and experience.

HE SHOULD REGISTER AND VOTE By Bishop Alexander Walters, D.D., of African Methodist Episcopal Zion Church

Morally and spiritually, the outlook is not as encouraging as I would like to see. Many are the causes of the trouble. I shall mention a few only; lack of home-training; want of better ethical training in our public schools; a lack of definiteness in our preaching and lectures. The main effort with many is to entertain and to please; very little effort is to be made to instruct our people. Unless some plan or method can be adopted to change the order of things, we shall surely go upon the rocks. Financially the outlook is good. I am of the opinion that our political status in the South would be in advance of what it now is had there been concerted action on our part to contend for the ballot; I am sure that a great many more could have registered and voted, had greater effort been made to do so. I have gotten the impression as I travel through the South that a sort of apathy and indifference has crept over the Negro respecting his right to vote. Socially, the outlook is not so bright, if by socially is meant admittance to hotels, cafes, places of amusement, railways and trolley cars. It will take some time for us to reach our full social rights since the white man thinks in the preservation of the integrity of the white race it is essential that the black man be denied his rights. We all know this is not true,—intelligent efforts and time, Time,—Time, will work wonders.

UNIVERSAL BROTHERHOOD WILL OBTAIN

President Charles M. Melden, New Orleans University

Reforms do not move backwards. Neither is their onward progress uninterrupted. Entrenched evils do not yield without a struggle. Nevertheless righteousness is bound to triumph. This is true, otherwise God's plans are to be thwarted and himself be defeated which is unthinkable. On such a foundation do I base my prediction of the Negroes' future in America. The reform begun in the agitation for his deliverance from slavery will be consummated only when he is established in his rights as a citizen of the United States and as a child of God. That this end is to be reached without conflict and apparent reverses cannot be expected. Prejudices deepened and strengthened through centuries, are not to be overcome in a generation. Caste is the most impregnable of barriers. It is a difficult and prolonged task to destroy it; but the divine ideal of a universal brotherhood will ultimately be reached. When this glad time comes the Negro shall be established in his rights as a man and a citizen. This does not and probably will not involve unrestricted intermingling with the white race. The Negro will find his social and business relations more and more among his own people. But a modus vivendi will be established so that where the two races come in contact mutual respect will characterize their intercourse and under the law the Negro, assured of his personal safety and his civil rights, shall have the opportunity of achieving his highest possibilities.

(Continued on Page 13)

Sermon Suggestions

Time, the Old Forgotten in the New
(From the Homiletic Review)

Text, Isa. 65:17—"Behold I create new heavens and a new earth and the former shall not be remembered, nor come to mind."

Sometimes in the careless enjoyment of the present we neglect the wholesome and instructive lesson of past trials and for this we are to blame. But sometimes a new time comes with so great uplift and enlargement that the past loses its importance or sinks out of thought. This latter is the thought of this scripture.

1. The new present may well eclipse the past when it includes the highest as well as the most practical interests suggested by the "new heavens and the new earth."

2. The new present may claim our intensest interest when we see God's hand manifestly in it. "Behold I create new heavens and a new earth."

3. The new time claims us altogether when we see in it our redemption from former sorrows and sins.

Our present New Year may include all these elements of authoritative attraction.

THE URBANITIES OF LOVE

By Alpheus B. Austin, D. D.

Text, I. Cor. 13:7—"Love heareth all things, believeth all things, hopeth all things, endureth all things."

Introduction—The Corinthians were covetous of special gifts, particularly the gifts of tongues and the interpretation thereof. They were more concerned about having showy qualities than about substantial. They were more desirous of being gifted than of being good. The passion of each individual for prominence was in a fair way to destroy the peace of the Church. Love, the apostle urges, would at once and forever put an end to the bickerings which disgraced their Church and jeopardized its future. Love was bound to do this because of its very urbanities. Of these he mentions four.

I. Patience; "Love heareth all things."

An old Quaker woman once said to her husband, "John, I do think everybody in the world is a little queer except thee and me." While there are a vast number of things to be enjoyed in Church life, there are always a few things to be endured.

II. Trustfulness, "Love believeth all things."

The trustfulness of love is requisite not only for the peace of the Church, but also for its usefulness. You can save a great many persons by the simple process of loving them.

Over in Denmark even the poorest of the people manage to have flowers all winter spite of the scant sunlight and the long season of bitter cold. They raise them in winter gardens, and they call them by contrast with the easily grown flowers of summer, "loved-up flowers." In no other way could they have been grown. May we not say with absolute truthfulness that every flower that blooms in a personality is a loved-up flower?

III. Optimism, "Love hopeth all things."

One does not have to live to a great age to have many disappointments. Reforms move slowly and many of them die out before any radical improvement has been accomplished. But let a man love his fellowman as he ought and he will be found saying: "This wrong can be ended because it ought to be ended." Let him love God as he ought and he comes back after every reverse to the soliloquy: "Because we have justice on our side, we have also the God of justice and we cannot fail. This is the kind of love that hopeth all things. This is the kind that sings in the darkest hour."

"But right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

IV. Steadfastness. "Love endureth all things." In other words, love stands its ground through all things. It is incorrigibly persistent. Paul him-

self was surcharged with the very kind of love he was describing, a love that nothing could deflect or dismay. This is the steadfastness of love in its heroic form. Note also its clinging form. We sing, "O love that will not let me go," meaning the Divine love.

I go into a petrified forest out in the Far West. I retrace its history. Those huge tree-trunks, now solid agate of indescribable beauty, once stood erect in a green forest. Some cataclysm dammed the canyon below them, and gradually a lake arose and engulfed them: a lake whose waters were strongly impregnated with minerals. By and by the trees began to decay, but by some subtle osmose, wherever an atom of perishable wood broke down an atom of imperishable rock stole in to replace it; and slowly, slowly, the tree took on eternal quality and eternal beauty. Is it not thus that weak natures are transformed into strong? We must keep them enveloped in an environment of unwearied love. It must be a love that will not let them go. And ere long the infiltration will begin. They will begin to share our wishes. They will begin to pray, "O that the man may arise in me; that the man I am may cease to be." And the change will be immeasurably hastened some day when they awake to see that Christ loves them with a warmth and constancy as far surpassing ours as Cotopaxi surpasses its foothills.

Farm Notes

BUTTERMILK CALVES

Calves may be fed good buttermilk after they are a month or so old. There is no satisfactory substitute, however, for whole and skim milk. Where buttermilk is plentiful skim milk is also abundant, so mixtures of the two can easily be given, if desired. Most dairymen can afford to feed whole milk or skim milk to start their calves properly, so the animals can be reared until old enough for roughage and home-grown grain. Calf meals are good and enable the dairyman to carry his animals through the critical period with less milk than would otherwise be the case, but often these proprietary articles are rather expensive.—*Southern Farming*.

UTILIZE WASTE THROUGH PARCEL POST

Means of Saving Thousands of Dollars Annually
The prime factor in the increased cost of living is that the supply has not kept pace with the demand. But this supply could be immensely increased if the millions of bushels of fruits and vegetables that are left to rot on our farms could be marketed. Heretofore the cost of distribution in most cases has made it impossible to market this produce advantageously. Parcel post with its increased weight allowance to 20 pounds within the first and second zones, together with the low rate charged, is opening up new channels of business writes the editor of *Southern Farming* at Atlanta.

Much produce that formerly could only be turned into the local store at a low price in trade can now be sold at a good profit to the consumer. Many a farmer's wife or ambitious son or daughter is now building up a profitable mail order business in nearby towns or cities. It's an easy matter to get customers, while suitable shipping cartons can be readily obtained.

The great variety of things that may be included in these 24-pound shipments will enable the farmers to take advantage of the maximum weight allowance, while the city prices obtained will yield a handsome profit after deducting all expenses, including the postage charge. Get all the particulars of this parcel post plan from your local office and see if you can't build up a profitable business in disposing of your surplus produce.

GREEN FOOD FOR LAYING HENS

Next to cabbage, for a main dependence, I like sugar beets. These I cut open lengthwise and impale on headless spikes driven in the wall at a height which will compel the hens to jump to pick at them. I do not make them jump high, just enough to provide a little exercise. They will eat the beets out clean, leaving only the tough rind. Mangels I feed in the same way, but these are

tougher and less sweet, and hens do not eat them so freely. Turnips and rutabagas I have found very good green food, especially for a change. These I either boil or chop.—*Mrs. H. O. Millie in Southern Farming*.

THE CRIPPLE OF NUREMBERG

(Continued from Page 7)

There was a suspicious break in his voice which sounded like a half sob. Kunigunde Sachs moved toward him, and laid her hand on his arm with an air of decision. "Thy mother was my dearest friend, Ulrich, in the days before our religious views divided us. Shall not her son be received by us as our son would have been by her had he lived to come back to Nuremberg and find no home?" Tears filled her bright eyes. Frau Sachs had laid away a goodly share of her happiness in the little grave where her boy rested. "Marie, prepare the guest-chamber at once. Ulrich remains with us."

For answer Ulrich stooped, and, in a forlorn custom which he had learned among the elegancies of the Elector's court, kissed the chubby hand upon his sleeve. The Frau withdrew it quickly. In sober Nuremberg they were not accustomed to such salutations; they were only for quessns, and she was a plain shoemaker's wife. Still she was not offended.

The snow was falling again in great flakes, and the air grew more frosty. The living room was very pleasant as the gray light came through the windows and the firelight danced upon the dark-wood walls. Cut upon the mantel was an inscription in old German lettering, and as Marie came in with an armful of wood and threw it on the fire a ruddy glow shot upward, and Ulrich could read the motto. It came as a halm upon his spirit, and he said, half aloud, "The Lord will give strength unto his people: the Lord will bless his people with peace."

"Father had it carved there two years ago," said Marie, lifting her rosy face from the fire; "he says it cheers and rests him to look at it as he sits before the fire."

She stooped again to place the sticks more evenly, and Ulrich saw how changed she was. The little girl with whom he used to play had passed away, and instead there had come a woman, with slender figure and a sweet face, where dimples flashed as she spoke, and the soft color came and went. Her hair was drawn back and tightly braided in the fashion of the time, hanging down far below her waist in two long plaits. Around the top of her head was bound a piece of black velvet, and from under it a few soft curls escaped to enhance the beauty of her fair, high brow.

The door opened, and Hans Sachs came in. "It is a bad storm," he exclaimed. "Pile on more wood, Marie. Thou must have patience, Ulrich. The Burgermeister is in bed, ill with a severe cold. To-night is an impossibility. Perhaps to-morrow, or the day after."

Ulrich moved impatiently. "It is hard to wait," he replied. "Is there no other way?"

"None," the shoemaker responded, placidly, settling himself down in his easy chair on the other side of the fireplace. "Thou must be content to stay here by the fire and wait. This storm is whirling about the city; thou couldst not leave, even if thou wishedst to do so. Marie, bring in the apples and the nuts. We will try to make this lad more content in his imprisonment."

The fire burned up brightly, and the room was warm and cheerful. The mother and daughter brought their work and sat near by, listening to the tales which Ulrich told of his life in the north, of Martin Luther and his death, of the hereaved widow and the fatherless children who still occupy the old, gray Augustinian monastery. Then Hans Sachs, in a sonorous voice, sang one of his own songs, and old Magda, the maid, opened the kitchen door that she might hear more distinctly.

In the midst of this peaceful enjoyment, a sharp double knock came at the outside door, and Magda went to open it.

"Who can it be that comes out in such a storm as this?" exclaimed the shoemaker, listening to the voices in the hallway.

Magda threw the door wide open. "It is the young Herr Orlando!" she said.

(To be continued.)

Outlook for the Negro

(Continued from page 11)

THE BOW OF PROMISE SPANS THE HORIZON

The Hon. S. W. Green, Supreme Chancellor of the Knights of Pythias

While the opportunity for acquiring wealth and property from industry by the Negro is not as favorable as that of other races in this country, yet it is sufficiently broad to enable him by thrift and economy to gain a home and competency for himself and family in the lines of industry in which he is permitted to engage. In the line of Agriculture and on the farm his services are earnestly and eagerly sought, especially in our Southland and in which calling he has few equals and no superiors among other races.

A small notice sent out a few days since for Architects to compete for drawing plans and preparing specifications for a Pythian Sanitarium to be erected at Hot Springs, Ark., brought applications from a surprising number of Negro Architects from various parts of the country. That the Negro's opportunity

for learning in the rural schools of the South is meagre cannot be denied, but the determination to acquire an education by such large numbers of them despite such handicaps is an evidence that the gospel of self help as expounded by the practical, sane and safe leader, Dr. Booker T. Washington, is being practiced by them in a larger degree every year.

From a moral point of view the standing of the Negro is that of similar classes of other races and his progress in morals equals that of his Industrial and Educational progress. His progress, as well as his patience under ills and oppressions to which no other race is subjected in this country is awakening the conscience of a large and increasing number of American Citizens who believe that a decent well-behaved citizen should be given the protection of the laws and a right to earn an honest living regardless of the texture of the hair or the color of the skin.

That a moral awakening is taking place in our own community is evidenced by the conscience of the managers of The Times Democrat of this City after an uneasy sleep of eighteen years has at last awakened to the fact that a Doll and Toy fund is not a broad charity unless deserving Negro children of the same community are recipients of some of its benefits, as well as white children.

THE DAY OF THE DEMAGOGUE WILL END

President Nathan B. Young, Florida Agricultural and Mechanical College for Negroes

With the enlightenment of all the people—the goal of popular education—civic and economic injustices will gradually disappear from our national life; and the reign of the demagogue will be at an end. Our government is young, and it has not yet fully settled down to its day's work of safeguarding the rights of its citizens, and of administering its laws according to the spirit as well as the letter of its constitution. However, I have faith in its ultimate ability and courage to carry out literally the program proposed in the preamble to its constitution. I am unwilling to believe that the demagogic assertions of certain public men are at all indicative of the future attitude of this country to the Negro. There is a power in the affairs of men that makes for righteousness—God is at work in his world for the good of all of his children; and he is no respecter of persons.

TEXAS CONFERENCE APPOINTMENTS, 1913-14

BEAUMONT DISTRICT

Missing.

CONROE DISTRICT

Geo. E. D. Belcher, District Superintendent.

Bedias and Flox, L. L. Neal; Conroe and Fostoria, S. A. Pryor; Camilla and Cold Springs, supplied by M. B. Evans; Dodge, J. H. Anderson; Groveton Mission, supplied by E. D. Ectford; Hufsmith, E. D. Hubbard; Huntsville, Wm. Mack; Huntsville Circuit, Thornton Smith; Lovelady, Ellis Michaux; Laurella and New Willard, Edward Gilmore; Livingston Circuit, J. H. Kelly; Montgomery and Dobbin, supplied by N. N. Sawyer; Onalaska and Blanche, S. D. Hackett; Oakhurst and Point Blank, supplied by L. C. Booker; Riverside Mission, supplied by Asa Williams; Richard and Iola, J. A. Tillery; Spring and Humble, P. L. Jackson; Singleton Mission, supplied by I. L. Bookman; Shepherd and Gladstill, supplied by J. H. King; Trinity Mission, Wm. Brooks; Willis and Danville, T. S. Pryor.

HOUSTON DISTRICT

W. H. Logan, District Superintendent.

Angleton-Columbia Circuit, C. C. Sapp, P. O., Angleton; Galveston, St. Paul, J. E. Bryant; Wesley Tabernacle, J. O. Williams; Harrisburg-Dyersdale, W. A. Fortson; Houston, Audubon Place, Lewis Martin (supply); Boynton Chapel, J. W. Gilder; Chew's Addition, J. M. L. Smith (supply); Dowling Street Mission, E. W. Kelly; Mallalieu Chapel, R. H. Warren; Mt. Vernon, Jas. I. Gilmore; St. James, E. H. Holden; Sloan Memorial, W. H. Jackson; St. Mark's, W. L. McDonald (supply); Trinity, A. W. Carr; Kendleton, M. H. Harrison (supply); Liberty Circuit, F. E. T. Mohan; Richmond-Rosenberg, C. C. Smith; Dickinson-League City, R. L. Hoffman (supply); Sweeny-Velasco, J. R. Carnes; Thompson Circuit, C. H. Pemilton; Texas City-LaPorte, W. M. Josey. L. V. Harrison, Secretary Y. M. C. A., member Dowling Quarterly Conference.

MARSHALL DISTRICT

P. H. Jenkins, District Superintendent, Box 221, Marshall, Texas.

Atlanta and Lindon, sup., J. H. Johns; Dangerfield, A. R. Luster; Ebenezer, J. W. Haywood; Gilmer,

J. P. Calvin; Harleton, R. V. Doaks; Hawkins Circuit, E. W. Hays; Jefferson, S. W. Johnson; Lassater Cir., Riley Hilary; Lodi Circuit, C. S. Williams; Longview and Tyler, Jesse Jones; Marshall Circuit, S. A. Andrews; Mineola and Quitman J. E. Epperson; Mallalieu, J. L. Blue; Ore City Circuit, M. Fountain; Pittsburg, R. E. Dyer; Queen City Circuit, M. C. Gillespie; Texarkana, J. H. Anthony; Texarkana Mission, B. C. Clemons; Woodlawn Circuit, G. R. Turner; Wiley University, M. W. Dogan; Lodi Mission, sup., Sam Dixon; Tyler Mission, sup., Aron Taylor.

NAVASOTA DISTRICT

J. F. Barnes, District Superintendent.

Anderson, A. L. Gabral; Bellville, G. W. Downs; Hempstead Circuit, C. M. Moore; Hempstead Station, G. A. Deseland; Millican Circuit, W. E. Hutcherson; Navasota Circuit, H. Gorrett; Navasota Station, M. Q. A. Fuller; East Hempstead, A. F. Johnson; Caldwell Circuit, A. E. Gibbs; Somerville Circuit, C. G. Curtis; Brenham Mission, B. McDaniel; Brenham Station, H. R. Smith; Sealy, F. W. Johnson; Hockley, G. M. Stewart; Stoneham, W. A. Parham; Brookshire, James Hance.

PALESTINE DISTRICT

G. W. Garter, District Superintendent.

Bryan, B. R. Booker; Bryan, E. D. Blacknell; Centerville, J. H. Mann, supply; E. Calvert, C. Davenport; E. Mexia, J. P. Belcher; Fairfield, C. L. Kyle; Hearne and Cut, L. H. Barnett; Jacksonville, W. R. Robinson; Jewett and B. J. P. Patrick; Leona, G. W. White; Madisonville, M. M. Muldrew; Oakwood, G. W. Gill; Palestine, D. C. Halley; Palestine Circuit, W. W. Randal; Teague, E. W. Summers, supply; Winkler, G. S. Heim.

OPELIKA DISTRICT

First Round

Bethel Circuit, Dec. 5-7; Wetumpka Circuit, 12-14; Eclectic Circuit, 19-21; Lomax Circuit, 19-21; Kellyton Circuit, 26-28; Rockford Circuit, Jan. 2-4, 1914; Alexander City, 9-11; Dadeville Circuit, 16-18; Opelika Circuit, 23-25; Goodsell Memorial, 30-Feb. 1; Lanett Circuit, 6-8; La Fayette and St. John, 13-15; La Fayette Circuit, 20-22; Five

ROYAL BAKING POWDER

Absolutely Pure

Cakes, hot biscuit, hot breads, and other pastry, are daily necessities in the American family. Royal Baking Powder will make them more digestible, wholesome, appetizing.

No Alum—No Lime Phosphates

Points Circuit, 28-March 1. Dear Broam your brother.—Lewis S. Price, District Superintendent.

CUMBERLAND RIVER DISTRICT.

Second Round

Decherd, Jan. 3-4; Manchester, 8-9; Tullahoma, 10-11; McMinnville Circuit, 15-16; McMinnville Station, 17-18; Sparta Circuit, 21-23; Sparta Station, 24-25; Cookeville and Algood, 31-Feb. 1; Livingston, 2-3; Stonewall, 5-6; Gordonsville, 7-8; Alexandria, 14 and A. M. of 15; Liberty, P. M. 15-16; North Lebanon, 18-20; Lebanon Station, 21-22; Lebanon Circuit, 28-March 1; Cherry Valley, 7-8; Hartsville, 14-15; Mitchellville, 21-22; Gallatin Station, 28-29. Brother Pastors, Officers and Members of the Cumberland River ly conference. Faithfully yours.—Ell J. Guthrie, District Superintendent.

CHATTANOOGA DISTRICT

Second Round

Cleveland, Feb. 1; Harriman, 7-8;

Oliver Springs and Kingston, 7-8; Rockwood and Spring City, 14-15; Ooltewah, 21-22; Wiley Memorial, March 1; Ridgedale Mission, 1; Stanley Chapel, 7-8; Grace Memorial, 7-8; North Chattanooga, 14-15; Jasper, 21-22; So. Pittsburg, 28-29; Soddy, Apr. 4-5; Big Springs, 11-12; Dayton, 18-19. Dear —E. H. Forrest, District Superintendent.

NOTICE

Board of Examiners, Upper Mississippi Conference

The Board of Examiners will meet Tuesday, January 13, 1914, at nine o'clock. Let each examiner and all undergraduates be on time. Two days will be given to the examinations and grading your papers. It is hoped that each brother to be examined will take note. The Conference adopted the Local Preachers' Course of Study, Discipline of 1912.

F. H. HENRY, Chairman.

**\$1,000,000 FUND OF
THE PERMANENT BOARD
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1018 SOUTH WABASH AVENUE
CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, *car. secx*

1913 FAREWELL

This is the Last Chance for 1913! Have you—you, not someone else—shared with the Veteran Preachers during 1913? What you propose for 1914 may be worthy; but Veterans can not cash purposes. What of 1913?

You will do much in the year to come; WHAT HAVE YOU DONE TO-DAY? You will give gold, a princely sum; but WHAT DID YOU GIVE TO-DAY?

NO MAN EVER GAVE ON TO-MORROW. Giving like doing can only be done to-day. With Giving as with Salvation, "NOW is the accepted time."

1913 will be dead in a few hours. It ought to be immortal, never to die. Don't let it die when your Gift will endow it with earthly immortality. Mail your Gift to us ere the Old Year dies.

No better year than 1913 ever dawned on the Aged Minister. Consecrate its close with a Gift.

YOUR LAST CHANCE FOR 1913. "He lived such a life as will make him more alive a generation hence than now."

So speaks the "Nashville Advocate" of Ashley Home. Next to investing yourself in this generation is investing yourself in all generations; which may be done by investing in the Connectional PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS.

We are going to hold our 1913 Cash Receipt Book open until January 6, so as to give the crowded mails a chance to bring your belated Gift to our office—wherever you may reside. IT IS NOT TOO LATE. SEND TO-DAY.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE tablets. Stop the Cough and Headache and work off the Cold. Druggists refund money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

THE MISSION OF THE SEVENTY
Luke 10:1-24

International Sunday School Lesson for January 11, 1914.

By the Rev. N. W. Greene, B. D.

Golden Text—It is not ye that speak, but the spirit of your Father that speaketh in you.—Matt. 10:20.

Time—October or November, A. D. 29. Two or three months after last lesson.

Place—In Northern Perea, east of the Jordan.

Daily Home Readings—M. The Mission of the Seventy, Luke 10, 1-16. T. Blessedness of discipleship, Luke 10, 17-24. W. A prophet's commission, Isa. 6, 1-8. Th. The preacher's theme, I Cor. 1, 18-31. F. The watchman encouraged, Ezek. 3, 16-27. Su. No respecter of persons, Acts 10, 34-48.

The Lesson Story

The Master had spent the major part of his time thus far in the districts of Judea, Samaria and Galilee and but little in Perea east of the Jordan. While in Jerusalem teaching the lessons of the gift of the Holy Spirit, the water of life and the light of the world He was opposed by the Pharisees so bitterly that He returned to Galilee for a

brief stay only. But He must work in Perea where a large part of the people were Gentiles, and where also much work must be done within a short time among a people hitherto untaught the new and better way.

To work such a territory in so short a time was physically impossible without help. So Jesus sent seventy men into Perea in companies of two men each with instruction to go into every city where the Lord Himself would afterwards go and to teach the people in preparation for His coming. They were to go in haste, saluting no man by the way with the long salutations so wasteful of time in the East. It was not necessary for them to carry any provision for their journey but depend solely upon the people to care for them, for in their work they would not only be guests of the people but workmen who really earned their support, and who should receive at least a support for the far more important matter of the blessings of peace and healing bestowed.

They were reminded of the penceful method of pursuing their work among a people whose spirit and methods were so opposed to their own that it was as "lambs in the midst of wolves." Yet they should go and pronounce peace upon them and heal their sick with the assurance that their labor would not be in vain. But if there be a city that would not receive them, they should not contend but wipe off the dust of that city that cleave to their feet as a sign that they would be free from all responsibility of that city which shall be more severely judged than Sodom which did not have this opportunity.

The Seventy Needed

At this period in the life of Christ Perea had received but little gospel teaching, and much of that was the second hand teaching of those who had heard it while visiting the country west of the Jordan. There was a large population over there in Perea who should have the gospel the same as those in Judea and Galilee. The harvest was great. But for these to have received the gospel from Jesus personally as those in Judea and Galilee had done it would have required more time than remained before the crucifixion, unless forerunners had prepared the way for His coming. In going ahead they could not only announce His coming and do miracles in proof of the genuineness of their message and indicating the character of their Master's work, but they could report the cities hostile to their teachings and thus prevent a duplication of visits and work and greatly expedite the work of the Master. It would also be a training of the seventy for subsequent work of this character. Hence their mission.

Who Are the Seventy?

The names of these men are not preserved for us; and unreliable tradition leaves us in doubt with the names of Barnabas and Luke and others. But while we do not know their names, we know that they were disciples of Christ who went forth seeking the salvation of Perea. They were Christ's assistants in the spread of the good tidings. We do not know the names of the seventy elders appointed to assist Moses, nor the names of the seventy sent out by Christ, nor yet the names of the sev-

en times seventy who are quietly doing a similar work to-day. After all, knowing their names would not go far toward knowing them. We may know them better by knowing their work. They are those who are content to do their part "unheralded and unsung" and live "to fortune and to fame unknown." But their work is enduring and their names are "written there." The seventy were the disciples and helpers of Christ engaged in the humble duties of building the kingdom on earth to-day.

The Work of the Seventy

The field into which these men were sent to labor contained fruitage both abundant and difficult to harvest. It was not only "white unto the harvest," but it presented difficulties similar to those of lambs managing wolves. Two men were sent together that this difficulty might be relieved by their mutual sympathy and love, and by the work and testimony of one corroborating that of the other. Companionship cheers and strengthens for the difficult tasks of life.

The ninth verse gives us the main work of these men. They were to "heal the sick" and to say that "the kingdom of God is come nigh unto you." This is a very practical and effective way to carry on the work of the Lord. But there is no hint here to encourage the present-day faith healing cults, nor is it intended to lead any one to believe that Christianity carries with it for each worshipper the power to heal physical infirmities. It was a gift necessary for that day and taught a lesson suited to the development of those people. Its meaning to us is that we should go about doing good, being sympathetic and helpful as the good Samaritan of old. Their power to heal was simply an "abiding symbol of that great tide of divine helpfulness which is flowing yet, and is to flow on forever."

After they had shown interest and sympathy and had become helpful to the people, then they were to say "the kingdom of God is come nigh unto you." It is scarcely worth while to talk about the kingdom until we have shown sympathetic interest in the people. The good deeds furnish a point of contact and open a way for the spiritual lessons. Present day missions are effectively following the plan of this ancient missionary campaign; and wisdom bids us follow it in our Sunday Schools.

Mars Bluff, S. C.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

**The Epworthian's Partnership
With Printers' Ink**
EPWORTH LEAGUE DEVOTIONAL
MEETING TOPIC FOR JAN. 11.

(1 Tim. 4: 13; 2 Tim. 2: 15.)

By the Rev. A. Preston Shaw, B. D.

This is Epworth Herald day. The treatment of this topic by the author of "Notes on Epworth League Topics" is so clear and convincing that we quote from it at length.

Paul's Advice and "The Epworth Herald's" Use

Paul did not foresee the part that the printed page would one day play in promoting the Christian cause. His

Free! Free!

EVERY WOMAN WANTS
LONG LUXURIOUS HAIR
Free from Dandruff
Bell's Glycerine makes the
the Hair Soft and Glossy. The active in-
gredients are PURE GLYCERINE and QUININE

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Write your Name and Address plainly and mail to
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**1000 ORGANIZERS WANTED AT
ONCE!**

To organize and set up The Benevolent Patriotic League. Write today for Prospectus, Agents' commission and terms free. Cost you nothing to try. Lodges now in states. Agents in many. Write today.

REV. S. D. BROWN,
Box 492. McAlester, Okla.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars.

J. O. STOKES, Mohawk, Fla.

time was more than a thousand years earlier than the beginnings of the printing art. And yet his advice to Timothy fits the age of the printer as well as if he had written from Printing House Square or the office of the Methodist Book Concern.

He says, for example, "Give attention to reading. In these days, that is more than telling one to form the habit of reading. Right choice from the mass of reading material is quite as important now.

Paul's other advice is also thoroughly down to date. "Study to show thyself approved, a workman." This is the day of clamor for efficiency in all the business of life.

Very well; how do these advices fit the Epworthian, and how can they be used in favor of The Epworth Herald?

Thus; the Epworthian needs help in two ways before he can become an efficient workman. He needs knowledge, and he needs enthusiasm.

Facts are stubborn things—sometimes. So are hammers, and chisels, and saws, and axes.

Their stubbornness makes them good tools. They are stronger and keener than the stuff with which they work.

So the Epworthian can make tools out of the facts that The Epworth Herald gives him.

But truths are even more stubborn than facts, and they get more work done.

And The Herald deals constantly

with the great truths that the young Christian needs.

Then The Herald offers fuel for the kindling of the Epworthian's enthusiasm. It encourages him to fall in love with his job as a Christian.

It scatters broadcast the firebrands which have been fanned into flame in some remote corner of the Church.

It tells of daring and adventure for Christ, of deeds of knightly valor, of victory against fearful odds, of courage and faith and the forward march of the Kingdom against every embattled wrong.

O, but it is a good paper for a soldier of Jesus Christ! Is it not such a helper as Paul himself would have welcomed and loved?

"The Herald's" Religious Value

The Herald must be of really religious use to the League. Otherwise we should not presume to set aside a meeting for its consideration. In fact, we should not need it at all.

But it is of religious value. It touches every side of the League's religious life. It affects every reader's inner experience, and influences the outward expressions of that experience.

In the Devotional Meeting The Herald works for more devotion, more intelligence, more definite religious expression, more general participation in spiritual exercises.

It stimulates Bible study, mission study, and every other form of intellectual horizon widening which the young Christian needs.

I Believe in "The Epworth Herald" (A symposium by the cabinet: One-minute talks on the subjects here given)

President. Because it is a real leader of young life.

First Vice-President. Because it makes much of personal religion and personal Christian influence.

Second Vice-President. Because it shows the reality and reasonableness of world evangelism.

Third Vice-President. Because it stands for service, love, and mercy as part of every Christian's religion.

Fourth Vice-President. Because it emphasizes the joy of the Christian life, and insists on recreation, amusement and intelligence being in the young Christian's program.

Secretary. Because it records and preserves the best League ideas and describes all noteworthy League events.

Treasurer. Because it reckons all Christians as stewards, and shows them how to operate their stewardship.

The Junior Superintendent. Because it is a large help in training the boys and girls for the League of tomorrow.

If Our League Means Business

If our League means business it will demand more intelligence in its leaders, as well as more devotion.

If our League means business it will get better acquainted with itself, by finding out what it is doing all over its wide field.

If our League means business it will insist that its cabinet officers are in possession of the proper tools.

If our League means business it will not wait longer for a more thoughtful and independent devotional meeting.

If our League means business it will get hold of new ideas and new plans that others have worked out and made profitable.

If our League means business it will

listen to the General Secretary, and follow his guidance in the League's great united enterprises.

If our League means business it will want to keep step with all the other divisions of the Methodist army of Jesus Christ.

If our League means business it will keep its eye on the Junior League, not only in the home Church, but everywhere.

If our League means business it will not be satisfied to be ignorant of the missionary appeal, or of missionary facts.

If our League means business it will find out how to do more sincere and direct soul-winning work.

If our League means business it will open its mind to all the newly important truth about Social Service.

If our League means business it will try ever new ways of winning friends and holding them through recreational activities.

If our League means business in all these things it will make an Epworth Herald Club its first business this week."

Winchester, Va.

District Rounds.

PULASKI DISTRICT

Second Round

Big Stone Gap, Jan. 3-4; St. Paul and Dante, 10-11; Bristol, 16-18; Gate City and Kingsport, 17-18; Rural Retreat and Chilhowie, 24-25; Marion, 25-26; Draper and Galax, 31-Feb. 1; Glade Springs, 7-8; Abingdon, 8-9; Wytheville, 14-15; Dublin, 21-22; Radford, 28-Mar. 1; Christiansburg, 8-9; New River, 14-15; Pulaski City, 21-22; Pulaski Circuit, 28-29. Dear Brother Pastors: Make Easter, April 12, a great day for the cause of Christ. Make it decision day in the Sunday school and the great missionary day of the year in the church. Help yourselves, your congregations, the church, and the race by planning and holding a "Southwestern" rally day in order to circulate our church paper.—Anderson Davis, District Superintendent.

BEAUMONT DISTRICT

First Round

Rockland Circuit, Jan. 3-4; Bonweir Circuit, 10-11; San Augustine Circuit, 17-18; Jasper Circuit, 24-25; Port Arthur, 31-Feb. 1; Newton Circuit, 7-8; McCabe, Beaumont, 14-15; Orange Station, 21-22; St. James, Beaumont, 28-Mar. 1; Wallisville Circuit, 7-8; Hemp Hill Circuit, 14-15; Sour Lake (Miss.), 21-22; Voth, 28-29; Nacogdoches, 28-29. District Stewards' and Pastors' Council at McCabe, Beaumont, February 26. Preaching will begin Wednesday night of the 25th. Plans will be made for the many victories that have to be won out.—W. L. Duncan, District Superintendent.

HOUSTON DISTRICT

First Round

Richmond-Rosenberg, Jan. 10-11; Kendleton, 17-18; Dowling Street Mission, 25-26; Harrisburg-Dyerdale, 25-27; Mallalieu Chapel, 25-28; Liberty Circuit, Feb. 7-8; St. Mark's, 15; Sloan Memorial, 15-16; St. James, 15-18; Thompson Circuit, 21-22; Angleton-Columbia, 28-Mar. 1; Sweeny-Velasco, 7-8; Mt. Vernon, 15-16; Dickinson-League City, 17; Boynton Chapel, 15-18; St. Paul, 20-22; Texas City-La-

Porte, 21-22; Wesley Tabernacle, 29-30; Audubon Place, Apr. 5; Trinity, 5-6; Chew's Addition, 8. Dear Brethren: Let us try to raise the greater portion of our benevolences Easter Sunday, April 12. Last year was the best in our church for a number of years, to which we all say amen.—W. H. Logan, District Superintendent.

LOUISVILLE DISTRICT

Fourth Round

Sonora, Jan. 1; Upton, 2; Munfordsville, —; Bowling Green, 3-4; Morgantown, 5-6; Auburn, 7-8; Drakesboro, 9; Greenville, 16; Hartford, 11-12; Beaver Dam, 13-14; Taylor Mines, 15; Leitchfield, 17-18; Smithland, 24-25; Paducah, 26-27; Grand Rivers, 28; Eddyville, 29-30; Princeton, 31-Feb. 1; Dulaney, 1 (3 p. m.); Owensboro, 7-9; Lewisport, 10; Hawesville, 11-12; Cloverport, 14-15; Irvington, 16-17; West Point, 18; Vine Grove, 19; Jackson St., 22-23; Mt. Washington, 24-25; Coke Chapel, Mar. 1-2; New Haven, 3; Boston, 4; Lebanon Junction, 5; Hardingsburg, 7-8; Harrod, 8 (3 p. m.); Thirty-fifth St., 10-11; Lloyd Street, 13-15. Dear Brethren: Your minute money must come in this round.—R. L. Dickerson, District Superintendent.

PALESTINE DISTRICT

First Round

Bryan, Jan. 4-5; Bryan Circuit, 3-5; E. Calvert, 10-11; E. Mexia, 17-18; Teague, 17-18; Winkler, 24-25; Fairfield, 31-Feb. 1; Oakwood, 7-8; Palestine, 15-16; Palestine Circuit, 14-15; Jacksonville, 20-22; Jewett, 28-Mar. 1; Centerville, 7-8; Leona, 7-8; Madisonville, 14-15. Dear Brethren: Begin the canvass for the Southwestern now and keep it up. Begin early to make Easter a great rally day.—G. W. Carter, District Superintendent.

MARSHALL DISTRICT

First Round

Atlanta and Lindon, February 7-8; Dangerfield Circuit, January 10-11; Ebernezer, December 28-29; Harleton Circuit, 28-30; Hawkins Circuit, January 3-4; Jefferson, 10-11; Lassater Circuit, 17-18; Lodi Circuit, 17-18; Longview and Tyler, 31-Feb. 1; Marshall Circuit, Feb. 7-8; Mallalieu, 6-8; Mineola and Quitman, 14-15; Ore City Circuit, 21-22; Oltsburg, 28-Mar. 1; Queen City, March 7-8; Texarkana, 15-16; Texarkana Mission, 14-15; Woodlawn Circuit, 21-22; Wiley University, 25; Gilmer, Jan. 20-21; Lodi Mission 26; Tyler Mission, Feb. 2.—J. H. Jenkins.

ROME DISTRICT

First Round

Cartersville, January 3-4; Marietta, 4-5; Cave Spring, 9-11; Livingston Mission, 12; Cedartown, 10-11; Adairsville, 17-18; Floyd Circuit, 24-25; South Rome, 25-26; Villa Rica, 31-Feb. 1; Carrollton, February 1-2; Summerville, 7-8; Chickabauga, 8-9; LaFayette Mis-

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. S. S. of 176 South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send to her today. If your children trouble you in this way, don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

\$10.00 a day and more to live agents; 200 per cent profit; sells to every colored man and woman on earth. This is the quickest kind of easy money. Send 15c in stamps or coin for 50c sample and terms. Money back if not satisfied at FIRST GLANCE.

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slon, 10; Rivertown, 14-15; Bowdon, 21-22; Metropolitan, Rome, 22-23; Austell, February 28-March 1; Cohutta, 1-2; Temple, 7-8. District Stewards and Pastors will meet in Rome, Wednesday, February 18, at 11 a. m. Yours for the cause, E. D. Petty, District Superintendent, Rome, Ga.

ATLANTA DISTRICT

First Round, 1913-1914

Battle Hill, December 11-14; College Park, 12-14; Oakland City, 17-21; Grantville, 19-21; Palmetto, 27-28; Foss Chapel, January 2-4; Fairburn, 3-4; Luther-ville, 10-11; Ariel Bowen, 11-12; Trimble, 16-18; Hogansville Ct., 17-18; Hogansville, 24-25; Grantville Ct., Jan. 31-Feb. 1; Newnan Ct., Feb. 7-8; Newnan, 8-9; Franklin Ct., 14-15; Central Ave., 22-23; South Atlanta, 23-24; Union City & Aberdeen, 28-March 1; Warren's Chapel, March 8-9. The Pastors and District Stewards will meet in Newnan Friday, February 6th, at 11 o'clock a. m.—G. W. Arnold, District Superintendent.

Invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TATSBLESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children, 50c.

NAVASOTA DISTRICT

First Round

Anderson Circuit, Dec. 27-28; Caldwell Circuit, Jan. 3-4; Somerville Circuit, 10-11; Brenham Mission, 17-18; Brenham Station, 18-19; Bellville Circuit, 24-25; Sealy Circuit, 31-Feb. 1; Brookshire Circuit, 7-8; Hockley Circuit, 14-15; East Hempstead Circuit, 21-22; Hempstead Circuit, 28-Mar. 1; Hempstead Station, 7-8; Navasota Circuit, 14-15; Navasota Station, 15-16; Millican Circuit, 21-22; Stoneham Circuit, 28-29. Try and raise all of your benevolences, Easter Sunday, April 12. Get as many Southwestern subscribers as you can.—J. F. Barnes, District Superintendent.

COLORED MEN

Wanted to prepare as SLEEPING CAR AND TRAIN PORTERS.

No experience necessary. Positions pay \$65 to \$100 a month. Steady work. New Orleans roads. Passes and uniforms furnished when necessary. Write now.

I. RY. C. I., DEPT. 20, INDIANAPOLIS, IND.



Are You The One In Every Ten?

One person in every ten has Gallstones. Are you that unlucky one? You probably are if you have any decided Liver or Stomach symptoms, that taking medicines to digest your food only weakens your Stomach and more. Taking medicine to move your bowels only makes your condition worse. Don't doctor symptoms. Get rid of the cause. GALL-TONE has proved a real blessing to thousands of Liver and Stomach Sufferers. Appendicitis and Gallstone Victims. It is not a queer medicine or an old remedy. Most of its ingredients are standard medicines used by the best physicians in their every-day practice. If you want to be cured at home need for our Gall-Tone Book of Treating Stomach and Liver troubles of many in your same predicament who were cured. Write Today GALL-TONE MEDICINE CO., Dept. 277 718 E. Benton St., Chicago

Southwestern Christian Advocate

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If a Money Order, Post Office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

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PER YEAR \$1.25
SIX MONTHS75
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Invariably in advance; \$1 a year to pastors.

CRESCENT CITY NOTES

Trinity—Services very well attended Sunday despite the rain. Next Sunday at 11 a. m. Dr. W. W. Lucas will preach, also at 7:30 p. m., with final testimony meeting preparatory to conference, reading into full membership those thus recommended. Dr. Lucas will lecture Monday night. Admission 15 cents.—W. Scott Chinn, pastor.

First Street.—Pastor Hubbard preached in the morning on the "Success or Failure of the Church," and Prof. Lovell on "The Faith of the Unbeliever," at night. Dr. Valcour Chapman, district superintendent, will preach next Sunday morning. Everybody's entertainment will take place Monday, January 5th, in the Annex. The Fourth Quarterly Conference will be held Wednesday night, January 7. Dr. R. E. Jones, editor of the Southwestern Christian Advocate will deliver an address on "Making a Life," January 9, at 8 p. m.—B. Mack Hubbard, pastor.

Mt. Zion.—We were honored with a visit and sermon by the Bishop W. P. Thirkield, D.D., L.L.D. The 7:00 o'clock service did not go begging notwithstanding the rain.—J. O. Brown, pastor.

Wesley Church.—Prof. T. W. Sherard preached an excellent sermon in the morning. Bishop W. P. Thirkield, D.D., L.L.D. delivered a great sermon at night, enjoyed by all. Next Sunday will be quarterly meeting day. At 10:45 a. m., Dr. J. L. Wilson, the pastor, will preach and at 7:15 p. m., Dr. V. Chapman, district superintendent. The quarterly conference will be held next Monday night. A. Harrison.

Mallard.—Sunday service was good throughout the day.—D. S. Sloan, pastor.

Malden.—Our fourth quarterly conference was held recently, with Dr. V. Chapman, presiding. The report to date was over \$600 raised. Our pastor, Mr. J. L. Wilson, for the past year, has been successful. Our Rally, third Sunday in January, is on.

SPECIAL NOTICE

Lake Charles District Woman's Home Missionary Society—Dear Presidents: The annual convention will convene in Pleasant Plain, New Orleans, Jan. 28 to 31. A delegate from each church is requested to be present. You who have not sent your name and number of members to Mrs. L. C. Daniels, 736 Europe street, Baton Rouge, will please do so at once. This is in order to have every church on the district represented. On the 31st of January is the great Peck Home rally. We are asking each auxiliary to please give \$1.00 for the rally.

TEXAS

Carr's Hill Circuit—After nine months' earnest and hard labor, I am indeed pleased to write up our work on this circuit. We came to this charge with one small church house on the work; parsonage not completed. We completed the parsonage and paid off the debt. We were able at one of the points, where there were only two members, to pay for a church house. That point now has a membership of eighteen. At Carr's Hill we have erected a beautiful church. We entered our church house at Carr's Hill on last Sunday, Nov. 16, and pulled off a rally on above date at which time we raised \$134.00.—I. T. Sanford, Pastor.

THE MOST IMPORTANT YEAR OF THE CENTURY MAGAZINE

"The period through which we are living, in its display of scientific accomplishment and clashing social forces is the most broadly significant



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will convince any Judge or Jury on Earth.

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 48-page book (in colors) on the treatment and cure of Consumption and Lung Trouble.

JUST SEND YOUR NAME

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Mode of Baptism Settled! Latest Facts from Oldest Authority prove that Christ was not immersed. 68-page Book Only 15 Cents. Baptist Book Co., Batesburg, S. C.

and humanly spectacular in the forty-three years of the existence of The Century Magazine," says an editorial in The Century.

It is the avowed ambition of the magazine, say its publishers, to be as nearly as possible representative of the times in which we live. Believing that fiction is virtually the only effective means of approaching the minds of millions of intelligent persons, The Century will devote about half of each issue during the coming year to fiction. In a magazine of the size of The Century, this amount of space given to fiction leaves a great many pages which as usual will be devoted to art and poetry and to such papers as those on immigration by Professor Edward A. Ross of the University of Wisconsin, by W. Morgan Shuster, author of "The Strangling of Persia," on subjects of international interest; for example, "Have We a Foreign Policy?" and "Shall the Filipinos Have a Fourth of July?"

Characteristic of the "New Spirit of the Century" are the genuinely important papers: Theodore Roosevelt on "The Progressive Party;" Edna Kenton on "The Militant Woman—and

Women" which gives the case for the feminists, and "The Modern Quest for a Religion," a serious and reverent study by Winston Churchill, author of "The Inside of the Cup," which will be a feature of the December Century.

In the February Century will begin a prophetic trilogy by H. G. Wells, in which this modern prophet sees a possible and logical future that stirs the imagination. The February number will be a "Short Story Number," and will contain a special group of stories by authors who are either celebrated already or likely to become so.

Always a leader in the art field, The Century will continue to make a number of interesting experiments in various reproductive processes. With its corps of artist-engravers and its elaborate art department, The Century is able to get effects in full color and in "Century color-tone" that are impossible in less carefully printed and designed magazines.

In its comic department, "In Lighter Vein," The Century continues to prove that the best illustrators and the best writers are glad occasionally to turn to the lighter treatment of current topics.

TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

Good News for the South HEALTH SPECIALIST SPROULE

The Great Authority on Catarrh Explains
HIS METHOD of TREATMENT



R. SPROULE

Specialist in Catarrh and Chronic Diseases (Graduate in Medicine and Surgery, Dublin University, formerly Surgeon British Royal Mail Service)

Twenty-five years ago a young, but highly honored Surgeon in the British Royal Mail Naval Service astonished his friends by suddenly leaving and entering on private practice. That Surgeon was the now famous Catarrh Specialist Sproule, B. A. His keen brain had early seen in the then new disease Catarrh a menace to the life and happiness of the civilized world. While other physicians were neglecting it as unimportant, Specialist Sproule studied its nature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject.

As he had foreseen, Catarrh spread with frightful rapidity. Thirty years ago Catarrh was almost unknown. Now no age, sex or condition is exempt from it. No climate or locality is a cure for it. Catarrh is to be more dreaded than yellow fever or smallpox. It is, in many, many cases, the forerunner of Consumption. Vital statistics show that deaths from Consumption in this country have increased more than 200 per cent in the last five years. A good many of these cases have been traced back to Catarrh as their starting point.

Catarrh Specialist Sproule makes the treatment of Catarrh a specialty. This man, the first to make Catarrh a Specialty has perfected scientific, constitutional and PERMANENT treatment. The widely advertised so-called "Catarrh cures" do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicine that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hacking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Specialist Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the Specialist earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

CATARRH OF THE HEAD AND THROAT

The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you hawk up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel a dropping in back part of throat?

If you have some of the above symptoms your disease is Catarrh of the head and throat.

Answer the above questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to

CATARRH SPECIALIST SPROULE,
432 TRADE BUILDING, BOSTON.
Be sure and write today.

DISEASES OF BRONCHIAL TUBES

When Catarrh of the head and throat is left unchecked it extends down the wind-pipe into the bronchial tubes, and in time attacks the lungs and develops into Catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse at night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have Catarrh of the bronchial tubes.

NAME

ADDRESS

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
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CONSTITUTIONAL GOVERNMENT

An editorial under the above caption recently appeared in the New Orleans Daily Picayune which contained some very significant statements,—statements that are very interesting to us as a race if they are generally applied. The Picayune asks the question: "What is free, constitutional, democratic, republican government?" This is the Picayune's answer:

"It is a government in which the people who are entitled by law to vote, cast at regular periods their ballots to elect official representatives whose duty it is to make their laws and to execute them according to the constitution.

"And the Constitution which is back of all other laws is a declaration of principles upon which all other laws are based and by which they are limited. The Constitution, which was made in the beginning of this republic by a convention representing the people of all the states and was afterwards ratified by the people through their state legislatures, establishes principles upon which are guaranteed the equal rights of all citizens, without distinction of persons or classes, under the protection of the co-ordinate and distributed powers delegated to public officials chosen by the people under specific regulation. The enjoyment of life, liberty and property are guaranteed to all by the Constitution, and can only be forfeited after specific violations of the law, and they can only be legally taken after each case has been examined and adjudged in court."

The point of the editorial is an answer to the demand for "direct popular government," in which the people would be allowed to vote personally and individually for all public officers from the President of the United States down to the humblest official, "and every officer and lawmaker must carry and act on a mandate from the people that he is to execute, legislate and decide according as the popular will shall be made known to him, and that he and his acts are to be subject to immediate recall and displacement and annulment."

Popular government must come. It must come in America. It must come in the South. Every man who meets the Constitutional qualification must be allowed to cast his ballot or else popular government is a failure. There can be no class suffrage based upon Color in a true democracy. The Democratic party which preaches loudest the idea of a free and untrammelled democracy is also the party that has passed the discriminating measures against the Negro. This is an inconsistency that a school-boy can see through. The Negro will put to test the idea of democracy. That the qualified Negro will be admitted to equal suffrage we sincerely believe. He must be admitted or American democracy is a failure.

DECREASE APPARENT NOT REAL

Zion's Herald makes a very illuminating comment upon the denominational gains of membership during the past year, using as a basis the "Statistics by Episcopal Areas," as found in the Methodist Year Book. Zion's Herald uses the facts as given in the Year Book for this statement: "There is but one area in this country where there has been a

decrease and that is at New Orleans where there is a falling off of 1,124." This falling off is more apparent than real. The table shows that Mississippi conferences lost last year in membership 1,990 and the Louisiana conference 355. Now as a matter of fact, the Mississippi conference did not lose practically ten per cent of its membership. That could not have occurred without jarring the entire conference. Now here's an explanation: first, the statistics of some of our conferences are notoriously incorrect and it was the getting down to the facts and getting away from guessing that accounts for this apparent decrease. Certainly this showing does not represent the splendid work done by our resident Bishop. The Bishop had charge of the Mississippi and Louisiana conferences only six months of the year which furnish the record referred to. We can safely predict that this year a different showing will be made. Take the Central Alabama Conference, for an instance, Bishop Thirkield has presided two years in succession over this conference and the reports show an increase in the Sunday School membership of 503 and of the church probationers 605, of full membership 551, making an actual increase of membership in the Central Alabama conference during the past year of 1,156; while the Gulf Conference shows an increase in membership of 700.

Bishop Thirkield has been insisting upon each local church having the proper records and that these records be properly kept. It has been found that in some of our conferences half of the churches are without records. Such a program is absolutely necessary for anything like an adequate reckoning of our membership; no one will doubt. Likely, such a report may show a decrease, but it is not an actual decrease of members. It is the actual decrease of uncertainty. New Orleans is in line with the entire Church and can be counted upon to furnish its share of the increase which is now on. Under the splendid leadership of our resident Bishop, our place is at the front and not in the rear.

MRS. GEORGE H. THOMPSON

After spending a happy Christmas day with her family in the home of her daughter in Dayton, Ohio, Mrs. Thompson, for twenty years National Treasurer of the Woman's Home Missionary Society, passed suddenly and peacefully to the other shore. Her death was due to organic heart trouble from which she had for some time been a sufferer, hastened by an attack of acute indigestion. The news of her passing came as a most unexpected shock to her friends, many of whom had so recently been with her in the last annual meeting held in Washington, D. C., during the month of October. There, she displayed as she had always done, that rare good judgment that the women of the Home Missionary Society recognized and had long ago learned to depend upon. There also was her presence a joy to all for at all times she was filled with a cheerfulness and optimism that were contagious. Mrs. Thompson brought continually into the meetings a common sense in solving harassing problems, that ran like a golden thread through the important work of the Society, in which she so efficiently filled the office to which she had been chosen.

Mrs. Thompson became the wife of Mr. G. H. Thompson, president of the Howell Manufacturing Company of Cincinnati, soon after her graduation from the Cincinnati Wesleyan College. She became a model mother whose influence was felt in her own home where she was most happy with her family, and went out to a large circle of friends who counted it a joy to know so fine a woman.

The body of Mrs. Thompson, after a brief funeral service in Dayton, Ohio, was taken to Cincinnati, where, on Saturday, December 27th, from the cemetery chapel, it was laid to rest.

A COMPREHENSIVE ANNUAL CONFERENCE PROGRAM

Bishop Thirkield has planned a great program for the three conferences which he is to hold this month. In line with the plan of the Commission of Finance to stir the Church to efficiency and to a forward movement, a number of experts have been assigned to the two Mississippi and Louisiana conferences to talk the new Financial Plan. A whole day will be given to the consideration of the subject beginning at the devotional hour and including the night services. Those who have been assigned this task are: Dr. J. O. Randall, Secretary of Commission on Evangelism; Dr. M. J. Trennery of the Board of Sunday Schools; Dr. I. G. Penn of the Freedmen's Aid Society; Dr. A. A. Parker, of the Board of Foreign Missions; Dr. H. J. Coker, of the Board of Home Mission and Church Extension and Dr. W. B. Hollingshead and Dr. J. B. Trimble of the Commission on Finance. The purpose is to educate our brethren of the new program of the church and we are sure that this effort will be appreciated and will produce fruit.

Pastors should come prepared with notebooks and pencils to make notations of facts and methods that may be suggested. The forenoon will be a call to a great advance when the interests of all the participating Boards and Agencies will be presented. In the afternoon, there will be a survey of conditions and resources followed by institute work on the New Financial Plan, its introduction and operation in the local church. Then district sectional meeting will be held to perfect plans for a follow-up campaign.

The Bishop is inviting the laymen to attend this session of the conference, especially on the day when this great array of Church experts will give to our ministers and laymen the benefit of their experience as well as their trained information on the subject of "Church Efficiency."

This is the beginning of a new day for our conferences. The laymen should not fail to avail themselves of this opportunity. It is a privilege that seldom comes.

In addition to this program, Bishop Thirkield has outlined a conference institute which will cover the afternoon of Wednesday, Thursday, Friday and Saturday of each conference. The Bishop will deliver a set address each day, on the following subjects: "Message of the Gospel," "The Preacher, His Life and Example," and "The Preacher and the Hymnal." Dr. M. J. Trennery will speak

(Continued from page eight.)

WHAT IS THE OUTLOOK FOR THE NEGRO IN THIS COUNTRY?

CONCLUDED FROM LAST WEEK

OUTLOOK FOR EQUAL OPPORTUNITIES REMOTE

By the Rev. A. F. Beard, D.D., Honorary Secretary of the American Missionary Society

In the fifty years since emancipation the Negro race has made wonderful strides. It has already a class which measures well up in standards of intellectual attainment and in other values with the same class of other peoples. In proving its possibilities the race merits the recognition of its values and its rights on the part of all who would be just. The race has the right to possess its rights of equal citizenship and equal opportunities of life in every respect, but the outlook for this seems to me remote.

Just now the Government in power for the first time has thrown its positive influence against manhood rights. This has given courage and new resolution to those who have heretofore denied them and is an intentional setback to hopeful onward recognition of the progress and the rights of the race. Appreciating—as I do—the many in the South who are friendly to all the progress which the Negro can make in any direction, and who would be glad to help it on and to recognize the full rights of man, it still remains that the dominant influence of the South not only hinders and handicaps the Negro and opposes his just recognition as a man and as a citizen, but it proposes with more determination than ever to close this door of hope wherever and whenever it can. The greatly dominant South proposes a subject race and no man avowing himself openly in favor of what the Negro has full constitutional and manhood rights to claim could be elected to either house of Congress or could be Governor of any Southern state. The road to political power is too evident. The immediate outlook for the recognition of the full rights of the race may be inferred from these facts. Nor does it help my optimism to be told that the Negro people will be treated kindly when they accept this submission, or that there are not quite so many murdered this year as there were the year before.

But there is an outlook that is full of hope. It is the outlook of a true prophecy which began when the schools were planted for the Negro which should lead up to the highest attainment possible for all who could prove their capacity for that which is high. This vision of a developing people was and is the true outlook. To educate a people to long for and to attain their highest possibilities settles the question for the future. What was made a certainty in the beginning makes going back impossible. The race will press on. It will not accept anything less than a full orb of manhood and womanhood. It will not be silent and it will be heard. We may not now tell when the Negro people and their wrongs will part company, but over all oppositions and hindrances the evolution will go on. The possibilities will be worked out. The very struggles may prove to be God's permission for growth—for accumulated strength—for an increase of power that shall prove to be a permanent race possession. At all events enough has been achieved to give us a pledge of God's purpose that this people shall be truly and fully free to possess and enjoy whatever are the rights of man. Opposing wills may temporarily hinder, but the chariot wheels of God will not turn backward. As to time we may be sure that it will move on as Christianity does. To the degree that we believe in God and work His will, we shall be in the current of a Providence that is stronger than the purposes of opposing men, and we may work for and face the outlook without fear.

A NEW TYPE OF MANHOOD

By the Rev. R. E. Gillum, D.D., of St. Louis, Missouri

When one considers the contingencies upon which the answer to the above question depends, it will be readily seen that it requires a seer of more than human insight to answer it with any degree of certainty. It is not the purpose of this paper to play to the galleries nor to express only the wish of the writer; but to dispassionately discuss the subject in the light of the facts as they appear to any person of ordinary discernment. The Negro finds himself out-numbered by ten to one as compared with the rest of the population; measured by his material worth and intellectual advantages, the disparity is even greater; he has made rapid progress during his fifty years of freedom in the acquisition of wealth but he is no competitor against the gigantic business enterprises of modern type. He may do a fair business where race prejudice compels his own people to patronize him but when he comes up against our best commercial enterprises which are able to offer superior quality and superior service his opportunity is reduced to zero. It is useless to appeal to prejudice in the name of race-pride, that is the very thing we are condemning in our white brother; it may be laid down as an axiom; that no temporary makeshift not based on right principles can permanently succeed.

The Fundamental Law of the land declares: "All men are created equal and endowed by their Creator with unalienable rights, among which are life, liberty and the pursuit of happiness," but so far as the Negro is concerned in all too many places the Dred Scott Decision is still the American standard by which the Negro is measured. The selfishness of political demagogues and an inordinate desire to pacify prejudice have combined to deprive the Negro of fair treatment; the labor unions have taken advantage of popular race-hate to close the door of opportunity against the Negro as a bread-winner. The Christian Church, technically speaking, in her treatment of the Negro ignores the parable of the good Samaritan; Priest, Levite and Samaritan all pass him by on the other side. The Negro is devoting the largest part of his time and energy to secret societies; he seems to think more about being buried when dead than he does about living; he neglects church, home and business enterprise to worship at the shrine of his secret society. While it may be admitted that societies serve a purpose in caring for the sick and burying their dead, it does not follow by any means that this is the best and most economical means for the accomplishment of those ends. The fact remains that they are menacing the race's best interest and any man with ordinary discernment can see it. We are spending far too much time and means with the dead and failing to provide adequately as we should for the living, to promise a very rosy future for the race. The Negro's future depends very largely upon the use he makes of his present opportunities; if he can be made to appreciate the relation of wealth to social and political standing, it will be a great incentive to thrift and economy. He with other people must learn the relation of morality to success and happiness in this present life. In the discussion of our subject so far we have taken no account of the Divine element which has been so manifest in our past.

America seems to be the field selected of God, in which to work out the highest destiny of the human race. What was said by a Hebrew Prophet of a mighty King, might with equal propriety be said of America, viz: "I have girded thee, though thou hast not

known me." The history shows that God was working out a purpose not even dreamed of by the discoverers and explorers whose labors have made this civilization possible.

Does the history show that the Negro was in that plan? Study his relation to the history and development of the country and you have your answer. If we are correct in our conclusions that Divine wisdom is working out a purpose in harmony with His infinite love for humanity; it seems to the writer, that the final outcome will not be any particular race but the best type of manhood that God can develop under the best possible circumstances for such development. I am aware of the ghosts which this conclusion will raise to haunt some of us; nevertheless we must come to this or get another book to preach from, more and more the age will require our practice with our preaching. The problems confronting the Church are not so much the indifference of the world as the inconsistency of the Church.

RADIANT IN SPITE OF DISCOURAGEMENTS

By J. C. Napier, Attorney and Counsellor, Former Register of the Treasury

Although as an individual I often feel depressed and cast down at incidents and occurrences that weigh heavily upon the colored people, I never at any time feel content to enroll my name among the pessimists or those who have no hope for the Negroes' future in this country. While conditions are by no means what we would like to have them all of us must admit that the betterment within the life-time of many has been so great that when seen from certain view-points, it is gratifying, encouraging and satisfactory. If we should honestly ask and answer certain questions and then have our own thoughts and conclusions laid bare before us there would doubtless be reason for far less complaint and discouragement than we often hear. Suppose, for instance, we ask: Where did the Negro start? How did he start? Where has he gone? What has he done? A candid answer to these inquiries will go far towards convincing all whether his future is discouraging or hopeful.

PROGRESS SURPASSES RUSSIAN SERFS

By President J. A. Martin, Alcorn Agricultural Mechanical College of Mississippi

I am optimistic enough to believe that the "Out-look for the Negro in this Country" is good. In spite of the patent fact that the Negro does not get justice as a race anywhere in this country, still his chances here to develop himself along all lines of human endeavor, but especially along industrial and economic lines are unsurpassed. The progress of a race or nation is necessarily slow. History shows this. Since freedom, however, the progress of the Negro race has been most encouraging. We have men and women in all the professions and trades ranking high; in the mercantile business we are making a beginning, while as farmers and farm laborers, the census of 1910 shows that we are gaining ground in this broad field, where competition is least felt. We have reduced our illiteracy from 90 per cent in 1863 to 30 per cent in 1910. Contrast this progress with that of the Russian serf set free in 1860, and see to what marked advantage our progress shows. The 14,000,000 Russian serfs

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OUR SUMMER IN EUROPE—XI

Oberammergau and the Tyrol

By Charles M. Melden, Ph.D.

From Zurich to Innsbruck the railroad runs through the Tyrolean Alps. The scenery is wild in the extreme. The great mountains close in upon the train as if about to crush it for a meddlesome intruder. Vast reaches of country were sparsely populated and under little cultivation. Occasionally a small village was passed in one or two of which, some manufacturing was being done. But there was apparent an absence of enterprise and prosperity.

As we crossed the boundary into Austria the customs officials gave our luggage a most cursory examination. Not so, the carriage itself. They inspected it with most minute care taking up the seat cushions and thrusting their sticks into every corner. Whatever the object of their search it was unsuccessful. There was no smuggling as far as we were concerned.

Innsbruck

is a good-sized place and quite a railroad center. The buildings are substantial and on the business streets are so constructed that the upper stories overhang the sidewalks affording a convenient shelter for shoppers both in rain and shine. Here we spent a night finding a very excellent hotel. We were up betimes and took the train early. The motive power is electricity. The road was built recently and involved some interesting engineering problems. It climbs up the mountain affording views of the valley and of the road on the other side, far below, over which we travelled yesterday. Up and still up we went until we literally passed through and above the low hanging clouds.

The costumes of the Tyrolean attracted attention. The men seemed quite gay with vari-colored garments and their hats with feathers stuck jauntily in them. They presented a pleasant contrast to the somber and monotonous garb of our own citizens.

In due time we reached Oberau where we expected to take a "motor bus" for Oberammergau, only to find that we were destined to wait for several hours. It was raining torrents. We found shelter in a modest inn, where we gladly availed ourselves of the fire. We passed the time reading, writing, eating and observing. The patrons came in for a "bite" and lingered long over their beer, discussing topics of mutual interest. However we were pleased when the "bus" was ready to start.

The highway still ascended and through the mists and rain we caught glimpses of the country. We passed the monastery of Ettal, an ancient and historic building closely associated with the life of the Oberammergauers. After the season is ended and the last performance of the Passion Play has taken place the entire village as far as possible, make a pilgrimage to this holy place.

A few miles further on we caught sight of the great cross which stands on the summit of Kofel, 2000 feet above the village. This cross is the first thing upon which we looked when approaching the place and the last when leaving. It is also visible from every part of the community. It dominates the landscape as its influence dominates the lives of the inhabitants. They live in view of the cross.

We obtained board in the home of Anton Lang, the Christus of 1900 and 1910. The days we spent under his hospitable roof are memorable. We were impressed by the simplicity of the man. The world-wide fame which he has achieved has only humbled him. He is a devout Christian. His household is pervaded by the spirit of the Master. His wife is a help-mate indeed. She has borne him four charming children.

The villagers are a strong, refined and intelligent body of people. They are of an

artistic temperament. This finds expression in wood-carving, which is exalted to an art, in the drama and in music.

The whole population of the village lives under the inspiration of the decennial performance of the Passion Play. Everyone hopes to be counted worthy of some place on the program. It is a great joy to them when chosen and a great disappointment when omitted.

The prosperity which of late years has come to the people has not made them worldly. Much of the money has been used for the public good, increasing the efficiency of the common schools, installing a water system, improving the roads, etc. The people are devout Catholics. On Sunday morning the village church was crowded with reverent worshippers. This was in marked contrast to the great churches at Rome and in other places which frequently are nearly if not quite empty. In such a community as

this Romanism is seen at its best.

We visited the wood-carving school where the children are taught this interesting craft. It is made as has been said, a fine art. Classic subjects are executed with greatest skill. We also explored the great theatre where the Passion Play is enacted. It has a great auditorium which will seat more than four thousand. The open air stage will accommodate hundreds. The play goes on in all weathers, at times involving great hardship upon the performers. We saw, under the guidance of Herr Lang, the rich costumes and various "properties" used by the actors. Every performance calls for fresh costumes and equipment at an outlay of thousands of dollars. The old costumes are used in stormy weather. There is much of this. In these mountains rain falls often and the temperature falls with it. While we were there fresh snow whitened the highest summits.

It is a great privilege to see the performance of the Passion Play but it seemed to us a greater one to be with these people in ordinary times and see them about their customary tasks. Their real genuine worth is then apparent.

HEALTH PAPERS

THE UNCLEAN MOUTH

By D. A. Betha, M.D.

It will strike like a thunder bolt, when we say that the mouth is often the most unclean portion of the body. People are careful about personal cleanliness otherwise, but when it comes to keeping a clean mouth they are often weighed in the balance and found wanting. The ability and efficiency of a nurse can be told by the condition of the mouth of the patient. While it may be true that it is often very difficult to keep the mouth of a sick person clean, there is absolutely no excuse for a well person to be going around with a dirty mouth.

Few people realize how vastly important it is to keep a clean mouth. The germs of tuberculosis, pneumonia, diphtheria, influenza and various other kinds of diseased germs infest the mouth. If the mouth is kept clean these germs are given no resting place but if the mouth is unclean it forms a good medium for them to propagate. The mouth being the mill of the digestive canal the food is ground up and prepared for digestion. In this process much food accumulates between the teeth and causes fermentation. The mouth should at least be rinsed after each meal.

Decayed teeth is at the root of much ill-health in children as well as adults. Teeth that are decayed form a good breeding place for various kinds of disease germs. Hence, they should be removed or treated. The best dentists today always advise that the affected tooth be saved if possible. A dentist who is too ready to pull teeth should not be in this profession.

Dentists differ as to the best way to care for the teeth. So great a man as Dr. Sim Wallace advises against the tooth brush. Some say it is best to pull all affected teeth because this will keep one from overeating in old age, furthermore the good old tooth pick has been tabooed, and too there are those who say that it does no good to care for the teeth at all. They say the savages use no tooth brush or powder and have better teeth than we do. All this is enough to confuse. In this case we should say fall back on your good horse sense, should you have any, and keep your mouth and teeth religiously clean. The chewing of gum is not such a bad thing after all for the continual chewing tends to keep the mouth and teeth clean. Anything should not be condemned too severely.

When a person goes to the wide awake physician of today suffering with neuralgia, indigestion, bad teeth or many other ailments, he first examines the teeth. One does not have to wear glasses to see that the continual

swallowing from an infected mouth will eventually produce an infested body.

But what of tobacco chewing and snuff dipping? This is not only a filthy habit but a dangerous one because tobacco is a poison. It contains an alcoholic called nicotine. Tobacco is found to disorder the stomach, heart, and nervous system sooner or later. However, some folks are so devoted to the filthy weed that they cannot be loosened by any force on earth or any force at either address beyond.

(Continued from Page 2.)

sonably expect to enjoy all the privileges of a great civilization without passing through hardships and terrible ordeals. These bitters seem to be the price of it.

pay taxes on \$500,000,000 of property, and have reduced their illiteracy from 90 per cent in 1861 to 70 per cent in 1910. The progress made by us would have been impossible but for the Christian-hearted friends of both North and South who have helped and encouraged us, as we have struggled to help ourselves. No race of people who read history can rea-

TWO VIEWS

By J. Beverly F. Shaw, Ph.D.,

On this subject I am a sort of dual personality, a kind of Dr. Jekyll and Mr. Hyde. For this I must be excused; for to be hopeful and optimistic as to the future of the Negro in this country with so many things against such hope, with proscription and discrimination against him, taking root in the very government of the nation under whose banner we are born and for whose flag we fight, requires the vision of a prophet and patience and forbearance almost superhuman. Following the torchlight of intelligence held before him by the white man, the Negro keeps advancing and demanding, the white man does not yield. The Negro continues to gain in wealth, culture, character, and self-respect; the white man refuses to accord him such recognition as these attainments warrant. Hence in my sadder moments the Negro's condition suggests the old question of what would happen if an irresistible force should strike an immovable body, the answer of which would seem to suggest General Sherman's definition of war. This is my sadder moments. But when I reflect that there is a God in the Universe, who rules in the affairs of men, I take courage and believe that He will either lead the Negro out of America or help him to some manhood future in America. Since the former seems impossible the latter seems probable.

THE CHRISTIAN LIFE

STRENGTH FOR TODAY

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life,
With much sad and grave persistence,
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for to-day! what a precious boon
For earnest hearts who labor!
For the willing hands that minister
To the needy friend and neighbor.

Strength for to-day, that the weary hearts
In the battle for right may quail not;
And the eyes bedimmed by bitter tears
In their search for light may fall not.

Strength for to-day on the downhill track
For the travelers near the valley;
That up, far up, on the other side,
Ere long they may safely rally.

Strength for to-day, that one precious youth,
May happily shun temptation;
And build from the rise to the set of the sun
On a strong and sure foundation.

Strength for to-day, in house and home,
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Anonymous.

GROWTH--OR GRACE

ONE view of the Christian life regards its maintenance and progress as chiefly a matter of gradual growth. The law of habit, the law of spiritual momentum, are continually at work to train the soul's muscles to greater girth and strength, to give increasing precision to its choices of good, and to establish prevailing spiritual impulses, which almost, but not quite, automatically move the life in the right direction in spite of allurements or obstacles. If this were in no sense true, our ideas of the reasonableness of the world we live in would get a sad shock. It is not that we feel that a long life of faithful Christian living deserves recognition and blessing at God's hand. We are fully aware that none of us deserves anything, since "all is of God," and we have nothing that we have not received. But our feeling that the world is under the beneficent law of cause and effect requires us to believe that continued Christian fidelity actually does something for and in the Christian, leaves a noble, valuable, glorious deposit in the soul, a "good foundation against the day" of temptation, trial, judgment.

Yet there certainly is another glorious fact of the grace of Christ which fills every Christian heart with adoring wonder and confident gladness. It is the fact of the present grace of our Lord Jesus, which, if we will but open wide enough the gates of appropriating faith, will flow in with its power and lift us over spiritual obstacles, give us strength for the duty before us, make us "more than conquerors through him that loved us." That mighty strength is greater than all our habit, greater than all our impulses for God and good. We have Christ and all his riches at hand. Why go to our poor little deposit of right inclinations and habits, and not straight to the deep ocean of his grace?

But there is no real contradiction between the two views of the Christian life. If there were, there can be no doubt which the Christian would choose, growth or grace. The arm that rolls the worlds along is the arm to trust. And what "sinner, saved by grace," would not rather choose to take his salvation from the dear hand of the Beloved than attempt to win it for himself? But we do not need to choose between growth and grace. We do not need to deny one or the other; we may and we must include both in our scheme of things, letting them side by side bear us on to our goal. We can, if we will, see how

blessedly they intertwine and interact.

"Grace" must always precede "growth." That is certain. The first impulse to the acts that make the holy habit, and the continuance of impulses that make one act follow another in happy succession, come from God, and are appropriated by faith. It was that inflooding of the soul by the love and might of God when we opened our hearts to Christ that gave us power to do the first faithful act, and also to do all the following right things; and we cannot move one step forward without it. The minute we attempt this we fail. Furthermore, as the image on the sensitive plate will be lost unless the "fixing" solution flow over it, our habits for good will be but superficial and transitory unless they are set into our being by the power of the Spirit of God. And without it they will not get into the realm of regenerated spirit at all, since "that which is born of the flesh is flesh, and that which is Advocate—12
born of the Spirit is spirit." We never grow into grace.

But growth is God's own appointed means, in the very nature of things, whereby the blessed results of grace are conserved. We say that we are never given grace enough for any more than the present need. That is true, and not true. Picture the soul under God's protecting grace, as some very fragile and perishable thing flooded by some protecting liquid, which neutralizes and shuts off the infecting, destructive air without. That effect is like the immediate triumph of the soul which, by appropriating faith, has entered into Christ. Picture that fragile substance, also drinking in to itself the protecting liquid, till with each submersion there have been left in it many particles of the wondrous liquid. The opening of the pores of the soul, by which the golden flood enters into its depths, comes from its acts of faith; the deposit is holy habit. It is a thought full of cheer that with successive acts of faith we are knitting our souls more firmly to Jesus Christ, that He grows daily more intertwined with our deepest being, more powerfully dwells within.

Growth is not only a deposit in the soul; it is an enlargement of the spirit's pores which enables us to take in ever more and more of the grace that enfolds us in its ocean fullness. We had grace up to our capacity yesterday, but grace received up to our capacity never leaves us with that same capacity. Our full

pint cup to-day, by that very fullness, can hold more than a pint to-morrow. We are not metals but men, and are splendidly expandible. This is true in every realm of nature,—why should it not "more abound" in grace? In such fashion the body's muscles grow; thus the mind's grasp widens; just so the heart that loves to its utmost power all it can love to-day can love more intensely more people to-morrow. And the practised Christ-lover, Christ-believer, Christ-receiver, how blessedly he exemplifies the Master's words, "To him that hath shall be given, and he shall have abundance"! The newcomer, who also has learned the secret of great faith, can get all he needs and can contain; but the sweetness that Christ's look brings to the lifelong friend he cannot at the start quite know. The same love, a different heart; each heart full.

Growth makes the experienced lover; it also makes the veteran soldier. It means steadiness, precision, sufficiency for the occasion. Christ is no nearer at hand to the veteran than to the recruit; his love certainly yearns over him no more; but the veteran knows better how to get at those founts of power. He is "exercised unto godliness;" he has been "instructed how to be abased, and how to abound." His love, by practice, "abounds yet more and more in knowledge and all discernment," so that he can both "discriminate the things that differ" and "approve the things that are excellent." Temptation cannot so readily surprise him, opportunity so often find him unready, assaults drive him from his base. He is no better patriot, perhaps, but a far better soldier. Apparently the only way to make veteran virtue is the habit of long service.

And there is one service which the law of habit must and does often render for each one of us. We are in the flesh; and if it were left entirely to the present faith and obedience to give us victory, Satan would have another trophy. Fainting, or faulty, or forgetful, we would fail to appropriate the present power of the present Christ. Almost incredible that it should be so; but so it is or would be if it were not for acquired spiritual momentum.

On the other hand, say what we will about the holy habit, the indwelling Christ must be made real to us in the present moment by the present act of faith. Habit is no delusion, to be sure; but if habit is to be vital, and bear vital fruit, it must be reimpregnated, recharged, revived, by the surrounding and infiltrating atmosphere of the Spirit of God. There is no past grace. If it is past, it is no longer grace. The just cannot live by memory, they cannot live by habit only, they must live by faith. Abraham's faith was not alone the one great initial act of trust that gave him the pardon and the promise; it was the habit of faith that kept him moving in his obedience. The faith of Hebrews 11 is the faith that walks the weary miles as well as that which "steps over the line." So the "holy habit" which means Christian stability and Christian growth is neither more nor less than the habit of faith; faith disciplined in the surrender and exercise of will, faith disciplined in the reception of Christ's grace. We can with confidence let the law of habit work for us, but what we need to work at is our present faith. Our duty and our power are never in the past, never in the future, only in the present. We must never recline on last year's habit when we ought to fight on with this day's power and gloriously experience this moment's blessing. Our dependence must not be on inbuilt habit, but on the inbuilt and now in building Christ.

Sometimes a piece of wood buried in the earth is surrounded and saturated by heavy solutions of crystal. No atmospheric decay can reach it; but, in the presence of the potent liquid, particle by particle dissolves, and particle by particle the crystal takes its place, till at last the wood is gone, transformed into a jewel. Ours to keep ourselves by faith, which is obedience and appropriation, under that transforming flood, even our Christ. His

(Continued on page eight.)

THE GOOD SAMARITAN---LUKE 10: 25-37

International Sunday School Lesson for January 18, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—Thou shalt love thy neighbor as thyself. Mark 12: 31.

Time—December, A. D. 29 Soon after last lesson.
Place—Northern Perea.

Home Readings—M.—Luke 10: 25-37. T.—1 John 2: 1-11. W.—1 Cor. 13: 1-13. Th.—Acts 9: 36-43. F.—Rom. 15: 1-13. Sat—Philemon 4: 25. Su.—Matt. 5: 38-48.

The Lesson Story

Having sent the seventy through Perea, Jesus followed, engaging in what is known as the Perea Ministry. At a point in Northern Perea, the exact location of which is not known, a lawyer who was seated in the congregation stood and asked him a question to test His ability as a teacher. The question was a subtle one but Jesus showed wisdom by asking the lawyer what was the law on the point in question. The lawyer replied that the law was that one must love the Lord with all his heart, soul, strength and mind, and his neighbor as himself. Jesus said unto him, "This do and thou shalt live."

The lawyer saw how simple a question he had asked to puzzle so great a teacher; and to conceal its simplicity and his own embarrassment, he asked: "And who is my neighbor?"

This question was answered by a parable of a man who met with foul play while journeying along the road from Jerusalem to Jericho. Robbers sprang upon him, stripped him of his possessions, beat him and left him half dead. A priest who was returning home from the Temple in Jerusalem saw the unfortunate man but passed him by without helping him. A Levite did likewise a little later. But a Samaritan traveler passing that way dismounted, dressed the wounds of the sufferer, carried him to a hotel and assumed all responsibility of the expenses of his board and medicine. "Which of these three," Jesus asked the lawyer, "thinkest thou proved neighbor unto him that fell among the robbers?" And the lawyer answered that the Samaritan who had shown mercy was his neighbor. Jesus said, "Go, and do thou likewise." The lawyer answered his own questions.

The Way to Obtain Eternal Life

No more important inquiry can be made than the inquiry after eternal life. Temporal life, short as its duration, is dear to all. Eternal life is dearer, not only in proportion to its length, but according to its quality and its associations. We should inquire after the way to obtain so important a life; but we should be careful to avoid the lawyer's spirit. The lawyer on this occasion was the learner but he assumed to test his Teacher, and testing the teacher usually leads to the display of one's own ignorance. He wanted to argue, but "No Socratic reasoner ever equalled our Lord in argument." Really, the lawyer needed a compelling desire at heart for life eternal, then his question would have taken a different turn.

But although his motive and question were perverse, Jesus did not fail to give him the needed information. That is what always happens; and even he who merely pretends to seek light must shut his eyes or see it. The fact that the lawyer answered his own question without help shows that he already knew what was required. The requirements were the same as they had been of old when they were written in Deuteronomy. To "love the Lord thy God with all thy heart" and "thy neighbor as thyself" was required in the time of Moses and is still required to obtain life eternal. But this lawyer in his confusion neglected to ask a very important question. He might have reverently asked, "And who is 'the Lord thy God?'" If he had known that Jesus, his Teacher, was the "Lord" he would not have asked the question about his neighbor. In fact, when we square ourselves with Jesus we automatically square ourselves with our neighbors and they with us. One depends upon the other, but it is our relation to our neighbor that depends upon our relation to Jesus. The way to have life eternal, then, is to obey this commandment, and take it in the order given—the Lord first, thy neighbor second.

Love Thy Neighbor

The lawyer's second question caused the Lord to speak a parable in answer. There are characters in this parable who live and move before our eyes. The unfortunate victim of the robbers, the proud priest, the Levite, the despised Samaritan engaging in the ministry of love. And, too, we can see the curl of the lawyer's lip as he is forced to acknowledge the worthiness of the Samaritan's conduct.

He was not in sympathy with the Samaritan, but the Lord said, "Go, and do thou likewise." They have now just come to a hard place in their discussion, and it is hard to the lawyer only. But he must

do it if he would enter into life. How awfully real is all this to the proud and haughty of to-day! "To who am I neighbor?" would have been a better question; and that is the one the Master really answered in His parable. The priest who had many reasons for passing by on the other side, the Levite the same, Jesus bids to love the bleeding stranger as they do themselves. The lawyer, though having no dealings with the Samaritans, Jesus bids follow this Samaritan's example of sympathetic interest, self-sacrifice and love. We are all bidden to care for the needy, sympathize with the distressed, sacrifice for the good of others, regard the needy as our neighbors and love them as we do ourselves.

The teachings of this parable are much needed to-day, and the occasions for their application are many in every community. The sad need of the world to-day is love which relieves the distressed and assists the needy everywhere. Brotherly love and neighborly feeling have too small a place among us.

Mars Bluff, S. C.

Lesson chosen by local Chapter, depending on study selected, whether missions or Bible study

Epworth League Devotional Meeting Topic for January 18, 1914

If I Were the Leader

If I were the leader and Bible study—or the whole study scheme of the League—were my theme. I would first read Dr. Sheridan's message on page 14.

If I were the leader and mission study were my theme, I would—

First read everything about the topic which appears in this issue of The Epworth Herald.

Look carefully over the materials listed under the heading "Mission-study Plans for the Winter of 1914" and order such as will fit my purpose.

Meet with the missionary committee and determine if possible upon text-books and leaders of classes.

Order a copy of each book selected from the nearest Depository of the Book Concern.

Ask the leaders to discuss the books as interestingly as possible, remembering always that the aim is to awaken a desire for further knowledge.

Assign, if I were going to use "The New Era in Asia" or "The Emergency in China," the article by Mr. Fahs on page 5 of this number of The Herald asking someone to give a five-minute talk on it.

Show the reflex influence of home missions on foreign mission problems by asking someone to tell the incident related by Mrs. Taft on page 6.

Ask four persons to review briefly the plans of the four Churches which have organized such a full mission-study campaign. They are found on this page.

Give the suggested plans for our proposed mission-study classes and request all wishing to join to consult with me or the leaders of classes in regard to the details.

Enroll all classes as soon as organized with the Department of Missionary Education, 150 Fifth Avenue, New York City.

Mission-Study Plans for the Winter of 1914

The mission-study calendar rolls around to the appointed time when we are to consider the new era in foreign missions. Two points in this year's policy ought to be kept in mind. In the fall we were studying home missions, the specific theme being immigration, now this winter we are to study problems of the old world, the theme being "The New Era in Foreign Missions."

The other point we must keep in mind is that the topic card this year offers a new plan for presenting the study courses. On September 21 and now again on January 18 the topic reads "Epworth League Studies." This plan has been devised to enable chapters to present the study they desire to take at the time they wish to take it. Chapters that wish to study missions in the fall had an opportunity on September 21 to present the theme. If they want to take up Bible study this winter they should now present that subject. In other words, the plan for

study this winter should be determined by the cabinet before this meeting and the meeting so arranged as to fit the plans.

A great variety of material has been provided for use in connection with this campaign on the New Era in Foreign Missions. That which is especially valuable to Epworth Leagues is listed below.

For Senior Leagues Text-Books

"The New Era in Asia," cloth, 58 cents; paper, 43 cents.

"The Emergency in China," cloth, 58 cents; paper, 43 cents.

"Mexico To-day," cloth, 58 cents; paper, 43 cents.

"Suggestions to Leaders" are available on each of these books, free upon receipt of an enrollment card.

"Reference Library on China," \$3.00, express extra.

Entertainments

"Kosiki," 15 cents.

"The Pilgrimage," 25 cents.

"Slave-Girl and School-Girl," 25 cents.

These entertainments are intended to be used in connection with the serious study of missionary problems. A more complete description is found in the prospectus for the fall which is included in the envelope of free material mentioned below.

For Junior Societies Text-Books

"Ann of Ava," cloth, 58 cents; paper, 43 cents.

"The Black-Bearded Barbarian," cloth, 58 cents; paper, 43 cents.

"Under Marching Orders," cloth, 58 cents; paper, 43 cents.

"Uganda's White Man of Work," cloth, 58 cents; paper, 43 cents.

"Livingstone the Pathfinder," cloth, 58 cents; paper, 43 cents.

Suggestions to leaders are furnished on all of the Junior books except "Ann of Ava."

GROWTH—OR GRACE?

(Continued from page 4)

to see that the law of habit works, and that through it we, "reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Not "growth or grace," but growth in grace, is our story.—From "Sunday School Times."

The South Carolina Annual Conference

The forty ninth session of the South Carolina Conference convened at Trinity Methodist Episcopal Church, Orangeburg, S. C., Nov. 19, with Bishop F. D. Leete, D.D., LL.D., presiding.

The conference embraces the Palmetto State and has a roll of nearly 200 ministers divided into eight districts. The total membership approximates 52,000, which is a small gain over last year.

The conference was organized by the Unanimous election of Rev. J. B. Middleton as secretary. He has faithfully served the conference for over thirty years. Rev. I. L. Hardy was re-elected statistical secretary and Rev. G. J. Davis, treasurer. The Sacrament of the Lord's Supper preceded the roll call and the Bishop seized the occasion to offer some practical suggestions for our work while he gave spirited emphasis to the deeper spiritual life. This paved the way for what is generally purported to be the best conference we have ever had. It will not be forgotten in this generation.

Orangeburg is the logical place for visitors. We were favored with eloquent messages from some of the secretaries and workers. Among these were Drs. I. L. Thomas, E. C. Clements, D. D. Martin, R. J. Maveety, I. G. Penn, M. S. Davage, J. N. C. Cogins and Prof. Bennett, our School Inspector. The anniversaries were of a high order and well attended. The Woman's Home Missionary Society scored a victory for their cause also.

In harmony with the program of the Gammon Faculty and endorsed by our Bishops, the Theological Professors are conducting Institute work in the early morning hours each day. Dr. J. W. E. Bowen was assigned this conference and the good Doctor was at his best. He delivered with closed doors three happy morning messages, lectured and preached to overflowing audiences and put in some good work for Gammon. Perhaps no conference of color has more representatives from its conference and theological school than this. This is one reason why our Freedmen's Aid and Endowment collection lead all others.

Only two ministers were received into full connection—B. F. Bradford and V. C. Dimmery. The Bishop's address to this class was one of the best we have ever heard. The following graduated from the course of study and elected to Elder's Orders: H. H. Cooper, Gabriel B. Tillman, Thomas W. Williams, P. E. McLaughlin, H. W. Williams and L. J. Bonaparte.

Clafin University has a strong grip on the South Carolina Conference. President L. M. Dunton has put in thirty-eight years of hard work in the up-building of a greater institution. The campus has attractive buildings and the plant is one of the best in all the Freedmen's Aid Society. Last February the main building was totally destroyed by fire. The school work went forward without interruption, and on the first day of the conference, the body met on the university grounds, received the hospitality of the country charges around and a new building with adequate equipment and good appointments was dedicated by our bishop. Appropriate addresses were made by him. Drs. Maveety and J. A. Brown, who read a historic sketch of the Conference, which was ordered to be published in the Conference Minutes. The principal address was the Jubilee number. It was delivered by Dr. Pezavis O'Connell, Professor of the English Bible in Gammon Theological Seminary. The Doctor retained his reputation as a ripe student, a clear thinker and a forceful speaker. He electrified his audience and was given the "Chauqua Salute".

Our Laymen are visiting the annual conference in larger numbers than ever before. Our Conference Laymen's Association, under the presidency of the astute Mr. A. J. Andrews, is a helpful adjunct to our conference work. The preachers are better paid, and better business methods are inaugurated. The Laymen too, are pushing the benevolences and are enthusiastic over their support of "Free Scholarship Fund," for Methodist children in the Clafin University.

The great Indianapolis convention program where 2,700 choice men assembled for more effective and aggressive work was, by motion, made a part of the regular conference work. The Bishop presided and Dr. Dunton read the program which was debated and passed by sections. Several ministers spoke.

The financial report of the Conference Treasurer is always interesting. Treasurer G. J. Davis reported \$14,360 total benevolences raised this year. Emphasis was placed on the Endowment Fund this year and Dr. J. E. Wilson of the Sumter District led in this claim.

The Bishop directed that the district superintendents present their reports of their various districts in twelve minutes. This despatch relieved the monotony and saved much time to the conference work.

The Conference Sabbath was a great day. The Love Feast was spirited and the financial response, under the skillful direction of Dr. I. H. Fulton, was very liberal. The Bishop preached from Micah, sixth chapter, eighth verse. From every view-point it was a great sermon; and there was also a spiritual earnestness and soul hunger which possessed the speaker while captivating us all.

Indeed it should go to the credit of the Bishop that his personal interest in each brother and every cause won us completely. Full of business and careful in detail, sunshining and companionable, and yet firm, resolute and determined. A guardian of the tradition and the discipline and yet so warm hearted and brotherly as to give the Conference a "quiet half-hour" to hear a message from each superannuate, a chief pastor with emphasis on both words. Bishop Leete has despatched the work of this Conference in such a creditable manner and made the appointments so wisely as to justify the value of "Episcopal supervision."

The entertainment was all that could be expected. Pastor J. F. Page, his pains-taking reception committee, and the good members and friends of Trinity have done their work well. The good weather joined with them, it seems, to make our welcome "warm."

The Conference of "1913" has gone into history. There is but one verdict. It comes from the Fathers and the boys: "We have never had it before on this fashion."

CONFERENCE FLASHLIGHTS

The next Annual Conference will meet at Wesley Methodist Episcopal Church, Columbia, S. C., Dr. C. C. Scott is the energetic pastor.

The SOUTHWESTERN CHRISTIAN ADVOCATE is growing among us. Manager Davage received 350 cash annual subscribers. Our officers, at least, are expected to take the paper.

There was an important meeting of the district superintendents at Orangeburg in Tingley hall on the 11th, to plan an educational campaign throughout the state at various centres and to plan for the ten per cent. net gain in membership in South Carolina.

The Clafin Jubilee Singers entertained the Laymen's Indianapolis Convention. They were loudly applauded and made friends for us.

Dr. C. C. Jacobs, our capable Sunday-school worker, has several new schools to his credit. Every new school means a new church.

The banquet at Clafin's dining hall during the conference was a very enjoyable affair.

Pastor B. S. A. Williams of Camden, built "a church in a day."

The Conference passed a resolution making an "Age Limit" for membership in the Conference.

"Nine Hundred Students at Clafin!" This is the largest enrollment in Clafin's history. Now, let us push for a thousand. There is no doubt that "Free Tuition" for Methodist children has helped to do this. Every charge in the Conference should send some students to Clafin apart from the Minister's family. Let us get busy to save our youth. Christian education is the nation's safeguard.

School Inspector C. W. Bennett and Dr. Herbert Welch, President of Ohio Wesleyan University, visited Clafin officially this month and were delighted.

Charleston, the Metropolitan City, has three strong preachers in her pulpit. Dr. I. H. Fulton at Centenary, Rev. T. J. Robinson at Old Bethel and Dr. W. M. Hanna at Wesley. Dr. Hanna, the new pastor, has been royally received.

Two New Year presents: (1) Every Pastor in the Conference should take a collection for our worn-out preachers on Watch-Night. (2) Begin the year's Revival on Watch-Night.

Dr. J. E. Wilson is President of the Board of Trustees of Clafin University.

E. J. Sawyer, Esq., of Bennettsville, is a member of the Epworth League Board of Control from the Sixth General Conference District.

Dr. M. M. Mowzon, district superintendent of the Florence district, who married the day before Conference, brought his beautiful bride along with him.

We are all pleased with the weekly Sunday-school exposition which appears in the SOUTHWESTERN from the pen of the scholarly N. W. Greene, B.D., from Mars Bluff.

Dr. E. B. Burroughs is the alert secretary of the district superintendent's council.

Statistical Secretary I. L. Hardy and his assistants, used the University adding machine to dispatch their work. This is in the interest of accuracy.

Only four candidates for Local Deacons Orders out of twenty-one, passed the examination. The names of the others were quickly withdrawn.

All conference examiners hereafter must be conducted at the seat of the conference the day beforehand. Vice-Chairman J. L. Grice means business.

Pastors R. L. Hickson, D.D., at Orangeburg and J. F. Page, D.D., at Sumter, were royally received and have entered into their labors.

Enough said.

—J. W. Moultrie, Sumter, S. C.

WASHINGTON LETTER

(By Tam)

The district superintendent, Dr. W. A. C. Hughes, speaks of the work throughout the district as being in a state of prosperity. All the brethren are at their posts leading on to success. Under the efficient and enthusiastic leadership of Dr. Hughes the banner will be carried to a higher point. Advance is expected along all lines. At a recent meeting of the district superintendents it was decided to hold the session of the next conference in Ashury Church, Annapolis, Md., Rev. E. S. Williams, D. D., pastor. The change was made on account of conditions with our church in Charleston, W. Va. Dr. Williams and his good, loyal people will royally entertain the conference to the delight and satisfaction of the entire body. Many of our churches will be engaged in special evangelistic services during the first few weeks of January. These services are generally profitable to the individual church in strengthening and intensifying its spiritual life, as well as adding many to the church having been genuinely converted. The committee of fifty or more, made up of the citizens, is working hard planning to combat every effort put forth to interfere in any way with the Negro's rights as citizens, loyal and true, of this Republic. They are working under the National Association for the Advancement of Colored People. Hon. A. H. Grimke is president of the Washington branch, and Prof. G. W. Cooke, Howard University, is chairman of the committee. Each member of the committee represents \$25.00 or more to be used in the fight on the part of the Black People for justice and a square deal. That's all we ask, and that's what we intend to have, so help us God. The fight is on. The time has come to no longer lamely submit to the many unjust indignities placed upon us by the white man. O, Black Man, assert thyself, and serve notice on this American Republic that thou art a man. Monday, Jan. 5, 1914, Bishop Earl Cranston, D. D., LL.D., our esteemed resident Bishop, will address the Washington Preachers' meeting at 11 a. m. At 8 p. m. the same day, the Bishop with one of the finance commissioners will address a mass meeting of the pastors and officials of the district and adjacent districts. The object is to get before our people the new financial plan. This promises to be a great day for our Washington Methodism. The meetings will be held in Ashury Church. This will be an opportunity for our laymen to meet the Chief Pastor of residential area.

DELAWARE CONFERENCE LETTER

By J. W. Fenderson

Since our last letter three members of the conference, in the active service, have finished their work and passed to their reward. Rev. Robert G. Riley and Rev. Hayman B. Ward and Rev. Daniel W. Martin fought here the battles of faith and conquered, for which they have received their coronation.

The Rev. Robert G. Riley was born Sept. 11, 1867, near Centerville, Md., of splendid parentage. His father was a minister of the gospel, and his mother was a pious Christian woman, who gave great attention to the training of her children in morals and religion. Because of his early indoctrination of religious truth, he early accepted Jesus Christ, and to His service dedicated his life.

All of Brother Riley's education was directed toward the ministry of Jesus. He had no other thought but to preach. To do this acceptably he studied and prayed. At Hampton Institute he received his literary training, and at Morgan College he received his training in theology. On the field he studied men, and read nature and books. From these he gathered the material for his sermons, which made him a power as a preacher and pastor. Temperamentally he was intensely earnest and enthusiastic. He worked hard and preached with all the power of his soul. No one could hear him without being impressed with the thought that he was ever conscious of his duty to God and men. He served on every district, and held good appointments from 1894, when he was appointed to Coleman, Maryland, to 1913, when he closed his nineteenth year in the active service at Sharptown, Md. Finding that his affliction had sapped every ounce of vitality in his body, he gave up his work on the first of November, and went home to his father at Centerville, Md. He reached there Tuesday, Nov. 4, and died Wednesday, Nov. 5, following his wife, who preceded him to the better land by only four months. Brother Riley was married to Miss Mary Terry of Virginia in 1895. She was educated at Morgan College and lived a beautiful life. To them six children were born, four boys and two girls. They all survive, but, good people, who will provide for religious training and education, have taken them. His funeral was held at Charles Wesley Church, Centerville, Rev. J. H. Blake officiating.

In writing of Rev. Hayman Ward, I append the sketch furnished by Dr. J. H. Scott, which, because of its importance, should not be abridged. Dr. Scott writes:

Dear Bro. Fenderson:—In response to yours of 16th inst., I gladly send you the following sketch of our late Bro. Hayman B. Ward. He was born of pious parents August 10th, 1878, in Sassafras, Kent county, Maryland. In early youth he was brought into the neighborhood of Magnolia, N. J., and attended the public school in Snow Hill, N. J. Afterward he attended Morgan College for a few years. Here he showed that he had more than ordinary ability. He was joyously converted when nineteen years of age, and joined Mount Zion Methodist Episcopal Church, Magnolia, N. J. Shortly afterward he was licensed to preach. In 1905 he was appointed to supply Jericho Church—a mission of seven members. He went to work in dead earnest and a gracious revival followed and nineteen were added to the Church. A new church edifice was built, he doing much of the work with his own hands. In 1907 he was received on trial into Delaware Conference and appointed to Woodbury Circuit, which embraced Jericho and North Camden. In 1910 he was appointed to Fordsville, N. J. Here he wrought well in a difficult field, adding several to the Church, reopening and remodeling the old church outside of Fordsville at a place called Friendship. After two years of service at Fordsville he was appointed to Bridgeton in 1912. Here he began what had been some time needed, a new church building, and succeeded in erecting a neat and beautiful structure which stands as his monument. Sunday, Nov. 24th, the people for the first time worshipped in their new church. He conducted the first service, a love feast, and also attended the afternoon preaching service, but was taken suddenly ill while attempting to come to the evening service and lingered until the next morning, Nov. 25th, when he departed to receive his heavenly reward. During less than two years he served this charge he had led twenty-five souls into the kingdom and into the Church. He was a good preacher and a man with an excellent

spirit. Our largest churches heard him gladly. He was an unique character. He had his own peculiar way of expressing truth. An indefatigable worker, he could not be discouraged. His brethren of the ministry loved him. His funeral services were largely attended at Bridgeton and also at Magnolia, N. J. District Superintendent J. H. Scott, assisted by a number of brother ministers of our own and other churches, conducted the services. His remains were interred in Mt. Zion cemetery, Magnolia, N. J. He leaves a widow and three small children.

At no time has the Cambridge District been so shocked as at the sad news announcing the death of Rev. Daniel W. Martin. On Sunday, December 14, Brother Martin attended his duties as usual, preaching in the morning at Washington Church, and in the evening was present at Petersburg, where he conducted "Local Preachers' Day." Just before the close of the service, he complained of being too warm, and in company with Rev. J. W. Bowling left the church and went to the home of one of his members living nearby. He had only been at the house a few minutes when he suggested returning to the church for his wife, and going to his home, a distance of three miles. He stepped out of the door and walked across the yard. As he walked he was seen to reel. He brought himself to his feet, and fell out his full length. When Brother Bowling reached his side he had breathed his last. It was about 9:30 p. m. Brother Martin was a lovable man. He was sweet in his disposition, humble in spirit and grateful in heart. This was the secret of his success as a pastor, and the secret of his successful leadership. What education he received in his early days was from the public schools of Kent county, Maryland, where he was born. But he assiduously applied himself to books, and became to be an accepted preacher. Rev. Daniel Webster Martin was born in Still Pond, Maryland, September 1861. He was converted when fifteen years old. At twenty years of age he married Miss Clara Wilson, who survives him. To them there were born fourteen children, five of whom, three girls and two boys, are living. Rev. L. H. Martin, a brother, is a member of the Delaware Conference. Daniel Martin entered the ministry in 1894 and supplied at Troppe, Greensboro and Church Creek, Maryland. In 1900 he joined the Delaware Conference, serving four years at Aireys, six years at Nassau, Del., and two years and nine months at Hurlock. His funeral was held at Washington Church, Hurlock, Wednesday, Dec. 17. The services were conducted by Rev. C. W. Pullett, district superintendent. He was assisted by a number of the brethren of the district. Resolutions were read by Dr. S. S. Jolly for the Cambridge District, and by Rev. D. H. Ridout for the Centerville District. Rev. Malachi Raslin read a poem written by A. E. Martin, son of the deceased. The body was interred at Cambridge.

WEST TEXAS ANNUAL CONFERENCE

The forty-first annual session of the West Texas Annual Conference of the Methodist Episcopal Church met at Calvert, Texas, Dec. 10th to 14th, 1913, under the presidency of Bishop Robt. McIntyre of Oklahoma City, Okla. After a timely address by the Bishop sacrament of the Lord's supper was administered. The roll was called by the secretary of the last session. The Rev. T. H. Wyatt, D. D., was unanimously re-elected secretary, with A. D. Jacques assistant. Rev. Moses Smith was elected statistician. Revs. J. G. Brown, J. W. V. Hutchinson, C. Franklin and A. L. Corper, assistants. Dr. N. J. Johnson treasurer, with J. W. Stone assistant. The Rev. L. H. Richardson was re-elected railroad secretary; J. H. Brown was elected reporter to the Southwestern Christian Advocate. Rev. A. L. Carper had charge of all book accounts. The reports of the four district superintendents were listened to with keen interest as they reviewed the work of the past year. The Revs. J. W. Nevills and H. Swann reached the seat of the conference Sunday morning. Quite a number of the members of the conference were absent for the first time. The Rev. J. W. V. Hutchinson was received on trial and ordained deacon under the Seminary rule; this young man is a graduate of Boston University. Rev. Jordan C. Mays was elected and ordained an elder. A number of the secretaries were present and spoke to us. Dr. T. H. Wyatt of Ft. Worth preached very acceptably Tuesday evening to a crowded house. Wednesday evening was the anniversary of the Epworth League. Dr. W. W. Lucus

was the principal speaker. Friday evening the anniversary of the Freedmen's Aid Society was held. Dr. I. Garland Penn, corresponding secretary, delivered the message. Saturday evening, Drs. I. L. Thomas and J. C. Sherrill were the principal speakers. Sunday was a great day of the conference. At 9 o'clock the conference love feast was conducted by Revs. M. Q. Jordan and R. D. Dennis. The spiritual tide ran high. At 10:45 o'clock the Bishop preached one of the greatest sermons ever preached before the West Texas Conference. At 2:30 o'clock, ordination of deacons and elders. At 3 o'clock the memorial services of Revs. Emanuel Henderson and Lee Reed were held, Rev. A. L. Carper chairman. Revs. D. C. Lacy and J. H. Swann spoke on the lives and usefulness of our departed brothers. At 7:30 p. m., Dr. McCain represented the temperance cause. At the close of the address Dr. E. M. Jones was given an opportunity to represent the Board of Sunday Schools. At 9 a. m. Monday a brief session was held for the purpose of considering some items of unfinished business. After the reading of the appointments the conference adjourned to meet at Wesley Chapel, Austin, Texas, in 1914. Rev. J. W. Weakly and the good people of Calvert, Texas, entertained the conference in a manner that brought forth many words of commendation from all attending. Two new district superintendents were made. The Rev. D. C. Lacy takes charge of the Dallas district and the Rev. S. E. Jones the Austin district. The Rev. L. H. Richardson presided over the statistical session with ease and dignity. Dr. E. A. Woolfolk of the Upper Mississippi Conference, represented the Southwestern Christian Advocate in such a way that he did good business for the paper and made many friends for himself. The conference took a collection of \$50.00 for the benefit of the flood sufferers, which was forwarded to Hon. O. B. Colquitt, the Governor of Texas.—J. H. Swann, Reporter.

TEXAS CONFERENCE APPOINTMENTS
1913-14

BEAUMONT DISTRICT

W. L. Duncan, District Superintendent, P. O. Office Box 773, Beaumont, Texas.

Beaumont, St. James, Beaumont, Texas, Freeman Parker; Beaumont, McCabe, Beaumont, Texas, Tena Edwards; Bonweir Circuit, Bonveir, Texas, H. Hall (supply); Hemphill Circuit, Hemphill, Texas, Plenty Edwards; Orange Station, Orange, Texas, P. M. Taylor; Wallisville Circuit, Wallisville, Texas, James Jordan; Jasper Circuit, Jasper, Texas, Nathan White; Nacogdoches, Nacogdoches, Texas, Ed. Drew, (supply); Newton Circuit, Newton, Texas, W. M. White; San Augustine Circuit, San Augustine, Texas, James Clark; Port Arthur, Port Arthur, Texas, J. H. Thomas; Rockland Circuit, P. O. Woodville, Texas, L. G. Green (supply); Sour Lake, Mission, P. O. Liberty, Texas, Anrou Adair, (supply); Silsbee Mission, P. O., Silsbee, Texas, Frank W. Buckley, (supply).

THE DAY OF PRAYER FOR COLLEGES

In accordance with the action of the General Conference of 1912, which fixed the Day of Prayer for Colleges during this quadrennium on the Thursday before the second Sunday in February, all the schools and colleges in the Methodist Episcopal Church are requested to observe Thursday, February 5th, 1914, as the Day of Prayer for Colleges.

We regard this as one of the most important events in the entire college year. We rejoice in multiplied buildings, in increased endowment, in added equipment, in greater academic efficiency. We should not be behind the best in these particulars. But the Christian College should be the safe and sane leader of the denomination which fosters it into the paths of the larger truth, and hence of the fuller Christ. By the very terms of its foundation it has opportunity to provide for its students a moral and spiritual atmosphere impossible in secular institutions. It can and it should emphasize the spiritual impulse, the love of God and of man. It should insist that the spiritual ideals are the supreme concerns of life.

It not infrequently happens that a congregation replaces an inferior wooden church building with a

(Continued on Page 10)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

FLOOD SUFFERERS

The situation among our brethren in the West Texas Conference calls for immediate help; to relieve suffering and in some cases to save lives. President R. S. Lovinggood wires us that parents of 15 students were lost, many others driven from home and are camping on high lands. Some clung in tree-tops for two or three days. One hundred students have been cut off from attendance and the resources of Samuel Houston reduced by one-third. This indicates the condition in the Conference.

More than half of the Pastors of the West Texas Conference were not able to reach the Conference. Something must be done at once to relieve suffering among the Pastors and members.

Any money sent to our office will be properly placed.

The Rev. Douglas M. Seals, well-known throughout the state of Louisiana as a "Gospel preacher", died at his home in this city, Thursday, December eighteenth. He was born in Ascension Parish fifty-three years ago; converted in early life. Joined the Louisiana conference in 1889 and served some of the best charges. He had been ill for some time, but he bore his suffering with Christian patience. He is survived by a wife, five children, six brothers and three sisters. His funeral took place in Haven church, this city, on December twenty-first. Brief and eulogistic addresses were delivered by the Reverends W. J. M. Price, B. M. Hubbard, G. W. Tony, W. S. Chinn, A. Hubbs, R. E. Jones and V. Chapman and Professor M. S. Davage.

A COMPREHENSIVE ANNUAL CONFERENCE PROGRAM

(Continued from page one.)

on, "A Bigger and Better Sunday School," "How to Organize and Equip a Sunday School," "Standardizing the Sunday School," and "Evangelism in the Sunday School." Dr. H. G. McCain, the extension Secretary of the Church Temperance Society will speak on, "How to Meet the Problems Before the Church and Nation." Dr. J. W. E. Bowen, at the Louisiana Conference, will speak on, "The Use of Bible History in Preaching," "The Use of Bible Characters in the Sermon" and "The Acts of the Apostle as a Living Book for the Preacher." Dr. J. O. Randall will speak on the "Solvency of Christianity," "The Revival Meeting, Its Follow-Up Problems," "A Christian Life as a Career" and "Christ in the World of Values." Dr. W. W. Lucas will speak on, "How to Organize and Conduct a League;" Dr. I. L. Thomas on, "The Local Home Missionary Work;" Dr. M. M. Jones on a, "Teacher's Training."

This is a full program and no man can spend a week in one of these conferences without being better prepared for his work. This program will be carried out at the Upper Mississippi, Mississippi and Louisiana Conferences with the exception that Prof. C. H. Haines will be the representative from Gammon at the Upper Mississippi and Prof. P. O'Connell the representative of Gammon at the Mississippi.

Of General Interest

Woman Commissioner of Correction

The city of New York for the first time in its history is to have a woman at the head of one of its most important departments. The woman is Dr. Davis, who has won high repute by her administration of the affairs of the Bedford Reformatory for Girls. The office which Dr. Davis is to fill is that of Commissioner of Correction. All of the complex and extensive work of the Metropolis is to be under her jurisdiction. Dr. Davis, as head of the Bedford institution, has won repute of a high order and it is because of her splendid capabilities there brought into play that she is to preside over a Department of such large range. The salary is \$7,500 per year.

New Year Signalled By Wireless at Washington

At 11:55 o'clock on the night of December 31, 1913, the beats of the transmitting clock in the Arlington towers of the Naval Observatory, at Washington, D. C.; were, by carefully prepared arrangements, translated into radio flashes, and these backed by the powerful voltage of the Arlington plant, sped out across land and sea signalling the death of the old and the birth of the New Year. Officers said it possibly would be a week before they could ascertain just how far the signal reached. It is believed, however, that the Eiffel Tower in Paris, 3,000 miles distant, received the signals. It was believed, too, that they reached the Isthmus of Panama, the Pacific Coast and the Hawaiian Islands.

Drunkenness the Greatest Cause of Marital Unhappiness

The Chicago Court of Domestic Relations gives out the following statistics relating to the cases of domestic unhappiness that have been tried during the last year. Drunkenness is responsible for 46 per cent of the cases. The interfering mother-in-law caused trouble in only 6 per cent of the cases, and the father-in-law in only 1 per cent. Other causes of family quarrels serious enough to reach the courts were: Immorality of husband, 12 per cent; immorality of wife, 2 per cent; ill-temper of husband, 3 per cent; ill-temper of wife, 3 per cent; immaturity, 4 per cent; laziness, 3 per cent; sickness, 1 per cent; other causes, 14 per cent.

The Court advocated the passing of laws compelling wardens of penitentiaries and work houses to pay a portion of prisoners' earnings to the support of the dependent relations.

Letters More Carefully Addressed

According to the annual report of the Fourth Assistant Post Master General Blakelee, the American public is exercising greater care in preparing mail matter. Americans as is generally known are notoriously careless in addressing their mail matter. Of the 13,000,000 foreign and domestic letters and parcels received by the dead letter office during the year, the post office department was able to return 6,440,000 pieces to their rightful owners. The total valuation of the enclosures made up a small fortune, the greater part of which was returned to the owner. It is interesting to know that during the year there were 42,605 rural free delivery routes in operation, served by almost the same number of carriers with annual salaries aggregating \$46,377,442.

Discovery Superior to X-Ray

Exhibited for the first time in public in New York, Saturday night of last week, a discovery that will, it is predicted, revolutionize

the use and application of the X-Ray, was witnessed. Men versed in the science of the X-ray who were present at the demonstration said that the discovery was the greatest advancement in the study of rays since Roentgen. Mr. Coolidge the discoverer, has been working in secret on the new plan for three years and has in this time perfected but two tubes. These rays will not cheapen the cost of production but enable the operators of Rays to control the dose they wish to administer absolutely where prior to this discovery it was impossible to gauge the amount. Mr. Coolidge has discovered that better results may be obtained by the use of tungsten throughout in G-Ray tubes and that more ductile tungsten, which is very scarce, must be manufactured before his Ray will be of any practical use to scientists.

American University—Trustees' Annual Meeting

The annual meeting of the trustees of the American University at Washington, D. C. was held December 17, 1913. There was a goodly attendance. Increased interest was manifested in the new plans for the university. Chancellor Hamilton's report showed that while the university plant now is being equipped for actual service there is also a steady strengthening in the resources of the institution. The report also incorporated two propositions which are of wide-spread interest. One was a provision for establishing an episcopal residence for the Resident Bishop at Washington on the grounds of the American University. The second proposition was a statement of definite plans for securing proper workers and for holding an official opening day for the university. Col. J. G. Battelle, president of the Columbus Steel and Iron Company of Columbus, Ohio, and Mr. William T. Galliher, president of the American National Bank of Washington D. C., were elected new trustees.

Clark University, Atlanta

On January first a prayer meeting was held at 9 o'clock in the College Chapel, President Foster leading. Many of the students and professors were present. It was a meeting of unusual character. The president read the forty-sixth Psalm and called attention to the way and manner in which God was a refuge to His people. The emancipation was not the work of that great man Lincoln, alone, but God was a very present help in trouble, and through Divine strength the slaves were made free. The meeting concluded with a consecration service when the students committed themselves to the leadership of Christ in an impressive manner, and some took the first step in the Christian life. It was a wonderful service, and left a profound conviction in the minds of all present. In the afternoon at 2:30 o'clock a mass meeting was held in Big Bethel Church. Prof. Sidney Woodward of Clark University had charge of the music, and Dr. W. H. Croghan, also of Clark University, delivered the oration. It was a splendid effort, worthy of the occasion.

The Philadelphia Preachers Meeting of the African Methodist Episcopal Church refuses to approve the action of the Publication Board in dismissing the Editor of the Christian Recorder by a vote of 22 to 2. One of the men who supported the movement was a candidate for the editorship. He got his deserved rebuke.

Central Alabama College through its Music Department, is the happy recipient of a useful and valuable Christmas present given by the Alpha Art Club of Birmingham. The gift is a furniture set of solid oak. It is to adorn the music room. President Camphor and faculty are happy over this act of kindness on the part of the Club to the Institution.

People of Interest

Mr. Ezra B. Tuttle, chairman of the local Book Committee of the Methodist Book Concern, died Saturday evening, January third. Funeral services were held at St. John's church, Brooklyn at four o'clock on Tuesday afternoon of this week. Mr. Tuttle was one of our most distinguished and useful laymen. He was a retired business man whose fortune gave him ease and comfort and he in return gave the Church without cost and without reserve the benefit of his wide experience as a



EZRA B. TUTTLE

successful business man. To such men who have served the church unselfishly is due in a large measure the recent rapid growth of our Book Concern interests. The directorate of the Methodist Book Concern from the standpoint of business ability is equal, perhaps to any directorate of any large concern in the country. It is superior and unique in the matter of its unselfish and unremunerative services. In the death of Mr. Tuttle, the church has lost a valuable exponent of its best life. He was delegate to the General Conference of 1904, 1908 and 1912.

Rev. W. S. Harris, of Plaquemine, La., was in the city last Sunday.

Bishop Hughes is again on the Pacific coast after an absence of three months.

Dr. S. D. Redmond, of Jackson, Miss., a graduate of Rust University, is reputed to be worth \$250,000.

Rev. A. P. Camphor, the brilliant President of the Central Alabama College was in the city last week visiting his mother.

Mr. George W. Cable, the author who recently underwent an operation on the eye in Philadelphia, is reported as having his sight completely restored.

The Pastors of Atlanta, Ga., have formed an auxiliary organization to assist the Colored Y. M. C. A. in its campaign for funds. Dr. E. H. Oliver is President.

Every officer in the Pitt Street Methodist Episcopal Church, Springfield, Mo., is a subscriber to the Southwestern Christian Advocate. Dr. J. M. Harris is Pastor.

Rev. D. S. Sloan of Sixth Street, city, was called to Beaumont, Texas, to see his brother Henry Sloan, who was seriously hurt in an accident. Mr. Sloan is improving.

On Sunday of last week Bishop Hughes preached on "A One-Day Religion," to the graduating class of Chicago University and addressed the Sunday evening club of Chicago on "The Church and the Immigrant."

The Rev. R. T. O'Bryne, a retired minister of the Kansas Conference, who makes his home at Oxford, Ohio, is visiting his daughter, Mrs. E. E. Sykes, of this city. Brother O'Bryne did us the honor to call at the office.

Rev. W. H. Riley of the Lexington Conference is soon to issue his volume, "Forty Years in the Lap of Methodism." The book will be published by the Methodist Book Concern. Bishop Anderson has written the introduction and Dr. I. G. Penn the foreword.

Dr. and Mrs. I. Garland Penn of Cincinnati, Ohio, announces the engagement of their eldest daughter, Miss Wilheimina B. Penn, to Mr. William M. Franklin of New York, son of the late Bishop Franklin of the African Methodist Episcopal Zion Church.

Mrs. F. A. Aiken, familiar with the general work of the Woman's Home Missionary Society, has been elected treasurer to succeed the late Mrs. George H. Thompson until the next meeting of the Board of Trustees, when a treasurer will be chosen for the remainder of the year.

John Wesley Church at Baltimore, Rev. Earnest Lyon, D.D., pastor, gave a dinner and Christmas Tree for the aged men and women of the church and vicinity, including the old folks of the Aged Men and Women's Home. Dr. Lyon has announced a great program for the observance of Emancipation Day.

Prof. Delos Fall, dean of the faculty of Albion College, declared before the conference of Michigan college professors in session at Kalamazoo recently that the teachers in Michigan public schools ought to be Christians and that the Bible should be made a part of the curriculum of every school in Michigan.

News Paragraphs

There are two Negro Generals in the French Army.

The Negroes of Jacksonville, Fla., are to open a bank on the first of January.

Twelve American universities have endowment funds of over \$5,000,000.

The Negro Masons in Florida have just dedicated a fine temple costing more than \$100,000.

The teachers and students of Morgan College, Baltimore, have raised \$1,500 dollars for the Jubilee Fund.

The Annual Meeting of the General Deaconess Board will be held at Washington, D. C., May 8th to 11th, 1914.

The annual report of the Colored Y. M. C. A. of Louisville, Ky., gave the total receipts for the year closing as \$5,384.49.

The Nobel Literature prize for 1914 is to be awarded to Thomas Hardy, the English author.

The Walden University Alumni reports cash raised, \$1,337.88. A \$3,000 Rally is planned for Lincoln Sunday.

North Dakota has passed a law prohibiting the sale of snuff, and the Supreme Court has declared it constitutional.

The colored public schools of Baltimore, Maryland, may in future be named after great characters of the race.

The American people spent something more than two thousand million dollars for liquors during the year ending June 30, 1913.

The Colored Mayor of Battersee, London, with his wife was received recently by the Lord Mayor and shown every courtesy.

The Salvation Army in New Orleans gave out to the city's needy poor one thousand well-filled Christmas baskets.

The cabinet of Great Britain recently decided against official representation at the Panama-Pacific Exposition.

The African Methodists of Florida, under the leadership of Bishop John Hurst raised this year for their Conference school, \$16,000.

A one-year-old Negro baby, and the only Negro baby entered in the baby show, held at Fall River, Massachusetts, recently, won the first prize.

A number of railroads operating through Tennessee compel liquor wholesalers to sign a declaration that their shipments are in accordance with the state and federal laws.

Sergeant William H. Brice, Company D, Twenty-fourth Infantry, has completed twenty-five years of honorable service in the army and returned to his home in Indianapolis, Indiana.

The annual report of the State auditor of public accounts shows that the Negroes of Virginia pay taxes on \$4,118,910 worth of real and personal property.

Lieutenant H. B. Post established a new army altitude record recently in ascending to a height of 10,600 feet, a gain of more than

2,000 feet over the previous record. The ascent was made in the Army Aeroplane No. 23. The first 3,000 feet were made at an average rate of 540 feet a minute.

The North East Oklahoma Teachers' Association met at Tulsa, in its second annual session, November 28-29, with nearly two hundred teachers in attendance. Plans were made for the progress of the work among rural schools.

The state superintendent of public instruction has endorsed the publication of a bulletin on "Household Ethics and Industrial Training in the Colored Schools of Kentucky." The author of the bulletin is a Negro.

During the Annual State Fair held by Negroes in Raleigh, North Carolina, the Ministerial Union of Raleigh and the ministers of the State, held a Religious Congress and the religious progress of the Negro was emphasized.

The new Pitts Church at Springfield, Mo., recently paid off a \$500 note. This is said to be the largest and best church ever built from the ground up in the bounds of the Central Missouri Conference. The Rev. J. M. Harris, D.D., is pastor.

At a recent meeting of laymen held in Rust Hall, Washington, a campaign was planned to raise \$50,000 to complete the equipment of Sibley hospital. It is reported that since the opening of its splendid new building, Sibley has made even more striking progress than its friends could have hoped for.

The Fresh Air and Empty Stocking Circle of Baltimore, of which Miss Ida R. Cummings is President, distributed on Christmas morning to 1,500 children, shoes and clothing to those who needed them, and toys and candies to all. This philanthropic movement is directed by Colored people.

The action of the New York City Board of Education in dismissing, recently, a teacher because of her absence from the school room at the time of the birth of her child, caused considerable comment. This teacher had served eighteen years and at the end of two more years would have been eligible to a pension.

The North Carolina Mutual and Provident Association, now operating in the Carolinas and Georgia, has been doing business since April 1, 1899. The Association has written nearly 300,000 industrial policies, and 10,000 ordinary. The company has \$101,000 deposited with the Insurance Commissioner for the protection of its policy holders and has nearly seven hundred employees.

Mr. and Mrs. Thomas Jefferson of Cape May, New Jersey, had fifty prize winning chickens and one hundred prize winning pigeons at the exhibition held recently in Atlantic City. Mr. Jefferson has bred and raised the only aigrette pigeons in America. He has a stock of 1,900 chickens, pigeons, rabbits and guinea pigs. Mr. Jefferson is a member of the American Poultry Association.

It now looks as tho the New York Fire Department will adopt for the use of local firemen the Nasdcog Breathing Helmet and Smoke Protector, invented by G. A. Morgan, a Negro of Cleveland, Ohio. The inventor himself has been instructing the New York firemen as to the use of his helmet. Several large cities have already installed the Negro inventor's device, among them being Cleveland, Cincinnati, Columbus, Springfield, Dayton, Youngstown and Oberlin, Ohio; Rochester and Jamestown, N. Y., and Pittsburgh, Pa. After February 15, the helmet will be used in every State institution in Ohio.

The conference of leaders, held in Columbus just after the Anti-Saloon League's convention, agreed upon plans for better comity between the various temperance organizations in their educational and propaganda work. Under the direction of representatives named by the organizations, pledge-signing and abstinence work will be given larger attention than heretofore, literature will be standardized for the common use, anti-alcoholic congresses will be held and a much greater effort will be made to give the argument of the prohibitionists and abstainers a better presentation to the people.

THE DAY OF PRAYER FOR COLLEGES

Continued from Page 7)

magnificent structure of stone which incorporates every modern appliance, comfort and convenience, while the church, nevertheless, shows under the new conditions a steady decline of spirituality, of true Christian benevolence, and a decreasing emphasis upon those Christian fundamentals which made the congregation in the old church great and enabled it to raise up the devoted men who furnished the means to build the new. It would be an unspeakable calamity if anything of this sort happened in our colleges. There is a certain type of individual who cannot interpret the replacement of methods of work and forms of appeal which were widely useful in a former day, by certain new methods adapted to our times, in any other light than that of a declining spirituality. This is folly. Modern conditions may make it impossible to have sermons an hour long and altar services following continuing through two hours, or to have continuous revivalistic effort lasting through three or four weeks and interrupting all regular duties. Our present-day leaders may achieve results through brief and powerful fifteen-minute appeals, followed by personal interviews and small group inquiry meetings, or another of a dozen methods. There is more power in a small electric dynamo than in a very large steam boiler of the old style. The Spirit of God must do the work, not the method or the human appeal, and the Spirit of God can work through an hour service as well as through a two-hour sermon. The important thing is to make sure that the new method achieves the old-time result. Indeed, it should achieve a larger and a better result, for we should have constantly enlarging views of the greatness of the power of God, of the full scope and meaning of the Christian ideals and the Christian program.

We, therefore, append the following paragraph written by Bishop Theodore S. Henderson, LL.D., chairman of the committee on Aggressive Evangelism, for this article:

"In the churches throughout our entire Methodism let specific supplication be made that the presidents and faculties of our institutions may have not only the strength of scholarship, but the power of such unswerving loyalty to Jesus Christ as shall unconsciously lead all the students of the class-room not only to respect Christ but to yield to Him as supreme Lord. Let prayer be made that all pastors and churches in student communities may be especially equipped by the Spirit of God to guide the young life of the Church into saved relation with Christ and serviceable relation to the kingdom. In Methodist homes everywhere, let prayer be made that Christ have the right of way among our fifty thousand students. Let earnest petition be made that Methodist parents will count it a crowning honor if God will call their sons and daughters to any field where Christ is needed. Let it be known, Oh, fathers and mothers of Methodist students, that God may have need of your son in the Gospel ministry or the foreign missionary field; that he may have need of your daughter as a foreign or home missionary, or as a deaconess, or in some special form of sacrificial service. And if he have need of the brightest and best child of your bosom you will regard it as an honor which God has bestowed upon you in choosing your child for such service! Let prayer ascend from every Methodist heartstone that no Methodist parents shall hinder God or their children in doing the will and work of God, anywhere, at any time and in any field. To the host of Methodist students; to the army of Methodist pastors; to the multitude of Methodist followers, I send the summons to you to make the Day of Prayer for Colleges in 1914 a day spent with the Lord."

THE NEW YEAR FOR ADULTS

The thronging of classrooms in our Sunday Schools to-day is a witness to the fact that it is upon the right or wrong understanding and grasp of the foundations of the Kingdom that all the activities of the Church succeed or fail. No great movement of the Church to-day can succeed in any real sense unless the conditions, demands, and responsibilities of discipleship are understood. It is right here that the adult Bible

class renders its great service. It interprets discipleship in its bearing on everyday life. The service which it has already rendered has brought a constantly increasing circulation. As the months go by The Adult Bible Class Monthly increases its lead in the adult Bible class field.

Maintaining a consistent, high standard, The Adult Bible Class Monthly nevertheless aims to expound the Bible and the practical affairs of adult Bible class life in such terms as are understood and appreciated by every reader. The International Uniform Lessons for 1914 resume the study of the life of Christ, which was interrupted by the Old Testament lessons for 1913. Beginning with Jesus' statement concerning the place of children in the Kingdom, the lessons cover the remainder of the Master's earthly life, the crucifixion, and resurrection. The Rev. Ralph Welles Keeler, D. D., Assistant Editor of Sunday School Publications, will continue to write the Lesson Commentary, using the laboratory method, as before, with an actual class as the objective in the writing of his comments. The Rev. Leon Kurtz Wilman, pastor of Spring Garden Methodist Episcopal Church, Philadelphia, a man's minister and a well-known writer for men, will write the practical and pointed discussions of the lesson. The Rev. Frank W. Collier, Ph. D., who has written the Social Aspects of the Lesson during the past year, will use the same method in interpreting the social and political significance to-day of the lessons of the gospel. The Lesson Calendar and Questionnaire will guide the careful student in his practical research method.

The Adult Bible Class Monthly continues to be the authority on the organized Adult Bible Class Movement. In its magazine section both theory and practice have a place. The problems of the adult Bible class will be discussed by experts. Theories of advance in adult Bible class work will be proposed. Illustrated writeups of special classes which demonstrate how the theories actually work out when tried will appear. Adult Bible class problem stories, Bible study articles, discussions concerning the spiritual life, social plans which bring results, the review of books with a definite message, suggestions for working every department, will continue to be a feature. Reports, suggestions, and lists of classes receiving certificates of recognition from the Board of Sunday Schools will be furnished by the Rev. Wade Crawford Barclay, D. D., Adult Class Director, for each issue.

The Rev. George R. Grose, D. D., president of De Pauw University, will contribute a series of twelve articles on "Religion and the Mind." There will also be a series of articles on "The Seven Marys," by the well-known Canadian writer Esther Miller MacGregor. Several articles on "Christian Sociology," by W. B. Patterson, Secretary, the Commission on Social Service, Inter-Church Federation of Philadelphia, will be printed. Articles on everyday "Adult Bible Class Evangelism" will appear from time to time, as well as special articles on every phase of life and activity which has any bearing on adult Bible class work.

Knowledge such as is essential for making the adult Bible class effective can come only from the regular study of The Adult Bible Class Monthly. An organized adult Bible class that is simply organized does not get anywhere. Direction, comparison, stimulus, are needed in order that the class may be on its way doing something to justify its existence. Otherwise it wrongfully lays claim to its name.

Success is along the pathway trodden by those classes who use The Adult Bible Class Monthly in a large way. Is your class one of these?

Personal and General

Miss Mary Faulk, daughter of Mrs. Rosa Turner Faulk, left Saturday, December 20th, for Chicago, to be the guest of her aunt, Mrs. George Smith. Miss Faulk is a former student of New Orleans University and will be greatly missed by a host of her young friends.

The parsonage at New Albany, Miss., was burned November 16th; cause unknown. It was valued at \$1,500. Preparations are being made to rebuild.

The Rev. E. V. Pulling's address is now Hogans-

ville, Georgia, instead of LaGrange, as heretofore.

The Rev. F. R. Bridges has finished his term of six years as superintendent of the Waycross District, Savannah Conference. His work is highly endorsed by the membership of his district.

District Superintendent Valcour Chapman preached a splendid sermon at Varnado, Louisiana, the evening of November 23rd. A large number of white residents were in attendance, as well as colored, and the sermon evoked most favorable comment.

PLAN OF EPISCOPAL VISITATION

Part I—January-June, 1914

Spring Conferences in the United States
(CHRONOLOGICAL).

Conference	Place	Date	Bishop
Upper Mississippi	West Point	Jan. 15	Thirkield
St. Johns River	Miami, Fla.	Jan. 15	Leete
So. Florida Mission	Sanford	Jan. 22	Leete
Mississippi	Pass Christian	Jan. 22	Thirkield
Arkansas	Siloam Springs	Jan. 22	McIntyre
Louisiana	New Orleans	Jan. 28	Thirkield
Little Rock	Texarkana, Ark.	Jan. 28	McIntyre
Florida	Lake City	Jan. 29	Leete
Porto Rico Mission	Ponce	Feb. 4	Bristol
Hawaii Mission	Honolulu	Feb. 25	Luccock
Lexington	Owensboro, Ky.	Mar. 11	Anderson
New Jersey	Asbury Park	Mar. 11	Berry
Southwest Kansas	Dodge City	Mar. 11	Shepard
Gen. Pennsylvania	Harrisburg	Mar. 18	Cranston
Kansas	Chanute	Mar. 18	Shepard
Philadelphia	Pottstown, Pa.	Mar. 18	Berry
St. Louis	Poplar Bluff, Mo.	Mar. 18	Smith
Newark	Newark, N. J.	Mar. 18	Wilson
Baltimore	Cumberland, Md.	Mar. 25	Cranston
Central Missouri	Fulton	Mar. 25	Smith
Eastern Swedish		Mar. 25	Quayle
New England		Mar. 25	Bristol
New York		Mar. 25	Hamilton
New Eng. Southern		Mar. 25	Wilson
North Indiana	Mishawaka	Mar. 25	McDowell
Northwest Kansas	Mankato	Mar. 25	Shepard
Wilmington	Berlin, Md.	Mar. 25	Berry
New York		Apr. 1	Wilson
Lincoln	Ardmore, Okla.	Apr. 1	Smith
Delaware	Wilmington	Apr. 1	Quayle
Vermont	Hardwick	Apr. 1	Bristol
Washington		Apr. 1	Cranston
Troy		Apr. 8	Leete
Northern New York		Apr. 8	Burt
New Hampshire	Portsmouth	Apr. 8	Hamilton
East German	Brooklyn, N. Y.	Apr. 15	Wilson
Maine	Portland	Apr. 15	Hamilton
East Maine	Presque Isle	Apr. 22	Hamilton
Wyoming	Binghamton, N. Y.	Apr. 22	Berry

Foreign Countries

Mexico	Pachuca	Feb. 26	McConnell
SOUTH AMERICA			
No. Andes Miss.	Lima, Peru	Dec. 16, 1913	Stuntz
Chile	Valparaiso	Jan. 14	Stuntz
Easter So. America	Rosario, Argentina	Feb. 4	Stuntz

EUROPE

Bulgaria Mission	Pleven	Jan. 29	Nuelsen
France Mission	Toulon	Apr. 30	Nuelsen
Italy	Venice	May 6	Nuelsen
Switzerland	Wädenswil	May 27	Nuelsen
South Germany	Nuremberg	June 3	Nuelsen
North Germany	Stettin	June 10	Nuelsen
Denmark	Nexoe	June 17	Nuelsen
Sweden	Malmö	July 1	Nuelsen
Norway	Fredriksstad	July 8	Nuelsen
Russia Mission	Sigolovo	Aug. 26	Nuelsen
Finland	Helsingfors	Sept. 2	Nuelsen
Austria-Hungary	Mis. Vienna	Sept. 16	Nuelsen

Adopted by the Bishops of the Methodist Episcopal Church at St. Louis, Mo., October 25, 1913.

L. B. Wilson, Secretary.

Conservative Progress

Spain once held both sides of the Mediterranean at the Straits of Gibraltar. So highly did she value her possessions that she stamped on her coin the two Pillars of Hercules (as the promontories of rock were called); and on a scroll thrown over these were the words, *ne plus ultra*—"no more beyond." But one day a bold spirit sailed far beyond these pillars, and found a new world of beauty. Then Spain wisely convinced of her ignorance, struck the word *ne* from the coin and left *plus ultra*—"more beyond." How many a man, whose conceit is great, thinks he has reached the limits of knowledge when further investigation would open to him a continent of truth before unknown.

Emblem of Purpose

A man's purpose of life should be like a river, which was born of a thousand little rills in the mountains; and when at last it has reached manhood in the plain, though, if you watch it you will see little eddies that seem as if they had changed their minds and were going back again to the mountains, yet all its mighty current flows, changeless, to the sea. If you build a dam across it, in a few hours it will go over it with a voice of victory. If tides check it at its mouth, it is only that, when they ebb, it can sweep on again to the ocean. So goes the Amazon or the Orinoco across a continent, never losing its way or changing its direction, for the thousands of streams that fall into it on the right hand and on the left, but only using them to increase its force, and bearing them onward in its resistless channel.

Recent District Meetings

GREENWOOD DISTRICT

Sunday School Convention, Brotherhood Convention and District Conference convened at Pickens, Mississippi, in Union Chapel Methodist Episcopal Church, November 12-16, 1913. The Sunday School Convention opened Nov. 12 at 9 o'clock a. m. with the Rev. G. Orange, D. D., presiding. The reports of the Sunday Schools throughout the district showed that the Sunday Schools were in splendid condition, and making rapid progress along all lines. The financial report was \$63.50. Some advance over last year. Wednesday night the welcome address on behalf of the white citizens was delivered by Mr. E. W. Burton, one of the leading merchants of Pickens and responded to by the Rev. E. O. Woolfolk, B. D., of Lexington. The address and responses were excellent. The Rev. E. Scarboro, one of the old fathers of our Methodism, welcomed the conference and convention, and was responded to by Dr. N. H. William; both of them made good impressions. The Rev. Scarboro is the founder of the Church here, and throughout Holmes county. The Rev. G. Orange, D. D., was re-elected president and Mrs. Skinner, of Indianola, Mississippi, corresponding secretary.

Brotherhood Convention

The Brotherhood Convention was presided over by Dr. H. B. Hart, the District Superintendent, the president being absent. The convention opened Thursday, November 13, at 9 o'clock a. m. Quite a number of delegates was present and made good reports. The financial report was \$29.50. The Brotherhood is a new department of the church, and requires much thought. Through the untiring efforts of our District Superintendent, Dr. H. B. Hart, it is taking on new life and promises great success in the future. Prof. G. W. Hill, of Indianola, Mississippi, was elected president.

Second District Conference

Thursday, November 13, at 2 o'clock p. m. the District Conference opened with Dr. H. B. Hart, District Superintendent, presiding. It was organized by electing the Rev. G. Orange, D. D., as secretary, and the Rev. J. W. Byrd, statistical secretary. The District Superintendent made some remarks touching the work and business of the conference. He then read an excellent report of the district. All the pastors were present except one, and made good reports. The conference was full of enthusiasm and business. At 3 o'clock Dr. Hart made a splendid address on his trip to Indianapolis. The conference showed their appreciation by a purse of \$26.00. Miss Mollie Clark, a white lady of Pickens, donated to the church a beautiful Methodist hymnal. Mrs. Gray presented the hymnal. Mrs. Gray is one of the leading women of our Greenwood church and also the corresponding secretary of the Woman's Home Missionary Society of the Upper Mississippi Conference. Several distinguished visitors were

present and each made an address. Mrs. M. E. Ferguson, president of the Woman's Home Missionary Society, Upper Mississippi Conference; Dr. E. lady of Pickens, donated to the F. Scarboro, District Superintendent of the Winona District; Dr. F. G. Wilbon, of Kosciusko Circuit; Dr. J. T. Dockings, president of Rust University, Holly Springs, Mississippi; Mrs. A. S. Gray, the corresponding secretary of the Woman's Home Missionary Society of the Upper Mississippi Conference; the Rev. F. J. Talbert, pastor of Kosciusko Station. Dr. J. T. Docking, the efficient president of Rust University, made a strong speech, representing the school in all of its departments. The collection during the sessions was one hundred dollars; total benevolent collections, \$1,346.58. Subscriptions to the Southwestern, 63. The Rev. J. H. Bynum, the pastor, and people deserve much praise for the way they cared for the conference. Everything was pleasant and enjoyable. The following brothers preached strong sermons during the conference: The Revs. E. D. Starkey, R. B. Adams, S. D. Hudson, G. M. Chisholm, N. H. Williams, A. Marsh, G. W. Weatherby, G. Orange, H. B. Hart and D. A. Bragg. Thus ended the best session of the Greenwood District. Next session will convene at Moorhead, Mississippi.—G. Orange, D. D., Secretary and Reporter.

ABERDEEN DISTRICT

The conference convened in Asbury Methodist Episcopal Church, Shuqualak, Mississippi, Thursday, November 27, 1913, with our District Superintendent, the Rev. J. M. Marsh, in the chair. After the devotional services, the former secretary, G. W. Baker, called the roll and all of the pastors answered to their names save five, who were detained on account of illness. The Rev. G. W. Baker was unanimously elected secretary; assistant secretary, Prof. H. A. Hinds. Rev. J. M. Walton, statistical secretary, with Revs. J. Burton and J. H. Wesley, assistants. The following visitors were present with us: Dr. W. W. Lucas, Dr. Robt. E. Jones, Dr. J. T. Dockings, the president of Rust University, Dr. H. H. Buckingham, P. E., and president of the Mississippi Industrial College and the president of the Upper Mississippi Annual Conference of the Woman's Home Missionary Society, Sister B. H. S. Ferguson. These visitors gladdened our hearts with their great speeches. They are always welcome. The annual sermon was preached by the Rev. A. E. Franklin. The following brethren preached during the conference: The Revs. B. F. Woolfolk, J. H. Wesley, N. R. R. Clay, A. B., pastor of St. James Methodist Episcopal Church, Columbus, Mississippi; S. T. Tyler, W. T. Askew, G. J. Dobson, J. M. Walton, James H. Bounds, and J. Burton. Bro. Leon Johnson was recommended to the Annual Conference for reception on trial. The following brethren were licensed to preach: Winston S. Anderson, I. F. Hampton

and D. S. Franklin. We tried to gladden the heart of our editor, Dr. Robt. E. Jones, by giving him one hundred and sixty cash subscribers to the Southwestern Christian Advocate. We also thought of our Epworth League Assistant Secretary Dr. W. W. Lucas, by handing over to him fifty dollars or more for his work. We could not forget our broad-hearted, Christ-like District Superintendent, the Rev. J. M. Marsh, who has shared with the pastors under his care, and also tried to watch after their interest as well as that of the general Church and therefore we presented him a purse of twenty-five dollars. We have been working as never before on our benevolences this year, under the leadership of our District Superintendent, J. M. Marsh.

We have raised up to this District Conference fifteen hundred dollars or more. We all have pledged ourselves to raise all of the deficiencies before we meet Bishop Wilbur P. Thirkield in Aberdeen, Mississippi, January 15, 1914. Each pastor left the District Conference determined to bring up the arrears in his charge. We must not fail to speak of our pastor's wife and also Sisters Aggie Cole, Lula B. Teer and others who cared so nicely for this conference. We shall always have a warm place in our hearts for these good people of Shuqualak, both Methodist and Baptist. Sunday was a high day in Shuqualak. Our next District Conference will convene in Baldwin's Chapel on the Brooksville Circuit.—George W. Baker, reporter.

Gleanings From the Field

ALABAMA

Roanoke Charge—The fourth and last quarterly conference of this charge is history of which the faithful and untiring membership have no need to blush. The officials reported notwithstanding the inclemency of the weather Friday with enthusiastic zeal. The reports showed in nearly every case that each class leader, steward, and trustee had put his soul, mind and strength into his and her work. The pastor's report showed that new members have been added to the membership of our church, and that none were lost save by death and change of residence. Babies have been baptized and their names entered upon the Cradle Roll as members of our great Church. Class and prayer meetings have been repair shops for many souls at family altars, as well as in the public services of the church. The charge was behind four dollars on the third quarter for the District Superintendent. The deficit was brought up as well as the present claims; \$22.25 of the claims are paid in full. The steward's report showed that \$136.27 had been raised and applied on pastor's salary this quarter. Also that \$8.00 had been raised for the Episcopal Fund. This shows that \$166.52 have been applied on ministerial support this quarter. We are somewhat behind with the claims of pastor's support, yet the faithful few are making heroic efforts to settle every cent by the Annual Conference. Our pastor, Dr. W. H. Jordan, is loved by the citizens of Roanoke. He has won for himself and the cause of righteousness the highest respect of every good person. Sunday of this month in the rally given on pastor's month in the rally given on pastor's salary, resulted in \$71.87 for for Hunter's Chapel. A roll of the members has been upon the walls of the church. In the meantime the Southwestern has not been forgotten. The pastor succeeded in securing three new subscribers on Southwestern Day, and several promises of others who plan to give him their subscriptions before he goes to the Annual Conference next month. The Sunday School and Epworth League are not neglected by our pastor and his faithful followers. The Sunday School especially is in a splendid con-

dition. The Epworth League is taking on new life.—T. J. Nelson, Recording Steward.

Crawfordsville—Our fourth quarter was held at this little charge with the Rev. A. T. Stephens, District Superintendent, presiding, November 1. The Rev. S. M. Cain, with his class leaders, committees and friends of the church with reports, showed progress. We paid the District Superintendent this year in full. We raised this quarter for District Superintendent, \$15.40; for benevolence, \$14.10; paid pastor this day, \$5.25; other expenses, \$1.25; church insurance, \$15.10; for pastor this quarter, \$18; total for the quarter, including the Sunday School, (\$3.00), \$72.15. On Sunday morning at 11 o'clock our District Superintendent preached one of his best sermons to a good congregation and administered the Lord's Supper. There were 39 anxious souls who came to the altar. In the afternoon at 3 p. m. the Rev. A. T. Stephens preached. Baptists joined in with us as usual to hear Brother Stephens. The stewards and trustees planned to have a one dollar rally per member on the following Sunday for the pastor. Only fourteen turned out. Brother Cain preached a good sermon. Collection was \$14.55. Grand total raised in the two weeks, \$86.65. We are preparing for our benevolence.

ARKANSAS

Paraloma—Thanksgiving Day was observed appropriately at this place. Service began at 11:30 a. m. A sermon on Thanksgiving was delivered by the Rev. C. H. Beichle of the African Methodist Episcopal Church. A collection was taken on the one penny per year system. The system worked like a charm and seemed to arouse much enthusiasm. Men, women and children rushed to the table in great throngs insisting that their contribution should be recognized. A very lengthy program had been prepared under the direction of the Sunday School Superintendent, James W. Carr, which owing to the inclement weather was not rendered. The collection for benevolence was \$10.23.—J. H. Henry, pastor.

GEORGIA

Fairburn—Our church under the pastorate of the Rev. J. M. Daniel, is enjoying a season of splendid progress. Our pastor looks after the interests of the church with unfaltering efforts, for which we duly give him credit, for he has surpassed the pastoral record for many years at this place. We are able to say, through his efforts we have paid on church indebtedness something like \$125 this year. We had the misfortune of getting our parsonage burnt early this spring. The pastor planned a rally and we raised something like \$90 and some cents. We have rebuilt the parsonage with the exception of a few details and we hope to complete it in a few days. Our District Superintendent was with us Saturday before the first Sunday in this month and held his last quarter and preached a noble sermon on the following Sunday. He has done excellent work on the Atlanta District this year. We are looking forward to the fourth Sunday, expecting a great rally on the pastor's salary and hoping to be able to pay him in full. We are hoping to make the Southwestern day a day of success at our church.—Guss W. Dean, reporter.

LOUISIANA

Oak Grove—We had a grand entertainment at our church October 31. The entertainment was given by the church. Sisters Rosie Elliott and Catherine Jolly conducted the Fish pond. Total amount raised was \$21.95. Our pastor, the Rev. W. L. Darius, is a worthy Christian gentleman. We hope that the Bishop and District Superintendent will send him back to us next year. Our church is doing well, all things being considered.—Mrs. Catherine Jolly.

Melville—Thanksgiving services at Melville Methodist Episcopal Church were good. Devotions by the pastor, the Rev. A. C. Mitchell. Those that took part were: Mr. W. L. Small, Mr. H. A. Mitchell, Misses Alice Scales, Jestine Scales, Isabella Scales, L. V. Mitchell, the Rev. Dan Megin, the Rev. James Kaypot. One subscriber for the Southwestern Christian Advocate.—A. C. Mitchell, pastor.

Eola—The contest between the three districts of Simpson church, closed on October 26, with results as follows: Southwestern District, Mrs. Mary J. Gray, president, Rev. Wade Hampton, Sr., preacher, collection \$12.85; Rev. Alex Compton, \$1.00; Rev. J. Dotson, \$1.00. Total collection for the day, \$33.92. We are struggling under a mighty burden at this place with both churches, but we hope to see daylight by the Annual Conference.—T. A. Hampton, pastor.

Mt. Nebo—Our fourth quarterly conference was held at Mt. Nebo October 24-26, with the Rev. B. J. Reddix, District Superintendent, presiding. Love feast Friday night, after which the Rev. T. B. Oville, of Daniels Chapel, Shreveport, was introduced and gave a short exhortation to the sinners. Prayer was offered by Rev. Oville. On Saturday evening the quarterly conference was held. Reports were good. Raised \$77.71 this quarter after every interest of the church was looked after, as the Rev. Reddix always does. The Rev. T. B. Oville was introduced and gave a short talk; among the many good things he said he spoke encouraging

words to the auxiliaries. At night sermon by the Rev. Oville. On Sunday local rally. Sermons by C. Blocker and S. Brownfield, after which the Rev. Reddix preached a good sermon full of thought. The Rev. Oville's closing text, "Beloved, we are the sons of God." The sermon was inspiring.—Ada L. Chestnut.

Alexandria—Late Friday night, November 14, the inmates of the district parsonage were aroused by the voices of singers. On opening the door, quite a host of young people, led by the Rev. H. J. Wright, our pastor at Pineville, Mrs. Gains, J. C. Calvin and many others of Pineville, laden with many valuable pounds for the inmates. J. C. Calvin briefly stated the object of the visit. Response by the writer. Refreshments were served. After a pleasant social evening and benediction by the Rev. H. J. Wright. The friends bade us good-night, leaving many tokens of their appreciation. We take this method of thanking the Rev. H. J. Wright and his good people, and bid them come again.—J. P. Richards.

Shreveport.—The Rev. and Mrs. Oville, of Shreveport, thank the following members of Daniels Chapel for recent kind and substantial remembrances: Mr. Robert Hoyle, Mesdames Charity Williams, Luttia Nevils, Willie Edwards, Katy Mahorn, Lillie Cowart, Estelle Anderson and Miss Carrie Lee Martin.

Lottie Circuit—Thanksgiving service was held at Green's Chapel Thursday night, November 27. A strong sermon was preached by our pastor, who was assisted in this service by Bro. Joe Governor, our local preacher. A good collection was taken for missions. A fine \$6.00 clock was presented to the church by Sister Henrietta Perkins, one of our Stewardess Sisters. A splendid Thanksgiving supper was enjoyed by all. We are doing here what our hands find to do.—Joe Governor.

Houma.—One of the most interesting of Thanksgiving services was held at Wesley Church, the Rev. F. T. Chinn, pastor, Thursday, November 27, with appropriate music by the choir. Invocation, Bro. Pete Smith; Scripture reading, by pastor; Solo, Miss Flavie Lucas; Address, Prof. Dickerson; Solo Mrs. E. B. Williams; Sermon by Bro. J. A. Williams; Jubilee Song, "Free at Last," led by Sister Malinda Smith.—J. A. Williams.

Welsh—Sunday, November 16, was a great day at Jones Church. The rally was quite a success. The contestants, Miss Mary Walker and Miss Dolly Guidry, reported \$48.05. Public collection and tax, \$42.90. Total, \$90.95. Welsh is on the up grade. The pastor is doing all that can be done to bring about success. Too much cannot be said about the members who are ably assisting.—W. C. Cheney.

Lottie Circuit—Green's Chapel was visited Sunday night by a band of the Ladies' Aid Society, and other members of the Baptist Church, who brought with them 80 pounds of choice groceries for the pastor and family. The affair was conducted by Mrs. Dinah White, Alice Rylander, Mattie Mack, Octavia Vanedo, Pollie Lewis and Martha Cole. These are indeed loyal members.—S. A. Davis, pastor.

Houma—The fourth quarterly conference of Wesley Church was held November 30 to December 1, the

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my dear reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Soanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weakness peculiar to our sex.
I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 176 - - South Bend, Ind., U. S. A.



Rev. J. Wesley Turner, our able and efficient District Superintendent, presiding. Many members and friends of the Baptist churches heard Sunday night, Nov. 30, the stirring sermon preached by our District Superintendent. On Monday night, Dec. 1, the work of the conference was wound up in splendid shape. The Rev. Mr. Dabney, pastor of Little Rock African Methodist Episcopal Church, and the Rev. W. A. Easton, D. D., Presiding Elder of the African Methodist Episcopal Church, were present. The Rev. F. T. Chinn introduced the Rev. Easton, who spoke on interesting topics. At the close of the conference a reception was held at the Good Templar's Hall in honor of our District Superintendent, J. W. Turner. A splendid program was rendered in the church. Devotional exercise conducted by the Rev. F. T. Chinn and G. M. Smith. Welcome address by J. A. Williams; response, Prof. I. H. Powell. Solos by Miss Theresa Smith, Mrs. E. B. Williams and Mrs. D. B. Clay. Remarks by District Superintendent and the pastor, who was master of ceremonies. After which we repaired to the hall, where we enjoyed ourselves until a late hour of the night. Thus our fourth quarterly conference passed into history.—J. A. Williams, reporter.

MISSISSIPPI

Goodman—Our fourth quarterly conference was held October 25-26, with the Rev. Dr. H. B. Hart presiding. He was at his best on Saturday, Oct. 25. When he called the conference to order nearly every officer was present with well prepared reports. This charge was never in better condition. Paid District Superintendent in full and the Georgeville church gave him \$10.00 on his trip to Indianapolis. This charge is at high water mark.—D. A. Bragg, pastor.

Wesson—My fourth quarterly conference was held Saturday and Sunday, Nov. 2 and 3, at New Hope. The District Superintendent, P. H. Rembert, was on time and opened conference at 3 o'clock p. m. After preliminary remarks the roll was called and all the officers answered to

their names. All presented well written reports. The Epworth League, Sunday School, Benevolent money and Southwestern Christian Advocate were not forgotten by the District Superintendent. He has everything well in hand and seems to be equal to the task. He preached a splendid sermon Sunday. He seemed to be at his best. Paid the District Superintendent \$22 this quarter; pastor, \$52.60; total for quarter, \$74.60. Benevolence for year raised \$53.50. Those taking Sacrament 45. We are working to make a round report at the sitting of the next Annual Conference.—M. White.

Flora—St. James Methodist Episcopal Church. Southwestern rally day, the Rev. O. D. Wright and E. J. Vivians conducted the spiritual exercises and both preached able sermons. There were also an essay by Mrs. Frances Scott, subject "Render Honor to Whom Honor is due." The essay pleased. An essay by Miss Florence Miller, subject "Tell the Truth or Say Nothing." This was a sermon and was commended very highly. Mrs. Annie V. Carter read a poem from the Southwestern; also Mrs. F. H. Wood, a poem. An essay by Miss W. L. Jones, subject, "Charity," which was beautifully rendered. She is a student of Tangaloo. Subscribers for Southwestern, Mrs. Anna McMillan, Mrs. Dollie Watts and Miss W. L. Jones, P. O. Flora, Mississippi.—P. S. Olie, pastor.

Meridian Circuit—Our fourth quarterly conference was held October 16-17. The Rev. J. M. Shumpert, D. D., District Superintendent, presiding. Reports showed progress on all lines. Each class leader made a good report. The stewards also made good reports. Paid the District Superintendent in full. Paid pastor \$106.00; paid the assistant pastor, \$7.50. November 16 will be rally day for missions. Trustees reported \$170.75 for repairs of church. Our revival meetings closed with 18 converts. Children baptized this quarter, 20; adults baptized this quarter, 18.—P. B. Anderson, pastor.

LOUISIANA

Thibodaux—Thanksgiving Day was a great day in Calvary Methodist Episcopal Church. The church was beautifully decorated and a splendid program was rendered. A paper on Thanksgiving was read by Mr. Thomas Faules; a song by the Sunday school of Calvary. The Rev. F. A. Kylander of A. M. E. Church, preached the Thanksgiving sermon. The Thanksgiving pounds and money were presented to Rev. Johnson, the pastor, by Miss Josephine Boston. The Ladies' Aid gave 67 pounds and \$6.85 in cash. The Sunday school and the Epworth League gave 60 pounds and 65 cents in cash. Making a total of 127 pounds and \$7.45. The Rev. Mr. Johnson responded. He is a pastor loved by all. —Miss Josephine Boston, Sec.

Baton Rouge—Nov. 19, 1913, the regular meeting of the Ministers United Charity was held in the Sbiloh Baptist Church, Rev. J. Mitchell, pastor. In well-chosen words, the Rev. J. A. Lindsay, pastor Wesley Church, delivered a most inspiring address; defining the term "charity," and setting forth the object of the meeting in a convincing manner. Pres. J. D. Pool then introduced Prof. R. S. Grossley, Supervisor of Colored Schools, who told of conditions in the rural districts, and urged the co-operation and support of all in the effort to better conditions. The Rev. S. J. Chanell, pastor of Bethel A. M. E. Church, was introduced, and in a befitting manner clinched the nail that had been driven by the former speakers; injecting a bit of humor that moved the audience to laughter; then appealing to their spirit of charity, that had evidently waxed warm, as a result of what had been said, he lifted a collection which amounted to \$4. The meeting was instructive and inspiring. There is considerable interest manifested in these meetings by the ministers and laymen of our city; we are thus hopeful of accomplishing great good in our efforts to provide for the unfortunate among us.—John A. Lindsay, Assistant Secretary; R. S. Grossley, Reporter, United Charity.

Gueydan and Comble—The reports at the fourth quarter showed an increase over all the quarters held this year. Superintendent R. C. Worsham presided. \$5.00 raised in the quarter on benevolence; 3 cash subscribers for the Southwestern; Sunday school raised \$2.25 on Sunday rally day. United in marriage Nov. 3, 1913, Miss Annie Coleman and Leonard Rice; Miss Lillie Joiner and Willie Lowie. Departed this life Nov. 13, 1913, Sister Victoria Mitchell, aged 42 years. She leaves a husband, six children and hosts of relatives behind. Comble Methodist Church is now free of debt, due for over twenty years.—H. C. Willson, Pastor.

MISSISSIPPI

Kosciusko.—The meeting of the Ladies' Aid, Sunday School Convention, the second session of the Starkville District Conference were held in Wesley Methodist Episcopal Chapel, Kosciusko, Mississippi, November 5-9, 1913. Wednesday, November 5, the Ladies' Aid convened. Miss L. B. Simms, president, presided. Devotion by the Rev. J. T. Cannon. The secretary being absent, Miss Dovia Holman was elected. After calling the roll and appointing of committees, the business of the convention was dispatched with manifest interest

by all concerned. According to reports the Ladies' Aid Societies of each charge are doing much to build up the charges spiritually, socially and financially. (1) Is the Ladies' Aid Society fulfilling its mission in the local charges? If not, why? By Mrs. Cora Yates. (2) What have our Women Contributed towards the progress of the Race for these Fifty Years? By Mrs. N. J. White. (3) The Relation of the Ladies' Aid Society to our Jubilee Movement, by Miss Dovia Holman. The delegates from the different charges appeared to be inspired to do more towards the spread of Scriptural holiness than in any previous meeting. Miss Sims' masterful ability to operate successfully the Ladies' Aid Society, has won for her the admiration of the members of the society. Collection, \$25.00. Thursday, second day, November 6. The Sunday School Convention convened, the Rev. E. D. Montgomery, president, presiding. The secretary being absent, Miss L. B. Sims, assistant secretary, served. The roll of officers was called. Reports showed progress along the lines of Sunday School Work. Number of schools, 43; number of officers and teachers, 288; number of scholars of all grades, 2,274. The following topics were interestingly discussed: (1) The Bible and how to Study It. (2) The Model Sunday School and how to Conduct It. (3) The Influence of the Sunday School on the home life of our people. The welcome address was delivered by Prof. W. W. Phillips, Principal of the city school of Kosciusko, Mississippi. Response by District Superintendent. Collection, \$51.65. Friday, the third day, District Conference convened, the Rev. W. F. Isaiah, District Superintendent, presiding. Devotion by District Superintendent. The District Superintendent delivered a brief and pointed address. C. T. Asbford was elected secretary and reporter to the Southwestern Christian Advocate. The Rev. W. M. R. Lester, statistical secretary. The roll was called and all pastor answered to their names. The Rev. D. Green was asked to take the chair, and the District Superintendent read his report, which showed that the men under him, as well as himself, had labored hard during the conference year to bring results. The following preached strong and soul-stirring sermons: Revs. B. H. Cox, E. D. Montgomery, B. W. Wynn, S. H. Hannah, W. M. Chapel, W. M. R. Lester, C. E. Moody, and the District Superintendent. The conference was blessed and greatly benefitted by the visit of Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools; Dr. R. E. Jones, editor of the Southwestern Christian Advocate; Dr. W. W. Lucas, assistant secretary of the Epworth League; Dr. Dockings, president of Rust University; Mrs. A. S. Gray, corresponding secretary of the Women's Home Missionary Society. All delivered very helpful addresses concerning the cause they represent. We also had as visitors the Rev. J. M. Marshall, District Superintendent Aberdeen District; the Rev. E. O. Woolfolk, pastor of Lexington charge; the Rev. Hunt, pastor of the Colored Methodist Episcopal Church, Kosciusko; the Rev. Carter, moderator of Mt. Olive Association; Prof. Turner, teacher of C. M. C., Kosciusko; Prof. Lynch, dean of C. M. C. Each addressed the conference. Sunday was a great day. At 9:30 a. m. Sunday School conducted by District

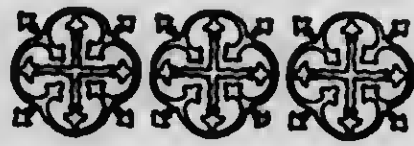
Superintendent. The three preaching services were highly enjoyed by those who attended them. Our motto is the spread of Scriptural holiness, the Kingdom of our Christ in every heart, His will done by all. Too much praise cannot be given the pastor, the Rev. F. J. Tolbert, and good people of Kosciusko for the way they cared for the conference. Thus closed the most effective and successful session of the Starkville District, to convene its next session at Welr, Mississippi. The conference gave the District Superintendent a purse of \$18.25.—C. I. Ashford.

MARYLAND

Sykesville—The third quarterly conference of this charge met at White Rock Church Saturday, Nov. 15, with Dr. D. W. Hays, D. D., as the presiding officer. Though the day was rainy, the conference was largely attended and the officers on the work presented excellent reports of their departments. The pastor's report was the first presented. It showed that the work was well cared for. A revival had just closed which resulted in the conversion of thirty-three souls who were added to the church. Two Epworth Leagues were organized, two Methodist brotherhoods, and the Sunday Schools have been well organized in the interest of temperance. The Superintendents' reports evidenced so much care and diligence in their work that the conference directed the pastor through a resolution to write them a letter of commendation. Dr. Hays has been under the treatment of the physician for several weeks prior to the conference and he was far from being well at this session of the conference, but his humor was none the less evident; he could clinch every point with a fine story. The slogan announced at

the conference by the pastor, the Rev. A. J. Mitchell, was "500 members for the charge, all debts wiped out, the Southwestern Christian Advocate in every home, and the churches to be made the most attractive places in each community." This program met the most hearty approval of every member of the conference. Four subscribers were then and there secured. An excellent dinner was served to the members of the conference under the direction of Sister Ella Nicholls, assisted by Sister Brown. Everybody present pronounced this one of the best conferences that they had witnessed upon the work. We have formed a conspiracy to have a grand close of the year's work with a full report for every cause.—Sykesville Reporter.

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RALLIES

NETTLETON, MISS.

During the month of October our financial effort for pastor was a success. Results as follows: Pleasant Grove, \$67.91; Palestine, \$69.54; Union Grove, \$86.50; grand total, \$224.04.—P. A. Lemon.

WESLEY CHAPEL, BATON ROUGE, LOUISIANA

The pastor, officers and members are highly elated over their marvelous work along all lines this conference year. Indeed it has proven the banner year of the history of Old Wesley at the head of the Baton Rouge District, of which the esteemed Rev. Hubbard Daniel is the Superintendent, leading on to victory. We have builded a monument in the parsonage, valued at \$3,000, which is the pride of every member and well wisher of Wesley. We have cancelled some mortgages, renovated our beautiful organ, and among the many other good things we have just closed the greatest Bazaar ever known to the church. Sister Lavinia Smiler, one of the leaders of our church here, general supervisor and captain of the host, led the following captains to successful victory, viz.: Mrs. Maria Andrews, the oldest and still among the most loyal and active members, raised \$27.10. Mrs. Snrah Moore, the youngest member among the captains and only recently having joined, raised \$33.59; Sister Virginia Andrews, true and tried, \$38.13; Sister Rosa Smith, her first attempt, \$39.06. Sister Rhoda Salome, who has been serving Wesley for a goodly number of years with earnestness and faithfulness, raised \$51.38. Sister Rosa Lindsay, the pastor's wife, who enters into the work with a determination to have her husband succeed, and the good work succeed as never before, raised \$63.31, a grand total of \$252.57. A vote of thanks was tendered every one who helped in any way to make this bazaar a success.—J. A. Lindsay, pastor. Solomon A. Montgomery.

LA GRANGE, GEORGIA

The ladies of the La Grange Circuit are planning the erection of a school building and the repair of the church. The Ladies' Aid Society gave an entertainment recently, and a neat sum was raised toward this end. On rally day, the 16th ult., \$31.25 was raised on pastor's salary. The pastor preached a strong sermon. On November 23, the pastor, the Rev. S. G. Green, preached at McGeese African Methodist Episcopal Church. Their collection at this time was \$17.46. Mr. T. J. McLendon, of La Grange, spent awhile recently with his father, Mr. A. McLendon, at Unionville.

NOTICE

Shreveport District—Dear brethren, the end is near and you will soon have to render an account of your stewardship. Prove yourselves workmen who need not be ashamed. Study the statistical blank carefully and fill out each space, thus proving yourselves educated up to the requirements of the Church. Let your watchword be advance, first in membership, second in Southwestern, and benevolent money,

third in Sunday school and Epworth Leaguers, fourth in ministerial support. Let the Shreveport district lead in local educational collection for New Orleans University. The roll will be called by charges. Get your permits at once so as to make travel cheaper. Yours for success.—B. J. Reddix, District Superintendent.

Colds Cause Headache and Grip

LAXATIVE BROMO QUININE tablets remove the cause. There is Only One "BROMO QUININE". Look for the signature of E. W. GROVE on each box. Price 25 cents.

THE Y. M. C. A. CONFERENCE AT ALCORN

The Y. M. C. A. State and Interstate Conference has just closed one of its most helpful and interesting sessions of its history. About twenty delegates from eight of the leading Colored Colleges were present. On their arrival, the delegates were taken in charge by a committee composed of students of Alcorn College and associated with them were several members of the faculty. Everything was well arranged beforehand and the plans were carried out with a precision that spoke well for those who had the conference in charge. The first session was held at 3 o'clock and appropriate addresses were made by Miss Mary Wiley of the Y. W. C. A., Mr. C. H. Hill of the Y. M. C. A., and Prof. C. F. Jones representing the faculty. Responses were made by Mr. N. H. Willis of Tougaloo, Mr. W. H. Nelson of Memphis, and Mr. W. A. Hutton, International Secretary, with headquarters at Washington. Mr. David D. Jones, the International Secretary, with headquarters at New Orleans, then made the announcements of the succeeding meetings and adjourned the meeting. Time would not allow us to tell of all the inspiring sessions that were held, but we can not help from referring to those two matchless addresses made by Mr. Hutton, one being on the subject "What the Y. M. C. A. Stands For," and the other being on "The Marks of a Man." These two addresses delivered in simple, logical and cogent style, will long be remembered by all those who heard them. A rare treat of the conference was the opportunity to hear Dr. Winfield Scott Hall, M. D., a noted author and lecturer and a member of the faculty of the Northwestern University of Illinois. Dr. Hall is an authority on social ethics and his books on sex hygiene have a wide publication. He made three addresses to different groups of the conference. The climax of the conference was reached when Dr. W. W. Lucas preached to a large audience from John 4: 14. "Whosoever drinketh of the water that shall give shall never thirst." It was an impressive service and at its close more than fifty-seven young men and women stood up and said they would live for Christ. Thus ended one of the most inspiring conferences ever held under the auspices of the Y. M. C. A. Mr. David D. Jones, who was the chief director, deserves to be complimented on the excellent way in which the program was carried out. The delegates were entertained in a manner befitting the dignity of Alcorn and all left feeling that a three-days' session had been spent on the mountain top, near the gate of heaven.

SPECIAL NOTICE

FLORIDA ANNUAL CONFERENCE NOTICE

All representatives of general departments and visiting ministers who will attend the forty-second session which convenes Jan. 29 to Feb. 2, will please notify the pastor so that ample accommodation can be made for them.—G. B. Wilson, D. D., pastor.

SPECIAL NOTICE

To Pastors and Delegates of the Louisiana Annual Conference of the Methodist Episcopal Church: For your information beg to advise that interested lines in Louisiana have individually announced an open rate of fare and one-third plus twenty-five cents for the round trip from all points in Louisiana west of the Mississippi river, to New Orleans, La., and return; selling tickets January 26-27 and for trains arriving before noon of the 28th, with final return limit to reach original starting point prior to midnight of February 5, 1914, tickets to be good going commencing date of sale and for continuous passage in each direction. Be sure to secure return tickets. I am sincerely yours,

C. W. REEVES,

Railroad Secretary of Louisiana Annual Conference, 1341 Murphy St.

NOTICE EXTRAORDINARY

The Board of Examiners of the Louisiana Conference, the undergraduates and those seeking admission into the conference will meet at the seat of the conference, Wesley Methodist Episcopal Church, New Orleans, Louisiana, Jan. 27, at 10 a. m. Do not fail to be present.

F. T. Chinn, Chairman.

B. Mack Hubbard, Registrar.

MISSOURI

Sturgeon—November 2 was a high day at Sturgeon Charge. The church had been divided into three clubs with the following persons as captains: Mesdames Lucy Tindler, M. D. Nelson, Mayme Mackay. In spite of the inclement weather, they reported as follows: Sister Tindler, \$2.60; Sister Mackay, \$18.50; Sister Nelson, \$19. Total sum realized was \$53.53, which paid off the indebtedness of our recess which was huilt last July, at a cost of \$200. On Monday evening quite a number of members met at the church and brought happiness to the hearts of the pastor and wife by leaving a large supply of choice groceries.—Bessie Tindler, Reporter.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

INQUIRY

I wish to inquire through the Southwestern for Benjamin Warner, who left home about twenty years ago. When last heard from he was in Shreveport. His mother's name is Abigail Warner. We would be glad if the readers of this paper would make inquiry for him. Any information will be gladly received by John J. Warner, Cynthiana, Ky.

INQUIRY

I would like to know the whereabouts of my sister, Lizzie Williams. When last heard from she was in Sumner, Miss. Her father's name is Henry Borders. She has five brothers and three sisters. She left home about six years ago. Her residence about that time being about five miles south of Meridian, Miss. Any information concerning her will be gladly received by Mrs. Annie McShan, R. F. D. 5, box 121, Meridian, Miss.

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DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. TOBIAS WILLIAM FULGHEN

The Rev. T. L. Fulghen of the Central Missouri Conference, was born on August 1st, 1859, and died at Elsberry, Missouri, Nov. 14, 1913. He had been engaged in the ministry more than 24 years. He was engaged in a revival at the time his condition forced him to take his bed. He served as pastor of the following charges: Ft. Scott, Kan.; Salina and Dunlap, Springfield, Ill.; Elsberry, Mo.; Curryville and Fredericktown. He had a broad experience in evangelistic work and was a noted gospel singer. His illness lasted only a short while. He bore his suffering like a valiant soldier and daily communicated with his Heavenly Father. He leaves a wife and three children.

White.—Bro. John Wesley White, of Eola, La., the youngest son of Bro. Joseph White, a local preacher of this church, died Thursday night, November 27, 1913, and was buried Friday, November 28, in the Simpson Cemetery. Bro. John Wesley White had been suffering for something like two years by having his foot and leg crushed in Crowley, and he never did recover. He leaves a mother, father, one brother, four sisters to mourn. Bro. Wesley died a member of the church and in the faith of Christ.—T. A. Hampton.

Kirtley.—Mr. Harry Kirtley, of Omaha, Nebraska, died October 25, age 28 years. Bro. Kirtley was taken last March with typhoid-pneumonia, which resulted in tuberculosis. At that time he was not a Christian, but was visited constantly by the Rev. D. Smith, and through prayer and persuasion he sought the Lord and was happily converted; joined the church and was baptized, assigned to Class No. 3, Sister Claudia Pash leader. She also visited and prayed with him. Bro. Kirtley leaves a devoted wife, mother, brothers, sisters and a host of friends to mourn. He was buried by the K. of P. Lodge. Funeral service conducted by Rev. D. Smith, Grove Methodist Episcopal Church.—Mrs. B. A. Bostic.

Hall.—Mr. Zack Hall, of Wardville, La., died November 8. Brother Hall was a true and consistent Christian. He was a class leader and a member of the trustee board. He leaves to mourn his loss a wife, sisters and brothers. The Rev. T. A. Bailey officiated.—T. A. Bailey, pastor.

Jefferson.—Miss Daisy Jefferson, daughter of Mr. W. L. Jefferson, died at Angie, Louisiana, October 28, 1913, in her sixteenth year. She was a member of Wesley Ray Methodist Episcopal Church, and a teacher in the Sunday School. She is missed by those who knew and loved her.—C. E. Bradford, pastor.

Mullins.—Mr. Josh Mullins died at Hogansville, Georgia, November 12, 1913. He had been sick all during the year. His wife, father, brothers, sisters and many friends survive. The

Rev. S. G. Davis, of McGeese Church, attended the funeral. Interment was made in Early's Cemetery. The deceased was not a member of any church.—E. V. Pullings.

Collins.—At Pauding, Mississippi, little Mattie Lou, daughter of Mr. Harvey Collins, died November 22, 1913, from the effects of a burn, at the age of two years and three months. The Rev. Jack Carpenter, of the Baptist church, attended the funeral.

Evans.—Robert Evans, Jr., of Campti, Louisiana, met death at the hands of unknown parties in Texas November 13, 1913. He was a member of St. Paul Church, Campti, and was in his twenty-ninth year. The funeral was attended by his pastor, the Rev. J. J. Woolridge. His wife, three brothers, one sister and a host of friends survive.—Dan Kemps, Sr.

Cruice.—From the home of W. C. Cruice, of Springhill church, Pauding, Mississippi, on Monday, July 27, 1913, his devoted wife, Anna passed to her reward. She was a loyal church member and a true Christian. She leaves ten living children, her husband, father, mother, brother and a host of other relatives and friends. The funeral was attended by the Rev. N. Toole, pastor.

Washington.—On November 11, Mr. Jake Washington, a member of Two Mile Church, Leona, Texas, for over thirty years, passed to his reward after an illness of 13 years. Through all these years he held firmly to his Savior and died in the faith. He leaves his wife, several children and grandchildren, and a host of friends. The Rev. G. W. White, pastor, conducted the obsequies.

Sheppard.—Mrs. Ellen Sheppard, wife of John W. Sheppard, of Los Angeles, California, died October 26, 1913, after a long illness. She was born 61 years ago at Lafayette, Alabama, and was a devoted wife and mother. She taught school for more than twenty years at Wedowee, Alabama, her former home. She was the mother of seven children, three of whom are known to survive her. She was a sweet Christian character, ever mindful of the needy. The void her going has made can never be filled. She rests from her labors and her works do follow after her. "Servant of God well done."—Willie Jane Sheppard.

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Marriages

Copeland-Washington.—Mr. Ross Washington and Mrs. Lucy Copeland were married at the home of the bride, November 16th, 1913, at Edwards, Miss. The Rev. Garrett officiated.

Winfield-Sizer.—Mr. Melton Sizer and Mrs. Mary Winfield were married at the home of the bride, November 27th,



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1913, at Edwards, Miss. The Rev. Garrett officiated.

Wilkins-Miller.—Oct. 1, 1913, at the parsonage, Dr. J. H. Wilkins and Mrs. A. O. Miller were united in the bonds of matrimony, the Rev. H. Swann, pastor, officiating. The bride was formerly from Tennessee, but has made Victoria, Texas, her home for a number of years. She is at present the popular and very efficient principal of the city school at Port Lavaca, Texas. Dr. Wilkins is widely known as a cultured Christian gentleman and a practicing physician of no little ability. As a churchman, Dr. Wilkins has few equals. He is chairman of the board of trustees of Webster Chapel, a steward, and superintendent of the Sunday school.—H. Swann, Pastor.

Todd-Hart.—Mr. Louis Todd and Miss Luvenia Hart of Lockhart, Tex., were married Oct. 27. The Rev. G. M. Mallotly officiated.

Miley-Johnson.—The wedding of Mrs. Sallie Miley and Mr. James Johnson was a beautiful event on Wednesday eve, November 12, 1913, at the home of the groom, Monroe, La. The Rev. J. C. Clark officiated.

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CRESCENT CITY NOTES

Miss Lillie Bell Edwards, of Shreveport, La., was the guest of Mrs. W. R. Butler during the holidays.

Miss Katherine Johnson will address a mixed meeting at First Street Methodist Episcopal Church, under the auspices of the Colored Y. M. C. A., Sunday, January 12, at 3:30. Everybody is invited.

A nice chocolate cake was the surprise that Dr. J. Sidney Brazier received on his birthday, December nineteenth. The cake was presented by Miss Sadie Willis. Dr. Brazier responded. A large number of friends was in attendance.

Mallallen Church—Dr. C. M. Melden, President of New Orleans University, will preach Sunday, Jan. 11, 7:30 p. m. The New Orleans University Glee Club will sing. Everybody is invited.—D. S. Sloan, pastor.

William's Church—Early prayer meeting, led by Bro. Lewis Brazley and Sister K. Esters. Prof. J. H. Lovell, of New Orleans University, preached at 7:30. His sermon was enjoyed by all. The Rev. G. W. Forest was with us and rendered good services; 82 took the Lord's Supper. Two persons joined the church. Three young men came up for prayer. Steward sisters' rally was a success. Williams is taking on new life with the New Year. Collection good.—J. A. Landry, pastor.

Wesley Church—Brothers Peter Gaskin and F. G. Hughes conducted early prayer meeting. The pastor preached in the morning and Dr. V. Chapman, District Superintendent, preached at night and administered the Sacrament to a large number. Good collection. Next Sunday, 10:45 a. m., Dr. J. L. Wilson, the pastor, will discuss "Christ the Light of the World," and at 7:30 p. m. he will discuss "The Gospel Church the Salvation of the World."—L. L. Harrison.

First Street Church—Last Sunday the services were highly evangelistic and well attended. The District Superintendent, Dr. Valcour Chapman, was with us in the Sunday School and at the 11 o'clock service. He deliv-

ered his quarterly sermon at the morning hour. Six or eight came forward for prayer. The Sacrament of the Lord's Supper was administered to over two hundred. Collections were good. Dr. R. M. Jones will deliver an address on "Making a Race" next Friday night. Admission free. Hear him. Prof. John W. E. Bowen, A. M., of the New Orleans University, will address the Sunday School next Sunday at 10:30 a. m. He ranks high as a scholar, having had the advantage of some of the best schools in this country. Pastor Hubbard will preach at the morning hour, subject, "Vieing with the Angels." Our financial rally is next Sunday. Every member is urged to give a full account of himself or herself on that day. We are rallying the forces for a successful close up of this year's work. The friends are asked to join us in this rally. One was admitted into full connection. Sunday, January 12, Miss Catheryne Johnson will address a mixed meeting under the auspices of Colored Y. M. C. A. at 3:30.—B. Mack Hubbard, pastor.

St. Matthew Charge, Algiers—All services were well attended. The Rev. W. W. Lucas, D. D., preached a masterly sermon to large and appreciative audiences. Rev. J. H. Lovell will preach the annual sermon for the King's Daughters and Sons and the Ladies' Aid Society Sunday night, Jan. 11. President Melden of New Orleans University preaches the annual sermon for the Woman's Home Mission Society and the Epworth League Sunday night, Jan. 18. The Sacrament was administered to a large number.—Chas. C. Landry, pastor.

Thomson Church—The Sunday School is taking on life with new year. At 7:30 Sacrament was given and a large number partook. Two were added to the church. Next Sunday is rally day and all ministers, together with their congregations, are invited to be present. We have started our Southwestern campaign and our motto is twenty subscribers by the 28th of January.

Bishop W. P. Thirkfield entertained a large gathering of the people at Old Wesley Church the last Sunday night in the old year. His address sparkled with the light he brought to us from the great Indianapolis Methodist Militant Mass Meeting; his presentation of the subject discussed and plans submitted, if possible, improve our already world-wide Methodism, as such as he alone could have presented them. The Assembly gave every evidence of its readiness and willingness, under the proper local leadership, to produce a richer spiritual and financial harvest.

It was on Christmas day in 1865 the great Mississippi Mission Conference was organized by Bishop Thomson in our historic Wesley Chapel, the seat of the next Annual Conference, which will be held on January 28, 1914. The Louisiana Conference is properly the mother and grandmother of two annual conferences in Mississippi and two in the state of Texas. With our New Orleans University, Flint Medical School, Sarah Goodridge Hospital, Gilbert Industrial College, Peck Memorial Home, Inez Godman Orphan Home, Lafon Old Folks Home, and the Southwestern Christian Advocate within its boundary, and our beloved W. P. Thirkfield in the saddle, with his breadth of

TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

vision, the Louisiana Conference ought to be the best Negro Conference in our Methodism.—Pierre Landry.

Trinity—Dr. W. W. Lucas preached to an interested audience at 11 a. m. and lectured on Monday night. The pastor preached at night and administered the Sacrament to 234, six joined and 12 stalwart men came forward and resolved to start the new year right. We are working to close up in god shape. Strangers and visitors are welcome. Collection for the day, \$45.00.—W. Scott Chinn, Pastor.

Asbury—The fourth quarterly conference has been held; reports showed all departments of the church much improved. We are closing a great year at Asbury, with souls converted, church overhauled and money raised. Sunday broke the record at this point for a New Year's offering. Large crowd. Collection, \$17.04.—Jesse David, Pastor.

SPECIAL NOTICE

The Board of Examiners of the Louisiana Conference, the undergraduates, those for admission into the Conference and those for local orders will assemble at the seat of the Conference, Wesley Methodist Episcopal Church, New Orleans, La., Jan. 27, 10 a. m.

F. T. Chinn, Chairman.

B. Mack Hubbard, Registrar.

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LAKE CHARLES DISTRICT

The Preachers' Meeting of the Lake Charles District will convene in Crowley, January 7, 1914. I desire every preacher to be present. Important business.—T. A. Hampton, Secretary; P. W. Clark, President; R. C. Worsham, District Superintendent.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, JANUARY 15, 1914

Vol. No. 43—No. 3

AN EXPOSITION OF BIG IDEAS

New Orleans, by natural advantages is America's chief port nearest the Panama Canal and true American spirit should grant to New Orleans every right ceded her by the good hand of nature. To celebrate the completion of the Panama Canal, New Orleans has planned an Exposition along entirely new lines. It will be an Exposition, not of fine arts, but an Exposition of vital arts. It will be an efficient Exposition on Efficiency; it will be a practical Exposition on the practical things that affect every-day life. It will be a big Exposition. While big buildings and exhibits will be seen, the Exposition will be by far biggest in Ideas. The purpose of this Exposition is to teach the visiting people how to eliminate waste; how to prevent industrial diseases; how to reduce costs and increase output; how to economize time; how to do more work with less effort; how to prevent fires; how to build good roads; how to capture Central American markets; how to advertise; how to reduce living expenses; how to test food for quality; how to train children; how to save crops from pests; how to raise more on less acreage; how to market wastes; how to conserve health.

In the promotion of these Ideas, the latest models of the latest inventions will be exploited and demonstrated. New Orleans will be richer for such an Exposition. The country will have assembled in one group more ideas, incarnated in machinery and in contrivances, than America has ever seen before, or for that matter, more than has ever been assembled under one management in any part of the world.

It will be an Exposition that will not merely seek to charm the people by glories of the past, but it will seek to emancipate the people from traditions of the past. Many people are slaves to tradition; slaves to the old-time way of doing things. We were slow about accepting the telephone. When the telegraph was invented, we were suspicious and doubtful. The purpose of this Exposition is to give a forward look to man and a certitude that will cause him to embrace the most practical way of doing the every-day things of life, rather we should say, the most efficient way,—the most economical way. It will be a clearing house of ideas. It will be a house of ideas not cobwebbed.

Those having charge of the Exposition have projected it upon such magnitude as will justify the attention of the entire country, and will satisfy the most critical. For brilliancy, the electrical display will surpass anything the country has ever seen. The Exposition in the exhibits, in the test of foods, in the prevention of fires, in the prevention of industrial diseases and the conservation of health, will be one of the most intensely interesting that the nation has had.

The guiding spirit of the Exposition is Herbert Kaufman. He is the official general director. He is a man of almost superhuman energy, compelling optimism, forceful leadership and a wide experience with men and things. He is bringing to bear upon New Orleans the strength of his personality in such a way as we have seldom seen or heard of a community being impressed. He came to New Orleans and found us struggling with a \$150,000 proposition in the way of a Panama Exposition and lifted us, almost as if by

a magician's wand, out of the rut upon high land, where laborer and merchant, the retired capitalist and the small wage-earner; men and women, boys and girls of all races, caught a new vision of things and of the opportunities lying within the Mississippi valley, and our relation thereto.

It is gratifying to state that the Exposition authorities have invited the colored people to participate, and assured them of every possible consideration both as visitors to the Exposition and as active stockholders. It is an Exposition of Big Ideas to have the races to co-operate, and from our standpoint, if the Exposition meant nothing else than the joining hands of the races in common interest of all, it would be a worthy movement. The Negro has been waiting for a long time for the Southern white man to take hold of a job big enough to appeal to his patriotism sufficiently for him to realize that it was to the best advantage of all concerned, to have all to co-operate. The Negro is patriotic enough as well as the statesman enough to throw his influence unreservedly in the making of the Exposition at New Orleans not only a display of Big Ideas in machinery and arts, but a display in the Big Ideas of the Brotherhood of Man.

AN INSULT TO DECENCY

If we are ever to lift the standard among the Negro peoples of this country, it will be largely through the hearty and sincere co-operation of all the churches and organizations doing religious or social work among these people. If a man is found unworthy by a recognized court of trial to perform the functions of the office of a minister in a certain denomination, he should be barred by every other denomination in the interest of decency. As a matter of law in our own church, when a man is expelled, if taken up by another church, he cannot come back even into a local church of our denomination until the Annual Conference which expelled him accepts his repentance, confession and contrition and gives him the right to join the church.

One of the most flagrant instances of disregard for denominational courtesy was recently shown the Methodist Episcopal Church when Bishop R. S. Williams, of the Colored Methodist Episcopal Church, took up one W. H. Nelson and appointed him to the leading church of that denomination. W. H. Nelson was expelled from the church and ministry by the Central Alabama Conference for gross immorality, after a fair trial, in which the accused was given every right to produce evidence and his counsel given ample opportunity to produce arguments for a rebuttal. The committee in this case was unanimous for expulsion. Not satisfied with the actions of the Conference in which he had lived, the said W. H. Nelson took an appeal, and a judicial investigation was made and the action of the Annual Conference was confirmed. The case against W. H. Nelson is notorious. All the facts with reference to the trial were known to Bishop Williams, or should have been known to him, as they were a matter of public print and public discussion. The said W. H. Nelson had no credentials by which he could be recognized and was an expelled member of the Methodist Episcopal Church, nevertheless Bishop Williams, of the

Colored Methodist Episcopal Church took him up and placed him in the leading church of that denomination—Israel Church, of Washington, D. C. This is not only an insult to the ministry and Bishops of the Methodist Episcopal Church, but an insult to every minister and to the Board of Bishops of the Colored Methodist Episcopal Church. We are greatly surprised at this act of Bishop Williams, for we have known him to be a straightforward man and standing for high ideals, but there is no justification for transferring a man from the filth of Alabama to the search-lights of the nation's capital. The sooner the Negro Churches refuse to accept a man proven guilty of gross misconduct by our Church there will begin a better day for our people.

THE TRUTH ABOUT LYNCHING

If we could disabuse the mind of the American Republic of the impression that lynching in the South is generally because womanhood has been attacked, we think a long step forward will have been taken in setting the Negro right before this country. As a matter of fact the statistics gathered for the first ten months show that only 10.5 per cent of the victims were charged with rape. The Negro has enough to bear, which he cannot legitimately shirk, and in all fairness, therefore, every truth-loving journal should help us to rid ourselves of the odium which is upon us because of the general impression that has gotten abroad with reference to the causes which lead up to lynching. At no time is lynching justifiable. This effort to blacken the Negro's record is only a means on the part of the lynchers to cover up their blood-thirstiness, and their open disregard for law. The people who lynch are bad at heart, and they have not a scintilla of justification for their conduct. A study of the causes for lynching during the past year would more than justify the statement that we have made. Dr. Booker T. Washington recently analyzed a number of the lynchings and showed conclusively how utterly false is the charge that lynching is for rape. The record of a number of lynchings covering the past few months will make interesting reading though of necessity a revolting sort:

July 10th, a Negro near Blountsville, Florida, charged with being lawless and assisting a criminal to escape.

July 27th, a Negro at Dunbar, Georgia, supposed to be a burglar, charged with shooting proprietor of store.

Also in July, two colored farmers were lynched near Germantown, Kentucky. No motive was assigned for the lynching. The Commercial Appeal, the leading white newspaper of Tennessee, in commenting upon the lynching, said: "Two apparently inoffensive Negroes, good farm hands, real wealth producers, were assassinated." The Commercial Appeal further stated, "As far as anyone knows, they were quiet, orderly country people."

August 18th, the sheriff at Spartanburg, S. C., in spite of the fact that dynamite was used, prevented a mob from lynching a Negro accused of assaulting a white woman; he was tried before a white jury and found not guilty.

August 23rd, a half-witted Negro near Birmingham, Alabama, for frightening women and children.

August 25th, a Negro accused of murder, at Green-

(Continued on page eight.)

OUR SUMMER IN EUROPE—XII

MUNICH—DRESDEN—BERLIN

By Charles M. Melden, Ph. D.

IN conversation with an Italian bootblack who was trying to polish our understanding we said that we had once been in his native city. His expressive face lighted up as he asked, "How many months did you spend there?" Alas! the vacationist with only a short summer at his disposal cannot give months to a country, not to say a city. But a hurried visit is better than not to go at all. It is a privilege to see Europe from a car window. A few days, hours even, in the great cities of Germany are sufficient to make impressions which leave one vastly richer and to furnish the mind with memories which yield constantly increasing pleasure.

Munich

is the capital of the Bavarian Kingdom. It is situated upon the banks of Isar, and has an elevation of 1,703 feet. It commands a superb view of the Alps, reminding one of Denver and the Rockies. It is a great city. Its well kept streets, its highly cultivated parks, its great public buildings, its monuments, favorably impress the visitor. Its museums, art galleries, libraries, churches, theatres, restaurants afford unlimited entertainment.

Munich is a great art center. Vast treasures are gathered in the Old and New Picture Galleries and in the Glyptothek or Hall of Sculpture. In the "Old" Gallery are to be found many "old masters"—Rubens, Raphael, Van Dyke and many others. We were especially interested in some street scenes by Murillo. They possessed a human element which appealed to us. Music is extensively cultivated and the great Wagnerian and Mozart festivals are events which attract multitudes of music-lovers. It must be said also that Munich is noted for its beer of which vast quantities are brewed and drunk. Beer is the German's drink. Its use is well nigh universal. We are not apologizing for the use of beer. It is better not to touch it. But if it is to be drunk it is wiser to use it as the Germans do rather than as the English and Americans. A German, perhaps accompanied by his wife and children, will enter a beer garden and sip a glass or two during the evening while listening to excellent music, a chatting with his family or a neighbor and go home not perceptibly the worse for it. An Englishman or an American will enter a barroom with some boon companions and guzzle glass after glass until he and all who are with him are stupid and then go home to their families in a besotted condition. One of the very first sights I witnessed after reaching London was that of a man and a woman with a babe in her arms, standing in a darkened doorway pouring down beer. They were making a business of getting drunk. Such a scene could not be witnessed in Germany.

Dresden

While Munich leaves upon one the impression of strength, massiveness, Dresden leaves that of grace and beauty. It has been called the "German Florence" because of the architecture of its buildings and its rare and extensive collections of art. The Picture Gallery is one of the most famous in the world. If it had no other treasure the possession of the Sistine Madonna would warrant this statement. This is one of the most noted pictures of the world. It is priceless. Crowds throng the room where it is. They linger before it unable to break the spell it casts upon them. However, we confess to just a shade of disappointment as we looked upon it. This may be explained by our familiarity with it through copies of which there are myriads. However, we did not have a similar experience with Hoffman's Christ in the

Temple. The original appealed to us as no copy ever had. Guido Reni's Head of Christ is here. He has several pictures, very similar, representing the Savior with the crown of thorns. However, the one most commonly copied is by far the best. Some of the modern pieces are very fine. A crucifixion by Munkacsy moved us more deeply than any other painting of the kind ever did. It is life size and very realistic. Another wonderful painting represents Judas bargaining with the Pharisees to betray his Master. It represents the traitor and two Jews outside the walls of the city. The darkness is relieved by the faint light of the moon which is just rising behind the buildings. The expressions of the three are remarkable. On the face of Judas greed and fear seem struggling; in the others cunning and hate. But one cannot even mention the treasures ancient and modern which are to be found here. More than 2,500 titles are recorded in its catalog.

Dresden is the capital of Saxony. The royal palace is worthy of a visit. When we called the king was not at home. However, an attendant whom he had thoughtfully left behind, received us and (for a consideration) kindly showed us through the rooms which are opened to the public. They are magnificent both in size and adornment. In one room was a collection of very rare porcelain gathered from many sources and said to be worth 3,000,000 marks, about \$750,000.

In the Green Vault or treasury of the castle are preserved numberless priceless objects of art which have come into the possession of the kings. Bronzes, cabinets inlaid with precious stones, suits of armor, elaborately ornamented, drinking horns, utensils of gold, the royal crown, coronet and other jewels, the Queen's diamond necklace, itself worth a king's ransom, and a multitude of other things which cannot be mentioned. It is impossible to compute the value of this collection, but it must be many millions. For a couple of marks we were permitted to see and enjoy it all. We felt grateful to royalty for keeping this for our pleasure. The King can do no more than did we—look at it. Ownership must involve much of care as well as gratification.

A ride through the streets and parks is a delightful way to familiarize one's self with the city. Tram cars go in every direction and public carriages can be hired for a reason-

able amount. One does well to use part of his time in this way. He thus sees not only the buildings, monuments, etc., but the people who are always most interesting. There are many displays of the famous ware for which the city is noted. But it is impossible within our limits even to attempt to describe them.

Berlin

the capital of Prussia, is a magnificent city. It is second in Europe in point of size among the very first in commercial importance. It is rich, powerful, prosperous, the worthy seat of a mighty empire; for it is the capital not only of the Kingdom of Prussia but also of the German Empire. It is situated on the river Spree in the midst of a plain as flat as the country about New Orleans. Its famous thoroughfare, Unter den Linden, is shaded by beautiful trees and lined with stately buildings. But it cannot compare in beauty with our own St. Charles avenue.

Splendid churches, palaces, museums, galleries, arsenals are to be seen on every side. But the city's chief glory is its schools both technical and military. And here we find a secret of Germany's greatness, of her superiority in the arts of peace and war. For many years close attention has been paid to technical instruction and as a result the nation has forged to the front in commerce and manufactures. She is a dreaded rival in the markets of the world.

On every side evidences of the military policy of the state are to be seen. Many thousands of soldiers are garrisoned here. With their bright uniforms and glittering arms they lend animation and variety to the crowds upon the streets.

The Kaiser is known as the "War Lord," but to his credit be it said that all his influence has been in favor of peace and his long reign of twenty-five years has been unbroken by any serious war. This, he would say, is due to his preparedness for war. Nevertheless the policy of maintaining great and increasing armaments is crushing the burdened people of his realm and, as his rivals are bound to keep pace with him, the entire population of Europe. The time must come when such madness shall have run its course and a saner and more Christian policy prevail. The Prince of Peace must sigh as he looks down upon the countries of Europe nominally Christian but in reality little removed from savagery in their hatred of one another.

Munich, Dresden, Berlin, pearls strung upon the golden thread of memory: What a pleasure it is to count them over and note their imperishable beauty!

CREED PLUS DEED

By James H. Lewis, Secretary to Bishop Bashford

Chihli is that part of the globe which extends from and includes Peking on the west to the Pacific Ocean on the east and forms the northernmost province of China south of the Great Wall. Forty years ago, Dr. J. H. Pyke of our North China Mission, baptized the Great Wall of China in northeastern Chihli with his tears. Derision, rebuff and persecution met him on every hand as he attempted to bring the Gospel of Jesus Christ to this pagan people. August 7, 1913, Dr. Pyke was one of the principal figures in the dedication of a church in one of the villages from which he had been driven nearly two score years before.

An old man, Nieh by name, must be thanked for the new church. Nieh is a wealthy resident of the village of Tu Chai and has always been much devoted to his religion. But Buddhism has never had much effect on the life of the old man. Each year he and his family together have wasted some \$750 gold in gambling, drinking, smoking and kindred vices. During the Russo-Japanese conflict he sent some of his sons to the seat of war

to further increase the family's wealth by selling foreign liquors. He is a grain dealer by trade. One of the sons has received the first degree (Chinese) corresponding to our Bachelor of Arts, and the third son has received the second degree, or Master of Arts, and has also studied in Japan.

When the third son returned from Japan he insisted upon starting an industrial school after the western model. With his brothers he journeyed to our Mission in Changli to see the school and hospital there, and remarked that while he did not know anything about the doctrine, he was convinced that we were putting a good thing into practice. Later he went on to Tientsin and visited our school and hospital there. Returning to Tu Chai, their home village, the brothers purchased one of the Buddhist temples there and transformed it into a modern industrial school for the boys of the town.

The old father became somewhat alarmed lest with the introduction of these foreign

(Continued on page 3)

BISHOP HENDERSON'S CORNER

ARE YOU PAID UP?

Among the men who years ago at Northfield, Massachusetts, the home of D. L. Moody, made a deep and abiding impression on my life, was Dr. Henry C. Mabie, at that time, I believe, missionary secretary for his denomination. His princely appearance, his stalwart faith, his tireless energy and his deep spirituality left their impress on my life, never, I think, to be effaced. He was a most efficient soul winner, both in the skill of his approach and his unusual success in persuading men to accept Christ. The following is one of his typical experiences, as told by himself:

"I felt strangely moved one winter to go out into a country district and preach every night for three weeks, in a schoolhouse, and meanwhile visit every family within the township in the hope that there might be found some who would consent to be shepherded. It was a period of tramping about, day after day, from farmhouse to farmhouse through the slush of melting snows, taking meals where I was invited, spending the nights in farmhouses where they made me welcome, and preaching every evening in the schoolhouse.

"On my journey out the first evening I called at the home of one of the strongest characters in the whole region. He had been a brickmaker and accumulated property; had two grown sons of whom he was very proud; one of whom was the first candidate I had baptized. This man and his wife were about seventy years of age. The afternoon I called the wife only was in. I explained my errand, telling her of my purpose to preach every night in their schoolhouse and inviting them to come. It seems that after I had gone, the wife, not herself a professing Christian, said to her husband, on his return home:

"Husband, what do you think? Mr. Mabie has been here, and he says he is going to preach every night in our schoolhouse for the next three weeks and I think we ought to go to the meetings. This is our chance."

"Just as you say," responded he.

"Well, the meetings proceeded from night to night. I was much at home amongst them, for I myself had been reared among farmers, and knew their habits and could help them with the chores on occasions, and understood many features of their monotonous life. One night when the meetings were well under way, I preached upon the text, 'I will pay thee my vows, which my lips have uttered and my mouth hath spoken when I was in trouble.' (Psalm 66:13). In my discourse I spoke as concretely as possible; using illustrations from men in various situations of peril or in crises of business in which they almost universally make vows to God while the difficulty lasts, and then when the trouble is over, easily forget their vows. In conclusion, I pleaded as strongly as I was able that my hearers would pay those vows, which God knew they had made; which they knew they had made, and which were long overdue.

"It was a meeting of great solemnity. At the close of the service, as I was shaking hands with the people on all sides, the afore-said brickmaker tapped me on the shoulder, turned me round, and said, 'Elder, you are going home with us to-night.'

"All right, Mr. R.," I said, 'I am boarding on the town.'

"We soon found ourselves in the long wagon, filled with various friends from his part of the neighborhood. The old gentleman sat on the front seat carrying a lantern, while a young man drove. I sat directly behind him. We had no sooner started on the way than the old man turned round, slapped me on the knee, and said:

"Elder, this is like old times."

"Old times!" I said to myself. "This man has a religious history covered up somewhere behind him."

"Little more was said until we reached his home, a mile distant. We entered the house in perfect silence. He stirred up the fire, drew up some chairs, and said to me:

"Now we'll sit down here and have a little talk. I have quite a story to tell you. My wife can sit up and hear it or not just as she pleases. Your words to-night and your visit to this neighborhood among us old, hard-hearted sinners compel me to tell you what I have never told any one before."

"The man then began from the time when he was a ten year old boy and his mother had been taken away by death, and he was left alone, and told me a story of period after period in his life when he had vowed to God, and had never paid. After his mother's death, he had lived a life of prayer for some time, but never got courage to profess his faith. He grew to manhood and migrated to Illinois; meanwhile vowing to God that if He would give him a good 'government claim' in the new region, he would then acknowledge God and join the church; but the vow was unpaid. He then gave an account of the time when, in 1849, the California 'gold fever' broke out, and he started for the Pacific slope. He told of driving from northern Illinois to St. Louis; of taking a steamer up the river to St. Joseph; of the breaking out of cholera on board and men dying at frequent intervals during the night. Every half hour the steamer would draw to shore; a man would be buried in the sand, and then they would move on until another burial was necessary. So, for many hours, this continued, the young man, in his berth, meanwhile praying and vowing that if God would spare him from the cholera, then he would pay; but again he forgot. He crossed the plains, often threatened by raids of wild Indians, vowing as he journeyed. He went into the mines of the Golden State, vowing day by day, and week by week, to pay if God would prosper him in his 'finds.' These vows too were unpaid. The time came when he turned homeward, by way of the Isthmus, to his family, with a certain amount of 'dust' which he had gathered, and again he vowed if God would give him a prosperous voyage, then he would serve the Lord, set up family worship, etc. The poor, old unseaworthy vessel in which he shipped found itself driven by storm, hundreds of miles away from its course in the South Pacific, and then it was becalmed for weeks together; the scurvy broke out; men died daily; he too sickened and thought he would die. He was nursed by a poor, hunch-backed cripple who was a Christian and devoted himself to his care. During all this experience he prayed and vowed, and vowed again, but nothing came of it. At length the hunchback himself sickened and died, and as his body was about to be thrown into the sea, the captain of the ship, before the plank was tilted, asked if there was any one on board who would offer a prayer before the body was committed to the deep.

"Said my friend, 'That was my time. I owed my life to that hunchback who had died, but I hesitated. In my cowardice, I refused. Just then,' he said, 'a black man, the cook of the ship, fell on his knees and prayed such a prayer as I have never heard before or since, and do you know,' said he, 'the Lord at that moment took away the gift that He intended I should have and exercise, and gave it to that black man, and to this day I have never been able to open my mouth in public prayer. I have vowed and vowed and yet have never paid. Finally, our vessel made its way to some port in Central America, at which I was landed, and I made my way through feverous and pestilential regions, step by step, to the northern states and reached my home, and found my wife and child preserved to me, and I still recreant to my vows. And I have been recreant ever since.'

"And thus until two o'clock in the morning, this man detailed his story, his wife meanwhile sitting in the corner of the room

with her face buried in her apron, convulsed with emotion.

"At length he concluded: 'Now I am ready to pay my neglected vows. I am ready to confess Christ before these neighbors of mine, and before the church, and I want to be baptized, thus following that son of mine whom you recently took into your church, and whose position is a constant rebuke to me, his unworthy father.'

"Suffice it to say, the man and his wife both came out, throwing their whole souls into their profession of new life in Christ. It was one of the most thrilling narratives ever told me; and the whole event was so unexpected by the entire neighborhood in which it occurred and by the church with which these good friends united, that it was the talk of the place for years."

We are eager to get men and women in the Church to pay up their church obligations; they ought to do it far better than they day. Let us have a campaign to persuade men, women and children to pay their vows to the Lord. No better text could be selected by the pastor for a sermon full of tenderness and power than this, "I will pay thee my vows, which my lips have uttered and my mouth hath spoken when I was in trouble." No better text could be adopted by hosts of men and women who have been indifferent to their obligations to God. There should be a great paying up time in 1914.

CREED PLUS DEED

(Continued from page 2)

ideas, the sons should forsake the ancestral faith, and he pledged them not to give up the gods of the family. But the old man became restless, and when he heard that a foreigner older than himself was coming to Changli to preach the foreign Gospel, he decided that he must hear what this newcomer had to say. Accordingly he rose at three o'clock in the morning, drove four miles in a Chinese cart to the railway station, and boarded a train for the place where the meetings were to be held. He and his sons remained at Changli during the entire series of services which lasted eight days. On the second day the old father fell under conviction of sin and was later happily converted. He told the missionaries that he had never expected to receive such peace as he now enjoyed. The sons also came to a realization of their sin and found Christ.

The old man called his family together and decided that they must build a church in which to worship. Hence, they purchased land and materials and erected one of the finest native churches that it has been our privilege to see in China. The sons also decided that they must learn the doctrine and teach it to others. Accordingly, they purchased books to read and opened a school first for their own families and later for the boys of the village. Then they started a school for girls. On August 7th, Bishop Bashford, accompanied by some twenty foreigners, went from Peitaiho to Tu Chai and dedicated the church built by the Nieh family. Speeches were made by the Bishop, by Dr. Pyke, the district superintendent, and by Mr. Nieh's third son. The family have decided to put into the church each year the amount they formerly spent in dissipation. Better still, they have decided to support the widow of a Mr. Wang who was murdered in the Boxer Uprising of 1900 because of his Christian faith. Hence, the work of transforming men, villages and races grows constantly more encouraging.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.—Tillotson.

THE CHRISTIAN LIFE

THE TOUCH DIVINE

By JENNIE WILSON-HOWELL

"And Jesus came and touched them."—Matt. 17:7.

In the beauty of the morning;
In the glory of the noon;
In the gloaming of the evening;
By the silv'ry light of moon;
Stand a Presence ever near us;
Reaches forth a hand Divine;
And the touch, the touch of Jesus,
Yearns to thrill your heart and Mine.

In the house when duties press us;
In the days of stress and strain;
When temptation's hosts beset us;
Through long hours of grief and pain;
Still that Presence hovers o'er us;
Still that hand is stretched to heal;
And the touch, the touch of Jesus,
Bears the soul through woe to weal.

In the days when joys uplift us,
With a gladness none can tell;
When Hope sings her grateful praises;
When Faith trusts that all is well;
Then the touch, the touch of Jesus,
Tunes our lips to joyous lays,
As we sing the love that keeps us
"Simply trusting" all our days.

Oh, that wondrous touch of Jesus!
How it soothes us! how it thrills!
How from countless ills it frees us!
How our heart with rapture thrills!
Holy Presence, hover near us!
Touch Divine, upon us fall!
Till from earth Thy touch releases,
At Thy word and at Thy call.

Zion's Herald.

HE EXALTED CHRIST

Jesus said: "Why call ye me Master, and do not the things I say?" Homage and obedience belong to the Lord from his servants. It was in his submission to the Father's will that the Son showed forth the glory of God. "I came not to do mine own will," he said to his disciples, "but the will of Him that sent me."

It was the pure and supreme goodness of Christ responding to the law of spiritual gravitation that resulted in his ascension. Exalted ideals are necessary to exalt Christ, and are the accessories of spirituality, which is dependent upon the inworking power of the Holy Spirit. Isaiah wrote: "As far as the heaven is above the earth, so high are my thoughts above your thoughts." Who can comprehend the Infinite Mind? There is knowledge with God which is shared by none other, not even by the angels in heaven. The wisdom which God gives is pure and holy.

Moses must go alone with God in the wilderness before he could write out God's thoughts after him. Abraham must leave home and kindred to journey forth into the great unknown that his life might exalt the Divine Ruler. Joseph must be sold into slavery and Daniel must go into captivity that God might be glorified.

Saul, the fiery persecutor, must press forward into Arabia for a season before he could become Paul the preacher of Christ. In the life of every true prophet the conditions of honoring God are the same: "Be sure of this, that the kingdom of God is come nigh unto you."—Living Water.

WHEN DOGMATISM MEANS LIFE

There are times when dogmatic conviction is worth far more than an easy-going uncertainty. When issues of life and death confront us, nothing less than uncompromising positiveness is of much avail. The fire chief directing his men in the midst of a raging conflagration is a man of dogmatism if he is fit for his position. The surgeon at the operating table knows that there are certain conditions of cancerous growth against which no chances whatsoever must be taken; uncertainty or conciliation here means death. And when the issue is eternal life or death, how great is the need for a dogmatism that gives no quarter to the powers of darkness! Jesus was sternly dogmatic in a way that must have

offended some hearers. When he was describing a marriage feast that represented the Kingdom of Heaven, he said that the king, finding among the guests a man who had not on a wedding garment and who could give no account of himself, gave the order: "Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen." John was equally dogmatic when he said, "He that hath the Son hath the life; he that hath not the Son of God hath not the life." Let us not waver in our loving declaration of these truths which mark the difference between eternal life and everlasting death to our fellows. We live in an age when dogmatism is needed far more than so-called "breadth" or even tact. God give us to be hot with that fire of the passion of Christ before which the power of sin and of death shall be burned out in defeat.—Sunday School Times.

TELL ME ABOUT THE MASTER

Tell me about the Master,
I am weary and worn tonight;
The day lies behind me in shadow,
And only the evening is light—
Light with the radiant glory
That lingers about the west.
My poor heart is weary, weary,
And longs, like a child, for rest.

Tell me about the Master,
Of the hills He in loneliness trod
When the tears and blood of His anguish
Dropped down on Judea's sod.
For to me life's seventy-eight milestones
But a sorrowful journey mark.
Rough lies the hill country before me,
The mountains behind me are dark.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient, and strong, and calm.
—Unidentified.

When you succeed in forcing a child to be piously still you may be training a man to be impiously active.

IN A DEATH-STRICKEN WORLD

Sin of any sort is a living death. And the power of that death upon our sin-stricken natures perhaps no living human being realizes. It is seen at its worst in heathen lands where sin is present in suffocating fulness. A layman writing in these columns of his visit to heathendom has said: "As I began to realize more fully the deep-seated forces of paganism, the feeling became that of terror,—terror for the safety of my own faith. If the God of this world can hold one thousand million in his leash, He has a power that ought to fill one with terror; but I did not realize before what His power was." Satan's power is also unspeakably awful here in Christian lands. Even here, "the whole world lieth in the evil one." Then how, crowded in as we are, shut about, fairly overwhelmed by the death-power of sin, can we possibly live? A missionary makes answer when he says, "In the miasma of wickedness only the life of Christ can live!" But how victoriously he does live! The sure help that Christ can offer us is himself, as He takes us into himself. All the sin of the universe cannot injure or defile Him; nor can it injure or defile one who is hid with Christ in God. Except Christ, sin is the most powerful force in the universe; but in the presence of Christ it falls helpless and impotent. What a marvelous provision for our need has God supplied to us in the midst of an ever-present death!—Sunday School Times.

THE NEW YEAR

(By Prof. H. Pearson.)

Not, Lord, by resolutions made
Can I be wholly true to thee;
But just by faith and work and love
Can I be all thou asketh me.

Not, Lord, by resolutions made
Can I to man my duty do;
But I by faith and work and love,
Can bless mankind his New Year through.

Not, Lord, by resolutions made
Can I my burdens undergo;
But just by faith and work and love
Can I this year like Jesus grow.
State College, Savannah Ga.

PAUL'S EPISTLE TO PILGRIM CHURCH

(I Cor. 12:12-31)

"For as the body is one, and hath many members, and all the members, being many, are one body, so also is Pilgrim Church. For the Church is not one member, but many. If one member shall say, because I am not the pastor, I have nothing to do with the Church, is he therefore not of the Church? If the clerk shall say because I am not the treasurer I have nothing to do with the Church, is he therefore not of the Church? If the whole were the pastor, where were the congregation? If the whole were the trustees, where were the deacons? But now hath God set the members, each of them in the Church, at it hath pleased Him. And if they all had the same function, where were the diversified work of the Church? But now are there many duties, but one work. And the pastor cannot say to the deacons, I have no need of thee. God tempered the Church together that there should be no divisions, but that the members should have the same care one for another. And God hath set some in the Church to minister, some to teach, some to lead, and all to give and serve. And whether one member suffers, all the members suffer with him; and if one member is honored, all the members rejoice with him. Now ye are Pilgrim Church and severally members thereof. Not every member can be an officer, but all can and ought to be helpers. Therefore let each member of the Church covet earnestly to do the best he can, and God will show him even greater things to do."

SERVING JESUS

(Luke 8:1-3; 9:57-62; 10:38-42)

International Sunday School Lesson for January 25, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—In-as-much as ye did it unto one of these my brethren, even those least, ye did it unto me.—Matt. 25:40.

Time and Place—There are three different periods for these three stories. The story of the "ministering women" belongs to the Galilean ministry; about A. D. 28, in Autumn.

The next story, that of the men following Jesus, belongs to Autumn of A. D. 29, while Jesus was going through Samaria from Capernaum to Perea.

The story of Martha and Mary belongs to Bethany, December, A. D. 29, while going to the Feast of Dedication.

Home Readings—M. Luke 8:1-3; 9:57-62; 10:38-42; T. Phil. 3:8-21; W. Luke 9:18-27; Th. Matt. 20:17-29; F. Matt., 26:6-13; Sat. Jer. 1:4-10, 17-19; Sun. Rev. 4:1-11.

The Lesson Story

The first part of this lesson tells of the grateful service of three women who had been healed by Jesus during His ministry in Galilee.

He was in the cities and villages of Perea following up the work of the seventy and preaching the kingdom of God. While thus engaged, Mary Magdalene, Joanna, and Susanna, women of means who lived in Galilee and whom Jesus had healed there, found their way to where Jesus was teaching and, out of gratitude for past blessings, contributed of their means to the support of Jesus and His disciples.

The second division of the lesson tells of three men who were given opportunity to serve. One of the men seemed very willing to go with Jesus and offered to follow Him "whithersoever thou goest." Jesus informed him that to go following Him meant a sacrifice of the comforts of home life, for the foxes and the birds had shelter and protection but the "Son of man hath not where to lay His head."

Another man said he would follow Jesus but desired to remain at home until the death of his father, then he would be free to go. Jesus replied to him that those who were spiritually dead and cared not to go with Him in search of eternal life might stay at home and have the privilege of burying their father. But he whose conscience was awakened and whose hope was for higher things should "go and publish abroad the kingdom of God."

The third man offered himself as a disciple, but desired to be allowed first to return home and bid farewell to those of his family. Jesus' reply to him was that he who puts his hands to the plow and looks back is not fit for the kingdom of God.

The third division tells of the visit of Jesus to the home of Martha and Mary. They had heard of Him coming and had made preparation to sit at the feet of Jesus as a learner. For her, companionship with her Master was better than serving tables. But Martha soon grew impatient at this and asked the Master to bid her sister to assist in serving. A valuable lesson was then taught Martha, that fellowship with Jesus where one might not only learn His will but get His spirit was superior to that form of service which worries and frets about many things, some of which are necessary. A great feast is inferior to fellowship, and Mary had chosen the better part, which would not be taken away.

The Service of Grateful Women

Gratitude is a beautiful virtue. But its charm is not fully revealed by words; deeds are more expressive. Yet deeds of gratitude fall of the highest expression of beauty until they are performed for Christ and in His name. In fact, gratitude is lacking in an essential element if it has no reference to Christ.

Here are three women who were so grateful for the healing they received at the hands of Jesus that they journeyed from Galilee to where He was preaching in Perea to show their gratitude. They Jesus; this form of gratitude is always acceptable, and everyone can find where the cause of Christ has helped him. These women had money or "sub-

stance" and they thought enough of Jesus to put it at His disposal. This was their service. They were not to go and preach nor to follow Jesus on His tour through Perea, but they could render service by supporting the workers on the field. While the spirit of gratitude that prompted this service was the chief thing, their gratitude took useful form in their substance. We are willing to commend and encourage gratitude even of the purely verbal type, but we think that when gratitude issues into service it yields its best fruits. The example of these women should be followed and the cause of Christ should not suffer from lack of "substance."

Enlisting Three Men

These men were not so easily enlisted in the service of Jesus. Unlike the responsive women, they wanted to reason a little and adjust matters before giving themselves up to His service. It is still true that men have business that must engage their attention first. It will not do, think they, to leave home and business affairs unadjusted and go following Christ. My aged father and the others of my family have the first claim on me; I must take care of my household. Therefore, "suffer me first to bury my father" or to take leave of my

family, then I will go. As long as he lives he demands my presence, but when he is dead and buried I shall be free; there will be no one else to claim my presence, then I will follow Thee. Thus reasoned two of the three men. And thus reason two of three men today. Men seem prone to put following Jesus off for the last. The world is full of men who are waiting to bury their "father" before accepting Jesus. But some of their "fathers" are hard to bury, and they often bury their sons. It is perilous to put worldly things first and Jesus last.

There was another man in this company. He seemed very willing and ready to go, but he had not thought of what it was he was willing to do. He made no mention of adjusting temporal things first. It may be that he was of the indolent, self-indulgent type who had nothing to adjust. At any rate, Jesus was not willing for him to go without counting the cost; and so, led him to think of the hardships of the new life by telling him that foxes and birds had better accommodations than Jesus had. They say that he was a scribe. If so, he was probably looking for something easy, but Jesus showed him something hard. We do not know that he ever carried out his own proposal to follow Jesus after seeing some of the difficulties of the way. It is one thing to look at our Lord triumphantly ascending the sky and say, "Lord, I will follow Thee whithersoever Thou goes't;" but it is quite another thing to look at Him descending into the valley of humiliation and death, and say the same. It is hard to enlist men in the Master's service. But strong men can do hard things; let us be strong and try it.—Mars Bluff, S. C.

PETER---FROM WAVERING TO STEADFASTNESS

Epworth League Devotional Meeting Topic for January 25, 1914

(Mark 14: 66-72; John 21: 15-19; Matt. 16:13-18)

By the Rev. A. Preston Shaw, B. D.

The three Scripture references in our to-day's lesson mark three important steps or epochs in Peter's life.

In Matt. 16:13-19, we have Peter's first great confession. Then his eyes were opened and he saw clearly that the man whom he was following was none other than the Christ, the Messiah that was to come into the world. With this public confession of Peter came that weighty responsibility of becoming a member of the Church of Christ founded upon a rock against which the gates of hell should not prevail. Like a large number of church members since his time, Peter did not thoroughly appreciate the importance of following Christ all the way. As long as there was a hope for a seat at his right hand, he was an extremely zealous follower, but when the path of his Master lay through the valley and shadow of death, then came the parting of the ways between them.

Mark 14:66-72: The hosannas to David's Son have now died away into a deathly silence. Another more determined sound is about to become audible, "Away with him" is being whispered in the closed councils of those in authority. Peter, "following afar off" allowed too much to lie between him and his Master. He who had so boldly confessed Christ before His face and in the presence of His friends by the coasts of Caesarea Philippi, now stands a coward in the company of His least powerful enemies. If he said to these unimportant maids of the palace, "I know not, neither understand what thou sayest. I know not the man of whom you speak;" what would he have said and done in the presence of the more powerful Scribes and Pharisees, Caiaphas and Amas or Pontius Pilate? A little wind had driven the ambitious confessor from his base, but when he thought on it, he wept.

In John 21:15-19, we have another confession that He was the Messiah, but a confession of the fact that he loved Him supremely. Love is the only motive and power that can produce steadfastness. Peter had discovered that Jesus and Jesus only had the words of eternal life. He was now ready to follow Him not seeking his own ambitious imaginings, but for love of Christ and His way. How clearly the Acts of the Apostles and a few passages from the Epistles illustrate

Peter's steadfastness. The little maid of the palace has no terror now for Peter who has fallen in love with Christ. He now stands ready to stand before kings and boldly preach Christ. The adverse decrees of kings have no terror for him. He could but speak the things that he had seen and heard and willingly was crucified for his Master's cause.

The Meaning and Application To Us.

There is more in the open confession than we ordinarily perceive. There is always an element of doubts in beliefs unconfessed. It is not unreasonable to believe that Peter believed that Jesus was the Christ before he reached the coasts of Caesarea Philippi, but it was only when the confession was made that he became a full fledged charter member of Christ's Church. Let us remember that there is always imperfection or doubt in faith or love unconfessed.

More confession that Jesus is the Christ is not sufficient. Peter did that, but along with it he carried that ambition to become a leader in Christ's Kingdom for his own sake. Such following of Christ is easily thrown off its course and should be. Peter like many of us, liked to follow Christ when the way was easy, but when the way becomes rough and difficult he was liable to cease following Him. The least opposition caused Peter to forget that he was Christ's follower, and how often we act like him. We can make bold confessions among other Christians, but are afraid to say one word for Jesus in the presence of sinners, His enemies. That tie of friendship and fellowship is very weak indeed that does not stand firm in the presence of those who hate those we love.

Peter's example of repentance is a good one for us all. When he thought on the thing he had done, he wept.

We cannot be steadfast in righteousness unless we love right doing. Nothing but love can hold on to its object during all the trying conditions of life. Unless we love Christ more than these—these pleasures, these selfish, empty honors, these self-imagined seats at His right hand, these ideals out of harmony with the teachings of the New Testament, we cannot feed His sheep, we cannot long remain in His fold. Winchester, Va.

BISHOP ANDERSON CALLS MEETING OF LEXINGTON ANNUAL CONFERENCE TO CONSIDER NEW FINANCIAL PLAN AND OTHER IDEALS EMPHASIZED BY THE INDIANAPOLIS CONVENTION.

In response to the call of Bishop William F. Anderson, about seventy members of the Lexington Annual Conference assembled in Park Street Methodist Episcopal Church, Cincinnati, Ohio, Monday, December 16, at two o'clock in the afternoon.

E. L. Gilliam and F. P. Fielding led devotions. Bishop Anderson, on arrival, announced hymns, "O Thou in whose presence my soul takes delight," "Saviour more than life to me." Dr. C. E. Schenck and Dr. J. Courtney led in prayer.

Bishop Anderson expressed regrets that he could not be present at the last session of our Conference, thanked the ministers for the happy responses to the call made and stated the object of the meeting.

His address had to do with the New Financial Plan and how to put it into effect. It took him but a few minutes to convince each man present that the Cincinnati Area has a leader with a vision of fire. A leader who has before him like an open book, the great need of present day business methods in the Church. A line of procedure to meet this need. A leader who meant to gather his armor bears about him and with patience, persistence and prayer get this work done—and well done. He read the resolutions adopted by the Cincinnati Area committee at the National Meeting in Indianapolis. Emphasized after explaining in detail the responsibility resting on Bishop, District Superintendents, pastors, officers of the local church and the members of the church. When the address closed, I dare say there was not a man of us but stood ready to follow this sympathetic, earnest and painstaking leader.

The resolutions read follow:

"We express our appreciation of the honor and high privilege of having this first National Meeting of Methodist men within our area, as it has made it possible for us to have the largest delegation in the convention, and should mean to all a serious resolution to see that our area swings into harmony with the great general movement. We record, first of all, our appreciation of the fact that by means of tabulated results of a survey we are for the first time able to see exactly where we stand in relation to the general Church. We are surprised and humiliated but we are not discouraged. This expose of the facts will be the beginning of a better day. 1. We give our loyal endorsement to the New Financial Plan embodied in the legislation of the General Conference of 1912, providing for business system in church finance. We profess our approval by seeking to make it effective in every charge in the area.

2. We request our general superintendent to persistently insist that each District Superintendent shall put the plan into fullest operation on his district. To this end, we suggest the creation of advisory and executive committee composed of one minister and one layman from each Conference in the area to assist the Bishop in working out this plan.

3. We urge each District Superintendent to recognize the fact that in our policy the district is the natural unit in such a movement and the Superintendent is the logical leader. Without him the plan cannot be worked. It can be worked wherever the District Superintendent will insist and give the needed co-operation. This will involve a campaign of education, district, sub-district meetings, much patient, personal attention in quarterly conferences, and in some cases personal participation in the actual local canvass.

4. The pastor is the man always closest to the actual problem, and on him the success of the financial outcome rests. We urge pastor to acquaint himself with the plan in all its details. This is not difficult, but it is absolutely necessary.

Then he must diligently instruct his people. When the people in general conceive the plan they will generally respond. This plan has no greater merit than the fact that it puts the final responsibility exactly where it belongs—on the laymen of our great Church. It is the appeal of the Church to the intelligence and business power of our strong men. Carried out in the devout, broad-minded manner that is possible, this may prove to be a far better plan for providing for our cur-

rent expenses and benevolences; it may be a method best calculated to produce the sanest religious awakening. We must never for one moment forget that the plan can be worked out only by earnest prayer. We urge all pastors to lay this phase of our movement with largest emphasis upon the consciences of all our people."

Dr. P. J. Maveety and Dr. C. E. Schenck followed with able addresses which were interesting, instructive and helpful to all. The following committee was appointed to draft resolutions to be presented at the evening session: Dr. L. M. Hagood, Dr. E. A. White, Rev. J. E. Wood, Rev. R. F. Broadus, and Rev. H. A. Foreman. The Park Street Church choir was present at the evening session and furnished music for the occasion. Bishop Anderson introduced Dr. Hary F. Ward who made the address of the evening. His subject was "The Social Service Movement." His address was a most interesting one. He outlined Christianity at work solving the present-day problems, not dodging them, not compromising with them, but meeting them in the spirit of the Master and solving them. This was indeed a feast of good things. The audience rose and gave him the Chautauqua salute at the close of his address.

Report of committee was called for. Report follows:

"The committee appointed by Bishop W. F. Anderson to consider the New Financial Plan met and after due consideration, present the following report:

"Whereas, The plan brought forward by the Finance Commission of the General Conference, and emphasized by the Methodist Men's Convention so recently held in Indianapolis, Ind., is now before the Church for execution.

"Be it resolved, That we recommend that it be put into active operation in each charge in our conference, and that we request that the District Superintendents and pastors co-operate in carrying out this plan:

"And be it further resolved, That we request each member to give not less than five cents per week for the disciplinary benevolences. Be it further resolved, that we request that it be left to the discretion of the District Superintendent, pastor and quarterly conference as to the number of visits to be made by the District Superintendent. Committee: L. M. Hagood, chairman; H. A. Foreman, secretary; E. A. White, J. E. Wood, R. F. Broadus, G. R. Bryant, P. T. Gorham, J. S. Bailey, R. L. Dickerson and Joseph Courtney.

A vote of thanks was extended to the pastor, officers and choir of Park Street Church and ministers and laymen of Cincinnati and vicinity for their entertainment and assistance given in this meeting. Bishop Anderson, in taking his leave, gave a parting word. The wall that had seemed to separate us from our leader was rent in twain. Every man of us felt that the words of proffered help in every field by him whom heretofore we were privileged to have only at conference time would mean everything to us as he came into the larger charges and needy places to make himself felt in the local church as well as in the general Church. There was but one word upon every lip. A new day has dawned for our Methodism. We will go back to our several fields and shoulder our full part of the burden and report at the coming session of our conference at least fifty cents per member for disciplinary benevolences. And there get marching orders from our leader for another year.—J. B. Redmond.

Personal and General

Mrs. Katie M. Taylor, wife of the Rev. R. A. Taylor, pastor of the Gahagan Circuit, Louisiana Conference, spent the Christmas holidays in New Orleans, the guest of her sister, Mrs. Nellie Jones.

On Sunday, January eleventh, our Wesley Church in Lake Arthur, Louisiana, was dedicated. The Rev. S. S. Earls is pastor.

The Ladies' Aid Society of our Church on the Dodge (Texas) Circuit presented to the church recently a fine four-light lamp and painted the rostrum. The social in November netted \$14.80. Mrs. Lydia Williams is president of the Society. The Rev. J. H. Anderson is pastor.

A memorial service was held at Wesley Meth-

A PLEA TO PASTORS, SUNDAY SCHOOL SUPERINTENDENTS AND EPWORTH LEAGUE PRESIDENTS FOR LINCOLN SUNDAY

By Secretary I. Garland Penn

The Lincoln Anniversary Sunday this year is February 15, following the immortal Lincoln's birthday, February 12.

The program is now in press and by the time this article is published it will be ready for distribution.

The program for the Anniversary is called "The True Way." It gathers about the first teacher the Freedmen's Aid Society sent to our people in the South, forty-eight years ago, and how he found an expectant, waiting people, crude and in the raw, but anxious for the return of their Methodist friend. On the return of this friend, these waiting people cried unto him, "Show unto us the way of salvation." The teacher pointed to the church and the school house and answered saying, "This is the way, walk ye in it."

We are seeking this year to have a church wide celebration of Lincoln Sunday. Last year was the largest celebration of the Anniversary Service in the history of the Society, but when we think of 3,000 churches and 2,200 pastorates, it was nothing like what it should have been.

We make this special plea to our pastors, Sunday School Superintendents and League Presidents, to use the regular program and observe the day. It is the third Sunday in the month of February, and as we understand, the use of that day for special Jubilee and Freedmen's Aid plans will not interrupt the regular work of the stewards and trustees. Let all understand that we give the programs to you free of cost. All you need to do is to write us the number you wish and we send them postpaid.

The program reveals a great year for the Society. Our people have figured most conspicuously in making it a great year. Take one fact which the program reveals.

The Society this past school year expended \$428,000 on our schools. This does not include administration of the office or erection of new buildings, but the actual operation of the schools. Of this \$428,000, our colored people paid in voluntary gifts, tuition, room rent, board and incidentals \$327,000, and our white people furnished \$101,000.

Did you know that before? Do your people know it? You and your people will know this and much more if you will send now for "The True Way," and plan to make a big day of Lincoln Anniversary Sunday, February 15. This is the day to raise much of the amount you pledged at Conference for the Jubilee, for endowment or for new buildings.

Brethren, let us more and more get the facts and give them to the people. The music is familiar. The front cover page itself is a gem of the finest art, showing the conditions in 1866 when the one teacher went to the South and how he was received. That of itself will be an education and an inspiration to our people. It will be our pleasure to take note of each church and pastor observing the day.

Educate the people, ought to be the slogan. Give them the facts. The True Way is a program of facts. Since the first announcement, brethren have been writing for the programs, but we have not heard from you. Write to the Corresponding Secretaries, 220 West Fourth Street, Cincinnati, Ohio.

odist Episcopal Church, Pineville, Louisiana, Sunday, December 14, 1913, in honor of the Revs. John H. Pierce, John W. Pierce and H. T. O. Abbott, whose deaths occurred September 17, 1913, September 12, 1910, and October 27, 1913, respectively. They were ex-pastors of Wesley. The Rev. H. J. Wright, the present pastor, was assisted by the Revs. J. F. Marshall, A. B. Venable, C. D. C. Bryan and T. B. Jackson.

Gleanings From the Field

ALABAMA

Lafayette—A timely storming party visited the parsonage very recently led by the recording steward. Baptists, Methodists and unconverted friends made up the company, and they royally welcomed the pastor and his wife back among them. The numerous tokens presented were substantial tokens of the high regard in which the inmates of the parsonage are held.—H. N. Brown.

ARKANSAS

Lewisville and Canfield—On November 15-16 the fourth quarterly conference was opened by the pastor, the district superintendent being delayed. However, Dr. W. S. Sherrill arrived in due time and the conference was a record breaker. Brother J. H. Henry preached an able sermon on Sunday at Canfield. At night Superintendent Sherrill delivered a wonderful discourse at Lewisville. Total collection for the day, \$41.50.—F. J. Jacobs, Pastor.

Newport—My fourth quarterly conference convened Nov. 23-24 in Emery Chapel, the Rev. G. T. Saxton presiding. The officers made splendid reports. At 11 a. m., sermon by the superintendent, and at 3 p. m. he preached again. At night the Rev. J. W. Nichols, pastor of the Colored Methodist Episcopal Church, preached. The Rev. Mr. Nichols has been preaching in this city for five years, but his recent conference sent him to Clarendon. Collection for day and night, \$23.35. Paid the superintendent up in full. This was a sad quarterly conference to the writer, for just a week before the quarterly conference my best friend passed to her eternal home. Mrs. Ida B. Terrell left me and a baby 3 months and 5 days old. Some sweet day we shall meet her. She died on the 17th of November at 8:45. Every officer asked for my return the third year. We had a splendid meeting, adding to the church for this quarter, five. Every officer in my church reads the Southwestern but one. The Rev. H. R. McMillan, D. D., pastor of the First Baptist Church, this city, took part in the 10 o'clock services. We are behind with our benevolences, due to the sickness in my home, but my people have promised to send me to the annual conference with a splendid report.—J. W. Terrell, Pastor.

Little Rock—Thanksgiving Day was well observed on the Little Rock circuit at Brown's Chapel. The spiritual tide ran high in spite of the inclement weather. About 9 p. m. we were most pleasantly surprised by a number of friends, who left our table loaded with groceries, led by Mrs. Owens, Mrs. Sofoia McClenton, Mrs. Lydia Mitchell and others. A small sum was raised for the Jubilee Fund. God bless the good people of this place.—M. McCroskey, Pastor.

KENTUCKY

Hartford—Southwestern Day was observed December 7. The day was extremely disagreeable, but we succeeded in getting several subscribers. This is a small charge with a few mem-

bers, yet the Southwestern is found in many of the homes. We have had quite a pleasant year. We held our Feast in the Wilderness and were ably assisted by the Revs. Martin, Ross, Turner and J. W. H. McCoomer. There were some additions to the church. Our quarterly meetings have been good. District superintendent paid in full.—M. S. Johnson.

LOUISIANA

Shreveport—On Monday, December 1st, Mrs. Charlotte Brent, president of Home Mission Society of St. James Church, gave a fine old folks' concert. Assisted by many of our friends, the affair was quite a success. We raised a neat sum for the cause of missions.—Charlotte Brent.

Olliver—Our work at Mount Zion Church is still alive. We have received seventeen converts this year and have paid the last dollar of old indebtedness on our church. Every cause of the church is being looked after and we plan to come to conference with round reports.—E. H. Hall.

Glencoe—Thanksgiving services were good. The Sunday School rendered an excellent program. Dinner was served by the sisters, namely, Laura Boulds, H. Ceila, Mason Carey, P. S. Cryurs, Sofia Jackson, Sarah Mitchell, M. Jackson, Sarah Sigure, E. Brown and Mrs. Ida Green. The Rev. W. H. Jones preached the Thanksgiving sermon from 118th Psalms, first verse. The program was one of the best we have ever witnessed for the occasion. Collection, \$8.00.—C. S. Cryurs.

Franklin—On Friday night, November 14, the fourth quarterly conference of Asbury Church was held, the District Superintendent, the Rev. J. W. Turner, presiding. All officers were present and many visitors. A very satisfactory conference was held. Reports of the officers showed that Asbury is still among the most progressive churches. The trustees reported more than \$1,000 raised for all purposes during the year. The Rev. C. Spears, the pastor, is closing his third year at Asbury. He has done splendid work here. There was an indebtedness of \$1,032 on the church when he came here, and he has reduced it to about \$300, besides having rebuilt the parsonage which was destroyed by fire last year. He is still popular with his congregation and the quarterly conference asked for his return. The Rev. J. W. Turner is a wide awake District Superintendent. His district is well organized and every interest of the church is properly looked after. Enthusiasm seems to be his strong fort and he knows how to impart it to others. He is popular with the masses. On the following Monday night a reception was tendered the Rev. and Mrs. Turner. An informal program was arranged and Mrs. Turner read a paper on the "Duties of a Mother," and Mrs. Porter spoke in the interest of Peck Home. The choir of Asbury, under the leadership of Mr. Willie Kenedy, rendered choice music, Mrs. Aurelia Cooper being the organist. On Thursday night following, Dr. C. M. Melden, President of the New Orleans Uni-

versity, delivered an address at the church in the interest of the University, and on Friday addressed the students of Franklin Institute, of which Prof. Wm. Porter is principal. The membership of Asbury church has been considerably reduced owing to many of its members moving to other places, but its present membership is of that true Methodist type which responds easily and readily to every call of the great church.

W. P.

Eola and Sunflower—We wish to thank the heroic Ladies' Aid of the circuit for a fine overcoat for the conference, ordered from Sears-Robuck & Co., Chicago, Illinois, and presented to the pastor Thursday night, November 27, 1913, by Bro. W. C. Coleman, at Hampton Methodist Episcopal Church. We had an unusual crowd to witness the Thanksgiving service. The church was beautifully decorated by the young ladies and the pastor preached the sermon, text found in 126 Psalm, 3rd verse. Baked chickens, cakes, pies and gumbo were served in the hall free; 13 young men and women came up to be prayed for. The Spirit of the Lord was with us. We hope to close up this year's work as heroes for God and our Christ.—T. A. Hampton.

Eola—Our fourth quarterly conference closed November 18-19, with the Rev. R. C. Worsham, District Superintendent, presiding. Each local preacher, class leader and Sunday School Superintendent and all officers were present with written reports, and owing to present surrounding circumstances the District Superintendent said that it was indeed a great conference. The Rev. Worsham preached at Simpson on Tuesday night. Wednesday morning he had to leave for Baldwin to meet the District Superintendent of the Louisiana Annual Conference and he could not be with us at Sunflower, but we managed to pay him \$11.10. The membership is looking to success. The Rev. Worsham is indeed a live wire on the Lake Charles District.—T. A. Hampton.

Asbury—The fourth quarterly conference was held December sixth, with Dr. Chapman presiding. Reports showed improvement along all lines. District Superintendent was paid in full for the quarter. We are closing a good and prosperous year. We have had the greatest success during the seven months of administration of our young pastor, the Rev. Jesse David. We thank the Bishop and District Superintendent for sending us this Christian as well as scholarly young man.—M. Howard, Reporter.

Angle—On November 23, 1913, the Rev. Valcour Chapman, District Superintendent, held our fourth quarterly conference. Reports showed an increase on all lines. The doctor preached two good sermons. We paid him in full. The Rev. C. E. Bradford will come up to Louisiana Conference with a round report. We are standing by him.—S. L. Brown, Reporter.

Napoleonville—Thanksgiving services were a success. Ladies spared no pains in preparing decorations. The choir rendered a fine program. The Thanksgiving sermon was delivered by the pastor, the Rev. M. L. Baldwin. Members and friends left more than a hundred pounds of groceries.—Miss Blanck Parker, reporter.

Boyce and Village Circuit.—The

trustees of the circuit gave a rally recently for the purpose of raising funds to improve the parsonage; \$41.64 was realized. The Ladies' Aid Society is under good way. They have paid on church debt \$28.50. The work in general is progressing under a most favorable outlook.—A. B. Venable, Reporter.

Thibodaux—The fourth quarterly conference was held at Calvary Methodist Episcopal Church, the Rev. J. W. Turner, District Superintendent. All the officers were present with reports. Sunday night, the Rev. Turner preached a great sermon to a very large audience. The Rev. Turner is a good District Superintendent and is loved by all the people. He was paid up in full for the year. At the close of the conference Miss Maud Wilson presented to the Rev. Turner a large basket with many nice things in it, coming from the members and friends of Calvary Methodist Episcopal Church. The Rev. Mr. Johnson is our pastor.—Miss Josephine Baston, reporter.

Lake Arthur—Our fourth quarterly conference of Wesley Methodist Episcopal Church was held December 2, the Rev. R. C. Worsham, District Superintendent, presiding. The officers' reports showed improvement on all lines. The District Superintendent gave an interesting account of his trip to the Methodist Men's Meeting in Indianapolis. Thanksgiving was observed in a very profitable way. The eleven o'clock service was a spiritual benediction. At 8 p. m. the program under the management of Miss Dora Morrison, the public school teacher, was presented.—S. S. Earls, pastor.

MARYLAND

Sykesville—It is encouraging to note the progress of the work at each point. Mt. Gregory is wide awake, which is evidenced by the new life that has come to it. St. Luke's, at Sykesville, has a fine Sunday School organization under the superintendency of Mrs. E. M. Mellor. The Methodist Brotherhood, recently organized, gives promise of becoming a powerful force in the uplift of men in this community. Mr. John Frye is president, Mr. James Pretyman is secretary, with Mr. Owen Norris as assistant. Mr. Lewis Sands is treasurer. The vice presidents are Messrs. Benjamin Brooks, Fletcher Tyler, Joe Norris, James Norris. The choir, under the leadership of Mr. John Dorsey, is rendering fine service. Recently fifteen of the young converts gave a surprise party to the oldest member upon the work, Sister Martha Sands, who is eighty-four years of age; yet very active both at home and in the church. Johnsville is a community teeming with young life that is thirsting for proper direction. The Epworth League recently organized there is filling a much needed place in the life of that community. Mr. Oliver Dorsey is the president. He is ably supported in his efforts by the Rev. Reuben Thomas, Mrs. Lottie Collins, Miss Dora Tyler, Mr. Isalah Gosnell, Mr. Isalah Costly and Mr. Allen Collins, Superintendent of Sunday School. In the readjustments of the class at White Rock Mr. Augustus Rheubottom was made a class leader, associated with Father Jackson. The young ladies under the leadership of Miss Thomas, and the Misses Gasaways, gave a concert for the benefit of the stewards Thursday, December 4.—A. J. Mitchell.

(Continued on Page 10.)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

THE TRUTH ABOUT LYNCHING

(Continued from page one.)

ville, Georgia. A few days later another Negro was arrested and confessed. An innocent man had been lynched.

August 27th, a Negro at Jennings, Louisiana, for striking an Italian merchant who had swept dirt on the Negro's shoes as he was passing the store.

September 20th, a Negro at Louisville, Mississippi, because he frightened a white woman in her home by his strange actions.

September 21st, at Franklin, Texas, a Negro for killing two white men and wounding a third.

September 25th, at Marks, Mississippi, a Negro accused of attempting rape. The opinion of the mob was divided on his guilt or innocence; a mass meeting held later condemned the lynching.

September 26th, a Negro at Litchfield, Kentucky, accused of rape.

October 22nd, at Monroe, Louisiana, a Negro for making insulting remarks to a white woman.

In ten months, as stated above, forty-five persons have been put to death by mob-law. A reduction of the number by four, though small, means something in the way of a higher civilization.

Emancipation Celebrators Wire President

In New Orleans, La., on the first day of January, a large representative company of Negroes met in one of the large churches of the city and conducted a fitting program in commemoration of the issuance of the Emancipation Proclamation by President Lincoln, fifty-one years ago. Several speeches were made touching various phases of our civic and professional life by able representatives of the race. Bishop Thirkield, President Melden, of New Orleans University, and Dr. Johnson, of Wilberforce University, were among those who witnessed the exercises. The principal address was delivered by the Editor of the Southwestern Christian Advocate. The following telegram was sent to President Wilson, who spent the holiday season at Pass Christian, Mississippi:

"The Negroes of New Orleans, in a mass meeting assembled in St. James A. M. E. Church, with representations of every phase of their racial life, celebrating their freedom, rejoicing in the privileges thereof, and facing responsibilities of the same with resolute hearts and a forward look, send greetings to the Chief Executive of our nation, who has honored us in honoring the South in choosing to sojourn in our section for a brief period of rest and recreation. We send to you, Mr. President, our best wishes for a pleasant sojourn, a testimony of our high appreciation of your work and worth, believing that your visit is significant to the whole South, of which we are, of necessity, a vital part. Permit us, on this our racial natal day, to appeal to you, and through you to the nation, for a man's chance among men, and for an open and square deal to make of ourselves the best possible American citizens, to the end that we may strengthen our common country, and that our flag may more and more become an emblem of individual freedom without regard to race, color or previous condition."

Dr. John W. Robinson, pastor of St. Mark's Church, of Chicago, has the honor of being the President of the Preachers' Union, of Chicago and vicinity, composed of all denominations of our people. Dr. Robinson is also a member of the executive committee of Go-To-Church Day, being the only Negro appointed on this committee.

Of General Interest

Women Appointed Judges

The new rule that women should try women will be put into effect by the St. Louis Juvenile Court, where two women will act as judges when girls or women are on trial. This decision was a result of a trial of four girls who had run away from home. The girls had refused to discuss the case freely in the presence of the judge.

Judge Employs Himself to Defend Himself

Charles H. Peck, for years judge of probate, in Stratford, Conn., was recently debarred from the practice of law by the Superior Court. The decision was on a presentment by the State's attorney regarding his acts as judge of probate on the estate of Mrs. Susan M. B. Berry. It was charged that while acting as judge of probate, Mr. Peck engaged himself as counsel to advise himself as judge of probate, and charged a \$750 fee for his services. The heirs objected and Judge Peck returned the money. The judge is widely known throughout New England, having served three terms in the Connecticut Assembly.

Airship Awees the Inhabitants of Jerusalem

General Francois Xavier Bonnier, another French aviator making the flight from Paris to Cairo, landed near the Pool of Siloam on New Year's Eve. The arrival of General Bonnier's aeroplane the first ever seen by the inhabitants of the Holy City, created great excitement. The entire populace turned out to see the machine and to welcome the airman. General Bonnier left Jerusalem the next morning and proceeded on his flight to Cairo. He is fifty-six years old, a Brigadier General of French Colonial troops in West Africa, and is probably the oldest French aviator.

"Tango" Put Under the Ban

In line with the Catholic Church, which has put the "Tango" dance under the ban, President William Lowe Bryan, of the Indiana University, has barred from his school all of the modern objectionable dances. While the President realized that he was not an expert on dancing, still he felt there was a right and a wrong way to dance and decided that the young people of the University must indulge in the use of the right way.

It was expected when the question of dancing was put to the students some months ago, to solve, that they would force the new and objectionable steps out of use by the feeling that was against them, but instead it soon became apparent that the modern dances were becoming more and more the rage at the various student social affairs; accordingly their use has been barred.

Greatest Underground Tube in the World

What is considered by many engineers an undertaking to be classed second only to the Panama Canal, is the building of the Catskill aqueduct tube, the longest water tunnel in the world. It extends 111 miles from the Ashokan dam at Esopus, N. Y., to Brooklyn, and when in operation will supply New York with 500,000,000 gallons of water daily. The building of this dam has cost more than \$160,000,000 and nearly 200 human lives. The last barrier to the building of this tube was broken late last week, when a dynamite blast 400 feet underground was signalled by a

heavy roar. The tube for the greater part is 500 feet beneath the ground, but at some points is quite 700 feet beneath the surface. The tube's diameter varies from eleven to seventeen feet.

Lacking in Morality, Lacking in Education

Two-thirds of the 588 women who came before the Morals Court in Chicago and were examined by Dr. Anna M. Dwyer, court physician, were found to be lacking in mental training according to a report made public recently. Of the number twenty-eight had received education equal to an eighth-grade schooling; 296 had reached a fourth-grade standing; 186 had not passed the third grade, and seventy-eight were unable to read or write. Of a large number of street women arrested, 225 gave their occupation as general housework, 174 were waitresses, 136 laundresses, eighty-three clerks or cashiers, six seamstresses, four stenographers, one manicure and twenty-four scrubwomen. Most of those examined by Dr. Dwyer said they had met misfortune before they were sixteen years old.

Some Fruits of the Rebellion

From Bishop Bashford, who held the Central China Conference at Kinkiang, November 14th, comes the reassuring message:

"The revolution or rebellion and the dangers through which the missionaries have passed have brought them into closer fellowship and mutual sympathy, the genuine harmony and the splendid progress of Nanking University and awakening enthusiasm on all sides. It is interesting to report that the gains of the Conference were the largest in its history, and filled the workers with great hope for the future. This means, to put it in round figures, a gain of 142 or 18 per cent in full members, a gain of 270 or 82 per cent in probationers; or a net gain of 37 per cent in full members and probationers."

Largest Telescope in the World

What is to be the largest telescope in the world will be set up in Ottawa, Canada. This new telescope will require about eighteen months in manufacturing and placing in position. Some idea of its size may be had when we note that a full-sized automobile could easily be driven through its tube. Its weight will be fully fifty tons, with a tube thirty feet long. The principal speculum is composed of a disc of glass 73 inches in diameter, 10 inches in thickness, weighing nearly two tons. The tube and the declination and the polar axes, with their attachments, weigh thirty-five tons and so exactly is each part balanced and adjusted that the powerful driving clock revolves the immense weight with such accuracy and uniformity that the spider line in the eye-piece of the pointing telescope attached to the great tube can be kept exactly on the center of the star under observation.

Twenty Thousand Dollars' Worth of Book Marks

Miss Lizzie Johnson, of Casey, Ill., an invalid and an intense sufferer for twenty-five years, raised over \$16,000 by the making and selling of book-marks. This money has supported in foreign lands native Christian workers that have given an aggregate of a century and a quarter of service. How Bishop Warner sends word to the Missionary Secretaries that he has decided to apply the Lizzie Johnson Memorial gift of \$3,800 forwarded to him by her sister, to the erection of a church in Cawnpore, Northwest India. "This meets an imperative need," says the Bishop, "as the congregation has long since outgrown the building in which it now worships. A commodious church in this great Indian City, for an enterprising congregation working among

200,000 people, will mean much for the future of Methodism in this part of India. This church is entirely self-supporting. Most of the members are very poor, but all have been enlisted in the every-member canvass for the new church fund to supplement this gift. Several members, among them one of the delegates to the General Conference of 1912, are pledging more than a month's salary; and the girls in our Cawnpore School have raised nearly \$35 by their own handiwork."

Drastic Prohibition Measure Passed by Mississippi Legislature.

The May-Mott-Lewis Bill, one of the most drastic and comprehensive anti-liquor measures that has yet been considered in that State, was introduced in the House of Representatives of the Mississippi legislature a few days ago, by a vote of 91 to 29. In this bill the term "liquor" includes any intoxicating beverage, either distilled, vinous or malt. As stated by the authors of the bill, its purpose is to make effective the provisions of the Webb-Kenyon Act of the United States Congress, and they believe that if enacted and enforced it will meet this requirement. The bill is very full and specific, taking care of every interpretation of the Constitution which may be placed upon its provisions, and also providing that if for any reason any one part of the act should be declared unconstitutional, this shall not invalidate other parts not in conflict with the Constitution. The penalty clause provides a minimum fine of \$50 and six months imprisonment, and a maximum of \$500; and a second offense shall be the same fine with a minimum jail sentence of ten days and maximum of six months. The bill provides that no one in the State can receive a shipment of liquor in excess of one gallon, and that to do this he must possess a physician's certificate that he is physically in need of it and that the liquor is for his own use. The bill is modeled somewhat after the Texas bill on the same subject.

Negro Conference Notes.

A program of exceptional interest has been prepared for the Annual Tuskegee Negro Conference which meets on January 21 and 22, 1914. On the first day of the Conference, which is given over to the farmers, the Fiftieth Anniversary celebration of Negro Farming will be held. The subject for the Farmers' Conference is "Fifty Years of Negro Farm Life."

The Conference will open with a parade, showing the improvements that have been made in farming in the past fifty years. Among the features will be the Negro farmer of half a century ago with his cob pipe, ox and wooden plow. The improvement in Negro farming will be shown principally by implements and products. The wooden plow will be followed by another old-time farmer with a small mule and a scooter plow. Then will come a more up-to-date farmer with a good mule, but still a one-horse plow.

In order that the Workers' Conference, in contrast to the Farmers' Conference, may have a forward look and that a wide interest may be created among both white and colored in the South, the subject for the Workers' Conference will be "The Conservation of Negro Health."

1. The annual economic loss to the South because of sickness and disease among Negroes. (a) On the farm. (b) In the town.
2. Some ways of conserving Negro health. (a) On the farm. (b) In the town.

Every Negro organization in Alabama—medical associations, educational associations, church organizations, secret societies, etc.—has been invited to send representatives to the Workers' Conference.

People of Interest

Henry W. Bass is the first and only Negro member of the Pennsylvania Legislature.

Dr. J. F. Goucher and his daughter, Miss Eleanor, have returned from the Far East.

The late Mr. Thomas Smith, a Negro, was the oldest letter carrier in the city of Chicago. Mr. Smith died recently.

Bishop W. P. Thirkield is to deliver one of the series of fifteen lectures at Howard University under the auspices of the department of sociology.

Dr. H. B. Hart, Superintendent of the Greenwood District, Upper Mississippi Conference, is critically ill at his home in Greenwood Mississippi.

Dr. J. Beverly F. Shaw, Principal of Meridian Academy, has been invited to deliver a lecture at Talladega College, Talladega, Ala.; March 27th.

Prof. Roscoe C. Bruce, assistant superintendent of Washington Colored schools, urges that the Colored teachers impress upon their pupils the deeds of the great men and women of their race.

The Colored Educational Alliance of New Orleans was made a permanent organization on December fourth. The Rev. H. H. Dunn was elected president; F. F. Simms, secretary; F. M. Nelson, M. D., treasurer; W. L. Cohen, chairman of committee on poll taxes.

The first Semi-Annual Commencement, under the new semi-annual promotion plan, adopted by Claflin University, will occur on Tuesday, January thirteenth. Reverend J. E. C. Jenkins, B.D., will preach the Class Sermon and Reverend A. E. Quick, D.D., the Annual Sermon.

Mr. William H. York of Chicago has been appointed lieutenant in Liberia Frontier Forces by the Liberian government. His salary is to be \$1,000 per year. Mr. York, who is sixty years old, and a graduate of the scientific department of Wilberforce University, saw four years' service in the Philippines, and served a short while in Cuba.

The Rev. James A. Wright, pastor of Zion Congregational Church, Haverhill, Massachusetts, a student at Andover Theological School and Harvard University, has been elected Vice-President of the Harvard-Andover Divinity Club. Mr. Wright has the distinction of being the first Negro member of this club.

Bishop Hartzell has just completed a long and strenuous tour of the Methodist Mission in Africa, besides spending a month at Zahir and ten days in Egypt. He reached New York per steamer Mauretania, December 12. He states that his health is better than when he left the United States last April. "On the whole," he adds, "this has been my best tour of visitation in all the years that I have had supervision of our Africa work."

Dr. George R. Grose, President of DePauw University, Greencastle, Indiana, is writing a series of articles on "Religion and the Mind" for the Adult Bible Class Monthly, which will run through the year 1914. The series includes: (1) The Appeal of Christ to the Intellect; (2) Education a Religious Obligation; (3) The Task of Christian Education; (4) The Failure of Intellectual Culture; (5) The Place of Religion in Education; (6) The Growing Mind and the Christian Ideal; (7) Intellectual Honesty; (8) The Religion of the Mind; (9) The Joys of the Mind; (10) Does Education Endanger Faith? (11) The Limitations of Knowledge; (12) The Educational Outlook of Christianity.

News Paragraphs

Negro citizens of New York State pay taxes on nearly \$7,000,000 worth of property.

The Provident Hospital in Chicago has sent out one hundred and eighteen trained Negro nurses.

Chicago has one colored lieutenant of police, seven colored sergeants, and two colored policemen eligible for promotion.

The Protestant Churches combined contribute annually for Foreign Missions thirty-eight millions dollars. That is a large sum in the aggregate, but the average for each member is only two-fifths of a cent per week. This is all too small.

In the seventh annual high school meet at New York, December first, Frank Jenkins, a Negro, won the first place, covering the three and a half mile course in 17 minutes and 23.2-5 seconds over the Jamaica course. Jenkins is the country sprinter of the Far Rockaway High School.

During the year 1913 the New York Metropolitan Museum of Art has been the receiver of gifts to the amount of \$10,000,000 in value. The gifts have come from the three multimillionaires, J. Pierpont Morgan, Benjamin Altman and George A. Hearn.

The Appeal of St. Paul and Minneapolis, Minn., puts out a very fine number of communications of the fiftieth anniversary of the emancipation. The illustrations of homes and business places owned by Negroes in the Twin cities show how admirably the Negro is meeting competition and surviving in the civilization of the Northwest.

In recounting the achievements of our Colored Conferences in the line of self-help in our educational work, we must not overlook the splendid achievements of the Washington and Delaware Conferences, which recently contributed \$25,000 to meet a conditional gift from Mr. Carnegie. These are two of our strongest Colored Conferences, and they have set a fine pace for all the Conference in jubilee offerings.

Julian Pierce, an employe of the Government Printing Office, says that the Columbia Typographical Union, of which he is a member, "recognizes ability, irrespective of race." A man of whatever race who passes the test and is employed by this Union, is treated as a man. Mr. Pierce desired his protest to go on record as against the segregation plan as proposed by the National Democratic Fair-Play Association. The Northeast Washington Citizens' Association refused to endorse the segregation plan.

The assistant ticket agent at Readville, Massachusetts, is Mr. John D. Jones, a Negro. So far as known Mr. Jones is the only man of color in the United States holding such a position. He was first employed by the railroad as a porter, but so great was his ambition, good natured and patience, that he arose from the positions of janitor and fireman in the station to his present important position as clerk and assistant to the ticket agent.

"Getting alcohol out of one's system is an easy matter," writes Dr. Evans, in the Rocky Mountain News. "Cure up to that point is easily possible. Drunkards are usually poor, weak-willed neurasthenics, neurotics, or irregulars of one sort or another. To make matters worse they usually think themselves very strong. Keeping them cured will depend on the amount of help they get from religion, sympathetic friends, good home life, occupation, etc."

Gleanings from the Field.

(Continued from Page 7.)

MISSISSIPPI

State Liae—Our fourth quarterly conference was held October 27, with our District Superintendent, the Rev. W. M. McMorris. We paid the District Superintendent in full. He preached an able sermon at night. The Woman's Home Missionary Society is doing a noble work.—Mrs. Etta E. McLeadao.

Valden—The Rev. D. L. Tubbs wishes to thank his members and friends of the Baptist church for the surprise given him recently.

Shuhuta—The fourth quarter of this charge was held September 28, 1913, the District Superintendent, the Rev. Wm. McMorris, presiding. All of the officials were present with reports except three. The reports showed marked improvement. The District Superintendent was paid in full, \$18.00. Paid the pastor this quarter \$175.00. Raised for building and improvements, \$50.00; raised for Jubilee Fund, \$26.00; for benevolence, \$10.00. Raised during the quarter for all causes, \$279.00.

DeKalh.—A missionary rally was held at the De Kalh church on Thanksgiving Day. In this effort the following ladies raised: Miss Virgia Grady, \$215; Miss Sadia Hampton, \$1.62; Miss Gertrude Scott, \$3.46; Miss Willie Galley, \$3.05; Miss Hester Scott, \$2.20; Miss Dewey Hampton, \$4.25; Miss Ida Jack, \$2.30; Miss Jannie Welch, \$1.40; Miss Mahie Scott, \$2.75; Miss Beatrice Scott, \$2.45; Miss Willie M. McAlvin, \$1.75; Miss Ellie M. Hampton, \$5.90; Miss Velma Hampton, \$6.15; total raised for all purposes, \$56.00. We will carry to the conference round reports. This is our second year at DeKalh and we have made encouraging improvements in our work over that of last year.—A. B. Britton, pastor.

Trenton—The fourth and last quarterly conference held November 18 by the Rev. J. M. Shumpert, District Superintendent, was indeed a prosperous quarter. Paid the Superintendent \$11.35; raised for the pastor this quarter, \$33.50; Jubilee Fund, \$2.25; total, \$48.—T. M. Moore, District Superintendent; J. W. Little, pastor.

Laurel—We wish to thank Miss Hosea Burtoa, one of the city teachers, the daughter of our pastor at Macon, Miss., and a graduate of Rust University, that through her entertainment for St. Paul November 21, \$21.55 was realized.—R. N. Joaes, pastor.

Whites—Our fourth and last quarterly conference was held November 1-2, in Mount Pleasant Church, by the Rev. W. F. Isalah, Superintendent. It was indeed a great quarter. Every cause of the church was looked after. The Superintendent preached two able sermons to crowded houses and administered the Lord's Supper to 202. Raised during the quarter, \$171.07. Paid the Superintendent, \$25; paid to pastor, \$65; paid to the sick \$2.00; balance in treasury, \$55.—C. I. Knox.

Carthage—In our fourth and last quarterly conference our superintendent, the Rev. J. C. Hihler, was with us on the 26th of November. We had one

of the best meetings of the kind for many years. Reports on all lines were good. We raised this quarter for pastor and superintendent, \$58.00. We have for our pastor the Rev. I. S. Louis.—W. H. Smith, Steward.

Tupelo—We are closing out with the greatest results of any year's work done since our church has been planted in this city. Our pastor, the Rev. J. P. Watson, has accomplished surprising results along all lines. Our attendance is larger and collections better than ever. We can point to him with pride as a high churchman, a leader and a preacher. He has a noble, self-sacrificing wife. She is always at her post, with a cheering word for all. They are indeed beloved. The people of Tupelo desire that they be returned. In our last rally here we raised \$240.00. All claims are met and our pastor paid in full, \$550.00. When the Rev. Mr. Watson came here our church was \$500 in debt. We have raised for all causes this year, \$1,180.00. Our Sunday school is the best in the conference; also our League. Miss Daisy Kemom presented the pastor last Sunday with a \$4.00 pair of shoes.—M. J. Shannon.

Clifton—Our third quarterly conference was held by the Rev. J. I. Garrett, who was at his best. Sunday morning the Rev. Mr. Garrett preached a strong sermon. Conversions and accessions, 16. We have painted our parsonage; it is now a thing of beauty, and have made some repairs on it at a cost of \$55.—L. L. Shumpert, Pastor.

MISSOURI

East St. Louis—The members and little children of Wesley Tabernacle Methodist Episcopal Church enjoyed a happy time attending the Christmas tree. Many hearts were made happy, including the pastor and wife, who were handed many nice presents from the tree. At 11 o'clock Xmas day the pastor preached to a good congregation. At night a very successful entertainment was held; also the night following. The watch meeting was a feast of joy to the many visitors and members. The new bell that had just been purchased by the church from the C. S. Bell Company, did its part in ringing the old year out and the new year in. A rally was planned for and a collection of \$15.65 was taken for the support of the pastor. A large number were in attendance.—Rev. M. L. Jackson, Pastor.

NEBRASKA

Omaha—On November 2-3 the District Superintendent held our fourth and last quarterly conference. He brought to us a treat and services were real good. At eleven o'clock the communion was taken. Total collection for day \$23.50. Paid the District Superintendent in full; paid to pastor last quarter, \$93.14. The Rev. Smith has done great work during the past seven months. Many have been added to the church. We intend to give him a round report to go to conference.—Mrs. B. A. Bostic.

Omaha—Our work in this city is in a prosperous condition. The membership has grown from 25 to 93. Too much cannot be said of our pastor, the Rev. D. Smith, who has given untiring effort to all phases of church work. The new church is valued at \$1,500. Dr. Stripling has been a benediction to us as a District Superintendent. He was paid in full. The

pastor has been paid to date. Amount raised this conference year, \$1,530.—S. S. Patton, reporter.

OHIO

Dayton—McKinley Methodist Episcopal Church at Dayton, Ohio, observed Southwestern Day November 23. Fourteen subscriptions to the paper were secured. This church is progressing nicely under the pastorate of the Rev. W. C. Statesman, who is now serving his second year at this charge. The church was greatly distressed by the March flood, having lost fifty-nine families who represented more than three-fourths of the membership. We have had the church thoroughly cleaned and put in a sanitary condition. A new furnace has been installed and new pews put in place of the ones wrecked in the flood. The Rev. Statesman is a hard working pastor and is doing all in his power to bring this charge up to its proper place in Methodism. The church is buying a parsonage.

TENNESSEE

McMinnville—On the night of November 17th, a party of friends led by Mesdames Sallie White and Eliza Marbury, visited the parsonage at McMinnville. Their gift to the inmates of the parsonage, the Rev. J. B. Booth and pastor, was pound upon pound of choicest groceries. The Rev. S. T. Miller, of McMinnville Circuit, made an appropriate talk and the pastor responded in happy vein.

Nashville—The Ladies' Aid of Clark Memorial Church met with Mrs. Miles Williams of East Hill St. A very large number was present and a very enthusiastic meeting was held. The Aid has decided to work for the next three months by twelve members representing the twelve months of the year. Each member taking a month, and each one working to raise the largest amount. A good collection was taken. We were favored with the presence of our pastor, the Rev. N. D. Shamborguer, who has been away for a month visiting his home state—North Carolina. We had a helpful talk from him. A two-course meal was served by the hostess. Mrs. M. B. Lewis, president; Mrs. Excie A. Cullom, reporter.

Kenton and Yorkville—Under the new leadership of Wm. T. C. Travis, pastor of Kenton and Yorkville Circuit, the work has taken on new life. The members and friends of the church received him cordially. The trustees and pastor formulated plans at once to finish ceiling the church. On November 22, the work was finished at 3 p. m. with great rejoicing. Too much cannot be said of our worthy trustees, Messrs. Johany Jackson, chairman; C. C. Carson, Gilbert Sinclair, Brown Askew, Bill McDearyman. On Sunday, November 23, the Rev. Wm. T. C. Travis, pastor, preached an able sermon. We hope to do many things this conference year for the upbuilding of the church under the new leader.—Mrs. Francis Casoa.

Gallatin—We desire to thank Bishop Henderson for sending back to us our pastor. We feel our prayers have been answered. He seems to know what to do for a people. Our church is in good condition and all the plans we made last year were carried out and we were able to make a round report to the Annual Con-

ference. From the indications shown by the increasing number that attend all of our church services and the Woman's Home Missionary Society and the interest taken in our religious and educational society, we are going forward to do greater things than we have ever done.—Hattie Winston.

Lawrenceburg—The pastor and his family take this method of thanking the members of St. John Chapel, the promoters of a storm party, who presented many nice things. He also thanks the many friends who assisted them. There was given a musical concert directed by Mrs. Thompson and others, Thanksgiving, Nov. 27, 28 and 29.—C. C. Teague, pastor.

Alamo—In Midgate Chapel, November 29-30, the Rev. D. T. Burch, superintendent, held the first quarterly conference. Good reports were presented. Sunday morning the pastor conducted the love feast, which was followed by a sermon by the district superintendent. The theme of the same was "The Revival of Service." All were awfully inspired. The night service, attended by a large audience, proved another spiritual feast. This quarterly conference was pronounced the best held on this charge for many years. We paid the superintendent in full. Raised this quarter, \$85.21. Five persons came to the altar for prayer. The district superintendent gave careful attention to every interest of the work. We believe him the man for the place.—W. M. Neal, Pastor.

Nashville—There was held at Gordon Chapel, November 27th, a Thanksgiving reception. The Rev. S. H. Miller read the scripture lesson and the Rev. Anderson Phillips preached a splendid sermon. Remarks by our pastor, the Rev. J. W. Satterfield, and the Rev. J. H. Ellis. Dinner was served at 3 o'clock to about sixty persons. Dr. T. M. Johnson, our district superintendent, expressed his delight in our success this conference year, under the leadership of the Rev. J. W. Satterfield, one of the best leaders and pastors in the Tennessee conference. Missionary collection, \$3.79. The reception was given under the auspices of the Ladies' Aid Society.—Mamie Childress.

Paris—The members and friends of Wiley's Methodist Episcopal Church gave a grand reception in honor of Dr. S. M. Utley, D. D., M. D., at Paris, Tenn., Nov. 18. A literary program was rendered. Program: Welcome in behalf of the Methodist Episcopal Church, Miss Mary Hill Dortch; in behalf of the Baptist Church, Rev. G. P. Woodson; in behalf of the A. M. E. Church, Rev. J. S. Kelley; in behalf of the C. M. E. Church, Rev. Jones; remarks by Drs. J. F. Williams, Buchanan; paper, Mrs. Ella Travis; paper, Miss Combs; solo, Mrs. Beulah Jones; "Missions," Mrs. Johnnie Lee; Rev. F. A. Bush and S. M. Jackson. Dr. Utley spoke of the occasion and made very fitting and timely remarks on "Unity." Refreshments by Mrs. Lettie Travis and Mrs. Crockett Combs. The church has taken on new life. The church has taken on new life. Rev. S. W. Whitaker, the pastor, is making earnest and successful efforts. The superintendent was paid in full. Total raised during the quarter, \$18.85.

TEXAS

Spring Circuit—The fourth quarterly conference was held at Humble, November 8-9. Our church not being finished, the Free Mission Bap-

ists tendered us the use of their beautiful church for the session. Dr. W. Hartley Jackson, District Superintendent, was on hand. The Rev. L. S. Blakeney, our pastor, had a number of the officers with good reports. Dr. Jackson gave a strong lecture on the various enterprises of the church, including the Southwestern Christian Advocate. We all regret that this is Dr. Jackson's last year as District Superintendent. He is a great leader and right well does he know his duty as District Superintendent. Bishop McIntyre will have a big job trying to fill his place. Everybody loves Dr. Jackson; they prove it. Led by Bro. J. W. Hall, Jr., Baptists, Methodists, and sinners assisted in paying for and presenting him a beautiful silver Elgin movement watch as a memento of Spring Circuit. We paid the elder \$28. Bro. Seal McDougal, who had served 25 years as District Steward, superannuated and Bro. E. S. G. Mayes is now District Steward. Total collection during the quarter \$96.48.—M. M. Bryant, R. S.

Leona—Our fourth quarterly conference was held in Hillary Methodist Episcopal Church November 29-30, with the Rev. M. Q. A. Fuller presiding. Only a few of the officers were present at the roll call. This is the Rev. M. Q. A. Fuller's last year. He has closed his six years work as District Superintendent of the Palestine District, Texas Conference, and he has brought things to pass. The district is in splendid condition. Sunday, November 30, was a high day. The Rev. Mr. Fuller preached a fine sermon and administered the Sacrament to 119. Father Lee of Houston, Texas, and Brother J. B. Taylor of the Baptist Church, were with us. We paid the District Superintendent in full, \$31.25 and raised \$9.00 in the quarterly meeting for our beloved pastor, the Rev. G. W. White, and donated to District Superintendent \$2.00, making a total of \$42.25 raised during the quarter. We paid our pastor during the three months \$116.30. The good sisters of Leona church went to work and put a fine heater in the church and are working hard to help the pastor to raise all of his benevolence. The District Conference will be on the Leona Circuit in 1914, and we are getting ready.—W. L. Washington.

Leona Circuit—The Sunday School here, under our efficient Superintendent, Miss Mary Hall, is in a growing condition, both spiritually and financially. This is shown in the fact that the Missionary department is observed one Sunday in each month and great interest is shown in discussing missionary topics. The missionary department of the Sunday School at this place has raised over \$10 this year for missions. If the present rate of interest is kept up at this place, the future results will be glorious.—G. W. White, pastor.

Liberty—Fifteen members of Liberty Church, on the evening of December 6th, formed a "surprise body" and visited the parsonage. They filled the dining room table with some of the very best provisions to be secured in Liberty. A short talk was made by our district steward, Mr. Dave Hustor; Mr. C. B. Faust offered prayer, and our pastor, the Rev. J. E. Trower, expressed his thankfulness for the tokens of esteem presented.—C. B. Faust.

VIRGINIA

Tazewell—Our first quarterly conference was held Nov. 8-9, the Rev. W. T. Marley, district superintendent, presiding. The superintendent stated it was the largest conference he had held to date. Every department of the work was represented. The elder was paid in full Saturday night in the conference. The superintendent arrived here Friday afternoon and had the pleasure of meeting the Ladies' Aid Society of North Tazewell, and inspired our hearts with his helpful talk and suggestions. He preached a masterful sermon Friday night on the subject, "Bad Hearts." Sunday was a high day with us in spite of the heavy rain. Collection \$27.00. One cash subscriber to the Southwestern Christian Advocate. Our very energetic pastor, the Rev. G. F. Tipton, is on the job and equal to the task. When he arrived from conference the Ladies' Aid Society of the City Church prepared a great reception for him and his family. The parsonage was cheerfully lighted and heated, a sumptuous table was spread, and aside from that about 50 pounds of choice groceries were there in readiness. Our pastor aims to make this a record breaking year along all lines. He hopes to put the Southwestern in every home.—Leander Holly, Steward.

Staunton—Augusta Street Methodist Episcopal Church, under the pastorate of the Rev. G. W. W. Jenkins, D. D., is enjoying a season of prosperity. When the Rev. G. W. W. Jenkins came to us, we were in danger of losing our property. With a \$5,000 mortgage against us and twenty months to redeem it, gave a shadowy cast over our work. The Rev. Jenkins hustled himself. Bonds of \$100 were scattered over the community and to date, without the regular collections, we have raised \$1,038.98. We were able to pay interest and extend mortgage for five years. Dr. Jenkins knows business tactics, and is an eloquent orator and a forceful preacher, who pushes every interest of the church. Jno. F. Harris, president Trustee Board; W. J. Pryor, recording steward of the church, and Jno. D. Lendsey, district steward.

Revival Notes

Salem, V.—John Wesley Methodist Episcopal Church and Calvary Baptist Church of Salem, Va., have just closed a five weeks' union revival. During this effort forty precious souls were saved. The Revs. Archie Kent and F. N. Austin worked faithfully together. This meeting has done much good in bringing about a better feeling among the members of the different churches of Salem. Eight have been added to our church as a result of this meeting.—T. N. Austin, Pastor.

Charlottesville, Va.—The members of John Wesley Methodist Episcopal Church are rejoicing over the conversion of twelve precious souls.—Geo. P. Jones.

WARREN CHURCH—PITTSBURGH, PA.

On the night of Dec. 2 the high water mark was reached in Warren Church on Center street, the Rev. Trigg, pastor. They started after \$1,000; that amount was realized and a little more. The Rev. W. H. Dean, pastor of Ebenezer at Washington, D. C., preached three times Sunday. The sermons were indeed stirring and 25 people were added to the church upon

profession of faith. Dr. Dean lectured to a large and appreciative audience Monday night; his subject was "The Negro and the Dollar." He was earnest, thoughtful and very practical. Among the distinguished visitors present from out of town was Prof. S. J. Hunter of the Upper Mississippi Conference.—A. B. Polk, Church Reporter.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

A THANKSGIVING FAMILY RE-UNION

Thanksgiving Day, Nov. 27, 1913, will ever be remembered by the Rev. Joseph A. Cox and family of Appleton City, Mo. The family of nine children was reunited for the first time since the three elder ones left one by one to follow the different vocations in life. In 1905 Fred, the eldest son, went to Geo. R. Smith College at Sedalia, Mo., where he attended two years. He has been employed since by the M. K. & T. R. R. at Sedalia, Mo., and at a packing house in Chicago, Ill. In 1911 he was married to Elia Patterson, a school teacher of Windsor, Mo. Mr. Stork visited their home and left a very promising young lady. They are making their home at Sedalia, Mo. In 1904 Mabelle began a four years' course at Sedalia, Geo. R. Smith College, from which she graduated in 1911. She was then employed as stenographer for Dr. E. A. Harris of Springfield, Mo.; later as bookkeeper at Hardrick Bros. grocery store, the largest in Springfield and owned by Negroes. Last May she was married to Mr. Wm. Gimlin of Springfield, where they now reside. In October she was brought home to convalesce from a very serious illness. Her husband was unable to be present at the reunion. In 1910 Harry, the electrician and mechanic, who was employed at the electric light plant, left for Sedalia where he secured a good position in an automobile garage. In a short while he was made foreman of the garage and was considered the best mechanic in Sedalia. The remaining children are Josephine, Berniece, who is employed at the Durley Hotel; Olive, Joseph, Jr., and Alice in public school, and Baby Marie. Rev. Cox has three older sons by a previous marriage, Albert, who is employed at Sedalia, Mo.; Luther and Robert at Kansas City, Mo. They were unable to be present. The wife and three children of Albert were present, making a total of seventeen. At 12 o'clock all were summoned to the dining room. The shades were drawn and the room was lighted with candles and artistically decorated with red, green and gold. From the chandelier over the table were suspended streamers of green and red. The centerpiece was a huge bunch of red and gold chrysanthemums in a cut-glass vase, placed on a large mirror, which was lighted with candles at each corner. The edges of the mirror were hidden with a chain of chrysanthemums. The snowy linen and gleaming cut-glass and silver added their beauty to the scheme. An elegant seven-course dinner was served by Misses Josephine and Beula Cox, daughter and grand-daughter of the Rev. Mr. Cox. About 4 p. m. all were grouped on the yard for a photograph. The remainder of the day was spent with much merriment.—J. A. Cox.

District Rounds.

WAYNESBORO DISTRICT

First Round

Bascom, December 13-14; Statesboro Mission, 11; Statesboro, 20-21; Newington, 27-28; Dublin, January 3-4; Summit, 3-4; Augusta, 10-11; Pulaski, 10-11; Charlestown, 17-18; Hagan, 24-25; Rocky Ford, January 31-February 1; Sylvania, 7-8; Waynesboro Circuit, 9; Waynesboro, 14-15; Millen, 21-22; Stillmore, Feb. 28-March 1; Egypt, 5. My Dear Brethren: This is the beginning of the new Conference year. Let us lay well our plans for a round report for next Conference. Continue your Jubilee Collection until July. Observe Feb. 12, Lincoln's Birthday for Freedman's Aid; Easter day, April 12, for Missions; Children's day, June 14, for Education. Remember, my brethren, that the Church asks that we make ten per cent gain in membership this year. Let each of us be satisfied with nothing less than our benevolences in full, churches repaired and built where needed. Push your Sunday-school and Epworth League forces; reorganize your Ladies' Aid Societies; baptize every infant in your charges, and sow your fields with the good seed of the Master, that we may have a mighty rejoicing as we reap the golden fruit of His glorious kingdom in the end of the Conference year. Yours for the Master's use and glory.—W. M. Bellinger, Dist. Supt.

INDIANA DISTRICT

Fourth Round

Terre Haute, Merrill, January 2; Terre Haute, Saulters, 4-5; Browns (Ill.), 7; Evansville, St. Mark, 9; Evansville, Bland Avenue, 10-11; Boonville, Cannelton and Tell City, 12-14; Princeton, 1-18; Watson and Cementville, 21-22; Jeffersonville, Wesley, 24-25; Northvernon, 26; Madison, 27; Anderson, 29; Muncie, 30; Newcastle, 31-Feb. 1; Barnes, Indianapolis, 8-9; Scott, 11 a. m., 8-10; Rushville, 14-15; Bloomington, 18-19; Shelbyville, 21-22; St. Luke, Indianapolis, 24; Simpson, Indianapolis, March 1-2; Fulton St., Chicago, 6-8; St. Luke, Chicago, 9-10; St. Mark, Chicago, 14-15. Brethren: Let us meet all claims. May heaven bless you in finishing up this year's work. Your yoke fellow in the gospel.—Gloster R. Bryant, 2046 Highland Place, Indianapolis, Ind.

WACO DISTRICT

First Round

Groesbeck Circuit, December 20-21; Groesbeck and Kossie, 27-28; Bremond Circuit, January 3-4; Calvert and Mt. Zion, 10-11; Maysfield Circuit, 17-18; Cameron and Rosebud, 24-25; Chilton Circuit, Jan. 31-February 1; Marlin and Bowman, 7-8; Brook Circuit, 14-15; Mart, Springhill, 21-22; Waco, St. James, Feb. 28-March 1; Waco, Mt. Zion, 7-8; East Waco Circuit, 14-15; Highbank Circuit, 17-18. Dear Brethren: The Lord has spared us to see and have another year to do work for him, the people and the Church. Nothing less than our whole effort will satisfy. Work and pray. You will have the committee out at the conference so begin your plans now. We will have a cabinet meeting when the weather settles. I hope we will never stop until we will have all the officers to take the Southwestern Christian Advocate, as it is the paper of papers. Do your best. I am yours for the work.—T. S. Moore, District Superintendent.

Gleanings From the Field

GEORGIA

Douglasville—Nov. 12 was a great day with Sister Hester Cox, who celebrated her eightieth birthday with a family reunion. She had present seventy-five children, grand and great-grandchildren. She rejoiced that she was spared to see the day and that she had lived a life worth living in the love of God. At her age she is very active and full of life.—Rev. John Crolley, Pastor.

KENTUCKY

Cloverport—The third quarterly conference of Asbury Methodist Episcopal Church of Cloverport, Ky., was held Nov. 9th and 10th, the Rev. R. L. Dickerson, district superintendent, presiding. The reports from the officials showed that the work was progressing in a favorable way. The Rev. R. D. Hines is a splendid leader. We have raised for benevolence, \$40.00 and the pastor is paid up in full. Collection for the day, \$37.50.—Lucy Walker.

OKLAHOMA

Earlsboro—The third quarterly conference of the Earlsboro Circuit was held in the Newlight Methodist Episcopal Church, Earlsboro, Oklahoma, October 27-28, the Rev. D. G. Franklin, District Superintendent, presiding. The roll was called and a large number of the officers responded to their names. The reports showed marked improvement along all lines since the last quarter. Collection Saturday and Sunday, \$23. Paid Superintendent \$16.87; full assessment for quarter \$40.—M. H. Hicks, pastor.

Muskogee—Thanksgiving Day exercise at Spencer Methodist Episcopal Church, November 27, were successfully conducted. Text, Psa., O give thanks unto the Lord, for His mercy endureth forever, was discussed by Dr. T. S. McMorris. The city evangelist secretary, Sister Lula Goosby, asked the church to remember the following persons, namely Brother P. P. Porter, Sisters Hayes and Goodman. The church has a spiritual awakening. The pastor is leading us to higher and nobler plans. The sisters are preparing to put new pews in the church at the close of our conference year.—Mrs. Lula Goosby, Secretary; Dr. T. C. McMorris, pastor.

TENNESSEE

Knoxville—The Literary and Social department of the Epworth League, Chapter 12,954, of Vine Avenue Methodist Episcopal Church, rendered the following program recently: Song, by the choir; invocation, by the Rev. E. J. Cox; song by choir; recitation, by Mrs. Annie Massengill; solo, Miss Minnie Harrison; short talk, the president; solo, Miss Mabel Williams; short talk, Rev. E. J. Cox; solo, Miss Mary Massengill. Refreshments were served in auditorium.—Mrs. Manda Logan, Fourth Vice-president.

Gallatin—Thanksgiving Day was observed. The Rev. J. P. Jones preached at 11 o'clock. The Ladies' Home Missionary Society served dinner to a large number of neglected children and old people free. Bas-

kets were sent to a number of sick members. At night a musical concert was rendered by the young ladies and a male quartett to a large and appreciative audience.

Dyersburg.—On November 30 we closed a rally which had been in progress for six weeks. It was a grand affair. Dr. E. M. Blackman, practicing physician of Humboldt, delivered an address in the afternoon on "The value of time." Our church property in this place is in debt to the amount of \$630. Several clubs were formed to solicit the assistance of their friends and well wishers. The following is a list of the clubs, captains and the amounts collected by each of them: Club No. 1, Mr. W. H. Journette, \$1; 2, Mr. H. F. McAdory, \$1; 3, Mr. R. C. Cawthorn, \$4.20; 4, Mrs. Ora L. Journette, \$3.40; 5, Mrs. Mamie Koonce, \$2.71; 7, Miss Lelia Turner, \$7.94; 8, Rev. J. W. Sebastian, \$5.90; 9, Mrs. Ellen Cawthorn, \$3.50; 10, Mr. E. B. Journette, \$5; 11, Miss Cora Blair, \$10; 12, Mrs. P. F. Sebastian, \$6.70; 13, Mr. E. D. Stalnback, \$1.68; 14, Mr. Z. A. Cawthorn; 15, Mr. Chas. Cawthorn; 16, Mr. W. M. Witherspoon, \$2.60; public collection, \$4; grand total, \$59.63.—Lelia Turner, reporter; J. W. Sebastian, pastor.

PALESTINE, MISSISSIPPI

The rally that was called off on Thanksgiving Day at Palestine was a splendid success and resulted in \$127; previously raised \$48; making a total of \$175 paid on the debt, as follows: Sallie Lyles reported \$2.35; Anna Talbert, 60 cents; Jennett McGaughy, \$9.00; Sallie Thompson, \$5.45; Pearl Ray, \$2.50; Jennie Burney, \$1.85; Rosie McGaughy, \$2.00; S. A. Lemon, \$7.15; Roxie Inge, \$15.91; Louisa Scott, \$1.50; Amanda McGoy, \$2.00; Georgia McGoy, \$2.25; Dezzie Portlaw, \$3.50; Caroline Childs, \$2.00; Bell Wilkins, \$1.25; Addie Barns, \$2.25; Annie Childs, \$2.00; Hattie McGoy, \$1.25; Hester Springer, \$1.00; Babe McGaughy, \$2.55; Benjamin Ross, \$2.00; Annie Jones, \$1.50; P. A. Lemon, \$5.00; Will Ray, \$5.00; Bob McGaughy, \$5.00; Geo. McGaughy, \$7.75; Will Barns, \$4.60; Hal Wiley, \$3.50; Alex Thompson, \$5.00; John Childs, \$5.00; Jos. Tolbert, \$4.00; Robert Docking, \$2.20; Sam Wilson, \$2.00; Burwell Springer, \$2.50; J. H. Tolbert, \$1.35; R. L. Sanders, 50 cents; Bob McGoy, Jr., 75 cents; Henderson Stormes, 75 cents; G. L. Wilkins, \$2.00; grand total, \$175.00.—P. A. Lemon, Pastor.

STRONGS (MISS.) CIRCUIT

October 4-5, the Rev. J. M. Marsh held our fourth quarterly conference. Strong appeals were made by the district superintendent in behalf of the Jubilee Fund and other benevolences of the church. The pastor made a splendid report, indicating a work alive in every department. The officials' reports showed the strong spirit of union existing on this circuit. We paid the district superintendent his full assessment for the year. The first Sunday in October the pastor and stewards began a tribe rally throughout the circuit. The slogan was, \$500 by the last district conference. So, through the efforts, will and prayers of our good

THE NEGRO FARMER

Something New: Something Needed

A Paper That Helps People to Become Better Farmers is an Aid to the Church, the School and to the Secular and Religious Papers

It has been decided to publish at Tuskegee Institute Post Office, Every-Other-Week for the present, a national farm paper to be known as **THE NEGRO FARMER**. It will be published in the interest of Negro landowners, tenant farmers and of those who employ Negro labor. There is no other strictly farm newspaper in the world devoted to the interest of Negro farmers.

Many of the white farm newspapers enjoy huge circulations and there is no reason why a farm paper in the interest of Negroes should not prove equally successful. In fact, occupying an exclusive field it should enjoy a success far beyond that of the usual farm publication. It is proposed to circulate this paper among the 2,000,000 black farmers of the United States. The paper will be eight pages, of about the size of "The Country Gentleman."

DR. BOOKER T. WASHINGTON STATES:

The Tuskegee Institute has no financial interest or control over this new publication, but some of the active officers of the institution are interested in its success and believe that it will not only accomplish great good but will be a paying investment. The paper is backed by a strong organization and funds have been provided in advance to assure its publication. Those in active control of **THE NEGRO FARMER** have my entire confidence and good will.

—BOOKER T. WASHINGTON.

The success of this project is assured because of the solid and sensible lines upon which it is being laid out.

All the capital stock has been subscribed for.

The subscription price is \$1.00 a year and Subscriptions and Advertisements are invited. Clubbing rates with important Negro newspapers will be arranged for on a satisfactory basis. We are now ready to receive Subscriptions and Advertisements.

The first issue of the paper will appear February first, 1914.

Address all communications to:

THE NEGRO FARMER

TUSKEGEE INSTITUTE, ALA.

NOTICE

The Ninth Annual Convention of the Woman's Home Missionary Society, Louisiana Conference, will convene in Wesley Church Hall Friday, January 30, at 8:30 a. m., instead of Pleasant Plain Church. Conference officers and delegates are requested to be present. The roll of officers will be called and annual dues from each one will be collected. Delegates planning to attend the convention having no place to stop will notify Mrs. M. E. Robinson, 2123 Octavia street, New Orleans. Saturday, January 31, at 3 p. m., in Wesley Church, will be held the anniversary and rally for Peck Home. We are asking every minister and friend to do their part. Miss Bessie Garrison, field secretary Woman's Home Missionary Society, and Mrs. W. P. Thirkield, national president, with others will address the meeting.—Mrs. L. C. Daniels, Corresponding Secretary.

NOTICE
To the Pastors of the Alexandria District—You are requested by the State President to bring two delegates to Annual Conference for the convention to be held during the session. Also for the District Presidents to see that the one dollar for Peck Home is raised.—Mrs. A. B. Venable, President.

\$1,000,000 FUND OF THE PERMANENT BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH
1018 SOUTH WABASH AVENUE CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, *cor. secy*

1914 is here.
1913 WAS THE BEST YEAR OUR RETIRED MINISTERS AND WIDOWS EVER SAW. It witnessed the payment of half a million dollars more to Conference Claimants than was paid in 1908, when the Board was organized, and their claim was first recognized as "Inherent." It was in 1913 that the Convention of Methodist Men recognized their claims as "SUPREME."

The disciplinary annuity standard for support is proportionately the same in all conferences and for the entire retired ministry, namely; an amount equal to one half the average support.

The fly in the ointment of our self-complacency over the standard is the fact that it is realized only in the case of the Bishops and in the very few conferences whose annuity claims are paid in full. The other conferences pay the disciplinary claims with "clipped" dollars; or, as the stewards of a great conference designated them, "theoretical dollars," worth all the way from ten cents to ninety cents apiece, and receivable at par only by "theoretical" butchers and grocers and landlords.

1914 must see the inauguration of "Currency Reform" in the Church's dealings with the Old Preachers and Widows, a reform as greatly needed as that just accomplished by President Wilson. Is there any reason why great conferences should pay annuities in dollars worth from twenty to fifty cents? Or that a single residential district should default the claims of the Retired Preachers \$94,811?

No amount of pressure on the Bishops; no amount of crowding of pastors for other things can justify self-complacency over such a situation, even though the amount paid in 1913 was double that paid in 1908; for it is also true that the amount paid in 1912 is \$500,000 less than the full claims. Methodism will never be satisfied until all claims are paid in full in dollars worth one hundred cents, without distinction to office. The demand must be insistent that all, Major-Generals and Privates, Bishops and Pastors, shall be paid in dollars worth one hundred cents.

1914 must see it established beyond question that "clipped dollars" and "theoretical dollars" have no standing in Methodism; and when the one hundred cent dollar is paid to annuitants then the Board of Conference Claimants, which represents every Methodist, every conference, every preacher, will answer that question which will never be out of date in Methodism:

"Do these honored men, who have been paid their annuities at one hundred cents on the dollar, need more order to have a comfortable support?" If so, through the Board of Conference Claimants, such comfortable support will be provided, without reference to conference lines, geographical boundaries or conditions under which the services were rendered.

The rule must be:
First, PAY your debts in full, and meet the "Inherent," "Foremost," "Supreme" Claim.

Second, GIVE to each Claimant whatever additional amount may be needed to provide a comfortable support.

When the first has been done the second will be an easy as well as a gracious task.

Address all communications as above.

LOUISIANA

Longville and De Ridder—Our work at these places is enjoying a season of prosperity. At Longville we have 12 subscribers to the Southwestern Christian Advocate. We are going to report \$1.00 for every member at the annual conference. We are planning to build a new church at De Ridder.—C. G. Harris, Pastor.

Jeanerette—St. Paul Methodist Episcopal Church, at the request of our pastor, the Rev. M. P. Franklin, I was elected superintendent of the Sunday school. Since that time the school has steadily increased in membership. The Sunday school gave 100 pounds of the choicest groceries to the pastor through the effort of O. Alexander. We had four conversions. Three of our scholars take the Southwestern Christian Advocate.—Amelia D. Benjamin, Superintendent.

Crawford—Watch meeting was highly carried out. The meeting was electrified with the holy spirit. More than 150 sinners were at the anxious seat for prayer. The Rev. W. H. Jones was with us and rendered valuable service. One subscription was secured.—S. Green.

Alexandria—The pastor, officers and members of Newman Memorial Church have recently been making an earnest endeavor to raise means to meet their obligations and indebtedness. Three clubs have lost no time within the last month in lining up their soldiers for the battle royal, which came off Sunday, Nov. 23. The Silver Dollar Club, with Mrs. Louisa Alban captain, carried off the honors by raising \$274; the South End Club, Mrs. Lourania Ambler captain, brought up \$180. The Sunday School Club, Mrs. A. E. Davis captain, and Miss Carrie Monroe superintendent, brought \$164. Just before the rally the clubs united in a fair, with Mrs. Emma Henderson as president, which exceeded all former efforts of the kind. Mrs. Henderson did her part well and has the commendation and thanks of the church. The net total was \$618. Our church has done more under the leadership of Dr. J. F. Marshall, our pastor, than for many years. A number of improvements have been made besides this big effort on the indebtedness.—S. E. Henderson, Reporter.

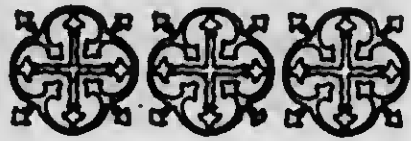
MARYLAND

Port Deposit—On Nov. 30 we celebrated our fifty-third anniversary and reopening. We had a great day; the Rev. W. M. Wyatt preached a noble sermon in the morning. His theme was "The Visible Token of God's Presence With His Church." Dr. W. F. Cotton, district superintendent, spoke for us at our evening services. Our church has been greatly improved since the coming of our new pastor. The collection for the evening services was \$43.00.—Jas. G. Harris, Pastor.

CALIFORNIA

Los Angeles—Sunday, Nov. 23rd, in the presence of the city officials of Los Angeles and witnessed by an audience of over three thousand people, Wesley Chapel led by her pastor, E. W. Kinchen, dedicated the street on which the church is located. Seats were arranged for the great throng in the street in front of the church and platforms built for the great chorus and speakers on the sidewalks. Addresses were made by the city officials and the sermon of dedication was delivered by Doctor E. P. Ryland, president of the Church Federation of California. The great host could be heard for blocks

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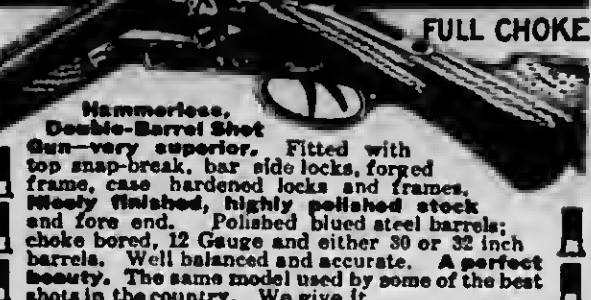
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singing such songs as "We Will Walk Through the Streets of the City," "What Kind of Shoes Are You Going to Wear?" etc. Prof. W. V. Howard led the singing.—E. W. Kinchen.

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DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. DOUGLAS M. SEALS

The funeral service of Rev. Douglas M. Seals, who died December 18, 1913, at his residence, No. 4614 Magnolia street, New Orleans, La., was held in Haven Memorial Methodist Episcopal Church, December 22, and his remains interred in the Carrollton cemetery. The service was impressive and the largest ever held in this church. There were people from every part of the city present to pay their last respects to this man of God who had lived so noble a life among them. The ministers who took part in the service were the Revs. C. C. Landry, J. O. Brown, F. Walker, H. B. F. Charles, Dr. B. M. Hubbard, G. B. Tonny, W. S. Chinn, A. Huhbs, Dr. R. E. Jones, J. A. Landry,



THE REV. D. M. SEALS

T. F. Robinson, John McKee, D. S. Sloan, Prof. M. S. Davage, Dr. V. Chapman, Dr. Jones led the singing of that favorite song of Rev. Seals, "Is This Not the Land of Bcu'ah," at which the entire audience was melted in tears. Rev. Seals led a testimony worthy of the life he lived. His last day on earth was very happy. He sang, prayed and preached to the last. He spoke of the light that shone in his room, which he said was above the brightness of the sun. He spoke of enjoying the company of Revs. Tlrcuit and Butler, and many of the brethren who had preceded him. Just three days before his death he said to those with him that he was resting in the Christian faith. He asked them to assist him in singing "Jesus Keep Me Near the Cross." "Tell the brethren to be strong in the faith of the Lord Jesus. I am resting on His promises." Rev. Seals evinced the strongest faith in Christ, and died a hero. He joined the Louisiana Conference in 1887 and served the following appointments: Flournoy, 1 year; Roheline, 1 year; Alien Circuit, 2 years; Macédonia, 2 years; Jackson, 3 years; Houma, 2 years; Haven, New Orleans, 5½ years, when he was transferred to the Tennessee Conference, of which he was a member for 1 year and 6 months. He returned to his home conference in the spring of 1902 and was appointed by the presiding elder of the Shreveport district to fill the unexpired term of Rev. A. McGlocklin, who had died April 30 of that year. He was reappointed to this (Fairfield) charge, where he served 2 years; Napoleonville, 1 year; Thomson, New Orleans, 4 years; and

New Iberia, 4 years. He took a superannuated relation at the conference in Lake Charles, January 1913, and died in New Orleans December 18th, 1913. —W. J. M. Price.

THE REV. J. M. HOGANS

The Rev. J. M. Hogans was born in Pulaski county, Virginia, July 18th, 1865; he died at Tip Top, Va., December 7, 1913, about 6:30 a. m. Mr. Hogans was converted about eighteen years ago at New River, Va., and very soon after he felt a call to join the Methodist Episcopal Church and preach. About the year 1899 he was licensed to preach and was sent to Thompson Valley, Va., where he served his first year in the Christian ministry as a local preacher, under the Rev. W. H. Pleasants, who was then presiding elder of the old Wytheville district. He was admitted to trial in the East Tennessee Conference at Wytheville, Va., October 1902, in class with the writer and others. Feeling the need of a better preparation for the ministry, he entered Morristown Normal College, where he spent two or three terms. He was married to Miss Ella Price of South Pittsburg, Tenn., more than three years ago; to this happy union two children were born—one about 2 years and 5 months old and the other less than 4 months old. He had been in declining health for over two years, but like a good soldier he kept at his post. He met the last annual conference at Abingdon, Va., last September, and was returned to Tip Top, Va., for the second year, hopeful, yet weak, and was only able to preach four times. The writer visited him about two weeks before the end came and after talking over the struggles through which he had come, he said: "I have worked hard, done my best; have preached the pure gospel, and now whatever the results of my illness, it is all right with me." He served the following appointments with credit: Thompson Valley, Va.; Independence, Va.; Greenville, Tenn.; White Pine, Tenn.; South Pittsburg, Tenn.; Georgetown, Tenn.; LaFollette, Tenn.; Northfork, W. Va.; Berwind, W. Va., and finished his work at Tip Top, Va. He leaves to mourn their loss a wife, two small children, one brother, and many relatives and a host of friends. Brothers of the East Tennessee Conference, our prayers should go up for the grief-stricken widow and the two helpless children; we should be ever ready to lend a helping hand to them. The East Tennessee Conference has lost one of its strongest members in the death of the Rev. J. M. Hogans; the Bluefield district one of its strongest supporters; Tip Top charge a devoted pastor; his wife a devoted husband. The remains were interred in the Thompson cemetery at Tip Top, Va., December 8, by the Rev. W. T. Morley, district superintendent, assisted by the Revs. R. D. Washington, A. S. Mitchell and H. Harris. Many thanks are extended to the members and friends of Tip Top charge for their kindness during the illness and death of the Rev. J. M. Hogans by his widow. —F. D. Johnson, Pastor Pocahontas Church.

Scott—Aaron Scott, a member of St. Paul Church, Allen, La., died Dec. 6th, 1913. For forty years Brother Scott had been a leader in his church. His church duties he never shirked. His life was that of a Christian. He filled every office of the church at his home with credit and he will be greatly missed.

ed. Brother Scott leaves a dear wife, one daughter, two sons, two brothers, two sisters and a host of other relatives. He was a local preacher for thirty years. Age, 63 years. The funeral was conducted by his pastor assisted by the Rev. Jas. E. Harrison. —W. R. H. Harry, Pastor.

Calvin—Isaiah Calvin passed away Nov. 29, 1913, in full triumph of faith, leaving his wife, a son, many grandchildren and friends.—G. W. Mann, Pastor.

Rogers—Little Herman, infant son of Mrs. Fannie (Champion) Rogers of Morton, Miss., passed to his God Sept. 13, 1913. He was seriously burned on Thursday when his clothing caught fire: he lingered until Saturday evening, when Jesus took him. He was 3 years and 3 months old. A mother, grandmother and two brothers are left. —P. W. Baldwin, Pastor.

Cook—Little Earl Cook, Jackson, La., eldest son of Mr. and Mrs. Eugene Cook, a dear little boy of 4 years, 8 months and 22 days, fell asleep Nov. 27, 1913. His illness was so short that his death was a shock to the town and community. He was baptized when an infant by the Rev. J. J. Woolridge. He began his school days just five weeks before his death. He was also a member of the Sabbath school. His disposition was so sweet that he was loved by all that knew him. Little leaves a father, mother, one little sister and brother; also grandparents and other relatives. The funeral was conducted by the Rev. A. M. Taylor, pastor. The body was interred by the benevolence society to which he belonged.—M. A. Taylor.

Landrum—M. Landrum, a faithful member of Oak Grove Methodist Episcopal Church on the Strongs Circuit, died Oct. 26, 1913. Bro. Landrum joined the church about 14 years ago under the pastorate of the Rev. G. W. Baker. Since that time he lived a consistent Christian life, true to his church and to his family, and was always willing to make a sacrifice to carry out the work of the church. The deceased leaves three sons, three daughters and many friends. The funeral was conducted by the pastor, J. H. Wesley.

Reynolds and McKay.—On the second Sunday in September, the funerals of Sister Mary Ann Reynolds and Bro. Joe McKay were attended at Union Grove Methodist Episcopal Church, Nettleton, Miss. Both were acceptable members of Union Grove. Peace to their ashes. The Rev. P. A. Lemon officiated.

Robinson—Mrs. Cora Robinson, a member of Hillary's Methodist Episcopal Church, Leona, Texas, fell asleep in Jesus, October 7, 1913, age 22 years. She leaves her husband, two children, her mother and many friends.—G. W. White, pastor.

Suttler—Mr. J. D. Suttler, for ten years letter carrier at Yazoo City, Miss., and son-in-law of the Rev. J. E. Holmes, Superintendent of the Vicksburg District, and husband of Mrs. Balton A. Suttler, died Saturday night, November 22, 1913. The funeral was attended from the Tulane Baptist Church, the Rev. Joe Sanders, pastor, assisted by the Rev. W. P. C. Morrison of St. Stephens Methodist Episcopal Church. The National Association of Letter Carriers sent representatives from both Jackson and Vicksburg. The branch from Jackson sent a beautiful wreath of carnations and lilies.

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Marriages

Jackson-Roberson—Mr. Lim Jackson and Miss Savannah Roberson, of Spider, La., were united in marriage November 13, at Shady Grove Methodist Episcopal Church. The groom is a member of Shady Grove church. The Rev. C. L. Angram officiated.

Birdges-Green—The Rev. B. P. Bridges and Miss Estella Green were united in matrimony at the residence of the bride at Spider, La. The groom is a pastor of the African Methodist Episcopal Church on the Monroe District. The Rev. C. L. Angram officiated.

Simmons-Thomas—Mr. Person Simmons and Miss Amandy Thomas were united in matrimony November 26, 1913, at the residence of the bride, Lenoir, La. The writer officiated and was assisted by the Rev. J. E. Rolax of Mansfield, La.—C. L. Angram.

Fells-Rucker—At Crown Point Methodist Episcopal Church, McNair Circuit, Mr. Willie Fells and Miss Lily B. Rucker were married October 30. Miss Lily is daughter of the Rev. I. C. Rucker of the Mississippi Conference. She was first teacher in our Sunday School Home, Jefferson county. Mr. Fells is a young man of one of the best families of Franklin county. Both are members of the Methodist Episcopal Church. The Rev. L. Speed, pastor, officiated.

Isom-Mace—Rev. N. H. Isom and Miss Edith Mace of Brownfield, Mississippi, were united in wedlock at Butler's Methodist Episcopal Church, New Albany, Mississippi, Dec. 7th, 1913. Miss Mace has been a member of the Methodist Episcopal Church for fifteen years. The Rev. N. H. Isom has been itinerant minister of the Upper Mississippi Conference for twenty years. The Rev. D. D. Reed officiated.

Courtney-Cotton—Miss Sarah Eddie Courtney and Mr. Solomon Cotton, of Jeffersonton, Ky., and members of the Jeffersonton Methodist Episcopal Church, were married November 27th, 1913, the Rev. J. T. Leggett officiating.

Glover-Holbert—Mr. Johnny Glover and Miss Evalina Holbert were married at the parsonage in Morton, Mississippi, Sept. 15, 1913. Mr. Glover is a member of the Methodist Episcopal Church of Forest, Miss., and Miss Holbert was a member of Christian Banner Methodist Episcopal Church, Morton, Miss.; also a Sunday school teacher.—P. W. Baldwin, Pastor.

Hausbana-McDonald—Mr. Walter Hausbana and Miss Acquilla McDonald of Heidelberg, Mississippi, were married recently at the Methodist Episcopal Church of this city. Both are members. The Rev. N. E. Goodloe officiated.

Curtis-Fisher—Mr. Hezekiah Curtis, son of the Rev. and Mrs. C. Curtis, and Miss Florence Fisher, daughter of Mr. and Mrs. A. Fisher, of New Orleans, were married November 27. The marriage took place at the home of the bride, 117 General Scott. The marriage was a family affair and only three friends were present. The ceremony was performed by the Rev. C. L. Fisher, D. D., of Mobile, Alabama, assisted by the Rev. Chas. W. Brooks, A. B. The bride and groom left immediately after the marriage en route to Covington, where they will spend their honeymoon of eight days, returning for the reception which will be held December 4, 1913, at their home, 117 Gen. Scott street.

Carter-Gage—At the home of the Rev. Samuel Gage, pastor of the Presbyterian Church, Lachute, Louisiana, Miss Priscilla Gage, his daughter, and Mr. Moses Carter were united in marriage, November 27, 1913, the Rev. W. R. London officiating.

Nevils-Davis—At Daniel Chapel, Shreveport, Louisiana, Miss Josephine Davis and Mr. Ben Nevils were married Nov. 24, 1913. The pastor, the Rev. T. B. Orville, was assisted by the Rev. J. S. Jones.

Levert-Alexander—Mrs. Mattie Alexander and Mr. John Levert of Enon Ridge, Alabama, were united in marriage November 27, 1913, the Rev. J. C. Carson reading the ceremony.

Combre-McMarion—On November 10, 1913, Miss Ora McMarion, one of the city teachers and Mr. Haywood Combre, of Mobile, Alabama, were married at the bride's mother's home in Ellisville, Mississippi, in the presence of three friends. Miss Ora is one of our accomplished teachers. Mr. Combre is a first class barber. They left at once for Mobile, Ala., their future home. The Rev. R. N. Jones officiated.

Appleby-Scott—Mr. Harry Appleby and Miss Margaret Scott, both devout members of Powel Methodist Episcopal Church, LaFayette, Alabama, were married Thursday afternoon, November 27, by Dr. H. N. Brown, pastor, at the home of the bride. The wedding was quiet, but among flowers and in a circle of friends. Miss Scott is a teacher in the Sunday School, a member of the choir, and a teacher in the public schools of the county. Her husband, who is a steward of the same church and its financial secretary, is a banker. He is in good circumstances and took his bride direct to her future home.—H. N. Brown.

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DIED

Smith—Mrs. Julia E. Smith of Roland, Ark., an active member of St. James Methodist Episcopal Church, died November 18, 1913. She leaves five sisters and one brother to grieve with a host of friends to mourn. She was a member of the Methodist Episcopal Church for twenty years. The funeral services were conducted by the Rev. A. Williams.—A. J. Pinkett.

Biffle—Mrs. Emma Biffle of Lawrenceburg, Tennessee, died in full triumph of faith Nov. 2nd, 1913, aged 21 years. She leaves a husband, mother, stepfather, one sister and many other relatives and friends to mourn. Her remains were taken to Duplex and interred in Duplex cemetery.—C. C. Teague.



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Tillory—Miss Laura Tillory, of Hempstead, Tex., aged 18 years, daughter of the Rev. J. A. Tillory, departed this life December 4, 1913. She leaves a father, three sisters, a brother and a host of friends to mourn. Sister Laura was a member of the Methodist Episcopal Church and a faithful worker. She served as superintendent of the Junior League. Her demise was more than simply a passing out. Sister Laura Tillory is greatly missed in the church at Hempstead. Her funeral was attended by the pastor, B. M. Taylor.

Bryant—Mrs. Sarah Bryant, the cherished and beloved mother of Mrs. Emma G. Dubuclet of 1030 Orleans street, New Orleans, La., died Sunday, Dec. 21st, 1913, at the residence of her daughter. Sister Bryant was a native of Plaquemine, La., where she and her family are widely known, but has been residing in this city with her children for some time. She had been ill for some time. She is mourned by both children and grandchildren. The funeral services were held Dec. 22nd at Tulane Avenue Baptist Church, Rev. Simms officiating. Interment in St. Louis Cemetery No. 1.

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CRESCENT CITY NOTES

A National day of prayer, under the auspices of the National Woman's Temperance Society, that Congress pass a bill prohibiting the manufacture of liquor, will be here observed by a meeting which will be held in Central Congregational Church Thursday from 10 a. m. to 2 p. m., under the direction of Mrs. Frances Joseph-Gaudet. Pastors and their churches are urged to be present.

Miss Vivian Marion Baxter and Mr. Constant C. DeJole were married January first at St. Luke's Episcopal Church.

Mrs. E. L. Knostman, Bureau Secretary, with Miss Gibson, the President, and officers of the Woman's Home Missionary Society, have planned a reception January 29, 3 to 5 p. m., during Annual Conference session, in order that the ministers, their wives and delegates may have an opportunity to see the new Peck Home.

Union Church—The Methodist Men's Meeting conducted at our church Sunday, Dec. 28, was a grand success. All the city pastors were present with a good attendance of members and visitors. Dra. R. E. Jones and V. Chapman delivered interesting addresses—echoes from the Indianapolis meeting. Bishop Thirkield was present and delivered the main address. The Rev. G. C. Haywood preached for us at the evening service. Sunday at the morning service the pastor preached and the Rev. R. C. Metoyer occupied the pulpit at night. The sacrament of the Lord's Supper and baptism were administered last Sunday night. The fourth quarterly conference was held Monday night, the 12th inst. All officers were present with written reports. The public is invited to all our services.—J. H. Hubbard, Pastor.

Thompson—At 11 a. m. the pastor preached, subject "Enoch, An Old-Time Witness." The rally at 3:30 was a great success. The following ministers were present and assisted us: the Revs. V. Chapman, district superin-

tendent, New Orleans District; W. E. Morehead, Thomas Ory, C. S. Stanley, R. Matthews, and others. At 7:30 p. m. a large crowd came out to witness the installation of the missionary society. Sister Maria Robinson, the district organizer, was present and rendered good service. Collection good.—T. F. Robinson, Pastor.

Wesley Church—Brothers Peter Gaslin and Orange Thompson conducted the early prayer meeting. The Sunday school under the supervision of Miss Viola Hurst, superintendent, showed an increase numerically and financially. The pastor preached morning and evening. Dr. V. Chapman, district superintendent, was with us in the morning. Collection for the day good. Dr. J. L. Willson, the pastor, at 10:45 a. m. next Sunday will discuss "The World's Indebtedness to Christians for Mental, Moral and Religious Light;" at 7:30 p. m. he will discuss "The Fate of Man Without and With the Protection of God." Next Monday at 3 p. m. the pastor will address the Mothers' Meeting of Fisk School.—L. L. Harrison.

Trinity—The pastor preached at 11 a. m. and 7:30 p. m. A number of visitors present. This Sunday there will be a missionary rally. Our memorial services will be held at 7:30 p. m. and consist of a special program suitable for the occasion. Friends and acquaintances of the deceased are invited to be present. We are planning to report in good shape at the conference. Collection, \$15.00.—W. Scott Chinn, Pastor.

Union Church—The pastor preached at 11 o'clock and administered the sacrament of baptism and the Lord's supper at night. Four were added to the church Sunday—a young man taken into full membership and three young women received on probation.—J. H. Hubbard, Pastor.

First Street Church—Pastor Hubbard occupied the pulpit at the morning and evening services. "Unmistakable Evidences of Life and Death" was discussed at night. Prof. J. W. E. Bowen, Jr., A. M., addressed the Sunday school on "Sincere Christianity." Miss Kathryn Johnson of the National Association for the Advancement of the Colored People, delivered a fine address, under the auspices of the Colored Y. M. C. A., at 3 p. m. Prof. Bell presided at the organ. Next Sunday at 11 a. m. Mr. J. S. Scott will occupy the pulpit. Pastor Hubbard will discuss "The Past, the Present and the Future of Jesus Christ and the Attitude of the World Toward Him" at 7:30 p. m. All indications point to a successful close. The public is cordially invited to attend the services. Dr. Jones delivered his lecture on "Making a Life" on the 9th. Pastor Hubbard will deliver his annual sermon Jan. 25, at 7:30 p. m.; subject, "Paul's Address to the Ephesian Elders."—B. Mack Hubbard, Pastor.

Scott Chinn Church—It was a rare treat to have with us Sunday night, Jan. 11, Dr. R. E. Jones and Bishop W. P. Thirkield. The service was largely attended and the Bishop preached to the delight of all who heard him. The choir rendered good music.—Calvin S. Stanley, Pastor.

TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

Central Congregational Church—Held regular annual meeting Thursday night, Jan. 9, and elected officers for the new year. The report of the board, submitted by Mr. E. F. Harang, showed that thirteen hundred dollars was raised for current expenses. The report of Daniel Holland, treasurer of the Remodeling Fund, showed that \$400 had been raised for that project. The Rev. H. H. Dunn in discussing the spiritual side of the church, reported that twenty-three members had been received on confession of faith during the year. The ten clubs into which the church is divided thoroughly discussed a unique entertainment andazaar announced for February 5 and 6.

THANKS

The wife and sisters of the deceased Rev. D. M. Seals are very thankful to the ministers of New Orleans for their loyalty shown to him during his long illness. Their untiring efforts to meet his every want and to alleviate his suffering shall never be forgotten. Special mention must be made of the Revs. W. S. Chinn, W. J. M. Price and Hubbs, for they were continually near him, and served him faithfully. We pray that God will bless them and forever keep them.

NOTICE

To the pastors and delegates of the Louisiana Annual Conference, who expect to go by the way of the Texas & Pacific, I am having a chair car put into the train leaving here on the night of the 26th of January. You are hereby notified to join us along the line, if you desire to reach New Orleans on the morning of the 27th. Sincerely yours.—C. W. Reeves.

NOTICE

The annual meeting of the Woman's Home Missionary Society of Mississippi Conference will meet January 22, 1914, in Pass Christian, Mississippi. All officers and delegates from auxiliaries and Queen Esther Circles are requested to be present the first day. Let each delegate bring one subscription to the Southwestern. Come prepared to take the Annual Report. We are yours in His name.—Mrs. E. L. Smith, President; Mrs. W. W. Lucas, Cor. Secy. Young People's Work; Mrs. L. P. May, Corresponding Secretary.

AT THE COLORED Y. M. C. A.
2220 Dryades Street,

Miss Margaret J. Bilz, national lecturer of Medical Temperance Department, will address a mixed meeting, Sunday, January 18, at 3:30 p. m. All are invited.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, JANUARY 22, 1914

Vol. No. 43—No. 4

A PROPHECY OF A NEW DAY

It is not well to be too hopeful on the race question lest there should be a serious occasion for a sudden change of one's view-point because of some discriminatory legislation enacted or some effort with the specific purpose to impede the Negro's progress. It is entirely safe, however, to contend that whatever may be the indications at a given moment, the whole situation moves toward a genuine and satisfactory solution—a solution that will ultimately come. To be sure, the solution now is in the dim and almost unreadable future. Nevertheless, judged by the progress made and the signs of life every now and then coming to view, the indications are conclusive that God still lives and right some day will win.

Perhaps one of the most significant utterances of recent date, and at the same time, one of the most comprehensive and compelling editorials, was written by John Temple Graves, Editor-in-chief of the *Atlanta Georgian*. This editorial not only appeared as a leader in the *Georgian*, but was published simultaneously throughout the country, in all of the Hearst papers, thereby giving wide publicity to a confession of a change of front and a change of attitude and of conviction on the race question by one whom the Negroes have dreaded and who, perhaps, in by-gone days, has helped to beat to a white froth racial antagonism. But in this change of attitude lies the hope of the solution of the race question. Mr. Graves' editorial is in full elsewhere in this issue. The opening paragraph of it, however, testifies to the Negro's innate capabilities and credentials and his aim for higher honors in the civilized world. Mr. Graves' editorial should make for peace and good will. It will certainly go a long way in calming the fears of the much-disturbed Negro of recent days. The Negro will hope more and dream less of administrative segregation. Bishop Quayle says it takes so little to encourage the Negro that it is a pity to withhold from him any encouragement that he desires. Let Mr. John Temple Graves take the full satisfaction that he has administered a tonic to the Negro of the South. Without an attempt at being sarcastic or unappreciative, we are profoundly grateful for Mr. Graves' attitude, even if it is a new one. We are reproducing in this connection a significant paragraph, which was published in the *Georgian* under the title of the "South and the Negro; Solving the Race Problem":

"The evidences are many and gratifying that the people of the new South are realizing and meeting in a very high degree the obligation and duty they owe to the Negro.

"The Negro is the South's greatest problem. It has passed safely through the era of passion, and is passing safely through the era of radical prejudices.

"The idea which so long a time had currency in the South was that the Negro has no qualifications for living and competing with the dominant and superior race—that he complicated all their problems of industry and society; and that the wise thing to do was to help him to enter another country, where, after two hundred years of contact with this people, he might work out his own destiny by their counsel and co-operation,

but with absolute independence in his own right.

"That idea has entirely passed away. Every thinking man now believes that so long as our Republic endures, the white and black races will dwell side by side in the South.

"It was therefore logical and humane that the more advanced and better developed race must, as a matter of policy and prudence, help the Negro and develop him along the best lines, and co-operate with him in every worthy measure, with helpfulness and consideration. They must build up the Negro to the higher conception of his duty to himself and to them, and to establish the understanding that since they must live with him, the white race must help him to be worthier of citizenship and association."

A NEGRO NATIONALITY

The existing race question, due to the presence of Negroes in this country in such large numbers, furnishes occasions for a profound study of social conditions. The question is not an easy one to understand. It is difficult in its understanding in many of its ramifications. There are paradoxes many, so that in the consideration of the so-called race question, many an astute scholar has shown utter weakness both in the manner of his approach as well as the conclusion reached.

Prof. Albert Park, of the University of Chicago, in a recent address before a joint session of the American Sociological Society and the American Economic Association, brought forth a suggestion that should be profoundly considered. In discussing social conditions in the United States, Prof. Park said that the attitude toward the Negro was developing a Negro racial consciousness with a tendency to organize a Negro nationality. He said the nationalizing tendency among Negroes is the result of the white man's ostracism of his black brother. In re-enforcing this contention, Prof. Park further said:

"A race which has attained the character of a nationality may still retain its loyalty to the state of which it is a part, but only so far as that state incorporates the practical interests, the aspirations and the ideals of that nationality. In the South the races seem to be tending in the direction of a bi-racial organization or society, in which the Negro is gradually gaining a limited autonomy.

"It is hard to estimate the net effect of the white man's immolation of the Negro. One of the most important effects has been to establish a common interest among all the different colors and classes of the race. This sense of solidarity is stronger in the South, where segregation is more complete than in the North, where, twenty years ago, it would have been safe to say that it did not exist."

A NEW DAY FOR THE YOUNG MAN

Now and then some person living in the by-gones refers to the incapacity and instability of the beardless youth. This worshipper of the past asserts that young men cannot be trusted; that in his day man had to be mature, and matured in that sense usually meant beyond his prime, when he had lost initiative and daring and constructive courage.

Happily for us of to-day the young man is coming to the front. To be sure, not in any spirit to push aside the fathers, but in the interest of civilization in general, the warm, fresh, vigorous blood of the young man is needed and he usually makes good.

There comes to our mind now a case of a District Superintendent's estimate of a preacher. This preacher happened to be under thirty, although he was a graduate from the college, a graduate from the seminary, was an ordained elder and had served several years in the pastorate. Our good friend began to emphasize the youthfulness of the preacher and compared himself with the young man, stating he was such and such an age before he was entrusted with a charge. He might have stated with equal truthfulness that he was not converted until grown, while the preacher in question had been in the Church all the days of his life, growing in strength and courage as the days went by.

The City of New York is giving the world a very fine demonstration in young manhood. The *Independent*, of New York, sums up this situation under the general heading "An Administration of Youth." The *Independent's* assembly of the facts and comment are so appropriate and straightforward that we quote the paragraphs word for word. We are quite sure in the statement there are lessons for quite a few. The *Independent* says:

"The new Mayor is thirty-four years old. The leading member of his 'cabinet'—the City Chamberlain—is scarcely thirty-two. The head of his Civil Service Commission is thirty-four. His Commissioner of Charities is thirty-seven. The average age of the four men who will cast eleven votes out of sixteen in the Board of Estimate and Apportionment is but forty-five years.

The new administration is an administration of youth. It is youthful not only in years, which is significant, but in spirit, which is vastly more important. Therein lies its promise.

To the young men who are facing the responsibility of governing a community of four million people and spending nearly two hundred million dollars a year in the process, nothing is impossible. They have their faces to the future. They have not lost their illusions.

"Youth is dynamic. It does not settle itself in entrenched wisdom to await grimly the onslaught of the problems of life, but leaps eagerly to meet them. Age is the Japanese wrestler, massive, ponderous, immobile, winning its victories by sheer inertia. Youth is the football player whose cardinal strategy is 'getting the jump' on his opponent."

"WHO CARES?"

By the Rev. E. J. Muddock, B. D.

Among the recent editorials that I have read, "Who Cares?" is the most profound. Doctor Leonard's answer to this very significant editorial is strong and touching, but he speaks for himself and not for the Church. Why does the Christian Church remain silent so long, while cheap justice is rampant? From 1885 to 1911 3,465 men, women, boys and girls were indiscriminately lynched, in every fiendish manner, to satisfy unproven wrongs. The

(Continued on page 8)

OUR SUMMER IN EUROPE—XIII

THE RHINE BY NIGHT AND BY DAY

By Charles M. Melden, Ph. D.

The Rhine is celebrated both for the charm of its scenery and for its associations. Among the great rivers of the world few equal it in picturesque beauty and none in historic interest. It is frequently compared with the Hudson. In our judgment the latter, between New York City and Newburg, is the more strikingly beautiful. Its natural features are grander; hut of course it has not the castles which crown the heights above the Rhine and its banks have not been trodden by the contending armies of Europe fighting for world-mastery. It is these that make the Rhine unique. It was our privilege to spend several days in its rich valley and to visit many points of interest.

It is quite worth while to see the "Falls" both by day and by night. "Stand," says Ruskin, "beside the fall where the rapids are long and watch how the vault of the water first bends unbroken in pure polished velocity, over the arching rocks at the brow of the cataract covering them with a dome of crystal, so swift that its motion is unseen except when a foam-globe from above darts over it like a falling star; and how the trees are lighted above it under all their leaves at the instant it breaks into foam; and how the hollows of that foam burn with green fire like so much shattering crysophrase, and how, ever and anon, startling you with its white flash a jet of spray leaps hissing out of the fall, like a rocket bursting in the wind, and how the blue of the water paled by the foam in its body shows purer than the sky through the white rain cloud."

As beautiful as the falls are during the day they are equally so when illuminated at night. When darkness has settled down upon the earth at a given signal rockets are shot into the air, their fiery trail showing brilliantly against the sky. A powerful searchlight is turned upon the waters transforming their dark current into a torrent of molten silver which gleams and sparkles among the black projecting rocks which vex and worry it into a foaming rage. From a hotel on a neighboring bluff suddenly a flame of red fire appears. It rapidly increases and spreads, from one window and then another it bursts forth until the whole structure seemingly is burning. Now another building and then another bursts into flame, now mingled with emerald. The river, the rocks, trees, the whole country round about are transfigured with the brilliant coloring. However, soon the glory fades, the darkness reasserts itself and we are left to make our way under the constant stars which in silent splendor shine on undimmed when the evanescent glitter of earth grows pale.

It is well if one can stop over at some point, otherwise the sail from Mainz to Cologne is rather tiresome. We broke our journey at St. Goar, one of the most picturesque of the river settlements. The view from our hotel embraced several castles and the famous Lurlei. It was a delight to watch the busy life of the river. Steamers decked with gaily colored pennants and crowded with pleasure seekers, their bands discoursing delicious music, plying up and down the stream, rowboats impelled by sturdy oarsmen, freight barges loaded to the gunwales, the tireless ferry darting back and forth between the banks, the cries of the sailors, the songs of the voyagers made a most animated scene.

We crossed the river and walked through the rather pretty Schweizerthal to the summit of the Lurlei. The view from the rock is disappointing and does not repay one for the labor of the ascent.

We also stopped at Koenigswinter and climbed to the top of the crag on which stands the ruined Drachenfels. The morning was fine and walk delightful. A little dog barked at us in English but when we, in the same tongue, bade him be quiet he did not seem to

understand us. We summoned our German and this proved effective and he left us in peace.

The castle crowns a precipitous rock and must have been well nigh impregnable. With the crude weapons of the middle ages it could have been reduced only by a siege. The view from the castle is beautiful. The Seven Mountains, Nonnenswert, Rolandsek, are all visible. The country stretches for miles covered with well-kept farms and vineyards.

Everywhere we are reminded of the might of Germany's military power. These river towns and cities are fortified and garrisoned in constant readiness for war. Millions of money and thousands of men are necessary to preserve the armed peace. The Rhine was once the frontier between France and Germany, but since the Franco-Prussian war the provinces of Alsace and Lorraine have been in the possession of Germany. The frowning fortress of Ehrenbreitstein opposite Coblenz is a reminder of the times when at this point the rivals faced each other. French pride will never be satisfied until these provinces again rest beneath the Tri-color. But Germany will never voluntarily surrender them. Consequently they will be an endless source of jealousy and friction between the two peoples. The sensitiveness of the situation is illustrated by the recent quarrel between the civilians and the soldiers. Bayonets are a precarious support for authority but the Kaiser's rule in the captive provinces is maintained only by force of arms.

Germany's interest in the Rhine is not all sentimental and scenic. The great river is of vital importance to the empire as an avenue of commerce. It is more than 500 miles long and throughout its entire length is traversed by freight boats, thus affording inexpensive transportation. Germany is far ahead of this country in the utilization of its waterways. Boats of large carrying capacity but of light draught are used on the rivers and canals for the transportation of freight. One sees them everywhere. They penetrate wherever a few feet of water may be found. They are towed in flotillas by powerful tug-boats. By this means cheap rates are possible and the people are not compelled to pay the exorbitant charges of the railroads. With our great river systems it would seem as if a similar policy would be a relief to our suffering people. We may learn some things yet from our older neighbors across the sea.

TOURING AFRICA WITH THE BISHOP

Bishop Hartzell has just returned from an eight months tour of our Africa Missions, covering a distance of over 20,000 miles. He held the East and West Central and the North Africa Conferences. The increase of co-operation in Christian work on the part of all governments, especially with reference to industrial training, is one of the encouraging features.

Perhaps the most serious problem in all our Africa work is to stem the tide of advancing Mohammedanism. In the northern part of the continent alone there are over 50,000,000 Moslems. At the conference held in Constantinople, forty-three workers were appointed to conduct churches and hostels for boys and girls. The French governor frankly stated that if there were millions of Methodists in North Africa instead of Moslems, the task of government would be vastly simplified.

The new republic of Portugal, with its large colonial possessions in Africa, is guaranteeing religious liberty and co-operating in school work among the millions of natives. On the East Coast the government gave the Methodist Church on favorable terms 1,200 acres of land for the enlargement of its in-

dustrial mission. At a conference in Angola, the local governor and wife camped nearby, attended four sessions, and gave their hearty support to the work. The governor-general and his subordinate officers from time to time visit our central mission at Loanda, the capital of the province.

At Lisbon the Bishop was cordially received by the Prime Minister who, with other officials, discussed plans for work among the natives in Portuguese East Africa. The Bishop believes that the new republic will be permanent. Naturally, the Catholics resent the separation of Church and State, and the dethroned monarchists use every available method to embarrass the administration. It should be borne in mind that Portugal is a nation of only 6,000,000. Formerly there was no education for the masses, and 80 per cent. of the people can neither read nor write. The struggle for free public schools, both in continental Portugal and its colonies, is waged under difficult conditions, but much is being accomplished.

Good public schools are being erected in many places on both African coasts. These are promptly filled with pupils, irrespective of religion, race or color. A great handicap is the lack of trained teachers.

At Lourenco Marquez, East Coast, the Bishop was impressed by the active educational propaganda carried on among children where a short time ago there was neither teacher nor schoolhouse. Free passage on the street cars is provided. The sight of happy boys and girls, with book-sacks in hand or strapped to their backs, in the cars or in groups on the sidewalks, is both interesting and prophetic.

Great Britain co-operates with missions by giving lands and annual money grants for school work. In Rhodesia the Methodist Church has nearly 20,000 acres of land and many native stations. At Old Umtali, the missionaries have organized an annual native agricultural fair. At the show last summer, there were 153 exhibitors, and more than 500 exhibits. White men acted as judges and gave money for prizes.

The Belgian government has made to our mission grants of land near the great Katanga copper mines, 2,500 miles north of Capetown, and an excellent work is well established there.

OUR BISHOPS

American Methodism, as represented by our Church, has had 71 men elected to the office of Bishop. Of these 69 were ordained, President Fiske and Chancellor Day both having resigned before ordination.

Twelve have been elected as Missionary Bishops. This makes the entire College of Bishops to number 81. Of this number 36 are still living, eight Missionary Bishops, and 28 Bishops. Of these, one Missionary Bishop and five Bishops are on the superannuate list.

The first two to be elected as Missionary Bishops were colored men, Burns and J. W. Roberts, who were elected by their own Conference, the Liberia, and then came to this country for ordination. The third colored man to be honored with the office is Bishop I. B. Scott, now residing in Liberia.

Soule and Andrew, at the time of the split, went to the Church South. This was in 1845.

R. R. Roberts was the first married man to be entrusted with the office. He was ordained in 1816.

Hedding, elected in 1824, demurred from being ordained, and it was not until Conference had passed resolutions concerning him that he finally consented.

Simpson and Aimes are the only ones ever elected the same year from the same Confer-

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Whither With the Dances?

By Professor J. H. Lovell, B. D.

Occasionally we note that some one of the various societies and organizations has something to say condemnatory of such dances as the tango, the turkey trot, and the like. Last March the Committee which had charge of arrangements for the inauguration of the President, passed resolutions barring these and similar dances in the inaugural ball. Finally, in accord with the wishes of President and Mrs. Wilson, the inaugural ball, which had become a national event, was dispensed with altogether in connection with the inauguration ceremonies. And now Emperor William of Germany, according to newspaper reports, comes forward with an edict forbidding all the officers of the German Army and Navy, while in uniform, to dance the tango, the one-step and the two-step. The Emperor also enjoins the officers to avoid visiting families where these dances are favored. While the motive of the Emperor in making this edict is not explained, it surely must be taken for granted that in his mind there is something seriously questionable in the character of the dance that renders it in some way demoralizing to the men of his fighting forces.

This and similar incidents cause us to stop and ask the question: "To what extent will the dance lovers go with this popular amusement?" We read that in certain stages of one of the latest dances, the performers are required to actually prostrate themselves upon the floor.

The rules of some of the churches carry restrictions against dancing. And yet in many places the minister and the officers of the churches do not regard the violation of the rule at all seriously. For instance, a minister who belongs to a Church which bars dancing on being asked as to the stand of his Church on the dance question replied about like this:

"Of course we have a rule against it, but no minister thinks of trying to expel a member for dancing." There are many people nevertheless who, with very convincing arguments, contend that there are positive objectionable features even in the ordinary waltz and two-step, when performed by the

two sexes together. The postures assumed by the young men and the young women in the dance involve a very subtle psychological point, especially on the part of the young woman—and this psychological effect is the more dangerous, because after the habit of dancing has been formed, it is the less recognized. The most attractive natural charm of womanhood is that sweet modesty and reservedness which shrink coyly from the bold touch of the opposite sex. And too, this peculiar fineness of the nature of the fairer sex is one of the strongest forts of her personal protection. When this is once lost I doubt very much if it can ever be fully regained. How, then, can this charm be developed, and this protection be maintained when the woman permits herself to be handled by the man as she does in the dance?

Still, aside from the question of the evil influences of the dance, I would submit another reason why it should not be so extravagantly indulged in. The art of conversation is getting to be a lost one among our society young people today. Is it not a reflection on our high claim of intelligence and our boasted knowledge of books and literature that we cannot enjoy ourselves together in lively, intelligent conversation, rather than giving hours and hours to physical exercise? I vote that we call time on the dance, at least, long enough to see if there can be found some substitutes for it which are void of so many of the objectionable features. Just think, we may have floods of music and song; we may have an unlimited series of pleasant love stories, of enchanting romances, of thrilling adventures and picturesque sketches of scenery and travel. We may have games and games full of smiles and laughter and brilliant with wit and humor. There are many ways in which the evening may be filled with real pleasure, refreshing, recreative and spicy, and at the same time flavored with a high-class, keen intellectual relish. And above all let the social functions open and close in the same day, and not be prolonged as is often the case with the dance into the wee hours of the morning.

by forming a society in Bridgetown of nine members. He went also into the country and found access to some of the people on the plantations. Congregations in town and country increased rapidly and the people were being favorably impressed. It soon became necessary to have a building, and a large chapel to accommodate 700 was built in the city. This was not done, however, without considerable difficulty. Mr. Pearce's character was vilified and he was threatened with personal injury by the enemies of the gospel if he did not desist, and not build a place of worship. Congregations continued to grow and the persecutions became more violent. Men came to the services fired with the determination to attack the preacher, but he was mercifully preserved from injury. On one occasion after a particularly violent interruption of the service an appeal was made to the magistrate for redress. Several rioters were brought before the court and charges proved, but the magistrate gave this astonishing decision: "The offense was committed against Almighty God, it therefore does not belong to me to punish." The mob accepted this as a license to renew their attacks. To preach by candlelight became impossible and Mr. Pearce could not venture out after dark, without endangering his life. Slaves were everywhere forbidden to attend the services and the congregations necessarily began to decline in numbers. The missionary dared not go out into the country lest on his return he should find the chapel razed to the ground. The state of things continued for about two years, when, after a special outrageous attack, Mr. Pearce again appealed to the law for protection. The service had been broken up, showers of stones had been thrown at the building, and the windows were broken. This time several of the ringleaders were convicted and made to pay the costs. This decision, so different from the previous one, had a visible effect upon the opponents of religion. The persecution was checked somewhat; but it did not cease, and some time afterwards the wife of Mr. Pearce was seriously injured in an attack on the parsonage. It was about this time Dr. Coke arrived on his second visit. It was not without reason he wrote that the prospects of the work were "shaded with an unpleasant gloom!"

MAKE IT COUNT

With the resuming of the study of the life of Jesus Christ we are confronted with his demand that we make disciples for him who will be doers of the Word and not hearers only. In fact, this is the chief purpose of the Organized Adult Bible Class Movement. Every activity and plan of the class should have as an end the bringing of men and women to such knowledge of the teachings of Jesus and such vision of illustrated Christianity as will make them desire intimate fellowship with him.

And this is possible in a practical way when the theme of each week's lesson is that Life and ministry which has been making the world all over during the passing centuries. The warm spiritual atmosphere and genuine fellowship of scores of classes are making it easy for folks to ask to have their doubts cleared away and the path pointed out for them. It is not by means of pressure, but by the everyday faithfulness of those who are of the Kingdom that the hosts outside begin to desire to enter in. For by observing such living they become convinced that "being a Christian" is not some strange, foreign-to-nature experience, but the normal state intended for man by God.

As the journey of Jesus toward the cross advances, make each step of the way count for every soul which seeks spiritual strength within your class. Help by your personal life-interpretation along the way. Make intelligible the words of Jesus that are hard to understand for those whose treasure in the things of the Spirit is almost negligible.

It may seem a profitless undertaking at times. It must often so have seemed to Jesus as he tried

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Centenary Sketches

IV—Barbados

IN none of the West Indian Islands has Methodism been more successful than in Barbados. The membership there to-day is larger than in any other of the islands, Jamaica alone excepted. Yet in the early years of the mission the work was less promising and presented greater discouragement than anywhere else. The soil did not seem congenial and the seed was long in bearing fruit. The records tell not only of persecution but of cold indifference to the Word on the part of the general population. Five years after the commencement of the mission, Dr. Coke wrote that the slaves of Barbados for reasons he has failed to discover, appeared less prepared for genuine religion than those of any other island in the West Indies. The Moravians had had a similar experience, one of their missionaries writing to headquarters in 1790: "I wondered frequently at your patience, in supporting so inexpensive a mission, without much visible fruit arising from our labors." It was on December 4, 1778, Dr. Coke, on his second visit to the West Indies, landed in Barbados with three other missionaries, Messrs. Pearce, Gamble and Lamb. The two last named almost immediately went forward to St. Vincent, where work had already been commenced. Mr. Pearce remembered that there was stationed in the island a regiment which had been in Ireland and included one or two religious soldiers with whom he had been previously acquainted. He made inqui-

ries and found a private and a sargeant whom he knew. These, he learned, had been doing some Christian work, a merchant of Bridgetown, Mr. Button, having placed a room at their disposal for services. The missionaries lost no time in seeking to make this gentleman's acquaintance and found, to their surprise that he knew Coke very well already, having "heard him preach several times in North America." He welcomed the visitors and offered them the hospitality of his home. Successful services were held, and the missionaries enlisted the interest of a few influential residents, who readily offered facilities for instruction to be given to their slaves. Mr. Pearce entered upon his labors, the two soldiers placed themselves under his direction and engaged to hold prayer meetings in different parts of the town three or four times a week, and when Coke left, there seemed every promise of successful work being done.

Two years later Coke landed in Barbados for the second time and found the outlook not so bright as he had anticipated. He writes, "Though our prospects of being serviceable to the inhabitants were not blasted, they were shaded with an unpleasant gloom. Our friends, it is true, still remained sincere, nor had their numbers diminished, but we found many enemies who before were unknown." Mr. Pearce had met with a good deal of opposition, his services were disturbed and he himself assailed by a mob. He had commenced work

THE CHRISTIAN LIFE

"Let Not Your Heart Be Troubled"

When failure tips the balance—
Debts large, pay low, work hard;
When life scrapes rough discordance—
With seams your soul is scarred;
As gold within the furnace
Your faith fierce trials assay;
"Let not your heart be troubled,"
I hear the Master say.

When you endure the mock'ry
Of jeering, jibing foes,
When you abide through raili'ry
And rising floods of woes—
That rock you in the tempest—
Your soul they toss and sway—
"Let not your heart be troubled,"
I hear the Master say.

When you have witnessed father
Enfolded in the tomb;
When hushed the lips of mother
Within the lonely room;
When your own life is bending
Beneath death's chilling spray;
"Let not your heart be troubled,"
I hear the Master say.

POINTS

(The Rev. Wm. R. Chase)

"Ask, and it shall be given you," is unconditional save being a child of God. The child that asks, gets.

Belief gets all she asks. Unbelief gets nothing.

Fine clothes may cover unsightly sores, but that is all they can do. Fine deeds may cover heart sins, but they can never atone for them.

Doing cannot be substituted for being. Even though one do to the extent of giving all one has to feed the poor that by itself profiteth nothing.

One may be busied doing good and not be good and at the end be lost. Read what Jesus says in Matthew vii, 22.

Soul needs or lack cannot be supplied by deeds. It takes the blood shed on Calvary.

Not every one that professes possesses. It is not enough to say, "Lord, Lord," but it is "he that doeth the will of my Father."

When one does the best one can that one will do exactly what is taught in the word of God and no less. Any one who does do less is not doing the best that one can and knows to do.

Run no risks on your soul. Be not deceived. Depart not from the faith, "giving heed to seducing spirits."

Do not live and act and speak as if the commandments of God were grievous for they are not, but they are easy to be borne.

When you complain you are found complaining against God. For "the steps of a good man are ordered by the Lord." Better pray when you think things are not going right.

Give the man who does not just agree with you the same benefit you want him to give you, that is of being conscientious in what he thinks about the matter.

It is not always a sure sign of being real religious that one spills tears in class meet-

ing. A fountain pen does the most blotting when it is nearest empty.

How many there are who, like a frightened horse that is running away, are going down the roadway of life lickety split and the further they go the more frightened they get. Disaster comes to such a horse and also to such a life. Death to such a one is not the coming of Jesus, but of a grim monster. And how they dread the grave into which it is impossible to put more than the body.

If you really love, have the "love of God shed abroad in your heart by the Holy Ghost. You will forget the things done against you. For love covereth all sin. Love never harbors ill feelings."

If you want friends you must show yourself friendly. And it pays to always make the first advances. Do not wait for the other one to and then complain if they do not. You make the advances and you will never want for friends.

Remember, we are away from the present as soon as it arrives, are always facing the future, generally looking at the past, and hastening to eternal presence of the Great Future where either joy or its opposite awaits us. Live right in the present that flits by instantly and the presence of the Great Future will be of continual joy.

Creston, Ohio.

MAKE IT COUNT

(Continued from Page 3)

to help the Twelve understand. But after a while, if in patience and devotion the journey together is continued, and the fact of Christ is made certain, and the results of his life are shown not merely in ancient history, but in contemporary class affairs, the end of the road will be reached. And then! What greater joy than to step aside as another looks out across the years and cries,

O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

—Ralph Welles Keeler.

A GREAT GAIN

There is comfort in the thought that great gains have come to God's people through great losses. Christ startled His hearers by saying, "Whosoever will lose his life, for My sake, shall find it." There is no greater exchange than that of losing some of the things which one prizes dearly, and receiving in their place the riches which Christ will freely give to him. But the losing must be for the sake of Christ, and not for the sake of one's own benefit and pleasure. Robert E. Speer relates a story, bearing on this subject, which, though rather long, I will quote, as follows: "Two summers ago I heard Dr. Kelman tell the children of his congregation this simple life-story of a graduate of Edinburgh University, E. D. Simpson, whom the university knew as 'Kemo Simpson.' He had been the greatest athlete of his time, a clean, calm, reposed human character, who came out from every scrimmage with a shining smile on his face. He walked on a broad highway of life, and abode in the hearts of the students of his university. Dr. Kelman said that, when preaching a little while before in the opera house, he had been alluding to the idea that softness and goodness go together; then he had asked, by way of contrary illustration, 'I wonder if any men here ever heard of E. D. Simpson?' Such a thunder of applause broke out that he could not go on for several minutes. Then Dr. Kelman told them how, two nights before, he had received a letter from Simpson in India, asking him to make arrangements for his wedding in September; but that same evening he also had heard that Simpson had died of cholera there. He had gone out as a surgeon in the service of the Indian government, but, by losing his life, had found it again in laying it down for the sake of others." It is added: "All over the world to-day, there are men who owe to Simpson their characters, their freedom from contagion, their deliverance from temptation." He lost his life in a full surrender to the cause of God and humanity, but it resulted in an immense gain to thousands of people, and the Lord's great kingdom.

C. H. Wetherbe.

Progress in life wants taking coolly. Attaining success is often something like catching a train. You will see one man walking at a good pace that he can keep up till he gets there. Another runs till he cannot progress at all. Vast numbers of people are always getting pumped out.—Beaconsfield.

The frivolous, purposeless lives of this world are like ships at the mercy of wind and tide. Hail one of them and ask, "Whither are you bound?" and the answer will be, "I don't know." "What cargo do you carry?" "Nothing." "Well, what are you doing out here on the ocean of life?" "Only drifting." Ah! but you don't know what a sorry spectacle you make—only drifting, when there is so much to be done.—Samuel V. Cole.

"Mr. A. C. Benson, in 'Beside Still Waters,' compares the grave, quiet, gracious life of one to whom the inspiration and opportunity to do a great thing have never come, with the life of the 'song bird that had never had an audience, or a stream which dropped in crystal cataracts from unvisited rocks.'"

Open my ears to music; let
Me thrill with spring's first flutes and drums;
But never let me dare forget
The bitter ballads of the slums.

From compromise and things half done
Keep me, though all the world deride.
And when at last the fight is won,
God, keep me still unsatisfied.

—Literary Digest.

Our Young Friends

Mother's Children

By Hilda Richmond

"MR. A., I am glad to see you taking the right course with these children," said the quizzical old gentleman who was calling on a friend he had not seen for years. "Most men adopt the wrong course with their stepchildren, and want to correct them for every little thing, but I notice that you refer your children to their mother for everything."

The young man looked at his old friend in amazement. "Stepchildren!" he said explosively; "they are my own children. Who told you I married a widow?"

Then that old gentleman proceeded to tell the young man something about the great mistake he was making in pushing the whole responsibility of rearing the children on their mother. "Children are handicapped for life!" he declared, "when reared exclusively by either parent. They must have maternal and paternal care to be successful."

The young man thought he was rather vehement, but when he investigated the subject, he found that most of the boys who failed in school, who were in trouble with the authorities, who were delicate and "sissy," and who were generally not successful, were "mother's children," and not the sons of widows, either. And when he looked into the girl side of the question, he found it equally true that a girl needs her father as much as a boy; and there was a revolution in that home at once. Nothing was said before the children on the subject, but they soon felt the firm, calm hand of the father in all matters pertaining to diet, clothes, religion, schooling, and every other detail of their daily lives. That young man thanks God every day that he was shown his mistake, for the more he sees and observes children, the more he is convinced that there would be fewer failures in life if fathers were not prone to shirk their duty to their children.

Mothers mean well, and they have more patience than the fathers in bringing up the youngsters, but they overdo the matter, as every one knows. If nine out of every ten bad boys were investigated, it would be found that the mothers were too easy and the fathers allowed them to be. Often the mothers take it upon themselves to govern the family, and arrange all the details of daily life; but more often the fathers are too lazy, in plain English, to take their share of their responsibility.

The greatest danger the home life of any community faces at the present time is the future generation of mother-reared boys and girls. Where a widow is compelled to be father and mother to her children, God mercifully provides for her strength and wisdom for her tasks in a way a woman with a husband cannot understand; but there is nothing in the Bible, or out of it, that promises help to women who selfishly rule their husbands and their families, or to the lazy men who shirk their duties. A boy needs the firm hand of his father to guide him, and a father's wise counsel to keep him from the pitfalls about which women know nothing. The man who allows his wife to rear their children is a dangerous citizen in any community.

Children reared by mothers exclusively are "soft," and every one knows what that means later in life. They know nothing about bearing burdens, or enduring hardship, or taking

their share of the annoying things of home life, because their fond and foolish mothers have shielded them all their days. "I want my children to remember that I always tried to make them happy," said a woman who took the reins of government in her own hands, and made a scene if her husband attempted anything like discipline, or wanted the children to work. Every one of the four boys went to the bad, and the two girls lived to be burdens to their husbands, and all because they were undisciplined and untrained.

"You'll sup sorrow," warned an old relative time and again, but the woman would not heed. She is supping sorrow daily now, but she has neighbors who live near enough to throw a stone into her yard who have never profited by the plain lessons. There are too many women who sit down complacently to say, "My children are different from all the others who ever lived, and who go on in their folly." When a woman begins to say "my children," the neighbors usually begin to say that they must watch when "my children" play with others, for they are sure to stir up trouble. It isn't the fault of the poor one-sided children, but they get all the evil consequences nevertheless.

The man who won't take his share of rearing the children, and the woman who won't allow her husband his share of parental responsibility are undesirable citizens in any community. They are responsible for the young outlaws who are vexing authorities everywhere, and for the lazy wives who wreck homes. The very best of mothers are too easy with their boys and girls; and besides, it was never intended that women should have the entire care of the children. If all the women who are struggling alone from necessity or choice in the matter of child-rearing could only know for one brief week what it means to have their boys and girls love and respect a strong man, they would never want to go back to the old way for a minute. And the men and women who are sharing equally the burdens and the joys of rearing the children they have brought into this world may be sure that their boys and girls have larger chances for success than those who are reared exclusively by mothers.—Pittsburg Christian Advocate.

Kenton, Ohio.

THY PEACE.

Dear Lord and Father of mankind,
Forgive our feverish ways,
Reclothe us in our rightful mind,
In purer lives thy service find
In deeper reverence praise.

Drop thy still dews of quietness,
Till all our strivings cease,
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace.

—John Greenleaf Whittier.

MY LESSON.

Slowly have I learned
Not to hurry,
Not to worry;
Also slowly learned,
While I'm here,
Not to fear.
All is in God's hands.

Anon.

DO YOUR LEVEL BEST

Do your level best, boys, always, everywhere;
Never mind what others do, you act fair and square.

Duty's call is urgent, and life, no empty jest;
Pull yourselves together, boys, and do your level best.

Do your level best, boys, whate'er your lot may be;

Grinding in the study or sailing on the sea,
Pen or plow or hammer or in scarlet tunic dressed,

Pull yourselves together, boys, and do your level best.

Do your level best, boys; all honest work will wear.

Yours is now the springtime; improve the season rare.

Use each precious moment, all trifling ways detest;

Pull yourselves together, boys, and do your level best.

Do your level best, boys; all honest work will tell.
Though the task be irksome, resolve to do it well.
Tinsel oft may glitter, but will not stand the test;
Pull yourselves together, boys, and do your level best.

—David Johnstone, in Lutheran Observer.

WHEN TO CRY

There are millions of children in the world who want to do just the right thing and the very best thing, but they do not always know what just the right thing is, and sometimes they cannot tell the very best thing from the very worst thing.

Now I have often thought that there are children who cry, now and then, at the wrong time, and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise and he told me:

"It is bad luck to cry on Monday.

"To cry on Tuesday makes the eyes red.

"Crying on Wednesday is bad for children's heads and for the heads of older people.

"It is said that if a child begins to cry on Thursday he will find it hard to stop.

"It is not best for children to cry on Friday. It makes them unhappy.

"Never cry on Saturday. It is too busy a day.

"Tears shed on the Sabbath are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to the older boys and girls. The wise man meant them for the little ones—the millions of little children who want to do the right thing and the very best thing.—St. Nicholas.

The man who waits for opportunity, and when he sees it takes it, is not so good a man as he who does not wait, but makes it. If I were asked what is lacking in the majority of men, I should say initiative, coupled with judgment. By the power of the former a man is impelled to do things and may make mistakes. On the other hand, his mistakes tend to cultivate judgment, and his earlier failures may be turned into stepping-stones to success. Many men fail because they fear to attempt.—William A. Field.

THE UNFRIENDLY NEIGHBOR

Luke 2: 1-13.

International Sunday School Lesson for February 1, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11: 9.

Time—December, A. D. 29. Soon after the incident at the home of Martha and Mary, in our last lesson.

Place—Somewhere in Perea; the exact location is not known.

Daily Home Readings—M.—The Unfriendly Neighbor, Luke 2: 1-13. T.—Praying Toward Jerusalem, Dan. 6: 10-18. W.—David's Prayer, Psa. 55: 1-14. Th.—Hezekiah's Prayer, 2 Kings 19: 14-19. F.—Prayer of Solomon, 1 Kings 8: 22-34. Sat.—Prayer of Nehemiah, Neh. 1: 11-14. Sun.—An Apostolic Prayer Meeting, Acts 4: 23-31.

The Lesson Story

Jesus is again in Perea teaching as He makes His way to Jerusalem to face the ordeal of persecution and death which is only a few months away. The thought of His coming experience in Jerusalem, the importance of the work that must soon be left in the hands of men who were yet weak, timid and ignorant of the nature of their work, brought Jesus to His knees in prayer. He desired to keep in close touch with the Father that He might have strength and encouragement for His important work.

When the prayer was concluded, one of the disciples said, "Lord, teach us to pray even as John also taught his disciples." Jesus did so by teaching them the short but comprehensive prayer recorded in our lesson and so generally used to-day. He then taught them a lesson drawn from a story of a man who called upon his neighbor at night to borrow three loaves of bread for his friend who had just arrived at his house after a long journey, and was hungry. The neighbor would not rise out of bed to accommodate his friend because of the necessity of the case, but would do so if importuned, that he might not be disturbed longer.

The Need of Prayer

Human nature recognizes its weakness as well as the might of a superior being. It senses its frailty and its mortality, and reaches out after an immortal being whose existence it seems to feel. It does not recognize this being as the God we know, but various forms and various names are employed to answer to the various impressions received. But this is God, and the outreach after the infinite is the soul's struggle to express itself in prayer. This arises out of the very nature of man where the need of God is deeply embedded. And this need, by its very nature, struggles to gain expression before God; and this expression is prayer.

It would seem, then, that human beings must pray or do contrary to the design of their Maker. We find Jesus praying; but Jesus was human as well as divine, and His humanity demanded prayer. The need of prayer on the part of Jesus did not arise solely out of His humanity. Of course, the fact that there were special trials and special labors at hand emphasized the need of prayer, but it also, and first, emphasized His humanity; for without humanity with its limitations He might have been able to cope with the difficulties unaided. It was needful, also, that Jesus pray as an example for His disciples who were, as human beings, soon to take up the work of the world's redemption. They were weak and ignorant while their Adversary was mighty and wise. To overcome of themselves was impossible and almost unthinkable. If they will succeed they must seek aid from Him who is mighty, they must link their feebleness to omnipotence and bind their weakness to almighty power." Prayer was necessary to this, but not more necessary than for us under like conditions.

Effectual Prayer

The reaching out of human nature towards God and the struggle to grasp His might for difficult tasks is not the prayer that brings results in their best form. The spirit with all its manifestations

and phases should enter the quest and lead the way to the God of gods, at whose feet requests should be made known. The whole man should thus turn to God, recognizing Him as the Father of all and himself as a brother in a common family. If he does not go to God wholeheartedly he may not be able to say, "Our Father" and mean it; nor could he sincerely wish for God's kingdom to come and His will done in earth as in heaven. God's will is for a universal brotherhood and for a human love that touches all as it does self. When we go to God in prayer, there should be a passionate desire in a heart of love as well as a calm repose of faith. These will bring us properly before God. But the answer to prayer depends also upon the need in the case. We may misjudge our needs and ask for what would be out of harmony with God's general plan or what might be injurious to us. We should not want that prayer answered, and we virtually nullify that request when we say, "Thy will be done."

"Say, what is prayer when it is prayer indeed?

The mighty utterance of a mighty need."

When we come properly before God and the need is there, it is not necessary to use vain repetitions. We look at the Lord's Prayer, then listen to the prayer many of us make, and we get the impression that we, too, should say, "Lord, teach us to pray." We find that God was addressed only once, and that at the beginning. Compare this with the prayers commonly heard. There is a single request for temporal blessings, a single one for forgiveness, a single one for guidance, and a single one for deliverance; and it ends with a note of confidence in the coming answer. Come to God properly with a real need, and the prayer is effectual.

Importunate Prayer

In the story of the unfriendly neighbor Jesus taught that it is sometimes necessary to ask many times before the blessing will come. This delay may be due to the mental and spiritual state of the worshipper. It may be that the thing requested is not needed. It may be that the request is untimely. Other reasons may be assigned, but in any case we should "pray without ceasing" with the understanding that the Lord's will must be done, and that He knows how to give good gifts to His children and will give the same as we ask or better.

Mars Bluff, S. C.

A SONG OF FORGIVENESS

Epworth League Devotional Meeting Topic for February 1, 1914

Isa. 12:1-6)

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson

The prophet passes quickly from that glorious Messianic eleventh chapter to this Song of Forgiveness. There is a reason for this. The coming of the Messiah could be of no value to Israel unforgiven. Sin stood between Israel and God and the joy that comes through the manifestation of Himself. No "Rod out of Jesse's stem," no "Branch" out of his roots," no righteous judge of the poor, no peaceful association among the beasts of the earth, no righteous ensign set up among the nations, could give Israel's guilty conscience ease or wash away the stain of her sins. The prophet knew that the fruits of joy and peace and salvation in the reign of the Messiah could only be reaped by a repentant people reconciled to God. There were certain conditions that Israel should meet before she could appreciate the Messiah and reap the benefits and joys of His coming. "In that thou (Israel) shalt say, O Lord, I will praise Thee; though Thou wast angry with me, thine anger was turned away, and thou comforted me. Behold, God is my salvation. I will trust and not be afraid, for the Lord, Jehovah is my strength and my song; He also is become my salvation." The condition having been met, then comes the ability to draw water from the well of salvation, then comes the joy. "Therefore with joy shall ye draw water out of the wells of salvation." The day of the Lord shall strike no terror to the hearts of the forgiven and reconciled. They shall continue their song: "Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord for He hath done excellent things. This is known in all the earth. Cry out and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

But what shall He do in the midst of Babylon! There the day of the Lord among the unforgiven and unreconciled shall be terrible. Howl ye, for the day of the Lord is at hand. It shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed at one another, their faces shall be as flames. * * * And Babylon, the glory of Kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

The Meaning and Application to Us

The central thought in to-day's lesson is drawing water from the wells of salvation.

We cannot draw water from salvation's wells, without repentance and forgiveness of sins and a disposition to acknowledge God as our strength and let the glory be His and not our own. No individual or people can have the joys of the true life without reconciliation with God. Jesus Christ and He only hath the words of eternal life. No choosing our own way, no following the vagaries of science so-called and philosophy, no strength of men and armies and armament, no good works done to glorify ourselves, no system of hlotry, he it never so powerful, is a rope long enough to reach the water in the well of salvation. We can draw that water only with repentance, forgiveness of sins, and reconciliation to God.

Our drawing of the water from the well of salvation should be with joy. It is a thing that only a few can do. What would you think of a skillful builder who would not look on his handiwork with joy. We are told in Genesis that God looked upon all that he had created and said, "It is good." Mark Twain tell how a boy got his fence white-washed by other boys and received tops and balls and marbles and other things in payment for the privilege of white-washing, because he made them believe that there was joy for him in white-washing the fence. If we go to church as late as we can, and listlessly while late, who will want to follow us. Sports carry great crowds, often of people who don't enjoy them nor understand them, all because the fans go with joy to the park, or, to the ring-side. The fans cheer the ball-player who makes a good play, while often a sparkling pall of water drawn from the well of salvation by the minister or the teacher receives not even a smile of approval from those who think that such is below the dignity of a religious service. There is but a step between that kind of dignity and death. Look out!

Shall we not rejoice when we are conscious of the fact that the chains of sin that bound us to hell have been broken by the God of heaven? Shall we be sad when we know that no harm can befall us because our God is for us? Shall we not rejoice when we know by faith that the gate of heaven and eternal life stands ajar for us? "Cry out and shout, thou inhabitant of Zion for great is the Holy One of Israel in the midst of thee."

ANNUAL MEETING OF THE EDUCATIONAL ASSOCIATION.

The Educational Association of the Methodist Episcopal Church met in annual session January 6th, 7th, and 8th, in the spacious and beautiful buildings of the Centenary Collegiate Institute, at Hackettstown, New Jersey. President Meeker cordially welcomed the Association in the most genial and brotherly way.

The first session was devoted to the consideration of the College and Spiritual Life. Dean J. L. Burney, of the Boston School of Theology, spoke on "Danger Signals," showing some of the many ways in which college life may fail to minister to spiritual improvement. President Homan, of Willamette University, and President Rall, of Iliff School of Theology, gave very helpful contributions to the same general subject. The high standard set by this first session was observed throughout the succeeding sessions of the meeting. President Harker, of Illinois Woman's College and president of the Association, in his address on "Multiplying Demands and Increasing Opportunities" very ably set forth the tremendous effect of educational advancement in the last twenty-five years and showed how independent and local considerations must now yield to a very broad horizon for all our educational efforts. The address, a masterful one, was asked for publication. Chancellor Hamilton of American University, brought forward a proposed plan for the opening of that University. This plan involves research work, publication, and particularly the support of fellowships either at home or abroad. The plan captured the Association and the Association approved the plan. Dr. Hancher, the assistant secretary of the Board of Education, advocated a unified forward movement for our colleges and voiced the sentiment of the Board of Education in this admirable proposition.

On the afternoon of Wednesday the secondary schools, colleges and universities, and the theological schools held separate sectional meetings. In the full association, President Guth, of Goucher College, spoke on "Better Provision for Moral and Religious Instruction." In the evening Hon. P. P. Claxton, Commissioner of Education of the United States, delivered a most inspiring address on "Educational Democracy." This address fitted in most admirably with the general tone of the program.

On Thursday morning, President McMaster of Mount Union-Scio College spoke on the study of the Bible. President Welch of Ohio Wesleyan University spoke on "The Function of Christian Associations in Our Schools," and President J. O. Spencer of Morgan College on "Vocational Training and Its Relation to Our Denominational System of Education." The final session was given to the discussion of the general topic, "Functioning the Units of Our Denominational System."

Head Master Douglass of Wilbiamham Academy on Secondary Schools, Vice-President Stansell of the University of Chattanooga on Junior Colleges, President Strickland of Simpson College on Colleges of Liberal Arts, President Emeritus Buttz of Drew Theological Seminary and President Weller of Beaver College on Professional Education, President Wilder of Lucy Webb Hayes Training School on Specialized Schools, made a rapid-fire program of the highest interest.

It is impossible to speak in detail of the excellence of these papers and addresses. They were all thoroughly informing and very inspiring. The Association adopted resolutions particularly commending the American University plan and the work of the Secretary and Assistant Secretary of the Board of Education and called upon the General Conference Commission on Finance to make more prominent the call for educational support from our churches.

President Spencer of Morgan College presented, and the Association unanimously

adopted the resolution calling upon the Senate and House of Representatives in Congress to adopt the amendment to Senate Bill No. 3091 as presented by Senator Jackson of Maryland. This amendment provides for equitable division of the funds contemplated in the bill as between the races.

The presidency of Dr. Harker was very able and the work moving along smoothly so that the very full program was carefully presented without undue haste or confusion.

These annual meetings have come to be of very great help to all the school of Methodism and every president should endeavor to avail himself of the advantages of the meetings.

The officers elected for the ensuing year are:

President—Dr. Herbert Welch, Ohio Wesleyan University.

First Vice-President—Dr. W. W. Guth, Goucher College.

Second Vice-President—Dr. Fletcher Homan, Willamette University.

Secretary—Dr. C. D. Skinner, Cazenovia Seminary.

Treasurer—Dr. J. O. Spencer, Morgan College.

A COLORED MAN POINTS THE WAY

Gilbert Academy and Industrial College Entering into the Economic Life of the State of Louisiana

Messrs. A. H. Thompson and J. E. Lassus, president and secretary, respectively, of the Farmers' Development and Agricultural Bureau of Patterson, La., called upon Principal Reynolds recently to gain information concerning the canning of fruits and vegetables which has been going on so successfully at Gilbert. Certain merchants of the town directed them to call for the above purpose.

The Destruction of the Sugar Cane Industry Foretold

The distinguished visitors stated that they realized that the free sugar schedule of the tariff meant the ruin of the large sugar cane plantations of this section and that they were striving to find some method of utilizing the large agricultural resources of the state along other lines; as the raising of sugar cane would soon become impracticable and something must be done to save the farms from desolation.

Principal Reynolds conducted them thru the cannery and in reply to their many questions gave them the history of the canning industry at Gilbert when two years ago he bought a few hand tools and installed the work during his first summer here.

The President asked to be allowed to purchase samples of canned goods embracing the entire line of goods packed at Gilbert, corn, tomatoes, figs, okra, etc. Quite a selection was made up by the principal, for which the visitors paid, refusing to receive them as a donation. They stated that they would exhibit them before the chamber of commerce of their town and before the members of their association, showing what could be done along the lines of the extensive packing of fruits and vegetables; they seemed delighted to learn of the success that a Colored man was achieving in solving the very same problems that were perplexing them.

After returning to their home at Patterson they sent a letter of appreciation both to the Freedmen's Aid Society at Cincinnati, and also to Principal Reynolds at Baldwin.

Below is a copy of the letter.

Patterson, La.,

Nov. 15, 1913.

The Freedmen's Aid Society,

Cincinnati, Ohio,

Sirs:—We had occasion to visit your Professor J. R. Reynolds of Baldwin, yesterday, for information regarding the canning of fruits and vegetables. He very courteously showed us what he was doing along these lines and explained the aims and objects of the Society and we heartily commend what your Society is doing in our Parish under the able and efficient management of Professor Reynolds. What the South needs is more of such Colleges.

Patterson Farm and Development Bureau,

A. H. Patterson, President.

J. E. Lassus, Financial Sec.

THE CENTRAL MISSOURI CONFERENCE ITINERANT ASSOCIATION

(By President J. M. Harris, D. D.)

The Itinerant Association of the Central Missouri Conference stands for the intellectual, social and religious development of its members.

Living in this aggressive and progressive age one can see at once the necessity of such an organization in all of our conferences.

The doctors and public school and high school teachers all have their county and state associations. And every aggressive and progressive teacher and doctor is a member. The preacher—the minister of the Gospel of Jesus Christ—simply must keep abreast with the times and catch the spirit of the age—progress.

I rejoice to know that our Central Missouri Conference is on the upward march. Young men of promise are entering her ranks. The older men are pushing forward the work of the church. So everywhere is being played the eternal comedy of progress in the onward march of the kingdom of God. The location of our Central Missouri Conference gives splendid opportunity for growth and development. In the bounds of this conference we have some of our largest and most progressive cities and towns—such as: St. Louis, Kansas City, St. Joseph, Des Moines, Ia.; Springfield, Joplin, Sedalia and Springfield, Ill. In these cities our people have the best of public and high school facilities, with access to the public libraries. Our people have great opportunities.

The door is open—walk in!

The approaching session of the Central Missouri Conference, March 25, Fulton, Mo., will perhaps be one of the best in the history of the conference. Fulton is a nice little town. Our church is new, the people aggressive. Here is located three great colleges and two state eleemosynary institutions.

The Itinerant Association is arranging for a great meeting. Every minister is urged to be present and do the work assigned him.

Springfield, Mo.

ATLANTA ANNUAL CONFERENCE

The eighteenth session of the Atlanta Annual Conference convened in Grace Methodist Episcopal Church, Covington, Georgia, December 4, 1913, with Bishop F. D. Leete presiding.

It was evident from the opening religious services that this session would be deeply spiritual and evangelistic. Bishop Leete, assisted by the District Superintendents Arnold, Richie, Lovejoy and Pety, administered the Holy Sacrament of the Lord's Supper.

R. T. Adams, secretary of the last Conference, called the roll and 82 members answered "Present."

The Atlanta Conference has been singularly fortunate in the efficiency of its elected officers and has not failed to appreciate its good fortune. R. T. Adams, who has faithfully served his Conference as secretary for a number of years, was unanimously re-elected. The Conference confirmed as his assistants J. W. Queen and J. W. Bowlin. N. J. Crowley, who has done efficient service as statistician, was also unanimously re-elected. H. E. Burns, H. M. White, D. C. Richardson, W. B. Wood and J. F. Demory were confirmed as his assistants. J. E. Watkins, who has a number of successful years to his credit as Conference Treasurer, was likewise honored by a unanimous re-election. His assistants were C. W. Adams, E. C. W. Cox, J. W. Tharpe and C. L. Johnson.

The Conference business was conducted in a thoroughly efficient, painstaking manner. No item of business was overlooked. Bishop Leete inquired into every detail of the work. Every point that would make for pastoral efficiency and give tone and impetus to the work was emphasized.

The anniversary of the various benevolent boards were never observed with greater effect than during this session. It was very evident that the great Methodist Men's Meeting recently held

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Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

"WHO CARES?"

(Continued from page 1)

Church sees it, the Church knows it; but the Church is silent. Why is this silence?—especially on the part of the Methodist Episcopal Church, the Church that has always taken the initiative since the birth of the Republic. "America for Christ" is the slogan of the Methodist Episcopal Church, while the Church winks at the atrocities that are practised at its very doors.

"Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression." But the voice of the Church is silent. The voice of the Church is heard in behalf of the nations across the sea, but indifferent to the atrocities at home. Nearly every reform undertaken by the Christian Church, except the stopping of this human butchery, notwithstanding the voice of the Church is the vital force in the world to cry against wrong. Bishop Asbury would not be silenced when he was morally convinced that slavery was wrong. He had the moral courage to speak against it. "He pleaded with President Washington for the liberty of the slaves." He remonstrated with President Jefferson that all mankind was created by the same Hand and should drink at the same fountain. This man of God would not be silenced. When the test came to the Church at the first Conference in Baltimore, he stood for reform. He fell asleep in 1816, but his ideas lived and culminated in division in 1844 and freedom in 1863. Other forces were at work for liberty, from "the crudeness of John Brown, the pathos of Harriet Beecher Stowe, to the ironies of Charles Sumner." These were forces to help, but the voice of the Church was the vital force. Is the Church to-day afraid to attack this wholesale killing of human beings for every petty crime without the semblance of law? Shall justice be shackled without a protest? The National Government hides back of State rights. What is the cloak of the Church? Has commercialism destroyed its conception of right and the power for good that human life has become so cheap and she can not speak?

God, in His just and divine providence, must have given life to man for a higher and nobler purpose than wantonness. When man missed the mark, God sent His Son into the world to lead him back to the mark. "I came not to destroy men's lives, but to save them." Life is valuable. It is of intrinsic value to God, and is saved at infinite cost, a cost that is incomprehensible to human minds. The Philosophers speculate on it, the Scientists theorize it, the Theologians systematize it, but no one is able to fathom its depth. Every Christian apprehends this cost through Christ. Yet one class of human life (Negro) is so cheap that it may be taken on any trumped-up charge, and the Christian Church, North, South, East and West, simply winks at it and lets it go. The power of the Church is supreme, and will always be supreme in the world, and if the Church will, she can not only stop this vicious, barbaric mode of meting out justice, which is worthy of the Middle Ages, a disgrace to society a block to progress and a menace to civilization, but she can compel both National and State governments to uphold the majesty of the law and stop the slaughter of innocent victims. The same Holy Spirit is in the world to-day Who came on the Day of Pentecost to "guide the Church into all truth," to champion the right and to fight the wrong. He never fails.

"Rome was the most imposing fabric of human government the world had ever seen, with elements of power beyond any form of human rule." She was supreme from the cataracts of the Nile to the Danube, from the Straits of Gibraltar to the Azon Sea, from the river Firth of Forth to the Euphrates, and ruled for 500 years from the Tiber and 1,000 years from Constantinople in sensuality and crime, without respect for human life. The voice of the Church cried out against her and that mighty power went down before the supreme power of the Holy Ghost. The church of man will fail, but the Church of Christ can never fail. The one is the champion of commercialism, the other the champion of Righteousness. It must uphold right and speak against crime. When depravity became dominant in Florence, Savonarola could not be silenced. When vice and tyranny prevailed over Scotland, John Knox could not be hushed. When wickedness and immorality overshadowed England, John Wesley would not keep still. When slavery menaced the peace and happiness of Church and State, Bishop Asbury would not remain quiet. The Church has always taken the initiative. It is supreme in the world. It is the power that stops kings, emperors and presidents, lifts up nations, rights wrongs, saves the lost. Now that liberty, justice and righteousness are involved, the Church must speak. Silence is cowardice. The blood which is life "cries out from the ground." The blood of 3,465 human beings! Who cares? The State is silent, the Church is silent, as Negroes, North and South, of every class, are proscribed for the slightest offense and life depends on the pleasure of the mob. Who cares? God cares, and the Church should act. Her supreme duty in the world is to defend right and save man.

How long, O Church of God, will silence prevail?

THE TEXAS FLOODS AND SAM HUSTON COLLEGE, ONE OF THE SCHOOLS OF THE FREEDMEN'S AID SOCIETY

The recent destructive floods in Southern Texas have greatly interfered with the work of Sam Huston College, at Austin, Texas, one of the schools of the Freedmen's Aid Society. President R. S. Lovinggood reports that the parents of very many of the boys and girls in his school have lost everything in these floods, and in many instances barely escaped with their lives, so that they are obliged to take their children out of school, being unable to pay the very small amounts necessary to carry them through to the end of the year.

It is reported that 14,000 people have been made homeless and destitute in the river bottoms of Southern Texas. The Red Cross Society and the Texas authorities are doing everything possible to relieve this destitution but, of course, it is not to be expected that they will do anything to help parents keep their children in school. Many of these parents, knowing that they could not pay their children's bills, have written to Prof. Lovinggood to send them home. He writes that he will keep these children for a few weeks longer to see if some help may not be sent him to care for them until such time as their people can get on their feet again and provide for them.

This appeal is sent out with the hope that any of our friends who feel that they would be pleased to help in a time of real distress, and to keep a large number of very worthy young people in a Christian school, preparing them for usefulness as teachers, ministers and Christian leaders among the Negro people of Southern Texas, may have the opportunity to contribute directly for this cause. Sums in any amount may be sent to the Secretaries or Treasurer of the Freedmen's Aid Society, 220 W. Fourth Street, Cincinnati, Ohio, or to President Lovinggood, Sam Huston College, Austin, Texas.

OUR BISHOPS

(Continued from Page 2)

ence. They came from the Indiana Conference in 1852.

Hamlin, after filling the office eight years, by reason of ill-health, resigned. This was in 1852.

Oldham, elected in 1904, as Missionary Bishop, in 1912, was elected Corresponding Secretary of the Missionary Society, and so relieved from his Episcopal office.

Morris administered the office from 1836 to 1874, 38 years; while Bowman, if he lives to see May of this year, will have been a Bishop 42 years.

From Coke (1784) to Bowman (1872) the nineteen Bishops, not counting Soule and Andrew, have averaged nineteen and a half years in office.

Coke died at sea, in the Indian Ocean, in 1814, and found his sepulchre there.

Emory was elected in 1832; three years later was killed in a runaway near Baltimore.

Kingsley died in Syria in 1870 and is buried at Beyruit.

Wiley also died abroad, in China, in 1884, and is buried at Foochow.

From Coke and Asbury, the first two elected to the office, to Cooke and Thirkield, the last two to this date, our Bishops, without exception, have been good men, tried and true, who brought honor to the office as well as having been honored by it.

Creston, O.

Wm. R. Chase.

THE SOUTH AND THE NEGRO; SOLVING THE RACE PROBLEM

(An editorial in the Atlanta Georgian, by John Temple Graves)

The evidences are many and gratifying that the people of the new South are realizing and meeting in a very high degree the obligation and duty they owe to the Negro.

The Negro problem is the South's greatest problem. It has passed through the era of passion, and is passing safely through the era of radical prejudices.

The idea which so long a time had currency in the South was that the Negro had no qualifications for living and competing with the dominant and superior race—that he complicated all their problems of industry and society; and that the wise thing to do was to help him to enter another country, where, after two hundred years of contact with this people, he might work out his own destiny by their counsel and co-operation, but with absolute independence in his own right.

That idea has entirely passed away. Every thinking man now believes that so long as our Republic endures, the white and black races will dwell side by side in the South.

It was therefore logical and humane that the more advanced and better developed race must, as a matter of policy and prudence, help the Negro and develop him along the best lines, and co-operate with him in every worthy measure, with helpfulness and consideration. They must build up the Negro to the higher conception of his duty to himself and to them, and to establish the understanding that since they must live with him, the white race must help him to be worthier of citizenship and association.

More and more the Northern people, whose philanthropy has been lavish and well directed, are holding off their hands and their money in the developing of the Negro, and are coming to trust the South more and more completely in dealing with problems looking to his welfare.

This feeling and spirit are entering the minds of both races, and it is safe to say that the relations between the two races of the South have never been more friendly and safer than now.

From April 22 to 29 of the present year in Atlanta, the Southern Sociological Congress, made up of leading university presidents, with other noted publicists and thinkers of the South, discussed, with rare courage, great

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THE SOUTH AND THE NEGRO; SOLVING THE RACE PROBLEM

(Continued from page 8)

moderation and remarkable ability, the religious, educational, hygienic, economic and civic conditions of the Negro of the South and the white man's relations to him.

The speeches at the congress were epoch-making because of the accuracy and abundance of the data, and because of the startling frankness of stating the deficiency disclosed in the program of the whites of the South in dealing with the Negro problem.

An especially striking feature of the congress was the fact that the Negro delegates were invited as a body, for the first time in the history of any program of a similar character, to seats on the floor in each of the seven conferences held simultaneously in seven different white churches of the capital of the South.

On December 14, engineered and directed by W. Woods White, philanthropist and progressive thinker, there was gathered in Atlanta the most notable and epochal meeting of the Negroes ever held in the South, if not in America. Between eight and ten thousand representative Negroes of Atlanta, thirty-two churches and pastors of all denominations, meeting for a common joint religious purpose, assembled in the great Atlanta Auditorium and were addressed by leading preachers of their own race, by leading preachers of the white race, by Governor Slaton, of Georgia; by bankers, business men and editors.

The object of the meeting was to persuade the Negroes, out of their own means, to erect a Y. M. C. A. building in Atlanta, with the assurance that if they did this thing the general public would co-operate with them more liberally than they have ever done before.

The great objective lesson was to **Persuade the Negro to Help Himself** in this matter, and the speeches were the best ever made in Atlanta in many years. Negroes themselves contributing \$4,000.

The most valuable result of the meeting was the education of the Negro in **The Great Policy of Self-Help**, and of Confidence in the good will of the white race. The results have already been remarkable and inspiring.

The Southern Baptists' convention at Louisville, passed resolutions pledging faith to the new organization of Southern sentiments to the help of that new race.

The white preachers of Atlanta frequently leave their own pulpits on Sunday morning to go out and preach the saving grace of character, thrift and self-help in the Negro churches.

The effect of this better spirit is widespread throughout the South. It has almost revolutionized the feeling between the two races. It has inspired the Negro to greater expressions of sacrifices and industry than he has ever shown before, and he is accumulating both property and public institutions in a gratifying way.

So far as the South is concerned, the problem is in process of wholesome and certain solution. The future of the Negro has never seemed so promising and bright. As a laborer, citizen and man, the Negro, under this bright and beneficent policy, has advanced and is advancing day by day.

There is no greater people in the history of nations than the people of the South. And in view of the history of the Civil War, and of the reconstruction period that followed, the Southern people have never been greater and wiser than in their present splendid attitude toward their former slaves.

The Rev. Dr. C. F. Aked, formerly of New York, but now of San Francisco, has a striking article in a recent issue of the San Francisco Examiner on "The Crime Against the Negro." Dr. Aked characterizes lynching as a national evil and the Wilson administration as "a Southern Administration with Southern prejudices and Southern injustice to the Negro."

People of Interest

Dr. John F. Goucher, who with his daughters, has been visiting the Orient, returned recently and expresses himself with enthusiasm over the wonderful progress shown in the development of the Eastern countries.

Miss Kathryn Johnson, of Kansas City, connected with the National Association for the Advancement of Colored People, is for several weeks in New Orleans lecturing and bringing before the people the interests of the Association.

Rev. R. T. Broadus, pastor of Jackson Street Methodist Episcopal Church, reports that he has one thousand dollars in hand and that the first payment on the new church site was made December 31st. Jackson is having a new day.

Prof. Charles Alexander is touring the country, giving a unique entertainment, "An Hour With Paul Lawrence Dunbar, the Negro Poet." The address is highly commended both from an educational and an artistic standpoint. Prof. Alexander plans coming to Texas at an early date.

Madam C. J. Walker, of Indianapolis, Indiana, one of the race's cleverest business women, was eight years ago a cook and laundress. To-day she has valuable property in several cities, is conducting a business that is said to net \$3,000 per month and counts her holdings at not less than a quarter of a million dollars.

A. L. Jackson, of Englewood, N. J., is the second Negro to have the distinction of being selected class orator at Harvard University by the vote of his classmates. The first Negro to be so honored was Roscoe Conkling Bruce, of Washington, D. C. Mr. Jackson is noted for his eloquence and is also prominent in athletics.

Dr. and Mrs. John W. Butler with the doctor's sister, Miss Clementina Butler, of Newton Center, Mass., and Miss Harriet L. Ayres, an evangelistic worker of the Woman's Foreign Missionary Society, left New York January 8, en route to Vera Cruz. The missionaries are returning to Mexico City, after leave of absence; and Miss Butler plans to make a visit covering several months.

Levi A. Taylor, a Negro farmer of Newark, Del., has recently come into possession of a fortune of \$200,000, including a strip of valuable land in Atlantic City. The fortune is his at the hands of a white woman by whom he was employed to reclaim lowlands at Atlantic City. He also supervised the building of sixty houses on these lands. His employer, Mrs. Brightes, died recently. Mr. Taylor plans to establish a home for Negro boys near Wilmington, Delaware, with the money.

Dr. E. S. Williams, pastor of Asbury church at Annapolis, Maryland, is in the midst of a great year's work. He was assigned to this charge at the last session of the Washington Conference. Since that time he has bought a lot which cost \$500, built a parsonage at the cost of \$3,000, and before it was completed went to the hospital for an operation for appendicitis, and before fully recovered pitched a revival that resulted in 154 conversions, which number since has been increased by 20. Recently his official board and membership joined him in a unanimous invitation to the Washington Conference to hold its next session at Annapolis. The invitation has been accepted and Annapolis is the seat of the next annual conference. This will be additional levy upon the energy of the pastor for the present year. But to cap it all, Dr. Williams was recently urged by the Editor to secure a few subscribers and he writes thus: "So I went out on Wednesday to try my hand. How is this for two hours' work—twelve cash subscriptions? The greater portion of the two hours was in walking." That's certainly a fine record and simply shows what may be done when a pastor gets down to business and urges upon his people to subscribe.

News Paragraphs

John Jacob Astor died, possessed of nearly \$86,000,000.

Andrew Carnegie gave recently to his native town, Dumfermline, Scotland, \$10,000,000.

The Daily Telegram, of Youngstown, Ohio, (white) has employed Mr. Jesse Harper as a reporter of events among colored people.

Fanny J. Crosby, the blind hymn writer, has in her old age been made president of the Golden Rule Alliance, an organization for the education of blind girls.

According to an exchange, the National Baptist Foreign Mission Board has received an endowment of \$40,000, the gift of Mrs. Cornelius G. Ewen, of New York.

Negro pupils in the District of Columbia for the past year numbered 18,638 with 550 teachers. In the night schools the enrollment was 1,872, with 66 teachers.

A gold medal, which will cost \$100, is to be given by Prof. J. E. Spingarn through the National Association of Colored People, to the Negro who performs the finest deed during the year.

Ex-President Wm. Howard Taft, now Professor at Yale, has been giving sittings to a sculptor of New York, who is making a bust of the former President to be placed in the Hague Palace of Peace. The work is now nearly complete.

The French explorer, Fernand Foureau, who had led nine expeditions into Africa, died at Paris Saturday of last week, of congestion of the brain. One of his last expeditions was that in the Sahara Desert. As a result of his exploration many errors of the earlier Sahara maps were corrected.

The population of New York City has been fixed at 5,376,966 by the statistics presented by the Board of Health recently. These figures show that the population of New York exceeds that of London, the largest city in the world, by 1,000,000. The population of London is steadily growing less while that of New York continues to increase.

A citizen of Kansas City, Missouri, whose name has not been given to the public, has put into the hands of the librarian of the public library 500 rolls of classic music for the player piano, to be circulated among the people under the same rules that govern the taking out of books. Ragtime music is most strictly barred.

The discovery of a test by the use of which it is possible to find out whether or not if one has partaken of contaminated food was recently announced by Dr. Charles W. Stiles, of the United States Public Health Service, in an address delivered before the zoology section of the American Association for the Advancement of Science. Dr. Stiles said that this discovery would be considered of more importance than that which has revealed the hookworm, as the "germ of laziness."

An announcement was recently made that the Charity Hospital of New Orleans, an institution which daily benefits hundreds of the city's poor and in which some of the most difficult operations known to surgery have been performed, is soon to make its own serums and vaccines. This will save to itself nearly \$9,000 a year. There are now being installed in the pathological department equipments and improvements which will make the manufacture of these medical necessities possible.

The new "M" Street High School of Washington for colored students, is to be erected at a cost of \$550,000. This building will have a frontage of 400 feet, the entire square and a depth of 100 feet. There are to be three stories and a basement. The latter will contain the heating plant, two gymnasias, armory, shower baths, and rooms for business courses. Offices, reception rooms, fifteen class rooms and assembly hall will occupy the first floor, with similar provisions on the third. The assembly hall will seat 1,200.

SAVED BY THE STORM

Mazumbi was a bright Angola girl in the Normal class of our Quiongoa School. She had repeatedly refused to marry a relative whom her people had chosen. Her mother became seriously ill and she went home to care for her, thus placing herself in danger of which she little dreamed. Two months later the mother died. Mazumbi wished to return to school after the funeral, but her uncle delivered her to the boy, and said, "Here is your wife; take her." She did not want to go, but that made no difference. The boy decided to return home at once lest the girl should escape from him. She begged to come and say good-bye to her school friends, but he refused. He also forbade her to take her precious hymn book and Testament. However, she managed in some way to do. The young boy and his brother started out with Mazumbi, intending to take her to their home fifteen miles away. Her tears and pleadings were of no avail.

Word reached the school about four o'clock that they had started at noon, and it seemed to us that the girl whom we had pleaded for and helped so many times was now beyond our reach. I sat down to think over the whole matter as calmly as I could. I tried to pray that the Lord would deliver her; but I must confess I felt that it was too late even for divine intervention. I was greatly depressed by these thoughts. A blinding storm was raging. The wind blew and the rain poured in torrents. Presently I looked up and my eyes rested upon the familiar figure of Mazumbi. She stood in the doorway looking at me. She was drenched to the skin; but the precious Gospels and hymn book, wrapped in an old waist and tied on her back, were safe and dry. She said they had gone about four miles on the way, when, by a piece of quick wit, she eluded them both and ran with all her might to the school—her "House of Refuge." The blinding storm had hindered their pursuit, and she had arrived in safety. Once here she seemed to have no anxiety at all. About an hour later the would-be husband arrived, and impudently announced that he had come to take Mazumbi away; but the chastising he received from our Station Superintendent made him glad to leave the premises without delay.

Fearing they might try to steal her, I kept her in the room next to mine for two weeks or more, and many times in the night I heard her praying, thanking God for her deliverance. Her spiritual life is steadily developing and she gives promise of becoming a valuable Christian worker.

Angela, West Africa.

THE NORTH CAROLINA CONFERENCE

Being transferred to and receiving appointment from the above conference last year, I was privileged to meet the brethren for the first time in the Fiftieth Annual Session at Maxton, North Carolina. I missed the familiar faces of the brethren among whom I was born into ministerial fellowship and among whom I had spent the earliest and in some respects the sweetest days of my ministry. I sat quietly and prayerfully and watched the movement of things and my impression was that no better average is to be found in all colored Methodism than in this conference. I fear to attempt to call names as I am sure to omit some equally as worthy and representative as those named. However, I venture a few. Naturally, one would expect me to lead off with the name of the editor of the Southwestern Christian Advocate, the best Negro paper in the world. Dr. R. E. Jones is a member of the church which I have the honor at present to serve. That schol-

arly, Christian gentleman, Dr. J. P. Morris, who was one of the first men to visit and welcome me after my arrival last year. The Revs. H. L. Ashe, N. J. Pass, J. W. and Wm. Wells, G. W. Morehead, P. J. Cook, J. D. Murphy, A. McNeill, W. W. Pope; Fathers Brooks, Howard, Pryor, Gibson and Hayes, who gave me a warm, hearty hand-shake. I should be trespassing upon the kindness of space to mention the brethren stationed near me who have constantly cheered and encouraged me during the past year. Dr. S. A. Peeler, the secretary of the Conference, but for whose strong support the measure of success of the past year would hardly have been possible; Brothers Laughlins, Lomax, MacMaster, McArthur, Byers, Hunter and our District Superintendents Peace, Winchester, Newsome and Zelgler. The business of the Conference was rapidly executed under the master hand of Bishop Henderson. The high state of intelligence of the men, however, made his task comparatively easy. One of the most impressive scenes of the Conference was the large class of splendidly prepared young men presenting themselves for the Christian ministry, most of whom, college and seminary trained, among them was a son whose mother and father were present to witness the happy event. I almost envied the mother her joy as with tearful eye and heaving breast she sat in Conference watching this new era in the life of the boy she had consecrated to the service of the Lord in infancy. I scarcely knew which gave me the more joy, the sight of the mother looking on or the mother's son yielding himself to the call of the Master. A large gain in membership, \$1,300.00 in cash, \$5,400.00 in subscriptions and more Conference collections were shown by reports given. Again, brethren of the North Carolina Conference, I thank you for your generous and open-armed reception. I shall do my best in my own little field again this year. "beginning at Jerusalem."—R. T. Weatherby, Greensboro, N. C.

RUST UNIVERSITY GIVES A THOUSAND AND FIFTY AS A JUBILEE OFFERING

Last April when the subject of the Jubilee was presented to the students and teachers of Rust University, the student body held a special meeting and resolved to raise a thousand dollars as a jubilee offering. It seemed a large sum for the students to raise without the aid of any outside assistance whatever. But for all these months the managers of the University Jubilee movement have toiled and sacrificed and have persuaded others to do the same. Every student fell in line, and the teachers and students worked and sacrificed together. So that when Emancipation Day came and the final rally was held Dr. Docking, the president, was able to announce that the collections from the students and faculty had gone a trifle beyond the thousand dollar limit. It was the signal for a triumphant shout, the college yell, and general rejoicing on the campus. The work of raising this Jubilee offering that amounts to one thousand and fifty dollars, was done wholly by the students themselves. The inspiration of being managers of such an enterprise has been the best part of a college education for the students. The Jubilee movement has inspired the students and developed among them a capacity for leadership in a most remarkable degree. Of course the faculty stood back of the students, every teacher contributing and helping in the work, but the whole plan was organized and managed by the students themselves, with W. L. Steele the inspiring manager, and Reuben H. McAllister his enthusiastic and capable secretary. The money has been forwarded to the Freedmen's Aid office at Cincinnati and Rust University has now credit for the thousand and fifty dollars Jubilee offering. Shouts of victory are being heard all over the campus.

The friends of this famous old school, now in its forty-eighth year of blessed history, will be glad to know that it is having a year of unprecedented success and prosperity. Last year was thought to be a great year at Rust, but this is the best yet. The enrollment stands just thirty ahead of last year and students are still coming until every available spot in the dormitories is being crowded. The school has a strong faculty and every department is well manned.

PLAN OF EPISCOPAL VISITATION

Part I—January-June, 1914

Spring Conferences in the United States

(CHRONOLOGICAL)

Conference	Place	Date	Bishop
Upper Mississippi	West Point	Jan. 15	Thirkield
St. Johns River	Miami, Fla.	Jan. 15	Leete
So. Florida Mission	Canford	Jan. 22	Leete
Mississippi	Pass Christian	Jan. 22	Thirkield
Arkansas	Siloam Springs	Jan. 22	McIntyre
Louisiana	New Orleans	Jan. 28	Thirkield
Little Rock	Texarkana, Ark.	Jan. 29	McIntyre
Florida	Lake City	Jan. 29	Leete
Porto Rico Mission	Ponce	Feb. 4	Bristol
Hawaii Mission	Honolulu	Feb. 25	Lucecock
Lexington	Owensboro, Ky.	Mar. 11	Anderson
New Jersey	Asbury Park	Mar. 11	Berry
Southwest Kansas	Dodge City	Mar. 11	Shepard
Gen. Pennsylvania	Harrisburg	Mar. 18	Cranston
Kansas	Chanute	Mar. 18	Shepard
Philadelphia	Pottstown, Pa.	Mar. 18	Berry
St. Louis	Poplar Bluff, Mo.	Mar. 18	Smith
Newark	Newark, N. J.	Mar. 18	Wilson
Baltimore	Cumherland, Md.	Mar. 25	Cranston
Central Missouri	Fulton	Mar. 25	Smith
Eastern Swedish		Mar. 25	Quayle
New England		Mar. 25	Bristol
New Eng. Southern		Mar. 25	Hamilton
New York East		Mar. 25	Wilson
North Indiana	Mishawka	Mar. 25	McDowell
Northwest Kansas	Mankato	Mar. 25	Shepard
Wilmington	Berlin, Md.	Mar. 25	Berry
New York	Ardmore, Okla.	Apr. 1	Wilson
Lincoln	Wilmington	Apr. 1	Smith
Delaware	Hardwick	Apr. 1	Quayle
Vermont		Apr. 1	Bristol
Washington		Apr. 8	Cranston
Troy		Apr. 8	Leete
Northern New York		Apr. 8	Burt
New Hampshire	Portsmouth	Apr. 8	Hamilton
East German	Brooklyn, N. Y.	Apr. 15	Wilson
Maine	Portland	Apr. 15	Hamilton
East Maine	Presque Isle	Apr. 22	Hamilton
Wyoming	Binghamton, N. Y.	Apr. 22	Berry

Foreign Countries

Mexico	Pachuca	Feb. '26	McConnell
SOUTH AMERICA			
No. Andes Miss.	Lima, Peru	Dec. 16, 1913	Stuntz
Chile	Valparaiso	Jan. 14	Stuntz
Eastern So. America	Rosario, Argentina	Feb. 4	Stuntz
EUROPE			
Bulgaria Mission	Pleven	Jan. 29	Nuelsen
France Mission	Toulon	Apr. 30	Nuelsen
Italy	Venice	May 6	Nuelsen
Switzerland	Wadenswil	May 27	Nuelsen
South Germany	Nuremberg	June 3	Nuelsen
North Germany	Stettin	June 10	Nuelsen
Denmark	Nexoe	June 17	Nuelsen
Sweden	Malmoe	July 1	Nuelsen
Norway	Fredristad	July 8	Nuelsen
Russia Mission	Sigolovo	Aug. 26	Nuelsen
Finland	Helsingfors	Sept. 2	Nuelsen
Austria-Hungary	Mis. Vienna	Sept. 16	Nuelsen

Adopted by the Bishops of the Methodist Episcopal Church at St. Louis, Mo., October 25, 1913.

L. B. Wilson, Secretary.

ATLANTA ANNUAL CONFERENCE

(Continued from Page 7)

in Indianapolis, Indiana, had given new inspiration and greater power and vision to the various speakers.

The following General Officers represented the several boards: J. C. Sherrill, the Board of Foreign Missions; I. L. Thomas, the Board of Home Missions and Church Extension; I. Garland Penn, the Freedmen's Aid Society; C. C. Jacobs, the Board of Sunday Schools; W. W. Lucas, the Epworth League; J. P. Wragg, the American Bible Society; J. N. C. Coggin, the Church Temperance Society and the writer looked after the interest of the Southwestern Christian Advocate and the Methodist Book Concern.

The Conference was favored with the presence of Professors O'Connell, Trevor, Haynes and Martin, who delivered very helpful lectures to the Conference.

The high-water mark of enthusiasm during the Conference was reached when Bishop Leete personally took charge of subscriptions for Clark University, after inspiring speeches had been delivered by Secretary I. Garland Penn and President W. W. Foster. Right nobly did the Conference respond to the appeal and leadership of Bishop Leete and raised in cash and subscriptions about eight thousand dollars.

The following were received on trial: John D. Wilkins and D. H. Stanton. William D. McCloud was received into full connection. Leroy Brahy was ordained deacon. J. W. Any, J. M. Daniels and A. G. Stevens were ordained elders.

The Conference was royally entertained by the Rev. J. N. C. Coggin, pastor at Covington, and his loyal membership. All of the preachers were well provided for and nothing was left undone to make the Eighteenth Session one of the most pleasant and enjoyable in the history of the Conference.

The appointments have appeared in a previous issue.

M. S. D.

Gleanings From the Field

ALABAMA

Marion Circuit—I came to this work after the Annual Conference and found some willing workers. First Sunday in December at Slmpton Chapel was a happy day with us; one joined the church. We are planning to bring our work to the front.—G. W. Washington.

Birmingham—The first quarterly conference of St. Paul Methodist Episcopal Church was held December 19-21. The Rev. J. W. Thomas, district superintendent, presided with ease and dignity. The conference was well attended; harmony and peace prevailed throughout the quarter. A good many young and new men were among the officers of the church and members of the quarterly conference. The reports were all good. Estimated for pastor's support, including house rent, \$1,228; for district superintendent, \$120; for Bishop, \$11; for Conference Claimants, \$11. Quarterly collection, \$35. Two converts and six others added to the church this quarter. Doctor J. W. Thomas preached Sunday at 11 a. m.; text: St. Luke 20: 36. Brother J. J. Freeman preached Sunday night; subject, "The Christian Religion is Sufficient For All Things." Mrs. Rosa Bunn, the popular church worker and a veritable Tabitha served an excellent dinner Sunday for Rev. and Mrs. J. W. Thomas, D. J. Price, Laura Madison, and Cecella Hart.—Ollie N. Bourgeois, Reporter.

Malone—Emancipation Proclamation was celebrated at the Pine Flat school-house on the Wedowee Circuit. It was the first Emancipation Proclamation ever celebrated in this part of the county. The occasion was of a high order. The school room was decorated with exhibits of the industrial work that had been done by the students. The program consisted of a paper read by Miss Anna V. Ford, subject, "The Progress of a race." Prof. John McPherson, demonstration agent of this county (Randolph), spoke. Rev. C. H. Brown was orator of the day.—Anna V. Ford, Reporter.

ARKANSAS

Sweet Home—Our fourth quarterly conference was held December 7-8 by the Rev. Dr. G. T. Saxton, District Superintendent. It was the best quarter held this year. The Sunday School was reviewed by the District Superintendent. At 11 a. m. the doctor was at his best. The audience was edified. On Monday night was held the business part of the conference. Good reports were presented. The pastor, the Rev. J. H. Hatchett, had every department well in hand. Money raised for all causes, \$591.63. Paid the District Superintendent in full. The fourth Sunday in October the pastor gave a rally which resulted in \$160.50. The entire conference voted unanimously for the return of the Rev. Mr. Hatchett. He is the right man for the place.

GEORGIA

Chipley Charge—Our pastor comes to us from the Annual Conference for his first time on this charge, on his first round on his new work. He

preached his first sermon at Springs Chapel. Services were good at eleven o'clock. Collection was \$4; on the third round collection, \$14.22.—Rev. J. S. Sherman.

KANSAS

Salina—Our revival has just closed with three souls happily converted, the membership greatly edified and the spiritual life of the people quickened generally. It being our third quarterly meeting the District Superintendent, Dr. S. A. Stripling, came in time to help in this good work. The simplicity and force of his sermons are still on the lips of the people. His Thanksgiving sermon from the text "Happy are the people whose God is the Lord" was ably delivered. At the close of this service an offering was taken and the baptism duly administered. Total collection, \$34.95. Thus ended a very successful quarterly meeting. We have raised all of our benevolence. We will push to success the Jubilee fund.—S. H. Johnson, pastor.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

LOUISIANA

Perry—The Baptists and Methodists met in Briggs Chapel on December 31, 1913, with their pastors, the Revs. E. B. Richards and W. H. Willis, and organized a League for the purpose of celebrating the Emancipation of the Negro. The same was held with the Pleasant Grove Baptist Church, W. H. Willis pastor. The following ministers were present: E. B. Richards, of Briggs Chapel, H. C. Wilson of Campbell's Chapel and W. H. Willis, of the Pleasant Grove Baptist Church. The program was rendered as follows: Devotions by the Rev. W. H. Willis; song by choir; welcome address by E. C. Cole; opening address by John Lenore; address by Wesley Matthews, a veteran of the civil war; paper by E. E. Briggs and G. N. Hardy; address by Charles Wells; address by the Rev. H. C. Wilson. Master of ceremonies, W. N. Lenore. Secretary, Jassey Matthews.

Boonville—The day of Thanksgiving was appropriately celebrated by the young people of this charge. Their collection of various kinds of produce was attractive as well as creditable. The sum of \$5.00 was realized.

FRANKLIN, LOUISIANA

Our club rally was brought to a close November 30, 1913. Reports were as follows, by clubs: No. 1, Charlotte Scott, captain, Arthur Turner, general, \$21.80; No. 2, E. M. Pickett general, Sarah Butler captain, \$17.90; No. 3, Mrs. Anna Young, captain, Uret Davis general, \$26.25; No. 4, H. H. Taylor general, Ella Nurse captain, \$27.01; No. 5, Alma Moss captain, Gus Harris general. Public collection, \$6.90. Grand total, \$102.26.—C. Spears, pastor.

MISSISSIPPI

Barlow—New Zion has taken on new life and all phases of the church work is making a most creditable showing. An effort has been launched to get our faithful pastor a new suit of clothes. A subscription of \$6.45 was taken.—A. Johnson, Reporter.

Couperie—Our fourth quarterly conference was held Nov. 22-23, with the Rev. J. C. Hihbler presiding. The elder gave the conference a very timely talk and urged the church and pastor to do their best to make a full report. He was at his best and gave us two able sermons and wound up with a strong plea for the Jubilee offering and the Southwestern. Collection for the day, \$22.25. Paid district superintendent \$19.75.—E. M. Jones, Sec.; A. Holland, Pastor.

Starkville—My fourth quarterly conference was held Dec. 6-7, with the Rev. W. F. Isalah presiding. Reports showed progress on all lines of church work. Raised this quarter, \$185.00. The Rev. W. F. Isalah, who knows no failure, is pushing every interest of the church on the Starkville District. He is the man for the work. Paid him in full. Prof. D. C. Rogers knows how to raise money; he is the steward.—W. M. R. Lester.

McLain Charge—We have held four good quarterly conferences on this charge and have paid the district superintendent in full and hope to pay all other claims. Our district superintendent is a good strong, forceful preacher. We feel sure the Bishop's judgment was good when he appointed Dr. J. C. Houston district superintendent on the Gulfport District. We have built a new church at Vernal this year and are holding services in it. We have lumber on the ground to build a new church at Sweetwater and are putting new windows in Mt. Nebo Church at Leaf, Mississippi. Good revivals have been held on the entire work. Our pastor from Moss Point, the Rev. W. H. Smith, is a great revivalist. Nineteen souls were converted and added to the church. We had Southwestern day the second Sunday in January, 1914.—J. A. Patterson, Pastor.

Escatawpa—Our fourth quarter was held at Escatawpa the 19th inst., with Dr. J. C. Houston, our district superintendent, presiding and Bro. A. B. Starr as secretary. A full attendance and good reports from all showed the work in fine shape on all lines. Good revivals have been held on the charge, which resulted in thirty-two conversions and accessions. Paid district superintendent in full; total benevolence raised for the year to date, \$51; raised in the quarter, \$33.06. Dr. W. H. Smith of Moss Point was present at the conference and rendered good assistance. The district superintendent was in fine shape and delivered fine sermons. Total raised this quarter for all causes, \$114.78.—A. H. Lathan, Pastor.

Fernwood—At Magnolia, October 5, the Rev. P. H. Rembert, District Superintendent, held the fourth quarterly conference. The reports indicated a live and prosperous condition of affairs on the work. The superintendent pronounced these reports the second best he had received on this round. Our church at Magnolia has a live Sunday school; it is well organized. The League, Ladies' Aid Society and Young People's Mission Study are doing effective work.—R. H. Patton, pastor.

Roseneath—Our fourth and last quarterly conference of the Rose-neath Circuit was held in Wesley Church, on December 17, by the Rev. Dr. J. C. Hihbler. The pastor, the Rev. W. N. G. Lipscomb and most of the officers rendered their quarterly and final reports. At night the District Superintendent gave an address on the "Jubilee Offering."—K. A. Scott, Reporter.

Oxford—Lott's Chapel was the seat of the fourth quarterly conference on November 22-23. Good reports were presented. The Rev. E. F. Scarborough preached a splendid sermon on Saturday. Collection \$16.80; Sunday, \$5.55. We paid the Superintendent in full for the year.—W. F. Burton, pastor.

Natchez—Our rally October the nineteenth at St. John Methodist Episcopal Church was a success. Prof. J. B. F. Shaw, Ph. D., of Meridian Academy, preached for us at 11 o'clock. The sermon was forceful and inspiring. The Rev. H. B. Watkins, pastor of the Methodist Episcopal Church, South, preached for us at 3 o'clock, and the choir of the Rose Hill Baptist Church rendered music. At 7:30 a large crowd gathered to hear Dr. W. W. Lucas, but finding that he had been delayed, Dr. J. E. Holmes, District Superintendent, asked Prof. S. H. C. Owen to address us on the subject, "Little Things." Prof. Owen captivated his audience. Mrs. Owen favored us with a solo. The clubs reported as follows: No. 1, Rev. J. E. Holmes, \$25.05; No. 2, Mrs. E. Bates, \$12.80; No. 3, Mr. L. B. Bates, \$10.52; No. 4, Mrs. S. L. Ross, \$20.25; No. 5, Mrs. S. E. Holmes, \$13.00; No. 6, Mr. D. Spellman, \$5.30; No. 7, Prof. J. R. Ross, \$25.50; No. 8, Rev. D. L. Morgan, \$22.00; No. 9, W. M. Ellis, \$5.25; No. 10, Mr. S. M. Martin, \$9.40; No. 11, Mr. L. Corbin, \$11.40; No. 12, Mr. W. D. Ross, \$8.72; total for Natchez, \$160.85. The districts reported as follows: Brookhaven District, \$2.00, Rev. N. Scott; Gulfport District, Rev. E. H. Laugston, \$4.00; Rev. A. H. Lathan, \$8.00; Rev. W. H. Smith, \$15; Rev. W. A. Oates, \$1; Rev. D. F. Dudley, \$3.00; Rev. T. A. Carter, \$4.00; Rev. J. B. Brooks, \$2; J. A. Paterson, \$9.00; total, \$44. Hattiesburg District, Rev. R. N. Jones, \$5.00; Rev. N. E. Goodloe, \$5.00; total, \$10. Jackson District, Rev. J. C. Smoot, \$9.00; Rev. S. H. Cannon, \$9.00; total, \$18.00. Meridian District, Rev. W. L. Mills, \$8; Rev. R. L. Tate, \$4.00; Rev. N. W. Ross, \$1.00; Rev. M. Johnson, \$2.50; Rev. H. R. S. Erby, \$4.00; total, \$19.50. Vicksburg District, Rev. S. A. Cowan, \$10.00; Rev. J. E. Holmes, \$12.50; total, \$22.50. Total, \$100. Previously reported, \$80.00. Grand total from the Conference this effort, \$180.00. Grand total for Natchez and the Conference, \$340.85. Total by the district for the year: Brookhaven, \$200; Gulfport District, \$57; Hattiesburg District, \$31.00; Jackson District, \$19.50; Meridian District, \$63.56; Vicksburg District, \$70.70, not including Natchez, including Natchez, \$223.15, makes the Vicksburg District \$293.85. Total for the year, \$477.41.—D. L. Morgan.

MISSOURI

Joplin—The Joplin charge is progressing under the pastorate of the Rev. E. P. Gelger. Successful rallies

(Continued on page 12)

Gleanings from the Field.

(Continued from page 11)

have been given during the year to meet the outstanding debts. Attention is now being given to the benevolences and ministerial support. Sunday, December 7, was the occasion of our third quarterly meeting which proved a success spiritually and financially, at which time over 35 persons communed. Money collected \$29.60. The District Superintendent, the Rev. Jno. H. McAlester, was present and preached at 11:00 a. m. The pastor of the African Methodist Episcopal Church of this city preached the sacramental sermon at 3:00 o'clock p. m. At 8:00 p. m. the District Superintendent, the Rev. J. H. McAlester, filled the pulpit. The report shows that he pastor is, together with the co-operation of the heads of the various departments of the church are pushing things to the front. We have paid our District Superintendent, the Rev. Jno. H. McAlester, in full to-date. Much credit must be attributed to our faithful District Stewardess, in the person of Sister Rachel Beecham, who has filled this position for 35 or more years. She is of the John Wesley type, believes in doing her whole duty. She is a source of inspiration to the young people on the charge.—Rev. E. P. Geiger, pastor; J. Christopher Jackson, secretary.

Fulton—I am in the midst of my second year's pastorate at S. James Church of Fulton. We have just closed a 12 day meeting with very gratifying results; we had 8 additions to the church. We were ably assisted in our meeting by the Rev. R. G. Williams of Bridgeton, Missouri. The people here say that our recent revival meeting is the best they have had here in many years. There have been 14 members added to the church under the present pastor. We have just finished putting in a fine granitoid floor in the basement of the church and a large cooking range at a cost of \$118.70, getting ready for conference. These are paid for. Fulton is preparing for the conference which convenes next spring.—Geo. W. Reeves.

Marshall—Our third quarterly was held Nov. 8-9-10, with our district superintendent, the Rev. W. H. Wheeler, presiding. The meeting was a success along all lines of church work. The district superintendent preached three excellent sermons to splendid audiences. Bro. C. N. Wright, a graduate of George R. Smith College, formerly of the Free Baptist Church, joined our church during the third quarter. Bro. Wright is a local preacher and an excellent Christian gentleman. He has been appointed pastor of our church at Frederick Town by the district superintendent, the Rev. R. E. Gilum, D. D. This charge being made vacant by the death of Rev. B. D. Dixon four months ago. We are striving to put the Southwestern Christian Advocate in as many homes as possible. Our Southwestern Christian Advocate day was held on Nov. 23, the result of our efforts being four new cash subscribers and two renewals.—H. Smith, Pastor.

LEWIS CHURCH, GLASGOW, MO.

The historic Lewis Chapel, Methodist Episcopal Church of this city, under the leadership of the Rev. W. R. Rivere, the unassuming yet dauntless leader, has reached the high wa-

ter mark, financially. The pastor is closing his sixth year with the greatest success yet achieved. Soon after conference he inspired the leaders and members with the idea of remodeling the church. Forces were organized, led by Brothers Harrison Cason and Luther Lewis and as a result more than \$250.00 was raised. Since that time other efforts have been crowned with similar success and as a climax a rally known as Thanksgiving Rally, led by ladies of the church, closed with about \$200. The church has since April raised about \$1,000 for all purposes. The church has been polished from basement to roof. Everything has the appearance of newness; new seats, new paper, new roof, new floors, new doors, new carpets, new piano, new furnace, new steps and new church life. The writer had the pleasure of visiting this church of our childhood days. May the blessings of Him who never sleepeth ever abide with this church.—P. M. Cason.

MARYLAND

Baltimore—On Wednesday night, the Ames Memorial Methodist Episcopal Church held its fourth and last quarterly conference for the year, the reports showed the church to be in fine condition. The public services, the prayer and class meetings are well attended and the class collections in advance of many years. The trustees reported an income of \$2,119.39 and the parsonage debt reduced to about \$400.00. The stewards reported receipts amounting to over \$1,700. The Ladies' Aid Society, the Jewel Circle, and Busy Bee Club, the Singing and Paying Band all reported a fine year's work, liberal gifts to the church and large cash balances in their treasuries. The trustee and steward boards remain almost unchanged, while Mr. Henry Johnson retains his place as Sunday School superintendent and Mr. Wm. Powell was confirmed Epworth League president, succeeding Mr. Charles Pulley. The conference was one of great harmony and peace and at its conclusion, voted unanimously for the return of the Rev. Daniel W. Shaw, for the next conference year. Although Dr. Shaw was appointed to Ames when the church was passing through a period of great excitement and trial, he was able, by his wise management and strong pulpit work to bring the church together and they have done a remarkable year's work, and the officers have therefore voted for his return, and will send a committee to conference to hear their request to the Bishop. Rev. D. W. Hays, District Superintendent, pre-

sided in the conference and expressed himself well pleased with the condition of the church.

NORTH CAROLINA

Greensboro—South Greensboro Charge Quarterly Conference met in Goshen Church December 13-14, District Superintendent S. F. B. Peace in the chair. After singing and prayer by the writer, Brother C. E. Clap was elected secretary. The District Superintendent made some very timely remarks relative to the Annual Conference at Maxton. Brother W. T. Lomax, the pastor, is loved and esteemed by all of his members. He is a leader by precept and example. His plans are to do a great part by Bennett College. The brethren came up with good reports from all points. The pastor and Superintendent are going to endeavor to make the Sunday School membership exceed the membership of the church. The assessing committee set the pastor's salary in advance of last year. The members of this charge all manifest a great interest in their District Superintendent and pastor. After the business of the Conference the writer was introduced to the Conference and was requested to address the Conference. Also Brother Young, Brother C. E. Clap responded with timely remarks. Brother Fred Crutchfield, the retiring Superintendent, is doing what he can to bring the Sunday School up to the standard of Methodism. The District Superintendent preached a powerful sermon, text, "Whom say ye that I am?" Raised during the meeting, \$27.21.—P. L. Eccles, reporter.

OHIO

New London—This charge, under the pastorate of the Rev. W. H. Redmond, is in a prosperous condition. Last New Year's eve will be a long remembered event. Before watch-meeting services an interesting program was arranged by Mrs. Peter Glenn, who was assisted by Mrs. Eric Pool. These ladies were assisted by some of the best talent of the city. After the program was rendered, a large donation, amounting to more than a hundred pounds, was presented to the pastor and his good wife. In responding to this very pleasant and welcome surprise, the pastor expressed his appreciation to the good people as they had evidenced theirs to him and his family.—P. V. P.

CHANGE OF ADDRESS

Rev. A. L. Boyd, from Marion, Alabama, to Benson, Alabama.

Rev. Freeman Parker from Orange, Texas, to 914 Neches street, Beaumont, Texas.

THE BEST POPULAR PRICE MEN'S AND BOY'S STORE
IN NEW ORLEANS.

We are having our January Clearance Sale now
THERE'RE BIG BARGAINS AWAITING YOU.
HIGH-CLASS GOODS FOR LITTLE PRICES

SAM BONART

CORNER RAMPART AND POYDRAS STREETS

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatic lumbagos, backsache, pains in the kidneys or neuralgic pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung troubles.

JUST SEND YOUR NAME

LUNG GERMIN CO. 304 E. 12th, JACKSON, MISS.

HURRAH! IT'S TRUE!

\$1.00 to \$500.00 a month sure. We want a hustling man or woman in each locality—18 to 60 years of age. Give all or spare time. No canvassing—easy to do—brings you influence, friends, success. Simply recommend our Sick and Accident and Life Insurance Memberships to your friends. You don't need high education—nor experience—we learn you everything. Valuable FREE PRIZE to first acceptance from each place. Write for yours quick. The I-L-U 1208, Covington, Ky.

VIRGINIA

Radford—The first of January was a great day for the people of South Radford. The occasion was the Celebration of Emancipation. Through the efforts of the Rev. J. T. Wilson and the Rev. D. W. West the people of the Methodist and Baptist Churches united and had a union service at the Mt. Olive Methodist Episcopal Church. The program beginning at 2 p. m. included the following: Reading of Emancipation Proclamation by Mrs. Rosa V. Smith; address by ex-Governor J. Hoge Tyler, Prof. W. E. Gilbert and Prof. E. A. Long, Principal of the Christiansburg Industrial Institute. Music was furnished by the children of the Day School led by their teachers, Misses Leona and Berthan Connor. The address by Governor Tyler was especially pleasing to the old ex-slaves. It reflected the attitude of the old South toward the Negro. Prof. W. E. Gilbert, one of the teachers in the Radford Normal School, a graduate of the University of Virginia, spoke of the attitude of the New South toward the Negro. His address was particularly effective. Rev. Wilson acted as master of ceremonies. At the conclusion of the meeting a collection was taken which was to go toward putting a fence around the school house at Radford. A big banquet was held at night which appropriately closed the day's exercises.—(Mrs.) Ella M. Fields.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE tablets. Stop the Cough and Headache and work off the Cold. Druggists refund money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

RECENT DISTRICT CONFERENCE

The second session of the Holly Springs District Conference convened in McDonald Methodist Episcopal Church, Pontotoc, Miss., November 7-9, 1913. Dr. W. H. Gilliam, Superintendent, presided. After a strong and earnest appeal for Christian and conservative service he proceeded to organize the Conference. P. A. Lemon was elected secretary and F. H. Bunton, statistical secretary. All the pastors were present except J. E. Ford, absent on account of a serious accident. Each pastor made a very excellent report of his work. The following persons were introduced and made strong addresses: Dr. N. R. Clay, pastor St. James Church, Columbus, Miss.; Dr. E. M. Jones, secretary of the Board of Sunday Schools, Dr. W. W. Lucas, assistant general secretary of the Euworth League Society, and Dr. James T. Dockings, president of Rust University. Quite a number of local preachers were present and made encouraging reports. The following persons preached during the convention and conference: D. D. Reid, N. H. Isam, W. H. H. Murrell, W. D. Reid, N. R. Clay, F. Ross, J. P. Watson, W. H. Golden and G. Spencer. Public collection, \$136.00; \$100.00 dollars for Rust endowment; nearly three hundred dollars raised during the conference. The statistics show that over one thousand dollars had been raised for benevolences. Many thanks to the good people and pastor for their hospitality in caring for the conference. Thus closed a good session of the Holly Springs District, to

meet next summer at Pleasant Grove, Nettleton Charge.—P. A. Lemon, reporter.

THE FIRST DISTRICT CONFERENCE OF THE SALISBURY DISTRICT

DELAWARE CONFERENCE

Salisbury, the largest city on the Eastern Shore of Maryland, opened its gates to welcome the ministers and laymen of the Salisbury District on November 18, 1913. This was an auspicious beginning of the first District Conference ever held on this district. The people, realizing what benefits would accrue from such a conference, outdid themselves in the way of entertainment. This conference cannot be excelled. Hon. W. B. Miller represented the Mayor in a speech that electrified the audiences and made everyone feel at home. The writer welcomed the conference to the church. The response was made by the Rev. W. A. T. Miles. The anniversaries were interesting. Dr. J. W. Bond, of Pocomoke City, presided at the anniversary of the Sunday School as did the Rev. J. H. Nutter, D. D., at the Freedmen's Aid anniversary. Dr. J. O. Spencer emphasized the possibilities of Morgan College as never before. He declared that Morgan College stood for the advancement and progress of the Negro in every way. Then our own T. H. Kiah, of Princess Anne Academy, told us why the Delaware Conference ought to raise \$5,000 to erect a Domestic Science building on the campus at the Academy. Dr. W. C. Jason was at his best in his plea and presentation for a square deal for the Delaware State College, Dover, Del. Great were the fraternal addresses of Dr. D. H. Hargis and the Revs. M. W. Clark and C. W. Dowle, who extended us greetings from the brethren of their districts. Drs. J. E. A. Johns and C. W. Pullett were present. The Rev. J. E. Cook brought the interests of the Southwestern Christian Advocate to the attention of every member of the district. He did credit to himself and at the close of his masterly address December 14 was set aside as Southwestern Day by every charge on the district. Dr. W. J. L. Hughes was with us. The district rose as one man to greet him. He was wheeled to the church in a rolling chair costing \$50, which was purchased by the brethren of the district and presented at this conference. For three years this man of God has stood on the firing line. Thus ended a conference whose influence has left a lasting impression on the minds and hearts of the people of this city.—Rev. R. C. Waters

CUMBERLAND RIVER DISTRICT

To the Pastors, Officers and Members of the Cumberland River District: Greetings—Walden University is one of our Freedmen's Aid schools. This school has done more for our race than any school in the South; therefore we owe to it money and patronage. Please see to it that we raise our full obligation by the first of July, 1914, and send the same to Dr. I. G. Penn, Cincinnati, Ohio, and he will receipt you for the same. Let us be loyal Methodists. To be loyal Methodists we must read its literature. Let me suggest to each family the following for your homes: the Bible,

THE NEGRO FARMER

Something New: Something Needed

A Paper That Helps People to Become Better Farmers is an Aid to the Church, the School and to the Secular and Religious Papers

It has been decided to publish at Tuskegee Institute Post Office, Every-Other-Week for the present, a national farm paper to be known as THE NEGRO FARMER. It will be published in the interest of Negro landowners, tenant farmers and of those who employ Negro labor. There is no other strictly farm newspaper in the world devoted to the interest of Negro farmers.

Many of the white farm newspapers enjoy huge circulations and there is no reason why a farm paper in the interest of Negroes should not prove equally successful. In fact, occupying an exclusive field it should enjoy a success far beyond that of the usual farm publication. It is proposed to circulate this paper among the 2,000,000 black farmers of the United States. The paper will be eight pages, of about the size of "The Country Gentleman."

DR. BOOKER T. WASHINGTON STATES:

The Tuskegee Institute has no financial interest or control over this new publication, but some of the active officers of the institution are interested in its success and believe that it will not only accomplish great good but will be a paying investment. The paper is backed by a strong organization and funds have been provided in advance to assure its publication. Those in active control of THE NEGRO FARMER have my entire confidence and good will.

—BOOKER T. WASHINGTON.

The success of this project is assured because of the solid and sensible lines upon which it is being laid out.

All the capital stock has been subscribed for.

The subscription price is \$1.00 a year and Subscriptions and Advertisements are invited. Clubbing rates with important Negro newspapers will be arranged for on a satisfactory basis. We are now ready to receive Subscriptions and Advertisements.

The first issue of the paper will appear February first, 1914.

Address all communications to:

THE NEGRO FARMER

TUSKEGEE INSTITUTE, ALA.

FREE Sweater

Our Heavy Shawl Sweater Coats Extra heavy weight, wool, shawl collar sweater coat. Made with two pockets, buttons to match coat in color. Has our new storm collar. Practical and warm. This sweater is made in sizes 34 to 44 inch chest measure. Plain Oxford gray only. A strictly high-grade garment, warm, comfortable and very useful for everyday wear for hunting, fishing or any out door employment.

Absolutely FREE to Our Agents
All that we require is that you show our samples and take a few orders for our special made-to-measure clothes. We pay highest cash profits and give extra presents besides. Your choice of all valuable presents—such as Leather Suit Cases, Medical Instruments, Pipes, Watches, Sporting Goods, Hats, etc.
Write for elegant free outfit and full particulars
SPENCER HEAD COMPANY, Dept. 608, CHICAGO

Methodist Hymnals and Discipline, Euworth Herald; last but not the least, the Southwestern Christian Advocate. Please have all of the committees to make a written report to each quarterly conference. Faithfully yours.—Ell J. Gudrie, District Superintendent.

EDENBORN LINE

Louisiana Railway and Navigation Co.

THE POPULAR ROUTE

BETWEEN
New Orleans
Baton Rouge
Alexandria
Shreveport

Tickets on sale to all points North and West. Excellent freight service.

New Orleans Office: 708 Gravier St.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Lemon—Ridgley—Solomon Lemon, one of the trustees of Ross Chapel, Camp Parapet, Louisiana, died suddenly November 25, 1913. Following close upon the news of Mr. Lemon's death, which occurred in the morning, came the information that Mr. Lemon's brother-in-law, Mr. Sam Ridgley, had also died suddenly. Both of these men were members of the Young Men's Protective Lodge Society. So, on November 26th, there occurred a double funeral—one from Ross Chapel and one from Macedonia Baptist Church. Mr. Lemon was a trustee of Ross Chapel. His funeral was conducted by the Rev. J. Wise, assisted by the Rev. Joseph Louis, the Rev. Joseph Morris and the Rev. W. M. Hamilton, of the Baptist Church. The brothers-in-law were laid to rest side by side in their last long sleep. Mr. Lemon was the father of S. S. Lemon, one of our local preachers. Mr. Lemon was the backbone of the rebuilding of Ross Chapel, although he wandered from the church for more than 30 years. He leaves Camparet hereafter.—S. J. Jackson.

Smith—The Methodist Church at Gaffney, South Carolina, sustained a great loss in the death of Bro. Abram Smith, the oldest and one of its strongest financial members, for more than ten years a trustee and for at least that length of time a faithful class leader and steward. He departed this life December 26, 1913, in his eighty-third year. He had never before been sick to his knowledge. Unfettered but full of business tact. He died in full triumph of faith. He left to mourn his loss an aged widow with whom he has lived for 54 years, two children, six grandchildren and four great grand-children. He was a highly respected citizen, honored and beloved by all who knew him. He will be missed by both church and town.—R. F. Freeman, pastor.

Redmond—Mrs. Roberta Redmond, a faithful member of Galilee Methodist Episcopal Church, died November 23, 1913. She joined the church at the age of 14 years and lived a consistent Christian for 14 years. She was president of the Woman's Home Mission Society of the local church. She lived a short while after the death of her husband, the late W. H. Redmond. She leaves two little girls and a host of relatives and friends to mourn her loss. She was buried by the Household of Ruth No. 1043 Lexington, Miss. The Rev. E. O. Wolford attended the funeral.—(Mrs.) S. E. Simons, reporter.

Huggins—Mr. Adam Huggins, of Simpsonville, Kentucky, died November 28, 1913. His funeral was attended by the Revs. C. H. Ryles and C. E. Alexander. He leaves a wife and four children to mourn.

Baker—Mrs. Annie Baker, of Texarkana, Arkansas, died September 6, 1913. Her death was sudden. She was a member of Visitors Methodist

Episcopal Church and of class No. 1. She leaves a husband, three children and five grandchildren. The Court of Calantha had charge of the funeral. C. A. Taylor officiated.

Witherspoon—Mrs. Ann Witherspoon, wife of the late Rev. S. B. Witherspoon, was born in the year 1845 in Monroe county, Mississippi. She was converted at an early age and lived a faithful Christian until death. She was married to the Rev. S. B. Witherspoon in 1871, with whom she lived until four years ago. She was a loving mother of twelve children. Only five are living to mourn her loss.

THE REV. ROBERT RILEY

The Rev. Robert Riley was the father of the late Rev. Robert G. Riley, and was born in Queen Anne County, Maryland, 1837. He was converted in 1874 in Charles Wesley Methodist Episcopal Church, Centerville, Md. He filled with credit the following official places in the church: Class leader and a local preacher. In 1863 Comrade Riley enlisted in the United States service and joined the 7th Regiment, Baltimore, Md. He fought in the following battles: Deep Bottom, John's Island, James Island, Darhytown Road, Jacksonville, Bermuda Hundreds, Chapin Farm, Fort Burroughs, Petersburg, Richmond, and was mustered out October 12, 1866. He departed this life in the full triumph of faith December 24, 1913. He leaves to mourn his loss a wife and six children, 19 grandchildren and 2 great-grandchildren, and a large number of sorrowing friends. Appropriate funeral service was held at Earle's Methodist Episcopal Church and Charles Wesley Methodist Episcopal Church, Centerville, Md. Impressive remarks were made by the Revs. R. E. Stepney and J. H. Blake, Comrades Frederick Nichols and Charles Chamberlain. The body was laid to rest in the cemetery at Centerville, Md.

Green—Mrs. Perley Green, wife of Mr. Ander Green, of Bridgeville, Mississippi, died November 24, 1913. She was the daughter of Mr. and Mrs. C. T. Terry. She joined Rock Methodist Episcopal Church in 1889 and lived a faithful member there for a number of years. Then she and her husband moved to Brookhaven, east her lot with the Methodist church there, where she was a faithful member until called Home. She was born January 14, 1878, age 35 years, 10 months and 10 days. She leaves her father and mother, husband, five children, one sister and eight brothers. The funeral was conducted by the Rev. G. W. Moody, pastor.

Crawford—Mary Crawford, born in Cheraw, South Carolina, October 15, 1835, died November 16, 1913, in Oklahoma City, Oklahoma, age 78 years, 1 month, 1 day. She was married to Ervin Crawford in 1851. Their union was blessed with twelve children, two of whom survive her. She joined the church in her early life and lived a consistent Christian until her death. She seemed to have fixed in her mind that all things that are done should and ought to redound to the glory of God. She was a faithful wife and a devoted mother. She lived a widow twenty-one years, making her home with first one of her daughters, then the other, shedding in a quiet way her Christian influence among those with whom she



At any time I will take back any medicine at my expense.

Now, Bishop Liniment must be good or I would not dare to put it out under such a liberal offer. You take no risk. Let me send you the Great Bishop Liniment. Right now sign the Coupon—mail at once.

I Want You

FOR MY AGENT, TO SELL MY Great Bishop Liniment

Don't send me any money. I trust you. Pay when you sell. You make 100% profit. Big money. No risk. Bishop Liniment relieves and cures such aches and pains as Rheumatism, Neuralgia, Sprains, Bruises, Lameness, Stiff Joints, Frosted Feet, Chills, Galls, Growing Pains, Contracted Muscles, Lameness, Toothache, Earache, Headache, Pains in Back, Side and Breast, Coughs, Colds, Swellings, Blisters, Bolls, Insect Bites and Stings, Chronic Skin Disorders, Colic, Cramps, and whatever a powerful Liniment is needed to bring relief from severe Aches and Pains in MAN or BEAST. Great remedy for the ailments of Horses, Cattle, Hogs and Poultry.

Bishop Liniment sells like hot cakes. Anybody can sell it and earn money. All or just spare time. I know YOU can sell it, so I make you THIS LIBERAL OFFER.

Just say you will take the agency by sending me the Coupon with name and address, and I'll send, by return express, 24 large-size bottles to sell at 50c. each—amount \$12.00. When sold send me only \$2.25 and you keep \$9.75 for your profit. I will add, FREE, three extra 50c. bottles to cover express charges, which seldom is \$1.00.

AGENTS COUPON. (H. E. Bishop, Mgr.) H. E. BISHOP CO., 1703 Cass Avenue, St. Louis, Mo.

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Free from Dandruff

Bell's Glyco-nine makes the hair soft and glossy. The active ingredients are PURE GLYCERINE and QUININE

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"Hunt's Cure" is guaranteed, to stop and permanently cure that terrible itching. It is compounded for that purpose and your money will be promptly refunded WITHOUT QUESTION if Hunt's Cure fails to cure itchy, Eczema, Tetter, Ring Worm or any other Skin Disease. 50c at your druggist's, or by mail direct if he hasn't it. Manufactured only by A. B. RICHARDS MEDICINE CO., Sherman, Texas

Mode of Baptism Settled!

Latest Facts from Oldest Authority prove that Christ was not immersed. 68-page Book Only 15 Cents. Baptism Book Co., Batesburg, S. C.

associated. In her death the church has lost a faithful member, her children a loving and devoted mother. The funeral was preached by the pastor, the Rev. C. W. Holmes, in Quayle Methodist Episcopal Church, Oklahoma City. The members and friends were very loyal to the bereaved family.

For Weakness and Loss of Appetite The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

CHANGE OF ADDRESS

R. D. Dennis from Hubbard City, Texas, to Denison, 619 Fannin Ave. Rev. S. A. Burns, from Dover, Georgia, to Dublin, Georgia.

Rev. W. M. Josey, from Texas City to 809 Ruthven street, Houston, Texas.

GALLSTONES

May Be Cured At Home Now Without Operating.

Wonderful success in treating Gallstones. Liver and Stomach troubles is reported from the use of GALL-TONE.

The treatment embodied and perfected in GALL-TONE is used and recommended by the world's highest medical authorities.

It would be a bad mistake, often a sad mistake, not to give this simple remedy a trial before submitting to the dangers of an operation.

The American Journal of Clinical Medicine says: "THOUSANDS SUFFER FROM GALLSTONES AND DON'T KNOW IT. Many doctors put medicine into stomachs supposed to be the source of indigestion or dyspepsia. In a very large portion of cases unsuspected Gallstones will be found to be the cause of the indigestion."

"If you have a Bad Stomach, Gaseous Pains, Colic Spasms, Belching, Bloating, Indigestion, Bileousness, Constipation, Sick Headaches, Torpid Liver, Bad Color, Distress, Burning, Biting, Boring Sensation of Pains in the Stomach, Right Side, Back of Under the Shoulders, Appendicitis or Gallstones, write to-day to the Gallstone Remedy Co., Dept. 704, 210 S. Dearborn St., Chicago, Ill., and ask for a FREE copy of their GALL-TONE BOOK.

\$10. A DAY

OUTFIT FREE

Hundreds of our agents are making \$10 a day in their spare time. Many are beating that and are getting their own clothes free. We are dead sure you can do it. Such a thing as failure is utterly impossible with our new and complete outfit which we send by express—air charges prepaid. Our line of stylish, well made, carefully finished clothes, guaranteed fit—beats everything ever offered. Lowest prices. Our outfit is magnificent—our styles and fashion simply wonderful. Strong selling plans that bring the orders and big money for you every week, in hard cash.

Pants \$2.75 Suits \$9.00

Can you beat it? Be a PROGRESS agent. Make \$10 a day in your spare time while doing other work. Send no money. Everything is FREE. No experience necessary. Get the Outfit, order blanks, stationery, type line and everything necessary to start right in a big money making business of your own. Write today. Be ready for the largest spring business ever known. Land the early orders in bunches.

Progress Tailoring Co., Dept. 1511, Chicago

1000 ORGANIZERS WANTED AT ONCE!

To organize and set up The Benevolent Patriotic League. Write today for Prospectus, Agents' commission and terms free. Cost you nothing to try. Lodges now in states. Agents in many. Write today.

REV. S. D. BROWN, Box 492. McAlester, Okla.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars.

J. O. STOKES, Mohawk, Fla.

\$1,000,000 FUND OF THE PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH
1018 SOUTH WABASH AVENUE CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, *corsecy*

A DREAM

I had a dream. It concerned two advertisements. The first read as follows:

WANTED!

TEN METHODIST MILLIONAIRES TO GIVE ONE DOLLAR EACH TO THE OLD PREACHERS

It cost one thousand dream dollars to place it in Wall St. Journals—and the Connectional PERMANENT FUND was swelled not one cent.

Next I invested one hundred dream dollars in the People's Weekly for the following:

WANTED!

A THOUSAND METHODISTS (NOT MILLIONAIRES) TO GIVE TEN DOLLARS EACH TO THE OLD PREACHERS

Then my troubles began. Three new postmen were assigned to the Wabash Ave. route. The office force was doubled. Special police guarded the cash. The field men were called in. The bookkeeper sent out an S. O. S. call for help. The First National Bank opened a second B-H ("Board," "Campbell," "Hingeley") window with two tellers each. The treasurer had to go abroad for investments. But our 6,600 claimants wore 6,600 brand new 1914 smiles.

What a shock to wake up and find it all a dream!

But, Joseph-like, I believe that "God speaketh in a dream, when deep sleep falleth upon men. Then He openeth the eyes of men."

OPEN EYES MEAN OPEN PURSES So, mindful of the scriptural injunction,

"The prophet that hath a dream, let him tell his dream," I tell my dream to you and ask that you make it come true.

Read this inspired advertisement again—not in a dream, but in bold, compelling type:

WANTED!

TEN THOUSAND METHODISTS (NOT MILLIONAIRES) TO GIVE TEN DOLLARS EACH TO THE OLD PREACHERS

This call appears in all the Church papers. Five hundred thousand Methodists (not millionaires) will read it. Whatever the other 499,999 readers may do, you

BE ONE OF THE TEN THOUSAND WHO WILL SEND TEN DOLLARS TO THE OLD PREACHERS.

Send as suits you best—by check, draft, money order or currency—to

Rev. Joseph B. Hingeley,
Corresponding Secretary,
1018 S. Wabash Ave.,
Chicago, Ill.

INQUIRY

I desire to know the whereabouts of one David A. Nelson of Little Rock, Ark. David is about 26 years of age and is kind and gentle in his manners. He left the home of his father on one June night in 1905 and about three weeks later was heard from at Corondet, Illinois. I take this method in asking the generous public and especially the pastors of Methodism to make a special inquiry in their pulpits of the above named wanderer. Any information leading to his whereabouts will be gladly accepted and highly appreciated by the Rev. D. W. Nelson, Brinkley, Ark., of the Rev. J. W. Nelson, Clow, Ark.

Marriages

Moorhead-Holloway—Miss Sarah F. Holloway of Orangeburg, South Carolina, and Mr. Oliver Moorhead, of High Point, North Carolina, were married December 28 in Trinity Church. The Rev. R. L. Hickson officiated.—H. N. Holloway.

Fells-Rucker—Mr. Willie Fells and Miss Lillie B. Rucker of McNair, Miss., were married recently. Miss Lillie B. Rucker is the daughter of the Rev. I. C. Rucker.

Johnson-Westley—Mr. Moses Johnson and Mrs. Nancy Westley, of Woodland, Louisiana, were married recently. The Rev. N. McNeal officiated.

Williams-Carcy—Mr. Silas Williams and Miss Agatha Carcy, of Woodland, Louisiana, were married recently. The Rev. N. McNeal officiated.

Daniels-Bailey—Mr. Fred Daniels and Miss Nora Bailey of Woodland, Louisiana, were married recently at Mt. Carmel Methodist Episcopal Church. The Rev. N. McNeal performed the ceremony.

Harris-Fredwell—Mr. Jack Fredwell and Mrs. P. Harris of Wedawee, Alabama, were married at the home of the bride January 1. Both were in their seventieth year. The Rev. C. H. Brown officiated.—Anna V. Ford, Reporter.

Drakes-Winters—Mr. Taylor Drakes and Miss Ida Winters, of Wills, Louisiana, were married at the home of the bride recently. The Rev. L. C. Thomas officiated.

Cunningham-Pearce—At the residence of the bride, Bunkie, Louisiana, December 25, 1913, Miss Rachel Louise, daughter of Mr. and Mrs. Sam Pearce, was united in the bonds of matrimony to Mr. Lorenzo Dow Cunningham, of Mobile, Alabama. The Rev. H. A. Sorrell, pastor of the Bunkie Methodist Episcopal Church, officiated. Miss Pearce is a public school teacher in the parish of Avoyelles, and is also an active church and Sunday School worker. Mr. Cunningham is the son of the late Rev. L. D. Cunningham, a congregational minister. The son is a member of the Methodist Episcopal Church.

Clark-White—Oct. 30, 1913, Mr. Joseph Clark of Orange, Texas, and Miss Flora White of Crowley, La., were united in matrimony at the altar in the Trinity Methodist Episcopal Church. The church was beautifully decorated. Miss Flora White, the bride, is the only daughter of Mr. Ed. White. She is a good church and Sunday school worker. Mr. Joseph Clark is a fine young man and has a good trade. Rev. W. L. Liddell, pastor of the C. M. E. Church, took part in the ceremony. There was a grand reception given in honor of the bride and groom at the beautiful home of Mr. and Mrs. White. Mr. and Mrs. Clark will make their home in Orange, Texas.—H. J. Robinson, Pastor.

Siggers-Harman—Mr. Cleveland Siggers and Miss Harriet Harmon were married at the home of the bride at Sallis, Miss. The Rev. A. G. Marshall officiated.



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Douglass Specialties Co.,

Dept. C, 3548 Vernon Ave.,
Chicago, Ill.

At Hattiesburg, Miss., the following marriages were performed by the Rev. B. Preston:

Mr. Jim Bennett and Miss Minnie Barnes, July 7, 1913. Mr. Vanderbilt King and Miss Eliza Preston, August 4, 1913; Mr. Rufus Kennedy and Miss Estell Jones, September 13, 1913; Mr. Eugene Moore and Miss Clara Coleman, September 15, 1913; Mr. Kid Albert and Miss Pollie Williams, September 23, 1913; Mr. Everett Kelley and Miss Nettie Trussell, September 24, 1913; Mr. William Croshy and Miss Easter Brown, September 26, 1913; Mr. Charley Coleman and Miss Anne Thomas, September 27, 1913; Mr. Eddie Walker and Miss Dora Hill, September 28, 1913; Mr. Ogle Moore and Miss Sophrambyant, September 28, 1913; Mr. Joe Walton and Miss Valie Grace, October 20, 1913; Mr. Thomas Jones and Miss Lessie May Butler, October 21, 1913; Mr. John N. Foster and Miss Maybell Arington, October 28, 1913; Mr. Simmie Tartt and Miss Victoria Blankenship, October 30, 1913; Mr. M. Butler and Miss Letha Bingham, November 13, 1913; Mr. Ezekiel Reed and Addie Rich, November 22, 1913; Mr. Floyd Jannan and Miss Lillie James, November 25, 1913.

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CASH REMITTANCES

Subscriptions Received January 9-10

Atlanta and Savannah—B. F. Freeman; Prince Clark; G. H. Lennon, 2; C. W. Prothro; Chas. Coleman, 2; W. M. Bailey, 1; C. P. Cannon, 1; Joseph Griffith.

Central Alabama—J. A. Howard; J. J. Harrison, 4; Little Danford; Chas. Coleman, 2.

Central Missouri—B. F. Abbott, 12; Will A. Massey; R. H. Smith, 1; O. A. Johnson, 3.

Delaware—J. H. Nutter, 2; S. E. Smith; Jno. H. Goodrich, 3; B. W. Kiterly, 2; M. C. Jennigs, 2; C. V. Dudley.

Florida and S. Florida Mission—J. F. Elliot, 1; S. A. Huger, 1.

Lexington—R. A. Fowler; P. T. Gorham, 1; J. H. Ross, 2; J. B. Redmond, 1; T. R. Fletcher, 1; D. E. Skelton; W. H. Church; I. F. White.

Lincoln—P. B. McDonald; Mary Ford, 2; H. T. S. Johnson, 3; Alpha Smith.

Little Rock—Paralee Wesson; J. W. Townsend; Ruth Vagner.

Louisiana—Bertha Branch; J. A. Landry, 1; J. F. Marshall, 3; J. L. Wilson, 1; S. J. Parsons; T. A. Brown; Della West; J. D. McCain, 1; W. J. M. Price, 1; W. L. Brooks; T. B. Oville, 1; Ella Hirst; Madison Pryor; E. D. Powell, 1; Adolph Baham; B. Carr, 3.

Mississippi and Upper Mississippi—R. L. Tate, 8; R. H. Patton, 1; D. F. Dudley, 1; Amanda Dwigins; Jno. Taylor; P. W. Baldwin; M. Johnson, 1; B. F. Hoover.

South Carolina—R. L. Hickson; E. B. Burroughs, 1.

Tennessee and East Tennessee—J. G. King; N. D. Shamborguer, 3; Solomon Williams; Amy L. Porter; Lenard Randolph; D. T. Burch, 1.

Texas and West Texas—J. O. Williams, 8; Eugene Morris; J. L. Blue, 1; D. F. Vance, 3; S. S. Reid, 1; M. F. White; C. C. Sapp; Sallie Harris; J. W. Haywood; G. C. Haywood, 1; S. M. Boiden, 1; James Coe; C. L. Kyles, 1; J. C. Mays, 1; W. M. Ellison, 1.

Washington—T. R. Bowling; Geo. W. Henry; H. W. S. Peck, 3; J. S. Carroll, 1; M. L. Tilghman; Robt. A.

Hait; E. S. Williams, 12; D. W. Shaw, 6; J. W. Jewet, 3; B. F. Myers, 2.

HONOR ROLL—B. F. Abbott, E. S. Williams, R. L. Tate, J. O. Williams, J. J. Harrison, O. A. Johnson, H. T. S. Johnson, J. F. Marshall, Bedford Carr, D. F. Vance, N. D. Shamborguer.



Trinity—Prof. Davage preached at 11 a. m. District Superintendent Chapman was present, and delivered an interesting talk to the children, and baptized the infant son of Mr. and Mrs. James Dunson. Memorial services were held at 7:30 p. m. in memory of the deceased members. An excellent program was rendered. The pastor preached the sermon and a beautiful tableaux entitled "No Cross, No Crown," was presented by a company of little girls. Dr. Pezavia O'Connell, Professor English Bible and Sociology, Gammon Theological Seminary, will preach at 11 a. m. Sunday. Special music and program. Our closing service will be Monday night with many of our city ministers and their congregations present. Tuesday night we hold our General Class Social, and our brethren coming to Conference are invited to be with us and see Trinity's people. We are closing up in good shape. Collection for the day, \$35.—W. Scott Chinn, pastor.

Under the auspices of Colored Y. M. C. A., Dr. Pezavia O'Connell, of Gammon Theological Seminary, will address a mixed meeting Sunday, January 25, 3:30 p. m. at S. James African Methodist Episcopal Church, on N. Roman street. Everybody is invited.

St. Matthew Charge—The pastor preached at 11 o'clock. Prof. J. H. Lovell, B. D., preached last Sunday night for the King's Daughters and Sons and Ladies. The Rev. C. M. Melden, Ph. D., President New Orleans University, preached very interestingly to a large audience. The Rev. H. H. Dunn, A. B., B. D., will preach Tuesday night, January 20. The Rev. V. Chapman, D. D., will preach Sunday night.—C. C. Landry.

Thomson Church—At 5:30 a. m. prayer meeting well attended and led by Sister Oleaver Denest. Miss Estella L. Scott, the assistant superintendent of the school, is still canvassing her territory and many other young people are enlisting. Too much praise cannot be given Miss Agnes L. Williams, the superintendent, for the great work she has done this last year. At 11 a. m. the pastor preached from the subject, "Long life promised to obedient children." Prof. J. H. Lovell preached at 7:30 a very acceptable sermon. Collection good. T. F. Robinson, pastor.

Williams Church—Brother John Mathews departed this life January 1, 1914, in full triumph of faith. He was a full member of Williams Church for 42 years. He was a member of the board of stewards, president of the trustee board and class leader of No. 4. Brother Mathews was a native of Bedford county, state of Virginia, age 78 years. He fought

TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

in the Civil War as a soldier and also fought as a soldier in the Christian army until death. He was a willing worker in the affairs of Williams Church. His place will be hard to fill. The following ministers were present and took part in the funeral services: The Revs. E. L. Brown, A. A. Carter, Cox, Frank Walker, D. L. Sloan, Dr. V. Chapman, District Superintendent, and the pastor. He was a member of the Odd Fellows, Pride of Jefferson Lodge.—J. A. Landry.

First Street Church—Mr. J. Sebastian Scott preached an impressive sermon at the morning hour. The pastor occupied the pulpit at the evening hour, discussed "The Past, the Present and the Future of Jesus Christ." Our forces are rallying for the purpose of closing up a successful year's work. The pastor will deliver his annual sermon next Sunday night, subject, Paul's address to the Ephesian Elders. Monday night, January 26, there will be a rally of the classes, and the usual close up of the work preparatory to the session of the Annual Conference. All the departments of the church will make their final report at the rally of the classes. All are invited. Seats free. Special attention shown strangers.—B. Mack Hubbard, pastor.

Wesley Church—The early prayer meeting, conducted by Brother W. B. Buchanan, was well attended. Miss V. C. Hurst, superintendent, is putting new life into the Sunday School. The pastor preached morning and evening. Brother Joshua Spann conducted the exercises of the League. Next Sunday, 10:45 a. m., the pastor, Dr. J. L. Wilson, will discuss "The Unchangeable Christ," and at 7:30 p. m. he will discuss "Trust in God, the source of the Soul's Satisfaction." The last class meeting for this conference year will be held next Tuesday night. Everything is in readiness for the Annual Conference.—L. L. Harrison.

The following program of Epworth League was rendered recently: Recitation, Awake, O Church of God, Miss Lillian Brown. Reading, Miss Katie Jolly. Recitation, Miss A. Harris. Solo, Mrs. O. Carpenter. Short talk, Sister Epps. Reading, Master L. Nash. Short talk, Sister Salis. Song by the Epworth League Choir. Short talk, Sister Morris. President, W. B. Buchanan; Recording Secretary, Miss M. Mack; Literary Manager, Miss Bonitto Mack.

Union Church—The Conference year is closing with the promise of a good report. The pastor preached at both services Sunday. The presence of Mother Oscar at 11 o'clock and nearly all the other stewardess sisters gave a thrill of old time fervor to the meeting. The Epworth League rendered one of its best programs. Prof. J. E. Oglivie, Mesdames Louise Hall, Victoria Martin, V. M. White, Miss Lillian Myles, Chas. Pijaud and little Frank and Emma Smith were the participants and would do credit to any occasion. Sacred concert and annual address next Sunday night. Our members are urged to be present and our friends are cordially invited.—J. H. Hubbard, pastor.

SPECIAL NOTICE

BOARD OF EXAMINERS, CENTRAL MISSOURI CONFERENCE

Dear Brethren: Please prepare your examination papers and forward them to me at 208 N. Leffingwell avenue, St. Louis, Missouri. Remember the honor and efficiency of the Central Missouri Conference depends largely upon the faithful discharge of our duty. See to it that we conserve the best interest of the church. I should have those papers time enough to examine them thoroughly before the convening of our conference.—R. E. Gilleum.

HUNTSVILLE DISTRICT, CENTRAL ALABAMA CONFERENCE

Second Round

Athens, February 21-22; Guntersville, March 1; Cedar Grove, 7-8; Oakland, 14-15; Scottsboro, 21-22; Triana, 28-29; East Decatur, April 4-5; Centre Grove, 11-12; Lowe's, 25-26; Huntsville, May 2-3; Decatur, 9-10. The Laymen's Missionary Convention will meet in Athens April 15-19. All missionary claims are to be reported at this meeting in cash or vouchers. This is the order of the pastor's council.—A. W. McKinney, District Superintendent.

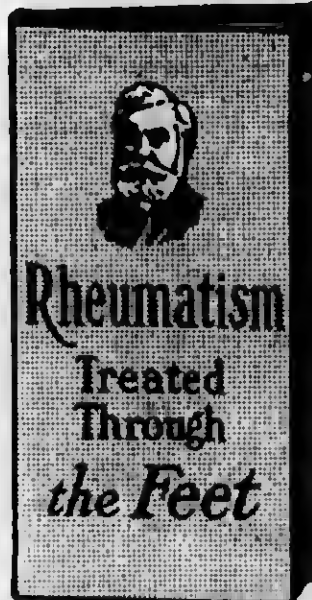
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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, JANUARY 29, 1914

Vol. No. 43—No. 5



BISHOP JOHN M. WALDEN D. D., LL. D.

Born
Lebanon, Ohio,
February 11, 1831

Died
Daytona, Florida,
January 21, 1914

FOUNDER OF THE FREEDMEN'S AID SOCIETY

By Secretary Maveety

BISHOP JOHN M. WALDEN, D. D., LL. D., was one of the founders of the Freedmen's Aid Society, and at the time of his death was the only one of the original incorporators left. In his early life he took a large part in the anti-slavery agitation, and when at last emancipation was achieved, he threw himself with all the strength of his forceful character into the larger task of intellectual, industrial and moral emancipation for the freedmen. He was identified with the Freedmen's Bureau, which was the first organization to direct the ex-slaves in their efforts for uplift. Most of them had little idea of what freedom meant. Having been confined to the locality where they were owned, in their new-found liberty they roamed from place to place, and did not for sometime realize that freedom meant responsibility, self-direction, self-control and the development of industrious and permanent habits.

Dr. Walden, Dr. Rust and many others early saw that education and steady habits were to be the prime instrumentalities in the larger emancipation which must come to the race. Dr. Walden became the first Corresponding Secretary of the Freedmen's Aid Society. Afterwards, when he was elected Bishop, he became its president, and at the time of his death, was President Emeritus and first vice-president, president of the Board of Trustees of Gammon Theological Seminary, Atlanta, Georgia, and president of the Board of Trustees of Walden University, which latter institution was fittingly named in his honor. He knew more about the history and workings of the Society than any other man, and could always be depended upon to devote his time in the interest of the schools. When any matter was assigned to him, he spared no pains to go through the subject in all of its ramifications, so that when he came to make a report on any school or phase of the work of the Society, it was well understood that he had gone to the bottom of it, and that his report embodied all that was needed for a wise and sane judgment. His love for the Negro people, and his desire to give the race a square deal on all lines was a characteristic so natural to him, that it scarcely required an effort on his part to do any work, or make any sacrifice in their interest. The Church loses one of its wisest, most painstaking and devout Bishops, and the Negro race, both in Africa and the United States a steadfast and devoted friend in the death of Bishop John M. Walden.

COURTEOUS, CAREFUL, CONSERVATIVE

By Bishop Hartzell

I knew Bishop Walden as an intimate personal friend, and as an associate in the administrative work of the Church for thirty-two years. During the first fourteen years I was first assistant, and later corresponding secretary of the Freedmen's Aid and Southern Education Society, of which he was president. Whether in consultation at the headquarters

of the Society in Cincinnati on current affairs, or relating to serious questions of administration and policy; or during many tours in the southern states together, superintending the institutions of learning he was always the courteous gentleman, the careful and conservative, yet aggressive counsellor, and no matter what the complications or evidences of difficulties ahead I never knew him to hesitate in taking his full share of responsibility. When I was elected to Episcopal work in Africa in 1896, Bishop Walden's congratulations and benedictions were sincere, and he never failed in correspondence or personal consultation to manifest the spirit and judgment of a wise and far-seeing Christian Bishop, as to the importance of the work of the Church in that continent. He was a careful student of the geography and the people of Africa. It was one of the ambitions of his

open the way for slavery in the territory west of the Mississippi. Later, as an editor, member of state convention, and of the Legislature in Kansas, he did heroic service giving that state a constitution which forever prohibited slavery in its territory. His work in relation to the colored people of the United States, commencing immediately after the war, and as publishing agent of the Methodist Book Concern are both monumental. As Bishop in America and foreign lands for twenty-eight years, he has left a record, which for wise administration has given him a permanent and honorable place in the history of the Church. Since his retirement in 1908 his activities have continued in relation to our work in the southern states, and other organized agencies of the Church. During the few days of his serious illness there was no anxiety manifested about his preparation to meet

his Lord, but he still expressed anxiety to complete some special work he had in hand. It was a beautiful and triumphant way to end a long life of conscientious and successful service as a minister of Jesus Christ.

In his domestic relations as husband and father Bishop Walden's life will be cherished by all who knew him. As an indefatigable worker from the time when thirteen years of age, he was thrown on his own resources in beginning his education, until the hour seventy years later he passed into the heaven by the seaside in Southern Florida, he diligently and successfully labored, wherever in the providence of God his duties lay, and has left results which will abide in the memory and appreciation of coming generations.

RIPE IN COUNSEL

By Dr. H. C. Jennings

Bishop Walden must have made for himself a program of wide service while yet in his youth. Before he was a minister he was engaged in the border struggle for freedom as an editor and legislator in Kansas. Closely following the close of the Civil War he took up the question of service to the colored race.

As the first Secretary of the Freedmen's Aid Society he had very much to do with working out the plans which have been closely followed through all succeeding years. No man served so long in the active management of this Society, and no man knew so much of its early history or of the organization of the work of our

Church among the freedmen and no man certainly was so well versed in all the details of the management of that work. He had a comprehensive view of the seriousness of all the questions relating to the uplift of the black race, and he was the just friend of every man in that race. His sympathies were always largely enlisted but never in such a way as to obscure his perception of what was the right thing to be done in the many emergencies which constantly arose in the Freedmen's Aid Society.

I came to feel that his judgment was to be trusted, and while we did not always agree as to methods, I always felt that he was a man who for conscience sake had devoted the very best energies of his life to do his share. I am glad that he lived out to the end in vigor.



LUKE HITCHCOCK, D. D.
J. M. WALDEN, D. D., Sec'y.
ROBT ALLYN, D. D.

ADAM POE, D. D.
BISHOP CLARK, Pres't.
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T. M. EDDY, D. D.

B. F. CRARY, D. D.
R. S. RUST, D. D.
J. F. LARKIN, Esq.

FOUNDERS OF THE FREEDMEN'S AID SOCIETY

life to visit the continent, and he was sorely disappointed when after the Board of Bishops designated him to make that visitation, he was prevented through the advice of friends.

Bishop Walden was a man of remarkably clear and positive convictions. He believed absolutely in the efficacy of the Gospel of Jesus Christ in the salvation of the individual man, and as giving the sure principles upon which society can be wisely and permanently established. He believed in humanity and was always sympathetic and helpful to the last degree possible, with the less favored, and was always welcome as a brother and advisor among those more prosperous. One of his first adventures in early manhood was a newspaper in Illinois which attacked the liquor traffic and fought the measures in Congress intended by the leaders of the South, to

(Continued on page 4)

A TRIBUTE FROM THE FACULTY AND STUDENTS OF GAMMON THEOLOGICAL SEMINARY

Gammon Theological Seminary mourns the loss of Bishop John Morgan Walden, who departed for his heavenly home on the twenty-second of this month. No written document for the daily press or public address can adequately portray the heroic life and long years of superb service of this mighty giant of our Church. It is a moderate statement of the truth to affirm that the history of the Freedmen's Aid Society and of the education of the Negro race in the nation cannot be fully written without giving large space to John M. Walden. He was the last of the Methodists of that stalwart breed of men that ushered forth during the stormy days of reconstruction ere the smoke of battle had cleared away.

His personality was dominant, almost imperious; his will was inflexible; his grasp upon details was comprehensive to the startling point; his heart was warm and true and his loyalty to his Church gratified and inspired even those who did not always agree with him. He preserved his unabated neutrality to the end and when death overtook and cut him down, heaven became richer by the incoming of a man who had loved his Christ with a passionate love and for whose service the same Master said to him, "Well done, good and faithful servant."

The Church, and the Negro race in particular, with uncovered head and unsandaled feet, places upon his bier its tribute not of perishing flowers or the sad ivy, the universal emblem of death, but an expression of love and gratitude for his unstinted service and praise to God that this great soul lived and wrought among us towards the demolition of the kingdom of darkness and the rearing upon its ruins the kingdom of light and intelligence.

At the time of his death, Bishop Walden was president of our Board of Trustees and had served as the only president of the Board during the twenty-six years of the Seminary's existence as a separate corporation. In this capacity he had signed the diplomas of our 373 graduates and had seen, preached to and counseled the 2,077 young ministers of the Negro race that had attended the Seminary to 1912. His service here and throughout the South with all the other institutions of the Society, gives him the well-earned preeminence of having signed more diplomas for Negro graduates than any other man of the Anglo-Saxon race.

Since it is true that institutions are the lengthened shadows of great men, and while it is also true that John M. Walden was not at the inception of our Seminary, it is nevertheless a fact that when his towering personality came into the life of the institution, the shadows of the men that laid the foundations were perceptibly lengthened.

Our Seminary with her great Stewart Missionary Foundation for Africa was ever on his heart. He would counsel concerning the school or the interests of any member of it with the same painstaking care that he would give to a matter of his own household. This

did not grow out of official responsibility alone, but from an all-consuming passion for the cause of a great race on this continent and in Africa.

The Faculty and students of Gammon Theological Seminary would thus record their appreciation of the life that has gone out and their sense of loss in his death. Happily, however, it must be said that the enduring monument to Bishop John M. Walden will not be found in bronze or marble or granite, but in the beneficent Freedmen's Aid Society whose torch is more illuminating to a race than the ancient but forgotten lighthouse the Pharos along the salty waters of the great sea, and still more permanently in the fragrant memory of a young and struggling race that knows not yet how to forget a benefactor.

On behalf of the Faculty and Students of Gammon Theological Seminary, Atlanta, Georgia.

S. E. IDLEMAN, President.
J. W. E. BOWEN,
GEO. H. TREVER,
CHAS. H. HAINES,
DEMPSTER D. MARTIN,
PEZAVIA O'CONNELL.



BISHOP WALDEN AND DR. R. S. RUST, THE FIRST TWO CORRESPONDING SECRETARIES OF THE FREEDMEN'S AID SOCIETY.

A REPOSITORY OF TRUST

By Bishop Leete

John M. Walden was monumental in his knowledge of men and of history. He was a marvel of patient and sustained toil, and a natural repository of trust. In the discharge of duty time had for him no meaning, and he spared neither himself nor others. The breadth of his interest was without discrimination, and he ministered to the needs of his generation, as he understood them, impartially and indefatigably. In many of the qualities of his nature he was without a peer, and in his release earth has made a rich contribution to heaven.

LAI D FOUNDATIONS FOR MANY INSTITUTIONS

By Dr. John A. Race

My first intimate relationship with Bishop Walden began sixteen years ago when I became identified with the work of the Freedmen's Aid and Southern Education Society, of which organization he was, at the time, the honored president.

Bishop Walden was a trustee of the institution to whose executive office I had been

invited. Through all the years he has remained as a trustee of that particular college.

He was honored by the Church as an Ecclesiastic and reached the high office of Bishop. He was honored as few men are honored, in the city of Cincinnati, which, for so many years, has been his home.

His counsel was always prized in the official organizations of the denomination but no other work into which he put his heart and strength gave him more genuine pleasure than the work connected with the Freedmen's Aid Society. He lives to-day in these schools with the establishment of which he had so much to do.

Always intense as to his convictions, he prosecuted with energy whatever work he undertook.

He laid deep and permanent foundations for the many institutions among our colored people whose beneficent work means so much to the uplift of the race.

Among those who mourn the loss of this good man there will be no more sincere sorrowers than those to be found among his friends in the South.

Our heart goes out in sympathy to that beautiful personality who through all the years has been his constant support. May the dear Lord graciously sustain and comfort her during this sad hour.

TRIBUTE TO BISHOP J. M. WALDEN

By Rev. Albert J. Nast, Editor "Der Christliche Apologete," Cincinnati.

Thrown upon his own resources at the age of fourteen, he was not ashamed to work with his hands, and disciplined in the hard school of necessity he early acquired those sturdy virtues of intense application, untiring industry, self-denial and perseverance which characterized and distinguished him in his subsequent career, even to a vigorous old age. The true foundation of his faithful and fruitful life, however, was laid in a clear

and sound conversion at the altars of Methodism in his nineteenth year. Methodism never had a more loyal son, or a more ardent lover and defender of her doctrines, usages and mission. His farewell address before the Cincinnati Methodist Preachers' Meeting before his departure for Florida was an epitome of his faith and conviction with regard to the present needs of the Church he loved so much, and will be treasured as a precious legacy by those who were fortunate enough to listen to this splendid testimony of a great and good man.

His most distinguished service to his country and the Kingdom of God was doubtless that which he rendered to the cause of the colored race. The value of this long and fruitful service can never be measured. As one of the chief founders of the Freedmen's Aid Society and its honored president for so many years he piloted its affairs through many a troubled sea. He was a man of close observation, wide vision, tenacious and accurate memory and of great practical wisdom. In his later years his mental powers seemed to shine forth with increased, rather than di-

(Continued on page 4)

TRIBUTES TO BISHOP WALDEN

WALDEN

By the Rev. Levi Gilbert, D. D.
 Guiding within the schoolroom eager youth;
 Employing types in waging holy war;
 Wielding thy pen for God and man and truth—
 Teacher and journalist and editor!

Freedom defending against thralldom's claims,
 And building Constitutions for free States—
 A legislator fired by loftiest aims,
 And damning slavery with inveterate hates!

Proclaiming thou thy Christ—His righteous laws,
 Thy country heard thy self-deuving vow;
 A lifelong toiler in the Black Man's cause—
 Preacher, Philanthropist, and Patriot, thou!

Presiding o'er thy Methodism's press,
 The "leaves of healing" scatt'ring wide and far,
 Papers and books to educate and bless—
 Such service thine that time can never mar!

Problems and crises viewing with clear eyes—
 Bishop revered—both patriarch and seer—
 Consumed in labors, patient, strong, and wise—
 Thou standest crowned beside thy noblest peer!

RIPE IN COUNSEL

(Continued from page 2)

orous relations to all the policies of this Society, and that he lived long enough to see many things fulfilled and the Society moving on to larger usefulness; out of debt, and grasping every day more intelligently the work it had to do.

It seems to me that no man has combined better the interests of a life devoted religiously to administration with the tenderness of heart and the strong conviction of religious duty that made him a man ready to act, ripe in counsel and usually correct in all his conclusions.

We hardly know who may take his place. There will be a vacancy where he has walked and worked among us for a long time.

I suggest that all our congregations of colored people in the South could do no more grateful and graceful thing than for each to hold a memorial service in his honor.

TRIBUTE TO BISHOP J. M. WALDEN

(Continued from page 3)

inished luster. He never studied the arts of oratory, yet for clear and logical statement, perfect self-poise and even elegance of diction in the midst of extemporaneous discussion when great issues were involved, I have scarcely seen his equal. He was perhaps greatest on such critical occasions. It was natural that a man of such marked conscientiousness and strength of purpose, a man of such indomitable perseverance and determination should in the exercise of his Episcopal functions, sometimes encounter opposition and incur criticism. But no man could impugn the sincerity of his motives or the honesty of his judgment. It will also be readily conceded that a more indefatigable worker never sat on the Board of Bishops of the Methodist Episcopal Church, from the days of Asbury till the present hour.

The closing years of Bishop Walden's life were marked by a peculiar mellowness of spirit and tranquility of mind. He was fully ripe for the heavenly reward.

TOUCHED MANY CAUSES HELPFULLY

By Dr. J. A. Patten, Chairman of Book Committee

Bishop Walden was the first resident Bishop at Chattanooga, coming here upon his election to the Episcopacy. Helpful while here, he never lost interest in all that concerned the work of the Church in this section. From the beginning he was trustee and friend of the University of Chattanooga.

Here, as elsewhere, he showed himself genuinely interested in the welfare of the colored people. That interest never wavered. Through his long, busy life he touched many causes helpfully, but his relation to the Freedmen's Aid Society and the people for whose benefit that was created and maintained, was outstanding.

A WELL ROUNDED LIFE

By President W. W. Foster, Jr., of Clark University

Bishop Walden, for years president of the Board of Trustees of Clark University, Atlanta, Georgia, was faithful in attendance, and painstaking in the business of the board. He was interested in all the Freedmen's Aid schools, giving cheer to the presidents, and to the professors in their work. He was for long years active among the leaders of the Church and he will be missed from their councils. He was kind of spirit, firm in administration, and brotherly in his relations with the people. His was a well-rounded life of more than four-score years.

KEEN INTEREST IN THAYER HOME

By Miss Flora Mitchell, Superintendent

Others will write of his services to the Church and to the Freedmen's Aid Society. But a word for the Woman's Home Missionary Society; Bishop Walden has always been a friend to the work of the Society, and wherever I have been in the North I have always heard many pleasant things the Bishop has said concerning the work at Thayer Home.

In the early years of his visits to this work he never tired of hearing the students sing, not only their melodies, but also some of the music of the Masters.

He always claimed a place for himself and his wife in the Home. One winter during the time of a severe ice storm, when the street cars were out of service, and it was too slippery for the horses to be out, the Bishop and his wife were guests on the campus and did not fail to come to the Home for dinner. The Bishop has often been a guest at the Home, and we have missed him these late years.

At the Atlanta Conference held in Newnan December, 1901, the Bishop consecrated Anna E. Hall to the office of a Deaconess. Miss Hall had graduated from the New England Deaconess Training School and was wearing the Deaconess garb and was serving Central Avenue Church as a visiting Deaconess. The Bishop has always been pleased to call Miss Hall his Deaconess.

CHAMPION OF HUMAN RIGHTS

In his death a prince in Israel and a champion of human rights has passed to his reward. One of the chief guards at the gateway of opportunity for Negro advancement has fallen at his post. We mourn his loss and stand under the deep shadow with his grief-stricken family in this hour of their great bereavement.

CHAS. C. JACOBS,

Field Secretary Board of Sunday Schools.
 J. N. C. COGGINS,
 Extension Secretary Ch. Temperance Society

A FAITHFUL WORKER

By Miss S. E. Abbott

I can hardly realize that Bishop Walden has gone. Until quite recently he has been a frequent visitor on our campus and always had a cordial greeting for us. For many years he has been a leader in the work of the Freedmen's Aid Society, and at the same time has not failed to manifest a genuine interest in the work of the Woman's Home Missionary Society, often giving a word of praise and encouragement to its faithful workers. He seldom failed to come to the Home when on the campus, and usually ate a meal with us, always appearing to enjoy our hospitality. A faithful worker has gone and will be missed in the great work. To-day he wears the victor's crown in that land where the inhabitants never grow old and never die.

Thayer Home, Atlanta, Ga.

ABUNDANT IN LABOR

By the Rev. J. L. Wilson, D. D.

How sad is our heart and how abundant are our tears because of the death of our venerable Bishop J. M. Walden, who is known among men as a star of the first magnitude! He was known to be abundant in labor; and very few, if any, in the Methodist Episcopal Church knew more about its statistics. His knowledge of the whole Church was praiseworthy. He was painstaking in all his work and at heart very brotherly. His long and useful life was a blessing to himself, his Church, and his God.

ADVOCATE OF SOUTHERN WORK

By the Rev. L. M. Dunton, D. D., President "Claffin University"

No man has planned longer or more wisely for every interest of our Southern work than our beloved Bishop J. M. Walden. This important cause found him one of its strongest and most persistent friends and advocates. Ten millions of colored people in all parts of our country have a better and more hopeful future because he has lived.

THE MAN AND HIS WORK

By the Rev. W. W. Lucas, D. D.

Asst. General Secretary of Epworth League
 Any man is blessed who allies himself with a movement which is of great concern to the God of races, and of increasing solicitude among angels. Bishop Walden was thus favored. Like Lincoln, early in life, when his young manhood's vision was searching for a star which could not set in failure or disappointment, he became impressed with, and more than that; he became absorbed in, and more than that; he became allied with the redemptive forces which were organizing to lift a race from the scattered wrecks of bondage to the high, dry dock of free men, and of God's men.

The task and the man reacted upon each other. The task stooped the man with its half century of burden; but the man so broadened the task that it has become a great system relating itself to the world movements.

The task saw the man grow old; but the man saw the task become so vital that it not only affects the Church's life, but that of the nation.

The man gave to the task labor, drudgery, pain; tears; the task gave to the man faith, hope, and a place among the immortals.

Our Young Friends

LEARNING LESSONS FROM WATER.

Water in all ages, and in all forms of faith, has been closely associated with men's conceptions of their relations to God, and in the Scriptures with God's response to their search after Him. As almost the only means of physical purification, as the quencher of our thirst, as the healer of many forms of disease, as the fertilizer of the parched earth, it is a parable of many aspects of spiritual truth. And our Lord, though he did not Himself baptize, has sanctioned its use as a ritual symbol of the purification demanded of all who enter His church.

Water is God's thought for us. He means for us our daily enjoyment of its refreshment of our skin from what Palmerston called "matter out of its place." With still greater intensity he means for us the cleansing of our inner man from the defilement of sin, and daily reminds us of the greater mercy through the lesser. Francis of Assisi, in his great "Song of the Creatures," sings:

"By one most useful, humble, precious, chaste,
By Sister Water, O my Lord, Thou art
praised."

Francis has a fine choice of epithets for water, but one especially notes that he calls it "humble." It is a parable of humility, as well as of cleansing. It is always seeking the lowest place in the great guest-house of Nature. Solid things are at rest as soon as they find anything to rest upon. Water is not at rest as long as it can find a still lower level. Downward it goes on its errand of usefulness, to replenish the springs, to cheer the roots of plants, to fill the streams and the rivers. For real humility is not mere stooping, but stooping to serve. It is getting down to the ground, or even under the ground, because God has something for us to do there which cannot be done anywhere else, or while we stand erect on our dignity. So water sinks to serve.

But that is not the end of the story. There is a common saying that "water cannot run uphill." Why, then, is it not all at the foot of the hills, as it has been running downhill for thousands of years? Why have we mountain streams and waterfalls, made of just the water which was here from the beginning? Because God has at work forces more subtle than that gravitation which carries it down. By evaporation, by capillary attraction, and in other ways, water is constantly lifted to a higher level, that it may begin again its beneficent descent.

Here again we have a parable. "He that humbleth himself shall be exalted." God's best and wisest are always seeking the lowest place, and then they are summoned to the highest, by God's grace. So Francis discovered. When asked why God had given him such power over men's hearts, he said, "I have been thinking of that, and I see how it is. The Lord looked down from heaven upon the earth, and said, 'Where can I find the weakest, the smallest, and the meanest man on the face of the earth?' Then he saw me and said, 'Now I have found him, and I will work through him. He will not be proud of it. He will see that I am using him only because of his littleness and his insignificance.'"

So to those whose hearts have been seeking the lowest place the Master of the feast says, "Friend, come up higher!" It has been the summons to many a man who thought nothing of himself, and whom God found fit for

great things for just that reason. Edward Payson says, "I have been reading the lives of men eminent in the service of God, and I find that none of them was able to accomplish anything until he had laid aside the expectation of being a man of eminence."

And as in doing, so in receiving. It is the humblest who receive most richly. "He giveth grace to the humble." We must stoop to get to the level of His divine hand. F. B. Meyer says he once thought God's gifts were on high shelves, and that he must grow up to them. "But I have found that they are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts."

So far our ministering servant water has brought us. Our Lord honored this servant of His by a notable lesson associated with her cleansing function. When He and his apostles came to the borrowed upper-room to keep the Passover they found that the lender had been thoughtful in providing a ewer and basin with water for the washing of their feet. To omit this would be to deprive them of the ease and comfort which befitted the meal, for they had been walking all day with sandaled feet, exposed to the dust of street and highway. It was a real service that was needed; but who should render it? One looked up at the ceiling, another out of the window, but none let it be seen that he had noticed the basin and ewer.

Our Lord, John says, was occupied at that moment with two great thoughts. One was His love for His handful of faulty disciples, in view of the near approach of His passion; the other was His divine sonship, and all that it implied of command of all the power of His Father in heaven. So he manifests both in one act. He poured out the water, girded himself with the towel, and began to wash their feet.

He showed them His self-forgetting love in this act of real humility, this stooping service, in which he seems to reverse their relationship to him, and to become their inferior. And He sets forth that divine power which He shared with the Father, clothing it also with humility. For the disclosure he always gives us of God is that of the greatest and the humblest of servants, pouring forth his life in all the channels of existence, filling the earth with His goodness, opening His hand to feed every living thing.

So the Son of the Everlasting Father stoops to serve, as He indeed had done in becoming man for our salvation. In that wonderful passage in the Epistle to the Philippians (2:5-11) Paul lays the great stress on this humility of the Son of God, who laid aside all heavenly honors to take the form of a servant, and humbled himself to live and die for us. Then it follows as of necessity ("wherefore") that His glorification should be no less, and that at His name every knee in heaven and earth shall bow, and every tongue confess Him Lord.

That is the life which we are to absorb into our own in becoming Christians. "If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet." For in His kingdom honor comes by humble service, and he ranks the highest who serves the most humbly and widely. And He who stands at the top is the humblest and the widest in His service. — From the Sunday School Times.

PLUCK

Did you tackle that trouble that came your way
With a resolute heart and cheerful?
Or hido your face from the light of day
With a craven soul and fearful?
O, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts—
But only how did you take it?

You are beaten to earth? Well! well! what's that?
Come up with a smiling face.

It's nothing against you to fall down flat,
But to lie there—that's disgrace.

The higher you're thrown, why, the higher you
hounce,

Be proud of your blackened eye.

It isn't the fact that you're licked that counts,
It's how did you fight and why?

And though you be done to the death—what then?

If you battled the best you could,

If you played your part in the world like men,

Why, the critic would call it good.

Death comes with a crawl or comes with a bounce,

—And whether he's slow or spry,

It isn't the fact that you're dead that counts,

But only how did you die?

—Ex.

THE GIRL TO BE AVOIDED

She is the girl who takes you off in one corner and tells you things that you wouldn't repeat to your mother.

She is the girl who is anxious to have you join a party which is to be "a dead secret," and which because people are very free and easy, makes you uncomfortable, and wish you were at home.

She is the girl who tries to induce you, "just for fun," to smoke a cigarette, or to take a glass of wine, and you don't know, and possibly she does not, that many of the sinners of to-day committed their first sins "just for fun."

She is the girl who persuades you that to stay at home and care for and love your own, to help mother, and to have your pleasures at home and where the home people can see them, is stupid and tiresome, and that spending the afternoon walking up and down the streets looking at the windows and people is "just delightful."

She is the girl that persuades you that slang is witty, that a loud dress that attracts the attention is "stylish," and that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being (as it is, an outward, visible sign of your perfect folly.

She is the girl who persuades you that it is a very smart thing to be referred to as a "gay girl." She is very, very much mistaken.

And of all the others, she is the girl who, no matter how hard she may try to make you believe in her, is to be avoided.—Ladies' Home Journal.

SHE WAS NO EASY MARK

Martha is seven, and has shown more than the ordinary childish aversion to learning lessons, being washed, and having curls made smooth and shining, and less than the average delight in fairy tales. One day upon her return from Sunday school she was questioned as to what she had learned from her nice teacher this time. She cried out, with flashing eyes and an indignant toss of her pretty head, "Why, mamma, my teacher told me to-day that story about the Children of Israel walking across the Red Sea and not getting theirselevs wet one single bit—and she es-pected me to believe it!"—Lippincott's.

DARKNESS AND LIGHT

Luke 11, 14-26, 33-36

International Sunday School Lesson for February 8, 1914

By THE REV. N. W. GREENE, B. D.

GOLDEN TEXT—Look therefore whether the light that is in thee be not darkness.—Luke 11, 35.

Time and Place—Two dates are given: December A. D. 29, and Autumn, A. D. 28. More probably the former. He was somewhere in Perea on His journey to Jerusalem.

Home Readings—Mon., Luke 11, 14-26, 33-36. T., Matt. 6:24-34; W., John 20, 19-31. Th., John 12, 22-36. F., Col. 1, 1-17. Sat., John 1, 1-14. Sun., Eph. 4, 17-32.

The Lesson Story

There was a man possessed of an evil spirit that caused dumbness whom Jesus met as He moved on toward Jerusalem. This evil spirit was cast out by Jesus and the man was then able to speak. But while the multitude marveled at the power of Jesus, there were some who said that He used demoniac power, or was simply permitted by Beelzebub, the prince of demons, to cast out some of the minor evil spirits. That He was in league with Beelzebub and worked by his authority and power. Others demanded of Him a sign from heaven in proof that God was working by Him.

Jesus knew their thoughts and said that if a kingdom or a house be divided against itself it cannot stand. So if Satan be against himself he must fall. But if by God's power this dumb spirit was cast out, then God's reign of power is at hand.

He further taught them by a story of a strong man guarding his house and goods which are very secure under his protection. His possessions cannot be taken unless a stronger man overpowers him. The unfortunate dumb man could be rescued and taken from Satan only by one stronger than Beelzebub. There is no middle ground; one must be either with Satan or against him, with Christ or against Him.

Another lesson the Master taught them is that when the unclean spirits are driven out of a man, their place may be very clean but it must not be allowed to remain empty. If it is not occupied by the good, the evil will return sevenfold in power and wickedness and repossess the heart, making it worse than before.

Our lesson closes with Jesus' statement that a lamp is never concealed or hid away if it is meant to give light; but it is always set forth and elevated. Similarly, the lamp of the body is the eye, and if men really want to see truth, they should not allow their eyes to be covered by envy, prejudice or sin of any kind; nor should they dwell in the "cellar" of life, but get up on high ground and look with unclouded eyes. Do this, or else the supposed light within you will really be darkness.

Casting Out Evil

Exorcism was a common practice among the Jews. Indeed, traces of it can be found in the records of almost all nations. By it, evil spirits were driven out of their victims by pronouncing adjurations in the name of Deity, accompanied by certain ceremonies. Justin Martyr tells us that a Jew could expel evil spirits by simply employing the "name of the God of Abraham, Isaac, and Jacob." But David, by playing skillfully on his harp, procured a temporary departure of an evil spirit from his soul. The Jews probably did not sink to the practice of heathen rites in this profession; and while some merely pretended, others really possessed the power to exorcise. Jesus bestowed this power upon the seventy and upon His disciples, and, really, it comes down to Christians of all ages, as Mark 16:17 shows.

But the method of casting out evil spirits is a matter of some concern. In fact, the New Testament writers do not use the term "exorcise" in connection with a Christian act or miracle; it belongs to another age. The use of adjurations and the recital of a formula of exorcism smacks of obsolete

rites which do not obtain in highly Christianized communities to-day. When the name of Jesus is used as a mere charm or spell, the user may well feel that he deserves the disastrous issue that befell the seven sons of Sceva, recorded in Acts 19:13-16. Evil spirits are being cast out to-day by the operation of the churches, the Sunday-schools, and all the Christian organizations working to that end. The lives of individual Christians, their words of counsel and labors of love; good government, just laws justly administered, and Christian atmosphere in society, should not be overlooked in seeking for the methods and agencies Christ uses in casting out evil spirits. These cast them out "by the finger of God."

Fill the House

Nature despises a vacuum. The decree is that every space shall be filled, and its powers are brought to bear with all pressure to accomplish

that end. There is a notable similarity in the spirit world; and Jesus referred to it when He spoke of the swept and garnished house to which evil spirits returned.

The first thing needful is to drive out the evil, but substituting the good is immediately second. There should be no lapse of time, or the evil will rush back with seven-fold power and be more difficult to dislodge a second time. When the temperance forces say, "abstain," they should have something that is better than liquor to substitute—and they have; when we close dives and dens, we should open something better; when certain forms of amusement are forbidden, something better should be recommended to take their places. "Don'ts" should be followed by "dos", for human life is not so much negative as it is positive; not so passive as it is active. Further, when one is converted, the evil spirits are gone out and his house is cleaned, but it will not remain so unless it is filled with the good spirit. Jesus should have full possession and the heart should be full of Him. Moreover, having forsaken his evil works and ways he should not be left alone, but given good works to do instead. Then when the evil spirits return they will find him full of good and busy at the Master's work. Emptiness and idleness are at the root of much backsliding. Fill the house!

Mars Bluff, S. C.

John--Gentleness With Vehemence

Epworth League Devotional Meeting Topic for February 8, 1914

(Mark 3:17; Luke 9:54; John 13:23-25; 21:20)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

John is first introduced to us as a disciple of John the Baptist. How long he had been with this stern preacher of the desert we do not know, but the sternness of John's nature in the beginning of his discipleship with Jesus indicates that his association with John the Baptist had left upon him the impress of his master whose conception of the Messiah was that He was coming with a fan in His hand thoroughly to purge His floor, and to burn up the chaff with fire unquenchable.

After the temptation, Jesus returned to the Jordan. Then and there John first met Jesus, and with Andrew showed such deep interest in him, that He invited them to go with Him to His abode. At once the keen eye of Jesus perceived the possibilities in the reach of these rough men and he gave to them that distinctive title, Boanerges, "Sons of thunder."

It was a difficult matter even for Jesus by continuous gentleness and kindness to impress upon the minds of these sons of thunder that not by rash words or deeds was the kingdom of God to come, but by the still small voice of kindness, gentleness, unselfishness, long suffering and love. Even after at least two years of association with Jesus the same disposition manifested itself in John. It was he who said to His master, "We saw one casting out devils in thy name and we forbade him because he followed not with us." It was he and James who wished to call down fire upon that inhospitable Samaritan village that refused to receive their Master. It was he, spurred on by an unholy ambition, that was anxious to have a seat on his Master's right hand when He should sit upon the throne of His coming kingdom.

Whether thunder is good or bad depends upon the motives and powers that forge its bolts. As long as John was actuated by a false conception of the Messiah's nature and aims and by his own unholy ambition, his thunder was destructive to the Kingdom of God, but when by close association with Jesus he learned gentleness, kindness, truth and love, these forged in him other thunderbolts of hope and love and truth and vision that have been mighty builders in the Kingdom of God throughout the ages and ever shall be.

The important question is not what we are now in ourselves, but what we can be in Jesus Christ.

In the beginning, this son of thunder was in many respects unfit for the Kingdom of God but he was willing to associate with Christ and learn of Him. The fact that he got close to God did not make him any less a son of thunder but his thunder was of a transformed type. No person can read John's Gospel or his epistles without feeling the power of his thunder bolts. Scarcely a paragraph in his gospel ends without some wonderful, powerful summing up of the whole matter. He gathers together as it were the lightnings from myriads of clouds and forges them together into one mighty, wonderful, powerful thunder bolt, such as: "The word was made flesh and dwelt among us and we beheld his glory, (the glory as of the only begotten of the Father) full of grace and truth." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "God is a spirit; and they that worship Him must worship Him in spirit and in truth."

The fire of John's vehemence was not taken away by association with Jesus. It was transformed and made able to consume the powers of sin and darkness. Let him who is religiously conceited read the fiery words of John's Epistles and he will surely have the sturdy foundation upon which he stands burned out. "If we say we have fellowship with Him, and walk in darkness, we lie and do not the truth." He that saith I know Him and keepeth not His commandments is a liar and the truth is not in him." He that saith he is in the light and hateth his brother is in darkness even until now." Whosoever abideth in Him, sinueth not: Whoever sinneth hath not seen Him neither known Him." "My little children let us not love in word, neither in tongue, but in deed and in truth."

Is there among us some son of thunder who might hear the word "go" of the Master into his white harvest field of service? Like a mighty cataract thundering into the whirlpool of destruction is the rapidly moving current among nearly two-thirds of the people in our own Christian country. "O who will go and help to build a dam across this current that shall transform the power of these lives into the light of the glory of the knowledge of Christ Jesus, even as the water power dam transforms the force in the current into electric light and moving power."

Winchester, Va.

AN ENTHUSIASTIC MEETING OF THE WASHINGTON DISTRICT—WASHINGTON ANNUAL CONFERENCE

By the Rev. A. Angelo Brown, B. D.

Monday, January 5, 1914, will be long remembered by all who were present at the meetings held in Asbury Methodist Episcopal Church, Washington, D. C. The District was well represented by preachers and laymen. Many came from the other four districts among whom were the Revs. C. G. Cummings, B. D., I. L. Thomas, D. D. The Revs. Van Loo and Garner of the Protestant Episcopal and Congregational Churches respectively, were also present. The District Superintendent, the Rev. W. A. C. Hughes, Ph. B., D. D., presided both at 11 a. m. and 8 p. m. The principal speaker at these hours was the resident Bishop Earl Cranston, D. D., LL. D. In introducing the Bishop, Dr. Hughes said that the District was called together to find out a more adequate system in financing its work.

Bishop Cranston's addresses were good, helpful and instructive. He said among other things, that the preacher must take on certain duties allied to his claim, for the ministry has a sacredness which other callings do not have. The preacher's duty in his financial obligation to the Church is included in his religious integrity. He must honor God by falling into the methods the Church has adopted. The Church must do business right—not merely on business principle—but must do it right from a standpoint of honesty. When the meeting came to a close a vote of thanks was extended the Rev. M. W. Clair, Ph. D., D. D., pastor of the church, and his good people for the kindness and hospitality shown to all.

The Washington District is in the lead and by the help of God it will continue to keep the front rank. The Superintendent is a very careful and painstaking presiding officer, a good wide-awake preacher, sympathetic and warm-hearted to all with whom he comes in contact. His district is standing by him loyally.

THE NEW WALDEN UNIVERSITY

In all our consideration of human affairs we are wont to place too slight an estimate upon human agency.

In every kind of business, in every profession and calling in life, in every enterprise, the conditions of success are nearly all included in the man behind the undertaking. It is not circumstance so much as men that determines success. It is not machinery, but the men who manipulate the machinery. Indeed machinery itself in its structure as well as its operation, depends upon the man.

This age builds its vast ships which steam across the Atlantic's waste in six days, instead of fifty days a hundred years ago. The elaborate engine itself and all the delicately wrought machinery is the product of trained and deft hands and mind. But all this were in vain were it not for a competent engineer and captain in command. The higher we rise in the grade of work or the character of the enterprise undertaken, the greater our dependence on the man behind it.

We reach the culmination of the highest and absolute dependence on the man, the living agent, when we rise to the realm of moral and religious instruction and guidance. Here indeed the man is supreme.

What he will do will be determined by what he is. We find in the new President of Walden University, a man with broad views, a trained mind, a sympathetic heart, with business-like methods in dealing with the great interest of Walden University. We have in our new president, competent commanding leadership. We wish to express our great satisfaction at the auspicious outlook for Walden University and at the same time express our joy that the District Superintendents and pastors of the Tennesse Conference to the man, are standing with the new president. Since the new president has been in charge, beginning with December 9, 1913, he has been instrumental in effecting some very noticeable and marked changes and improvements at Walden University.

The school men have been organized into working corps and plans are made for removing seven of the old shacks that adorn the campus, the chapel is refloored and awaits the coming from New England of Mr. Harry Cochrane, of Monmouth, Maine, a member of the last General Conference and one of the finest church decorators in New England. Before this goes to print the girls will have thoroughly cleaned their dormitory, taking off the old paper, and generally removing the evidences of long neglect, and the boys will have all the old fences down, the library reorganized and these buildings will be ready for the improvement planned. The whole campus will be plotted by a landscape gardener, and the ground cultivated and trees and hedges set. We speak advisedly when we state that Bishop Henderson and Secretary Maveety are backing this movement to make Walden University return to its former glory, and advance to greater servicefulness. Secretary Maveety made a flying trip to Nashville and went over the situation and conditions carefully with Dr. Durgin, pledging his support to the renaissance of this old school. The Bishop has taken this school upon his heart and believes it has a great future. He has pledged it his support. The good Bishop is looked upon in Nashville as equal to anything to which he gives his heart and energy. Dr. Durgin expressed himself as being surprised at the splendid work being done by teachers and students in the class room and greatly delighted with the manliness and womanliness of the younger student body, who are with him to the last student, for the rebuilding of the school of letters at Walden.

One day last week more than two hundred Me-harry men met the president, on their own initiative and pledged their support to the new plans. To these men he declared in his own frank way, that he believed in being perfectly open, having no secrets and trusting the student body.

Responsibility and self-government will be a new thing in a colored school, but the new plans involve just this thing. The plans for a beautiful campus just make the first step in the movement, for a reorganization of the students' work, an establishment of a systematic social life on the campus, and the laying of emphasis on the spiritual teachings, training and practices of a Christian school. From the above information the friends of Walden University may readily see that the school in the future will take no backward step but is destined to stand proudly and gracefully side by side with the best in the city.

No dream of future growth and greatness in our minds to-day adequately pictures the sight which Walden University and this whole Southland will present in fifty years hence if the good Bishops, the Secretaries Maveety and Penn, Board at Cincinnati, Alumni, Conference and friends of Walden University faithfully meet their obligations. New and stately building, throngs of eager and cultured Christian men and women, covering the continent and lifting their race and all races heavenward. The evil spirit of caste driven from the hearts of men North and South, a common country, a worthy citizenship, a free and intelligent ballot, a Christ-like church, the glorious truths of the Fatherhood of God and the brotherhood of men, exemplified among men. All this rises dimly it may be, but cheerily before our vision and bids us falter not, but toil on, in the patience of hope and the labor of love.

N. D. SHAMBORGUER,

Pastor of Clark Memorial Methodist Episcopal Church, Nashville, Tennessee.

THE REPORT OF WORK DONE BY J. H. BLAKE, SPECIAL AGENT

For the Board of Home Missions and Church Extension

I have visited, distributed and addressed the various District Conferences held on the districts in the Delaware Conference, Cambridge, Centreville, Wilmington and the Salisbury. The literature sent from the Board of Home Missions and Church Extension was received and freely distributed to the pastors and laymen present. These District Conferences were largely attended by pastors and laymen coming from every neighboring town, hamlet

and county interested in this educational movement, which alone means an uplift for our people who need this important information. The pastors and laymen returned to their homes much encouraged to become better workmen to serve for the good of others. This plan of distributing the literature of the Church direct is an opportunity to serve the rural church. The amount of literature that was distributed coming from the Board of Home Missions and Church Extension is as follows: The Board of Home Missions and Church Extension leaflets, 1,117; the Board of Home Missions and Church Extension envelopes, 1,000; the Board of Home Missions and Church Extension programs, 650; the Board of Home Missions and Church Extension Annual Reports, 37; John Stewart's certificate, 75. This very important literature will be faithfully sown by earnest workers in the rural parts of our conference territory. I am greatly rejoicing over the fact that "the Lord of the Harvest" has his own time and seasons for garnering his precious grain. The District Conference Secretaries, by the request of the District Conference, read with emphasis the leaflet coming from the Committee on Church Finance, "How to make the Finance plan effective in the local church." The financial chart, which was prepared by the general finance committee of the Methodist Episcopal Church, was presented by J. H. Blake at the request of Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, who was detained, looking after the interests of the Board of Home Missions and Church Extension in our Fall Conferences. Brother Blake very clearly set forth the financial plan adopted by the Methodist Episcopal Church and also said, if the General Boards of the Methodist Episcopal Church are to secure an adequate income, to meet present needs, more people must be trained to give and support the various benevolent enterprises of the Church. The whole Church should become aroused in the effort to educate our people up to the Scriptural plan of systematic giving.

PLAN OF EPISCOPAL VISITATION

Part I—January-June, 1914

Spring Conferences in the United States

(CHRONOLOGICAL)

Conference	Place	Date	Bishop
Upper Mississippi	West Point	Jan. 15	Thirkield
St. Johns River	Miami, Fla.	Jan. 15	Leete
So. Florida Mission	Canford	Jan. 22	Leete
Mississippi	Pass Christian	Jan. 22	Thirkield
Arkansas	Siloam Springs	Jan. 22	McIntyre
Louisiana	New Orleans	Jan. 28	Thirkield
Little Rock	Texarkana, Ark.	Jan. 29	McIntyre
Florida	Lake City	Jan. 29	Leete
Porto Rico Mission	Ponce	Feb. 4	Bristol
Hawaii Mission	Honolulu	Feb. 25	Luccock
Lexington	Owensboro, Ky.	Mar. 11	Anderson
New Jersey	Asbury Park	Mar. 11	Berry
Southwest Kansas	Dodge City	Mar. 11	Shepard
Gen. Pennsylvania	Harrisburg	Mar. 18	Cranston
Kansas	Chanute	Mar. 18	Shepard
Philadelphia	Pottstown, Pa.	Mar. 18	Berry
St. Louis	Poplar Bluff, Mo.	Mar. 18	Smith
Newark	Newark, N. J.	Mar. 18	Wilson
Baltimore	Cumberland, Md.	Mar. 25	Cranston
Central Missouri	Fulton	Mar. 25	Smith
Eastern Swedish		Mar. 25	Quayle
New England		Mar. 25	Bristol
New Eng. Southern		Mar. 25	Hamilton
New York East		Mar. 25	Wilson
North Indiana	Mishawka	Mar. 25	McDowell
Northwest Kansas	Mankato	Mar. 25	Shepard
Wilmington	Berlin, Md.	Mar. 25	Berry
New York		Apr. 1	Wilson
Lincoln	Ardmore, Okla.	Apr. 1	Smith
Delaware	Wilmington	Apr. 1	Quayle
Vermont	Hardwick	Apr. 1	Bristol
Washington		Apr. 8	Cranston
Troy		Apr. 8	Leete
Northern New York		Apr. 8	Burt
New Hampshire	Pasamouth	Apr. 8	Hamilton
East German	Brooklyn, N. Y.	Apr. 15	Wilson
Maine	Portland	Apr. 15	Hamilton
East Maine	Presque Isle	Apr. 22	Hamilton
Wyoming	Binghamton, N. Y.	Apr. 22	Berry

Foreign Countries

Mexico	Pachuca	Feb. 26	McConnell
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SOUTH AMERICA

Nn. Andes Miss.	Lima, Peru	Dec. 16, 1913	Stuntz
Chile	Valparaiso	Jan. 14	Stuntz
Eastern Sn. America	Rnsarin, Argentina	Feb. 4	Stuntz

EUROPE

Bulgaria Mission	Pleven	Jan. 29	Nuelsen
France Mission	Toulon	Apr. 30	Nuelsen
Italy	Venice	May 6	Nuelsen
Switzerland	Wadenswil	May 27	Nuelsen
South Germany	Nuremberg	June 3	Nuelsen
North Germany	Stettin	June 10	Nuelsen
Denmark	Nexoe	June 17	Nuelsen
Sweden	Malmne	July 1	Nuelsen
Norway	Fredristad	July 8	Nuelsen
Russia Mission	Sigolovn	Aug. 26	Nuelsen
Finland	Helsingfors	Sept. 2	Nuelsen
Austria-Hungary	Mis.Vienna	Sept. 16	Nuelsen

Adopted by the Bishops of the Methodist Episcopal Church at St. Louis, Mo., October 25, 1913.
L. B. Wilson, Secretary.

BISHOP WALDEN CROWNED WITH GLORY AND HONOR

John Morgan Walden, soldier, legislator, editor, educator, book-publisher, preacher, Bishop, publicist and statesman, was truly a citizen of the republic and his more than three score years of active, vigilant, forceful, unselfish, patriotic and Christly service make him one of the outstanding figures of his time. And because John Morgan Walden was a citizen of the whole country and not of any one state or city, it seemed appropriate that the eastern shores of Florida, the nation's choicest spot in the winter season with its wealth of flowers, warmth and sunshine and a measure of leisure, should furnish a fitting and appropriate scene into which the chariot should come and call him hence. After a life full-orbed, crowded with many activities, and with self hid from view and Christ exalted, rich in years, still richer in good works, he quietly went home to his Master at bedtime on the evening of Wednesday, the twenty-first day of January. That goodly wife who survives him and who has been his companion for more than fifty years, stood on guard as he went home, as she has stood during these years of many activities and responsibilities.

The going of Bishop Walden takes from us a picturesque character. His long hair and clean face and clear cut profile carried one back to the days of the fathers, whose intrepid spirit and unquenchable faith gave Methodism its setting in the nation. We never looked upon Bishop Walden but that we thought of the Wesleys, Asbury and Coke, and the mighty men of that class whose very demeanor were sermons in piety and devotion.

The monumental work of Bishop Walden was in the organization of the Freedmen's Aid Society of the Methodist Episcopal Church. A convention of interested ministers and laymen met in Trinity Methodist Episcopal Church, Cincinnati, August 8, 1866, and effected the organization of this arm of the Church's activity. Dr. Walden took an important part. He had been connected in a very active way with the Western and Northwestern Educational Commissions. These organizations conducted schools and religious work among the colored people in the South. They were undenominational Commissions. A General Commission was finally formed. Subsequently, most of the denominations withdrew leaving only the New School Presbyterian and Methodist Episcopal Churches as active contributors to the general work of the Commission. At that time the amount collected was something near three hundred thousand dollars annually, and it was estimated that from fifty per cent to seventy-five per cent of this amount came from the Methodist Episcopal Church. Dr. Walden assigned among many other reasons for the organization of the Society, to promote educational work among Negroes "that the Church which aids them most in the work of education will gain greatest influence over them." This prophecy was justified by the splendid history which followed that organization. Dr. Walden was its first Corresponding Secretary and subsequently became the recording secretary and later president of the Board and President Emeritus. There was no time since the organization that he was not in a large measure the controlling spirit. The many schools that dot our Southland stand as monuments to Bishop Walden's devotion, wisdom, strategy and interest. It is very fitting that Walden University bears his name and it is incumbent upon all who appreciate his long life and unselfish service to make the University in every way worthy of his name.

John Morgan Walden was born at Lebanon, Warren County, Ohio, February 11, 1831, a son of Jesse and Matilda (Morgan) Walden. He was thrown on his own resources at the age of fourteen. He support-

ed himself by peddling, farming, carpentering, and clerking in a store. In 1852 he was graduated at Farmers' (now Belmont) College, Ohio. While an undergraduate; he had written for newspapers, and in 1854, after having served two years as principal of the preparatory department of Farmers' College, he took up journalism, reviving at Fairfield, Illinois, the "Independent Press." His Kansas-Nebraska bill made the journal unpopular and imperiled its financial support. Returning to Cincinnati, he was connected with the "Daily Commercial" as reporter and correspondent nearly two years. This included the political campaign of 1856, during which he traveled over Ohio and Indiana, reporting speeches and was himself occasionally called to take the stump. In 1857 he aided in establishing at Quindaro, Kansas, a newspaper called the "Chindowan," which is the Wyandotte for the "Leader." In this sheet he advocated radical free state measures and exerted considerable influence, and thereby gained a prominent place among the free state leaders. He was a member of the historic "Topeka Legislature." In March, 1858, he was elected to the Leavenworth constitutional convention, in which he was chairman of the committee on education, and as chairman of the committee on address. He was the author of the "Address of the Convention to the American People." Under the Leavenworth constitution he was elected state superintendent of public instruction and the same year, after closing his connection with the "Chindowan," he canvassed the Territory in opposition to the Lecompton (pro-slavery) constitution. Victory for the free-soilers having been won, the guarantee of a free state, Mr. Walden, though the path to political advancement seemed open before him, returned to Ohio and entered the ministry in the Cincinnati Conference of the Methodist Episcopal Church, in September, 1858, being appointed junior preacher on the North Bend circuit. Two years later he was appointed pastor of York Street Church in Cincinnati, and in 1862 superintendent of the Ladies' Home Mission for two years, part of this time also serving as corresponding secretary of the Western Freedmen's Aid Commission, which office he held until 1866. He had part with the citizens of Cincinnati in the patriotic movements during the civil war, commanding a home-guard regiment during the Kirby Smith raid in 1862, and also during the John Morgan raid, gaining the title of "Colonel." He was editor of "The Daily Christian Advocate" of the General Conference of 1864. He served for three years (1866-69) on the Board of Education of Cincinnati, and as chairman of its library committee was influential in securing to the free public library the legal provisions through which it annually receives \$17,000 for books. In 1867 he was elected to the General Conference, and in the same year was appointed presiding elder of the East Cincinnati district. In 1868 the General Conference elected him Publishing Agent of the Western Methodist Book Concern, and he was continued in this position through four quadrenniums (1868-84). Dr. Walden represented the Cincinnati Conference in five General Conferences: 1868, '72, '76, '80, '84. At the General Conference of 1872 he received the highest number of votes (160) for Bishop of any one not elected. Twelve years later (1884) he was elected Bishop. As a Bishop he had the annual presidency and administration of each conference and mission in the United States at least once—of some of them two or three times. Bishop Walden also visited the missions in Mexico, South America, Europe and Asia—having made three annual visits to those in Europe.

Bishop Walden retired from the ranks of the effective Bishops at the General Conference held at Los Angeles, 1904. But his retirement did not mean that he was less active

in promoting the Church and bringing the Kingdom on earth. His long term of service had fitted him for the work and his change of relation simply gave him an opportunity to pursue lines of work which called forth as much wisdom and consecration as when he was an effective Bishop. To the end his mind was clear. At the General Committee of Home Commission held in Champaign, Illinois, he took part in a notable debate defending his position with vigor that was astonishing to some who heard him. Since his retirement he served as Secretary of the Board of Bishops and for a number of months attorney in fact of Gammon Seminary, and he kept in an active and sympathetic touch with all the Boards of which he was a member. Bishop Walden was married at Chevoit, Ohio, July 3, 1859, to Martha, daughter of E. P. Young, of Knox County, Ohio.

Funeral services were held in the Walnut Hills Methodist Episcopal Church, Cincinnati, Monday, January 26, 1914, 10:30 a. m. with the following order of service:

Processional, Bishop William F. Anderson; Hymn (Love Divine, all Love Excelling), Dr. C. E. Schenk; Prayer, Bishop Naphthali Luccock; Psalm 31, Rabbi David Philipson; I Corinthians 15, Dr. H. C. Jennings; Hymn (There's a Wideness in God's Mercy), Dr. A. J. Nast; Address, Bishop Earl Craus-ton; Address, Bishop David H. Moore; Hymn (O! Love that will not let me go), Dr. Levi Gilbert; Address, Bishop Wm. F. Anderson; Address, Dr. M. A. Farr (pastor of the family); Prayer, Dr. Wm. McKibben; Benediction, Bishop J. C. Hartzell.

Honorary Pallbearers: Rev. Dr. John H. Race, Rev. Dr. C. Golder, Rev. Dr. John Pearson, R. T. Miller, E. P. Marshall, Wm. V. Ebersole, J. H. Locke, Rev. Dr. P. J. Macvety, Rev. George H. Dart, James N. Gamble, Wm. B. Melish, Dr. I. D. Jones, Dr. R. L. Thomas, Edward E. Shipley.

From the Knights Templars: Sir Knights Thomas Kite, J. H. Taylor, W. H. Armstrong, John H. Gibson, Jacob Falk, M. L. Buchwalter.

Active Pallbearers: Rev. George W. Bunt-ton, J. M. Thomssen, Owen Kinney, Rev. J. R. Savage, George J. Nieder, Percy Henshaw.

MIND OF A STATESMAN

By Bishop Thirkield

Bishop Walden had the mind of a statesman, the acumen and sense of adaptation of a political leader, and these were backed by the heart of a philanthropist and by tireless zeal and prodigious labor. His service for the Negro was broader than America and embraced in his broad vision the continent of Africa. With Victor Hugo, he saw this as the seat of the next great civilization. He will be greatly missed not only in the councils of the Church but by a wide circle of friends who, in personal fellowship discovered the genial and tender side of his nature.

The Gospel in Kimbundu

Bishop Hartzell reports that at the late session of the West Central Africa Conference resolutions were adopted expressing the deep satisfaction and thankfulness to God for the completion of Rev. Herbert C. Withey's translation of the entire New Testament into Kimbundu, which is now ready for publication. The quality of the work is of the highest grade. Through it the resources of the Gospel are greatly enlarged. As the culmination of twenty-eight years of experience and study, the work will need no radical revision for many years to come. A further resolution was adopted expressing to the British and Foreign Bible Society grateful appreciation of the substantial aid rendered to the Methodist Mission in giving to Africa this Kimbundu New Testament, and in supporting Mr. Withey for two and a half years while engaged in the prosecution of the work.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

Of General Interest

Poppies Worth Twenty Millions Destroyed

Last year a renewal of the poppy industry was attempted in Hingwa, South China. This region has a population of about 3,000,000. The people speak a dialect all their own. A local anti-tax rebellion had developed into a movement to plant poppy in defiance of the Government. The bandits promised to protect the farmers, and exacted blackmail all the time the poppy was growing. Although the Government had issued orders to uproot the plants, the local authorities feared to do this because the number of bandits was so large. Estimated at the abnormal prices then prevailing, it is believed that twenty million dollars worth of poppy was planted last year, most of which was destroyed by Government soldiers.

No Cigarettes for Men; No Corsets for Women

The following interesting item comes from the town of Moultrie, Georgia: Aroused by the action of the Council in adopting an ordinance prohibiting the sale of cigarettes in Moultrie, the smokers of the city are circulating a petition memorializing the Council to also prevent the wearing of corsets and high-heeled shoes by women, on the grounds that these articles of feminine attire are injurious to the health of the wearers. Cigarettes were prohibited through the activities of the Young Women's Christian Temperance Association, and the petition against corsets and high heels was begun in a spirit of retaliation against the gentler sex, but the avidity with which women flocked to sign the petition shows that the women of Moultrie are in earnest in their effort to reform the town. A majority of the women of the city have subscribed to the petition.

A Step in the Right Direction

The School Board of New York City, in an effort to interest the public school children in pictures of an instructive and educational character, plans to inaugurate at an early date moving pictures with a 3-cents admission price in the East Side public schools of the city. To hold the interest, the views will be interspersed with innocent and diverting photo-plays. This plan without doubt will be quickly followed by many other large cities where the "movies" present nightly "blood and thunder" pictures which are creating insatiable appetites in the minds of boys and girls for the life they present. Just as the "tango" dance is being barred, so should the "rag-time" song with its lewd suggestions and impure, rollick be treated. Parents everywhere by some means should be made to realize how detrimental to their children is the suggestive song, the improper dance, and the music that arouses no fine feeling. The children of to-day with their impressions, their moral strength and weakness, are the parents of to-morrow. What if in our laxity of judgment, our desire to give our own a good time, life finally pushes them into responsibilities with "hands too weak for holding?"

Bertillon on Alcohol and Mortality

Dr. Jacques Bertillon, the famous statistician of Paris, has just published a remarkable study of mortality in the various vocations, in which he concludes that trades exposing workmen to alcohol are the most dangerous of all, irrespective of the element of mechanical danger. He ranks alcoholism among the principal causes of mortality. It

should be noticed that Dr. Bertillon's investigations were made in France, where, according to the Hearst papers and the trade papers of the liquor traffic, the use of light wines and beer has solved the alcohol problem.

Striking indeed is the fact, reported in this study, that railway enginemen fall into the class of lowest mortality! The management of the state railways of France forbids the sale of alcohol or alcoholic drinks to anyone employed by the railways.

Dr. Bertillon finds that saloonkeepers are in the class most liable to suicide and that brewers are also peculiarly liable to self-murder. This in accordance with the findings of the Actuarial Society, as detailed in its publication of 1903, to the effect that mortality among liquor dealers, even when they were abstainers, is 19 per cent greater than the normal expectation, showing the influence of the traffic itself as a "life depressment."

The Cheapness of Human Life

The editor of one of the city dailies gives some very remarkable figures and comments deplorably upon the prevailing disregard for the sanctity of human life.

"According to a tabulation made of the homicides, including murders and all killings of human beings by human acts, there were, from 1902 to 1911, in cities of the Continental United States, 10,452, while the record for 1912 was 1,344, or at the rate of 8.1 per cent. to the hundred thousand population.

"The legal executions in the United States for the five-year period of 1907-1911 was 408. The increase of homicides emphasizes the prevailing disregard in the United States for the sanctity of human life and the apparent inadequacy of correctional methods and efforts at criminal reform. The available data, it is true, are wanting in absolute accuracy and completeness, but they sufficiently disclose a most deplorable condition and the most urgent need for a nation-wide public interest in an almost neglected phase of our national life and character.

"It is constantly growing more and more difficult to secure conviction for every sort of crime, and when convicts are sentenced to prison for their crimes, the pardoning, where it is left to high public officials who are political demagogues, is done by wholesale."

A Crime to Die at the Age of Forty-Four

Dr. Harvey W. Wiley, food expert and former head of United States Department of Agriculture, delivered an address in New Orleans recently on the preservation of health. Among some of the remarkable utterances of Dr. Wiley was the statement that some of the larger states thought more of their hogs than the lives of their citizens. "Why, in the great state of Ohio," said Dr. Wiley, "the Legislature recently voted the sum of \$50,000 for the protection of hogs against disease, and twenty-four hours later the same legislators refused to allow the pitiful sum of \$5,000 needed by the health officer of that state for the preservation of the health of its citizens." The speaker declared that "health and life is the most valuable property of humanity and we must learn to appreciate health while we still have it. The only decent and respectable way to die is to die of old age, and how many of us appreciate this fact? We don't care anything about our life. The average life of man in the United States is 44 years, and I consider that to die at that age is nothing short of a crime. The orchard of humanity is being cut off before the tree can produce its fruit." Continuing he said, "It is a crime to bring into the world an infant with the stamp of degeneracy, and still we let them come and we send them to our prisons, houses of correction and even to the scaffold for the sins of their parents." He urged the necessity of a complete system of vital statistics in order to a successful crusade against premature death. He believes that with the proper care and diligence on the part of health officials and others concerned the lives of 100 of the 127 out of every thousand children who die in infancy could be saved.

People of Interest

Archdeacon Joseph S. Quarles died at Columbia, South Carolina, recently. He was the first Colored Episcopal Minister in South Carolina.

Mr. Miller Murry of Wayland, Michigan, the only colored farmer in that section of the country, who died recently, was worth about \$22,000.

Our new St. Luke's Church, in Chicago, the Rev. E. R. Lewis, pastor, is meeting with flattering success. The church was organized January second, 1913, and now has eighty-four members.

Negroes own and operate in Washington, D. C., twenty-six drug stores. In two of these stores are five registered pharmacists and there are two or more in many of the others.

The Rev. H. M. Carroll has just led Scott Church, of Chicago, into a new building, said to be the finest of all the churches in the Lexington Conference. There have been seventy-five members added since they entered the new building on November 16th.

Bishop Hartzell returned recently from an eight-months' tour of our African missions, which covered 20,000 miles. One of the most encouraging features which he reports is the increase of co-operation in Christian work on the part of all the governments.

It is announced that Bishop Leete has been successful in his efforts to get a good location for our consolidated churches in Atlanta, Georgia. A lot centrally located has been purchased for \$50,000, upon which the new church will be erected.

The Rev. Dr. E. C. Morris, president of the National Baptist Convention, has been chosen as a member of the American committee named for the celebration of the one-hundredth anniversary of the signing of the Treaty of Ghent between Great Britain and the United States.

At the annual meeting of the Nashville Board of Trade, the Hon. J. C. Napier was elected president; T. C. Moore, first vice-president; C. V. Roman, M. D., second vice-president; D. W. Berry, secretary; J. P. Phillips, M. D., assistant secretary; W. D. Hawkins, treasurer.

The first semi-annual commencement of Claflin University was enjoyed recently. The class sermon was delivered by the Rev. J. E. C. Jenkins, B. D., and the semi-annual sermon by the Rev. A. E. Quick, D. D., while the annual address was given by Prof. C. H. Bonney, A. B. The semi-annual promotion plan is very popular with the students.

Dr. Albert E. Morris, District Superintendent of the Bangor District of the East Maine Conference, writes a very strong letter commending the new President of Walden University, Dr. George Francis Durgin. It was in the East Maine Conference that Dr. Durgin labored most successfully, both as a pastor and as an educator. He had the confidence of the Methodists in that section and they send greetings to the Methodists of this section, and prophesy that Dr. Durgin will do a large work at Walden.

Under the leadership of Dr. J. W. Robinson, St. Mark, Chicago, is coming to her own. Dr. Robinson was returned to this church in the spring of 1912. Since that time, the indebtedness has been paid, \$3,000 has been banked, the new church auditorium entered, and \$1,500 held in reserve by the City Missionary Society. The plan is to lay the corner stone of new St. Mark on April 26th. Three hundred and fifty members have been added during the past year. St. Mark has not forgotten the Southwestern. Recently she sent in a large list of subscribers and promises more. St. Mark, of Chicago, plans to head the list, with St. Mark, of New York City.

Gleanings From the Field

ALABAMA

Mabite—Warren Street Methodist Episcopal Church had a most interesting watch meeting service December 31. We had it at our church. Our pastor, the Rev. G. W. Lewis, who gave a fine exhortation to the sinners. Our church is spiritually alive. We have a ten days' winter revival. Too much cannot be said about our good pastor. He is trying to bring about success. The services Sunday were highly evangelistic.—Wesley A. Johnson.

Gadsden—A nice Christmas tree was given by the members of the church to the Sunday School and on December twenty-fourth a splendid crowd witnessed the distribution of presents. The pastor and his wife were well remembered. The twenty-sixth of December was the occasion of our fourth quarterly conference. It was well attended. District Superintendent Jordan is always a welcome visitor here.—N. H. Redrick, pastor.

ILLINOIS

Chicago—Our St. Luke Methodist Episcopal Church here has received a new baptism under the mighty preaching of our beloved District Superintendent, Dr. Gloster R. Bryant, in the last few weeks. Her membership has now increased from five in April to 82 at the present time. We are now in the midst of a soul-stirring revival and expect to have a membership of 100 or more when the Annual Conference convenes. Dr. Bryant was assuredly inspired by supreme power when he established St. Luke and is giving it his most earnest attention. The doctor has endeared himself in all our hearts by his Christian love and brotherly kindness. We propose to bring the Indiana District in front or with the former leaders. Pray for St. Luke that we may accomplish the purpose expected of her.—Edw. R. Lewis, pastor, 3337 Forest avenue, Chicago, Ill.

LOUISIANA

East Baton Rouge—On December 25, 1913, at the residence of Mrs. S. S. Wrights and Mr. P. Reed was a family reunion. Those present were Mr. P. Wright, Mr. Louis Watson, Mr. Junious S. Wright, Mrs. P. C. James of New Orleans, La., and other members of the family. Out of town guests were Lawyer P. C. Reed of Washington, D. C., Miss Beulah E. Wright, Mrs. Annie E. (Wright) Frazier and husband, Mr. T. Frazier, of Springfield, Ohio. This was the first time the family met in eight years.

Crawford—The concert given by D. P. Young, S. Collins, Zeb Boles on Wednesday night, Dec. 24, 1913, was a success. These young people are standing by the church. Total amount raised, \$13.—S. Green, pastor.

Mansfield—The Emancipation celebration of the 50 years of freedom of the Negro was observed at Wesley Methodist Episcopal Church at Mansfield, La., January 1, 1914, 2:30 p. m. Prayer was offered by the Rev. Israel Carter of the Baptist Church. Anthem by the choir. The welcome address by J. E. Rolax. Response by Bro. Charles Tracy of the Baptist

Church. A song by the Northwest Institute choir. Proclamation read by Miss Winnie Code. A paper was read by Mrs. J. H. Whaley. A jubilee selection by the congregation. Address by Dr. W. E. Shallowhorns, subject, The Advancement of the Negro in professions. Address by Joseph L. Jackson. Address by Cynthia Gilbert and Dick Stills, subject, Experiences of Slavery. Prof. Dewitt Johnson was orator of the day. A solo by Mrs. J. E. Rolax. The people of this part of the state date their freedom from June 19. A movement has been on foot several years to get them to acknowledge the first of January. Prof. J. H. Whaley, Principal of the Northwest Institute at Mansfield, La., master of ceremonies.—J. E. Rolax, reporter.

New Orleans—Ross Church watch meeting on Wednesday night was impressive. The pastor preached a strong sermon. Four came to the mercy seat and 22 stood for prayer. Pastor J. H. Wise is loved by the people of Ross Church. Sunday School is still increasing. The Rev. J. W. Turner, District Superintendent. The quarterly conference was held Jan. 15 and 18.—J. H. Wisc, pastor.

Alexandria—A few nights ago the inmates of the district parsonage were aroused by the sweet songs of visitors, who were then knocking at the door for admittance. On opening the door, they proved to be a company of loyal officers and members of Newman Memorial Methodist Episcopal Church, led by their efficient and worthy pastor, Dr. J. F. Marshall. Brother Wm. Houston, in a few appropriate words made known the object of the visitors and presented the inmates with a fine selection of groceries. The writer responded. Refreshments were served by Sisters Belle Chambers, L. Aubon, J. Davis and others. After singing the song, "God be with you until we meet again," and benediction by Dr. Marshall, the visitors bade us good-night. We take this method of thanking Dr. Marshall and his good people and to say to them come again.—J. O. Richards.

Pineville—The fourth quarterly conference was held by the Rev. J. O. Richards, the District Superintendent. He preached two very excellent sermons at the afternoon and evening hour and was paid in full. The pastor's salary is above any previous year. We have made some very needful improvements, at a cost of over a hundred dollars and all paid for.—H. J. Wright.

Handshore—Watch meeting was observed in a most fitting manner. The pastor preached, after which testimonials were given. A large number gathered at the church to welcome the New Year.

MISSOURI

Foristell—Sunday, January 4, was "Booklet Day" for pastor and benevolences with following results from booklets reported to date: With public collection \$5.20, \$19.60. Our "Lincoln Day" program for February 12 next promises to be interesting and will be held in connection with our fourth quarterly conference. Thus

closes the six years service of Dr. W. C. Ellis as District Superintendent of the Mexico District. Dr. Ellis has served this district with great credit both for himself and for the conference and leaves it with a record worthy of praises from the men who have had the pleasure of laboring with him in making it second in importance of the four districts of the Central Missouri Conference.—L. McNish Clark.

MISSISSIPPI

Okolona Circuit—New Hope on Okolona Circuit still continues to grow. The young folks are very interested in the church. In a recent effort by them, assisted by others, they raised \$16.78 for lights. These lights have been installed. The members of the church are loyal in every way.—W. M. Reed, pastor.

DeSoto—Sunday, January 4, was a grand day with us. The church was crowded to hear the funeral of Sister Dilele Whiller by the Rev. A. C. Lacy. This is his third year with us and he is liked by all the people. We made him a present of a fine overcoat for conference. Christmas was a fine day with us. Sister Ella McCarter and Huban brought us a fine Christmas dinner and many good things which served to make us happy.—Laura B. Cooper, reporter.

Moss Point—Sunday, January 4, 1914, was our great rally day to push paying pastor. This was one of the successful tribe rallies. Drs. W. M. Johnson, of the First Church, the Rev. Jones of the Zion Methodist Church, preach two able sermons and at night the different tribes reported. Tribe No. 1, Mrs. K. Wilson, \$42.45; tribe No. 2, Mrs. J. McConiging, \$43.46; tribe No. 3, Mrs. M. Butler, \$16.10; tribe No. 4, Mrs. E. L. Smith, \$52.16; tribe No. 5, Mrs. Irens Jark, \$21.37; tribe No. 6, Mrs. C. Polk, \$8.60; total for the day, \$186.34.—W. H. Swift, pastor.

Moss Point—Our fourth and last quarterly conference was held December 20 and 21. The Rev. Dr. J. C. Houston, District Superintendent, was on time and a large number of the officials were present with good reports. The pastor reported 40 accessions to the church this year, two deaths, seven children baptized, eight marriages, one withdrawal, two dismissed by letter, \$148 raised for the benevolent causes. The trustees reported that \$398 had been raised and expended on the repairs of the church. We have the Woman's Home Missionary Society, Young People's Auxiliary Home Guards, Queen Esther, Ladies' Aid, all well organized and all are doing good work for the church. The Ladies' Aid raised \$128; the Queen Esther and Home Guards raised \$100. The Woman's Home Missionary Society raised and presented the church \$68. Paid the District Superintendent \$110 in full. Paid poor \$60.—W. H. Smith.

Bay St. Louis—Our fourth quarterly was held December 6 and 7, 1913 at St. Paul church. The Rev. Dr. J. C. Houston, district superintendent, presided. The quarter was well attended by members and officers. Paid District Superintendent \$20. The president of the Ladies' Aid Society, Mrs. P. La-sage, is doing good work this year. Our pastor, the Rev. W. A. Oates, conducted one of the best revivals that we have had for many years. Fifteen persons were added to the church, and

the entire church is revived. This is our pastor's first year with us and we sincerely hope that our good people will rally to him and his loving wife and have them to feel at home among us. He is a good pastor, an able preacher and also a wise leader. He is highly respected by all.—Robert Johnson.

NEW JERSEY

Englewood—The Ladies' Aid Society had a fine day December 7, it being Woman's day. We had three sermons during the day and a fine collection for our church. The meeting was conducted by Mrs. A. E. Pursell, president and Mrs. Lucy Hines, Mrs. E. J. McQueen, Miss S. E. Smith, secretary. Our pastor gave a grand lecture on our work and the temperance movement. Rev. F. D. McQueen is an effective pastor.—Miss S. E. Smith.

NORTH CAROLINA

Cornelius—The members of Hunter's Chapel and their many friends, regardless of denomination, stormed the pastor, the Rev. N. S. T. Shamborguer, as a token of their appreciation of his return for another year. The tables were laden with many good things. They assured the pastor that their prayers were answered and that they were going to work together for larger results this year than last. The pastor made timely remarks. The company sang a number of songs and Pastor Shamborguer led in prayer. All went away feeling proud and left the pastor and his family happy.—Reader.

OKLAHOMA

Guthrie—The fourth quarterly conference for the St. Paul charge at Guthrie, Oklahoma, convened from January 4 to January 6. The District Superintendent, the Rev. D. A. Franklin, D. D., preached able sermons Sunday at 11 a. m. and 7:30 p. m. On Monday evening a reception was given in honor of the District Superintendent. The church was filled to its utmost capacity. Prof. Geo. W. Carry, Principal of the Favors High School, Guthrie, Oklahoma, acted as master of ceremonies. Prof. A. J. Scales, Superintendent of the Sunday School, and Mrs. E. A. Worefield had charge of the music. The music was fine and very appropriate for the occasion. The following program was rendered: Song, by choir; invocation, Rev. Seth Neal; song, by choir; "The Modern Pastor," Rev. Lane, pastor of Congregational Church; quartette, "The Lord is My Shepherd," Profs. W. E. Henderson, A. J. Scales, Misses A. I. Perry, Lillian Henderson, Lillian B. Rector; paper, "The Ideal District Superintendent," Miss Savannah Price; instrumental music, Mr. H. M. Dunson; duet, "Led by the Voice of Jesus," Misses Annie B. Smith and Evelyn L. Franklin; music, by High School quartette, Messrs. Bruce F. Johnson, Gipson, Misses Vergil Shepard, John Goodrun. Our pastor, the Rev. H. T. Canady, deserves much credit for the way he has handled the church and for the success of this special occasion. The closing feature of the program was the presentation of a present by Prof. G. W. Carry to the District Superintendent. The Rev. D. G. Franklin responded in a happy vein. The committee: Mrs. L. C. Brown, Mrs. Rev. D. G. Franklin, Mrs. E. A. Worefield, Mrs. Rev. H. T. Canady. On the whole the fourth quarterly conference was a success.—(Mrs.) Bessie M. Wilson.

(Continued on Page 11.)

Gleanings from the Field.

(Continued from Page 10.)

SOUTH CAROLINA

Pickens—On January 1, 1914, at Pickens, South Carolina, the Emancipation day of the Negro was celebrated by the colored citizens at Griffin Ebenezer Baptist Church. The morning services were composed of the Welcome address, delivered by Mr. Israel Ferguson. The Rev. J. C. Chancellor spoke on the subject, "Growth." The Rev. J. C. Gibbs talked on the topic, "The Negro, his Contribution and Worth." The evening's exercises were equally as entertaining as those of the day. The Rev. George Earl gave a very helpful and practicable talk on "The History of the Negro." The Rev. C. H. Lee, pastor of the church, concluded the services by helpful remarks. The occasion was full of interest, inspiration and appreciation.—John C. Gibbs.

Pickens Charge—January 3, 1914, the first quarterly conference was held in Union. Our congonial District Superintendent called this conference to order. The District Superintendent, the Rev. B. S. Jackson, gave a very timely and helpful address to the brethren upon their various office and their duties to the church. The following leaders reported: A. G. Bowen, \$2.35; Elias Bowen, \$1.20; W. A. Blasingame, \$2.15; Riley Ferguson, \$1.15; Will Cannan, \$1.10; Alonzo Crew, \$1.45; Augustus Arthur, \$1.60. Paid to pastor \$9.19. The second quarterly conference was voted to meet at Cross Roads Church.—John C. Gibbs.

TENNESSEE

Mountain City—We have just closed a most successful revival in which seven souls were happily converted. The Rev. B. J. Martin conducted the revival, assisted by the pastor, the Rev. Isabel. Watch service was conducted by the pastor. January 1, Emancipation services were held at the church. Quite a nice program was rendered. The public school pupils were in attendance, and sang songs which were enjoyed by all. After the program, a collection was taken for the "Jubilee fund."—(Miss) Evalynn R. Glover.

Mason—December 221 was a high day with the members and friends of Alexander Methodist Episcopal Church, Mason, Tennessee. We had the opening and the going into our new concrete church. This church when completed will be worth three thousand dollars. Dr. S. M. Utly, District Superintendent of the Central Tennessee District, Tennessee Conference, preached the opening sermon. In connection with the sermon the captains were called to make their reports. Capt. No. 2, Mrs. F. H. Alexander, \$52.85; Capt. No. 3, Mrs. Lucy Sydnar, \$7.30; Capt. No. 4, Mrs. Ada Boyd, \$26.50; Capt. No. 5, Miss Eliza Beth Taylor, \$7.50; Capt. No. 6, Mrs. M. C. Boyd, \$30; Capt. No. 7, Mrs. Fannie Hughlett, \$5; Capt. No. 8, Mrs. McBride, \$2.75; Capt. No. 9, Mrs. B. P. Fields, \$63.71; with the public collection and the \$40 raised by the young ladies to build a concrete walk leading from the church to the gate, made a total of \$235 for the day. Too much credit cannot be given the wide-awake captains and the young ladies of Alexander Chapel for their faithful work. The Rev. T. B. Blackman, pastor of Bur-

det's Chapel, Caperille, Tennessee, preached for us the following Sunday night.—H. P. Garden, pastor.

Selmer—My first quarterly conference was held December 20 by the Rev. D. T. Burch, District Superintendent of the Memphis District, who traveled over my circuit preaching as he goes his most able sermons. Paid the elder, \$12.25.—J. A. Hill, pastor.

Lebanon Station—Our first quarterly conference convened December 6 and 7, 1913, with the Rev. E. J. Guthrie, District Superintendent, in the chair. At roll call all the leaders answered to their names. Our new pastor, the Rev. H. E. Erwin, has the church at heart. He has organized the church into clubs and new life has been given. Raised for all causes this quarter, \$113.75.—R. Hale, District Steward.

Memphis—The District Superintendent, the Rev. D. T. Burch, came to us in his usual enthusiastic way on January 2-4, 1914, for the first quarterly conference. The business part of the quarter was held Friday night, the Rev. Burch with his business ability looked into all the affairs of the church. He made some very pointed remarks concerning the benevolences and also spoke with much emphasis of the urgent need of money for the new building now in course of erection at Walden University. No pains were spared in this appeal for the Southwestern. Sunday at 11 a. m. the District Superintendent opened the services and preached from Acts 10:34-35, "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted with him." At this hour the Lord's Supper was administered. At 8 p. m. the District Superintendent preached another able and instructive sermon from Rev. 2:10. After which he baptized two candidates. Paid the District Superintendent \$16.07. The good people of Warren Chapel are moving forward. Six persons have joined the church since Annual Conference.—W. L. Johnson, pastor.

Alamo—Coming to this charge immediately after the adjournment of the Annual Conference, I was received cordially by the membership. They went to work at once and raised \$30.00 for moving expenses. My family arrived here October 29 and the parsonage was made as comfortable as possible, the trustees assisting the Ladies' Aid Society in the purchase of a cook stove. Mrs. Sarah Thompson and Mrs. Caroline Reams, president of Epworth League Society, furnished a nice suite of furniture, assisted by the Ladies' Aid Society and other members. The Ladies' Aid Society of the Methodist Episcopal Church, South, contributed a set of shades. Then, on November 12, the members and friends of Miggett Chapel came to the parsonage bringing a large supply of groceries. This company was led by D. T. Williams and Mrs. Harriet Williams. I desire to thank these friends—the Ladies' Aid Society of our church, the Ladies' Aid Society of the Methodist Episcopal Church, South, our trustees, members and friends of Miggett Chapel for their kindly reception and generous provisions for our comfort. Wm. Neal, pastor.

Dyersburg—I arrived on my new work here at Alexandria, Tenn., October 9, and was cheerfully received by my people. The Rev. Wm. Neal, the

ex-pastor, being present, gave us a cordial reception. They have put in new stoves in the church, also windows, and have neatly fixed up the parsonage. The early part of November we carried on a series of meetings for a week, which resulted in much good. Three were converted, three joined the church and the people were greatly revived and are working like heavers. November 30 and December 1 was held our first quarterly conference. The Rev. E. J. Guthrie presided. He preached with great acceptability, and was well pleased with conditions here. On Monday night the quarterly conference business session was held. Good reports. Paid the elder and raised for all purposes \$50.00. This work bids fair for the future.—Jesse P. Price.

Mitchellville Charge—First quarterly conference was held at Hall Chapel, December 27-28, 1913, by the Rev. E. J. Guthrie, District Superintendent. The services were opened by the pastor, the Rev. J. A. Buruly. Prayer offered by F. M. Turner. The brethren rendered good reports. Paid our District Superintendent in full. On the 27th the sisters gave the brothers a fine reception and on the 28th, the Rev. E. J. Guthrie preached a reviving sermon. Raised \$15.65.—F. M. Turner.

Alexandria—The colored band of Alexandria met at Mr. Fato Burk's store and formed a procession and marched to the church at 11 o'clock. The exercises were conducted by the Rev. Jesse P. Price, pastor. The church choir sang several appropriate selections for the occasion. The Rev. W. L. Denton offered prayer. The introductory address was delivered by the Rev. Jesse P. Price. Mr. Joe Rawlin was master of ceremonies for the forenoon. Miss Sadie Tuhbs read the Emancipation Proclamation. Thirteenth amendment was read by Miss Henrietta Gordon. We adjourned to meet at 6 o'clock. At 6:30 p. m. the exercises opened at the church; an hour was given to the old people to talk on the religion in slavery. Mr. R. E. Preston was chosen master of ceremonies. The Rev. W. L. Denton read the 14th amendment. Mrs. Doney Gwyn read an able paper on the progress of the Negro. The 15th amendment was read by Miss Cornia Preston. Several short talks were made by the Rev. W. L. Denton and others.—Sadie Tuhbs, reporter.

Alamo—We are proud of our pastor that our good Bishop Henderson sent to us this year in the person of the Rev. Wm. Neal. He is a wide-awake pastor, looks after every interest of the church. Watch meeting night was a night long to be remembered. Our Christmas tree was a success. It was valued at \$20. The judges were Professor A. J. Novell, N. C. Reams, M. S. Robinson. Our pastor is trying to put the Southwestern in every home. Sunday, January 4, was a great day. The pastor preached in the morning service. Sacrament was administered to 35 or more. Collection was \$9.05.—Luley Scaler, reporter.

TEXAS

Columbus—The first quarterly conference for 1914 was held January 10-11. The District Superintendent, the Rev. J. W. Warren, presided. The business session was well attended and reports showed an increase along all

lines. The District Superintendent delivered a most interesting address, subject, "The Church and the New Financial Plan." All who heard him said it was very instructive and pledged themselves to become more efficient laymen. Sunday services were at a high spiritual tide. Eighty-three persons knelt at the altar and took the Sacrament. The pastor, the Rev. James Coe, is taking hold of his church in a business-like way and everything bids fair for a good year's work. The members and friends stormed the parsonage with many good things to eat on the night of January 6. The pastor has a program and we believe any man will succeed who has a program. Easter rally is on and the members are going to put forth strenuous efforts to raise their full apportionment of the Disciplinary Benevolences. Too much praise cannot be given to the parsonage committee led by Sister Phoebe Worman and through their efforts many nice things have been placed in the parsonage for the comfort of pastor and wife. Raised for District Superintendent, \$22; for pastor, \$9.80; for Missions, \$3.40; on parsonage committee, \$1.75; grand total raised in quarter, \$36.95. Many of the members of our church lost everything in the flood, but in the midst of all the misfortune they are cheerful and still they sing.—L. V. Miller, recording steward, St. Paul Methodist Episcopal Church, Columbus, Texas.

Caldwell—Immediately upon adjournment of the Annual Conference I came to Caldwell, my new appointment, where I found an earnest and hardworking set of members. We have here a splendid church building nearing completion which when finished will compare favorably with the best church houses on the district. Too much cannot be said in praise of the Ladies' Aid Society that is doing so much to bring about this very splendid showing. Mrs. J. J. Munson is the worthy president. The ladies have raised more than one hundred dollars during this quarter and stand pledged to raise and pay fifteen dollars each month until the entire indebtedness has been liquidated. The Sunday School, under the superintendency of Bro. J. C. Farr, is in fine condition. Zion Hill, another point on the circuit, has a loyal congregation of more than one hundred and twenty members. A beautiful modern structure, celled and papered throughout, matting on floor and nicely furnished. The several organizations of the church are active and the spiritual enthusiasm of the membership runs high. We are planning to put the Southwestern Christian Advocate in every home on the circuit, raise all of our benevolent claims and to render the very best service for the saving of souls.—A. E. Gibbs, pastor.

Clarksville—On the night of January 10, 1914, the members and friends of St. Paul Methodist Episcopal Church of Clarksville, surprised the pastor and family by giving him an "old fashioned pounding." Those who took part were Sisters Sallie Reeves, Junie Bell, C. Wilson, Fannie Baker, Jack Bowers and wife, Less Terry and wife, Prof. and Mrs. Becton, Mrs. Harden, Miss Mason, Stephen Reeve and many others. They brought many useful things. Choice groceries and a purse of money. We take this method of thanking our good friends for this token of their interest and loyalty. Our doors are open. Come again.—S. M. Bolden, pastor.

UPPER MISSISSIPPI CONFERENCE.

The forty-fourth session of the Upper Mississippi Conference met in St. Paul Methodist Episcopal Church, Aberdeen, Mississippi, Jan. 15-19th, 1914, Bishop W. P. Thirkfield presiding. The conference was opened with the Bishop administering the Lord's Supper, assisted by the District Superintendents, the pastor, Drs. J. P. Wragg and J. C. Sherrill. The roll call showed that one hundred and twenty-three members and probationers were present. T. L. Ingram had died during the year. B. F. Woolfolk was re-elected secretary. G. Orange, N. H. Williams, D. M. P. Hazely, F. G. Wilbon, G. W. Baker and P. A. Lemons were elected assistants. G. J. Dohson was elected statistician, E. C. F. Troupe, A. E. Franklin, W. C. Conwell, D. D. Shelby, D. D. Ried, J. W. Golden, E. O. Woolfolk and J. M. Thompson were elected assistants; D. Green was elected treasurer; L. A. Armstrong, J. H. Talbert, F. H. Henry, J. M. Thompson, J. H. Bynum and C. E. Moody were elected assistants. Quite a number of prominent visitors were present. Among them were: Drs. J. W. E. Bowon, professor in Gammom Seminary; H. G. McCain, extension secretary of the Church Temperance Society; M. J. Trenery, secretary of Board of Sunday Schools; C. E. Clemans of the Board of Conference Claimants; J. P. Wragg, of the American Bible Society; I. L. Thomas, field secretary of the Board of Home Missions and Church Extension; E. M. Jones, field secretary of the Board of Sunday Schools; J. C. Sherrill, field secretary of the Board of Foreign Missions; W. W. Lucas, assistant secretary of the Epworth League; J. C. Coggin, field secretary of the Church Temperance Society; I. G. Penn, secretary of the Freedmen's Aid Society; W. Scott Chlenn, pastor Trinity Church, New Orleans, Louisiana; R. E. Jones, editor of the Southwestern Christian Advocate; J. O. Randall, of the Commission of Evangelism; A. A. Parker, of the Board of Foreign Missions; W. B. Hollingshead, of the Commission on Finance; H. J. Coker, of the Board of Home Missions and Church Extension; Mrs. B. H. S. Ferguson, president of the Annual Conference Woman's Home Missionary Society, and Rev. I. D. Bordes, pastor of the Methodist Church, South, who delivered the hearty welcome address and entertained the Bishop in his home. One remarkable feature of this Conference was the institute that was held for the benefit of the preachers and laymen every afternoon. The reports showed an increase in the collections, but a small decrease in members. G. W. Hunt was expelled from the ministry but not from the home Church. W. C. Weatherall was located for abandoning his work during the year. G. G. Logan has withdrawn and joined the Baptist Church. The standard has been raised so that out of a large class for admission only three—Aaron J. Frazier, John W. Sanders and Leon C. Johnson—were admitted on trial. William C. Connor, Lee Kinard, William H. Murrell, Chas. H. Maxwell, David C. McNair, William D. Reid, Samuel T. Tyler and Beverly W. Wynn were received into full membership. William N. Redmond was ordained elder, J. E. Ford was transferred to the Tennessee Conference, and E. O. Woolfolk was transferred to the Mississippi Conference. Sunday was a great day. After the usual conference lovefeast the Bishop ordained the elder and preached one of the greatest sermons of his life. Dr. J. W. E. Bowen preached at 3 p. m., and Dr. J. O. Randall at 7 p. m. The Conference passed resolutions of thanks to the people of Aberdeen and the pastor for the way they entertained them. It is said to be the best ever had. The next Conference goes to Itta Bena.

B. F. WOOLFOLK.

APPOINTMENTS 1914-15

UPPER MISSISSIPPI CONFERENCE
ABERDEEN DISTRICT

J. M. Marsh, District Superintendent, P. O., West Point.

Aberdeen, B. F. Woolfolk; Aberdeen, Second Church, J. W. Jones; Amory, N. H. Williams; Athens (Aberdeen), T. W. Davis; Bell (Gipson), W. H. Whitlock; Brooksville, J. M. Thompson; Cale-

donia (Columbus), G. J. Dobson; Columbus (St. James), N. R. Clay; Columbus, Second Church, W. C. Conner, Columbus Circuit (Columbus), S. T. Tyler; Crawford (Cooksville), N. H. York; Hickory Grove, A. Wilson; Macon, O. W. Crump; Macon Circuit (Macon), J. Burton; Masbulaville, A. E. Franklin; Shuqulak, J. R. Nevils; Strongs (West Point), J. H. Wesley; West Point, Wm. Campbell; Wren (Aberdeen), G. W. Baker.

CLARKSDALE DISTRICT

C. W. Butler, District Superintendent.

Avalon and Wesley Chapel, S. T. Tyler; Batesville, F. G. Wilbon; Bedford (P. O. Glendora), E. M. Byrd; Byhalla (Holly Springs), D. E. McNair; Belen and Marks, to be supplied; Carrollton (Winona), J. H. Everett; Charleston and Mace (Geren), R. C. Cobs, supply; Claremount and Dublin M., R. A. Thinsset; Clarksdale Station, D. D. Shelby; Clarksdale Circuit (Beverly), M. C. Puliam; Coahoma Circuit, P. H. Jackson; Lambert and Falcon, (supplied), M. H. Haywood; Ruleville and Drew, S. H. Nevils; Hernando and Love, G. E. Tyler; Minter City (Greenwood), W. S. Leak; Money, W. M. Maxwell; N. Carrollton (Winona), D. P. Shaw; Phillips Circuit (Glendora), A. B. Blewett; Shellmound (Winona), B. T. McEwen; Tutwiler and Quiver M., R. D. Davis; Lost Lake, J. W. Graham; Webb, R. B. Adams; Sardis Circuit, S. D. Troupe.

GREENWOOD DISTRICT

A. B. Hart, District Superintendent.

Beizonia (Indianola), E. H. Holmes; Goodman, D. A. Bragg; Greenville, G. M. Chisboim; Greenwood, J. W. Byrd; Gunnison (Sbaw), supply; Indianola, G. Orange; Inverness and Morehead, H. Y. Sautter; Itta Bena, E. C. F. Troupe; Leland, A. Marsh; Lexington, J. H. Bynum; Morgan City, E. D. Billups; Cruger, W. H. Jordan; Plekens, J. M. Walton; Schiater (Ruleville), E. A. Boyd; Stephenville (Greenwood), G. W. Weatherby; Owens, C. I. Ashford; Shelby and Mound Bayou, E. J. Turner.

HOLLY SPRINGS DISTRICT

W. H. Gilliam, District Superintendent.

Corinth, W. H. Golden; Corinth Circuit (Aberdeen), D. Vanderford; Holly Springs, F. H. Henry; Holly Springs Circuit, C. W. Evans; Houston, C. W. Walton; Houston Circuit, Steward Houston; New Albany, D. D. Reed; Nettleton, P. A. Lemon; Okolona, F. J. Talbert; Okolona Circuit, W. D. Reed; Olive Branch and Wellington, N. H. Isom; Pontotoc, W. C. Conwell; Pontotoc Circuit, J. W. Sanders; Potts Camp, Green Spencer; Ripley, W. H. H. Murrell; Tupelo, J. P. Watson; Verona, F. H. Bunton; Ripley Circuit, S. Houston.

STARKSVILLE DISTRICT

W. F. Isaiah, District Superintendent.

Ackerman, S. T. Walker; Bell (Aberdeen), H. A. Robinson; Bellefontaine, S. M. McLeod; Bradley, C. A. Jordan; Eupora, C. E. Moody; Hopewell (Louisville), L. V. Kinard; Koselusko and Buffalo, L. F. White; Liberty Hill (Koselusko), D. M. P. Hazely; Louisville, E. D. Montgomery; Maben and Ackerman, W. M. Chappel; Maple Springs and McCool, W. N. Redmond; Rock Hill (Starkville), J. T. Cannon; Starkville, J. W. Winbush; Starkville Circuit, W. M. R. Lester; Weir, D. Green; West Point Circuit (Starkville), B. J. Robinson; Whites (Gregory), E. D. Cameron; E. Louisville, B. H. Cox; Koselusko Circuit, C. H. Maxwell; Longview, S. H. Hammon; Principal of Meridian Academy, J. B. F. Shaw; J. R. Little, Alexander Tolbert, E. D. Starkey, C. V. Heffner, A. J. Frazier left without appointment to attend school.

WINONA DISTRICT

E. F. Scarboro, District Superintendent.

Abbeville, W. C. Hilliard; Ailesville, H. Talbert; Duck Hill, M. C. McEwen; Durant, J. J. Johnson; Grenada, J. C. McGee; Grenada Circuit, G. H. Harvey; Kilmicbeal, A. A. Wright; Oxford, L. A. Armstrong; Oxford Circuit, W. F. Burton; Poplar Creek M., W. S. Gillespie; Sallis, A. G. Marshall; Valden, F. S. Smith; Valden Circuit, L. F. Jones; Water Valley M., W. T. Askew; Winona, J. W. Golden; Hesterville, to be supplied.

MISSISSIPPI CONFERENCE APPOINTMENTS—
1914-1915

BROOKHAVEN DISTRICT

P. H. Rembert, District Superintendent.

Barlow, J. J. Goodwin; Bridgeville, G. W. Moody; Brookhaven, C. W. Webb; Brookhaven Circuit, W. McNeil; China Grove, E. M. Dukes; Columbia, J. E. Coleman; Crystal Springs, D. Ray; Crystal Springs Circuit, D. D. Armstrong; Expose, F. L. Aiford; Fernwood and Magnolia, R. H. Patton; Florence, R. B. Davis; Hazelhurst, A. Johnson; Hub, A. C. Smith; Hub Circuit, A. Reed; Kenolia, A. D. Smith; Lamp-ton, I. C. Rucker; Oma and Carlos, I. H. Cook; Star, supplied by A. C. Lee; Summit and Liberty, J. E. Thompson; Tyertown Mission, to be supplied; Wesson, M. White.

GULFPORT DISTRICT

J. E. Houston, District Superintendent.

Basin, G. W. Coleman; Bay St. Louis and Pearl-ington, J. E. Holmes; Biloxi, J. Y. Young; Bond and Wiggins, D. F. Dudley; Dellsie, James Robinson; Escatawpa, J. A. Patterson; Gulfport, St. John, G. E. Trower; Gulfport, St. Mark, A. J. McNair; Hands-boro, J. B. Brooks; Lumberton, S. Jossel; McHenry, J. W. Hill; McLain, R. L. Tate; McNeil, E. R. Chap-man; Moss Point, W. H. Smith; New Augusta, J. W. James; Ocean Springs, A. H. Lathan; Pass Christian, H. May; Purvis, T. A. Carter; Richton, J. K. Comfort; Sumrail, W. A. Oates.

HATTIESBURG DISTRICT

Wm. McMorris, District Superintendent; P. O., Ellisville, Miss.

Bay Springs, E. D. Ford; Bentley Chapel (Hattiesburg), J. A. Jordan; Collins, W. R. Walker; De Soto, N. Toole; Enterprise, G. W. Arnold; West Enterprise, S. McDavis; Hattiesburg, R. N. Jones; Heidelberg, N. E. Goodloe; Laurel and Ellisville (Laurel), J. C. Hihbler; Laurel Circuit, B. J. Cooper; Little Zion, to be supplied; Ovett, to be supplied; Paulding (Heidelberg), Frank Smith; Quitman, Robert Howze; Sanford and Bay Creek, to be supplied; Shubuta, B. W. Robinson; Shubuta Circuit, A. C. Lacy; Shubuta Mission, R. B. Taylor; State Line, C. Washington; Vernal, to be supplied; Waynesboro, J. Butler.

JACKSON DISTRICT

W. P. C. Morrison, Superintendent; P. O., Jackson, Miss.

Benton, Aaron Davis; Brandon, W. L. Marshall; Canton, A. M. Trotter; Canton Circuit, P. A. Taylor; Carthage, J. A. Tatum; Couparie, A. Holland; Craig, W. N. G. Lipscomb; Jackson, Central, E. O. Woolfolk; Jackson Mission, W. M. Plekens; Jackson, Pratt Chapel, N. W. Ross; Morton, P. W. Baldwin; Pelahatchie, C. H. Brown; Georgetown, R. L. Pickens; Roseneath, J. C. Smoot; Wiseton and Flora, Yazoo City, P. S. Olive; St. Stephen, Yazoo City, J. M. Shumpert; Yazoo City, Yazoo Cir., R. L. Carpenter.

MERIDIAN DISTRICT

S. H. Cannon, District Superintendent; P. O., Meridian, Miss.

Chunky, G. W. Adams; Daleville (Lockhart), E. A. Wilson; Dekalb, A. B. Britton; Forest, R. L. Brooks; Fort Stephens (Bally), R. S. Hammond; Garlandsville, supplied by J. W. Little; Hickory, N. N. Sidney; Lauderdale, E. H. Langston; Lillian (Hillsboro), D. D. Dukes; Meeham, W. W. Emerson; Bonita and South Side (Meridian), J. S. Williams; Haven (Meridian), H. E. Morgan; Rose Hill (Meridian), W. L. Mills; St. Paul (Meridian), L. W. Price; Meridian Circuit, R. B. Anderson; Montrose, June Williams; Philadelphia, Moses Johnson; Philadelphia Circuit, H. R. S. Erby; Preston, J. E. Easter; Rose Hill, D. R. Bentley; Scooha, H. K. Roberts; Trenton, I. S. Thomas; Union, to be supplied.

VICKSBURG DISTRICT

D. L. Morgan, District Superintendent.

Bude, J. C. Gillespie; Bovina, Geo. W. May; Bolton, S. A. Cowan; Cary, C. H. Johnson; Centerville, J. A. Williams; Clinton, J. W. Isabel; Edwards, H. Roundtree; Fayette and Pine Grove, H. Holston; Harrison and Pleasant Grove, J. I. Garrett; Kirby Circuit, N. D. Hopkins; Meadville, W. M. Herman; McNair, L. Speed; Natchez, M. T. J. Howard; Union Church, F. L. Woods; Vicksburg, G. W. Smith; Vicksburg Circuit, V. Trotter. W. W. Lucas, assistant secretary Epworth League, member St. Paul's, Meridian Quarterly Conference.

NOTICE

Brethren of the Kansas City District, Central Missouri Conference: Probably you have noticed Secretary I. Garland Penn's appeal for the observation of the Lincoln Anniversary Sunday, February 15 (third Sunday). It will be a fine opportunity to increase your collection for the Jubilee Fund, etc. Also the program for the occasion is both inspiring and educational. Drop me a card if you observe the day.—Wm. H. Wheeler, District Superintendent.

To the Ladies' Aid of Marshall District, Texas Conference, Greeting: Dear Sisters—Having been elected District President of the Ladies' Aid of the Marshall District at the last sitting of the District Conference, I feel that it is a duty of mine to sound the warning to the many faithful Aids throughout my jurisdiction. Now then, the whirl and hustle of Christmas have passed and the real year 1914 is upon us with its duties and responsibilities, it is up to us to see that the cause of the Ladies' Aid is fostered and the work carried on. First, let us get a watchword. Let our watchword be "Push," then; let us push in season and out of season, for this will have to be done to accomplish the required results. What is the work to be accomplished? Our duty is to see that the houses (the churches) dedicated to God are beautified and attractive and that the parsonage is comfortable for the pastor and family. Look well to new members moving into our communities. Let not a station, matters not how it is

prided or rated nor a circuit, matters not how humble, rest until the Aid and its work have hurried forth as an avalanche into the life and woven into the bone and sinew of every active member. Let us hestle ourselves and see that not a stone is left unturned. Above all, let us look to God for His divine guidance and victory will be ours. I repeat, Push, Push, Push! Yours for success in the work.

SARAH A. HUGHES, Dist. Pres.

NOTICE

BEAUMONT DISTRICT

A timely notice to the Ministers and District Stewards: For the convenience of all as well as for our mutual good, the Preachers' Council Stewards' Meeting will meet in connection with the Board of Home Missions and Church Extension. Our program, etc., will be out in due time.—W. L. Duncan, District Superintendent.

HOLLY SPRINGS DISTRICT

First Round

Potts Camp, January 31-February 1; Coriuth, February 6-8; Coriuth Circuit, 7-8; New Albany, 13-15; Tupelo, 20-22; Verona, 21-22; Nettleton, 28-March 1; Pontotoc, 6-8; Pontotoc Circuit, 7-8; Ripley, 13-15; Ripley Circuit, 14-15; Okolona, 20-22; Okolona Circuit, 21-22; Houston, 27-29; Houston Circuit, 28-29; Olive Branch, April 4-5; Holly Springs, 7-9; Holly Springs Circuit, 18-1. —W. H. Gilliam, District Superintendent.

DON'T NEGLECT CATARRH!



CATARRH SPECIALIST SPROULE

(Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service.)

MEDICAL ADVICE FREE

on Catarrh. It shall not cost you a cent, and it's bound to be of wonderful aid to you. For twenty-five years I've been studying and curing Catarrh. Now I offer you, without any expense whatever, free consultation and advice on curing your trouble—the benefit of my wide knowledge and experience.

Don't let this chance go by—accept my assistance today! It's promised in genuine sincerity and friendliness. People all over North America, who've already received my advice, gladly testify to what it has done for them. I'll cheerfully send you names and addresses of those who have sought my aid. Now they are cured of Catarrh, as they willingly bear witness.

Write to me and see if you can be freed from Catarrh.

Simply answer my questions yes or no, write your name and address plainly on the dotted lines, cut out the free medical advice coupon and mail it to me without delay. Address

Catarrh Specialist Sproule,

432 Trade Building, Boston. Don't waste any time—delays are dangerous! Do it NOW

Take it in hand at once! Drive it out of your system before it ruins your health—your happiness—your very life's welfare itself! Don't be blind to its dangers, because it works so quietly. Catarrh wrecks more lives than we realize.

Are you making that common, dangerous mistake of thinking Catarrh a trifling ailment? Are you fooling yourself with the idea it's only a stubborn, obstinate head-cold that in time will "cure itself"?

Don't deceive yourself any longer! Catarrh can't cure itself. While you heedlessly neglect it, you're fast becoming a hawking, spitting, foul-breathed nuisance—an object of disgust to everyone you meet. Worse still—Catarrh may get down to your lungs.

Once Catarrh settles on the lungs it's no longer Catarrh—it's Consumption. Consumption comes from neglected Catarrh, and over two million people die every year from Consumption.

CURE YOUR CATARRH NOW—don't let it run on another day. Write to me at once and let me give you the most helpful and valuable

CUT OUT THIS COUPON

It entitles readers of this paper to free medical advice on curing Catarrh.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from your nose?
Does the mucus drop into your throat from the nose?

NAME _____
ADDRESS _____

THE NEGRO FARMER

Something New: Something Needed

A Paper That Helps People to Become Better Farmers is an Aid to the Church, the School and to the Secular and Religious Papers

It has been decided to publish at Tuskegee Institute Post Office, Every-Other-Week for the present, a national farm paper to be known as THE NEGRO FARMER. It will be published in the interest of Negro landowners, tenant farmers and of those who employ Negro labor. There is no other strictly farm newspaper in the world devoted to the interest of Negro farmers.

Many of the white farm newspapers enjoy huge circulations and there is no reason why a farm paper in the interest of Negroes should not prove equally successful. In fact, occupying an exclusive field it should enjoy a success far beyond that of the usual farm publication. It is proposed to circulate this paper among the 2,000,000 black farmers of the United States. The paper will be eight pages, of about the size of "The Country Gentleman."

DR. BOOKER T. WASHINGTON STATES:

The Tuskegee Institute has no financial interest or control over this new publication, but some of the active officers of the institution are interested in its success and believe that it will not only accomplish great good but will be a paying investment. The paper is backed by a strong organization and funds have been provided in advance to assure its publication. Those in active control of THE NEGRO FARMER have my entire confidence and good will.

—BOOKER T. WASHINGTON.

The success of this project is assured because of the solid and sensible lines upon which it is being laid out.

All the capital stock has been subscribed for.

The subscription price is \$1.00 a year and Subscriptions and Advertisements are invited. Clubbing rates with important Negro newspapers will be arranged for on a satisfactory basis. We are now ready to receive Subscriptions and Advertisements.

The first issue of the paper will appear February first, 1914.

Address all communications to:

THE NEGRO FARMER

TUSKEGEE INSTITUTE, ALA.

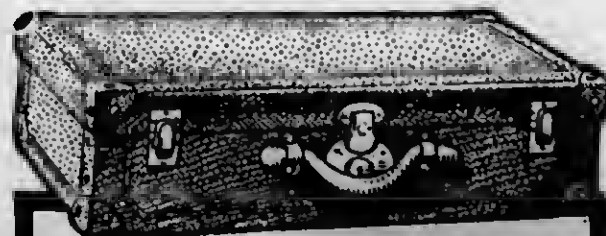
TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

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REVIVAL NOTES

Merrill, Miss.—Our camp meeting, which began on the 22nd of October, was a success, the best had here for many years. We had with us the Rev. Jim Thompson of the Baptist Church, and the Revs. H. Grant and Harken from Moss Point. We received two members into the church.—S. M. C. Davis, pastor.



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This beautiful solid leather suit case finished with fine brass lock and trimmings, absolutely FREE to our agents. All that we require is that you show our samples and take a few orders for our celebrated, special made-to-measure clothes. We pay highest cash profits and give extra presents, your choice of 625 valuable premiums, such as gold watches, musical instruments, sporting goods, hats, etc. Write for our free outfit and full particulars SPENCER MEAD CO., Dept. 310 Chicago

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Rylander—Mrs. Emily Rylander, beloved wife of the Rev. J. H. Rylander, one of our retired ministers, died at McKinley, La., at the age of 72 years. She was converted and joined the church 42 years ago and stood side by side with her husband in the ministry for 30 years. She was loved by all who knew her. She was always willing to do whatever she could for her church. The funeral was largely attended. The Rev. L. L. Green being absent, he funeral was preached by her pastor, the Rev. John D. Wilson. Interment in St. Peter Cemetery.—J. D. Wilson.

White—There died at Handsboro, Mississippi, December, 1913, Mrs. Mary White, a devoted member of Riley chapel for a number of years. She was sincerely loved by the members of Riley. She is survived by seven children and many friends. The funeral was attended by the Rev. D. F. Dudley and J. B. Brooks.—J. B. Brooks.

Fullilove—Mrs. Julia Fullilove, a faithful member of the Huckerbury Methodist Episcopal Church on the Sallis (Miss.) Charge, died in peace July 24, 1913, at the ripe age of 74. She is survived by one son, three daughters and many friends. "Blessed are the dead who die in the Lord." C. J. Pruce.

Gordon—Mrs. Ann Gordon, a faithful member of Boynton Methodist Episcopal Church, Hubertville Charge, Jeanerette, Louisiana, is dead. She was baptized at 12 years of age, joined the church when 15 and lived true to the church. She was president of the Ladies' Aid Society at the time of her death. She died November 7, 1913, at the age of 46 years. The church has lost a soldier. Her husband, S. V. Gordon, and ten children survive. She was buried with honor by the Easter Star Lodge.—S. M. S. Taylor, pastor.

Lewis—Union Methodist Episcopal Church, of Jefferson, Texas, now laments the loss of one of its most faithful and loyal members in the person of Mrs. Emeline Lewis. Mrs. Lewis was founder of the Woman's Home Missionary Society in this locality and for some 12 years served as its president. She was born in Marion county, Texas, always lived round about Jefferson. She was one of the strongest members of the Lodi Circuit and of the Marshall District. Mrs. Lewis was one who believed in the advancement of her race. She was a mother in every home in her community. She lived to a good old age. After some 30 days' illness she entered into rest on the seventh day of December, 1913 and was interred with much honor. She was a member of the S. M. T. and Daughters of Tabor lodges. The funeral service was conducted by her pastor, the Rev. C. S. Williams and the Rev. W. H. Whiten of the Baptist Church, before a great crowd. The deceased leaves an aged husband, five children and a host of

grandchildren and friends. At the funeral a touching solo was sung by Miss Sallie MacCole, "Death is only a dream." Resolutions were read for the Woman's Home Missionary Society by Miss Nellie G. Cole.—Mrs. Malinda Weaver, president of W. H. M. S.; Mrs. Annie Emory, secretary; Miss Nellie G. Cole, corresponding secretary.

BIFFLE—Mrs. Emma Biffle, of Lawrenceburg, Tennessee, died November 2, 1913. Age 21 years and 25 days. She leaves a dear husband, Mr. Hallis Biffle, who cared for her until the end came. A dear mother, a step-father and one sister and many relatives and friends mourn her loss. Her remains were taken to Duplex to be laid to rest in the Duplex Cemetery.

ALEXANDER—Mr. Joseph Alexander, of Ripley, Mississippi, and a member of Union Grove Methodist Episcopal Church, born 1887, died December 28, 1913. He joined the church when quite young and lived a faithful Christian. His death was a great loss to the church, but heaven's gain. He leaves wife and one child, relatives and friends to mourn his loss. Funeral was conducted by the Revs. W. H. H. Murrell and Alex. Talbert, pastor.

SPARKMAN—Miss Anna Sparkman, a faithful member of Haven Chapel Methodist Episcopal Church, Meridian, Mississippi, died December 27, 1913. She was born 27 years ago, converted when quite young and was a faithful Christian until death. She served as secretary, treasurer and teacher in the Sunday school, also treasurer of the Ladies' Aid Society and treasurer of the Household of Ruth. Her funeral was preached by the writer. She leaves a mother, brother, and a host of friends to mourn. Sunday, Jan. 4, 1914, was memorial service in honor of her. Sister Bettie Lagron, Sister Washington of the Baptist Church, Sister Hattie Hunter of the Household of Ruth, all joined in with Haven Chapel. All spoke in the highest terms of the faithfulness of Sister Sparkman.—W. L. Mills.

ROBINSON—Mrs. Clara Robinson, a faithful member of Hurst Methodist Episcopal Church of Plaquemine, died January 4, 1914, in full triumph of faith. She came to Fordoche on the 23rd of December to spend the Christmas with her daughter. She was a former member of Wiley Methodist Episcopal Church for a number of years. She leaves to mourn her loss two daughters, one son, one son-in-law, 13 grandchildren. Funeral attended by our pastor, assisted by Bro. L. S. Johnson. Interment in Wiley Cemetery. Age 65 years.—S. A. Davis, pastor.

TURNER—Dr. Isalah C. Turner, son of the Rev. S. G. and Mrs. Susie Turner, of Owensboro, Kentucky, was born February 8, 1873, and departed this life in great peace December 2, 1913. He was educated in the public schools of Rushville, Indiana, completed the medical course at McHarry Medical College, Nashville, Tennessee, graduating with the class of 1895. He began the practice of his profession in Louisville, Kentucky, removing from thence to Dayton, Ohio, where he continued a successful practice until the time of his death. While a child he gave his heart to the Savior, joining Simpson Methodist Episcopal Church at Indianapolis, Indiana, under the pastorate of the Rev. Chas. Jones, when but seven years of age he attracted



At any time I will take back any medicine at my expense.

Now, Bishop Liniment must be good or I would not dare to put it out under such a liberal offer. You take no risk. Let me send you the Great Bishop Liniment. Right now sign the Coupon—mail at once.

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Bishop Liniment sells like hot cakes. Anybody can sell it and earn money. All or just spare time. I know YOU can sell it, so I make you THIS LIBERAL OFFER. Just say you will take the agency by sending me the Coupon with name and address, and I'll send, by return express, 21 large-size bottles to sell at 50c. each—amount \$10.50. When sold send me only \$2.25 and you keep \$8.25 for your profit. I will add, FREE, three extra 50c. bottles to cover express charges, which seldom is \$1.00.

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the attention of the older members by the earnestness of his religious life. Those who have watched his career through the years bear testimony to the Christian character which he possessed. He married Miss Mary Deane of Worthville, Kentucky, in 1904. He stood very high in the estimation of the people of Dayton, both white and colored. His last moments were spent with his parents at Owensboro, Kentucky. His funeral was held at Dayton, Ohio, under the auspices of McKinley Methodist Episcopal Church of which the Rev. W. C. Statesman is pastor. Dr. E. W. S. Hammond, of Springfield, Ohio, delivered the funeral eulogy. Rev. W. C. Statesman, with the pastors of the city churches, took part in the services. Dr. Turner was an honored and useful member of the Masons, Odd Fellows, Knights of the Temple, The Ladies' Court Order of Twelve and a prominent officer in the state militia. The Medical, Dental and Pharmaceutical Association of Owensboro, Kentucky, has well said, "He died as one who knew that the gates of death were but the portals of immortal life."—Rev. W. C. Statesman, pastor.

THE REV. B. B. MANSON

The Rev. B. B. Manson was born April 11, 1826, and departed this life January 2, 1914. He was a member of the Methodist Episcopal Church and also a member of the Tennessee Annual Conference, and was placed on the retired list several years ago. He was faithful to the cause of Christ and the Church until death. He leaves a wife, two daughters and a host of relatives and friends to mourn their loss. The funeral was attended by the Revs. D. W. Bloodworth, Gilbert Hill of the Missionary Baptist Church and J. P. Price, R. P. McClain and the pastor, H. E. Erwin.

MARKS—Mrs. Mary Marks, of Morilton, Arkansas, died December 26, 1913, age 26 years. She was a member of Pleasant Hill Methodist Episcopal Church for 15 years and she died in peace with God and mankind. She leaves a husband and six children.—J. A. Swift, pastor.

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BROTHER Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. **J. O. STOKES, Mohawk, Fla.**

Marriages

Blake-Houston—November 27, at the home of the bride, Mr. Jno. I. Smith and Miss Edwinn C. Houston of Gulfport, Mississippi, were happily married. The Revs. J. C. Houston and D. F. Dudley performed the ceremony. The happy couple left for Hattiesburg, Mississippi, their future home.

Southall-Ratliff—Mr. Chas. Southall and Miss Mary Ratliff of New Orleans, La., were married December 23, at the residence of the bride's uncle, Mr. H. H. Chinn, at 2220 Dante street. The Rev. W. J. M. Price officiated.

Chattanooga District—Dear Brethren: One-fourth of the allotted time for work, this conference year, is now history; most of the past quarter has been consumed in adjusting ourselves for work. Now that we are planted, we must double-quick if we would reach the coveted goal by the next annual conference. Will you not join in a concerted movement throughout the district to raise our entire benevolent assessment on Lincoln's birthday and Easter Sunday? If so, start now; get programs, organize, preach, and pray. Command me to the limit. —E. H. Forest, District Superintendent.

The following were married by the Rev. A. Johnson in Barlow, Mississippi:

Mr. Willie Linson and Miss Ada May Wallis; Mr. Robert Linson and Miss Ellen Johnson; Mr. Josephus Litherberry and Miss Mary Gorden.

Dennis-Handy—Mr. Ramos Dennis of Plaquemine, and Miss Harriet Handy, of Mariagouln, were united in marriage December 30, 1913. Miss Handy is the accomplished daughter of Mr. August Handy, one of the leading young men of our town. —O. J. Harvey.

Dent-Phillips—Mrs. Anna A. Dent, of Pontotoc and Mr. Ben Phillips of Holly Springs, Mississippi, were married December 28. Their future home will be in Holly Springs. The Rev. J. H. Talbert officiated.

Ferguson-Bobo—A wedding of the Christmas season was that of Miss Lolia Ferguson to Mr. Nathaniel Bobo, of Elorice, South Carolina, at the pretty residence of the bride's parents, Mr. and Mrs. Israel Ferguson, of Pickens, South Carolina. The happy young couple were joined in matrimony by the Rev. John C. Gibbs, pastor of the Methodist Episcopal Church of Pickens. —John C. Gibbs.

Bowen-Robinson—On December 27, at Pickens, South Carolina, Miss J. Ohella Bowen and Mr. John Robinson, of Pendleton, South Carolina, were married in the beautifully decorated Pickens Methodist Episcopal Church. The ceremony was performed by the Rev. J. C. Gibbs. The happy couple left immediately for Atlanta, Ga.

Bradford-Green—Mr. Calvin Bradford and Miss Lillie Green were married at the residence of Laura Edwards, Houston, Texas, December 31. The Rev. R. H. Warren officiated.

McKeeve-James—Mr. H. K. McKeeve and Miss B. James were married December 25, 1913, at the home of the bride in Logansport, Louisiana, the Rev. J. D. McCain performing the ceremony.

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Kay-Marshall—On the Cane River (La.) Circuit, Mr. James Kay and Miss Emma Marshall were united in marriage by the Rev. G. G. Golston, November 27, 1913.

Hunter-Fisher—Mr. Henry Hunter and Miss Anna Fisher were joined in holy wedlock December 18, 1913, by the Rev. G. G. Golston.

Kelley-Henderson—The marriage of Henry Kelley, Jr., and Miss Maggie Henderson was solemnized at the residence of the bride, November 28, 1913, the Rev. J. E. Rolax officiating. Mr. Kelley is a local preacher of Wesley Methodist Episcopal Church at Mansfield, La. His bride is a member of Shady Grove Methodist Episcopal Church at Spider, La., and a teacher in the public schools of De Soto parish.

Howard-Taylor—The wedding of Mr. Jack Howard and Mrs. Julia Taylor was solemnized in Wesley Methodist Episcopal Church at Mansfield, Louisiana, December 18, 1913. Mr. Howard and family are loyal Methodists. The Rev. J. E. Rolax officiated.

Jones-Seas—The marriage of Mrs. Hannah Seas and Mr. Stephen Jones was solemnized in the St. Mark Methodist Episcopal Church, Washington, Louisiana, December 4, 1913, by the Rev. Milton C. Goins.

Mayo-Milburn—Miss Ann Milburn and Mr. Emile Mayo were married at the bride's home in Washington, Louisiana, December 18, 1913, by the Rev. Milton S. Goins, pastor.

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Pitre-Perkins—Miss Rachel Perkins and Mr. Louis Pitre were quietly married December 26, 1913, at the home of the bride in Washington, Louisiana, by the Rev. Milton S. Goins.

Lowe-Perry—At the St. Paul Church parsonage in Birmingham, Ala., November 30, 1913, Mr. P. R. Lowe and Miss Mallaleu Perry were joined in holy wedlock. Both are members of the church and choir. The Rev. D. J. Price officiated.

Davis-Perry—At the bride's father's home, in Birmingham, Alabama, Mr. M. H. Davis and Miss C. A. Perry were united in holy wedlock December 17, 1913. The Rev. D. J. Price officiated.

Moreland-Simmons—Mr. F. B. Moreland and Miss Willie M. Simmons were married at the home of the bride in Woodbury, Georgia, December 28, 1913. The bride and groom left for Atlanta, their future home, on the above date. The Rev. R. S. Stacey officiated.

Eldridge-Miller—Mr. Lester Eldridge and Miss Alto Miller were united in marriage in the Methodist Episcopal Church at Rural Hill, North Carolina, December 28, 1913. The groom, a prosperous young man, is the son of a local preacher, Mr. T. J. Eldridge. His bride is a highly respected young lady of Rural Hill and a member of our church. The ceremony was performed by the Rev. A. E. Robinson, pastor.



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ALEXANDRIA DISTRICT PREACHERS' MEETING

The last preachers' meeting of the Alexandria District met in Kynett Church, with the Rev. A. B. Venable in the chair. Devotional exercises conducted by I. L. Turuer and R. J. Johnson. The District Superintendent stated briefly the object of the meeting, stating why the meeting was changed from Marthaville to Boyce. The Rev. A. B. Venable made an address on "Making Preparations for the Annual Conference," which was very impressive. Each pastor made a good report, showing that there had been great improvements made this year at each charge. The District Superintendent made an able address. At night sermon by R. J. Johnson which left a great impression upon the minds of his hearers. E. P. Harris also made impressive remarks. Too much thanks cannot be given Mrs. Venable, the efficient wife of the Rev. A. B. Venable, who made things pleasant for the preachers at her home. Many thanks to the members and citizens of Boyce for their hospitality. C. D. C. Bryan, who had been sick for one month, was at the meeting and took his place as reporter.

INQUIRY

I desire to learn the whereabouts of my brother, Thomas Roberson, son of Sam Roberson, both of whom I left in Baton Rouge, La., in 1853. Thomas and my two sisters, Sarah Ann and Laura were sold to Sayles in Baton Rouge. My master was named Roberson. Any one knowing the whereabouts of any of the above named will kindly notify me, Schnrlotte Roberson, at 1605 New York avenue, Austin, Texas.

CHANGE OF ADDRESS

The Rev. S. E. Jones, District Superintendent from Luling, Texas, to New York Avenue, Austin, Texas.

The Rev. P. H. Hart, from Terry, Mississippi, to Jackson, Mississippi, R. No. 1, Box 3.

The Rev. A. R. Luster, from Dickinson, Texas, to Dangerfield, Texas.

The Rev. W. T. Asken, from Aberdeen, Mississippi to Water Valley, Mississippi.

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CRESCENT CITY NOTES

Union Church—The Sunday school, under the direction of Mrs. Magnolia M. Hall as superintendent, closed out the conference year with the best report coming from this department for many years. The pastor preached at 11 o'clock. With Miss Sarah Jones and Mrs. Victoria Phillips in charge, the Epworth League rendered special program. Mr. John B. Hall acted as master of ceremonies. At the close of the program Mr. Hall introduced the pastor who made a closing address, reviewing the year's work and thanking the membership and friends for their hearty support and co-operation during the year. At the suggestion of Mr. Ursin Hill the pastor was given a rising vote of thanks by the church and friends. Among our many visitors were Mrs. L. V. Dickson and the Rev. Bradford of the St. Mark's Baptist Church, both of whom took part in our program. Visitors to the Annual Conference are invited to our services next Sunday and our members are urged to be present.—J. H. Hubbard, Pastor.

Wesley Church—Bros. A. C. Johnson and C. C. Cannon conducted the early prayer meeting. The Sunday school has increased in number and finance. The pastor, Dr. J. L. Wilson, preached morning and night. The Epworth League was good. The financial income for the day was very good. One member united with the church. We are ready for the opening of the Annual Conference, 28th inst.—L. L. Harrison.

Thompson—On last Tuesday night during class a large crowd of friends came in and surprised the pastor with a big reception and a purse to get the pastor a conference suit. This was very much appreciated by the pastor. Miss Ida Hagan, Mitty Robinson, Agnes Williams, David Parker and others were among the party.—T. F. Rohlinson, Pastor.

Mallieu Church—January 20th Mr. George Williams and Miss Augustine Dericks were married. Rev. Dudley S. Sloan officiated.

Asbury—Sunday was a glorious day. All services well attended. One infant received baptism at the altar. Special

emphasis was placed upon the benevolences and as a result \$10.60 was collected. Next Sunday at 7:30 p. m. we will preach our annual sermon, text: Gallatin 5: 1. We are closing a good year. Since my arrival here from Gammon Theological Seminary May 9, 1913, eight souls converted and added to our church, and five children baptized. Collection for the day, \$14.10.—Jesse David, Pastor.

Saint Matthew Charge—Sunday night was a great night for Saint Matthew. The Rev. Valcour Chapman, D. D., preached a strong sermon to a large audience. We have paid him in full for the year, \$60.00. Four persons joined the church. The Rev. H. H. Dunn, B. D., A. B., pastor of Central Congregational, preached very interestingly Tuesday night. The committee on conference feeding, with Mrs. O. Meddleton president, Mrs. Winnie Watson vice-president, Mrs. Carrie Smith secretary, and Mrs. Columbia Ross treasurer, has everything well in hand. The Rev. J. D. Poole of Baton Rouge, La., will preach Sunday night, Feb. 1, at 7:30 o'clock, and the Rev. Wm. Harrell will preach at 11 a. m. Eight cash subscribers for the Southwestern Christian Advocate.—C. C. Landry.

First Street Church—Last Sunday at the morning hour Brother R. E. Haywood preached an instructive sermon. Sister Bailey, a missionary from the far West, delivered an address touching the Woman's Home Mission work at the close of the sermon. Pastor Hubbard occupied the pulpit at the evening hour, and delivered his annual sermon, "Paul's Address to the Ephesian Elders." Mrs. Hubbard held the audience spellbound as she sang one of her sweet songs. The scene was a brilliant and successful close of the year's work. The Rev. Dr. A. Hubbs of the Second Baptist Church was present and rendered valuable service. Revs. R. E. White and Jules Benn were present to witness the close. The sacrament of the Lord's supper will be administered next Sunday night. The pastor will be assisted by prominent ministers.—B. Mack Hubbard, Pastor.

Trinity—Dr. O'Connell, of Gammon Theological Seminary, Atlanta, Ga., preached at 11 a. m. to the delight of all present and left an abiding impression. Dr. Jones and District Superintendent Chapman worshiped with us and the University choir sang. The pastor preached at night. The closing services on Monday and Tuesday were well attended and reports show Trinity up to the standard, both spiritually and financially. The membership has been

increased 40 per cent and the outlook for the future, despite the great debt of eight thousand dollars, is bright. The brethren of the conference are invited to visit us. Strangers always made welcome. Collection for the day, \$40.—W. Scott Chinn, Pastor.

Mr. Charles O. Smith and Miss Deborah M. Cooper were happily married Thursday evening, Jan. 22, 1914, at the residence of her parents, 7619 Oak street. Miss Lodee Carter of New Orleans, La., was bridesmaid and Mr. L. John Brown was groomsman. The groom is a prominent mail carrier of this city and the bride is the daughter of Rev. and Mrs. T. B. Cooper, and principal of the Fazenville public school. Rev. T. F. Robinson officiated.

Under the auspices of the Colored Y. M. C. A. at Central Congregational Church, Sunday, February 1st, a mixed meeting will be addressed by prominent speakers. Everybody is invited.

NOTICE TO THE TENNESSEE CONFERENCE

Dear Brother Pastors: You will remember that a resolution was passed at our last session of the Tennessee conference that each pastoral charge be taxed fifty (50) cents for the purpose of purchasing an adding machine for the use of the statistician and the treasurer of our conference, and the same was to be paid during the first quarterly conference and sent to the conference treasurer, Rev. M. Williams, Hartesville, Tenn. I call your attention to this matter and if you have not taken this small collection take it next Sunday and send the same to the treasurer. Why not send it today? Do not put it off any longer than next Sunday, February 8th, for we shall expect you to send it in by the 10th. I am yours for the Master's cause.—S. M. Strayhorne, Statistician of the Tennessee Conference.

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Daily—Sunday—Tri-Weekly.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, FEBRUARY 5, 1914

Vol. No. 43—No. 6

AN EXAMPLE TO OTHERS

An interesting story is told in which General Robert E. Lee and a colored woman are the chief characters. Not long after the close of the war the invitation was given to a fashionable audience in an aristocratic church in Richmond, Virginia, to come forward and devoutly kneel and take the holy sacrament to their comfort. Whereupon a colored woman who happened to be in the audience started to the altar. Her going forward attracted attention and the worshippers seated themselves while the colored woman knelt alone at the chancel. There was a dead silence. What should be done? Immediately, it is said, General Lee walked down the aisle and also knelt at the chancel and the tension was broken. The minister and the congregation were put at ease by this brave, brotherly, Christly act. General Lee was no less a soldier in peace than in war.

This incident brings to hand another story of another great soldier in the Confederate army who was a soldier also in the Army of Jesus Christ. The Stonewall Jackson Sunday School for colored people conducted from 1855 to 1879, in person by Major Jackson, or by his direction, is far-famed. Even to this day the Negroes of Lexington, Virginia, tell of the Sunday School with increasing pride and satisfaction.

The school was started by Major Jackson between 1855 and 1856, and grew so rapidly that he had to get Colonel Preston (another great Christian worker) to help him in the work. When the war broke out and Major Jackson was called to the front he left the school in charge of Colonel Preston. Colonel Preston was opposed to slavery and never owned but two slaves. These were bought to save them from being bought and shipped away. Colonel Preston paid for labor. The Sunday School continued until 1875, during the pastorate of A. B. Wilson and T. T. Jackson, (the former the Methodist Episcopal preacher in charge at Lexington, Virginia, and the latter the Baptist). These ministers, for the want of vision, fought the school, until it was discontinued between 1878 and '79. The school met at 3 o'clock in the afternoon and was the center of attraction for white and colored. "Stonewall" Jackson is greatly revered by the colored people of Lexington, Virginia, and surrounding country, to this day. During the war it is said he would always write inquiring after the interest of the school and welfare of the scholars.

Through the kindness of the Rev. E. J. Ruddock, our pastor at Lexington, Virginia, we have a letter from one of Colonel Preston's daughters who gives some interesting and authentic information on this interesting Sunday School. She says:

"Some one had suggested to Major Jackson that it would not be looked upon with favor, as the Northern Abolitionists had been advocating insurrection, and had roused the fierce anger of Southern people. Of course opposition would not have turned Major Jackson a hair's breadth from his purpose, but there was no opposition. The Church and the community were in sympathy with the effort, I remember that well.

"The Major ran the school on a military schedule. At 3 o'clock p. m. the doors were locked, and whoever was late had to stand outside, hot or cold, wet or dry, until the devotional exercises were over. Every month

reports were sent to the masters of the attendance, conduct and progress of the pupils; these were prepared by the teachers, but I think Major Jackson examined and sent them out. His whole heart was in the work and all the colored people loved and looked up to him. I believe he could have had them all in the Confederate army if he had asked them to fight under him."

This is interesting reading in view of the propaganda of the latter-day saints (?) who want to get as far removed from the Negro as possible. There are some of these saints (?) in the Methodist Episcopal Church who think that religious association with the Negro is contamination. But these prophets of the color line have failed ingloriously to interpret the spirit of Jesus Christ. If the Negroes of this country were shut up to an interpretation of Christianity and the New Testament in the attitude of certain professed Christians, they would deny the faith. Happily for the Negro, he can read his own New Testament under the guidance of the Holy Spirit who will lead even colored men to the truth. Besides, there are enough white men in our Church, and out of it—North and South, who exemplify the Christ Spirit in their attitude toward the Negro sufficiently to discount all the vaporings of the "Lily Whites." God be merciful to them and pity them!

Who says that General Lee and General Jackson, in the incidents given, did not represent the Christly Spirit?

SPIRITUAL PREACHING

What is spiritual preaching? After the services are over we sometimes hear an attendant say: "We had a good spiritual sermon to-day." Often this remark is made to distinguish a sermon that has been delivered with much agonizing, wierd incantations, and physical contortions on the part of the preacher, from the sermon that was delivered in a natural tone of the voice, developing a thought which made its appeal to the hearers' sense of reason and judgment.

A noted divine said a few days ago that the mission of the Holy Spirit is summed up in the words of Jesus: "He shall glorify me: for He shall receive of mine, and show it unto you." That when He, the Holy Spirit, convicts the world of sin, righteousness and judgment; when He comforts; when He guides into all truth, He is only continuing the work of Jesus Christ on earth. It follows, therefore, that the preaching which sets the life, mission and spirit of the Christ in the clearest light is most spiritual. That preaching which convicts men of sin, causes them to see how much Christ hates sin and how much He loves the sinner; that preaching which causes men to realize the horror and the shame of the sin-begotten cross, and makes them, like Paul, yearn to know the fellowship of Christ's suffering and the power of His resurrection; that preaching which inspires men with the beauty of righteousness and purity and fills them with a sober determination to lead a higher and nobler life—that is indeed "spiritual preaching."

On the other hand that which stirs the emotions of people so that they weep and leap and go into ejaculations of ecstasy, may not be spiritual preaching; nay more, it may not be preaching at all. For we have seen

people shout under the harangues of a political demagogue. People have been happy as kings and queens on the ball-room floor. Death and the grave often provoke tears from persons who otherwise show not the least signs of a changed life.

In the early days of freedom our fathers who preached without learning to an unlearned pew—and all honor to the pioneer ministers of our race—had only one point of appeal, that was the appeal to the emotions. But to-day when the light of intelligence has dispersed the gloom of ignorance, it is clearly a reflection on the people for the preacher to make his appeal altogether through the emotions and not through the channels of thought. For people who think, feel themselves discredited when the minister fails to give them food for thought. Moreover, that a minister should preach with the sole purpose of stirring the emotions of his hearers, betrays very conclusively the fact that he has not prepared a sermon; for that kind of preaching may well be performed without preparation.

The true minister will prepare and deliver to the people, who come to the church hungry for the word of truth, a real, truly spiritual sermon. The people should insist that the preacher regard them as intelligent, spiritual worshippers of the intelligent, Spiritual One.

ARE CARD GAMES IN THE HOME HARMLESS?

Judge John L. Buckley, says a press report, in his charge to the grand jury at the opening of Circuit Court in Waynesboro, Mississippi, a few days ago, stated that he wished it was a violation of the law for people to play a game of cards in their homes. He said that more than \$11,000,000 was embezzled in the United States in 1913, and it was his opinion that the most of the embezzlers got the incentive to take this money in their homes. Judge Buckley declared that the beginning of the love to indulge in speculation commenced with a game of cards around the family fireside. Rook and forty-two parties, he said, were responsible for the first lesson.

Of course there are many good people who will beg to differ in opinion from his Honor, Judge Buckley; yet he is not the only judge who has made a similar statement in delivering a charge to the grand jury. A judge in Salisbury, North Carolina, some months ago in addressing a grand jury, deplored the fact that the officers busied themselves in tracing up every little "crap game" to bring the offenders into court under the charge of gambling, while the elite of society were allowed to indulge, undisturbed, the popular parlor card games, playing for handsome prizes, which he thought should be catalogued under gambling just as reasonably as shooting dice for a nickle or a dime.

In these days when the home and social card games are so popular, and at the same time so many people in reputable society are breaking down under charges of getting money by unfair means, is it not worth while to consider the statements of these eminent jurists? They are men who by their position are able to view the situation at an angle of considerable advantage. They are men of the higher circle, with learning, culture and experience. There is no evident reason why

(Continued on page 8)

The Public School System in New Orleans As It Relates to the Negro Population

In a recent paper we have dealt principally with the schools in towns, cities and rural districts except New Orleans. In this we propose to deal with the school system of the city of New Orleans in which two-sevenths are Negroes and about five-sevenths are everything else but Negroes; for the white man of the South accords equal privileges to everybody but Negroes and hence they are classed as whites.

There are 98,468 educable youths in the city of New Orleans. The total whites and Negroes enrolled in the public schools is 46,604, leaving 51,864 to be educated by private schools or no schools at all. In as much as the Negroes are two-sevenths of the population of the city, then in like proportion he is two-sevenths of the 98,468, which is 28,133 educable Negroes; of this number 8,105 are enrolled in the public schools of the city, leaving 20,028 to be educated by the private institutions or get no education at all.

The city has 90 schools for whites and 16 for Negroes; five of these are being taught in old dilapidated dwellings, two of which have been condemned by the State Board of Health as being unsanitary and ordered closed. The City Board was driven to rent two other dwellings to operate these two schools this session, for which we are very grateful indeed to Dr. Dowling, the president of the State Board of Health. In most of the schools for Negroes, rooms that were made to accommodate 35 students have crowded into them from 50 to 80 children and 3 must occupy the seats for 2. In the last five years the City School Board has built one Negro school building out of the proceeds derived from the sale of the Negro school building which was in the district which had been set apart for prostitutes by the City Council. This was known as the Robertson school building which was sold, but the school was continued in the same old building for twelve years or more. In 1908 the Bienville street school was built at a cost of \$30,000 and equipped at a cost of \$3,000.

Fisk school, an antiquated wooden structure erected 61 years ago for whites, was given to the Negroes and is in one of the districts established by the City Council for prostitutes. The McCarthy is also antiquated, built 65 years ago for whites and was made a Negro school since.

Since the erection of the Bienville school in 1908 for Negroes, the School Board has erected the following buildings for whites:

	Cost.	Equipment.
Beauregard	\$ 125,000	\$ 5,000
McDonogh No. 16.....	75,000	5,000
John G. Parham.....	38,000	3,000
B. M. Palmer.....	40,000	3,000
Joseph A. Mayben.....	15,000	2,000
E. T. Merrick.....	35,000	3,000
W. C. Flower	40,000	3,000
Sophie B. Wright.....	250,000	25,000
Warren Easton	375,000	
Esplanade Avenue	250,000	
Live Oak	120,000	
R. M. Lusher	70,000	
Francis T. Nichols.....	65,000	
Total	\$1,498,000	\$49,000
Total Cost	\$1,498,000	
Equipment		49,000

Grand total\$1,547,000

McDonogh No. 14 valued at \$58,000, has been demolished and is being re-erected at a cost of \$100,000; Third Ward school, \$70,000; Fifth Ward school, \$60,000; making a grand total of buildings and equipment of \$1,777,000 for whites and aliens. Not that we envy the educating of alien youth into American citizens, but this should not be done at the expense of the Negro tax payers; for there are many such in the city of New Orleans.

By the Rev. Valcour Chapman, D. D.

There are two Lawton schools, one for whites and one for Negroes, each taught by white faculty and the principal of each receives \$1,000 salary per session and two teachers under each of these principals receive respectively \$1,308.35 and \$1,310. The Negro school has an average attendance of 89 pupils and the white school has an average attendance of 56.

McDonogh No. 24 has a Negro faculty and an average attendance of 550 pupils and the principal receives \$900 salary per session. A white school at Lakeview has an average attendance of 11 pupils and the teacher is paid \$672.10 per session.

Mr. R. T. Daneel, once a resident of the 14th ward of New Orleans, in his will bequeathed money to build a school for the whites and one for the Negroes of the ward. The School Board erected the school for the whites six years ago at a cost of \$58,000 and equipped the same at a cost of \$5,000, and none has been built for the Negroes. In this very territory where the school should have been built there is but one school for Negroes—McDonogh No. 24.

The extent of the territory of this school is from Nashville avenue to the Protection Levee and from the river to the I. C. railroad, a distance of about three miles square. In this same territory there are nine schools for whites.

The white public school teachers were paid an average of \$77.02 per month and the Negro teachers \$62.87 per month which is an average of \$14.15 less per month than the whites. There are those who contend that if the Negroes of voting age were to pay their poll tax it would improve the school facilities for Negroes. I doubt this statement; for paying the poll tax is a prerequisite to voting and not to operating public schools, for the law was not enacted with the public schools in view but for the purpose of disfranchising an already disfranchised people. To prove my statement is correct I call attention to several parishes of this state where the Negroes pay more poll tax than whites and their schools are the poorest imaginable and neither are the Negroes permitted to vote.

Take the city of New Orleans as the basis where the citizens are supposed to be more enlightened than the rural districts because of their educational advantages. The highest number of whites of voting age who paid their poll tax was about two-thirds of the entire white voting population. Using the same proportion for several parishes we will prove that the Negroes paid more poll tax in those parishes than whites.

Morehouse parish has 1,277 white voters. Should two-thirds of this number pay their poll tax it would amount to \$850. The tax collector reported \$2,675 poll tax collected; then the Negroes must have paid the difference between \$2,675 and \$850, which is \$1,825. It cost the parish \$20,391 to educate 1,202 whites, while it cost the parish \$3,483 to educate 2,102 Negroes.

Red River parish has 1,199 white voters, two-thirds of whom paying their poll tax would pay in \$798. The poll tax reported paid was \$1,622; then the Negroes must have paid the difference between \$1,622 and \$798, which is \$824.

East Carroll has 420 white voters, two-thirds of whom, paying their poll tax, it would amount to \$280. The poll tax reported paid was \$1,680; then the Negroes must have paid the difference between \$1,680 and \$280, which is \$1,400. It cost the parish \$7,067 to educate 200 whites and \$2,668 to educate 1,744 Negroes.

The above is conclusive without mentioning Claiborne, Concordia, East Feliciana,

Franklin, Tensas, West Baton Rouge, Grant and West Feliciana parishes.

The report shows that De Soto parish did not pay any poll tax at all for the year 1911, which disfranchised every white and Negro this year who is under sixty years of age and yet the parish has held a primary election to nominate a delegate to the Constitutional Convention which was held.

There is one of two things the report shows; no poll tax was paid into the treasury, so there could not have been any poll tax collected and if collected and not paid into the treasury, it must have been misappropriated, for the law distinctly says it shall be added to the school fund. The year previous the parish paid into the treasury of the School Board \$2,660, with a voting white population of \$2,532, two-thirds of whom paid \$1,688.

It is not only the duty of the state to educate its youth, but it should make it possible for those who have the elements of leadership in them to be given a chance to fit themselves for leaders. He who leads most successfully must be of the people he is to lead. Discrimination against the Negroes in city and state has had much to do in retarding his progress; for no self-respecting Negro will content himself in teaching a rural school 4.6 months a year for \$29.87 per month.

The Negro needs educational advantages identically the same as any other race needs to live in the midst of educated and civilized races.

We need moral, intellectual and industrial education.

It is the duty of the state to train its youth that they may develop into good, intelligent and thrifty citizens; then will we have less drunkards, thieves, gamblers and murderers, for in proportion as these are reduced, in like proportion will the expense of maintaining the jails, penitentiaries, insane asylums and hospitals be reduced. Therefore, if the Negro is to enter into a larger life, and the state robs him of his rights as an American citizen and debars him from his God-given privileges, the burden falls upon the large-hearted philanthropist to contribute more fully and freely that the oppressed might be delivered from that which is dragging him downward.

New Orleans, La.

FORTY THOUSAND DOLLARS: THE JUBILEE GIFT OF THE NEGRO THUS FAR

By Secretary I. G. Penn

With nine colored Conferences yet to meet, the Jubilee Gift of the colored people in Methodism amounts to \$40,000 in cash. There has been subscribed enough to cover the balance of the entire \$100,000. This will be collected in the year 1914. Besides this, plans are being inaugurated in each Conference that mean larger efforts each year for new buildings, repairs, equipment and endowment. It would not be fair to all to give at this time a detailed statement of what each Conference, with the institution in its midst, has given. That should be done after all the Conferences have been held and our schools are closed.

If the whole Church had given on the \$400,000 at the same ratio as the colored people, we would have had the entire \$500,000 subscribed, and of that amount \$160,000 in cash. The Jubilee Commission of our Board of Managers, with Bishop Theodore S. Henderson as the executive director in co-operation with the secretaries, is, however, an assurance that before the quadrennium closes the Church will respond to the call of the General Conference for the entire \$500,000. Surely the challenge of the Church to the Negro will be met since it now seems certain the Negro will do his full part.



AT LINCOLN'S GRAVE SPRINGFIELD ILLINOIS

THE METHODIST EPISCOPAL CHURCH, THROUGH ITS FREEDMEN'S AID COMMITTEE
PLEDGES ITSELF ANEW TO THE FULL EMANCIPATION OF THE NEGRO
SO WELL BEGUN BY THE GREAT EMANCIPATOR

ADDRESS AT LINCOLN'S TOMB

Freedmen's Aid Society Jubilee Service
By Bishop Cranston

When Kings are born it is the way of this world for millions of subjects to wait in anxious expectancy for tidings of the happy event. The royal mother has been guarded with tenderest care and every precaution observed to insure the welfare of the coming King. With the first cry of the infant prince cannons boom and flags salute and nations hasten their congratulations to the royal household.

Some twenty years ago, with Bishop Moore, then editor of the Western Christian Advocate, I had an hour of waiting for a train at an unimportant station in Southern Indiana. To help us pass the time the railway agent directed us to a little path that led through an untilled field up to a copse of trees on a neighboring hill, and there we found a lonely grave. Upon a plain marble slab that marked the spot of our search we read this inscription: **Sacred to the memory of Nancy Hanks Lincoln, the mother of Abraham Lincoln.**

"Erected by a friend of her martyred son."

Could any name be less suggestive of fame or power? We thought of Nancy Hanks as a girl, then as a bride, and then as mother, but imagination could conjure no insignia of wealth or royalty. At best the vision was a figure of wholesome comeliness arrayed in linsey-woolsey and shrinking modesty. The place in which her arms first held her noble son was not even a decent log cabin. Probably God alone ministered courage to the mother through the ordeal of his birth. But if angels can read the horoscope of mortals the skies over that lonely pioneer cabin were jubilant that February night, for down through the years they saw the tallest Kings of earth standing on tip-toe to crown as the greatest soul of his age that second Abraham in whom God had covenanted to save a nation and to bless a countless seed as yet unborn.

Never since the day of the Son of Man had any other one life climbed from a cradle so lowly and by so rugged a steep to so lofty a pinnacle of unchallenged greatness and supremacy. Handicapped by poverty, beset by mental cravings that found no adequate supply, struggling up at last from obscurity to find his conscience scorched by his social environment, his deepest convictions ridiculed by political antagonists and later held in leash by his political associates, he gave not an inch to either prejudice or expediency. He had neither form nor comeliness that

men should desire him, yet he became leader and commander to the people. It had not been written of him by any prophet yet there came the day when the government was upon his shoulders. Then he took upon himself the griefs of his stricken people and carried the sorrows of many who cried to him in their distress. With his armies halted by defeat in the south and treason breaking forth in denunciation in the north the shadows of his Gethsemane closed about him and shut him in with God as his only help. Not for himself but for his country was that agonizing cry. There was his covenant of emancipation recorded on high and thence he came forth to his first transfiguration before the eyes of four millions of unshackled slaves.

Through the covenant-keeping God gave victory to his armies and set him on high before the people. Today he looks upon the fruit of the travail of his soul and is satisfied. He has his portion with the great.

It was through a sublime faith in God and the common people that Lincoln gained the sunlit crest of his soul's desire and stood at last unspoiled by victory, his sad face, expectant of approval, looking into the face of God, and he was not denied. While yet the radiance was upon his marred visage, and before envy could gather voice to belittle his fame he was awarded the martyr's crown of imperishable honor, and a new star, which is a constellation in itself, was set in the heavens where the immortals shine.

And here are we in the State that saw this child of the rude Kentucky cabin rise and grow until his name filled the world; in the city that was his joy and pride, and among the people who knew him best and loved him most. Yonder was his home; along these streets he walked as a man among his fellow men, and here where we now stand his body sleeps. But Lincoln is not here. Looking down upon us today from the celestial heights and from the company in which he towers above emperors and kings and popes and all earthly potentates, he greets the representatives of the church to whose fidelity in the day of his supreme trial he bore willing witness that it had "sent more soldiers to the field and more prayers to heaven than any other," for the union; and now he would add his jubilee tribute to that same church that it has done more than any other to emancipate the souls of the black millions to whom, under God's behest, his greatest official act had given the ownership of their own bodies.

And this is but the beginning of jubilees in which the name of Lincoln shall be acclaimed with grateful joy.

Already American history has been trans-

lated into all living tongues. Wherever the story of the great Republic shall thrill with new hope the hearts of oppressed races or retarded peoples the name of Abraham Lincoln will forever proclaim to the lowly born and to all the heirs of primitive poverty that not to kings but to man as man was dominion given, and that the scepter of the ages belongs to the common people who have seen the face of God and called Him Father without being afraid.

The message given to the winds by the American flag is "Equal opportunity for all men." Abraham Lincoln was the incarnation of that message in his own life and career. In sweeping from our land every legal contradiction of its purport he blazoned it on the sky and set the stars to spelling it in every tongue, for the peoples yet groping through dismal night toward their longed-for day.

Years ago as I told the story of Lincoln to bodies of Chinese students in our mission colleges I caught the promise of a new era for China in the kindling of their eyes as they saw how wonderfully his career exemplified the spirit of the Gospel of universal brotherhood. China's jubilees are coming, no matter what human ambitions retard their day, and Lincoln's name will share with Chinese emancipators the gratitude of Asia's uncounted millions. And when Africa redeemed and regenerated, shall write her own history, what scribe will dare to omit the story of the bondage in America and the name of the Liberator who came from a meaner hut than the master gave his slaves to be the voice of God proclaiming liberty to the captive race.

So shall the name of Abraham Lincoln the child of obscure birth, the heir of poverty, the companion of the lowly in his youth, the comrade of the toiler and the sorrowing always; the scholar of few books but the peer of the intellectual athletes who had scoured libraries in their training; the greatest Commoner in the world's history—who came from the people at the call of the people to save for the people in the day of its crucial peril the greatest republic of all time; the father of the diplomacy of the heart; the ruler who travailed in the new birth of his beloved country until he restored every star to the flag, and firmly fixed it there by his magnanimity as a conqueror—so shall the name of this man who found opportunity in adversity and power in patience and victory in defeat be echoed from all mountains and ring over all plains and break the vast silences of the uttermost deserts until all races and peoples shall join in the universal jubilee of an emancipated world.

The Preacher's Throne

A Sermon by Bishop Theodore S. Henderson, D. D., LL. D.

THEME—"IF I FORGET THEE."

Text—

"If I forget thee, O Jerusalem,
Let my right hand forget its cunning,
Let my tongue cleave to the roof of my mouth,
If I remember thee not."

—Psalm cxxxvii: 5, 6.

"Recollection is the only paradise from which we cannot be turned out." So claims Jean Paul Richter, the prose poet and spiritual seer. Memory may call up yesterday's facts, faces and friendships and thus open to the soul a continuous paradise. Memory can weave character out of a noble past justifying flood in affirming that "Memory is a golden thread, linking in one ail of the achievements of the mind, and all the experiences of the heart." Memory may create an art gallery in the soul on whose walls hang the masterpieces of the infinite; or collect a library whose shelves are laden with counsels and comfort, giving satisfaction and strength for every duty of to-morrow; or garner a harvest into the heart's granary to which all the hungry aspirations of the soul hurry for food to satisfy the longing of the hidden life. Treat your memory with due consideration and you will agree with Alfred Tennyson when he wrote, "O land of Promise flowing with the milk and honey of delicious memories." Thus does memory act as a factor in the construction of character.

The Theme of the Song

The singer of this song we muse over was neither without a theme nor without such announcement of it, that anyone could fail to catch its mighty meaning or the rhythm of its music. He was in a distant city in captivity. Babylon, full of palaces and power, was the scene of his song. But his theme? What was it? Was it Babylon? Nay. The scene of his song was Jerusalem; but the theme of his song was Jerusalem. Jerusalem was his home; the place about which clustered all the memories of his best life and love. Zion was the favored hill on which the Temple was built, and around that Temple hovered every recollection of religious education and inspiration. Here was this lonely singer, with yearning soul looking back to his home and his church—expressive of all that was deepest and divinest within him—with an alert memory recalling under the deprivations of his exile the blessings of his beloved Zion. What Mount Zion was to the devout Hebrew, so should the Church of Christ be to the devout Christian. This is the theme of our song; the Church of the Living God. Why celebrate her praises? Why should I forget? Why should I not remember her? The asking of questions crowd the memory and mind with adequate reasons.

Has not the Church been to you a place of salvation? Birth places are always interesting; more than that, they are heart compelling. It is neither the size nor the architecture of that house which holds you a willing captive to its charm; neither the furniture nor the bric-a-brac grips your conscience nor stimulates your intellect; neither the name of the town nor the day of the year seems quite so important to you as the humble home where you were born. There lies on my table a faded letter. Its contents are unimportant. Its handwriting is neat and attractive, but that is not what kindles my heart. The signature rivets my attention and stirs my emotions. It is an original letter signed "John Howard Payne." What is there about that name that stimulates and inspires? It suggests a humble little cottage, in a distant village which I saw many years ago, and to which the average villager had become so accustomed that it doubtless meant nothing except as an historic spot; it was the birthplace of the poet.

But that building was after all only a house to me; to John Howard Payne it was a home, his birthplace, and there was none other spot on earth quite like it. And dare we suggest that it is weakness so to regard our birth-



Bishop T. S. Henderson, D.D., LL.D.

place? Whether that home was expressive of luxury or poverty, whatever may have been the size and beauty, it was still the place where you were born, and as such it has been a factor in your character development. No other home has ever been just like it. * * * If such should be our grateful recollection of the birthplace of the body, what shall be said of the sanctity of the birthplace of the soul? You may not know the minor incidents connected with your spiritual birth. You may never be able to locate the precise spot in the church building where you consciously sealed your covenant with Jesus Christ, to be his follower forever. But it was in the church, or through the ministry of the church, or because of the blessings of the church in your home that you were led to choose the life of a true child of God.

"There is a spot to me more dear
Than native vale or mountain;
A spot for which affection's tear
Springs from its fountain.
'Tis not where kindred souls abound,
Tho' that is almost heaven,
But where I first my Saviour found,
And felt my sins forgiven."

And can you ever forget it?

Has not the Church been to you a place of spiritual education? Have not the home and school and the Church been the three great educators of your life? But the education of the home, or of the school, or both combined, are radically deficient without the education which the Church affords. It is possible to develop the love of home without developing the love of God as the supreme Father; it is possible to develop the love of learning without developing the love for the Supreme Teacher. For education is far more than packing the mind with information; it is the moulding of the whole life of man by God-like ideals. If life is more than brain, then education is more than the polishing of the intellect. The drag and the drift of the world is to lower the fairest ideals of God for man; the task of the Church is to educate man in the ideals of God. Six days of hard pounding against unyielding barriers; six days of subtle temptations to compromise just enough to take the keen edge from conscience; six days of dealing with the soil and soot of life, until it seems that the imagination must be sullied and the heart spotted by the stain of sin; six days of tense and tempestuous competition with unprincipled rivals in commerce, in civic and social struggle; this is life, and where can a man go to tone up his moral and spiritual ideals if not to the Church of Christ? Never was a truer word uttered or a more needed warning given than that spoken by Professor Nash, of Harvard University, when

he said: "Ideals come and go, but the Ideal abides. By its grace and help alone do ideals live. It is the ideal of man, his kith and kinship to something forever better than his best, that keeps him forever within sound of the trumpet of the Spirit." Man comes within sound of that trumpet in the church, whose gospel draws forth man's best to meet man's worst; yea more, it brings Christ's best to meet man's worst, and saves the ideal of God in man. Every ideal of simplicity and strength is taught here; every ideal of duty and devotion is taught here; every ideal of work and worship is taught here; every ideal of truth and triumph is taught here. Can I ever calculate the part the Church has had in my moral and spiritual education? Never. Can I ever pay her adequately for my training in spiritual ideals? No. What then can I do? I can never forget her; I must forever hold her in grateful remembrance as the prime instructor in my highest education, and endeavor always to serve her gladly and generously.

Has not the church been to you a place of consolation? You have a secret agony which you have carried through the years, a hidden ache or buried pain, an unutterable longing for that which would be to you divinest joy and continuous contentment if you could possess it. No one knows of your lonely heartache except God alone. He has been the sole witness of the tears which you have shed in the night; He alone has heard the cry of anguish which has escaped your lips, breaking the lonely solitude of your hidden sorrow. Facing your Gethsemane you have tried to sing a song of trust and triumph. Those nearest to you know nothing of your hidden yearning, your buried love, your unquenchable craving; they hear you sing with the lips but the silent sigh is heard only by God. Disappointments have multiplied until they seem to move on the citadel of your soul like serried ranks of trained soldiers; sorrows have clouded your sky until mid-day splendor has been changed into midnight blackness, and there seems no gleam of light anywhere. Whither will you go for consolation? To the Church of the living God. Where else can you hear the voice of Jesus saying so plainly, "Come unto me all ye that labor and are heavy laden, and I will give you rest?" Where else do you hear it proclaimed that "All things work together for good to them that love God," for the supreme good of being "conformed to the image of His Son?" Where else does the message sound out clear and convincing, "When thou passeth through the waters, I will be with thee; when thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee?" *

Has not the Church been to you a place of inspiration? The stress of life saps our spiritual energy, depletes our spiritual vitality, weakens our spiritual virility, removes the elasticity from our spiritual step and the flash of God like enthusiasm from our eye. We say we are depressed. We need uplift, encouragement, reinforcement in spiritual purpose. To hearten a man is to help him at a point of direct need. What depressed men need, is not so much alleviation as inspiration; not release from tasks, but reinforcement of spirit to perform the tasks which God has given them. Under the insistent strain and drudgery of duty life is apt to become stale and seemingly unprofitable. Where then shall man find courage to undertake anew his own tasks? Where shall his shoulders be stiffened to lift heavier and steadier the burdens that are his own? There is no place of inspiration like the Church of the Living God. You do not go to church to get excused from your duties, but to see them as

(Continued on page 12)

THE CRIPPLE OF NUREMBERG

By Felicia Buttz Clark

CHAPTER III

The Cripple of Nuremberg

A short, thick figure, muffled in a heavy cloak, was all that could be seen of the new-comer. With Magda's help he disengaged himself from the mantle, and appeared in the full light of the fire. A poor, misshapen lad he was, with a cruel hump on his back. His face was thin and pale, but was wonderfully beautiful. Delicate features, regular and perfect in form, full, dark eyes, and a small, sweet mouth formed one of the most attractive faces which Ulrich had ever seen. His glossy, black hair was quite long, and fell in ringlets around his neck. His dress was of black velvet, and over it he wore a broad collar and cuffs of Venetian lace.

A strange figure he looked, coming in among the plainly-dressed company in the shoemaker's living-room. They all arose to greet him, and Marie pulled out an easy chair. "Thou rememberest Ulrich, Orlando?" she said, pointing to the stranger on whom Orlando's black eyes had been fixed from the moment of his entrance.

"Ah, yes," he replied, with a sweet smile which glorified his face. "I remember Ulrich very well, indeed; but I know that Ulrich does not remember me."

"You are right about that, Sir Orlando," Ulrich said, assisting the cripple to seat himself on the high chair. "I do not remember you at all."

Orlando leaned over toward him. "A long time ago, as much as eight years, I think, there was a little cripple walking through the wide Margarethenstrasse. He was alone, and very timid. A crowd of boys, not knowing that it is pain enough to have a hump on one's back," his half smiled in a whimsical fashion, "without having jeers and blows added to it, began to run after the cripple, and he was terribly frightened. Then a larger boy came around the corner, and he picked up the little cripple in his arms, and, turning to the crowd, said, 'You ought to be ashamed, you big strong lads, to torment a poor creature whom God has afflicted.'"

A light began to break over Ulrich's face.

"Do you remember now?" continued Orlando, in a low voice, but so distinct that all the rest could hear what he said. "Who was it that carried the cripple home and left him safe? He told me that his name was Ulrich von Reuss, and, though I have never seen you since, I recognized you at once. Orlando never forgets a kindness," he added, proudly.

"I remember you very well now. But it is strange that we have never met since then," Ulrich replied, wonderingly.

"Not so very strange," the cripple said, with a sigh. "I have been ill a great deal until lately, and then I study a good deal, and—there are other reasons."

His face grew sad, and Hans Sachs hastened to say: "This is a bad afternoon for thee to be out, Orlando. Thou wilt be ill again."

"I know it; but it was so lonely at home, Herr Sachs, so very lonely. I could not bear it longer." There was a depth of passion in the boy's tone which sounded like the echo from warmer, sunnier climes, where the blood flows faster and the heart glows more readily than amid the snows of Germany, and Ulrich wondered at it, until he remembered that on that day when he had carried the cripple back to his home he had heard something of his story, and that Italian as well as German blood flowed in his veins.

"We are glad to see thee, Orlando," spoke up the gentle mother; for she knew well that in his beautiful house, which was one of the most elegant in Nuremberg, there was no fire which was so pleasant to the cripple as the one in this home, where love and friendship were abundantly showered upon him.

"They say that the Emperor himself is coming," remarked Orlando a little later.

"The Emperor?" Hans Sachs arose from his seat, and began to pace rapidly back and forth through the room. "What is he coming for? I have heard that he wishes to force the Nurembergers to give up their freedom of conscience, and once more to admit priests to their churches, and

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the celebration of the mass to their altars. Ah! these are indeed troublous times! If Martin Luther could but have lived a few years longer! He was like a rock, so firm and steadfast. But now he is gone, and the Emperor Charles is using his utmost power to overthrow the doctrines which he taught. He will take away our Bible, he will take away our hopes;" the rich voice faltered, and he came once more to the cripple's side. "Art thou sure of this, Orlando? Whence came the news?"

"I was at the castle," the boy said, hesitating; "they are preparing it for some one, and the report is that it is the Emperor himself."

"Who says so?"

"Jakob Engel, and also," he looked sharply at Ulrich, "the captain of the Guard, Peter von Reuss."

Hans Sachs glanced at Ulrich, who bowed slightly. "My father told me so this morning, but asked me to be careful about repeating it."

"And I should not have told it!" cried the cripple. "It is not right for me to tell in the town what happens in the castle; but you know, Herr Sachs, it is only to you. You are so kind to me, that I can not bear to keep things from you which you ought to know."

He looked with a pleading air at the old man, standing so still beside him, and laid his thin hand timidly on the large, rough one. "Thou art not very brave, art thou, Orlando?" was the shoemaker's reply. He gently laid the boy's curls back from his forehead, and looking into the black eyes, which were slowly filling with tears, he added: "Nay, I meant nothing. Thou art a poor, feeble lad, and can not face the dangers which strong men meet. I meant nothing, my boy," he repeated, "thy words are safe with us. The Emperor evidently wishes his coming to be kept secret from the townspeople, and so it shall be, as far as we are concerned."

He commenced his walking up and down again, and his wife watched him anxiously. In a few moments he stole away, and she breathed out a sigh. "Thy father will not come down again tonight, Marie," she said to her daughter in a low voice. Perhaps it is better so, for it rests him when he is anxious or greatly moved. I will go and see that he has a fire and is comfortable; then I will return. Do thou attend to the supper. Perhaps Orlando will remain."

"I can not; thank you, Frau Sachs," said the cripple, overhearing the last words. "My mother will expect me home. I ought to go now, for it is getting late, and the storm is increasing. This little room is like a haven of peace to me," he added, turning to Ulrich when the mother and daughter had gone out. "Shall I see you again, Ulrich?"

"I shall be here a few days, and shall be glad to see you once more. I have some business to attend to, and then I must be off."

Orlando did not ask what that business was, nor did Ulrich disclose it. In those days of turmoil and unrest words were few. No one knew when a traitor might be near.

"I can not ask you to come to my house," Orlando said, "but I will come here."

He said good-night, and wrapping himself well in his thick cloak passed into the hallway, and opened the door at the side of the shoemaker's shop, the family entrance. A gust of bitter wind swept in, bearing a quantity of snow.

"Let me go with you," said Ulrich, as the feeble figure of the cripple forced itself against the wind and passed out.

Orlando shook his head, and slammed the door behind him. All through the long street he battled against the blast as though he really enjoyed it. His teeth were set, and his hands were clenched under his cloak as he fought his way on through the snow. Not another soul was abroad except the watchman, who called the hour of seven. The darkness was a moonless winter night covered Nuremberg as with a pall. An oc-

casional light flickered from a window; but nearly all the houses were carefully closed and barred to keep out the storm. The cripple passed under a projecting arch, and drew from his pocket an elaborately-wrought brass key. Carefully his hand sought the keyhole, and in another moment he had opened the door and entered a large, square hall, where a candle burned in a beautiful stained-glass lantern, filling the room with soft, rich light.

CHAPTER IV

In the Casa D'Oro

Eighteen years before, Herr Arnold Weber, a rich merchant of Nuremberg, went south on his customary trip, in order to bring back with him some of the beautiful wares which were to be found in great profusion in Venice, the Queen of the Adriatic. He was a dealer in embroideries, laces, and rare shawls, such as the dames of Nuremberg and Augsburg delighted to adorn themselves with three centuries ago. To Venice came all the treasures of the Eastern lands, where dark-eyed beauties in the seclusion of the harems wrought rich designs in gold and silver and gay silks, designs dainty enough to charm the heart and eye of an empress. For all these objects Herr Weber found a ready market.

It was in the early spring that he started down toward the Tyrol and the Brenner Pass, working his way slowly southward, and meeting summer-time as he traveled. From the land where the snows of winter were just beginning to melt, he went into the soft, balmy air of Italy, where the violets were already in blossom and the apricot-trees were blushing pink with early bloom. Toward the last of May he arrived at Venice, and saw once more the blue waves of the Adriatic sweeping far out toward the horizon, and upon them, sailing swiftly, came tall-masted ships bearing rich fabrics.

Herr Weber remained in Venice through the hot summer months, and then he returned to Nuremberg, bringing with him a beautiful young girl, only seventeen years old, as his wife. The merchant owned a house on the main street of the city, and to it he brought his bride. The years passed by, and the appearance of the house changed entirely, to the utter dismay of the Nurembergers, who never were able to understand the strange fascination which the young Venetian girl exercised over plain old Herr Weber. The front was reconstructed, and was designed exactly after one of the Venetian palaces under whose walls softly flow the waters of the Grand Canal. The windows were gracefully pointed, and delicate traceries of stone-work outlined them. On the front was placed a figure of the Madonna and her Child, wrought in mosaic, for which workmen were brought all the way from Venice, in order that they might properly lay the pieces of colored glass, bits of blue and red and gold. The background of the picture was entirely of rich gold, and the dark-haired Carlotta Weber named it in her own soft, liquid Italian—that language which seems to bear in it the whispers of breezes among the lacy olive-groves and the lapping of blue waves upon the seashore—"la Casa d'Oro," the "House of Gold."

The merchant had long since gone to his rest, and the widow, still young and beautiful, lived on in the "Golden House" with her crippled son.

Orlando stood still a moment in the hallway, and then laying his cloak aside, spread it to dry on a carved chair. He passed up one flight of stairs, and was quietly slipping up another, when a voice called, "Orlando!"

"I am here, mamma," he replied; but a slight shadow crossed his face. Nevertheless he entered a square hallway, and lifting a heavily-embroidered curtain, passed into his mother's sitting-room.

"Hast thou been out on this awful night?" she asked, languidly raising her head from the couch on which she was lying. "Just hand me another wrap; it is very cold."

He lifted a gray fur rug which was spread on a chair, and carefully covered her up.

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THE SECOND EMANCIPATION

THE FREEDMEN'S AID SOCIETY APPEALS FOR FUNDS TO CONTINUE LINCOLN'S PROGRAM FOR THE NEGROES' UPLIFT

A NEW DEPARTURE

By Secretary Maveety

The schools of the Freedmen's Aid Society now number 22, with 479 teachers and 6,588 students. In the forty-seven years during which they have been carrying on their work, about 300,000 young men and women have been in the schools and have gone out into all departments of life among our colored people. In that time there has been collected from the Church at large and expended for the schools, close to eight millions of dollars, and the property is now worth a million and a half. At first most of the money for the support of the schools came from our strong churches in the North, but for many years the colored Conferences have been increasing their gifts to these schools until within the last fiscal year they were enabled to contribute \$40,000. This includes the regular collection for the Freedmen's Aid Society, the collection for the local school and the Jubilee. In some of the colored Conferences the whole of the Conference collections for the Freedmen's Aid Society has been appropriated to the local school, in addition to the regular appropriation from the Freedmen's Aid Society. For the reason that the sense of responsibility and self-help has been growing rapidly among our colored Conferences, the Board of Managers and the General Committee at its session in November deemed it wise to continue the appropri-

ment of each institution. It will also furnish a rallying cry to put before the Church in the North, by showing what the people are doing for themselves, and how fully they appreciate what is being done for their moral and spiritual uplift through Christian education.

JUSTICE TO THE AMERICAN NEGRO

By C. W. Bennett, Ph. D.

Reader, are you just a little prejudiced against the colored race? Has somebody told you the "nigger" is no account; that he is lazy and ignorant and stupid? Let us not say "nigger," but Negro. We can at least afford to be courteous in the use of his race name. He has a hard time to make his way. His struggle is fierce; you do not know of his effort to rise in that Southland. You do not know him in his ignorance and squalor. He has been shamefully misrepresented, by those who ought to have dealt him better things. He has made great strides toward a better civilization. He is reaching up for help—HELP HIM.

No type of mission work, at home or abroad, is more worthy of your consideration, or will make a greater—a more satisfactory return for the money invested, than the Freedmen's cause.

But he is a colored man you say. Have you

PRESIDENT HERBERT WELCH ON THE FREEDMEN'S AID SCHOOLS

The Commission appointed by the Bishops and the University Senate to visit the schools of the Freedmen's Aid Society was genuinely gratified at what it found. The schools are generally well located and doing a useful work. In some cases notably long and sacrificial service has been given by the presidents and teachers. The influence and the product of the schools and the quality of the teaching all seem rather remarkable when one remembers the slender resources which they have had at their disposal.

We were persuaded that, in spite of improvements in the rural schools, high schools, and normal schools for the colored people, our own schools are still greatly needed. Some readjustments should doubtless be made, but we should continue as heretofore to train competent and high-minded leaders for the colored race. Preachers, physicians, nurses, teachers, and industrial workers are being sent out from our schools, and should continue to be sent. Greater emphasis should be laid upon Manual Training, Domestic Science, and preparation for the trades.

Yet this is expensive work. The Church must not rest satisfied with the really great things that have been achieved. Larger gifts should be made, the teaching force strengthened, the equipment enlarged and bettered.



GROUP OF COLLEGE STUDENTS AT SAMUEL HOUSTON COLLEGE, AUSTIN, TEXAS

ations from the general fund of the Freedmen's Aid Society in the same amount as formerly, and in addition to turn over to the school the full amount of the Conference collections. This is equal to an increased appropriation to the schools of between \$8,000 and \$10,000. It is proposed thus to test the loyalty and faithfulness of the pastors and people who patronize the schools, by saying to them that not only will the Freedmen's Aid Society give the regular appropriation from its general fund to your school, but it will also give every dollar raised for the Jubilee, or in any other way, to that school. Under this plan some Conferences are doing magnificently.

The South Carolina Conference has for years been contributing from \$6,000 to \$10,000 to Claflin University by way of regular offerings, endowments, Jubilee and tuition collections. Notably the Texas, West Texas and some others are doing great things by way of collections for their local schools. It is the hope and expectation of the Board of Managers that the patronizing territory will thus rally to the support of the school, and show to the Church at large its appreciation of what is being done for each locality. It will also make it possible to extend the usefulness of the schools by bringing them closer to the hearts of the people, by calling attention to their work and canvassing charges for money and students, so that local loyalty and faithfulness shall gradually but surely develop to such an extent that ultimately the local Conference and constituency will be able to take full responsibility for the care and manage-

traced your own ancestry? Are you sure it was always white? Do you consider that more than one-half the people in the world are colored? Do you know that the greatest advance which has occurred in any race, in our day, has been made by the American Negro? Shall we challenge your investigation at this point?

Bishop Quayle has said of the Negro:

"He has come a long distance in a half century, over a very hazardous road. He may safely challenge comparison with any other struggling people. His progress in education has been unrivaled, amid the oppression and criticism of the white man. His growth in the moral virtues has been phenomenal, his effort to help himself, heroic.

"He has been shamefully discouraged and decried by the stronger race. Let the white man be man enough to quit pointing out the weaknesses of the black man. Let him give up his prejudices, and help him. The less we say of the black man's shame, the better for his cause and for our philanthropy and Christian charity."

There is no doubt of an increase of anti-Negro prejudice in the North in recent years. There is no doubt of the spread of caste spirit, even beyond the color line, and a grave misunderstanding of the Negro problem, both in the North and South. It is a conceded open fact that the South is making laws each year to handicap justice and to curtail the Negro in his civic rights, all of which is a national calamity.

Give him a "square deal."

the work systematized and concentrated, and we may look in another generation for grander things than we have already seen.

LINCOLN ANNIVERSARY SUNDAY AND FACTS ABOUT THE NEGRO

By Secretary I. G. Penn

In discussing the condition, progress and needs of our colored people in the United States, three distinguished white men have recently given utterance to sentiments, which I think are indicative of better things. The first was a layman of great prominence in our Methodism, who said: "No reasonable man, with a spark of Christianity in him, could ignore the claims of ten million people in a composite nation like ours, who had been as patient under trial, and as loyal to the flag as the black man."

This is not mere sentiment, for this Christian man, a great and liberal layman, gave \$1,000 to the Freedmen's Aid Society to back up his statement.

Another distinguished southern white man, who for years plead North and South, that the solution of the Negro problem was to deport the Negro to Africa, recently said in Atlanta, Georgia, before an audience of both races that taxed the capacity of the Auditorium, that his whole aspect of the future of the colored people had changed, and that henceforth he proposed to advocate nothing but that which meant their intellectual, moral and religious betterment in this country.

(Continued on Page 7)



The foreign mission enterprise of the Methodist Episcopal Church is a voice raised on behalf of 150,000,000 unevangelized souls committed to us in non-Christian lands.

Why should there be any call at all to foreign missionary endeavor? A threefold answer follows. As Christians we are under the following obligations.

The obligation of obedience. Whatever reasons may or may not commend themselves, here we reach bed-rock. Said a young lieutenant to the great General Washington, "I do not believe in this great enthusiasm for foreign missions." Said the General: "Sir, what are the marching orders?" The Board of Foreign Missions is the Methodist Episcopal Church obeying its marching orders, "Go ye into all the world and preach the Gospel to every creature."

The obligation of gratitude. Remember the pit out of which we were digged, and who they were that found us. Foreign missionaries reached us when our forefathers were wild savages. We received Christ and took the upward path. Here we are. What was done for us we owe it to do for others.

The obligation of neighborliness. The moral condition of the unevangelized non-Christian world summons us to their help. The great heart of God loves all men, and the mighty power of the Holy Spirit ceaselessly endeavors to illumine all people.

Alien religions have not been without their influence for good on alien people. Nevertheless, making all concessions and giving all credits, the condition of the pagan and Moslem world may be characterized by the opening words of Milton on his own blindness, "Dark—dark—dark." Admitting all existent moral values in the non-Christian world, yet in the main it may sadly be said that manhood is without rights; woman is practically a slave or a toy; childhood is dwarfed and stunted by superstition and ignorance.

Thirty years ago we saw a great feast at a sacred shrine in Mysore, India, at which were gathered perhaps a thousand mothers with their children. The idol god was the seven-headed serpent, representing power. Presently there stepped from a dark recess a Brahmin priest bearing brass trays covered with chipped eggs and small pans of milk. He rang a bell as he placed the trays before the idol, and immediately there swarmed into view scores of deadly cobra snakes to eat the offering. Among them stood the priest unharmed. I saw the fright in the onlooking children's eyes. The mothers, however, were gently forcing the children to bow down and worship the gods—the Brahmin and the serpents. And eighty per cent of Hindu India would thus have bowed to them.

The Moslem world stands over against us, howling defiance, practicing slavery, degrading womanhood by polygamy, saying our Scriptures are garbled, and denying our Christ as the divine Son of God.

And these are the sunlit peaks of the pagan world. What shall we say of the cruelties and

sorrows that are found in the still darker areas? As the great Son of God looks down upon this welter of sin and cruelty and superstition, can we not see the breaking of His shepherd heart and hear Him say, "Other sheep I have that are not of this fold—they also I must bring?"

And to these, their deep needs, add this of ours. We need to see world problems. We need foreign missions that we may have wider horizons. Only a world-girdling and world-conquering Church has in it a real dynamic, a potent call, a stirring life. It has been well and truly said, "whether the heathen will be lost unless we come or not, we are already lost if we do not bend ourselves to take the world. Only the Christ-passion in us will enable us to win at home. We can never have the Christ-passion if we refuse the Christ-vision."

CONVERTED TO SOME PURPOSE

Bishop Bashford Writes:

"When our new church at Tu Chai, North China, was dedicated a few weeks ago, among the company was a young man whose father had left him considerable property—that is, from a Chinese point of view—and he was spending his money very rapidly in gambling and opium smoking. One of the addresses made such an impression upon him that he decided to become a Christian. He bought ten or fifteen dollars' worth of religious books and immediately began an earnest study of the doctrine. He attended all the services in the new church, and on a recent visit to the neighboring city of Shanhaikwan, instead of going to evil places he took his Bible and hymn book and went promptly to the church, telling the pastor there of his conversion. His wife and daughter are delighted at the change that has come over him. He has already saved \$300 by breaking off his habits of gambling, drinking and opium smoking. His conversion has produced a deep impression upon the whole community. People say, 'If Jesus is not divine, how can He do such things?'"

FACTS ABOUT THE NEGRO

(Continued from page 6)

He was then pleading to the assembled throng to put over the Colored Young Men's Christian Association for Atlanta.

Still another distinguished southerner in the same city, on the occasion of a visit to address the Colored Board of Trade of that city, which likewise afforded him an opportunity to see and inspect a hundred thousand dollar office building, erected and owned by colored people, said that he never knew the colored people had anything like that, that he was surprised at the progress the race was making in his home city, and that hereafter he was more than ever the friend of the race.

This same southern man, a distinguished editor, became so interested in the colored race from that time on, that he caused to be published the day before Christmas, on the front page of his paper, one of the great dailies of the South, the picture of five Negro children singing about Christmas. Upon the basis of this scene, Frank L. Stanton, the South's great poet, wrote the following poem, which was published under the picture:

Dey singin' 'bout de Chris'mus—
Dey sends de musle high
An' wonders ef de angels
Will lissen in de sky?
Will lissen whilst dey singin',
An' flx dey wings an' fly
Ter tell de rich chille's Santy Claus:
"Don't pass dem chilluns by?"

Dey sings—dem li'l' chilluns—
So po' w'en Chris-mus comes,
Dey thankful fer de blessin'
Of even de Kingdom's crumbs!
You better not fergit 'em,
An' leave 'em dar ter sigh;
Hear de chorus of de angels:
"Don't pass dem chilluns by!"

This was to remind Atlanta that she owed a duty to the Negro as well as to other poor children of that city.

It should be said also that a leading daily paper of New Orleans took the same interest in the Negro children of that city.

Thus, the facts as to the progress and needs of the race are convincing when they have right of way. These editors never would have been interested in the Negro if they had not had the opportunity to face the facts of his progress and likewise his needs.

Methodism has its "Field Day," which is a special opportunity to get the facts as to what the Church has been doing for the Negro all these years, how well it has been done, and what is yet to be done. This year the date is February 15, and we plead with pastors, Sunday School Superintendents, Epworth League Presidents, and presidents of our colleges and academies to send for "The True Way," the Society's program, which is loaded with facts, and gives at least one service to a survey of the great work Methodism is doing for the Negro, and the wonderful way the Negro is responding to the effort of the Church in his behalf. In the final analysis, prejudice and indifference to anything that is worth while feeds upon ignorance of the facts. What are the facts as to Methodism's contribution to the uplift of these ten million? We guarantee they will surprise you if you only send to the Corresponding Secretaries, 220 West Fourth Street, Cincinnati, Ohio, for "The True Way" and get the facts.

The programs will be sent to you postpaid. We only ask that after the good people get the information, they may be encouraged and permitted to contribute to the work of our Society more largely because of increased demands.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

ARE CARD GAMES IN THE HOME HARMLESS?

(Continued from page 1)

they should attack this form of amusement which is indulged in so largely by people of their own circle, unless they held firm convictions based upon considerate judgment and most careful observations as to the import of their statements.

Let parents, therefore, beware that they do not sow the seeds of vice in the hearts and minds of their boys and girls in the home, and that they do not place before them that which has a tendency towards evil. For it is only courting danger to allow our youth to become familiar with the instruments of vice and crime.

"Vice is a monster of so hideous a mien
That to be hated needs but to be seen;
But seen too often, familiar with her face,
We first endure, then pity, then embrace."

In the issue of two weeks ago our "make up" was mixed up. A contributed article appeared on page 1 on "Who Cares." By mistake it was credited to "Rev. E. J. Muddock." We do not know such a brother. The author of the article is the Rev. E. J. Ruddock, B. D., of Lexington, Virginia, a member of the Washington Conference.

GO-TO-CHURCH WEEK

The first forward movement rally in the South Carolina Conference will take place March 29 to April 5. The minister to see every member; to add ten new members to every one hundred; all to give one-tenth of income to the Lord and an organized, persistent effort in favor of higher Christian education. Claflin University, Orangeburg, South Carolina, has just closed its annual eight days' revival. Sixty students professed Christ as their personal Savior and many resolved to live a better Christian life. The day of prayer for colleges will be observed.

President J. E. Wallace, of Bennett College, Greensboro, North Carolina, has succeeded in interesting the white churches in Greensboro in the work of that institution. Next Sunday Secretary Maveety will speak at two of the leading white churches of that city on the invitation of the pastors in the interest of Bennett. This is a forward movement on the part of President Wallace and he has our sincerest congratulations.

The Rev. A. L. Martin, Atlantic City, N. J., is having a great year of it. The new \$40,000 stone church is nearing completion and bids fair to have the largest report at the Annual Conference session of any year under the pastorate of Brother Martin. In the fourth quarterly conference \$9,000 were reported raised. The fall rally netted \$4,000; the Thank-offering rally in 30 days reached \$700. A \$3,500 pipe organ has been installed and a beautiful set of cathedral chimes. Mr. Carnegie sending a check for \$1,500, making a total of \$2,400 received from the white people this year. It is said when the new Asbury is completed it will be the finest colored church in the state of New Jersey. Brother Martin hopes to have the church completed in every detail by the coming spring and plans a dedication next August. Along with the physical improvement the revival fire burns and a number of souls has been added to the church.

Of General Interest

Workmen's Compensation Law

Connecticut's workmen's compensation law went into effect January 1. The law provides that in case of death by injury the family of the workman is to be paid by the employer \$100 for funeral expenses and a certain percentage of the wage of the deceased workman for six years. Injured employees are to receive hospital and surgical care.

Branches of the Bank of China

The Bank of China, an official institution under direction of the Minister of Finance, has branches in Shanghai, and other leading cities of the republic. President Yuan Shih Kai believes that it will become to Asia what the Bank of England is to Great Britain and continental Europe. It is hinted that branches will eventually be established in London and in New York City after Dr. Chen Chintao, special envoy of the ministry of finance, has visited England and the United States, and has become conversant with conditions in these countries.

Has Not Slept For a Year

The reporters have found a man, Mike Youhouse, a mill worker of Duquesne, Pa., who according to the testimony of physicians, has not slept for more than a year; and yet he enjoys good health and does a full day's labor every working day. Youhouse has been a patient in hospitals in Duquesne, Pa., and a hospital at Cambridge Springs, but no treatment has yet been found to send him into slumberland. Mike retires during the night, but does not sleep. He was watched for several weeks in each of the hospitals where he sought relief, and was never seen slumbering. According to Youhouse he drank some kind of liquor made by foreigners more than a year ago and has been unable to sleep since.

Children of Foreigners Not Illiterate

To many it will be surprising to know that immigrants are most keenly interested in schooling for their children. From the report of the United States Commissioner of Education the public learns that the illiteracy among the children of native-born parents is three times as great as that found among native-born children of foreign parents. Many of the foreigners who come to this country every year are from countries having very limited public school advantage and feeling the lack of education in their own lives they seize with eagerness the chance offered their children and in many cases parents themselves take advantage of the facilities offered them in the night schools. There is much for them to learn; they must be prepared for American citizenship and for participation in the industrial, social and religious life of this country.

Decreased Purchasing Power of a Dollar

The Nashville Christian Advocate gives the following as to the decreased purchasing power of the dollar:

"During the recent hearing by the Board of Arbitration of the cases of the five thousand trainmen and the Burlington Railway officials on the demand of the men for increased wages, there were given figures showing the decreased purchasing power of a dollar since 1902. The figures were given by J. V. Ryan, a statistician of Washington, who has made the 'high cost of living' question a special study. Taking the fifteen principal articles of food and using the 1902 prices of these articles as a basis, he showed that in 1903 the dollar was worth 101 cents and in

1904, 99.4 cents. In 1906 the dollar was worth 95.8 cents, and by 1910 it had dropped to 72.5 cents. There was an advance in values of 74.9 cents during 1911, but in 1912 it dropped to 63.9 cents. In August, 1913, the value of the dollar, as compared with 1902 prices, was 51.4 cents. The fifty-cent dollar of which we used to hear back in the nineties, appears to be almost a reality."

Prof. Taft Denounces Sex Hygiene

Former President Taft, in a commencement address to graduates of Pierce School in Philadelphia, a few days ago, put himself on record against certain educational innovations which spread lubricity under the guise of sex teaching. As to the prevalence of sex talk and writings Mr. Taft said:

"Sexual subjects are obtruded into discussion between the sexes, lectures are delivered on them and books are written, and the former restraints of modesty are abandoned. This change in the attitude of society, or that part of it which treats it as desirable, has done only a little good, if any, while much of it is bad in its tendency and effect. The sharp, pointed and summary advice of mothers to daughters, of fathers to sons, of medical professors to students in a college upon such a subject is, of course, wise, but any benefit that may be derived from frightening students by dwelling upon the details of the dreadful punishment of vice is too often offset by awakening a curiosity and interest that might not be developed so early, and too likely to set the thoughts of those whose benefit is at stake in a direction that will neither elevate their conversation with their fellow students nor make more clean their mental habit."

Australian Women Best Mothers

The most-traveled woman in the world, Miss Jessie Ackerman, who recently returned to New York from her eighth trip around the world, gives out the statement that the best mothers are found where women have the rights of suffrage. Said Miss Ackerman: "There is not a country where there is not some evidence of the awakening of woman. The most remarkable advance is in China, where now the women vote and read newspapers. Australia is the best country for women. There women may enter any profession they choose and they may take up land. There farming is the greatest occupation of young women. The Australian mothers are the best in the world. Not being able to get domestic help they care for their children themselves." Miss Ackerman, speaking of conditions in England, said: "There are 1,500,000 women in England who receive less than \$2.00 a week," and this she gives as one cause of the militant suffrage uprising. Where men have banded themselves together in unions they have been able to get higher wages, and are now receiving about \$7 per week, but women not having done so are receiving the same old wages. The great women leaders in England are working for the vote because they feel that they could put men into office who would pass all reform laws, thereby increasing wages, in giving better housing and in decreasing and regulating the liquor traffic. It was Miss Ackerman's opinion that the militant suffragists would get nothing by their efforts, for the thinking part of the community has abandoned them.

Mid-Year Assembly of the New York District of the New York Conference was held January 16. The subject for discussion was a "General Survey of the Best Methods in the Various Fields of the Church's Activities." There were eight ten-minute addresses in the morning, with addresses in the afternoon by Fred B. Fisher and Bishops Wilson and Quayle. Dr. Allan MacRossie, the Superintendent, made the closing address.

People of Interest

The Reverend J. W. Jennings, D. D., Manager of the Kansas City Depository of the Methodist Book Concern, died January 27th, at the age of 62. He was ordained as a minister in the Methodist Episcopal Church in 1864 and served some of the most important appointments in Nebraska, going from Trinity Church, Omaha, to the Presiding elder of the Omaha District. After serving the dis-



DR. J. W. JENNINGS

trict five years, he resigned to accept the appointment as manager of the Kansas City Depository.

Dr. J. J. Smith, secretary of the National Negro Democratic League, has been appointed a deputy collector of internal revenue, income tax division, at Boston, Mass.

Miss Margaret Quayle, daughter of Bishop Quayle, who is taking the radium treatment for cancer in Baltimore, has improved so much that she may be able to leave the sanitarium in a few weeks.

He was elected a delegate to the General Conference of the Church, which was held at Los Angeles, and again at the session four years later held at Baltimore, where he served his constituents with great fidelity and ability. He is survived by his wife and one daughter, Mrs. M. D. Cameron.

Mr. Thomas A. Stewart, a Negro, has been appointed chief messenger in the United States patent office, a \$1,000 job, succeeding a white man, who had held the position for fifteen years. Mr. Stewart was considered the best equipped man for the work, having been a messenger in the Patent Office for twenty-five years, and is said to be the first colored man appointed chief messenger in the Patent Office.

Principal Reynolds of Gilbert Academy and Industrial College addressed the citizens of New Iberia on the occasion of the Celebration of the Emancipation Proclamation, January 1, 1914. Profs. Jonas Henderson of Howe Institute, and R. F. Barrow of Douglas Institute, assisted by the physicians and ministers of the city, compose the committee which always gets up a creditable celebration of this occasion.

Mrs. E. Spriggs Ratcliff, one of the loyal, faithful workers of the Woman's Home Missionary Society and Corresponding Secretary and Treasurer of the West Texas Conference, has the honor of sending in the first contribution—\$20.00—for the Mrs. George H. Thompson Memorial in "Aiken Hall," Kentucky. The sum of \$1,000 is to be raised throughout the Society to name the reception room in her memory.

The business of the Kansas City branch of the Western Methodist Book Concern is large, embracing the territory between the Mississippi river and the Rocky Mountains

south of the Dakotas. Each year for the nine years which he was in charge of this branch showed an increase in the business and profits until at the present time the Kansas City branch is considered one of the most profitable of the houses maintained by the Methodist Episcopal Church.

Mrs. May Cumisky Bliss, of the Woman's Home Missionary Society, is delivering her fine lectures on Mormonism and Immigration wherever called upon. While lecturing recently on Mormonism in the First Methodist Episcopal Church of Decatur, Illinois, two Mormon elders were in attendance who, following the lecture took their station on the church steps distributing their literature. When requested to move from this place they adjourned to the sidewalk where they talked freely, stating that there are already twenty or more members of the Mormon Church in Decatur and that there are many friends of this religion in that city. They denied many of the statements made by the lecturer, declaring them false.

He was an energetic and capable minister of the Gospel. He had the faculty of drawing divergent interests together and invariably left his church more firmly united and stronger both spiritually and in numbers than he found them. He soon made for himself a reputation as a business man. He became noted for his ability to free churches from indebtedness and much of his work while in the ministry was among churches needing that assistance. Those who followed him in the ministry in the churches served by him found the churches practically free from debt and in good financial condition. His work on the Omaha District showed the same energy and capacity for lifting church indebtedness. While Presiding Elder he was instrumental in either partially or entirely removing debts from most of the churches in the Omaha District.

A. L. Jackson, Harvard's class day orator, 1914, though having had to earn his way in school and college, has to his credit, for the twenty-two years of his life, an enviable record. Jackson was the only Negro member of his class at the school in Englewood, New Jersey, and graduated at its head in 1905; at the Englewood High School during the following two years he won honors in debating and football; at Phillips-Andover Academy Jackson won distinction as a debater and for three years won the oratorical scholarship, finishing from said institution eleventh in a class of 135 and with the honor of Class Day Orator. He entered Harvard in 1910, received the Greenleaf scholarship, became a member of the Freshman track team. Soon he was on the Varsity track team and won five Varsity letters in three years. At Harvard Jackson specialized in Education, English and Economics.

Dr. S. Earl Taylor, Corresponding Secretary of the Board of Foreign Missions, accompanied by his wife and son, left New York January 3, on a tour of inspection through South America, Europe and North Africa. The steamer is due to reach Colon January 11. At the end of the month Dr. Taylor plans to leave Panama, stopping at various cities along the South American West Coast, to inspect the work and to secure desirable photographs. He will probably reach Santiago late in February and cross the continent to Argentina the first week in March. The large property interests of the board in Buenos Ayres will claim his attention while in that city. Part of the trip will be made in company with Bishop Stuntz. Dr. Taylor expects to leave Argentina March 20, touching at Rio Janeiro, Funchal, and other points, and to arrive at Southampton April 11. Upon invitation of Bishop Nuelsen, he hopes to attend the Denmark Conference at Copenhagen, April 18 and 19. Following this meeting he will probably make a visit to North Africa. This is the first tour of secretarial inspection to be made under the present administration of the board.

News Paragraphs

The ground-water level of the United States has, according to the late Dr. W. J. McGee, lowered nearly to the danger-point.

Hundreds of workers in England have been thrown out of work in the past month because of the closing of cotton mills owing to the great slump in the cotton trade.

The most beautiful mural decorations to be seen in America are the recent work of Miss Violet Oakley and will shortly be seen in the Pennsylvania State Capitol.

Tables recently issued in Paris claim that in proportion to the number of miles flown, France has the lowest number of mortalities among aeronauts.

Chicago has spent within the past year \$30,000,000 for musical instruments of all kinds, sheet music, music books, musical supplies and music lessons.

During the year 1913, according to the director of the Mint at Washington, D. C., the world's production of gold fell off \$11,000,000. A large part of this loss the director attributes to war and strikes.

A very great menace to the health of the world, we are told, lies in the Mohammedan pilgrimage to Mecca every year. Of the \$4,000 pilgrims of 1912, nearly half were detained by quarantine.

A great banking enterprise is shortly to be engineered by Julius Rosenwald of Chicago, Carnegie, Astor and Gould, the operations of which plan to make it possible for the American wage-earner to borrow money easily and cheaply and under self-respecting conditions.

The University of Michigan and other colleges of that state, wishing to rid themselves of saloon influences, are demanding dry zones for the localities of their schools. The granting of the demands would mean the prohibition of the liquor traffic in four or five of the largest cities of Michigan.

The Pythian Temple, at Evansville, Indiana, has been completed, and is not only a credit to the order and to the Negro race, but it is a credit to the city in which it is located. The building, a three-story one, is located in the heart of the city, is substantially built and finely appointed and equipped.

The last statement issued by the Beneficial Life Insurance Company, of Indianola, Mississippi, of which Dr. W. A. Attaway is president, shows that it is in a most flourishing condition. The assets of the company amount to \$57,939.52 divided as follows: First Mortgage Loans on Real Estate, \$35,850.00; cash in bank and home office, \$18,710.97; premium notes and loans, \$3,378.55.

A long list of topics was recently issued by the Council of Ministers at St. Petersburg, upon which the Russian newspapers are forbidden to write during the year 1914. Among these are the strength of the army and navy, the building and repairing and arming of Russian warships, news of fortresses and naval ports, maneuvers, test mobilizations and the chartering of merchant vessels for transports.

At the close of the day's business, December 11, last, the Delta Penny Savings Bank at Indianola, Mississippi, had in resources \$155,250.45, divided as follows: Loans, discounts, etc., \$89,983.36; overdrafts secured, \$3,690.81; banking house, \$5,000; furniture and fixtures, \$3,350.00; sight exchange, \$43,927.75; other real estate, \$1,200. And this great showing by a colored bank is made in a town where President Roosevelt closed up a post office for two years because its patrons refused to accept mail from a colored postmistress, and the husband of that postmistress, W. N. Cox, is the cashier and largest stockholder in the bank, and the man most large responsible for its success. This is but one of the few evidences of Negro successes in Mississippi and the change for better conditions. Many of the large white business houses are depositors in this bank.

WHAT ONE MAN DID WITH HIS TALENTS

WALLACE A. BATTLE AT OKOLONA, MISSISSIPPI

WHO BEGAN A COLLEGE WITH FIVE DOLLARS



President Battle

There are many things of interest and genuine heroism in connection with the Okolona Industrial School, at Okolona, Mississippi. It was a rare privilege to the editor last May to deliver the annual address at Okolona; and it was there at first hand that we learned much about one of the best young schools of the South.

Okolona is already as well known in New England as in the South. Indeed it has become nationally known by its president's excellent speeches, north and south, by the practical, efficient work the school is doing and by the fine personnel of its Board of Trustees.

President Wallace A. Battle, the founder of the school eleven years ago, was largely educated at Talladega College, finishing his education at Berea College, where he received his A. B. degree in 1901. Seven years later he was invited by his Alma Mater to deliver the Commencement Address. With more than five thousand white people present from all over the country, he spoke amidst hearty applause and with great credit to Okolona and the Negro race. On the Commencement Day which followed, while old and new friends alike cheered, the degree of Master of Arts was conferred upon Mr. Battle along with white men and women of note in different parts of the country. As first vice-president of the Mississippi State Teachers' Association, as member of the Southern Sociological Congress, and in many other connections, President Battle is giving freely the best that is within him to his race; and through Okolona he is serving the whole nation.

Okolona's high aim may be summed up in Mr. Battle's own terms: "The student must first of all be something, then have something, and finally do something." Continuing, he said: "Okolona will have done very little for its students unless on their return to the school, from time to time, they can report success in these three directions." The writer considers the school a beautiful demonstration of the high motto set above. But the founder of Okolona is not alone. At his side is Mrs. Effie T. Battle, college graduate (Rust University) and often spoken of as "the most scholarly and hardest worker among Negro women in Mississippi." Her poems are widely published; and in addition to her many other cares, she directs the music department of the school.

Like Tuskegee, Okolona aims in the most practical way at the masses, correlating industrial and literary work. The students, whether on the farm or in the shop, at carpentry, bricklaying, painting, in the garden, in the sewing room, in the kitchen, at the big barn milking, playing out on the campus, reciting history or algebra, striking up Dixie on their fine brass band, cleaning a room or washing the dishes, firing the boiler, or feeding the hogs—everywhere seems equally cheerful, happy, earnest and devoted, and it gives one a picture never to be forgotten. There is certainly an "Okolona spirit" and with it the students are winning a name for themselves.

The real work of the young men is shown in the fact that they themselves constructed all the buildings on the campus, including a

four-story brick, costing \$40,000; while the young women demonstrate their worth by doing the washing, cooking and keeping all the buildings exceptionally clean and sanitary.

But Okolona has more than fine teachers, faithful students, and beautiful buildings—it has a great Board of Trustees, among whom are Hon. A. T. Stovall, president of the board, and generally considered one of the really great men in the South to-day; Moorfield Storey of Boston, who is famous on both sides of the ocean; Moses Williams, the railroad president and Boston millionaire; Walter McDougall, the Brooklyn manufacturer; George W. Cable, the famous author; P. McIntosh and C. W. Gilliam, among the most successful Negro merchants in the United States; Capt. B. J. Abbott, a wealthy southerner who has given the school so liberally that the main building bears his name; and others equally noted.

Okolona richly deserves the fine electric lighting system which has recently been provided by friends at the North. Lights have been installed in every building; and the campus is also beautifully lighted. This with the natural beauty of the grounds makes Okolona easily among the most attractive of schools. The Southwestern congratulates Okolona also upon a notice recently received from the Security Trust Co. of Rochester, N. Y., of a legacy of \$2,000, left in the will of the late James T. Miller of that city.

At dinner the writer asked President Battle how came he to Okolona and how has all this work been accomplished. At first he did not wish to talk on this part of the work. After insisting, Professor Battle became solemn, his usual smiles all left, and he said something about like the following: "The work came into my mind about eight years before it was undertaken, while I was in school; it was a Sunday afternoon, while I was returning from teaching a Mission Sunday-school. From that time my reading, thinking, observing, traveling, have all been focussed toward this end. Finally when I was ready to begin I wrote from Anniston, Alabama, about sixty letters to the most destitute and needy parts of Mississippi, Louisiana, Arkansas, Georgia, and South Carolina, making sure all the time by careful study of the map that the school to be established should not duplicate any work already in progress. I wish I had the letters which came from these various places, but they perished in the fire seven years ago.

"I had five dollars and odd cents to start with. In the first rally this five dollar bill was laid on the table. It was covered with many more dollars from the heroic colored men and women of Okolona. The white people of Okolona also, finding we were in earnest, gave nearly \$500 in cash the next day. This, with other contributions that came from the rural districts and again and again from Okolona, so thoroughly fixed responsibility upon me that I vowed that the Negro race should have a school at Okolona or my body would be left upon the grounds to declare the effort.

"Twice my body has been picked up from overwork. Well—in a pioneer work there are always somethings that are too hard to be related. There were awful struggles every step of the way—hunger, cold, heat, poverty, inexperience. And then after five years of struggle, when something had been accomplished, an angry storm and fire took everything away within only a few hours, and we were where we started five years before, minus

the enthusiasm which was natural at the beginning. Well—it has been a mighty rugged road, but I have traveled it. I have often had to see two or three persons in an effort to borrow a few dollars to get a little printing done or to get stamps for letters. In one case soon after the fire, when Mrs. Battle became suddenly ill late in the night, I went for a doctor who saw such little hope in the rebirthing of the school that he refused to come until his fee was guaranteed by a neighbor. In the meanwhile Mrs. Battle was suffering death. For more than a year our bill of fare was cow peas, molasses and corn-bread; on Sundays, however, we had corn-bread, molasses and cow peas; food other than these three were considered dessert."

With the last sentence President Battle's smile returned.

And so it is; the Negro who thinks gathers inspiration from his handicaps and struggles. I left Okolona with a new vision for our race, seeing what has been done by one man of great faith and matchless courage.

HEALTH PAPERS

(Continued from page 10)

the poor mother often has as good a chance in life as the baby of the rich mother, providing the less fortunate woman realizes that the main thing needed is mother's love and good environment.

No woman wants her babies to die, but she often lets them die because of overindulgence. They are often fed too much, too often, and at the wrong time, and also with the wrong kind of food. There is no sense in giving a baby everything it cries for. It may cry for the moon or for a wasp nest. Every one remembers how the "Newlyweds" in the Sunday comic supplement spoiled their baby. If the child's disposition only was injured it would not be so bad, but its health is undermined and destroyed. Children are often killed through kindness from their own mothers; however, they are not usually killed by this method when they have step-mothers.

It is hardly necessary to warn mothers to nurse their babies these days, because most women of our times are quite willing to do this. The great pity is that there are so few children to be nursed. The large family of children seems to be a thing of the past. As there are fewer babies to-day than formerly, there certainly ought to be better babies. The excuse many women give for not wanting more children is that they cannot properly see after them—of course, some excuse is better than none at all.

The child, if he gets a square deal, will be given plenty sleep, plenty pure fresh air, plenty water and he will be fed not too often. There is often too much playing with the baby. He is jumped, handled and thrown about in all manner of ways like a "teddy bear." Too much of this sometimes disturbs the nervous system. The old way of rocking the baby to sleep should never be started. The child should be made comfortable and then let him go off to sleep naturally. Don't be afraid to let the baby cry a little, if you

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Mrs. Battle

Sermon Suggestions

THE BEAM AND THE MOTE.

Matt. VII: 1-6.

Fault-finding is not in itself a sin; on the contrary, it is often a duty. The old Levitical law said: "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Under the New Testament law of love there is the exhortation: "Reprove rebuke, with all long-suffering and doctrine;" but, as some one has well said, "A duty may become a sin if wrongfully done." The spirit of the Christian is the spirit of love and gentleness. Yet there are times when he must rebuke sin and take no compromising position in the presence of evil. To be censorious, however, is to be un-Christlike and disobedient to His wish.

There are certain things to be said about mote-pulling and beam-pulling. The first is:

I. Take care that you get them in the right order. Beam-pulling comes first. "First cast out the beam that is in thine own eye." Following that simple direction would stop a lot of mote-pulling. "Physician, heal thyself." "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

II. Secondly, bear in mind that mote-pulling is dangerous business. In judging others we court judgment on ourselves. A Spanish proverb says: "If our faults were written on our foreheads we should have to go with out hats pulled over our eyes." Another familiar proverb says that "people who live in glass houses ought not to throw stones."

"Before you mark another's sin
Bid thine own conscience look within."

Mote-pulling is often the unconscious result of an unforgiving spirit. If we do not forgive others God cannot forgive us. So, both from his fellowmen and from God, there is danger to the man who judges his brother.

III. Thirdly, mote-pulling is frequently a very hypocritical performance. If we have studied ourselves carefully most of us have found that in proportion as we have become quick to discern the faults of others we have less and less discerned our own shortcomings. Frequently when we have found faults in others they were but reflections of faults in our own lives. "It takes a rogue to catch a rogue." There are a good many sins that, if we did not indulge so much ourselves, we would not see so plainly in others.

IV. Fourthly, mote-pulling is oftentimes a most useless performance. It certainly is useless so long as there is plainly visible inconsistency in our own lives.

V. Therefore, mote-puller, take care. It is a delicate matter to pluck a mote or a clinder out of an inflamed eye. Take care how you do it. First be sure your hands are clean. That does not mean we must live sinless lives before we begin to help others; but it does mean that we must be right with God, and right with our fellowmen. Take care that you do your mote-pulling very tenderly and gently, also. It requires a great art of tact and tenderness to help a brother by finding fault with him, though it can be done.

VI. Before you begin change places. It is best to begin that way; for you will have to change places before you get through. "For with what measure ye mete it shall be measured unto you again." As a man soweth in his judgment of others, so shall he reap.

VII. Put on charity as a garment. Recognizing the danger, the delicacy, the importance of the work; being in right relations with God and with your fellowmen; resolve on great tact and tenderness, with a clear conscience, clean hands and clothed in the white robes of charity, you are in a condition, like Christ, to do good in the ministry of reproof. Do not forget this last condition. Put on charity as a garment. "Charity suffereth long" etc.—Exchange.

SPIRITUAL DROUGHT.

Jer. XIV:4.

Physical nature may be used to illustrate spiritual nature. We know the effects of a prolonged drouth. All nature suffers. The streams dry up. Everything takes on a dead, lifeless form. Great loss and suffering follow in the path of a prolonged drouth. Men may plow and sow seed, but they will reap no harvest.

1. In a spiritual drouth in the church the preacher may preach, but no success follows.

2. The congregation may say prayers, but they receive no answer.

3. The people may talk of peaceful hours they once enjoyed, but there is no spiritual fragrance in their words.

4. The people may go to church, but no blessing is received.

5. Sinners may be hungry for the bread of life, but they are fed not, and go on dying in their sins.

6. Church members do not grow in grace and knowledge.

7. The church service is such in form only and not in spiritual truth.

II.

The Cause of a Spiritual Drouth.

This question might be answered with one word, sin. You may speak here of secret sins, outward wickedness, sins of omission, etc.

III.

How to End the Drouth.

1. Confess your sins and forsake them.
2. Pray until you find a way to reach and move God in mercy.
3. Become active in spiritual works.—Exchange.

DEEP PLOWING.

The successful farmer realizes that the preparation of the soil is the prime essential of heavy crop production, and that it is safe to say that fully two-thirds of our farmers fail in this particular; because they do not broadcast their land in the fall and do not plow deep enough.

Advantages.

(1) Deep plowing (which should be from 8 to 9 inches) brings to the surface plant food that the rain and other agencies have carried beyond the feeding roots of the average farm crop.

(2) If the plowing is properly done in the fall, it puts stalks, leaves, greens, and whatever other accumulations there may be on the surface of the ground underneath, where it will rapidly decay, and become food ready for the plant to take up and use at once, and this humus will also be in the best possible condition to perform its most important double duty as an absorbent of the soluble plant food, and an improver of the soil's physical condition.

(3) Fall plowing destroys many insects, and harmful weed seeds by turning them up to the surface where the birds, etc., can get them, as well as burying others into the earth where they perish. This is especially true of many fungus diseases, such as the rusts of cotton, smuts of corn, oats, etc.

(4) Deep plowing increases the water-holding capacity of the soil, and prevents many heavy washes.

Caution. If the soil has been plowed shallow for a number of years do not plow the nine inches at once, but just two inches deeper every time it is broken until the nine-inch depth is reached. Remember also that brick clay, pipe clay, and hog wallow land must not be worked when too wet, or it will injure it beyond repair for two or three years.

Again, the more thoughtful ones are aware that any one-crop system is disastrous to the average farmer, and those who are living independently and happily on the farm are those who diversify their crops, or in other words, raise some cotton, corn, peas, peanuts, hay, potatoes, sugar cane, garden vegetables—in short, everything needed to eat on the farm, and at the same time have a surplus to sell.

Neither does he forget that there is an intimate

and inseparable relationship existing between the fertility of the soil and the stock kept on the farm. Plenty of well-fed stock, with the manure well cared for and returned to the soil means increased fertility to the soil, more home comforts to the farmer, a general uplift to the community in which he lives, and represents the highest type of kindness to the soil.—Geo. W. Carver, in Negro Farmer.

HEALTH PAPERS

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know that he is all right. Some babies cry because they are sick, they want water or they are uncomfortable in some way; while others cry because the "old Nick" is in them. Nevertheless it is healthy for them to cry a little. The doctor likes to see the baby cry as soon as he comes into this world. Crying develops the lungs.

The clothes should be made to fit loosely on the child. The covering on the bed should be loose and not pinned too closely around the little fellow. This gives it plenty room to expand and move its little limbs. The question is sometimes asked should the baby have a little pillow. No, this is not necessary; it does just as well or better without one. Don't place too much cover on the baby, and do not cover its head and face so it cannot get the air. The baby as well as older children should sleep in their own bed and not with their mothers. The baby should never be nursed any oftener than every two to three hours and not during the night from 10 to 6 o'clock. This gives the mother a rest and the baby, too.

To give the child a square deal, it means more than even giving it good health. It must be given the principles of Christian character through the example of the parents. Although they need not wear a long face like the Virginia boy's father. The boy saw a mule passing along the road. He said that mule must be a good Christian, because he wears a long face like my father.

Terre Haute, Indiana.

THE PREACHER'S THRONE

(Continued from Page 4)

God sees them and then go out and perform them; you do not go to church to hear nothing about your work, you go to hear how it can be transfigured and be a help in bringing in the Kingdom of God on earth. You do not go to church to learn how to slip out of under burdens, but to learn the secret of strength so as to bear better what you have, and to develop strength to carry more and complain less. You go to church for inspiration to live your life in the lives of others, to live for the sake of others, to live and labor in the spirit of Him who was among us "not to be ministered unto, but to minister." Where shall we ever learn that God's ideal for us was never "every man for himself" but rather "each for the other?" Nowhere except in the Church of the living God.* * *

"Lest We Forget"

It does not seem sinful to forget, and yet the subtle sin of forgetfulness stifles the music of the soul and murders love. It is not merely evil that causes us to forget. Prosperity is the most fruitful cause of forgetfulness and often strangles spirituality. Did not Rudyard Kipling sound out a warning to England as a nation that in the very triumph of her arms they were liable to forget the God of the "far flung battle line" by whose hand they had come to "hold dominion over palm and pine," and he wrote this plea:

"The tumult and the shouting dies;

The captains and the kings depart:

Still stands Thine ancient sacrifice,
An humble and a contrite heart.

Lord God of Hosts, be with us yet,

Lest we forget—Lest we forget."

So we are prone to forget our God, and our

prosperity is our peril. * * * Oh, when shall it be that we shall say, with full measure of truth as the outcome of burning conviction of our debt to Christ and His Church:

"If I forget thee,

Let my right hand forget its cunning,

Let my tongue cleave to the roof of my mouth,

If I remember thee not."

Can I ever forget thee, O Christ? Thou hast come as a lover into my life when with learning heart I was in search of some one to understand and love me as none seemed able to do; Thou has come as a friend to me when I was friendless, without companionship or sympathetic counsel to inspire, to guide, to guard me; Thou hast come to me as a pilot when my fragile boat was set adrift upon life's swift running sea and no one was at the helm, and without Thee destruction was swift and certain; Thou hast come to me as a Saviour when sin left its stain upon my life and there was none to blot it out and make me whole again but Thyself; Thou hast come to me as a deliverer to break the shackles of unruly ambitions, misgoverned tempers, and unhallowed desires so that I have learned somewhat of the heart meaning of the song "He breaks the power of cancelled sin, He sets the prisoner free;" Thou hast come to me in my loneliness and peopled my solitude with Thy presence when it was so lonely, "that God himself, scarce seemed there to be;" Thou hast come to me in the gloomy glades of my Gethsemanes when the cup has been so bitter until I have recognized that in that cup was my Father's will and Thou didst help me to say "Thy will be done;" Thou hast comforted and counseled, steadied and strengthened me on my way to Calvary, whither I have gone falteringly, yet willingly that I might share the fellowship of thy sufferings, and had it not been for Thee I could not have "endured the cross nor despised the shame." Thou hast been all in all to me. How then, can I ever forget Thee?"

And can I forget Thy Church, O Christ? I would never have known Thee at all had it not been for Thy Church. Through her my salvation, my education, my consolation, my inspiration have come, and I can never do without her ministry.

THE CRIPPLE OF NUREMBERG

(Continued from page 5)

"It is cold, mamma."

"Sit down a moment," she continued, motioning him to draw toward her a chair inlaid with bits of mother-of-pearl. "Where hast thou been?"

He hesitated, and with a hasty gesture threw back a curl which had fallen into his eyes. "I went first to the castle," he replied, evasively.

She did not notice it, however, and merely exclaimed, "It must have been a hard climb." Then half raising herself, she looked at her son searchingly. "Whom didst thou see at the castle?"

"Jakob."

"Is there any news?" There was a look of triumph in her large eyes, so like Orlando's own, which he could not understand.

"They say that the Emperor is coming."

"Do they?" she smiled a little. "Those stupid soldiers think that they know everything up there on the hill; but I, the widow Weber—what a tone of scorn she had!—"I know more than they. Shall I tell thee what I know, Orlando?" She let her eyes wander over his misshapen figure, with its gracefully-formed head and brilliant eyes, then added, petulantly: "No, I will not. What canst thou do, thou poor, deformed creature?" She did not notice that he son winced as though a hand had struck him. "Thou canst not go out to fight, or take thy part in the world. Ah! Woe is me, that I must be thus afflicted!"

The mother did not give a thought to the lad, whose sufferings were aggravated by the knowledge that his deformity shut him out from her love. She burst into sobs and tears. Orlando sat silent.

The room was very still, except for the crackling of the wood fire and the ticking of the dainty

clock upon the shelf. It was a very handsome room. Three large windows faced the street on the front, and one looked out at the rear upon a garden, now covered with snow. In summer it was a place of beauty, with its flower-beds and fountains so like that old garden of the palace in Venice, to which her heart went out so often in longing. In the salon there were rich paintings and costly carvings in wood and ivory, heavy hangings of silk from the East, and soft couches of a style not known in Nuremberg. On one wall was a beautiful picture of Mary and the infant Jesus, and under it burned, day and night, a diu taper in a golden lamp. A kneeling bench stood in front of it, and a crucifix of ebony and ivory hung near by.

Orlando was not looking at these exquisite objects. He was already familiar with them. His mind was busy with one thought: how could he win his mother's affection? He longed for it; hungered for it. O for the loving touch of that gracefully-formed hand! His passionate Southern nature craved his mother's love.

The voice of a servant broke in upon his thoughts. "The dinner is served, Signora," she said in Italian.

Frau Weber rose from her couch, rearranged her dress, which was of some soft woolen, thick and warm, and went down the stairs again preceding her son.

The dining-room was like all the other apartments in the house, richly furnished and comfortably warm. The dinner was well cooked and well served by Giovanni, the husband of the woman, Anita, both of whom had come with their mistress from Italy, and were deeply attached to her and her son.

As the meal progressed the lady grew more genial. "I tell thee, Orlando, that the next few days will bring changes to Nuremberg. These stupid Burgers will see something far different from anything which they have seen before, and the Protestants will not find life so easy hereafter."

Orlando looked up at her, with some anxiety in his glance. "Dost thou mean on account of the Kaiser's coming, mamma?"

"Ah, yes, the Kaiser, if you say so," she replied, with a pretty silvery laugh.

Without doubt, the Frau Weber was a very young-looking woman in spite of her thirty-five years.

"Wait and see, Orlando mio," she continued, "times will soon be changed here in Nuremberg. Ah, if I could but live to see the day when the Protestants—the heretics—shall be ground to powder beneath the feet of those who know the true religion!" Her white teeth pressed close upon her lips, and her eyes flashed. "Wouldst thou not be happy to see it, Orlando?" she said, suddenly turning toward her son.

His face grew white, and his hands trembled. Fortunately for him, at that moment Giovanni entered, bearing upon a silver plate a sealed package, which he handed to the lady. Quickly cutting the string, she unwound the thick, outer wrapping of the package, and read the inclosed letter. As she read it her face glowed with joy. "Is the man waiting?" she asked.

"There are two, Signora."

"Prepare them dinner; open the west chamber for them."

She laughed gayly, and added to her son, "Thou shalt see the triumph, Orlando."

So saying, she passed out into the hall where two men stood, their clothing covered with snow which, melting rapidly in the heat of the hall, was dissolving into water and rolling down upon the carpet. They greeted the lady respectfully, and Orlando heard his mother say, "Thy master will be here to-morrow?"

"According to his note to your ladyship," was the older man's reply, "to-morrow or the next day. The roads are well-nigh impassable for so large a body of—"

The Frau Weber raised her hand in warning, and the man said no more.

She turned to her son: "Orlando, these are the servants of a kinsman of mine, the Marquis of San Marzano, who has sent me word, in this note that he will soon arrive in Nuremberg. The men will stay here at least until his arrival."

Orlando bowed to the men, and then, saying good-night to his mother and kissing her white

hand, to which custom she gracefully assented, not feeling embarrassed by it as had plain Frau Sachs, he went slowly up the stairs. He was accustomed to strangers who came and went, so he thought little of the two men or of their master, who was to follow them. The idea crossed his mind that, whoever he might be, this kinsman of theirs, he must have very important business in Nuremberg to venture out of his own pleasant climate into these rough winds in midwinter. Still he gave the matter very slight consideration. He toiled up two flights of stairs, and unlocked a low door in a projecting turret. This was his own room, his very own, and here he could rest. The walk in the storm had fatigued him greatly, so that he sat down a moment. Then he lit a candle in a silver holder, and as he did so a large tortoise-shell cat arose from the rug in front of the white porcelain stove in one corner of the room, and, stretching herself with a soft whine, came near and rubbed against the cripple's legs.

"Ah, Carina!" he murmured, gently, stooping to pat her, "thou art ever faithful, ever loving. Who else cares for poor, crippled Orlando except thee—and the birds," he added, glancing toward a large cage, where about thirty birds were perched with their heads tucked away under their wings for the night. "And perhaps Marie and Ulrich." His face brightened at the thought of these friends; he was rich, indeed.

There was a knock at the door, and Anita entered. She was a pure Italian, with olive skin and black hair, in which were stuck many silver pins. From her ears dangled heavy rings, and around her neck, over her white kerchief, was a long string of coral beads.

"I came to see about your fire, sir," she said, and having replenished it until it blazed up brightly, she came near to him and leaned down to look in his face. "Do not grieve, sir," she said, "all will be right some time. The mother-love is there in the signora's heart, even though she does not show it now."

Orlando caught her slim, brown hand. "Anita," he said, "my old nurse, kiss me as you used to long years ago, when you held me in your arms, for I am so lonely."

The good woman, with tears rolling down her cheeks, gathered the boy in her arms and kissed the pale face. "The saints bless and keep thee!" she whispered, and then went away, closing the door quietly behind her.

Orlando drew a chair to the table, locked the outer door, and opened with a small key an inlaid cabinet. From it he took a large parchment-covered volume, and soon became intent upon its perusal.

The book was a copy of the Greek Testament, one of the first perfect specimens of printing ever done, and in itself was very precious. Orlando kept it locked away; for his mother, had she known that her only son was reading a forbidden Book, would certainly have destroyed it. Fortunately, she seldom came to this room where her son had gathered his pets, and there was little danger of discovery.

Orlando turned its pages slowly, until he reached the tenth chapter of Saint Matthew. Then he read, "And ye shall be hated of all men for my sake but he that endureth to the end shall be saved." And a little further down came these words, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." The cripple shivered a little, but read on: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Orlando bowed his head upon the big Book. He had never denied his Master; but had he ever confessed him before men? "Ah!" he groaned, "I am a coward—so weak—so weak!" Many persons in Nuremberg knew him to be a sympathizer with the Protestants; but they were persons of whom his mother had never heard, and she supposed him to be a Catholic just as she was herself. It never occurred to her that her son—poor, weak fellow! she said, half contemptuously, half pityingly—could have any thought or will separate from hers.

(Continued in the First Number of March)

SUNDAY SCHOOL LESSON

Christ's Hatred of Shams—Luke 11,
37-54.

INTERNATIONAL SUNDAY SCHOOL LESSON FOR FEB. 8, 1914

By the Rev. N. W. Greene, B. D.

Golden Text—Be not deceived; God is not mocked. Gal. 6: 7.

Time—December, A. D. 29. In the last few months of Christ's ministry.

Place—In Perea, east of the Jordan

Home Readings—M.—Luke 11: 37-54. T.—Isa. 1: 10-20. W.—Jer. 6: 6-17. Th.—Hos. 6: 1-10. F.—Mark 7: 1-13. Sat.—Matt. 4: 1-11. Sun.—Luke 13: 22-35.

The Lesson Story

Jesus was invited to dine with a pharisee while teaching in Perea. The pharisee expected Him to conform to their practice of washing their hands always before eating, but Jesus went in and sat down at the table without bathing.

This did not please the host and he expressed his surprise at the Master's neglect. But Jesus accepted this as an occasion to rebuke the pharisee for the insincerity of his life which showed itself in this custom. Jesus told him that their practice was to cleanse the outside of life that they may appear clean to man but did not clean the inside from which are the real issues of life; and that they were full of wickedness even while showing a religious front.

He rebuked their method of tithing also. They gave tithe of the most common and unimportant of garden plants, and by that, measure their deserts to the chief seats in the synagogues and honor in public places by those less pretentious. But the important things, such as justice, mercy, and the love of God, they passed over. This form of life was as offensive to Jesus as a grave that caved under the feet of an unwary traveler.

A lawyer then charged that Jesus had offended them also by His remarks. Whereupon, Jesus showed that the lawyer also was a hypocrite, and his kind with him, by referring to the fact that they burdened the people with rigorous interpretations of the law, when they themselves made no effort to obey them. And, further, they were murderers of the prophets whom God had sent, and they had murder in their hearts for Jesus even while He spoke. But God would bring judgment upon that generation for the death of the prophets.

Sincerity

It is universally conceded that people should be true in their statements, honest in their dealings, upright in their life, genuine in their character, pure in their love, and altogether without pretense of hypocrisy. We all accept this as proper and boldly speak for sincerity. We hold severely to the rule when it applies to others, and cannot bear to see them come short at the least point; such champions are we for the right. But we have a little difficulty sometimes when we get a day off from chasing our fellowman and apply the rules to ourselves. We find that they do not always fit into our past conduct, and that we have required of others what we did not require of ourselves. This ought not to be. This is pharisaical. But why should not pharisaism obtain as long as pharisees are so numerous? Do you know an individual who insists

that you be honest and sincere while he himself is not? He is a pharisee. Do you know of people who set a high moral standard for their neighbor while they themselves are content with a lower one? They are pharisees. Have you read of laws made to apply to one class of people when it was supposed to have been made for all, and so expressed, and the lawmakers themselves never worry about going through with the formality of obedience thereto? They were made by pharisees. Jesus sternly and severely rebukes all this.

But the worst form of pharisaism and insincerity is when a man is one thing and pretends to be another. This is the point of Jesus' rebuke. If pharisees would be sincere they would lose the worst part of their pharisaism. But good conduct with an evil design is offensive to God—a fair exterior with rottenness within! Giving to charitable institutions that one may appear liberal and get the praise of man, and at the same time withholding the heart from which these gifts should spring, and washing repeatedly the outside when the inner life has never had a single application of the cleansing blood of Christ, is what pharisees are guilty of. They were painfully exact; but carelessly particular and unscrupulously scrupulous! They were shamers very much like our present-day shamers. We have religious shamers who make a good show in formal service, attendance and contributions, but they have no God in them. We have them in state who have really received the "salutations in the market places" but the evils they practice on a large scale, it would be astounding to reveal. Christ said, "Woe unto you pharisees" and "Woe unto you lawyers," for the suffering caused by their false lives and misconduct shall return in condemnation upon the nation that caused it.

Note—Under what circumstances, if any, is it right to deceive? Should strict sincerity be practiced in the small details of daily life? In fun? In play?

Jesus was bold and severe in rebuking His host. He sat at the pharisee's table and said what would be hard for us to take without retort, especially if said by one whom we considered a man like ourselves. The lawyer objected but got his share of the rebuke. Jesus is tender, kind and loving, but fearless, uncompromising and sharp in His denunciations of wilful wrong doings.

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OUR RESPONSIBILITY FOR OUR NEIGHBOR'S SOUL

EPWORTH LEAGUE DEVOTIONAL MEETING TOPIC FOR FEB. 1, 1914

(Gen. 4: 9; 1 Kings 20: 38-40; Ezek. 33: 6-9.)

By the Rev. A. Preston Shaw, B. D.

The Relation of the Scripture to the Subject

1. "Where is thy brother?" Cain was an individualist. He thought he was set down in the world to look after himself. That terrible question made him a wanderer, restless, seeking, going from place to place, with every hand against him. Cain refused to acknowledge the pact of the home, and he became homeless. Affection is as genuine a need of our nature as is food; indeed, without affection the time comes when food refuses to digest, and may become a poison instead of a support to the body. The many thousands who are breaking the pact of the home in the divorce courts remind us that the race of Cain, the homeless wanderers, is increasing with proportions of terror in our day. From the beginning, man is the creature set in families; he has the longest childhood and requires the most protecting care, in order that when he at last himself comes to responsibility, he may realize that he is bound in the bundle of life, and that he lives not unto himself, but unto all those who are bound in the bundle with him.

2. "As thy servant was busy, here and there, he was gone." Some matters are of more importance than others. Some things, some good things which we might do will necessarily be crowded out of our lives. It is necessary for us, at the time of the Morning Watch when we pray, that we set our activities before the Lord, and honestly receive from Him the judgment as to which are important and which are trivial. When we have laid our activities before Him, we will find that our responsibility for lives gets one of the great emphases of importance, that we may be adjudged guilty if we are simply busy here and there.

3. Since the responsibility for the soul that is near, is so heavy upon us, we would like to have some further directions as to how we are to discharge it. These are rules for the watchman. If the watchman sees the danger coming and fails to give adequate warning, then he shall be judged guilty. If an engineer on the railroad runs by a danger signal, no matter how weary he is, and there follows a wreck, then the engineer is not only blacklisted by the railroad, but he is adjudged a criminal and put in jail.

If you see in the life of a friend that restless seeking for pleasure, that habit of cheap pessimism in relation to the deep matters of the soul, you must recognize these as danger signals. If you run by these danger signals of the soul, then you are as criminally responsible in the courts of God as the engineer who ran by the signal. During the years between ten and twenty the majority of people brought to Christ come through the influence of a friend, or a teacher, or a preacher who is also a friend. A careful inquiry into the actual cases has demonstrated that under ten years of age the family, mother or father, have the ability to light the flame of God's presence in the soul, but after ten years of age, in the normal cases, this kindling ability passes to the friend. It may be that under the stress of some meeting, or under the stress of some personal sorrow, that friend of yours is waiting hungrily

for just such a little help as you can give. So are we all bound in the bundle of life together, that we are not able to kindle for ourselves the light of the presence of God. For this great good office, we are dependent on some friend. The study of the written testimonies shows that through all the years of life that friend who was with us, and struck the match that lighted the presence of God, is remembered with affection and gratitude. The first rule for the watchman or the engineer is to see the danger signals and give proper warning.

2. The second rule for watchmen is: "Thou shalt hear the word at my mouth, and warn them from me." You shall have a good, firm, definite hold on God yourself, and then you shall warn your friends with authority. It may be necessary for you to demonstrate in your own life what God has done for you. The man who is illiterate cannot very well sell a high-class book, nor the man who is baldheaded sell a hair restorer. If you are nervous and despondent, discontented and bitter and irritable; if you have a very uncertain faith as to whether there is any practical source of energy and power and repose to be obtained by fellowship with Jesus, then you are not a good demonstrator. You have to get something before you have anything to give. If your cistern is broken or run dry, or if you have never practiced enough to know how to draw any of the water of eternal life out of it, it will do no good for you to go round offering your drinking cup to your friends. There will be no water in it. There is no blessing in offering people an empty cup; it is the cool water that reaches the thirsty soul. "Thou shalt hear the word at my mouth." You shall get first-hand knowledge of God and of His dealings with yourself.

"Thou shalt warn them from Me." When you offer to introduce your friends to Jesus, speak of Him with enthusiasm and with authority. A friend in whom I had confidence said to me: "I heard a returned missionary at that conference who was the real thing. He was thin and yellow from tropical fever, but his eyes blazed with the eager determination to get back to his work. He said he was home on furlough because the doctors estimated that it would give him ten years more to work instead of two. In his splendid passion I felt the surge of the mighty 'go' of the Master himself. I understood how it is the 'go' that is coupled with the promise, 'Lo, I am with you alway.' He had the 'go' and he had Jesus with him. I envied him." When a friend talked to me like that do you suppose I failed to trail up that returned missionary and hear him? Why, I trailed him to a distant city. I gave time; I paid out money, and it was more thrilling than a big league baseball game. I heard the incarnation of the mighty "go."

When you talk to friends about Jesus like my friend did about that missionary speaker, your friends will want to see and hear and know your Master. The measure of your effectiveness in introducing Jesus is the degree of your positive knowledge and enthusiasm for Jesus. Your approval of Jesus is the dispatching energy with which you will bring your friends to Him.



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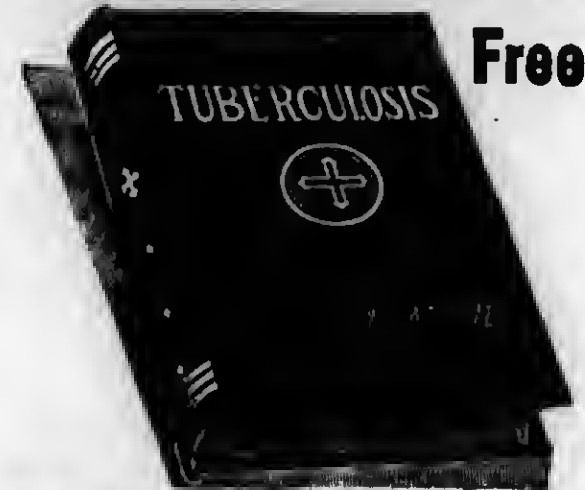


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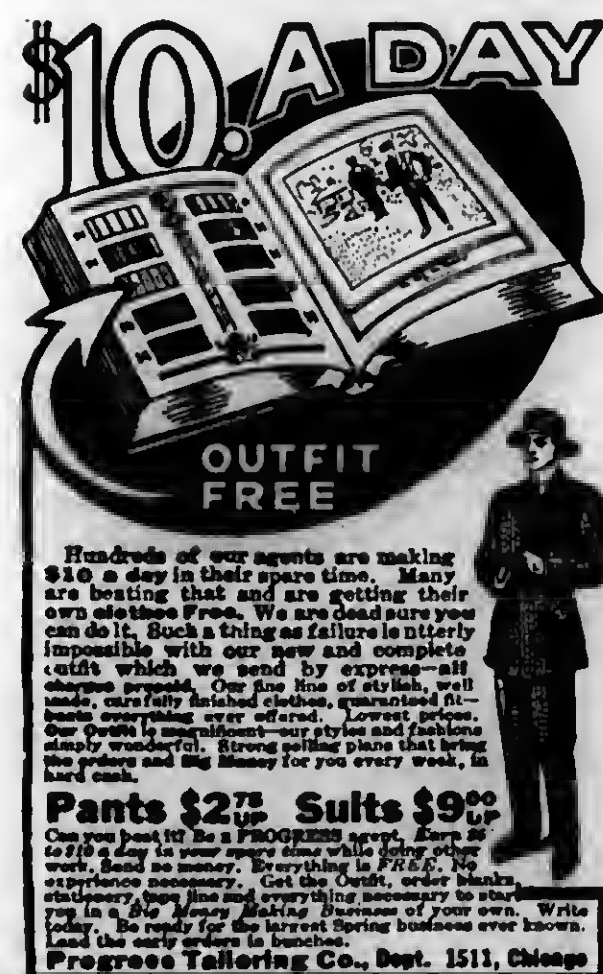
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FIRST THINGS FIRST

In the Conferences held in the New Orleans area during the past month emphasis by our resident Bishop was laid on the necessity of a spiritual awakening. Over and over again, but in different expressions perhaps, came the injunction "Go in for the spiritual life of the Church." Now that our pastors in the immediate territory are at their posts of duty a word of exhortation might be given. And what is urged is applicable to all.

Don't make money the first consideration in your church. Money is alright, we must have it. But the preacher who goes in to get money the first thing, will lose out altogether. The people will get an idea that all a preacher wants is what he can get out of them.

Rather let our ministers go in at once to lift the spiritual life of the people. Go in to save souls. Erect family altars. Preach and live holiness unto God. Build the spiritual life of the people. God be merciful to the pastor who reports his "collections in full" but "no revival." The church he serves is dead because the pastor is spiritually dead. "The benevolent money king" should not reign. He should serve. Let grace, and glory, and holiness abound and then salaries, benevolent collections and improvements will be added. Therefore let the pastor who would succeed go in to deepen the spiritual life of his people. Let him preach salvation to the individual man and woman, boy and girl, on the street and in the home. Let him visit the sick and the aged. Let him build up the Sunday School and let him teach the people to sing the hymns of the church.

Let's begin the year right by beginning the year with God.

GOOD MOTHERS

A busy mother was one day regretting that she could do so little church work and take so small a part in charitable and Christian enterprises. "I shall have only a life of housework to show at last," she said rather sadly to a friend one day. "Why, mother," exclaimed her little daughter, who overheard the words, "all we children will stand up and tell all you've done for us—everything! I shouldn't s'pose they'd want anything better than good mothers up in heaven." And the friend answered: "The child is right. Earth will send to heaven no better saints than the true Christian mothers who have done their best."

The spontaneous, comforting appreciation expressed in the child's remarks: "I shouldn't s'pose they'd want anything better than good mothers up in heaven," carries with it a world of meaning. In the first place it was great consolation to that busy, tired, home-confined mother, to have this child, who while she most likely was at play, catch the lament of her mother, and eagerly break into the conversation with these words showing so plainly how great a work the mother had been doing almost unconsciously. No, she had not been doing much "church work," so-called, but she had been giving to her children and her neighbors' children an impression of Christianity that will mean more to the progress of the future Church than all that she might have done in attending clubs and aux-

iliary meetings at the expense of neglecting home duties.

And may we not say further, in the spirit of the little girl's supposition that "good mothers" should hold a first place in heaven, that we shouldn't want anything better on earth than good mothers. In fact, would it not be one of the greatest blessings that earth could receive if the number of good mothers could be multiplied many fold to-day? To merit this distinguished title, "good mothers," however, married women should welcome the estate of motherhood, rather than barely tolerate it under the force of circumstances.

There appeared an editorial in The Religious Telescope some weeks ago bearing upon this subject, in which it was said, among other things, that "The modern curse of the modern home is that no babes are wanted in the home." Referring to a cartoonist who pictured the stork with nothing to do but stand on one foot and meditate, the editor continues: "If our artist is correct in his assignment of reasons for desiring childless homes, it may be better after all for such homes to be childless. Those husbands and wives who spend four or five nights a week at the theater are not fit to rear children. If the ballroom with all its modern dips into the underworld, stands in the way of child-filled homes, it is far better for such homes to remain childless." The editor concludes that, "Practically all of them (the reasons for childless homes) are based on a desire to be free from care, to engage in social diversions, to go when one pleases and stay as long as one chooses; in short, to be free from the responsibility of rearing and educating children."

Again, "good mothers" will be able to train their children to love the home, to enjoy simple, modest, pure amusements, and to look forward with happy anticipations, not only to marriage, but also to parenthood. The Central Christian Advocate recently published a statement that there are seventeen million unmarried persons in the United States who are of marriageable age. This shows about eighteen per cent of the entire population who are old enough to marry, yet for one reason and another they remain single.

Vice-President Marshall in his Sunday exhortation at the Great Falls (Virginia) Camp Meeting said, "You wonder why are the tango, the turkey trot and the slit skirt? I say it is because the mothers of the country are not interested in the training of their children."

No doubt many of our young people could be saved to the home, to the Church and to society if mothers were more clever and thoughtful in planning and arranging for clean attractive amusements in the home; in which case the sons and daughters would not desire to go out to the public places and engage promiscuously in the grosser forms of amusements, and thus be led away into lives unfruitful of good, and often full of positive evil and vice.

No, we would not relieve the fathers of responsibility. Probably theirs is an equal share in all that we have discussed. Yet, it is our purpose to emphasize the sphere of good mothers, their large opportunities and high privileges, and if possible to say a word that would encourage those faithful women who are earnestly striving to do their duty in the quiet and unpublished retreat of the home. Yes, verily, "earth will send to heaven no bet-

ter saints than the true Christian mothers who have done their best," and without doubt these saintly women will do much to make earth more like heaven while they sojourn here.

THE INTERLOCKING OF THE RACES

It does not relieve actually the race situation for some wiseacre to boldly declare that the Negro and whites cannot live side by side. As a matter of fact and everyday experience, they are living together in this country, and more largely in the South than in any other section. The races have common interests, common dangers and a common future. Whatever affects one, in a measure affects the other. Some day when the loud mouthings of the office-seeker are hushed, truth and common sense will get a hearing. And when common sense is given the right of way, unhindered and with a free rein, things will get better.

Atlanta has just had a thorough awakening on the nearness of the Negro to the whites, and the absolute necessity of the latter's caring for the former, if for no other reason than in pure self-defense.

"Disease knows no color line." A diphtheritic germ or tubercular bacillus is blind to race destruction. Recently in one of the foremost white families in the best residential section of Atlanta a Negro servant was stricken with diphtheria. The employer tried to find a hospital for the colored cook of his household. The city made no provision for colored patients with contagious diseases. This man with diphtheria in his home faced a real danger that threatened the lives of his family. He was alarmed. He made known his distress. His danger might be that of a dozen others to-morrow with an increased ratio daily. The Atlanta Constitution was quick to diagnose the situation and a timely and gripping editorial was the result. It was rather an editorial sermonette. Theme: "No white or Negro Germs: They all spell Disease." Text, "Am I my Brother's Keeper?" It was a good sermon, though not the first good sermon that the Constitution has produced for public welfare. This sermon, straight from a burning conviction on an impending peril with a practical value, went home. It struck fire. The pith of the Constitution's sermon is the South must save the Negro to save itself. You say this is no new thought. Yes, but it is fundamental. This principle applies to the whole race question as well as to health conditions. Common sense should dictate a policy of mutual helpfulness and co-operation.

The editorial just referred to suggests so much in race relationship that we publish most of it. Says the Constitution:

The Constitution has many times set forth that there is no race line in disease; that the infected Negro hovel menaces the immaculate white home; that the one protection is one sanitary law for white and black, high and humble, Peachtree and Peters street.

The story told blithely elsewhere gladdens in these assertions.

Read it, you city official describing frenzied circles about minor issues.

Read it, you tax payer, who fondly dreams your own shielded family can ignore the scarlet fever,

(Continued on page 8)

OUR SUMMER IN EUROPE—XV

HOLLAND AND THE HOLLANDERS

By Charles M. Melden, Ph. D.

"The Dutch have captured Holland." The truth of this statement one realizes as he comes to know the country. By unparalleled pluck and industry these brave and sturdy people have transformed the morasses and sand hills at the mouths of the Rhine, the Maas and the Scheldt rivers into a rich and prosperous land. It was hardly an idle boast when they said, "God made the sea, we made the land."

Holland has been described as an amphibian, a sort of land and sea animal among the nations; as a transition between land and sea; as a measureless raft of sand and mud. These characterizations all seem justified until one obtains a viewpoint where he may see stretching away from and below the dykes the beautiful and fruitful country with its green fields, well tilled farms and prosperous cities.

A Dutch landscape is unique. Nothing like it is to be found elsewhere. Of course, there are no striking features, no mountains, nor even hills of any altitude; but a journey through the fertile country with its quiet beauty is thoroughly enjoyable. The land is carefully cultivated either for growing crops or for pasturing cattle. Herds of cows and flocks of sheep are frequently seen. Groves of willows from which come the withes used in protecting the dykes and avenues of graceful lime trees are seen here and there. Windmills with revolving arms are omnipresent. These windmills are not only a prominent and characteristic feature of the landscape but are also intimately associated with the prosperity of the country. They afford power for various tasks, pumping water, grinding flour, washing rags, crushing stone, sawing wood, pressing olives, pulverizing tobacco, etc. To build a mill, provide it with material and to send the product to market requires considerable capital.

The canals and canal boats are also peculiar to Holland. Canals thread the country in every direction, making intercourse easy between its various parts. It is by all means best to travel by water. One is thus brought into very close contact with the people. He sees them busy about their daily tasks with their odd tools and quaint costumes. The canals too teem with life. They support a large population. Whole families live on the boats which at once furnish a home and means of subsistence. Young people marry and begin life on them; children are born and grow up on them. These boats are used to convey freight of various kinds from one place to another. Some are towed from place to place by their owners, men, women and children all doing their part; others by steam tugs; still others owned by the more enterprising, have their gasoline engines.

It is a strange sensation which one experiences as he sail along above the level of the surrounding country. In some instances the river beds have been so raised by deposits, that the water flows between the banks as in a gutter laid across the land. One thus gains an impression of the mighty feats of engineering which the hardy Dutch have performed to rescue and protect their land from the sea.

The Dykes of Holland are among the wonders of the world. We who dwell upon the banks of the mighty Mississippi which annually renews its attempt to retake the territory that has been seized upon by men, can appreciate better than others the victorious battle which the Hollanders have waged with old ocean. The embankments not only enclose the rivers but extend for miles along the sea. The most noted is that at West Kapelle. Its huge proportions seem more like a work of nature than of man. It is between two and three miles long with a seaward slope of 300 feet. Along its top are a carriage road and a service railway. These mighty

embankments are built of sand and mud thoroughly consolidated and impervious to water. Some are protected by masonry and others by wicker-work. As we stood and looked out upon the smiling face of the North Sea illumined by the noonday sun, such precautions seemed unnecessary; but when lashed to fury by the storm wind that countenance grows dark and fierce and in uncontrollable rage, the waters rush upon the land eager to overwhelm it. Then indeed are needed the strongest defences which human resources can provide. There are in Holland 1,500 miles of sea dykes constructed at a cost of at least \$63,000,000. A competent board of engineers has charge of these important works and expend many millions every year for their maintenance.

In earlier times when the system of dykes was not as perfect as it is now inundations were not infrequent, inflicting great loss and suffering upon the people. Lives of men and cattle were lost and vast amounts of property destroyed. But since 1825 the country has rested secure behind these impregnable ramparts.

By means of these dykes not only are the fertile reaches of land defended from the inroads of the sea but guarded by their vast sections have been reclaimed and added to the habitable portions of the country. From 1833-1877, 2,536,160 acres or 3,663 square miles, a territory three times the size of Rhode Island, had been redeemed from the sea by dyking and draining. At present a gigantic enterprise is engaging the attention of the people, viz., converting a large part of the Zuyder Zee into a polder, or reclaimed area, which would open several hundred square miles to cultivation. Another enemy with which the Hollanders have had to contend is sand. This is blown into great heaps, called dunes. Owing to its lightness and mobility it was constantly shifting to the detriment and danger of the people. This has been overcome by planting trees and sand-oats so that in some places which were mere barrens of shifting sand soil has accumulated sufficient to produce a fine growth of pine forest.

Thus the Hollanders have struggled with the hostile forces of nature and have wrung from their unwilling grasp their beloved land. But as severe as this struggle was it is not to be compared in desperate and unconquerable courage on the one hand and cruel and bloody oppression on the other, with the struggle for civil and religious liberty. The story is one to thrill the heart of every freeman.

As at Delft we stood in the Prinsenhof, the former residence of William the Silent, and were shown the spot where he was shot down by Phillip's hired assassin we recalled the salient points in that unequal conflict. It was caused by the resistance of the Netherlands to the attempt of the Spanish King to quench the flame of religious freedom. To execute his purpose he sent Alva, the bloody duke, with a force of 20,000 soldiers. When once established in the unhappy land this terrible man began his work of slaughter. His victims fell on every side. There was only one man whose courage, skill and genius marked him as leader of the patriot armies—William of Orange, called the Silent, because of his ability to keep a secret.

Never was there a more unequal contest. On one side the mightiest monarch of Europe ruling over the richest and greatest empire, having at his command unlimited resources of men and money, the prestige of hereditary authority, allied by marriage to the most powerful rulers of Europe and governing with despotic sway distant and wealthy colonies. On the other side a man without a kingdom, without supplies of money or men, except such as could be furnished by the small and

despised nation whose cause he assumed to champion. But what the Dutch lacked in numbers and wealth they made up in courage and endurance. Never was greater heroism displayed. They never faltered in the presence of difficulties, never wavered in the face of danger, never shrank from sacrifice. They dared everything, suffered everything and at last gained everything. They were simply unconquerable. On the sea the Hollanders were especially successful in crippling their enemies' commerce and enriching themselves by the capture of silver laden galleons from America.

All through this mighty struggle one figure grows ever more conspicuous and glorious—that of William. Finally despairing of conquering him by fair means Phillip offered a price for his assassination. After many futile attempts, on July 10, 1584, a despicable wretch consummated his fiendish purpose and sent this pure and noble spirit to his reward. But the cause he loved was triumphant and freedom was secured to his people.

Americans have an especial reason for gratitude to the Dutch. For when the Pilgrims were driven from their own country by the bitter persecutions of the authorities Holland opened wide its doors and afforded them shelter. Having at uncounted cost won the blessing of religious freedom for themselves, these generous people were willing to share it with others. They gave the Pilgrims a home in Leyden. When we visited the city we were shown the place where Pastor Robinson lived and watched over his little flock until their departure for America. On a tablet are the words:

"In memory of Rev. John Robinson, M. A., pastor of the English church worshipping over against this spot 1609-1625, whence at his counsel went forth the Pilgrim Fathers to settle in New England in 1620. Buried under this house of worship March 4, 1625, aged 49 years."

Our heart was strangely moved as we stood on this sacred spot and again as we looked upon Delfthaven whence the Pilgrims sailed on that eventful voyage which ended at Plymouth December, 1620. In the midst of the dogmatism, bigotry and intolerance of that time it is refreshing to look upon the brave little republic by the sea. Holland has been called an oyster in a bank of mud. If so it is a pearl oyster which has given to the world the priceless jewel of religious liberty. Its lustre shines afar; for not only was this principle triumphant here but its influence has been felt far and wide. It will be recalled that it was a descendant of William the Silent who gave to England the Act of Toleration. And the Pilgrims never forgot the lessons learned during their sojourn in Holland. They have sometimes been charged with persecuting those who differed from them in religious doctrine. This is not so. We must distinguish between the Puritan of Massachusetts Bay and the Pilgrims of Plymouth colony. The latter never persecuted for conscience sake. Plymouth Rock was the cornerstone of a temple erected to both civil and religious liberty. We who rejoice in our glorious heritage should never forget our debt to the brave and generous Dutch.

How noble the lowest life may become, like some poor, rough sea-shell with a gnarled and dimly colored exterior, tossed about in the surge of a stormy sea, or anchored to a rock, but when opened all iridescent with rainbow sheen within, and bearing a pearl of great price! So, to outward seeming, my life may be rough and solitary, and inconspicuous and sad, but, in inner reality, it may have come to Mount Zion, the city of the living God, and have angels for its guardians, and all the first-born for its brethren and companions.—Alexander Maclaren.

THE BIBLE AND RELIGIOUS EDUCATION IN OUR SCHOOLS

BY C. T. WETTSTEIN

Judge Holcomb, of Michigan, in "the Bible not a sectarian book":

Judge Holcomb advances to the position that "the Bible itself is not a sectarian book and it is an erroneous conception to so regard it. Altogether aside from its theological aspects, the Bible has a historical and literary value surpassed by no secular writings. Its moral teachings and precepts are of the purest and highest and appeal to the noblest impulses of mankind as no other literary production ever has." For this reason he declares that he does not hold to "the view that it is not within the discretionary power of the authorities of school districts to sanction, if deemed wise, under proper restrictions, the reading of the Bible or portions thereof or readings therefrom in the public schools."

These steps Judge Holcomb justifies by an appeal to the rule of contemporary construction: "Can any one successfully contend in the light of the contemporaneous history of the times that the constitutional framers and the people who adopted that instrument intended to altogether exclude the Bible from the schools? If such had been the intention would not the members of the convention have expressed themselves in such language as could not be misunderstood? A constitutional provision concerning religious freedom should, it is said, be construed in relation to the state of the law and custom as they existed at the time of its adoption and the courts can take judicial notice of customs and usages in regard to the use of the Bible in the public schools (Pfeiffer vs. Bd. of Ed., City of Detroit, supra.)"

On the special point of sectarian instruction Judge Holcomb says: "The provisions of the Constitution on the subject of sectarian instruction in the public schools should be construed so as to give it the scope and effect intended by its framers and the people who adopted it. This is accomplished by firmly excluding therefrom all forms of instruction calculated to establish and confirm in the minds of the students those theological doctrines and beliefs which are peculiar to some only of the different religious sects. Further than this we are not warranted in going."

(D. McAllister, D. D., in "Constitutionality of the reading of the Bible." National Reform Association, Pittsburg, Pa.)

The Bible in the Public Schools in New Zealand is being agitated by Archdeacon Garland. The Presbyterian and Methodist Churches are heartily co-operating. The system has been in effect in New South Wales since 1866 and in Tasmania since 1868. Mr. Pearson of Australia recently visited California in the interest of that system.—(Cal. Chr. Advocate.)

S. Pearson, Wellington, New Zealand, in "Christian Statesman," in an article on "Scripture Text Books in State Schools."

"The first step is to bring all churches into line on this great question, and I therefore respectfully suggest that all Protestant denominations, at their annual Church Conferences, Assemblies or Unions, should set up Bible-in-Schools-Committees to consider which form of Scripture text book and system are applicable to the needs of their State Schools; and also should be ready to unite with other Churches to demand from School Boards or the House of Representatives a referendum on this important question."

"No movement will succeed unless the Protestant Churches are agreed upon one system."

"As New Zealand is only twenty days' steam from America I would suggest that the official heads of Churches invite the Rev. Canon Garland, Organizer of the New Zealand Bible in Schools party whose headquarters are in Wellington New Zealand to visit your state to explain the Australian system

of Bible instruction in schools and methods of organizing."

"Canon Garland is the greatest living authority on the question here. He got two Australian States to adopt Scripture instruction in their State Schools."

"I shall be pleased, sir, to aid any movement towards the attainment of the above object in your state, if advised. The postage to New Zealand is five cents."

253 Cuba Street,
Wellington, New Zealand.

"P. S.—Samples of Scripture text books can be procured from the Public Instruction Department, Sydney, New South Wales, and Toronto, Canada. In the State Schools of Ontario the Ten Commandments are repeated once a week."

"The Bible in Schools Parties in New Zealand, Victoria and South Australia desire the New South Wales (Australia) system of Bible instruction in State Schools."

Professor George Walther Fisks in his lectures on "Boy Life and Self-Government."

"Our reformatories and jails are still filled with mere boys. The maximum age for malicious mischief is only fourteen; for petty larceny and assault, fifteen; for crimes against property, sixteen; while the maximum curve for fornication is at seventeen. Early, and middle adolescence is still the great crime period. The shirking of the average home largely accounts for this boy waste, but the ethical failure of the public school is to a degree responsible also. It is significant that the worst year in boyhood is usually the year after leaving school."

The Australian System. The Christian Observer says:

"In one of our high schools in a certain city, a teacher advocated before the young boys the teachings of evolution, and dogmatically declared that the Bible is full of contradictions, thus destroying in some measure the faith of those under his instruction. If the Bible is to be excluded from the public schools, parents must insist that no such affirmative, dogmatic, and intolerant instruction opposed to the Bible shall be given to their children under the authority of the State schools."

"Religious instruction in State schools is a problem that is extremely acute in America at this time. It is interesting to note that in New South Wales, Australia, a system has been in vogue for nearly fifty years which may be helpful in solving the problem in America. The plan provides that the State schoolmaster, in school hours, shall teach selected Bible lessons from a reading book provided for the purpose, but he is not allowed to give sectarian teaching. Any minister of religion is entitled in school hours to give the children of his own denomination an hour's religious instruction on such day or days as the School Committee can arrange for. Any parent is entitled to withdraw his child from all religious teaching if he chooses to do so. The effort to exclude the Bible entirely from public schools is forcing the problem upon the American people and some such plan as this may prove to be the solution."

In our opinion this Australian system is one worth trying. It's the best solution of this delicate question we yet have seen.

A STATEMENT

By J. P. Morris, D. D., Laurinburg, N. C.

During the last three years I have found that there are many of our laity who do not know the real standing of our Church in this state. It therefore will not be out of order to make a statement concerning our work that the facts may be known. Substantial gains have been made in membership during the last conference year. In spite of all the losses that were sustained by going over the

records, we had a gain of about 500 in our membership this year. Now this is a substantial gain, and means for us a real growth. There are seven towns in our state that have over 10,000 inhabitants, and our Methodism has its proportionate share of leadership in these towns. There are four Methodist denominations working among the colored people of this state, viz.: The African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church, and the Methodist Episcopal Church. In two of these large cities, Greensboro and Winston, the Methodist Episcopal Church leads the Methodisms, and in three of the other large cities, viz., Asheville, Charlotte and Raleigh, the Methodist Episcopal Church has a very good membership all composed of a very high grade people. In the other two large cities, Durham and Wilmington, our Church is not doing so well as we would wish; probably on account of our late entrance into these cities. In several of the smaller towns of the state such as Reidsville, Leaksville, Madison, High Point, Lexington, Thomasville, Hickory, Maxton, Lumberton, Laurinburg and Asheville, we are easily in the lead when it comes to Methodism. Our country charges are graded with the average especially in the richest section of the state when we consider its manufacturing interest along with the other products. The colored people of this section own more property than they do in any other portion of the state. Also in the Piedmont section we have the best facilities for education.

Since our Methodism is evidently in the lead in this the most prosperous part of the state for our race, it behooves us to see to it that our interests are well cared for in this section. We should also lose no time in pushing our work in the cotton belt, for here again we have a prosperous work, and the people are alive to the great work of the Church as related to our race.

It is well also to note the fact that our people are buying farms in this section, and are therefore becoming more substantial citizens. The young people are interested in church work and are preparing themselves for more responsible duties by attending the schools and the colleges and other places of instruction. From the Laurinburg Charge we have ten young men and women attending some one of our schools. Another year we are likely to have more, who will go off for an education. On the whole, with the present Episcopal supervision, we are in better shape for success than ever before in the history of our Methodism in this state.

We hope that this statement will be beneficial to both the laity and the ministers in giving them inspiration for the work.

TRUSTING GOD

The failure of many disciples of Jesus Christ to stand firm is due to a lack of faith in God's standing by them. The temporary result is far more in mind than possible future results. This leads to hypocrisies and denials of Him in whom their very discipleship is. There are many who expect God to stand by even when they are not being absolutely loyal. Others expect everything to be done by God, without any effort on their part. A far better plan is to live each day believing that God really cares for the life that we are living, and endeavor to share that life with him. A life thus continually adjusting itself to the divine will find innumerable manifestations of God's concern. Thus is faith strengthened in fact. Thus does a man come to know that he may depend upon God. His great anxiety comes to be whether God can depend upon him. This attitude is bound to lift a life to higher planes of living and to fuller consecration of service. The result is a faith and trust that grows each day by actual knowledge. Such trust fears not man. It never needs to dodge. It brings forth a joyful confession of Christ at all times, and is alive with helpful influences along the way.

Ralph Welles Keeler

THE CHRISTIAN LIFE

REFINING FIRES

By Mrs. Arthur Clermont Peck

I said, "Dear Lord, I would be used of Thee;
So take me, and no matter what the cost,
Work out Thy holy will complete in me."
He took me at my word, first saying this:
"My child, I find much dross which only fire
Can purge; wilt thou endure the painful test?"
I said, "Yes, Lord, e'en through the furnace fire
E'en through the huffeting of angry waves,
I'll go with Thee if I may have Thy best."

I knew not what I asked or what I pledged;
I only felt, deep in my soul, the prayer
That I might be like Him in heart and life;
That all who knew me might His image see,
And, seeing Him reflected, love Him too;
That I might lead the weary, sin-sick ones
To Him for rest, and in His holy name
Comfort and bless all who should cross my path,
Because He lived in me and I in Him.

I placed my hand in His in child-like trust,
And though the flames were fierce, the waters deep,
While I could see His face and hold His hand
I murmured not, because I was content,
For I was strong in Him to do and bear.
I knew His promise was for all the days,
Sunny or clouded, sorrowful or glad;
He was my portion, He would not forsake,
But keep His word, and be with me always.

The waters deepened, fiercer grew the flames,
Clouds and thick darkness hid His face from me;
My dearest hopes were blighted, one by one
Each cherished plan was thwarted and destroyed,
And all to which my human heart had clung
Was swept away, until I seemed to stand
Alone, like Christ himself in that dread hour
When from His soul was wrung that bitter cry,
"My God, oh why hast thou forsaken me?"

But I was not alone; He hid His face
Only to have me trust Him in the dark—
Hold still, while in the scorching furnace fires;
And falter not, while waters threatening
Had almost overwhelmed my feeble bark.
His pitying eye had noted every tear,
His heart of love had throbbled with every pain,
He spared me not because He loved me so,
For only thus could I be pure in heart.

Oh, how I praise Him for the testing now
Which weaned me from the empty things of earth!
For in their place my Lord is now enthroned
And reigns alone, supreme, within my heart.
His life is mine, my will is lost in His,
I revel in the fulness of His love.
He works in me, and what I could not do
Fulfills in me with mighty power and grace,
And I am safe with Him in any place.

THE KING'S BUSINESS

BY BISHOP THEODORE S. HENDERSON, D.D., LL.D.

Every man has time to do the things he wants to do. If he has not the time, he will make it. It is perhaps true as a great leader of men has declared: "There are some things a man never has time to do; but there are some things to be done that a man must take time to do." The deepest spiritual privileges are secured only when a man takes time to appreciate and appropriate them. It was an epoch in my own spiritual life when I first heard the hymn, "Take Time to be Holy." For the first time I had answered to my satisfaction that ever recurring question of the soul, When shall I find time to be spiritually minded? You will never find time to pray; you must take time to pray. You will probably never find time to study faithfully and fearlessly the Scriptures for the deepening of your own spiritual life. You must take time to do it. You will doubtless never find the time to speak to that friend or acquaintance about giving his heart to Christ. When I have done any or all of them I took the time; it did not come unsought or unoccupied. I planned to do it; I prepared to do it; I did it, not because I found time, but because I took time to be about the King's Business.

If you are engaged in a superb enterprise you will take time to carry it on. You will not be diverted into some other less important work; you will not allow smaller matters to engross your attention nor absorb your energies. Is the King's Business important? How do you regard it? Is the King's Business more important than your own interests? How do you calculate it? Is the King's Business the most important in the world? Then why do you allow almost every other interest to interfere? I am not now writing to

ministers; I am writing to laymen, to every man and woman counted as a follower of Christ. Are you too busy to busy yourself with the business of the King? The King's Business should come first. Have you little or no time to promote the King's Business? Then you must make time; you must take time.

Spending several days in Indianapolis, Indiana, recently at the Methodist Men's Convention I recalled with vividness an incident told of one of the most distinguished citizens of Indianapolis. Engaged in a most taxing and nerve-exhausting business, he was nevertheless an earnest Christian and actively identified with the work of the Church in that city. He never grew too old for Sunday School and held a responsible position in its work, and by his life as well as by his lips was a standing rebuke to the careless Christless young men of the city and a constant inspiration to those that dared stand openly for Jesus Christ. It was his custom to be at his own church in Indianapolis twice on Sunday; not counted among those that seemed to believe that their religious obligations are fully met by being at church once every Lord's Day and leaving the pastor and a faithful few to carry on God's work as best they can without feeling any compunction of conscience that God is being neglected and His work crippled by their absence.

It was a time of political excitement. The Indiana legislature was in session and a United States Senator was to be elected. On account of the uncertain complexion of the United States Senate at that time the Indiana situation was of national interest. Our distinguished citizen of Indianapolis became a candidate for the senatorship. Days and nights were occupied with planning and prosecuting the campaign; every righteous means was being used to insure victory; scarcely an hour was without its engagement; one coun-

cil was left only to begin another; demands came from all over the state for the senatorial candidate to appear on the platform, for his personality added charm and strength to his eloquent speech. He resolutely refused to speak on the political situation on Sundays; sometimes his supporters felt he was blundering, but with steady purpose he gave Sunday to the worship and work of God. One Sunday evening at the close of the preaching service, a member of the church to which the distinguished man belonged approached a young clerk of the city, who had been attending Sunday School, and invited him to unite with the church. The young man replied that he could not conscientiously join any church because, though he believed the Bible in a general way, he was still perplexed on a number of points. This conversation was overheard by our senatorial candidate. Quietly ascertaining the young man's name and address, the next evening this first citizen of Indianapolis called at the boarding house where the clerk lived. The landlady, surprised and awed, recognized him, and in answer to an inquiry said the young man was at home. Invited into the parlor the visitor declared he would much prefer to meet the young friend in his own room, and so was conducted to a small rear room on the upper floor. In answer to the landlady's knock the door was opened, and when the visitor stepped in the room, the clerk was almost in an agony of surprise and distress to see so superior a man in such inferior quarters. He had admired his caller at a distance; he had been awed by his exceptional powers of mind and brilliant career; and now he wondered what could bring a possible United States Senator to his hall bedroom.

With marked cordiality the visitor sat down; reminded the clerk of the conversation he had overheard the previous evening; and how he had special interest in the spiritual welfare of the young men of the country, saying, "I am a much older man than you. I have for years been a student of the Bible, and perhaps I may be able to throw some light upon the points which you do not understand. I hope, too, that you will not look upon my visit as an intrusion." At once put at his ease, the young clerk opened his heart to the capable statesman; difficulties were discussed; experiences exchanged; Christ was presented as man's only Saviour and Lord, and was accepted before the interview ended. As the conversation drew to a close the busy lawyer said as he looked at his watch: "Why, how late it is." He had come at seven o'clock in the evening; it was now two o'clock the next morning. Seven hours he had talked Christ to a clerk; but he won his man to Christ.

That distinguished man was Benjamin Harrison, sometime President of the United States; all the time a superb Christian, taking time to be about the King's Business. At a time when his political future and fortunes were at stake he was not too busy to win a plain man to Christ.

You have not the ability of Benjamin Harrison; you do not need it; what you need is his devotion to the work of Christ. You have not the position of Benjamin Harrison; you do not need it; what you need is to use the position where God has placed you to win the man next to you to Jesus Christ. You have not the eloquence of Benjamin Harrison; you do not need it; what you need is his experience of the saving power of Christ in your own life and then to tell it in your own way. You have not the social distinction of Benjamin Harrison; you do not need it; what you need is to let your light shine in your own social circle so that others will fall in love with Christ and obey Him. You have not many things that Benjamin Harrison had; you do not need them; what you need is his Christ, and his readiness to make known to others what Christ has done for you. You will never find time to do it. You must take time to be at the King's Business.

Our Young Friends

HER LETTER OF RECOMMENDATION

By Helen M. Richardson

"O H, dear! another hook off!" Gertrude gave the waist of her dress a yank, as she spoke, lapped one side of the yoke over the other, and secured it with a pin.

The day before two hooks were found missing on the skirt; so her habit back was decorated with a safety-pin which she thought she had dexterously concealed, but whose shine was at times conspicuously displayed. Still, it felt all right, and she was in too great a hurry to use a hand glass. She wished that she had allowed herself more time for her toilet, but she hadn't an idea that the clock was slow until she heard the city clock strike the hour.

"There goes a shoe string! It's lucky that it's long enough to tie together," she ejaculated as she jerked the knot into place, and then proceeded to tie her shoe as best she could.

Her hair didn't look as well as she wished it did, but "It will do," she thought, as she gave a quick glance at her reflection in the mirror. Anything, to get there on time! Then with a hurried good-by to mother, she flashed through the front door, shutting it with a bang.

She fished her letter of recommendation from the bottom of her bag, and, with it in her hand to insure prompt attention, she was well on her way before her mother appeared upon the scene to look her over, as she always liked to do. Gertrude was "so careless, at times," she was wont to aver.

Meanwhile the girl passed swiftly along the street, her sole intent being, if possible, to arrive at her destination ahead of all other applicants.

"I think I'm pretty sure of the place, though," she inwardly assured herself, with a congratulatory chuckle. "Mr. Parsons surely couldn't have commended me more highly if I'd been his own daughter. He says in this letter that I'm 'an expert in everything I undertake.' Now that is saying a good deal. But I know that I could beat every girl in the class in speed when my typewriter was in good running order."

This she said aloud the while she hurried the precious letter back into its envelope as she proceeded to mount the long flight of stairs that led to the office of "Bacon & Sargent, Attorneys-at-law."

Half-way up she stumbled. "That provoking shoe-string has broken again!" she exploded. She stooped and rescued the dangling end and dropped it into her bag, saying with a backward glance: "There comes May Edwards. I can't stop to tie it on now, for I know May is on the same errand that I am. I guess my shoe string won't be noticed. A man looks at your face, not at your feet, when he's sizing up your possibilities for a clerkship."

She sped quickly up the remaining stairs with one end of her shoe-string dangling around her ankle. As she proceeded to turn the knob of the door she felt a loosening at the neck of her dress. "There, the buttonhole of my collar has burst! I was afraid it might when I put it on, but I thought I'd risk it. Oh, dear! I suppose I'm a fright! But it isn't a lady that is wanted, thank goodness! It's a stenographer. I know I can fill that bill all right."

With a jerk at her neck-tie she managed partially to conceal the untidy appearance of her neck, and opened the door.

A smile lit up her face when she discovered that to all appearances she was the first applicant. She walked confidently up to the pleasant-faced man who was the sole occupant of the office, and with a bow and a smile presented to him Mr. Parsons' letter.

The man read it carefully, and then, still holding it in his hand, turned his keen eyes upon Gertrude. Instantly upon the girl's mental vision were photographed her one-sided collar, her trailing shoe-string, her disordered hair, and the poorly-concealed safety-pin. Her face flushed painfully.

At that moment the door knob turned again, and May Edwards entered the room. Her well groomed figure was a pleasing contrast to that of the girl who had just preceded her. As she modestly applied for the position of stenographer she apologized for the lack of a letter of recommendation.

The lawyer's searching gaze swept her from head to foot, as it had Gertrude. Then, after a few moments of deliberation, he folded Gertrude's letter, and with a polite bow, handed it back to her. Then he turned to May and said, with a world of meaning in his tone:

"A good presence is a letter of recommendation. I think I want you for my stenographer."

Half an hour later a girl with a tear-stained face stood before her mirror.

"The right sort of a letter of recommendation, after all, seems to be one's personal appearance. At any rate that is the kind I shall take with me the next time I apply for a clerkship," she soliloquized, with a tightening of her lips.—From *Zion's Herald*.

SURPRISE

O little bulb, uncouth,
Rugged, and rusty brown,
Have you some dew of youth?
Have you a crimson gown?
Plant me and see
What I shall be—
God's fine surprise
Before your eyes!

O fuzzy ugliness,
Poor, helpless, crawling worm,
Can any loveliness
Be in that sluggish form?
Hide me and see
What I shall be—
God's bright surprise
Before your eyes!

A body wearing out,
A crumbling house of clay!
O agony of doubt
And darkness and dismay!
Trust God and see
What I shall be—
His best surprise
Before your eyes!
—Maltbie Davenport Babcock.

We set up monumental stones over the graves of our joys, but who thinks of erecting monuments of praise for mercies received? We write four books of Lamentations and only one of Canticles, and are far more at home in waiting out a misere than in chanting a te deum.—C. H. Surgeon.

ALWAYS THE SAME

"I like to visit Aunt Ruth. She's always the same cheery, pleasant, comfortable old dear. Some folks are so undependable, all varying moods and manners, but not Aunt Ruth. She goes the even tenor of her way, serenely the same good heart." Such was the high praise of the returned one.

Such delightful, dependable, always-the-same folks never lack friends, for friendship thrives best in such sunshine; and we are assured that "A good heart is the sun, for it shines bright and never changes, but keeps his course truly."

The boy or girl who is sociable and jolly one time and moody and silent the next, may have a list of acquaintances "as long as your arm," as the old phrase puts it; but of intimate friends they can count but few. Everybody wants friends of whose congeniality they can be sure at any and all times. They do not want to be continually called upon to fit themselves to varying moods. They want to find the same people always the same. Variety may be the spice of life indeed, but not of friendship; that demands stability as its foundation; and this stability is found oftenest of all in the serene Christian life that does not blow hot and cold, but is always the same because always controlled by the same good influence.—From "Onward."

STRAWS SHOW THE WAY

"You say you knew I was not a Christian the first day you met me," said a young girl to an older friend. "How did you know?"

"For one thing," was the reply, "you were only kind to, and companionable with, the girls on the picnic who were well dressed and who seemed to have money and position. The humbler members of the Sunday School you passed by as if they were so many blocks of wood. Another thing," she hesitated, then went on, "forgive me if I misjudged you, but you looked out the window intently when the conductor passed, and, thinking you had paid your fare, passed on. I noticed you did not give it to him afterward. Did you forget it?"

The first speaker's face flamed.

"No, I did not forget it," she admitted. "I worried about it afterward, I remember, but only because I feared you might have noticed the circumstance. I was concerned with the appearance, not the deed. Then I told myself that, of course, you hadn't noticed it—and proceeded to forget all about it."

Such things as a withheld car fare, snob-bishness toward our fellows, and, indeed, many smaller things, show unerringly the way the wind blows. Not more impossible is it for an individual unused to refined society to follow unerringly the points of etiquette observed in such society than for one who has not the love of the Master in his heart and is not trying to follow in His steps to deceive the true disciples!—Home and School.

THE KINGDOM

Our day is using the expression "The Kingdom" much more than was customary a decade ago. It is wise, therefore, so to study the definitions and limitations given and set by Jesus as to be able to give adequate statement as to the worth of spiritual things in such terms. For immediately after we characterize our relationship to God, men demand that we explain to them its meaning in terms commensurate with their understanding and practical task. Accustomed to praying "Thy Kingdom come," it behooves us to have that familiarity with the Kingdom which will assure recognition when it arrives.

Ralph Welles Keeler

FAITH DESTROYING FEAR

Luke 12: 1-12

International Sunday School Lesson for February 22, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—Every one who shall confess me before men, him shall the Son of Man also confess before the angels of God.—Luke 12: 8.

Time and Place—Same as last Sunday.

Daily Home Readings—Mon.—Luke 12: 1-12. Tu.—Gal. 3: 1-14. Wed.—Rom. 8: 31-39. Th.—Heb. 11: 32-40. Fri.—Jas. 2: 14-26. Sat.—1 Jno. 5: 1-13. Sun.—Heb. 13: 5-17.

The Lesson Story

Jesus is still in the house of the pharisee continuing the speech in which He administered the scathing rebuke for hypocrisy, as recorded in last Sunday's lesson. By this time the multitude was crowding at the doors to hear the earnest words of Jesus. But He, knowing that many of them were hostile to Him, turned and addressed the twelve warning them against the evil influences of the pharisees; for, like leaven, they seem harmless and work in the dark, hidden parts 'till the whole alike is corrupt. The pharisees were leavened within by evil, but hypocrites who try to conceal their inner evils, which can be done only temporarily; for all secrets will in due course be revealed. He also taught them not to fear those who had power to hurt the body only, but to fear God who has power over soul and body to destroy them. Those who trust and honor God cannot fall helpless into the hands of the enemy; for God cares for them more than for sparrows and hares, all of which He protects. They were taught not to allow fear of man to hinder them from confessing Him for He will confess before God and the angels only those who fearlessly confess Him before man. Fear of man is needless; for if they be brought before the authorities for Christ's sake the Holy Spirit will teach them what they should say, and thus prove more than a match for their adversaries.

The Leaven of the Pharisees

Leaven is small as compared with the bulk of the meal into which it is placed; so small that it does not seem to increase the bulk by placing it there. But in a very short time the whole will be so permeated by the leaven that it will itself be leaven, and a small portion of it will itself leaven another larger quantity. Just so with the evil influences of the pharisees. It may seem small in itself—some single influence or act—but it is powerful to spread through and corrupt the whole life. Safety lies only in the warning to "beware;" for much of the leaven of life seems harmless and gains approach because of its insignificant size. There are evil influences which make their way to us in ordinary life, and we judge them as evil; but because of their fair promise or because of circumstances we allow ourselves to be led of them but a single short step, thinking it safe that far. But soon the whole life will have partaken of that evil influence—the whole lump leavened.

"Who is it that knocks so loudly?"

A lonely little sin.

Well, slip through, we answer.

And all Hell is in!"

When leaven has thoroughly worked through a quantity of meal any part of this meal may be taken as leaven to communicate its life to a fresh quantity; and so it may spread on until it includes the world's supply. The leaven of the pharisees is not very different from this in its proneness to spread. Pharisaism is most contagious when it gets abroad; and while the Holy Spirit gives perfect immunity, in the times of weakness we are liable to an attack.

Disciples Should Be Fearless

Hypocrisy, which is "the leaven of the pharisees," is dangerous both because it spreads and because its hidden and secret working will be revealed, bringing shame and disappointment at an unexpected hour. The disciples were in danger of temptation to practice hypocrisy as they would soon

be persecuted for their faith, and to feign unfaith might save them. To fear and deny their Master under the test, which would surely come, would be a lack of faith in Him. True disciples of Jesus should not fear men even though they are capable of doing some deadly things. Their power is limited to the body which may perish; but the soul can not perish at their hands. Indeed, the perishing of the body may be the best thing for the life of the soul. God, who is over all, cares for His own, and

the Holy Spirit will teach true disciples what to say and how to meet human adversaries. There is no need, therefore, to fear man.

He who fears man will be led into hypocrisy when the test comes. He shows that he distrusts the power of God, or that he values man's power to destroy above God's power to save, or else he values the welfare of the body above that of the soul. Fear to stand boldly for God at all times and under all circumstances is unworthy of a disciple. There will surely come testing times; times, too, when human prudence might call for a change of front; but disciples should stand the test fearlessly, as did the disciples of old after Pentecost. Christ Himself was speaking fearlessly before His enemies when he taught this lesson, and present-day disciples should be happy to follow their Master's example.

Mars Bluff, S. C.

GOD'S GIFT OF GREAT MEN AND HOW HE DEVELOPS THEM

Epworth League Devotional Meeting Topic for February 22, 1914

(Duet, 34: 10; Hebrews 11: 24-27.)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

This lesson should be intensely interesting because it gives an insight into God's method of giving and developing great men. It is a characteristic of normal human nature to seek greatness in some field of endeavor. It is also a fact known to all those who are able to see clearly that many failures to become great are due to the lack of understanding of those processes that produce great men. Let us now study the method of the Master Maker and learn of Him.

There is one fundamental fact that must not be overlooked and that is this: God only is able to give and make truly great men. Mere desire or ambition to be great on man's part amounts to but very little. The thing to seek most on our part is humility, dependence upon God, a willingness to let Him use us, a fitness to be chosen of Him to have place among the truly great. We ourselves and man can manufacture "big men" but "every good and perfect gift of men and angels, of things and powers, of joys and pleasures, cometh down from the Father of Lights." There is no variation from this rule.

Moses was great because God made him great. God chose him to do a great service. The fame-hunter, the seeker after distinction, the man who craves power in order to receive the praise and honor of the people, the notoriety seeker and all his tribe, are not God's gifts and cannot be classed among the truly great.

God gives and develops great men for great tasks. He chose Moses and made him great for the difficult task of leading Israel out of Egypt and laying the foundation of religion in Israel, based upon obedience to God's law. He made Joshua a great military leader for the conquest of Canaan. He made Alexander a great military genius that the whole civilized world should speak or understand a common language when He should send His Son into the world. He made Paul great for the arduous task of planting the Church of Christ in the very strongholds of its enemies. He made John Wesley great for the difficult task of burning out the dry rot in the church of his day by the holy fire of consecration and zeal and the witness of the Spirit. God chooses great men for great tasks. While we are seeking for greatness let us look for a difficult job.

While God chooses men to make them great yet His choice is not arbitrary. There must be certain qualities in us that will warrant His choosing us for His great service.

This is so clearly illustrated in Moses that we shall use him as our example. How plainly the author of the Epistle to the Hebrews pictures the process of Moses' development! (Heb. 11: 23-27). "By faith," not by heredity, not by intellect, not by years of training, not by natural processes, not by a special "pull," not by ambition, but by faith, trust, confidence in the God of their fathers, Moses, when he was born, was hid three months by his parents, because they saw he was a proper child, and they were not afraid of the king's commandment." God

makes great men of the son of faithful parents. Fathers and mothers, you have the chance to prepare your children to be chosen of God for some good work if you will.

God chose Moses to make him a great man because he was willing to refuse mere bigness that men could give to him. He was the adopted son of Pharaoh's oldest daughter and therefore heir to the throne of Egypt, the proudest civilization of the world in his time. He chose however "to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." What a foolish choice this must have seemed to those of his time! But what wisdom the light of the ages has made manifest in this choice. Egypt is dead and its glories are passed away. Nothing remains of the old Pharaohs but their dry, dead, ghastly mummies, while the glories of Moses grow brighter and brighter unto the perfect day. It is far better to choose to suffer in a cause that is eternally worth while than to enjoy the claptrap pleasures and bigness of the present that soon die and are no more.

God made Moses great because he esteemed the things of God the greatest in the world. The truly great men of all ages have been lovers of God. God can use no other kind. Mere desire for selfish splendor, mere hankering after leadership, mere office seeking even though we get our desires cannot classify among the great. We must love God. We must value His way above all other ways and even though they lead through clouds and valleys and death we must walk in them by faith, being assured that His chosen cannot die. Winchester, Va.

THE CHILDREN'S DAY PROGRAM

The Children's Day program for 1914 went to press early in January and will be ready for distribution as usual on the day after Easter.

The program this year, in the judgment of the editor, is in many ways the best yet issued. It is quite different from others published by the Board. The general theme is "The Bible—The Children's Book." In a series of short poems, class drills, and department exercises, it sets forth in most attractive form the inspirations, the values, and the beauties of the Bible. The distinctive part referring to the work of the Board of Education is a most unique exercise, based upon the parable of the sower. The music is written especially for the program and fits into the general theme. Last year an experiment was made in the way of furnishing a first-class program at a very low price, trusting an increased sale to make it pay expenses. The confidence in our Sunday school authorities was justified. The edition was entirely sold out, though it was larger than in some other years, and thus the program served the church without a deficit. The policy will be continued.

The program for 1914 we confidently believe to be of exceptional value. It is at the exceedingly low price of \$1.50 per hundred; \$1.75 postage paid. We believe its excellence will commend it to all our pastors and superintendents, and we bespeak for it a very general circulation.

LITTLE ROCK ANNUAL CONFERENCE

The thirty-sixth session of the Little Rock annual conference met in Visitor's Methodist Episcopal Church, Texarkana, Arkansas, January 29 to February 1, with Bishop Robert McIntyre presiding. After some timely and pointed remarks, the Bishop administered the sacrament of the Lord's supper. Dr. J. M. Cox and Superintendent Sherrill assisted. The dignity of the Bishop and the solemnity which accompanied the service left an abiding impression. The conference then proceeded to organization. Secretary of last conference called the roll and nearly all the brethren answered present. D. H. Thompson had died. E. M. Alexander had been transferred to Texas conference. The efficient secretary, D. W. Boatner, was re-elected by an overwhelming majority. W. A. Smith, A. L. Miller, D. W. Nelson, B. F. Young, David Hall and C. W. Whitehead were elected assistants. J. W. Terrell was elected statistical secretary; D. H. E. Harris, M. F. Strong, C. W. Sampson, Wm. Green and G. A. Hall, assistants. L. G. Hodges, treasurer; J. W. Jackson, J. L. Bryan, W. B. Smith, J. C. Adams and A. R. Ray, assistants. The address of welcome was made by the Hon. John P. Kline, mayor of the city; in behalf of Ministers' Union, the Rev. A. M. Plant, pastor of Presbyterian church. Dr. Coker of the Commission on Finance; Dr. D. D. Martin of Gammon Seminary; Secretary Harry G. McCain of the Church Temperance Society, and Prof. W. J. Huntley, representing the Southwestern Christian Advocate, were introduced and presented their causes fittingly. A review of the past year showed that constructive work of a substantial character had been done and that over \$3,281 had been collected for benevolences, an increase of over \$400. Little Rock district led, having collected more than \$1,200 for benevolences. The Church Temperance Society anniversary was held Thursday night. Secretary Harry McCain delivered the address and was enthusiastically received. Friday night was Freedmen's Aid Society anniversary. Dr. J. M. Cox, president of Philander Smith College, and Miss Naysmith, superintendent of Adeline Home, were the speakers and presented the claims of the Society and causes which they represented. Mrs. R. C. Childress, state president of Woman's Home Missionary Society, and Mrs. G. A. Gray, state treasurer, made acceptable reports of their work. M. McCrosky, John W. Nelson, G. G. Troupe, E. Washington and Chas. E. Lamar were admitted in full connection. The conference went on record by adopting a resolution petitioning Congress to pass a bill prohibiting liquor dealers to use the mails to advertise in dry territory. The seating space of Visitor's Chapel was taxed to its utmost capacity to hear Bishop McIntyre in his forceful, eloquent and masterly way break the bread of life to a waiting and expectant congregation. J. H. Beckwith, J. W. Johnson and G. G. Troupe were ordained deacons. P. Meyer, P. H. Henry and C. H. Howell were ordained elders. Resolutions touching the pastor and his good wife in their every effort of looking after the comfort of all visitors and his loyal membership in their hospitality in caring for the conference were read and adopted. We shall always remember the good people of Texarkana, Ark., who so willingly threw open their doors to make this one of the best sessions of its history. Thus the thirty-sixth session closed to meet at Cottonplant.—W. J. H.

PINE BLUFF DISTRICT

J. H. Greer, District Superintendent, R. F. D. No. 1, Box 168. Altheimer Circuit, S. J. Saxton; Arkansas and Watson, supplied; Avery and Grady, supplied; Bearden and Holly Springs, supplied; Clarendon, T. B. Barnes; Clio Circuit, C. E. Lamar; Dermott and McGehee, supplied; Dumas and Pendleton, supplied; Eudora and Luna, supplied; Fordyce and Little Bay, G. W. Weir; Helena, supplied; Hermitage and Warren, H. Albright; Jacinto and Carthage, E. W. White; Todd, J. H. Beckwith; Marvel Circuit, supplied; Morrell and Sunshine, supplied; Mont Rose and Wilmot, W. M. Hanna; New Edinburg, J. T. Hawkins; Pine Bluff, East Miss., supplied; Pine Bluff, St. Mark, supplied; Pine Bluff, St. James, M. F. Strong; Reydel and Longford, supplied; Reedville and Gould, supplied; Snow Lake and Elaine, supplied; Wabbaseka and Stuttgart, L. C. Dawkins.

FORT SMITH DISTRICT

D. H. E. Harris, District Superintendent. Bentonville Circuit, E. Washington; Conway and Mayflower, J. R. Wilson; Conway Circuit, J. P. Parker; Danville Circuit, B. J. Griffin; Fayetteville, W. B. Harris; Fort Smith, Mallaleu and Ebenezer Mission, H. P. Coulter; Little Maumee and Marks Chapel, A. H. Harris; Marche Circuit, C. C. Wallace; Morrilton and Atkins, W. H. Simpson; Solgo-hatchie, P. H. Myers; Springfield Circuit, B. F. Young; Roland Circuit, G. G. Troup; Van Buren, C. W. Whitehead.

CLOW DISTRICT

W. S. Sherrill, District Superintendent. Caddo Gap, J. H. Hinds; Gurdon, J. W. Johnson; Camden, supplied by S. J. Johnson; Stamps, G. W. Thompson; Lewis and Canfield, F. J. Jacobs; Texarkana, C. A. Taylor; Horatio, David Hall; Pasalomie, J. H. Henry; Murfreesboro, S. J. Brown; Sratog; and Hope, C. H. Howell; Lockshurg, J. A. Swift; Center Point and Castock, G. A. Hall; Bengin, Le Nelson; McKnabb and Fulton, M. Turner (Sup.) Clow, J. L. Bryant; Clow Circuit, C. W. Sampson.

LITTLE ROCK DISTRICT

G. T. Saxton, District Superintendent. Batesville, S. McDonald; Batesville Circuit, R. F. Fagan; England Circuit, Wm. Coleman; Hazen Circuit, supplied; Hensley, A. R. Ray; Hot Springs, P. J. Lewis; Jacksonport, J. R. Livingston; Little Rock, North Side and Rock St., Chas. Brooks; Little Rock, Wesley Chapel and City Mission, L. G. Hodges; Little Rock, White Chapel, J. S. Stokes; Little Rock Circuit, M. C. McCroskey; Lonoke Circuit, W. B. Smith; Malvern and Arkadelphia, supplied; Newport, J. W. Terrell; Sweet Home, J. H. Hatchett.

FOREST CITY DISTRICT

A. T. Stephens, District Superintendent; P. O. Brinkly, Arkansas. Augusta—J. W. Nelson; Auvergne, J. W. Williamson; Brinkly, T. H. Bright; Brinkly Circuit, M. D. Giles; Colwell, T. R. Wamble; Cottonplant, Z. R. Fields; Cottonplant Circuit, F. Smith (supply); Crawfordville and Jeanette, J. C. Adam; Forest City, M. B. A. Cain; Gill, J. A. Brooks; H. S. S. Miller; Beardstown and Osceola Mission, supplied; Palestine, S. M. Cain; Park Place, W. J. Donaldson; Hughes, W. W. Speed.

THE MISSISSIPPI CONFERENCE

The forty-sixth session of the Mississippi conference convened in St. Paul Methodist Episcopal Church, Pass Christian, Mississippi, January 22-26, 1914, Bishop W. P. Thirkield presiding. The Bishop conducted the devotional services. The conference joined in singing "And Are We Yet Alive?" Dr. J. P. Wragg led in prayer. The Bishop, assisted by the district superintendents, the pastor, and several general officers present, administered the Lord's supper. The roll call showed one hundred and twenty members and probationers were present. S. A. Cowan was elected secretary; P. W. Balding was re-elected statistical secretary, and J. E. Coleman was re-elected treasurer. The Hon. A. P. Saucier, the mayor of the city, and the editor of the "Beacon," Hon. E. J. Adam, delivered able and timely addresses of welcome. Dr. W. W. Lucas responded to these addresses of welcome in an eloquent and efficient manner. The afternoon sessions were interesting and profitably spent in the ministers' and laymen's institutes that were conducted by Dr. E. M. Jones, field secretary of the Board of Sunday Schools; Dr. G. A. McCain, Extension secretary, Church Temperance Society; Dr. J. O. Randall, of the Commission of Evangelism; Dr. P. O'Connell, of Gammon Seminary; Dr. M. I. Trennery, secretary of the Board of Sunday Schools; Dr. H. J. Coker, of the Board of Home Missions and Church Extension; Dr. A. A. Parker, of the Board of Foreign Missions; Dr. W. B. Hollingshead, of the Commission on Finance; Dr. C. E. Clemans, of the Board of Conference Claimants; Dr. I. L. Thomas, field secretary Home Mission and Church Extension; J. C. Sherrill, field secretary of Foreign Missions, were among our welcome visitors and endeared themselves to us for the very able help they freely gave the treasurer of the conference. The conference was delighted to have words of cheer from Dr. R. E. Jones, Editor

of the Southwestern; Secretary I. G. Penn, of the Freedmen's Aid Society; Prof. J. B. F. Shaw, principal of the Meridian Academy; Dr. M. C. Melden, president New Orleans University; Dr. R. T. Fuller, of Sarah Goodrich Hospital; J. P. Wragg, of the American Bible Society. The reports showed an increase in the benevolent collections and in membership. Sunday was a great and glorious day. The conference love feast, the Bishop's eloquent and instructive sermon will live in the minds and hearts of the people for years to come. The conference finished its work at 1 o'clock p. m. Monday, January 26th, and adjourned to meet in Wesley Chapel, Vicksburg, Miss., in 1915.—S. A. Cowan, Secretary.

PLAN OF EPISCOPAL VISITATION

Part I—January-June, 1914

Spring Conferences in the United States (CHRONOLOGICAL)

Conference	Place	Date	Bishop
Upper Mississippi	West Point	Jan. 15	Thirkield
St. Johns River	Miami, Fla.	Jan. 15	Leete
So. Florida Mission	Canford	Jan. 22	Leete
Mississippi	Pass Christian	Jan. 22	Thirkield
Arkansas	Siloam Springs	Jan. 22	McIntyre
Louisiana	New Orleans	Jan. 28	Thirkield
Little Rock	Texarkana, Ark.	Jan. 29	McIntyre
Florida	Lake City	Jan. 29	Leete
Porto Rico Mission	Ponce	Feb. 4	Bristol
Hawaii Mission	Honolulu	Feb. 4	Luccock
Lexington	Owensboro, Ky.	Feb. 25	Anderson
New Jersey	Asbury Park	Mar. 11	Berry
Southwest Kansas	Dodge City	Mar. 11	Shepard
Can. Pennsylvania	Harrisburg	Mar. 18	Cranston
Kansas	Chanute	Mar. 18	Shepard
Philadelphia	Pottstown, Pa.	Mar. 18	Berry
St. Louis	Poplar Bluff, Mo.	Mar. 18	Smith
Newark	Newark, N. J.	Mar. 18	Wilson
Baltimore	Cumberland, Md.	Mar. 25	Cranston
Central Missouri	Fulton	Mar. 25	Smith
Eastern Swedish		Mar. 25	Quayle
New England		Mar. 25	Bristol
New Eng. Southern		Mar. 25	Hamilton
New York East		Mar. 25	Wilson
North Indiana	Mishawka	Mar. 25	McDowell
Northwest Kansas	Mankato	Mar. 25	Shepard
Wilmington	Berlin, Md.	Mar. 25	Berry
New York		Apr. 1	Wilson
Lincoln	Ardmore, Okla.	Apr. 1	Smith
Delaware	Wilmington	Apr. 1	Quayle
Vermont	Hardwick	Apr. 1	Bristol
Washington		Apr. 8	Cranston
Troy		Apr. 8	Leete
Northern New York		Apr. 8	Burt
New Hampshire	Porsmouth	Apr. 8	Hamilton
East German	Brooklyn, N. Y.	Apr. 15	Wilson
Maine	Portland	Apr. 15	Hamilton
East Maine	Presque Isle	Apr. 22	Hamilton
Wyoming	Binghampton, N. Y.	Apr. 22	Berry

Foreign Countries

Mexico — Pachuca — Feb. 26 — McConnell

SOUTH AMERICA

No. Andes Miss. — Lima, Peru — Dec. 16, 1913 — Stuntz
Chile — Valparaiso — Jan. 14 — Stuntz
Eastern So. America — Rosario, Argentina — Feb. 4 — Stuntz

EUROPE

Bulgaria Mission — Pleven — Jan. 29 — Nuelsen
France Mission — Toulon — Apr. 30 — Nuelsen
Italy — Venice — May 6 — Nuelsen
Switzerland — Wadenswil — May 27 — Nuelsen
South Germany — Nuremberg — June 3 — Nuelsen
North Germany — Stettin — June 10 — Nuelsen
Denmark — Nexoe — June 17 — Nuelsen
Sweden — Malmoe — July 1 — Nuelsen
Norway — Fredrikstad — July 8 — Nuelsen
Russia Mission — Sigolovo — Aug. 26 — Nuelsen
Finland — Helsingfors — Sept. 2 — Nuelsen
Austria-Hungary Mis. — Vienna — Sept. 16 — Nuelsen

Adopted by the Bishops of the Methodist Episcopal Church at St. Louis, Mo., October 25, 1913.

L. B. Wilson, Secretary.

Personal and General

The golden wedding anniversary of Mr. and Mrs. B. F. Spinks was celebrated Tuesday, December 30, 1913, at the residence of Mr. Wilson Spinks of Vaiden, Mississippi.

The Rev. M. Q. A. Fuller desires that all correspondents address him at Navasota, Texas.

Miss Willie M. Patton of Pelican, Louisiana, visited relatives and friends in Marshall, Longview and Texarkana, Texas, during December.

Mrs. Lettie Bihhs of Union, La., mother of Mrs. D. J. Price, is visiting her daughter in Birmingham, Alabama.

The Rev. J. W. Thomas, Mrs. Laura Madison and Mr. L. G. Lowe entertained the Rev. D. J. Price of St. Paul Church, Birmingham, Alabama, and his family in their homes during the Christmas holidays.

The Literary and Social Club, organized by the Rev. G. W. Smith, met Monday evening, Dec. 15th, 1913, at the residence of the Misses Julia and Jimmie Platt, Vicksburg, Miss. After discussing the life of Longfellow, the president told the beautiful story of Evangeline. Reading by the vice-president, followed by quotations from Longfellow by each member. The evening was delightfully and profitably spent. Miss Mary V. Campbell was elected news reporter.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

THE INTERLOCKING OF THE RACES

(Continued from page 1)

the diphtheria, the smallpox, the typhoid fever, the tuberculosis that grip the Negroes of the city.

Read it, you preachers who are howling your selves hoarse about innocent dancing and healthy theaters, when you could be doing a real service to the community by helping to drive in the lesson taught by this story.

"Not your brother's keeper," eh, with regard to the Negro?

But you are the keeper of the lives of your wife and your children, and the lives of your neighbor's and friend's wife and children.

You're not safeguarding them.

You're placidly locking the front door against the disease germ.

The back door is wide open, inviting. Bacilli can come in, DO come in and riot with your wife and your children.

Your child falls sick, and you wonder how so religiously guarded a youngster could have contracted disease.

Did you know one thing about the living conditions of your Negro nurse, your Negro cook, butler, chauffeur, what-not?

Not "your brother's keeper?"

Read the story published elsewhere.

It puts a blast of dynamite under that soothing hallucination.

Here was a case of diphtheria, malignant, virulently contagious, developed in the home of a prominent business man in the heart of the choicest, most carefully guarded district—

That's count No. 1.

And not a single place in this city to carry that or any other case of Negro contagious disease.

That's count No. 2.

We provide a hospital for white contagious diseases.

None for Negroes!

We must reason along the fatuous line that diphtheria and other contagious diseases lose power to slay when they develop in the Negro. Meanwhile, the Negro goes quietly on and transfers his disease to the white man and his family.

Read the other incident, the smallpox incident. It's not pleasant. But it's true.

In another city neighborhood, equally as scrupulous from the sanitary point of view as the other one, smallpox from a Negro crossed the race line and infected several whites.

What happened with diphtheria and with smallpox happens with every other disease you can catch from another person.

Tuberculosis, scarlet fever, measles, what-not!

This savage horde of diseases that laugh at the color wall breed and inbreed within the neglected, insanitary Negro structure and come into your homes with your washerwomen, your cooks, your maids. They catch you by the throat from the Negro next you on the trolley, or any other public place.

Atlanta's attitude toward the matter of a Negro hospital for contagious diseases is criminal. The health officers are powerless. They have tried vainly to get action.

Atlanta's general attitude toward Negro disease is also criminal!

Atlanta is a City That Forgets—and that pays the penalty in her white death rate.

What is the city council, what are the intelligent people of Atlanta, going to do about it?

Is it any surprise that in forty-eight hours after reading this editorial that the Mayor of Atlanta has taken steps to raise the \$10,000.00 necessary for a Negro hospital? The Negro will get his day if for no other reason than the white man's self-preservation.

Of General Interest

The New Minister to China

Under date of November 27th, Dr. Spencer Lewis, of the Methodist Mission at Peking, writes:

"Dr. Paul S. Reinsch, the new American Minister to China, is making a good impression. At the special service held here for Americans on Thanksgiving Day, he made an address. An ovation was recently given him by the American College Club which is composed of graduates of American Colleges. Dr. Reinsch was formerly professor of political science in the University of Wisconsin. He is an all-round scholar, a student of Oriental conditions, and an earnest Christian. It is probable that mission interests will have generous consideration from him."

The Clarke Training School

The Clarke Industrial Training School for girls of Washington, D. C., was established some fifteen years ago by the constructive brain and persistent labors of Mrs. Addie R. Clarke who is its principal. The school for these many years has had a steady substantial growth and is especially adapted to the residential students, of which a large number has been secured. The school was founded for the purpose of training young women, to become self-supporting by teaching them all the trades, which young women may be in a position to follow and make them factors in our social system by instilling higher ideals and principles of better living. The school has already sent out over 500 women, all of whom are self-supporting and rendering creditable service wherever placed.

Castillo's Murderous Act

What is one of the most cruel and murderous acts of modern times was that act last week of Maximo Castillo, the Mexican bandit leader, who deliberately allowed a passenger train to run into the Cumbre tunnel, 3,700 feet in length, near Juarez, Mexico, where he had already captured and then set fire to a freight train. The men of the passenger train, who it has been found met their deaths by suffocation, numbered nearly seventy-five, among whom were nine Americans. This brutal act of the outlaw was due to a spirit of revenge, for on Tuesday of last week twenty-two of Castillo's men were captured and executed. That the deed was deliberately and diabolically planned is proven by the fact that after running the captured freight into the tunnel and setting fire to it Castillo failed to send back any warning of his deed. The freight had been burning seven hours and the tunnel was filled with poisonous fumes when the passenger train, probably at the rate of fifteen miles an hour, dashed into the tunnel, where shortly after the entire number of passengers on board, together with the train officials, were suffocated.

Negro Greater Terror Than Wild Man and Wild Beasts (?)

It is reported from Washington that in a discussion which followed a statement of Senator Gallinger in favor of the Jones amendment to provide that Negro agricultural colleges in the South shall share in the administration of the proposed fund for farm demonstration, that Senator Vardaman of Mississippi said among other things that it would be a godsend if the Negro were not permitted to vote in any state. He added that the Republican party was getting tired of the Negro in politics, and was considering a way to get him out of the national convention. Describing conditions in the "black belt," the Mississippi Senator said the women of the Southern States were living today in a state of siege with more dread than

in the days when the wild man and wild beasts roamed the frontier. "And yet," he added, "some men who know no more about the subject than I do about the political economy of the planet Mars would tell you all about the Negro problem." Senator William Alden Smith, of Michigan, expressed the opinion that the possession in the South of \$500,000,000 worth of property by the Negroes was a tribute to the latent ability of the race.

St. Louis Will Do Away With "Red Light" Districts

A resolution adopted by the Board of Police Commissioners of St. Louis, Mo., recently, orders the closing, March 1, of all the remaining disorderly houses in the segregated district of St. Louis. Sixty-seven houses and about 325 inmates will be affected by the order, the enforcement of which will remove the last vestige of so-called licensed vice in St. Louis. The Board adopted its resolution after entertaining representatives of the Committee of One Hundred, which demanded the closing of all houses. This committee, led by J. Lionberger Davis, an attorney, had made repeated demands upon the board, and it was understood that it was the committee's plan to begin mandamus proceedings against the board in the event that action was further delayed; and as there is a law on the Missouri statutes forbidding the operation of the houses, it is thought that the Board could have been put in an embarrassing position by the operation of the mandamus.

The action against the segregated zone in St. Louis follows similar movements in Denver, Kansas City, Des Moines, Detroit and other cities in the Midwest. In Philadelphia where rigid regulation was put into effect last April, a police quarantine in the segregated district was established and maintained for several weeks. The St. Louis resolution is most specific and, it is believed, leaves no loophole.

Bishop Nuelsen writes that a severe hurricane recently visited the south coast of Sicily and in the town of Sicily a great many houses were swept away, and many of the people left without shelter or food. Shortly after the disaster, in a public meeting of the citizens, a Relief Committee was organized and the pastor of our Methodist Church was made chairman of the committee, indicating the confidence in which he is held by his townsmen, and the respect that is accorded to Methodism. In connection with our Sicily church we have one of the largest and most flourishing Sunday Schools in all Italy. The little hall is too small to accommodate the people, and the Sunday School is compelled to meet in three relays. What clearer proof is needed of the advance of Methodism among Sicilians?

The annual meeting of the Presidents, Deans and Principals of the schools of the Freedmen's Aid Society will be held in Cincinnati, Ohio, commencing Monday afternoon, February 16. On Tuesday the 17th will be held the mid-winter meeting of the Board of Managers, at which it is expected that the presidents will each be requested to give a ten-minute address concerning the work of his particular school. In connection with the meeting of the Board of Managers and the Presidents will also be held a meeting of the Jubilee Commission. On Sunday, February 15, the visiting Presidents are expected to be in Cincinnati and will occupy the pulpits of our churches in that city and vicinity in the interest of their work. On Tuesday evening four public platform meetings are to be held in different parts of the city. Bishops Anderson, Henderson, Leete and Thirkield, fresh from the administration of colored Conferences and from visiting the schools of the Freedmen's Aid Society, will be present to render service and give addresses at all of these meetings.

People of Interest

Bishop Anderson announces the change of date of the Lexington Conference from March 11 to March 18.

Bishop William F. Anderson, of Cincinnati, delivered the sermon at the inauguration of President Guth Sunday, February eighth.

Dr. C. A. Johnson, the oldest colored physician in New York City, and the founder of McDonogh Hospital, died January first.

The Rev. D. S. Sloan, of Mallalieu Church, left the city Monday of this week for Beaumont, Texas, where his brother is critically ill.

Bishop William F. McDowell is to deliver the Henry Martin Loud lecture at the University of Michigan Sunday, February fifteenth.

Bishop F. J. McConnell addressed the students of Garrett Biblical Institute, recently, on "Getting Along with Folks" and the episcopacy.

Mr. George Kennan, the noted Russian student and magazine writer, is to be the guest of Booker T. Washington at Tuskegee during a good part of the month of February.

The Rev. L. S. Lamb of the Lincoln Conference, has been transferred to the Central Alabama Conference, with his residence at Eutaw, Box 244.

Through an oversight, the appointment of the Rev. B. R. Jackson did not appear in the list recently published. Brother Jackson has charge of the work at Viron and Sorrell, of the Louisiana Conference.

Bishop David H. Moore, at a banquet to be given in Minneapolis, Minnesota, in the interest of the superannuate cause, is to speak on "Abraham Lincoln—a Typical Christian."

Bishop W. P. Thirkield is to be one of the speakers at the annual meeting of the Louisiana Prison Reform Association to be held in New Orleans on March eleventh.

Mrs. Jane Roberts, widow of the first president of Liberia, died during January in Batterssea, England. Mrs. Roberts was born in America ninety-four years ago.

Mr. Clarence S. Funk, president of one of Chicago's great manufacturing firms, in a recent address before a local Young Men's Christian Association said, "Men who believe in God rule the world."

The Rev. Lucien Lee Kinsolving, Bishop of Brazil, while visiting in Washington recently, denounced the increasing frequency of divorces and remarriages as the "greatest scandal of our age."

A Union revival is under way in New York City. St. Mark's Methodist Episcopal and the Abyssinia Baptist Churches are co-operating. Mrs. Abby Wright Lyons is reported to be rendering effective service as a gospel singer.

Dr. Edgar Blake, secretary of the Board of Sunday Schools, states that the Sunday Schools of the Methodist Episcopal Church have made a gain of 100,000 pupils during the past year and that the total enrollment is now 4,326,934.

Dr. P. P. Claxton, United States Commissioner of Education, stated in a recent bulletin that the illiteracy among children of native-born parents is three times as great as that among native-born children of parents born and reared in other lands.

Messrs. Howard Gilliard and Samuel Huff are the two Negro members of a class of sixty-four law applicants who passed the bar examination recently at Columbus, Ohio, and have been sworn in as practicing attorneys. These young Negro men made the highest averages.

The Rev. Frank Walker, for many years one of the most efficient and beloved pastors of the Louisiana Conference, has been placed on the honorable list of retired ministers. He will be available for assisting pastors in evangelistic work, with the full consent of the resident Bishop.

"The Indian Witness," for many years published at Calcutta, will henceforth come from

the Methodist Press of Lucknow. In view of this, Dr. Joseph Culshaw, editor of "The Witness," upon his return to the field next June will sever his connection with Bengal Methodism, after twenty-one years of efficient service and with his family will take up residence at Lucknow.

On the last day of the old year, 5,000 young people gathered in Kansas City, Missouri, for the quadrennial convention of the Student Volunteer Movement. There were representatives from nearly every college in the United States and among the men who addressed these young people were Secretary Bryan, Robert E. Speer and John R. Mott.

At the quarterly meeting of the Board of Trustees of the Woman's Home Missionary Society, held in Cincinnati, Ohio, January 20, 21 and 22, Mrs. H. C. Jennings, of 3638 Zumstein avenue, Cincinnati, Ohio, was elected treasurer, and Mrs. E. F. Anderson, wife of Bishop Anderson, was elected to fill the vacancy on the Board of Managers caused by the election of Mrs. Jennings to the treasurer'ship.

The Freedmen's Aid Society has just received from the estate of the late Mrs. Harriet D. Brown of Worcester, Mass., a bequest of \$5,000 for Claflin University, Orangeburg, South Carolina, \$5,000 for Clark University, Atlanta, Georgia, and \$500 for Mallalien Academy, Kinsey, Alabama. The two first are schools of the Freedmen's Aid Society for colored youth, while the latter is one of our Southern white schools under the control of the Board of Education.

Commencement at Garrett Biblical Institute this year will open on Sunday morning, March 29, and close Wednesday afternoon, April 1. The Reverend Groes Alexander, editor of the Quarterly Review of the Methodist Episcopal Church, South, will deliver the baccalaureate sermon. Conference visitors will please communicate with President Charles M. Stuart as to the time of their arrival so that arrangements for their entertainment may be made.

The colored labor employed in the Ashley and Baily silk mills at Fayetteville, North Carolina, some four or five hundreds boys and girls, has received high praise for its skill and lack of accidents. One of the proprietors is quoted as saying: "It can be truthfully said of the labor at the Fayetteville mill that it is better bred, better behaved, more industrious, more elastic and with all of this it is more cleanly." Silk and cotton mills are being erected in other sections of the state and skilled Negro laborers will be employed.

The American Israelite said editorially recently: "In the death of Methodist Bishop John M. Walden, of Cincinnati, which occurred on January 21st, the city, the state, and the nation have suffered an irreparable loss. The Central West will feel the loss most keenly, because it was that section which came more directly under the influence of his grand and beautiful personality. It is good to be able and glad to say of Bishop Walden that he was honored and loved wherever his familiar figure was seen, without regard to nativity or religious belief."

The Rev. Millard Lyman Robinson, Executive Secretary of the New York City Society of the Methodist Episcopal Church, and Miss Edna Walmsley Stitt, daughter of Mr. and Mrs. William J. Stitt, were married in Grace Church, New York, on the evening of February 5 by Bishop Luther B. Wilson, assisted by Dr. C. F. Reisner, pastor of the church. The bride is a graduate of Barnard College of the class of 1906. Mr. Robinson, after graduating from Boston University in 1905, entered the ministry in New Hampshire, afterwards engaging in Y. M. C. A. work in Philadelphia. He was associated with Bishop Henderson when the latter was pastor of Hanson Place Church, Brooklyn. Last December he resigned the pastorate of Hedding Church, New York, to take up the Church Extension and City Mission work of the New York City Society.

News Paragraphs

"Up from Slavery" by Dr. Booker T. Washington, has been translated into Hindustani.

Yale University will hold its first Alumni University Day on February twenty-third.

One of the greatest gas fields in the United States is said to underlay the state of Louisiana.

Students of Garrett Biblical Institute recently subscribed, for the support of two missionaries at Bidar, India, \$1,021.

For fifty years women of Norway in the postal service have been paid the same salaries as men for the same work.

In Sweden the new year was started with a system of compulsory old age and invalidity insurance for every man, woman and child in the kingdom.

The American Bible Society of New York City sent out, recently, from its Bible House in a single day 32,700 Bibles, Testaments and portions of the Scriptures.

The Fanny Jackson Coppin Memorial Hall of Wilberforce Institute, Evaton, Transvaal, South Africa, erected at a cost of \$8,000, is completed and paid for.

R. H. Colerane, the Negro recently elected a member of the City Council of Winchester, Kentucky, has resigned. The white members of the Council refused to sit with him and asked for his resignation.

The courts of South Africa have decided that Hindu marriages are illegal. This decision coupled with the "blood-taxes" which aim to drive out the Hindu, has aroused the wrath of the Hindus and has led to labor-strikes and rioting.

Chicago will soon place on sale butter that came 12,000 miles from New Zealand. Three hundred thousand pounds of the same will be shipped this year. The reduction of the tariff on butter from 5 to 2½ cents makes this shipment practical.

The Negro Choral Society of Greater New York will make its initial appearance at Carnegie Hall February eleventh. The effort is to make this a permanent organization in connection with the Musical School Settlement for Colored People. Messrs. Will Marion Cook and Harry Burleigh are assisting in the organization of this choral society.

One of the unique features of the Panama Exposition of San Francisco will be the largest apple sauce pot in the world. It will be ten feet in diameter and ten feet deep. Five hundred bushels of apples, pared and sliced, will be used in each cooking. A furnace twelve feet in diameter fitted with gas burners will be operated in the cooking of the apples. And all of this to show foreigners how the famous American pie is produced.

Says the Atlanta Post, Mr. John Temple Graves, editor of the Georgian, said, recently, before an audience of Negroes and editorially in his paper "that he was mistaken in his former opinions as to the Negroes' ability to live and compete with a superior race; that the race has complicated all the social and industrial problems of this country, and that the solution of the whole lay in the colonization of our people in another country." Mr. Graves, says the Post, now says that "every thinking man must concede that the white and black races will dwell side by side in this country as long as the republic endures."

The secretary to the president of the New York, Chicago & St. Louis Railway, a part of the Vanderbilt System, is a colored man, Walter B. Wright. Not only is he secretary to the president, and therefore high in authority, but is also first member of the executive committee of the Veteran Association, an organization of employees of the road who have twenty-five or more years service with that company. Mr. Wright, whose home is at Cleveland, Ohio, is a splendid example of the successful colored man whose merit alone won him success.

CLARKSDALE DISTRICT

The Ladies' Aid and Woman's Home Missionary Society Convention of the Clarksdale District, Upper Mississippi Conference, met in Haven Chapel, Clarksdale, Mississippi, December 9-10, 1913. The introductory sermon was preached by the Rev. W. M. Clark, our pastor at Walyn. The first day: Devotions led by the District Superintendent, followed by a speaking meeting. Organization of Ladies' Aid Society. Julia Jackson was elected secretary. The president, Mrs. B. A. Turner, made her report, which showed that the work was in advance of any previous year on the district. President then appointed the various committees. The reports as read by the various presidents showed that each had done her work well. The convention as a whole was a success spiritually and financially. Mrs. M. E. Ferguson, our conference president, was introduced and brought greetings from the national convention of the Woman's Home Missionary Society which met at Washington, D. C. The Rev. C. W. Ive, of the Mississippi Conference, Mrs. C. W. Butler, wife of the District Superintendent, Mrs. M. C. Pulliam and Mrs. E. J. Turner were introduced. Delegates from different charges read good papers. Finance committee reported \$53.00. At 7:30 p. m. devotional exercise conducted by Bro. J. H. Thompson, and Dr. H. B. Hart, District Superintendent of the Greenwood District, preached a splendid sermon. Dr. E. M. Jones, Field Agent of Sunday Schools, spoke in interest of Southwestern and secured 27 subscribers for same. Second Day: Woman's Home Missionary Society opened. Devotions led by the District President, Mrs. H. B. Blewitt. Every officer was present at roll call. The president read her address. It was filled with enthusiasm. She deserves credit for her judicial manner in governing the convention. The Rev. W. C. Conner, our pastor at Hernando, preached at 11 a. m. from the text, "A Bright Heart." Each auxiliary brought in splendid reports and showed marked increase along all lines. An important feature was the donation of 54 cents, sent by Master James Cummings, a little boy, from Shellmound Charge, of which the Rev. B. T. McEwen is pastor and the convention gave 46c to make his donation \$10. The Rev. D. A. Sutton of the Missionary Baptist Church, was introduced and spoke. We had with us the Rev. J. W. Golden, presiding elder of the African Methodist Episcopal Church, whose presence and address were helpful. The papers read and discussions which followed were indeed inspirational. The choir, with Mrs. M. E. Hogans as organist, rendered excellent music. Dr. E. M. Jones, by his helpful address added much interest to our deliberations. Mrs. Annie S. Gray Carr, Secretary of the Woman's Home Missionary Society, spoke in the interest of the work. These, with the address of Mrs. M. E. Ferguson, our Conference President, constituted the main features of the evening. Mrs. Ferguson's address inspired all to do more for the work's sake. Financial report, \$81.82. At 7:30 p. m. praise service by J. H. Wilson; sermon by the Rev. Wm. Maxwell, our pastor at Drew. Officers elected: Mrs. A. B. Blewitt, president; Mrs. L. N. Minter, vice-president; Miss Hattie Carruthers, secretary; Miss

Laura Hayes, corresponding secretary; Mrs. J. E. Harding, treasurer. An expression of appreciation of the cordial and bountiful way in which the convention was entertained by the pastor, the Rev. D. D. Shelly and the good people of Clarksdale, has gone on our record. Their hospitality cannot be surpassed.—Julia A. Jackson.

Opelika District—Dear Brother Pastors and Members: Again the flag floats over the Opelika District. But this new year brings with it new obligations, new battles to be fought, new victories to be won. What we failed to accomplish last year we must accomplish this year. God being our helper under the cross we must win. Let us begin now! Don't wait for the winter to pass, and for the chirping of the mocking-bird. The birds are singing now! Remember that the winter season is a necessity; but winter in the Church is not a necessity. It only comes through neglect of duty and a lack of interest, which no Christian minister can afford. Therefore take a collection for benevolences on your first and last Sundays in this new conference year. Begin your revivals with the first sermon on your charge. Continue through the whole year. Begin now to solicit subscribers for the Southwestern, and to secure students for our own Central Alabama College. Paint your parsonages and churches. Plant flowers; keep the church property and premises perfectly sanitary. Where your work is within rural districts, make a special study of scientific farming and help the people to get the best results. Also take more heart interest in the welfare of the public schools for the education of the children. Buy at least the Pastor Preacher and the Methodist Review for your library, remembering that the laymen are demanding one hundred per cent in sermons and service. God bless our resident Bishop, W. P. Thirkield. May he live to help us to bring the Central Alabama Conference and the other conferences in Era up to the ideal. Let us one and all will his godly admonition and pray, labor, organize and evangelize until the church is exalted above the hills and our Christ is made manifest in us. It can be done, it must be done, it will be done, if you will lay your hearts, hands, feet, and souls on His altar. I am your brother.—Lewis S. Price.

ABERDEEN DISTRICT

The Woman's Home Missionary Society of the Aberdeen District, Upper Mississippi Conference, held its annual session in connection with the District Conference November 25-26 at Shuqualak, Mississippi. Mrs. Henderson, our worthy president, called the meeting to order. Devotions conducted by Bro. A. E. Franklin. Reports showed great improvement. The Home Mission work of the Aberdeen District is moving on nicely. Our president has the work at heart and is doing all she can to make the work a success. Mrs. M. E. Ferguson, our Conference President, was present and as usual she made us feel that she was heart and soul in the work of the society. Dr. Lucas was introduced and gave us a feast of good things. The following brethren preached during the convention: The Rev. Mr. Dobson, the Rev. A. E. Franklin and the Rev. Mr. Tyler. Collection taken during con-

vention, \$52.50 for Rust Home and \$8.10 public collection. The following officers were elected: President, Sister Henderson; vice-presidents, Callie B. Hill and Minnie Purnell; secretary, Mary W. Davis; assistant secretary, Lula Tier; statistical secretary, Mrs. A. E. Franklin; assistant, Minnie Purnell. The pastor and people of Shuqualak certainly understand caring for strangers.—Mary W. Davis.

SAVANNAH CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

The Savannah Conference Woman's Home Missionary Society met in its annual session at Waynesboro, Georgia, in Haven Memorial Church November 29, 1913. The meeting was called to order at 2:30 p. m. by the president, Mrs. Cassie E. Sapp. After devotional exercises the welcome address was delivered by Mrs. Tweezer Williams, followed by a solo by Mrs. J. C. Prince and appropriate remarks by the president. Reports from the corresponding secretary and treasurer were rendered. It was shown in these reports that our work is in advance of last year. Number of new organizations during the year, 9; number of members, 136; new members Queens Esther Circle, 49; Home Guard and Mothers' Jewels, 60; number subscriptions to Woman's Home Missions, 27; number of subscriptions to Children's Home Missions, 5. Collections as follows: Savannah District, \$36.25; Waycross District, \$39.25; La Grange District, \$28.25; Waynesboro District, \$29.35. Total, \$133.10. Much of our success is due very largely to Miss B. M. Garrison, who toured the Savannah Conference during the months of February and March organizing and reorganizing wherever an opportunity presented itself. Our gratitude goes out to Miss Garrison for her energetic efforts in strengthening our work. We were honored with the presence of Miss Viola Baldwin, Principal of Haven Home, Savannah, Georgia, who made a strong appeal in behalf of Haven Home. Also Miss Anna E. Hall, who is now on a vacation from her work at Garaway Mission, Liberia, Africa. Miss Hall spoke very interestingly of her work in Africa, also encouraging our home work. We are looking forward to a successful year's work and the surest way to succeed is to begin now. May each officer do her best, and may each member begin now to do her part.—(Mrs.) Mary E. Dent, Corresponding Secretary.

No Substitutes

RETURN to the grocer all substitutes sent you for Royal Baking Powder. There is no substitute for ROYAL. Royal is a pure, cream of tartar baking powder, and healthful. Powders offered as substitutes are made from alum.

LIPPINCOTT'S MAGAZINE

January, 1914

The January number contains an engrossing complete novel by Carolyn Wells, author of "The Maxwell Mystery," "The Gold Bag," "A Chain of Evidence," and other "best sellers." This new novel—a detective story—is entitled "A Maze of Mystery," and it certainly lives up to its name. There are enough ingenious complications and striking situations in it to equip half a dozen stories. A number of people are gathered together at a house-party where a series of mysterious crimes occur. Suspicion points to one man, but he is found murdered in a way which seems to exonerate him, and the search begins all over again. "A Maze of Mystery" is a very unusual story, and it is sure to enhance the author's already enviable reputation.

There are some unique short stories. "Every Dog—" by Theresa Helburn, is one of the cleverest "kid" stories of the decade. The same might be said also of May Royce Ormshee, who contributes a timely story called "On the Level." "The Sailor of the Sail" is by W. O. Stevens, who wrote "Messmates." Then there are "A Tyrant Abdicates," by Rex T. Stout; "The Whirligig of Time," by Mary Eleanor Roberts; and "The First Floor Front," by Kate Masterson.

Among the special articles is the second of Samuel Scoville's series, "Trappers of Men." Edward Sherwood Mead, Lippincott's financial expert, tells you about the Income Tax law. "Factors of Safety," by John B. Huber, M. D., and "False Alarms," by Clifford Howard, are both seasonable and interesting. "Efficiency and Chronometers" is a satirical sketch by Ellis O. Jones. Another brief sketch of unusual merit is "Eros," by Minna Thomas Antrim.

There are verses by Thomas Crawford Galbreath, Herman Schaffauer, and Richard Kirk. An enlarged "Walnuts and Wine" department, full of fresh jokes, jingles and anecdotes. Other departments, "Twentieth Century Travel," conducted by Chubbill Williams, and "Investments," conducted by Edward Sherwood Mead.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE tablets. Stop the Cough and Headache and work off the Cold. Druggists refund money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

**\$1,000,000 FUND OF
THE PERMANENT BOARD
OF CONFERENCE CLAIMANTS
METHODIST EPISCOPAL CHURCH**
1018 SOUTH WABASH AVENUE, CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, *cor. secy*

Have been in the tropical city of Miami, Florida, which Northern people are doubling in population and where the Gralynn Hotel compels you to tarry and lures you back. Landlords like Mr. Salem Grarme, whose personality oozes hospitality, are born, not made. Dr. P. S. Merrill's \$100,000 church was dedicated by Dr. John Krantz.

The St. John's River Conference is on the "HONOR ROLL." It paid one hundred per cent of all claims and the full annuity rate. I would not be surprised if Bishop Leete should place his entire Episcopal Area on the Honor Roll. Any Bishop who sets out to do so can bring his conferences to pay one hundred honest cents on every dollar due the Old Preachers and Widows. One of the two 1913 HONOR ROLL Conferences was under Bishop Leete's supervision; and four out of the twelve conferences which apportioned enough to pay claims in full in 1914 were under his superintendency. Only four conference reports in the Atlanta Division have been canvassed, but each of these paid full annuities. One Bishop heeds what the Indianapolis Laymen called "THE SUPREME CLAIM OF THE RETIRED MINISTERS."

What a victory it will be to the Cause of Christ when the four great conference which gave this Bishop to Methodism shall place themselves squarely on the one hundred per cent Honor Roll and pay full annuities with one hundred-cent dollars instead of with "clipped" coin. Last year dollars paid to superannuates and widows were worth:

Northern New York Conference, 60 cents.

Central New York Conference, 57 cents.

Genesee Conference, 52 cents.

Detroit Conference, 57 cents.

If the apportionments are met in full in 1914, the dollars will be greater:

Northern New York, 60 cents.

Central New York, 62 cents.

Genesee, 58 cents.

Detroit, 66 cents.

The 1914 conferences are on. Let this be the SLOGAN—An Honest Hundred-Cent Dollar for Claimants.

CLARKSDALE DISTRICT

First Round

Byhalla, Jan. 31-Feb. 1; Batesville, 6-8; Sardis, 7-8; Hernando, 14-15; N. Carrollton, 20-22; Carrollton, 21-22; Avalon, 24; Shellmound, 28-March 1; Money, 7-8; Townes Chapel, 13-15; Minter City, 14-15; Lambert, 17; Lauselake, 19; Philliff, 21-22; Bedford, 28-29; Webb, April 4-5; Ruleville, 11-12; Bluelake, 14; Clarksdale, 17-19; Clarksdale Circuit, 18-19; Coahoma, 25-26; Charleaton, 15; Dublin, 21. Dear Brethren: Last year we did well, but more is expected this year. Plan well for Easter; make it a great day. Raise all of your benevolences; look after the children. We want a revival in every charge. Make yourselves fishermen of men. Put the Southwestern in every home. Work, watch and pray and success will be yours.—Chas. W. Butler, District Superintendent.

GREENWOOD DISTRICT

First Round

Morgan City, Jan. 24-25; Moorhead and Inverness, 31-Feb. 1; Lexington and Galliee, 6-8; Owens Circuit, 7-8; Schlater Circuit, 14-15; Greenwood, 20-22; Croger Circuit, 19; Goodman Cir-

cuit, 28-March 1; Greenville, 6-8; Gun-nison Circuit, 7-8; Leland Circuit, 11-12; Belzona Circuit, 14-15; Pickens and 29; Stephenville Circuit, April 4-5; Itta Ebenezer, 21-22; Indianola Circuit, 28-Bena, 11-12; Shelby and Mound Bayou, 18-19. Dear Brothers: Let every charge make at least ten per cent gain in membership this year. Look after the Southwestern Christian Advocate. A full report from every charge this year. Faithfully yours.—Harry B. Hart, District Superintendent.

STARKVILLE DISTRICT

First Round

Louisville, Jan. 31-Feb. 1; Woir, 7-8; Whites, 14-15; Rock Hill, 21-22; Bell, 20-22; Ackerman, 28-March 1; Maple Springs, 6-8; Hopewell, 7-8; West Point Circuit, 14-15; Starkville, 20-22; Starkville Circuit, 21-22; Eupora, 27-29; Bellfontaine, 28-29; Liberty Hill, April 4-5; Kosciusko and Buffalo, 10-12; Kosciusko Circuit, 11-12; Bradley, 18-19; Maben and Cedar Bluff, 25-26; East Louisville, May 2-3. Dear Brethren: My report at our recent annual conference at Aberdeen showed marked improvement along all lines of church work. I attribute my success very largely to the hard-working, self-sacrificing pastors and the loyal and faithful laymen, who seem determined that the Starkville district shall lead the Upper Mississippi Conference. But, brethren, we are facing a new day, which brings to us new opportunities. Let us seize them and make this the greatest year in our church life in these parts, with 500 souls for Christ; the Southwestern Christian Advocate in every home and forward as our watchword. Let us march! Yours.—W. F. Isalah, District Superintendent.

HATTIESBURG DISTRICT

First Round

Heidelberg, Feb. 7-8; Enterprise, 9; Enterprise, West, 10; Qultman, 14-15; Shubuta, 16; Shubuta Circuit, 17; Desoto, 21-22; Waynesboro, 23-24; State Line, 25; Shubuta Mission, 28-March 1; Little Zion, 2; Laurel and Ellisville, 6-8; Laurel Circuit, 9; Paulding, 14-15; Vernal, 21-22; Hattiesburg, 27-29; Bentley Chapel, 28-29; Collins, April 4-5; Sanford and Bay Creek, 6; Bay Springs, 11-12; Overt, —. Dear Brother Pastors and officers: We were real proud of our report to the annual conference. We are now in our place—second in the list. Nevertheless we must greatly advance this year. Try to have every member of quarterly conference present. Observe Lincoln's birthday for Freedmen's Aid collection. The second Sunday in April is Easter Sunday—raise the largest collection for missions on this day in your history. Begin to plan for it now. Be satisfied with nothing less than raising your whole apportionment for missions on this day. See that the Southwestern is placed in the home of every member of quarterly conference. Where and when I can help you advise me. One thousand souls for Christ this year is our motto. Yours for Christ.—Wm. McMorris.

GULFPORT DISTRICT

First Round

Lumberton, Feb. 14-15; McNeil, 17; Purvis, 19; Richton, 21-22; Sumrall, 24; McLain, 26; Basin, 28-March 1; New August, 3; Bond and Wiggins, 5; McHenry, 6; Gulfport, St. Mark, 7-8; Gulfport, St. John, 10; Dellsie, 12; Bay St. Louis and Pearlinton, 14-15; Pass Christian, 18-19; Handsboro, 21-22; Bi-

For All Lovers of Lincoln

ABRAHAM LINCOLN THE CHRISTIAN

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"The reader will be surprised at the amount of material gathered in this modest volume. It has been a painstaking work, as nearly all assertions have their sources given. The work has been a labor of love, but this has not hindered the author in his determination to reject all but the authentic. All lovers of Lincoln will prize it and thank the author for helping them to better understand Lincoln."—THE BOSTON EVENING TRANSCRIPT.

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THE METHODIST BOOK CONCERN

631 BARONNE STREET,

NEW ORLEANS, LA.

loxi, 24; Ocean Springs, 28-29; Escatawpa, April 3-5; Mose Point, 4-5. The district stewards will meet me at Richton, Feb. 21. I wish to say to the pastors that we should arrange for a big Easter day. Let us try to raise our full assessment in the first of the year; this every pastor must have learned is the only safe way.—J. C. Houston, District Superintendent.

MERIDIAN DISTRICT

First Round

Scooba, Feb. 7-8; Dekalb, 10-11; Meridian Circuit, 12-13; Haven, 14-15; Rosehill, 15-16; Lauderdale, 17-18; Dadeville, 19; Chunkey, 21-22; Meehan, 22-23; Garlandville, 24; Lillian, 25; Montrose, 26; Forest, 28-March 1; Trenton, 3; Preston, 4; Rosehill, 6;

Philadelphia, 7-8; Philadelphia, 8-9; Fort Stephen, 11-12; Hickory, 14-15; Lake, 16-17; St. Paul, 20-22; South Side, 22-23; Union, 25.—S. H. Cannon, District Superintendent.

CARD OF THANKS

We wish, through the columns of the Southwestern Christian Advocate, to extend our thanks to the many friends for their kind assistance and beautiful floral offerings tendered us at the sudden death of our mother and grandmother, who departed this life November 16, 1913, from Oklahoma City, Okla.

Mr. and Mrs. P. C. McKay.
Rev and Mrs. Wade Hamilton.
Mr. and Mrs. J. P. Bryant.

District Rounds.

LITTLE ROCK DISTRICT

FIRST ROUND

Batesville Circuit, Feb. 15; Batesville, Feb. 22-23; Jacksonport, Feb. 28-March 1; Newport, March 8-9; Hazen Circuit, March 10-12; Lonoke Circuit, March 14-15; England Circuit, March 19-20; Little Rock Circuit, March 21-22; Argenta and Rock Street, March 27-29; White Chapel, March 29-30; Sweet Home, April 5-6; Hensley, April 12-13; Wesley, April 19-20; Malvern, April 24-25; Hot Springs, April 26-27. Brethren: Let us go forth under God to do the best we can; let our own conscience judge whether or not we have done our best.—G. T. Saxton, Superintendent.

CLOW DISTRICT

FIRST ROUND

Caddo Gap, Feb. 21-22; Stamp, March 1-2; Lewisville and Canfield, March 7-8; Texarkana, March 15-16; Terrebonne, March 22-23; Centerpoint and Costock, March 28-29; Horatio, April 4-5; Locksburg, April 11-12; Bengin, April 18-19; Murfreesboro, April 25-26; Clow Circuit, May 2-3; Clow, May 9-10; Saratoga and Hope, May 16-20; McKnabb and Fulton, May 21 and 22; Gurdon and Wheelen, May 23-24; Camden, May 25-26. Brethren: Let us start now to do a full year's work. Call all of your committees together, organize them, put them to work, and keep them at work. Each pastor is expected to report five new subscribers for the Southwestern in the first quarter. Brethren, plan well, but remember that no plan will work itself.—W. S. Sherrill, District Superintendent.

BIRMINGHAM DISTRICT

SECOND ROUND

Enon, Feb. 27-March 1; St. Paul, March 6-8; Woodlawn, March 12-15; Scott's Chapel, March 13-15; Bessemer, March 20-22; Pratt City, March 21-22; Avondale, March 26-29; Mason City, March 27-29; Brownville and Idole, April 4-5; E. Thomas, April 10-12; Sayreton, April 11-12; Warrior and Bangor, April 17-19; Blount Springs, April 24-26; Village Springs, May 1-3; Oneonta and Altoona, May 2-3; Tuscaloosa, May 8-10; Cardiff, May 15; Corona, May 16-17; Jasper and Manchester, May 18-19; J. W. Thomas, District Superintendent.

NEW ORLEANS DISTRICT

FIRST ROUND

Asbury and Gretna, Feb. 14-16; St. Matthews, Feb. 19-22; Trinity, 18-22; Angle Circuit, Feb. 26-March 1; Bogalusa, March 1-2; Franklinton Circuit, 4-8; Mandeville and Covington, 11-13; Sildell Circuit, 15-17; Haven, 19-22; William 22-23; Malden, 26-27; First Street, 25-29; Mallalieu, 29-30; Mt. Zion, April 3-5; Pleasant Plain, 2-5; Scott Chinn, 8-9; Wesley, 12-13; Thomson, 10-13; Union, 17-19. My Brethren: Let the salvation of sinners be our motto. Go in for individual salvation. We cannot rest content with less than 1,000 souls saved into the Kingdom, and a Southwestern, a discipline and a copy of the selections from the Methodist Hymnal in the hand of every convert.—Valcour Chapman.

FORT SMITH DISTRICT

FIRST ROUND

Danville, Feb. 13-14; Roland Circuit, 20-21; Little Maumelle, 27-28; Marche Circuit, March 1-2; Conway Circuit, 8-9; Conway and Mayflower, 15-16; Springfield Circuit, 22-23; Solgohachie, 29-30; Morrilton and Atkins, April 4-5; Fayetteville Station, 11-12; Bentonville Circuit, 18-19; Van Buren Station, 25-26; Fort Smith (Mal), May 2-3; Fort Smith (Ebenezer), 2-3. Brethren: Remember Easter is one of our regular benevolent days. Do your best to raise all of the missionary claims of the church. If you need me, write me.—D. H. E. Harris, Superintendent.

FORREST CITY DISTRICT

FIRST ROUND

Crawfordsville and Jeneatte, Feb. 14-15; Hughes, 21-22; Park Place, 24-25; Mariana, Feb. 28-March 1; Haynes, March 3-4; Gill, 7-8; Palestine, 14-15; Forrest City, 21-22; Colwell, 28-29; Auvergne, April 4-5; Augusta, 7-8; Hunter, 11-12; Cotton Plant Circuit, 14-15; Cotton Plant, 19-20; Brinkly Circuit, 25-26; Brinkly, 26-27. Dear Brethren: Let us now turn our eyes to another year's work for the Master's Kingdom. Lay your plans deep for a great year's work. Organize every department of your church. Don't forget to give the young people something to do. Plan to raise all of your mission money on Easter, put the Southwestern in every home—it will help you so much.—A. T. Stephens, District Superintendent.

ALEXANDRIA DISTRICT

FIRST ROUND

Clarence, Mt. Zion, February 14-15; Campiti and Union, 15-16; Grand and Cane River, 17-18; Newtown Circuit, 19; Natchitoches, 20-22; Colfax, 23; Longstreet, Feb. 27-March 1; Logansport and Mt. Zion, 1-2; Fisher, 3; Columbus, 4; Mary Circuit, 5-6; Zowille, 7-8; Pleasant Valley, 8-9; Frierson and Kingston, 10-11; Bouchest, 12-13; Shady Grove, 14-15; Mansfield, 15-16; Thomas Chapel Circuit, 17-18; St. Matthew Circuit, 19-20; Pleasant Hill Circuit, 21-22; Allen Circuit, 24-25; Marthaville Circuit, 26-27; Boyce, St. Paul, 28-29; Boyce and Village, 29-30; Rapides Circuit, April 1-2; Cheneyville, 4-5; Lecompte, 6; Newman Memorial, 10-12; Pineville, 18-19. Dear Brethren: Let us make this year the greatest in the history of our lives for the advancement of the Redeemer's Kingdom. The second Sunday in April will be Easter Sunday. Let us make this a great day throughout the district. Let the Southwestern be placed in each home, every officer a subscriber. "The World for Christ" be our motto.—J. O. Richards, District Superintendent.

MONTGOMERY DISTRICT

SECOND ROUND

Booth, March 1; Billingsley Mission, 2; Prattville, 3; Montgomery, 7-8; Aberfoil and Brown Grove, 14-15; Union Springs, 21-22; Troy, 28-29; Castleberry Circuit, April 4-5; Brewton and Pollard, 11-12; Evergreen, 18-19; Pensacola, 25-26; Theodore and Tensasaw, May 2-3; Mobile, Warren Street, 9-10; Wesley Mission, 12-13; Byrd's Chapel, 14-15. Dear Brethren: Let us leave no stones unturned in our efforts to make this the greatest year, spiritually and financially, in the history of the Montgomery District. The District Conference will convene at Troy, July 22-26. The District Banner is

held by Castleberry Circuit, and they say they mean to keep it. Yours faithfully.—William Jones.

BATON ROUGE DISTRICT

FIRST ROUND

Macedonia and Pine Grove, Feb. 14-15; Beachgrove and Andree, 16-17; Mt. Carmel, 21-22; Asbery, 22-23; St. Peter, Feb. 27-March 1; Clinton, March 1-2; Mt. Zion, 6; Wilson, 7-8; Deerford, 11-12; Slaughter, 13; Jackeon, 14-15; Zachary, 21-22; Baker, 22-23; Denham Springs, 24-25; Jones Creek, 26-27; Wesley Church B. R., 29-30; Neely Church, 29-31; Prairieville, April 4-5; Lobdell, 8-9; Port Allen, 11-12; St. Mark B. R., 12-13; New Roads, 17-19; Batcherler, 19; Torrae, 25-26; Lettsworth and Island, 26-27; Springfield, 22; Natabany, 23; Rose Dale, 29-30; Bayou Goula, May 1; Plaquemine, 2-3. The places that do not appear in the round I will drop you card. Dear Brethren: We have started out for a new Conference year's work for God and the Church; both are looking for great results from this district. Let us all go in for it. Remember the promise—one or more converts a month, two or more subscribers for the Southwestern by Easter Sunday, April 12. Now, brethren, do your work well. Please have your minute money if you have paid it. Yours for the cause of Christ and the Church.—J. A. Landry, District Superintendent, Baton Rouge, La., 736 Europe Street.

VICKSBURG DISTRICT

FIRST ROUND

Meadville, Feb. 14-15; Bude, 16-17; Kirby, 18-19; Centerville, 21-22; McNair, 24-25; Harrison, Feb. 27-March 1; Fayette, Feb. 28-March 1; Natchez, March 6-8; Cary, 14-15; Vicksburg Circuit, 18-19; Vicksburg, 20-22; Bovina, 24; Edwards, 26-26; Bolton, 28-29; Clinton, April 4-5; Union Church, 18-19. Brethren: Let us begin to plan now for a great effort for the benevolences, especially for missions on Easter Sunday. Notwithstanding we expect to adopt the new financial plan as soon as possible in every charge and circuit, we cannot dispense with special efforts on special days. Let us show our pluck, as well as our faith, and win a great victory over sin and save souls for the Kingdom of Christ. Your yoke-fellow in the Gospel.—D. L. Morgan, District Superintendent.

SHREVEPORT DISTRICT

FIRST ROUND

Bayou Lachute Circuit, Feb. 13-14-15; Adkins and Wesley, 16-17; Curtis and Asbury, 18-19; Belcher, 20-22; Flourney and Jewella, 24-25; Jones and Casper, 27-28-March 1; Sinal and Beulah, 3-4; Mt. Nebo and Fairbanke, 5-8; Bastrop and Anderson, 8-10; Florence and Waterproof, 12-13; Lake Providence and Joyce, 14-16; St. Paul, Monroe, 17-22; St. James, 19-22; St. James, Shreveport, 25-29; Fairfield, 27-29; Keithville and Fairview, April 2-5; St. Paul, 9-12; Gahagan and Mt. Carmel, 15-16; Grand Bayou, 17-19; Vanceville and Scott, 26-27. Dear Brethren: You made a good record last year, let's be up and doing while the sun is shining. Go in for a revival in each church. Bring somebody to Christ. April 12 is Easter, plan for a good service, prepare to report your full apportionment for home mission and church extension. Dr. Thomas will be with us. His date will be announced later. Yours for success.—B. J. Reddix.

LAGRANGE DISTRICT

SECOND ROUND

LaGrange Circuit, Feb. 28-March 1; Culloden, 7-8; Whitesville, 14-15; South LaGrange, 21-22; Columbus and Manchester, 28-29; Concord and Woodbury, April 4-5; Knott and Mountville, 11-12; Yatesville and Crest, 18-19; West Point, 25-26; Obipley, May 2-3; Stovall, 9-10; Harris and Odessadale, 16-17; LaGrange Station, 23-24; Zebulon, 23-24; Greenville, 30-31. Dear Brethren: The Epworth League and Sunday School Convention will convene at West Point, Ga., Friday, April 24, 1914, 9:15 a.m. Let pastors and delegates from each charge answer at roll call. April 12 is Easter Sunday. Let this be a great Missionary Rally Day at each church in every charge. Remember our motto—one thousand souls for Christ, benevolences all raised, pastors' claims all paid, and the Southwestern Christian Advocate placed in each home. No man can afford to fail. I am yours for the cause.—G. H. Lennon, District Superintendent.

BROOKHAVEN DISTRICT

FIRST ROUND

Expose, Feb. 6; Columbia, 7-8; Hub, 10-11; Hub Circuit, 12-13; Lampton, 14-15; Fernwood and Magnolia, 21-22; Chinagrove, 28-March 1; Summit and Liberty, 7-8; Luchin Mission, 11; Kenolia, 12; Brookhaven Circuit, 14-15; Brookhaven and Norfield, 17; Barlow, 20; Wesson, 21-22; Hazlehurst, 28-29; Crystal Springs Circuit, April 3; Crystal Springs, 4-5; Star, 10; Florence, 11-12; Oma, 15; Bridgeville, 18-19; Byram and Rosamay (Miss.), 20; Beauregard (Miss.), 21; Monticello (Miss.), 22; Tylertown (Miss.), 24. Dear Pastors: Plan well for Easter. Do your best to raise every cent of your benevolent money on that day. Put the Southwestern in every home upon your work. Don't forget the jubilee movement. Don't wait until August to commence your revivals; have one every month. Yours for success. P. H. Rembert, District Superintendent.

JACKSON DISTRICT

FIRST ROUND

Morton, Feb. 7-8; Pelehatchie, 14-15; Brandon, 21-22; Jackeon Central, 27-March 1; Jackson Pratt Chapel, Feb. 28-March 1; Jackson Mission, 3-4; Canton, 6-8; Canton Circuit, 7-8; Couparol, 14-15; Carthage, 21-22; Benton, 28-29; Yazoo City, St. Stephen's, April 3-5; Yazoo City Circuit, 4-5; Roseneath, 11-12; Craig, 18-19; Flora and Wiseton, 25-26. Dear Brethren: Let us faithfully look after every interest intrusted to our care. Begin at once a vigorous campaign for souls, as well as for the benevolences of the several boards. Your humble servant.—W. P. C. Morrison, District Superintendent.

LA TECHE DISTRICT

FIRST ROUND

Franklin, Feb. 13-15; St. Peter, 20-22; Jeanerette, 21-22; Glencoe and Crawford, 28-March 1; Union and Sorrell, 2; Baldwin, 7-8; Centerville Circuit, 9-10; Berwick Circuit, 13-15; Morgan City, 15-16; Beattleville, 27-22; Houma, 22-23; Schriever, 27-29; Thibodeaux, 29-30; Woodlawn, April 4-5; Napoleonville, 5-6; Viron, 7-8; Darrow, 11-12; Donaldsonville, 12-13; Hahnville Circuit, 18-19; Whitehall, 25-26; Litcher Circuit, 26-27; Camp Parapet, May 3; Kenner, 5. Dear Brethren: We have just closed one of the best

Conferences in our history. Bishop Thirkield is pleased with the showing we have made. Let us start in at once for a revival in every charge. Start in at once and raise your benevolent money. Put the Southwestern in every home. Make Easter, April 12, a great day for missions.—J. W. Turner, District Superintendent.

THE TENNESSEE CONFERENCE

To the members of the Tennessee Conference, greetings: The minutes are in press and will be ready for distribution by Feb. 10. Your district superintendent will deliver your minutes and collect for the same, unless you have a receipt showing that your minutes are paid for. Those who wish their minutes sent direct to them send me your minutes money, plus 30 cents for postage. I tried to get the minutes out as soon as possible. Our conference adjourned at Murfreesboro without collecting one cent on the minutes. The district superintendents came to my rescue.—J. H. Thompson, Secretary.

ABERDEEN DISTRICT

FIRST ROUND

Amory, Jan. 31-Feb. 1; Aberdeen Second Church, Feb. 6-8; Athens, 7-8; Brooksville, 14-15; Columbus, 20-22; Caledonia, 21-23; Macon Circuit, 28-March 1; Aberdeen, 6-8; Wren, 7-8; Columbus Second Church, 13-15; Columbus Circuit, 14-15; Macon, 20-22; Mashulaville, 21-22; Bell, 26; West Point, 27-29; Strongs, 28-29; Shuquak, April 4-5; Crawford, 3-5; Hickory Grove, 11-12. Brethren: Like men in other walks of life, we have twelve months of work before us. God is calling us to the work and it must be done. Let each pastor plan well his year's work, and begin now. To wait, as some have done, until just a few months before the annual conference, and then get busy means a failure. We cannot afford to fail. Brethren, let every man of us get busy now. With greater demands of the church upon us, we have reason to expect and ask an advance in every pastoral charge. Plan well for all of your benevolences

on Easter and Children's Day. Give first attention to the spiritual life of the church and soul saving.—J. M. Marsh, District Superintendent, West Point, Miss.

WINONA DISTRICT.

FIRST ROUND

Valden, Feb. 21-22; Popular Creek, 25; Allesville, 28-March 1; Oxford, 6-8; Oxford Circuit, 7-8; Water Valley, 11; Winona, 13-14; Kilmichael, 21-22; Duck Hill, 28-29; Valden Circuit, April 4-5; Abbeville, 11-12.—E. F. Scarboro, District Superintendent.

LAKE CHARLES DISTRICT

First Round

Boonville, February 14-15; Bunkle, 16-17; Eola and Sunflower, 18-19; Washington, 20-22; Opelousas, 22-23; Crowley and Eunice, 26-27; Welch and Jennings, 28-March 1; Longville and DeRidder, March 3-4; Leesville Circuit, 6-7-8; Spring Creek Circuit, 10-11; Lake Charles, 13-14-15; Lake Arthur, 16-17; Gueydan and Abbeville, 18-19; Briggs and Campbell, 20-21-22; Hubertville, 24-25; Olevia, 26-27; Cade and New Iberia Mission, 31; St. Martinsville, April 4-5; Lafayette and Rayne, 6-7; Cottonport Circuit, 11-12; Wiley and Lottia, 18-19; Maringouin, 14-15; Waxia and Teche, 21-22; New Iberia, 25-26; Patout, 28. My dear Brethren: Accept my congratulations. You wrought well last year all things considered. Now we are starting out upon another year's work. Let us say by God's help, we will make this the best year in the history of our ministry. Start a revival in your charges at once. Get sinners converted, that is the minister's job. When the church is truly awakened spiritually the finance will not be hard to raise. Make Easter a great day for missions. Brethren, as we build up the membership of the church, don't neglect the young people. See to it that the League has a chance. Don't forget the dear old Southwestern Christian Advocate that is doing so much for us. This paper ought to become self-supporting this year. Let the Lake Charles District do her duty. Also keep in mind your pledge to the New Orleans University and Gilbert Industrial College. May the blessings of God rest upon you and yours.—Robt. C. Worsham, District Superintendent.

LITERARY NOTES

"Heaven and Our Sainted Loved Ones," is the title of a little tractate of a very tender character. It bears a sweet Gospel message for the broken hearted, cheering them with the thought that their loved ones have only "gone before," and that they will meet and know them on the other shore. The message fills only a few pages, but it has comforted, and will continue to comfort many sorrowing ones. You can get it for ten cents by addressing the Western Christian Union, Boonville, Mo.

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Daily—Sunday—Tri-Weekly

The Standard Southern Newspaper



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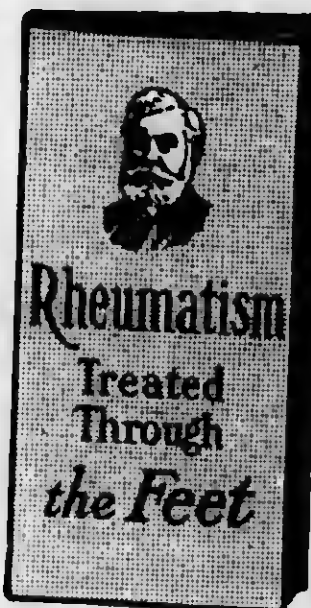
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It has been decided to publish at Tuskegee Institute Post Office, Every-Other-Week for the present, a national farm paper to be known as THE NEGRO FARMER. It will be published in the interest of Negro landowners, tenant farmers and of those who employ Negro labor. There is no other strictly farm newspaper in the world devoted to the interest of Negro farmers.

Many of the white farm newspapers enjoy huge circulations and there is no reason why a farm paper in the interest of Negroes should not prove equally successful. In fact, occupying an exclusive field it should enjoy a success far beyond that of the usual farm publication. It is proposed to circulate this paper among the 2,000,000 black farmers of the United States. The paper will be eight pages, of about the size of "The Country Gentleman."

DR. BOOKER T. WASHINGTON STATES:

The Tuskegee Institute has no financial interest or control over this new publication, but some of the active officers of the institution are interested in its success and believe that it will not only accomplish great good but will be a paying investment. The paper is backed by a strong organization and funds have been provided in advance to assure its publication. Those in active control of THE NEGRO FARMER have my entire confidence and good will.

—BOOKER T. WASHINGTON.

The success of this project is assured because of the solid and sensible lines upon which it is being laid out.

All the capital stock has been subscribed for.

The subscription price is \$1.00 a year and Subscriptions and Advertisements are invited. Clubbing rates with important Negro newspapers will be arranged for on a satisfactory basis. We are now ready to receive Subscriptions and Advertisements.

The first issue of the paper will appear February first, 1914.

Address all communications to:

THE NEGRO FARMER

TUSKEGEE INSTITUTE, ALA.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. DAVID D. WILLIAMS

The Rev. David D. Williams, our pastor at Hahnville, Louisiana, died December 20, 1913, in great peace. He called his members into his room and asked them to take the Lord's Supper with him for the last time; he said, "I am going to sleep." He leaves his wife, three children, father and sister. He was laid to rest at Hahnville, his present charge. The funeral service was conducted by the Rev. J. Wesley Turner, District Superintendent, assisted by the Rev. E. C. Goins and Garfield Robinson.

THE REV. ABNER THOMAS

The Rev. Abner Thomas, a retired preacher of the Texas Conference, died in Navasota, Texas, December 27, 1913, in full triumph of faith. Age, 76 years. He joined the church in the days of slavery and he joined the Texas Conference in 1879.—M. Q. A. Fuller.

HODGES—John Hodges, son of Judge and Rennett Hodges, all members of Kynett Chapel, Forrest City, Arkansas. Johnny was born in 1895 and became a member of the church in 1907. He lived a consistent Christian life to the day of his death, November 20, 1913. Father, mother, two sisters, other relatives and a host of friends survive. Funeral conducted by the Rev. Wm. Green, pastor.—George Swanigan.

SCRUGGS—Mrs. Annie Scruggs, a member of St. John Methodist Episcopal Church, Yoakum, Texas, died December 1, 1913. She was 59 years old and a member of the church 35 years. She was loyal to her church. The funeral, conducted by the pastor, the Rev. R. Sodla. She was a member of the Sr. Knights and Daughters of Tabor.

EVANS—Jno. Evans, a member of St. John Methodist Episcopal Church in Yoakum, Texas, died December 22, 1913. He was a loyal member of the same 14 years. Age, 49 years. A consistent Christian and a strong layman has passed away from Labor to Reward. "Peace to his ashes." Funeral conducted by the pastor, the Rev. R. Sodla.

KEMP—Mrs. Neely Kemp, a member of Lee Tabernacle Methodist Episcopal Church of Navasota, Texas, died December 23, 1913. I am told that she was a faithful Christian.—M. Q. A. Fuller.

Knox—Mrs. Martha Knox, of Caddo Gap, Arkansas, died December 7, 1913. She was one of the oldest members of St. Paul, having been a member of the church for forty years. She leaves four daughters, three sons and a host of friends. Age, 67 years. Funeral service conducted by the pastor, the Rev. C. H. Howell, assisted by the Rev. Mr. Howard of the Baptist Church.

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The Old Standard general strengthening tonic, **GRUVE'S TASTELSS CHILL TONIC**, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

JOHNSON—Susie Johnson, a faithful member of St. Paul Methodist Episcopal Church, Shreveport, La., died December 16, 1913, after a few hours of suffering from a severe burn caused by gas. She had not been married very long, and had proven to be a devoted wife. She leaves her mother, husband, several sisters and one brother. The funeral took place at St. Paul Church, where she had served as a good member since 1905. God comfort the family is our prayer.—C. W. Reeves, pastor.

MCDONALD—Moses McDonald died in peace in Newport, Arkansas, December 14, 1913, at the home of his daughter, Mrs. Georgia A. Phillips, where he had been living for quite a while. He was born in Tennessee. He was the father of eleven children, 3 girls and 8 boys; six have preceded him. He left an aged wife and five children, with friends to mourn. He lost his sight more than five years ago. The deceased had been in the church for 33 years and he was 88 years, 8 months and 8 days old at the date of his death. The writer preached the funeral, which was largely attended.—J. W. Terrell, pastor.

HENRY—Mrs. Lizzie Henry was born in Bowling Green, Kentucky, over 80 years ago. She spent the greater part of her life in Dallas, Texas. She was married about 60 years ago to William Henry. To this union 13 children were born, five girls and eight boys. She moved with her family to Guthrie about 22 years ago. Her husband, Bro. William Henry, preceded her, he having died nine years ago. Sister Henry was converted over 50 years ago and joined the Presbyterian Church. Her Christian experience was a varied one. The church to which she belonged having gone down, she joined the St. Paul Methodist Episcopal Church, Dallas, Texas, she being one of the first members in that church 38 years ago. Here she lived a Christian and a loyal Methodist till she came to Guthrie 22 years ago. She joined St. Paul Methodist Episcopal Church on her arrival here in Guthrie and remained a faithful member and consistent Christian till her death. She was also a member of the G. A. R. Circle. In all these years she has been faithful to the cause, consistent in life and leave to both family and friends a beautiful life worthy of the great cause for which she lived and died. She died in great peace Saturday morning, December 20, 1913, in Tulsa, Oklahoma. The funeral was preached by the Rev. Dr. D. G. Franklin in the St. Paul Methodist Episcopal Church, Guthrie, Oklahoma, where a large congregation gathered. Interment was made in Summit View Cemetery. Four girls, three boys and a host of friends survive. Servant of God, well done.

SPENCER—Mrs. Mollie Spencer, of Starkville, Mississippi, died September, 1913, after an illness of three years. She was a faithful Christian and a good mother.—W. M. R. Lester, pastor.

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JONES—Mrs. Fannie L. Jones, beloved wife of Roht. L. Jones and mother of Chas. W. McGhee, born in Augusta, Georgia, September 7, 1868, died December 5, 1913, at her home in Oakland, California, aged 45 years and 3 months. Mrs. Jones was a member of the First Methodist Church, the Rev. Geo. W. White, pastor; member of first Branch Woman's Christian Temperance Union; the first Women's Prohibition Club, and also a member of Queen Esther Chapter No. 4, Order Easter Star. She had prayed for three weeks that the end should come and gladly left us in peace and triumph.—Maud E. Lawrence, Secretary O. E. S.

KINARD—Mrs. Laura Kinard, wife of A. D. Kinard, of Starkville, Mississippi, died October 10, 1913. She was a true Christian, a good mother and a loving wife. Mrs. Kinard was a class leader at the time of her death.—W. M. R. Lester, pastor.

JOHNEON—Mrs. Lula Johnson, a faithful member of Mallalieu Chapel on Clere Lake, died December 10, 1913, age 29 years. For eight months she suffered and patiently waited on the Lord. She joined the church when a girl of 14 years. She leaves her husband, two children, two brothers, sister and a host of relatives. Funeral was conducted by the writer and the Rev. Mr. Washington of the Baptist Church.

CLARK—Alhrtia Clark, Ellswood, Georgia, born in Dekalk county in 1893, died December 25, 1913. She joined the church when quite young, and lived faithfully to the church. She was dutiful and loyal to her Sunday School. She was a member of County Line Methodist Episcopal Church. She was loved by everybody in the community, being good, kind, gentle and sympathetic. She leaves to mourn her loss five brothers, one sister, mother and father, and a host of relatives and friends. She said she was waiting willing and ready to go.—Minnie Belle Jones.

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Gleanings From the Field

TENNESSEE

Sparta Station—I came directly from the Annual Conference at Murfreesboro to this charge and found much to be done. I called the people together and found that there were debts of long standing against the church. So we settled down to business and on December 21 they responded as follows: Mesdames Leathy Clark, \$13.45; Alice Sparkman, \$5.25; Vallie Richmond, \$7.40; Anner Brunington, \$17.15; Jessie Cummings, \$7.35; Annis McReynolds, \$2.85; Annie McGinnis, \$10; Matilda Burden, \$3.60; Lizzie Randols, \$8.09; total, \$75.14. The Lord was with us and blessed our effort. I want to return thanks to these sisters and many friends who came to our rescue. David Scott, pastor.

TEXAS

Jasper Circuit—I was assigned to this work in 1912. Reaching here January 8, I found everything in fair shape. I did the best I could alone until June 14, when I went to Beaumont and there took unto myself a helpmate in the person of Miss Grace Wright. The ceremony was performed by the Rev. Dr. Delandes. So now I have some one to share in every way the church work and her presence is a benediction in the parsonage. Now in the town of Jasper, where there was neither church nor Sunday School, my wife and I have organized a good Sunday school and church. We are planning now to move the church into the town of Jasper. This is a loyal membership in the rural district. The rural districts simply need more and closer attention than is now given.—Wm. White, pastor.

Yoakum—On our return from Calvert, the seat of the West Texas Annual Conference for the third year, we were met with a storm led by the matchless Drs. E. R. Gravelly, J. D. Asbury and ladies. They placed upon our table such as sacks of flour, coffee, sugar, syrup, turkeys, canned goods, etc. (This names of contributors are given by the pastor, but lack

of space prevents our publishing the same).—R. Soda, pastor.

WEST VIRGINIA

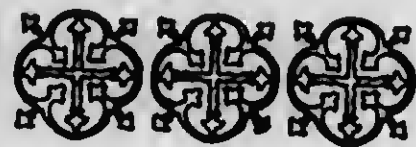
Freeman—The first quarterly conference was held December 20 to 21, 1913, by the Rev. W. T. Marley, the District Superintendent of Bluefield District, East Tennessee Conference. The officers were present with good reports, which showed marked success in the work of the church. In a one-week revival we had seven converts and nine accessions to the church. On Sunday the District Superintendent preached two able sermons and administered the Lord's Supper to thirty-one. Paid the District Superintendent in full. Total raised during the quarter, \$102.43. The Rev. A. W. Randolph conducted prayer and class services on Christmas morning from 4 to 7 o'clock, and preached at 11:30 a. m. On Christmas night the Sunday School children rendered a nice program under the management of Superintendent J. W. McClanahan, and received many presents from the Christmas tree. The Rev. A. W. Randolph and Mrs. Randolph received many presents from their many friends. We return many thanks to Bishop Theodore S. Henderson, D. D., LL. D., for the return of our pastor, the Rev. A. W. Randolph, for the third year.—J. W. McClanahan, Recording Secretary.

Keyser and Piedmont—The pastor, John M. Beane, was taken very sick with pneumonia on May 26, 1913, and was not able to take up his pastoral work for four months and then could do but little for the following two months. But, notwithstanding his illness, and the fact that there is not a local preacher in the charge, the brethren of the boards have kept the church together and the financial part of the work suffered little, except the benevolent causes. The people seem determined to make up the lost time in the spiritual work and the various collections. We are anxious to make gains over last year in spite of our handicap. Some improvements have been made on church and parsonage property and practically all paid for. This is a small charge but the people have a mind to work.

METHODIST EPISCOPAL CHURCH FAIR, CRYSTAL SPRINGS, MISSISSIPPI

The Ladies' Aid, Junior League, Steward Sisters and the King's Daughters gave a grand fair December 19 to 19 for the benefit of the pastor and church. It was fine indeed. There were many hand-made things, such as dresses, pillow cases, quilts and bedspreads. Many kinds of fruits and molasses and many other things too numerous to mention. Some of the members of the Junior League, between the ages of 9 to 13 years, made some useful articles that far surpassed some of the work of the older people. God bless these little tots. Some of the best speakers of the city made addresses, the Rev. S. D. Minor of the Baptist Church, the Rev. A. Davis, one of our ministers, Prof. Williams, principal of the city school, the Revs. George Love and D. Hilliard,

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Marriages

WASHINGTON—FRANK—Mr. Fate Washington and Miss Ollie Frank were married at the home of the bride, in Logansport, Louisiana, November 13, 1913, by the Rev. J. D. McCain.

We have had two very interesting marriages at St. James Methodist Episcopal Church, New Iberia, La., recently. The contracting parties were Mr. Arnaud Arcsneaux and Miss Geneva Christian, November 5. Also Mr. A. J. Baloney and Miss Lillian Boutte, December 3. The church was crowded to witness the ceremony on both occasions. The two young ladies are members of Saint James Church, and are highly esteemed by all.—R. P. Threlkeld, pastor.

DURHAM-HYAMES—Mr. Tommie Durham and Miss Hattie Hyames were married at the parsonage in Trenton, Louisiana, December 27, 1913. The Rev. George Thomas officiated.

Hyde-Porter—Miss Nancy Porter and Mr. Willie Hyde of Starling, Louisiana, were married in Hartzell Methodist Episcopal Church recently. The Rev. W. M. Harrell officiated.

Davis-Bashford—Mr. Walter Davis and Miss Alberta Bashford, of Conroe, Texas, were united in marriage at the residence of Mr. Robert Holoman recently. The Rev. W. Hartley Jackson, District Superintendent, officiated.

and Mr. S. A. Adams, the silver-tongued orator. Committee—Mesdames E. Bradley, J. Evans, R. Washington and Misses Kate Bailey and Eula Hennington.—I. L. Pratt.

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No experience necessary. Positions pay \$85 to \$100 a month. Steady work. New Orleans roads. Passes and uniforms furnished when necessary. Write now.

I. RY. C. I., DEPT. 20,
INDIANAPOLIS, IND.



AGENTS ARE MAKING \$10 PER DAY and more selling our famous Negro picture, "A Joyful Welcome Into Heaven," the finest painting ever made with the Negro as a subject. Semi-religious. SELLS AT SIGHT. Send 15c stamps or coin for 50c sample and agent's terms. Special offer for ministers.

Douglass Specialties Co.,
Dept. C, 3548 Vernon Ave.,
Chicago, Ill.

THE CHICAGO HOTEL, 204 South Rampart St., New Orleans, La., is the friend of our people. The real home of the best of our race. Will receive you late as well as early. Everything to eat, and we never close. Hot and cold water baths. A. O. SMITH, Prop. MISS E. B. SMITH, Sec'y and Treas.

INQUIRY

I seek information concerning my mother, Mrs. Celie Hardie. She left Cookeville, Tenn., during the first part of the year 1913, and went to some part of Missouri. We are unable to ascertain her postoffice address. If anyone knows of her whereabouts please communicate with Mrs. Sallie Carver, Cookeville, Tenn.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

EDENBORN LINE

Louisiana Railway and Navigation Co.

THE POPULAR
ROUTE

BETWEEN
New Orleans
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Tickets on sale to all points North and West. Excellent freight service.

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Southwestern Christian Advocate

631 BARONNE STREET.

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KEEP WATCH ON THE DATES.

Subscribers will find opposite their names on the address label, when their subscription expires. Timely renewals will save missing any papers.

When change of address is desired, be sure to give the old as well as the new address.

There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check, or Draft, or an Express Money Order, and, when none of these can be procured as a Registered Letter.

We cannot be responsible for money sent in letters in any other than by one of the four ways mentioned.

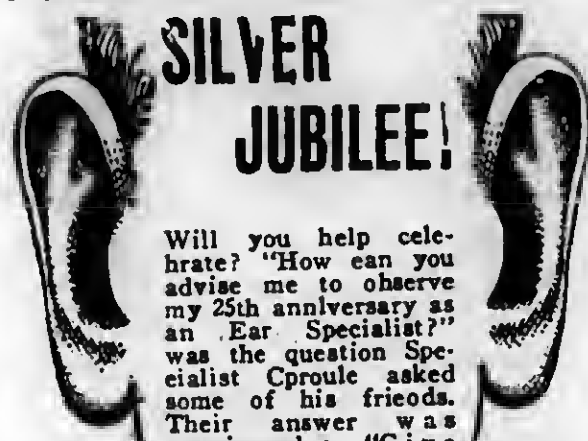
If a Money Order, Post Office or Express Office is not within your reach, your postmaster will register the letter you wish to send as, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

You can buy a money order at your post-office payable at the New Orleans post office.

PER YEAR \$1.25
SIX MONTHS75
THREE MONTHS35
Invariably in advance; \$1 a year to pastors.

A mass meeting of parents and citizens is to be held at McDonogh School No. 6, Friday, February 13, 1914, at 3:30 p. m., under the auspices of the Parents' Club. Address by Assistant Superintendent Paul B. Habans. Other speakers, Mrs. I. B. Davenport and Mrs. M. R. Robinson. Singing by pupils. Mrs. M. E. Harris, president; Mrs. Olivia Davis, secretary. Prof. Thos. W. Sherard, Principal.

WANTED—Several honest, industrious people to distribute negro literature. Salary, \$60 per month. Prof. Nichols, Box 125, Naperville, Ill.



Will you help celebrate? "How can you advise me to observe my 25th anniversary as an 'Ear Specialist'?" was the question Specialist Sproule asked some of his friends. Their answer was unanimously: "Give away a certain number of your treatments for Head Noises, Free."

After careful consideration, the Specialist has decided to do this, and now he wants every sufferer from Head Noises to help him celebrate by sending for a Free Treatment.

Just 25 years ago, he began curing this trouble and he has kept right on doing it for a quarter of a century. Hundreds and hundreds of people who never thought to be free from those incessant, terrible noises have secured a blessed quietness by the use of his treatment.

Moreover, every Head Noises sufferer's heart confirms the medical truth that his trouble is only too surely a red lantern of warning to tell of coming Deafness. Whether the ear-sounds are constant or occasional—whether the hearing is still acute or impaired to a greater or lesser extent Deafness will come. What more pitiful affliction? To be starving for love, yet unable to hear a word of sympathy, shut out from friends and companionship—to be only a burden and annoyance to others!

FREE HEAD NOISES TREATMENT

To celebrate his Silver Jubilee, Specialist Sproule offers Free Treatment for a short time, to every Head Noises sufferer who reads these lines. He does this in response to the requests of people just like you, who suffered from Head Noises and approaching Deafness, and who have been entirely cured by his treatment.

Don't miss this Silver opportunity. Just sit down and write a note to Specialist Sproule asking for a "Jubilee Free Treatment," or write "Jubilee Free Treatment" on a post card, sign your name and address, and the treatment will come to you as quickly as the mails can bring it.

You can then see this Method for yourself. It won't cost you a cent. Don't delay and don't hesitate. Get in line to have a Jubilee yourself by getting rid of those terrible noises. Think how happy you would be to be free from them!

Write right NOW. Send for a Jubilee Free Head Noises Treatment and share in the Jubilee.

DEAFNESS SPECIALIST SPROULE,
432 TRADE BUILDING, BOSTON, MASS.

CRESCENT CITY NOTES

ALL STAR CONCERT OF COLORED YOUNG MEN'S CHRISTIAN AS- SOCIATION

At PYTHIAN TEMPLE

Friday Night, February 20

Attractions:

Mrs. Annie J. Watkins, of Oberlin Conservatory, pianist.

TWO GREAT CHORUSES BY COLERIDGE TAYLOR CHORAL SOCIETY, directed by Dr. H. B. Baker.

A half-hour Comedy, "AN OPEN SECRET," by twenty-five young ladies.

READINGS, Mrs. J. H. Lovell.

Soloists: Miss Cecile Carter, vocalist; Prof. Geo. J. Carrere, violinist; Prof. H. B. Baker, cornetist.

Selections by the New Orleans Glee Club.

General admission, 25c.

SAINT MATTHEW—Early prayer meeting led by Brother James Rhodes. W. C. Hayward was acting superintendent of the Sunday School. Service at 1:30 a. m. was well attended. The Sacrament at night was administered to a large number. First quarterly conference February 19-22. The welcome given the pastor and his family is highly appreciated by them. The Lady Knights of Honor on the fourth Sunday night. The Rev. J. D. Pool preached to a large audience Sunday night, February 1.—C. C. Landry, pastor.

ROSS CHURCH, CAMP PARAPET—The members and friends are highly elated with their new pastor, the Rev. N. Mc Neal. The Sunday School is alive under the able superintendency of C. D. Small. Our services were good. We hope to have the pastor and his family with us in a few days. We hope to do great things in church work this year. Next Sunday is rally day to raise traveling and moving expenses. The city and neighboring churches are cordially invited.—C. Small, Recording Steward.

WESLEY CHURCH—Brothers F. G. Hughes and Robert Williams conducted prayer meeting. Miss V. C. Hurst, Sunday School Superintendent, announced wise and safe plans for the betterment of our growing school. At 10:45 a. m. Dr. J. L. Wilson, the pastor, discussed "Christ Crucified, Paul's second message to the Corinthian Church." At 7:30 p. m. he discussed "Christ's Commendation of the Poor Widow." The Epworth League, the Rev. W. B. Buchanan, president, and the Botherhood, the Rev. P. J. Nash president, held very helpful meetings. One united with the church. The church is preparing for a great year's work. Next Sunday the pastor will discuss at 10:45 a. m., "The Equipment of the Godly for the Journey of Life"; and at 7:30 p. m., "The Magnanimity of the Christian Church."—L. L. Harrison.

TRINITY CHURCH—We enjoyed the presence of quite a number of the brethren during the Conference and their words of encouragement and cheer strengthened us greatly for another year's strenuous work. Dr. J. O. Randell, secretary of Commission on Evangelism, preached at 11 a. m. to a large and attentive audience, including the faculty and student body of the University and Sacrament was administered at 7:30 p. m., assisted by the

TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

Revs. F. T. Chinn, J. J. Ohee, M. S. Goins, B. J. Johnson, J. L. Augustus, A. Martin, Robert Young, David Harrison. We closed the year's work with full reports and thank both members and friends for their most liberal and loyal support.—W. Scott Chinn, Pastor.

FIRST STREET CHURCH—On February 2nd a large and appreciative crowd greeted the new pastor, the Rev. T. F. Robinson. All officers were present and we bespeak great success this year. The following ministerial brethren spoke: C. C. Stanley, D. S. Sloan, J. C. David, George C. Hayward, Arthur Robinson, J. R. Johnson, John McKee, B. R. Jackson and others. This was truly a great meeting. On Sunday, February 8, early prayer meeting was largely attended. Bro. N. J. Dennis led this service at 9:30 a. m. Attorney F. B. Smith, the efficient superintendent of Sunday School, and teachers started well the new year's work. At 11:00 a. m. the speaking meeting was enjoyable and two joined the church. The 7 o'clock song service and the regular service, which followed, was a benediction. The church was crowded to its utmost capacity. The Rev. Dr. V. Chapman, our District Superintendent, was present. A large number communed. Collection good. The Rev. T. F. Robinson will preach his introductory sermon Sunday night. Prof. M. S. Davage will preach at 11 a. m.—T. F. Robinson, pastor.

THE NEW ORLEANS TEACHERS' ASSOCIATION

Will present Mme. Anna Patti Brown, vocalist, at Central Congregational Church, Monday evening, February 16. The proceeds from this concert will go toward the swelling of their Tuberculosis Fund. Admission, 25 cents.

The St. Mark's Fourth Baptist Church Sunday School made its annual report as follows of monies collected and disbursed from January 5, 1913, to December 28, 1913: Receipts for the year, \$354.82; disbursements, \$321.76; balance on hand, \$33.06. Enrollment this year, 188; average attendance per Sunday, 105. Jas. E. Gayle, General Secretary; Wm. McPherson, superintendent; Jackson Acox, pastor.

LOUISIANA CONFERENCE NOTICE

The executive board of the Preachers' Aid Society of the Louisiana Conference is called to meet in the Southwestern Christian Advocate office, Wednesday, February 25, at 11 a. m. See minutes of 1913 and govern yourself accordingly.—Joshua J. Obee, Secretary; C. W. Reeves, Acting President.

LADIES—Send today for Taylor's Hair and Dandruff Remedy. Produces long, beautiful, charming hair. 25 cts. by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. I, Louisville, Ky.

DON'T NEGLECT CATARRH!



CATARRH SPECIALIST SPROULE
(Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service.)

Take it in hand at once! Drive it out of your system before it ruins your health—your happiness—your very life's welfare itself! Don't be blind to its dangers, because it works so quietly. Catarrh wrecks more lives than we realize.

Are you making that common, dangerous mistake of thinking Catarrh a trifling ailment? Are you fooling yourself with the idea it's only a stubborn, obstinate head-cold that in time will "cure itself"?

Don't deceive yourself any longer! Catarrh can't cure itself. While you heedlessly neglect it, you're fast becoming a hawking, spitting, foul-breathed nuisance—an object of disgust to everyone you meet. Worse still—Catarrh may get down to your lungs.

Once Catarrh settles on the lungs it's no longer Catarrh—it's Consumption. Consumption comes from neglected Catarrh, and over two million people die every year from Consumption.

CURE YOUR CATARRH NOW—don't let it run on another day. Write to me at once and let me give you the most helpful and valuable

MEDICAL ADVICE FREE

on Catarrh. It shall not cost you a cent, and it's bound to be of wonderful aid to you. For twenty-five years I've been studying and curing Catarrh. Now I offer you, without any expense whatever, free consultation and advice on curing your trouble—the benefit of my wide knowledge and experience.

Don't let this chance go by—accept my assistance today! It's promised in genuine sincerity and friendliness. People all over North America, who've already received my advice, gladly testify to what it has done for them. I'll cheerfully send you names and addresses of those who have sought my aid. Now they are cured of Catarrh, as they willingly bear witness.

Write to me and see if you can be freed from Catarrh.

Simply answer my questions yes or no, write your name and address plainly on the dotted lines, cut out the free medical advice coupon and mail it to me without delay. Address

Catarrh Specialist Sproule,

432 Trade Building, Boston. Don't waste any time—delays are dangerous. Do it NOW

CUT OUT THIS COUPON

It entitles readers of this paper to free medical advice on curing Catarrh.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from your nose?
Does the mucus drop into your throat from the nose?

NAME _____

ADDRESS _____

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, FEBRUARY 19, 1914

Vol. No. 43—No. 8

ONE LONG STEADY PULL WITH AL- TOGETHER AND WE WIN

Methodism is awakening more and more to the tremendous possibilities of Christian Journalism and has entered into a closer alliance with the Printing Press.

The year of Nineteen thirteen was the Banner Year of the Southwestern and of Methodist Journalism in general. More papers were read, more Pastors were at work than ever before.

Brother Pastor, what of Nineteen fourteen? Now is the time, the right time, the strategic moment, for beginning a real, lively, enthusiastic Southwestern Campaign.

This is the Ideal time, of all times the best, for placing the Southwestern in the homes of our people.

Inspiring, enlightening, uplifting the family assembled around the fireside these winter days, is the opportunity the Southwestern craves. Assisting YOU, Brother Pastor, in all your labors and endeavors to accomplish the Herculean tasks set before you is the chance the Southwestern craves.

Bishop Anderson said in his recent convincing appeal to the Pastors in the supporting area of the Western Christian Advocate:

"The Publishers request that every Pastor in the Paper's territory be urged to set aside fully five minutes on Sunday MORNING, MARCH 1, and to put forth every effort to secure at least Six New Subscribers as a minimum of increase, and as many more as possible under special and extraordinary endeavor.

"If all the Pastors in each and every Charge will comply with this request without Omission or Failure, we can All rejoice together in the largest Piece of Work ever done for our Denominational Press."

We heartily commend these ringing words to our Pastors and Laymen.

Remember, Brother Pastor, that an Efficient, Progressive, Militant Methodism must be a **READING METHODISM**.

Brother Pastor, The **SOUTHWESTERN** wants to be your Partner. Let it help you visit your people, raise your Benevolences and add to your resources for making this the very best year of your Ministry.

MAKE MARCH 1st SOUTHWESTERN DAY.

A LAW WITHOUT A REASON

This time South Carolina follows the lead of Florida. It will be recalled that Florida some time ago enacted a law making it a crime for white persons to teach Negroes. Now the legislature of South Carolina has a similar law up for consideration with the hearty endorsement of the Governor. The present Governor of South Carolina believes that the work of Dr. and Mrs. L. M. Dunton and others of their kind is a menace to the welfare of the State. The Governor has not taken time to familiarize himself with the great and beneficent work done by such persons. If Dr. and Mrs. Dunton had been employed to work directly and primarily in the interest of the State of South Carolina, they could not have rendered service that would mean more for the State than the service they have rendered.

We are afraid, however, that the South secures its reputation by the free speaking of some men, who, however sincere they may be in their conviction and however frank they may be in expressing their convictions, are nevertheless wrong in their conclusions and do not represent the sober thought of the South. For be it remembered that there has always been in the South an element who not only before the war liberated their slaves in the interest of liberty for every man, but to this day desire fair play and equality of opportunity for every man. It should not be surprising therefore that two of the strongest papers in the State of South Carolina, not for mere political effect, but moved by downright patriotism and a sense of fair play, oppose this new phase of racial oppression, which is wrong in principle, vicious in motive and would be reckless in results.

The favorite excuse alleged for such legislative action is that schools taught by white persons are promotive of social equality. Now, we can say for the contact of the races in these schools what cannot be said of the contact of the races outside of the schools and in the daily walks of life. They say that these schools promote social equality. There has not been in all these years, so far as we know, a case of marriage between a white teacher and a colored teacher, either male or female or between white teachers and colored students. There has not been a single case where a white woman, who has come South and gave herself to this work, has been outraged by Negro student or Negro teacher. Nor do we know of a case where white teachers have taken advantage of Negro students. We could not carry investigation into everyday life; there every item of this suggestion has been broken. Marriages and illicit relations have obtained between white persons and colored persons who have never seen inside one of these schools promoted by Christian philanthropy. No, this social bug-bear is all a myth. The unveiled motive of the whole thing is to retard the progress of the Negro.

It is better for us and stronger in argument that we permit the two representative papers of South Carolina referred to to meet this issue. The News and Courier of Charleston, South Carolina, comments on the proposed law under the caption "Looking Backward" and says that it is one of the most regrettable bills ever offered in any legislature, and then the Courier asks "If it is wrong for a white teacher to teach a Negro, should it

not be made a crime for a white physician to attend a Negro patient also?" The Courier logically follows up its advantage in the argument by saying:

"Is not one thing as bad as the other? If it is a dangerous and vicious practice for white teachers to be employed in educating Negro youth in how to make a living, why is it not also dangerous and vicious for white doctors to try to keep them alive?"

"If it is wrong to cure their ignorance, why is it not also wrong to try to cure their physical ills?"

"Moreover, why allow white preachers to preach to colored people if white teachers are to be thrown in jail for teaching them?"

"Is it logical to try and send Negroes to heaven and at the same time put in stripes those who undertake to fit them to be decent, sober, industrious, self-supporting, law-abiding men and women here?"

The Courier is reinforced in its position by the Columbia States, which does not mince words or sidetrack in its opposition to this bill. The States says:

"The bill to prohibit white persons from teaching in Negro schools were better called a bill to drive the Negroes of South Carolina back into the original savagery from which they came.

"The Southern Negroes know nothing of civilization that they have not learned from the white people.

"To say that white people are teaching Negroes in schools to aspire to social equality or commingling is idle and absurd.

"The pending legislation has no place in modern times. One must seek the records of the seventeenth century for its parallel."

THE CONSTITUTION WAKES UP ATLANTA

The Constitution, through its pungent, direct, statesman-like editorials, growing out of the necessity of a hospital for Negroes with contagious diseases, and indirectly discussing the Negro in a broad, patriotic way, has been waking up Atlanta, Georgia, and, incidentally, the South and the nation. Truth will get a hearing some day—you may rest on that, and sanity will be enthroned in spite of the usurper of unreasonableness.

Mr. David Woodward seconds the effort of The Constitution and proposes to raise a fund of \$100,000.00 to provide recreation grounds, bath houses and to develop the Negro along sanitary lines, believing as Mr. White does that an ounce of prevention is worth a pound of cure. His proposition is: "If 'an ounce of prevention is worth a pound of cure,' and a hospital costs \$10,000, then Atlanta could well afford to spend \$160,000 for means of helpfulness that will prevent the origin of disease. For a long while I have wanted to see something tried in the way of public baths and settlement houses for the Negro; and, with this end in view, if you agree with me that it is necessary and desirable to try and start some such proposition, I am willing to subscribe \$500 and more, if necessary, toward a fund of \$50,000, same to be supplemented by an equal amount by the city and used in purchase of ground and erection of buildings that will be settlement houses with public comfort and bath privileges for the Negroes; and see if we cannot in this way

(Continued on page 8)

OUR SUMMER IN EUROPE—XVI

Holland and Its Cities

By Charles M. Melden, Ph. D.

THERE is nothing to delay the traveller in Rotterdam. It is a fine modern city with well-kept, well-shaded streets. It is traversed in various directions by canals, some of them deep enough to admit ocean-going ships, so that it is no uncommon thing to see masts rising in the midst of dwellings. The commerce of the city is surpassed on the continent only by Hamburg and Antwerp. With nearly half a million inhabitants it is a busy, thriving community; but with not very much that is distinctive.

The Hague

is the most splendid city of Holland. Its broad avenues and public squares give it a peculiarly aristocratic appearance. Some interesting monuments embellish the parks and thoroughfares. The buildings as a rule are not beautiful or impressive. But as the abode of royalty and consequently of the nobility, the city has a characteristic air. The Binnenhof or Royal Palace is a quaint and gloomy structure some parts of which date back to the middle ages. It is associated with the murder of Oldenbarnevelt and DeWitt, who had incurred the enmity of Maurice the Stadtholder.

The "great wood" is an especially attractive feature of the city. It covers several hundred acres and affords pleasant drives and walks. In the midst of it is the summer palace of the queen called the "Honse in the Woods."

We were too early to see Wilhelmina, who was expected the following month. But, as in other cases, we were treated kindly by those in charge and for a few cents shown through the rooms open to the public. They are elegant. The decorations, furniture, ornaments, all were beautiful and costly. However, the "Orange Room" had special interest as the place where the first peace congress convened, 1899. It is a magnificent room. On its walls are many meritorious paintings representing scenes in the life of Prince Frederick Henry.

When we visited the Binnenhof the "Hall of the Knights" was closed. But by means of our "silver tongued" oratory the caretaker was persuaded to let us in. It is a fine old room, lofty and spacious. Here parliament gathers in joint session to receive the address of the queen. Here also met the second peace conference in 1907. The new Peace Palace, the gift of Carnegie, will afford a permanent meeting place for this august body. It is a stately and impressive building and will add greatly to the city.

It is only a short ride to Scheveningen. What Coney Island is to New York, Nantasket to Boston, the Lido to Venice, Scheveningen is to the Hague. It is a famous watering place. Many changes had taken place since we were there twenty years ago. The adjacent territory had been built up with large and fashionable hotels, places of amusement, restaurants, etc. But the beach and sea are the same. We spent a very pleasant hour. The sun had set but the long summer twilight lingered. At 9 p. m. one could read small print without difficulty. The rich tints of the western sky, the pale crescent of the new moon and an occasional start with the far reaches of the gently heaving sea, made a pleasing impression.

The Art Gallery in the Hague has as its peculiar treasure Paul Potter's "Bull." For this alone it is worth a visit but besides this are works by Rembrandt and other masters.

Wearied with sight-seeing we sat down to rest by the Vyver, a pretty sheet of water surrounded by avenues of stately trees. A child playing about with his mother was so cunning that we were moved to give him a piece of chocolate which we had with us. This served as an introduction and in broken

Dutch and German we carried on a conversation. Some little girls with roses, teased us to buy them for the "madame." Thinking this might be rather forward for so short an acquaintance we refused. However, we gave them some of the chocolate and off they ran. But in a few minutes their places were taken by a half dozen others begging for chocolate. We treated them also and they went away greatly pleased. After a while another boy came up imploring a share but the stock was exhausted. We tried to make this clear; but he was persistent. He would not take "no" for an answer and he stood there and teased. As he spoke Dutch and we could not understand him his pathos was lost. The women began to rebuke him for troubling the foreign folks. But he was Dutch, he had the spirit of his ancestors, the blood of the defenders of Leyden was in his veins and he would not be denied. With real Dutch stubbornness he pleaded his cause until worn out by his importunity the woman gave him a penny and off he went triumphant. Fearing another siege we also left.

Every American, especially every New Englander, should visit

Leyden

As we said in our former letter this was the home of the Pilgrims who found a refuge here when driven out of England by bitter persecution. Our guide showed the site of house where, said he, "Jack" Robinson lived, meaning the Rev. John Robinson, pastor of the English Church, the guide and faithful friend of the Pilgrims. Another instance of our guide's quaint English was the designation of weeping as the "crying" willows.

One cannot visit Leyden without recalling the heroic defense of the city against the Spaniards in 1573. The place was closely invested on every side. The Prince of Orange sent word to them to hold out three months as on the fate of Leyden depended that of Holland. Their enemies made overtures to them to surrender, but warned by the fate of other places, they refused. Their rescuers broke the dykes in sixty places and let the sea in over the land, but the water was too shallow to float their ships. The people were reduced to the last extremity. They ate everything eatable, even drinking the blood of the slain. To crown the horror, pestilence followed famine. Dead bodies lay in streets with none to bury them. Sixteen thousand perished in those awful weeks. They could endure no more. They came in a body to the Burgomaster, Van der Werff, and begged him to surrender. He refused. They threatened him. Addressing them he said, "Citizens of Leyden, I have sworn to defend the city unto death and with the help of God I will maintain my oath. It is better to die of hunger than of shame. Your threats do not move me. I can die but once. Kill me if you will and satiate your hunger in my flesh but while I live do not ask me to surrender Leyden."

Moved by his consecration the people turned away and with the sullenness of despair continued the defence. At last the favoring gales swept the friendly water over the land and up it came the rescuing ships, raising the siege. The brave people received the University of Leyden as a reward for their valor. It is no wonder that with such a spirit the Hollanders won their independence.

Amsterdam

is sometimes called the Venice of the north. This finds its justification in the large number of canals which flow through the city, but here the resemblance ceases. Amsterdam is not Venice. The Italian city has no counterpart. Nevertheless Amsterdam has its own peculiar charm.

It is the chief money market of the nation.

But in commercial importance is surpassed by Rotterdam and Antwerp. Manufacturing, ship-building, diamond polishing, etc. contribute to the city's prosperity. The retail stores are large and well stocked. Their displays of goods are attractive and tempt one to purchase.

The Ryko Museum contains one of the finest collections in Europe. Here are Rembrandt's "Night Watch," the "Stallmeesters" and many more. Van der Helst's "Banquet," works by Ruysdael, Potter and other masters. In the dazzling brilliancy of the Italian artists there is danger of overlooking the more modest creations of the Netherlands. But without them how much poorer would be the art collections of the world! If Rembrandt, Potter, the Van Eycks, Van Dyke, Rubens and a host of others had not painted how much that now delights us would have been unknown! The art of the Netherlands is characteristic. It has its own attraction. Among the Dutch, especially, is it true that subjects are taken from everyday life. An apple woman, a herd of feeding cattle, a few sheep, a chance meeting of friends, a canal boat with its picturesque surroundings, a homely interior, in short they have simply transferred the familiar scenes about them to canvass; but with rare skill. Their studies of color, light and shade are rich and beautiful. Sir Joshua Reynolds calls this the grammar school while Italy is the high school of art.

One of the interesting sights is Kalver street. It is a narrow thoroughfare lined with splendid shops. In the evening it is thronged with the citizens who parade ceaselessly. It is an excellent time to study them. They are a fine looking crowd. Whatever may be true of the peasants it certainly is not true of dwellers in the city that they are slow, if not stupid, as the Dutch are sometimes represented. They are active, alert, well-formed and well-dressed. The women are good looking and attractive. The Dutch are aethetic. They love rich colors. On the fruit stands bunches of cherries were tied with bright colored ribbons. The costumes of the peasants are unique. Their bright skirts and odd head-dresses give the women a picturesque appearance. Even the men love colors and many hued shirts are seen on every side and at least one man rejoiced in brilliant red trousers. Their fishing boats are gaudy with red and blue. In the cities of course the costumes are more like our own. It is the monotony of conventionalism crowding out the variety and picturesqueness of nature.

The Dutch are lovers of flowers. Haarlem is noted for its horticulture. It supplies the world with bulbs of various kinds. In 1636, 1637 a craze swept over the country for trading in tulip bulbs. Some of the rarer sorts brought fabulous prices. One sold for 13,000 florins and another for 4,200 florins, i. e. \$5,200 and \$1,680, respectively. This was the result of the rapid acquisition of wealth. As always, this bred luxury and extravagance. Rich men lavished their money on houses which they surrounded with beautiful gardens. The tulip was extensively cultivated and the quest for rare specimens was keen. Dumas' romance of the Black Tulip is based on this. The fever raged high and was virulently contagious, until as we have said, men began to speculate in bulbs and they reached enormous prices. Finally the government interfered and put a stop to the traffic. We laugh at this folly of the sober-minded Dutch, but

"Wad some power the giftie gie us

To see ourselves as others see us!

It would from many a blunder free us

And foolish notion."

It was only a little while ago that the papers announced the price of a rare orchid as \$5,000.

The Dutch still love flowers and cultivate them. Their gardens are beauty spots. The hyacinth has advanced in favor but the tulip still holds the post of honor.

We Must Hold Onto Bible Promises

By Jennie Fowler-Willing

Every one of them is a cable to anchor us safely, during the storms that are sure to strike our little boats, a rope to hold us when we go out for the treasures of God. The Lord Jesus Christ has one end, and lost sinners must take a firm grip of the other.

A couple of naturalists were hunting for rare flowers. They saw one that they must have; but it was out of their reach, on a shelf of rock, over a deep gorge. They asked a little mountaineer boy if they might let him down by a rope, to get it for them. He looked at the rope and then at them, and the money they offered him, and then down over the precipice. "Yes," he said, "but I must go and call my father, so that he can come and hold the rope himself."

We daren't trust our souls to the promises of good men or women, pastors or priests, bishops or pope; we can be sure of safety only when the rope is in the hands of our Heavenly Father. For our salvation we can be certain, only when we have the witness of the Holy Spirit. He is God, and since God has given His only Son to die for us, "will He not freely give us all things?" Wasn't that boy's father glad to come and hold the rope for his son? He wouldn't trust his child in anybody else's hands.

To make sure of the promises of God, we must read them for ourselves. Not in Greek, or Latin, or Hebrew; but in our own tongue wherein we were born. We may never be able to get one syllable of those learned languages; but we can know how to read English. We couldn't trust a mere smattering of them, any way; and there are plenty of honest people who have studied them for years, and who would rather die by inches than lead us astray on the meaning of one word.

Every bit of the Bible has been gone over by the best educated people, year after year, to find out exactly what God means in it; and it is perfectly safe to trust it, as it reads. It is a rope that hasn't a single weak fibre.

Gipsy Smith, who is winning thousands to the Lord, held in the highest regard by the educated, as well as the ignorant, was wandering over England in a gipsy's van, till he was about grown up, not knowing one letter from another. When he was converted, he wanted to read the Bible for himself, and he learned how, by picking out the letters on signs, and asking somebody to tell him their names, and how to put them together to make words. Now he speaks as correct as any preacher needs to; and ministers are glad to find out from him how to preach.

Of course we must love the Bible. It may not give us, in so many words, a deed to our home or business, but it will keep us from wasting, drinking or gambling away our chance for a mansion in the skies—a good homestead in the land of pure delight.

I heard a Korean missionary say, yesterday, that the poor people in Korea love the Bible so much they usually carry a part of it with them, wherever they go. If one, who is speaking to them names a chapter and verse, that he wants them to listen to, they whip out a Bible or Testament that they may see the words for themselves while they are read. They think that if every Bible in the world was destroyed, those Korean converts from heathenism could give us a new one, chapters and verses, and all, without a single mistake.

We must practice what we read. One man in Korea had committed to memory the whole three long chapters of the Sermon on the Mount, and he walked a hundred miles over their rough roads, for the pleasure of repeating them to a missionary. He sat down on the floor—the Koreans have generally only the ground to sit on—and he went through the whole of it without one mistake.

The missionary thought it might be a mere memory-freak; and he told the man that,

while it was well done, the main thing was to practice what he had learned.

"O yes," replied the poor fellow. "I've found that out. I am only a poor ignorant farmer; and when I began, the verses wouldn't stick. Then it came to me that I must practice them, as I went along. So I'd learn a few, and go out and explain them to my neighbors, and pretty soon the Lord so helped me that I had them all." Without a shadow of doubt, that plan would work as well in America as in Korea.

We must not only know and love the Bible, but we must trust the Holy Spirit to give us its meaning. He is the author of the whole of it, and it is a great thing to have an author come and explain just what is meant by every sentence.

When Luke and Cleopas went to Emmaus, the day of our Lord's resurrection, the Stranger who walked with them explained not only the Old Testament law and prophets, showing them that Christ must suffer; but he opened their understanding that they might take it in. He is the same, yesterday, to-day, and forever."

A story is told of a woman in England whose son had gone to America, and was supposed to be doing well; yet who left his mother in extreme poverty, never sending her a dollar to live on.

One day when the poor old soul was half-starved, she said to a good woman who came to see her, "There never was a better son than my Jimmie; and I can't see why he doesn't send me a little something to keep me from going hungry, and to hold the roof over my head."

"Doesn't he ever write to you?"

"O, yes; I get nice letters from him, an' he 'most always sends me a pretty little picture, about all alike to be sure; but a body can't eat pictures, nor make clothes of 'em!"

"Please let me have a look at the pictures," said the visiting lady. And, sure enough, every one of them was a five-pound note, worth twenty-five dollars cash of our money—enough to pay all her debts, supply all her needs, and get her ready for the home he was preparing for her.

How rich we might be if we would trust the Holy Spirit to help us understand the 30,000 promises of the Bible, that he has sent for our use—spiritual multimillionaires—each and all of us!

New York City.

ARE MISSIONARIES BUSY?

"Just imagine yourself in charge of the only Christian school for boys in their teens to which a million people can send their children," observes the Rev. B. M. Paddock, a District Superintendent of Foochow. "I had almost said the only good school of any sort, Christian or heathen. Then think what you would like to do for that school, if only you had the time. While you are trying to plan for it, the spiritual needs of 300,000 people to whom you have been appointed to minister, are pressing for your attention. Letters are coming from the preachers asking when you are going to make the rounds. That question 'When are you coming?' rings reproachfully in your ears night and day until you feel yourself to be a creature of very limited capacity. Then you meet another missionary who has a task so big that his head would burst if he tried to think of it all at one time. Such things drive home the truth that we have a tremendous duty in this land, and a wholly inadequate little squad of volunteers trying desperately to meet their obligations."

"WHO CARES?"—AGAIN*

By the Rev. A. B. Leonard, D. D.

No one should be surprised at the earnestness manifested in the article of the Rev. E. J. Muddock* contained in the Southwestern of January 22, on "Who Cares?" for there are many wrongs committed against the Negroes, by custom, Church and State, that should be righted. But it does not contribute to the righting of those wrongs to fail to give due credit for what has been done.

Brother Muddock asks the question: "Why does the Christian Church remain silent so long, while cheap justice is rampant? From 1885 to 1911, 3,465 men, women, boys and girls were indiscriminately lynched, in every fiendish manner to satisfy unproven wrongs. The Church sees it, the Church knows it; but the Church is silent. Why is this silence?—especially on the part of the Methodist Episcopal Church, the Church that has always taken the initiative since the birth of the Republic." Has the Methodist Episcopal Church remained silent? Has not her voice been heard from the beginning? In 1844 she suffered her body to be rent in twain, that she might protest against slavery. Immediately after the war she organized the Freedmen's Aid Society, through which she has contributed millions of dollars for the education of Negroes in the South, and she has spent millions more for their evangelization. She has organized nineteen Annual Conferences and missions in which there is a ministerial membership of 1,974 and a lay membership of 325,000, every one of whom has the same legal rights as have ministers and laymen in white Conferences. The delegates from Negro Conferences have the same standing in the the General Conference as delegates from white Conferences. Several Negroes have been elected to secretarial and editorial positions and in some instances have been and now are co-ordinate with white men. One Negro has been elected a Missionary Bishop and is on the same level with Bishop Thoburn, Bishop Hartzell and several others. In all these and many other ways the Methodist Episcopal Church has lifted up its voice "like a trumpet" in favor of the Negro. Many times she has spoken through General Conferences and Annual Conferences against lynching and no one is in doubt as to her attitude to-day in regard to that horrible crime. All over the South there are ministers of the gospel (of whom Bro. Muddock is probably one), lawyers, physicians, teachers and business men who have been educated in the institutions she has founded and now supports by gifts of money. Our Bishops go all over the South preaching and presiding over Annual Conferences, colored and white and at least three reside in Southern cities. If there are Christian Churches, "North, South, East and West," that wink at the lynching crime, the Methodist Episcopal Church is not one of them. In this Jubilee year, the General Conference appeals to the Church for a special offering of \$500,000 for the better equipment of our Negro schools in the South.

Have all these evidences of the sympathy of the Methodist Episcopal Church with the Negroes of the South no "voice"? Has she been "silent"? Is she silent now? "Actions speak louder than words," it is said, but here actions and words unite in a perpetual protest against the wrongs suffered by the colored people, South and North.

New York.

*"Who Cares," by Rev. E. J. Muddock, which by an inadvertance appeared on page 1 of the issue of January 22, was written by the Rev. E. J. Ruddock and not the Rev. E. J. Muddock. Maybe our proof-reader knows "Muddock," we do not.

THE CHRISTIAN LIFE

RULES FOR DAILY LIFE

"Begin the day with God;
Kneel down to Him in prayer;
Lift up thy heart to his abode,
And seek His love to share.

"Open the Book of God,
And read a portion there;
There it may hallow all thy thoughts,
And sweeten all thy care.

"Go through the day with God,
Whate'er thy work may be;
Where'er thou art—at home, abroad,
He still is near to thee.

"Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

"Conclude the day with God;
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

"Lie down at night with God,
Who gives His servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

—Selected.

COMMENTS

By the Rev. W. R. Chase

"A mother in Israel" does not necessarily mean an old saint, in fact does not, though we usually think of the term as applying to such an one. All the young women should be mothers in Israel because it simply means an active fighting member as was Deborah, who called herself that when she went out to fight against Israel's enemies.—Judges, v 7.

"By little and little." Some seem to think that when a man preaches full salvation he is teaching that to be baptized with the Holy Ghost is to get all with nothing to follow. Nothing is wider of the truth. When Israel got into Canaan they had just come into their real fighting ground. When the Christian gets into the spiritual Canaan he has just got into the place where his really victorious fighting has begun. It is well to remember that so as not to be discouraged when there is fighting to be done. Deut. vii, 22.

Isaiah said (ii, 7, 8) their land is full of silver and gold and horses and neither is there any end of their treasures or of their chariots. Then he added, their land also is full of idols. Idolatry generally follows in the wake of wealth.

If you will trust God and really put your case in His hands He will undertake for you as He did for Israel of old. Deut. ii, 21 tells us how for them He destroyed Anakims who were giants. All the big obstacles in our way God will remove if we will give Him a chance.

It was not because of their egotism but sin of disobedience that Israel was defeated at Ai. Egotism is not a sin but disobedience is. Joshua vii, 11.

The difference between the tongues movement of to-day and the gift of tongues at Jerusalem is very marked. Then they heard every man in his own native language. Now it is something that neither the one who has can understand, nor any one else. Acts ii.

To become established it takes belief. That is to have stability you must believe. See Isa. vii, 9. That is a severe comment on the many of these days who flaunt their unbelief and yet want to be considered among the great of the earth.

Spiritual Canaan is worth the while to enter for it is there as it was in the Canaan of Israel that there is abundance of milk and every one spiritually eats butter and honey. Isa. vii, 22.

Pastor Russell is but making prominent his ignorance of the word of God when he states that "hades" means the grave. The Greek word which we translate that never means grave. It is found but eleven times and in each case it refers to any place but the grave. And forty-four times the word grave, tomb, sepulchre is found and never once does it come from the Greek word "hades." The words "tafos" and "mnaymion" are always used when it is the grave that is meant. "Hades" always refers to the place of departed spirits. "Tafos" and "mnaymion" always refer to the grave or tomb or sepulchre. The testimony of the old word of God still stands for hell. Pastor Russell can never overturn it. Dives was buried, they put his body in a tomb, but it was not from there that he lift up his eyes, it was not from "tafos" or "mnaymion" but "in hades," in hell that he lift up his eyes. Better take the word of Jesus Christ for it than any human teacher.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you" does not mean that preachers are not needed to preach the Gospel to us but that our every shortcoming, our every sinful way is revealed to us by the Holy Spirit. And this we all know that when a preacher of righteousness has hit on what we have allowed or been guilty of it struck us just because we knew of that being in our life. The Holy Spirit keeps us alive to the things in our lives that are contrary to the word of God. "We need not that any man teach us" those things nor indeed can they for God the Holy Ghost is set to do that and does. Creston, O.

A FRIEND

A friend is a person who is "for you" always, under any circumstances.

He never investigates you.

When charges are made against you, he does not ask proof. He asks the accuser to clear out.

He likes you just as you are. He does not want to alter you.

Whatever kind of coat you are wearing suits him. Whether you have on a dress suit or a hickory shirt with no collar, he thinks it's fine.

He likes your moods, and enjoys your pessimism as much as your optimism.

He likes your success. And your failure endears you to him the more.

He is better than a lover because he is never jealous.

He wants nothing from you, except that you be yourself.

He is the one being with whom you can feel safe. With him you can utter your heart, its badness and its goodness. You don't have to be careful.

There are many faithful wives and husbands; there are few faithful friends.

Friendship is the most admirable, amazing and rare article among human beings.

Anybody may stand by you when you are right; a friend stands by you even when you are wrong.

The highest known form of friendship is that of a dog to his master. You are in luck if you can find one man or one woman on earth that has that kind of affection for you and fidelity to you.

Like the shade of a great tree in the noon-day heat, is a friend.

Like the home port, with your country's flag flying, after long journeys, is a friend.

A friend is an impregnable citadel of refuge in the strife of existence.

It is he who keeps alive your faith in human nature, that makes you believe it is a good universe.

He is the antidote to despair, the elixir of hope, the tonic of depression, the medicine to cure suicide.

When you are vigorous and spirited you like to take your pleasures with him; when you are in trouble you want to tell him; when you are dying you want him near.

You give to him without reluctance and borrow from him without embarrassment.

If you can live fifty years and find one absolute friend you are fortunate.—Selected.

BEING EVANGELISTIC

That every adult Bible class should be evangelistic is agreed to by every such class. The difficulty comes in knowing how. So long has the term evangelistic been associated with "special meetings" and "weeks of prayer" that many have concluded that some organized, publicly announced special effort is the only possible way to inform men of the claims and blessings of the gospel so as to get a decision for Christ as a response. This feeling keeps a great number from doing any definite evangelistic work.

It is worth while right here to consider the unadvertised, unannounced method of presenting Jesus Christ individually to particular men and women. Most of them are anxious to know what it all means. The majority are mystified by the terminology used. Help them by bringing to them in everyday language the message of life, the significance of sin, the meaning and possibilities of forgiveness of sin, and the glory for life shed by the cross of Jesus Christ.

Of course, this involves a careful study for oneself. But that should be done anyway. And once the entire plan of salvation is fully understood, it will be the means of opening up more ways of evangelism than the trumpeted plans of specialists and professionalists ever knew.

Being evangelistic is primarily the persuasive telling to another the story of one's own salvation as an experience understood and available for others.

Try it and see!

Ralph Welles Keeler

Our Young Friends

AN ALMOND-EYED MOTHER GOOSE

"Did you know there was a Chinese 'Mother Goose'?" asked Miss Gray of her Sunday school class.

"No; do please tell us about her," chorused the children, in delighted tones.

"Isn't it funny," proceeded Miss Gray, to think of that dear old lady, whom we are accustomed to see represented in a peaked hat and long cloak, with a staff in her hand, as having slanting eyes, tiny Chinese feet and clad in a gay-flowered kimono? But she is such a household necessity in our country, with her charming jingles and stories, that it brings the little Chinese children just a little nearer to us to find out that they love and are entertained by the same good old dame, no matter what the difference in looks.

"The children in China have much in common with those of other lands. We are so accustomed to hear of their sufferings and deprivations, that it is a pleasant relief to learn something of the brighter side of their funny little lives.

"They have their rhymes, games, stories, kindergarten methods, traveling shows on the order of our 'Punch and Judy,' jugglers and toys that are to us strange and amusing. Everything in the way of custom in China is just the reverse of what we think proper, as you know. They shake their own hands when they greet anyone, instead of the hand of the person greeted, keep on their hats as a mark of respect, instead of taking them off as our men do. They wear white for mourning and wear their vests on the outside.

"But when it comes to games and childish stories and rhymes, we feel much more at home with them. Dr. Isaac Taylor Headland, of Peking University, our Methodist college in China, has made a special study of these things, and has collected six hundred of their rhymes, putting them into English jingles, so that we may enjoy them.

"Their jingle of 'The Little Mouse' is as popular with them as our 'Jack and Jill' is in this country, and Dr. Headland made fast friends with the people of that country by learning to repeat it in their language. It goes like this:

"He climbed up the candlestick,
The little mousey brown,
To steal and eat tallow,
And he couldn't get down.
He called for his grandma,
But his grandma was in town;
So he doubled up into a wheel,
And rolled himself down.

"Some of their rhymes have a good moral, as many of ours have, and some are pure nonsense verses. One of the latter is:

"There's a cow on the mountain, the old saying goes.

On her legs are four feet, on her feet are eight toes.

Her tail is behind on the end of her back,
And her head is in front on the end of her neck.

"Because they shaved their heads, except for a little spot on the crown, a small blemish of any kind would show very plainly, therefore one of their rhymes with a moral warns them:

"If you steal a needle
Or steal a thread,
A pimple will grow
Upon your head.

"If you steal a dog,
Or steal a cat,
A pimple will grow
Beneath your hat.

"Similar to our 'Lady-bug, Fly Away Home,' is their 'Fire-fly' rhyme:

"Fire-fly, fire-fly,
Come from the hill;
Your father and mother
Are waiting here still.
They've brought you some sugar,
Some candy and meat;
Come quick, or I'll give it
To baby to eat.

"Instead of our familiar little pigs going to market, they count the fingers and toes of their babies thus:

"This little cow eats grass,
This little cow eats hay,
This little cow drinks water,
This little cow runs away.
This little cow does nothing,
Except lie down all day.
We'll whip her.

"Then they playfully pat the bare feet.
"The cake-seller cries his wares in the following verse:

"They cure the deaf and heal the lame,
And preserve the teeth of the aged dame.

"Dr. Headland says that it is a mistake to believe the Chinese do not love their children, and that their rhymes are full of affection; also that he has seen grandfather, father and sons flying kites together with evident enjoyment and playing other games. One of the pet names for a girl in that country is, 'A Thousand Ounces of Gold.'

"The children are dignified, but not doleful, as so many have led us to believe. Their parents take them to fairs, give them money for candy, fire-crackers and shows. They have pet birds and gold fish, and for stories, there is a Chinese 'Joan of Arc,' who is the most popular woman in their history. Her father was a great general, but was too old to lead his troops, and her brothers were too young, so she put on male attire, joined the army, mounted her father's horse and led his troops to victory. Her name is 'Mu Lan,' and the children never tire of hearing her story.

"'Wang Child' is their 'Rip Van Winkle.' The name means 'the stuff of which kings are made,' but he was only a common husbandman, plowing, planting and harvesting in the summer, and gathering firewood in the mountains in winter. Once, in the hope of finding better firewood, he took his ax and wandered far into the mountains of Chou-Chou, where he came upon some aged men playing chess in a cavern. He loved this game so much, and became so interested in watching these players, that he forgot his errand. One old man gave him a date seed, telling him to put it into his mouth. He did so, and lost all consciousness of hunger, thirst or time, and still stood watching the game.

"Finally, one old man said to him: 'You've been here a long time. Ought you not to go home?'

"This question aroused him from his queer state of absorption, and he looked about him in surprise. His ax was rusty and the handle had rotted away, but he felt no older than when he arrived at the grotto. He went home and found that centuries had passed. No

one was left who knew him, and after wandering a while, he returned to the mountain and lived with the old chess players, who taught him such great wisdom that he finally became an immortal spirit without dying.

"There is the bell," said Miss Gray, "and I must stop for this time."—Elizabeth Frye Page, in Baptist Boys and Girls.

SHINE WHERE YOU ARE

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle,
As well as the garish sun.
The humblest deed is ennobled
When it is worthily done.
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand,
Though down in the deepest shadow,
Instead of the sunlit land;
You may carry a brightness with you
That no gloom or darkness can mar.
For the light of a Christlike spirit
Will be shining wherever you are.

—Selected.

DOUBLE CELEBRATION ON LINCOLN'S ANNIVERSARY

"It's my birthday in just one week," exclaimed Edward.

"And the birthday of Lincoln as well," said mother.

"Then we'll have to celebrate both birthdays at once," said sister Lill.

"Then why can't I ask Miss Haines home to dinner?" suggested the lad.

"I shall be pleased to have you," replied Mrs. Day. "I'm glad that my young son cares so much for his teacher as to want her to have a part in the celebration."

During the week abundant preparations were made for the celebration when Edward was to invite his Sunday-school teacher to his home to dine with him. In the meantime he had contributed to the birthday fund of his Sunday-school, not only as many cents as he was year old, but likewise as many cents as there were years which had elapsed since the birth of Lincoln; and a candle had been burned to represent each year of his own life.

The birthday dinner, which mother had prepared, was indeed an excellent one. The turkey was baked as brown as could be, and all of the "belongings" which went with it tasted as they generally do at Thanksgiving, and the dessert was equally as tempting, especially the birthday cake, which had at one end a large D made of candies and standing for Day, and at the other a large L, made in a similar fashion, and standing for Lincoln. As to the ice cream, there were two kinds, and Edward said that two kinds were needed, since the celebration was a double one.

After dinner all gathered in the library and had a social hour. Mother had planned a special Bible service, in which the six people present—father, mother, Aunt Mary, Miss Haines, Lill and Edward—were given each a letter and asked to find passages in the Bible whose initial letter was like the one held. The letters were LINCOLN. Then father told the story of the life of the great President, and a pleasant afternoon was passed, not the least enjoyable part being the presentation of the birthday gifts to Edward, one of which was the "Life of Lincoln."—Exchange.

TRUSTING IN RICHES AND TRUSTING IN GOD

(Luke 12:13-34.)

International Sunday School Lesson for March 1, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—Where your treasure is, there will your heart be also.—Luke 12:34.

Time—January, A. D. 30.

Place—Perea, east of the Jordan, through which Jesus is slowly moving southward toward Jerusalem.

Home Readings—Monday, Luke 12:13-34. Tuesday, Psalms 9:1-14. Wednesday, Amos 8:4-14. Thursday, Col. 3:1-17. Friday, Psalm 23. Saturday, 37:16-36. Sunday, Psalm 125.

The Lesson Story

There were two brothers in Perea who inherited property at the death of their father. One of them was not willing that the other should have a share and would not divide with him. But the unfortunate brothers had heard of Jesus in their community, and, believing Him to be a fearless teacher and their coming king, asked Him to settle their dispute by ordering the other to divide the inheritance.

This gave occasion for Jesus to teach a lesson on trusting in riches, and for warning the multitude who stood near that they should keep free from all covetousness. He saw that the man's heart was not on the things of the spirit but on possessions and that he wholly misunderstood the Teacher's mission. To make clear the peril of trusting in riches, Jesus made use of a parable in which a rich man thought only of himself and of enlarging his barns to contain his abundant harvest. He was so self-centered and so void of the things of the spirit that he supposed that his soul could "eat, drink and be merry" upon the fullness of his barns. But while he congratulated his soul upon the ample provision for "many years," God spoke informing him that his soul would be called to judgment that very night, without making use of any of the goods, which must fall to others about whom the man did not think.

But the sad plight of this man, who is called foolish for trusting his soul to corn and wine, is put in contrast with the blessedness of one who is rich in spiritual things.

Jesus Misunderstood

This man had doubtless heard Jesus fearlessly rebuke and condemn hypocrisy in the pharisees while a guest in their homes. He also recognized the authority with which the Lord spoke, and allowed these to confirm the belief that the new king would deal with temporal things. Therefore, as king He might speak with authority to His brother bidding him divide the property, and in doing He would be exercising His right as king. In this, the man misunderstood Jesus. It was not part of the work of Jesus to act as judge between men nor to arbitrate their differences over temporal matters. His was to teach and to lay down principles fundamental to the highest life. If justice, honesty, righteousness, truth and love are made the foundation of life and conduct, temporal matters will find proper and easy adjustment. And when a brother refuses to "divide the inheritance"—give to another his dues—there is usually something fundamentally wrong in his life, which can be corrected permanently only by the principles Jesus taught. This may be said also of the man who clamors too loudly for worldly possessions.

The Use of Riches

The mistaken notion of the man spoken of above led Jesus to teach some lessons on riches by way of a parable. We do not know that the inheritance was enough to make one rich, but the man's heart was on it, and he had the same covetous spirit of the man of the parable called rich. The man wanted the inheritance for himself and probably had little concern for his

brother or any one else. The man did not so express it, but Jesus so saw it. This was just the spirit of the rich man of the parable—use riches on self. But this is a misuse of riches. Riches is a sacred trust, and the rich man is a trustee whose duty it is to hold and use the riches for the good of mankind. Mankind comes to a right to the riches of others by virtue of relation to God, the Giver and real Owner. And if the rich man would use his riches in the interest of God who trusted it with him, mankind generally would reap the benefit. The community is the producer of the wealth which some man holds as his own, and this wealth should minister to the needs of that community. Riches serves its best end when it helps the greatest number to reach the highest in temporal and spiritual things. And when one stops and thinks within himself as did the man in the parable he ought think beyond the limits of his own personal interest. "What shall I do, because I have not where to bestow my fruits?" This question could have been answered in the poor and needy around him who produced the wealth he claimed.

"What shall I do?" If he had asked the toilers and sufferers at his door the answer would have been wiser. If he had turned and reverently addressed his question toward heaven, God would have given him wisdom for a sane answer. But he asked himself—sordid, unsympathetic, self-centered, avaricious. And God's reply to his answer was, "Thou fool."

Rich Toward God

The soul of man cannot "eat, drink and be merry" upon the contents of a big barn. The soul is spirit and needs spiritual food and drink. The bread of life cannot be had from a barn nor the water of life from a vineyard. These must come from God through Jesus Christ. Those who to-day are bidding the soul subsist on temporal substance may well expect to hear the dread voice of God saying, "This night!" Then these things will all pass into the hands of others to whom, perhaps, they more properly belong; leaving the soul to go before God poor indeed. What is needful is a daily laying up of treasures in heaven whether we are or are not trusted with much of this world's goods. Being rich in good works count for far more than the riches of this world, which will soon pass away. But every act prompted by Christian motives makes a deposit with God that will redound to great riches when all else fail and pass away.

Mars Bluff, S. C.

A SONG OF TRUST AND DELIVERANCE

Epworth League Devotional Meeting Topic for March 1, 1914

(Psalms 40.)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson.

"The first outpouring of this song is one long sentence, of which the clauses follow one another like sunlit ripples, and tell the whole process of the Psalmist's deliverance." First of all "He waited patiently for the Lord." To him the Lord was his only hope, his only deliverer. To Him only he cried. The context seems to indicate that his cry at first seemed to have had no answer. This did not shake his trust in God. He waited patiently and continued to cry. He knew that His deliverer would come, and He did come. What blessed results came from his patient waiting and continuous crying. How often our Lord delays His coming to our rescue to test the sincerity of our trust, to see whether or not we will seek some other refuge! The deliverance given was worth waiting for. "He brought me up also out of a horrible pit, out of a miry clay and set my feet upon a rock and established my goings. And He hath put a new song in my mouth even praise unto God."

After the Psalmist had tasted the sweetness of trust in God, he realized the blessedness of such trust and deliverance that God had given him. He recommends it to others. "Blessed is that man that maketh the Lord his trust."

The man who trusts God and receives His benefits at once begins to seek to do those things that are pleasing to Him. It was so with the Psalmist. When He thought upon the loving kindness of God and the deliverance which his God had given him he began to think of what he could do to please God. Naturally enough his mind turned to burnt offerings and sacrifices, but his ears being open to hear what God would have him do, he realized how far short these fell of doing proper honor to God. "Burnt offerings and sin offerings hast thou not required." He heard God saying that they pleased Him who delight to do His will.

Time will not allow us to make an exhaustive study of this song. Let us for the present learn a few lessons from it.

Waiting Patiently for the Lord

To the individual or race in the "horrible pit or miry clay" there is only one way out, and that is by crying unto the Lord for deliverance. Mere

slogans such as "Back to the Farm," "Stay on the Farm," "Buy Land," "Get Homes," "Educate," "Learn Trades," "Be efficient," "Develop Character," "Be Men," are but the wriggings and squirmings of the man in quicksands that sink him deeper to his death. He must be drawn out of the mire by the "Man on the Rock." He must trust only in the Lord and wait patiently for his deliverance. He set the feet of the Psalmist on the rock and put a new song in his mouth, and He can do the same thing for us.

Keeping Our Ears Open

The thankful Psalmist thought upon God's wonderful works and reasoned concerning sacrifices and offerings while seeking to find out what God would have him do to please Him, but by this method he learned nothing. He allowed God to open his ears and what wonderful things he heard. He learned by hearing what God said to him, that central truth of true religion, that ideal that God desires us all to seek, that without which we cannot please God. We must delight to do His will.

Perpetual Dependence Upon God

One would expect that after such a wonderful deliverance from the horrible pit and miry clay that the Psalmist would experience a rest from evil and afflictions. This is not found in the context. In spite of the fact that he had preached righteousness, had not hidden God's righteousness in his heart and had not failed to declare the faithfulness of God's salvation, his feet on the rock and a new song in his mouth did not prevent innumerable evils from compassing him about. Still he felt the need of God's continuous deliverance. We are surrounded by evil and snares all the way through life, and no mountain top of religious experience is free from the allurements of evil. We had better not think too strongly that we stand unless we also take heed lest we fall. Many a good man like Satan has fallen like lightning from the heavens because he did not seek the continuous deliverance of God. The mountain top of religious experience did not puff up the Psalmist. He closed that song of trust and deliverance with "I am poor and needy. Thou art my help and my deliverer; make no tarrying, O my God." Winchester, Va.

BIBLE STUDY IN COLLEGES

For some time past there has been a growing conviction of the need of a more complete and comprehensive study of the Bible in all the colleges. Quite recently the matter has received new emphasis and practical direction. A complete course of Bible Study has been outlined by a joint committee representing the eastern and western sections of the Association of College Instructors in the Bible, the departments of Colleges and Universities and of Teacher Training of the Religious Education Association, the Student Y. M. C. A. and Y. W. C. A., and the Sunday School Council. This proposed course is published in full in the Religious Education Magazine for December, 1913.

Quite independently of the above plans the late Dr. John T. McFarland had, as early as 1910 or 1911, outlined a plan for such a course, and later, in 1912, the whole matter was carefully considered in a conference of the Publishing Agents, Dr. McFarland and the Book Editor. As a result of this conference the Church will be glad to learn that a complete course in Bible Study for use in colleges is now in preparation. Five volumes are in preparation, as follows:

Old Testament History, by Professor Ismar J. Peritz, of Syracuse University.

New Testament History, by Dr. Harris Franklin Rall, President of Hiff School of Theology.

The Bible as Literature, by Professor Irving F. Wood, of Smith College.

Israel's Social Institutions and Social Teachings of Jesus and the Prophets, by Professor Theodore G. Soares, University of Chicago.

History, Agencies, Principles and Methods of Religious Education, by Professor F. H. Swift, University of Minnesota.

The three volumes first named—Old Testament History—New Testament History—and the Bible as Literature—are expected to be in readiness for use in colleges at the beginning of the college year in 1914.

The ability and position of the authors named are a guarantee of the pedagogical value of the books, and inasmuch as the projected volumes are based upon the curriculum agreed upon by the joint committee above referred to we are sure that they will meet the requirements of the leaders in this department of work.

College presidents or instructors in Bible study are invited to correspond with the undersigned for more detailed information in regard to this course. A number of colleges have already signified their intention of using these text books and it is believed that many more will welcome the opportunity.

DAVID G. DOWNEY, Book Editor.
150 Fifth Ave., New York City.

STATEMENT AND APPEAL

The Sunday School is at once the opportunity of the child and of the church. The child which is not under Christian training during its formative years never recovers from the loss. The church which does not nurture the children utterly misses the mark, and is doomed to extinction. In the Sunday Schools of the Methodist Episcopal Church at the present time there are more than 2,200,000 scholars who are not members of the Church; 1,500,000 of these are beyond eight years of age. We have 383,825 officers and teachers whose duty it is to carry forward this work. What a superb opportunity is this for sane and personal evangelism! Our Sunday Schools reported this year the conversion of more than 178,000 scholars, a very substantial increase over preceding years. The fields are white to the harvest. The Sunday Schools of the Methodist Episcopal Church should report at least half a million annual additions to the Church membership.

It will thus be seen that the work of the Board of Sunday Schools meets an imperative opportunity and fills a crying need. Not

only is the progress of the Church dependent upon this work, but the perpetuity of the free institutions of our beloved Republic. It is not easy to secure positive and aggressive training in morals and religion in connection with the public schools. Hence the urgency of an aggressive Sunday School policy which will save the growing generations of American citizens and of our foreign-born population from worldliness and utter ruin. What is true of America is also true of foreign countries. The Christian propaganda must save the youth of every land by positive instruction in the Christian ideals of life.

That the Board of Sunday Schools has set itself earnestly to this task must be apparent to all those who have familiarized themselves with its spirit and the record of its splendid achievements. This board was given a distinct autonomy of its own by the General Conference of 1908. During the years since then it has made an unparalleled record. More than a million members have been added to our Sunday Schools, nearly a million scholars have been led to Christ, and more than four millions of dollars have been contributed to our benevolent causes.

The development of the work of the board in educational and missionary enterprise is especially noteworthy. Sixteen thousand teachers are receiving training under its instruction, and nearly 9,000 Adult Bible Classes are enrolled under its direction. Its missionaries have established 1,700 Sunday Schools, from which 455 Methodist Episcopal Churches have been organized, and 208 churches and parsonages erected at a valuation of \$342,000.

Our leaders in foreign fields are calling for the co-operation of this board in a way that indicates a world-wide opportunity most remarkable. It will thus be seen that while the record of the Board of Sunday Schools has been noteworthy up to the present time, its funds should be steadily increased in order that it may go forward in the accomplishment of its providential mission. If it had an annual income of one-quarter of a million dollars it could easily become the most aggressive force for righteousness and Christian training in this and in many lands.

"Like a mighty army moves THIS Church of God." "Say unto the children of Israel that they go forward!"

William F. McDowell, President.

William Burt, Vice-President.

William F. Anderson, Vice-President.

Benjamin F. Shipp, Recording Secretary.

Edwin R. Graham, Treasurer.

Edgar Blake, Corresponding Secretary.

The Board of Sunday Schools of the Methodist Episcopal Church.

THE SOUTH FLORIDA MISSION ANNUAL SESSION.

W. Pericles Pickens, Secretary

The ninth annual session of the South Florida Mission met at Trinity Methodist Episcopal Church, Sanford, Fla., Jan. 22, 1914, under the presidency of our resident Bishop, Frederick DeLand Lette, D.D., LL.D., Atlanta, Ga.

After a very earnest and beautiful address by the Bishop, the Sacrament of the Lord's Supper was administered, the Superintendent, Dr. Huger, assisting.

Very pleasant words of greetings and welcome were extended by the Mayor of Sanford, Hon. D. L. Thrasher, and Dr. Brewer, pastor of the St. Paul Missionary Baptist Church, colored. Happy responses were made by the Bishop and Dr. Thomas W. Williams, St. Petersburg's gifted pastor.

The organization of the conference resulted as follows: W. Pericles Pickens was unanimously re-elected secretary, with Dr. Nelger R. Armstrong and Rev. Warren L. Jenkins, assistants. Dr. Albert Emanuel was re-elected treasurer, with Drs. Wm. T. Collier and Israel S. Smith, assistants. Dr. Thomas W. Williams was unanimously elected statistical secretary, with Dr. Wm. Osbourne Bartley and Rev. Damon S. Simore, as-

sistants. Rev. Robert A. Reid was elected reporter to the various papers.

The superintendent of the mission, Dr. Huger, made his report, which was very admirable, indeed, and was listened to with the keenest interest while he reviewed the work of the past year and pointed out how churches, "Mushroom" like, sprang up all over the mission, and how hundreds of souls were converted to God and thousands of dollars were raised for buying lots, beautifying and building churches. This report brought gladness to the hearts of all who heard it. It was easily the very best report ever made on the mission.

The last half-hour of each morning session was given to addressing the brethren on some phase of their work by the Bishop. "Success in the Ministry" was the first subject, and to say that it was a rare treat, will simply be putting it mildly. It was both scientific and exegetical in its delivery, and he very ably pointed out the essentials of success in the ministry. The subject of the "Twentieth Century Ministry" was another very interesting subject and very ably delivered to the entire satisfaction of all.

Very near every pastor made his report at the statistical session, presided over by the superintendent the first day afternoon.

Thursday night will not be easily forgotten by the citizens of Sanford. This was anniversary night for the Board of Sunday School and the Temperance Society. Drs. C. C. Jacobs and J. N. C. Coggins were the representatives. Truly did they represent their several causes. Dr. Jacobs is known as a gifted speaker, but he outdid himself on this occasion. Dr. Coggins delivered the most logical temperance address we ever listened to. He is a great orator.

Friday afternoon was given to the Woman's Home Missionary Society. Under the presidency of Mrs. Mamie McLain, mission president of the Society, several excellent addresses were delivered. Mrs. Bryant, Emerson Home School, Ocala, the president; Mrs. Proctor, missionary; Miss Bessie M. Garrison, field secretary, Woman's Home Missionary Society; Miss Garrison making the principal address. The address of Dr. G. B. Stone, Cookman Institute, Jacksonville, was fine indeed.

Drs. J. B. L. Williams, Live Oak superintendent; W. P. Holmes, Jacksonville superintendent, and T. E. DeBose, treasurer of Florida Conference, each came and spent several hours with us which were much enjoyed, each one making strong speeches.

The climax was reached on Saturday night when Dr. M. C. B. Mason, the world's greatest orator, delivered his famous lecture, "The Second Emancipation," to a good audience. Everybody went almost wild when he began his oratorical flights. His impression made is lasting in the "Celery City."

Sunday was a great day. The Bishop preached a great sermon at 11 a. m. from Eph. 2:10. At 3 o'clock the learned Dr. Jacobs preached an excellent sermon. At 7:30 p. m., the Rev. Dr. W. O. Bartley carried the crowd. Three were converted.

We are reminded that several of the general officers who almost always visit the mission were conspicuous by their absence. This we regret very much. However, we know that it was unavoidable. Dr. Hingely of the Board of Conference Claimants, was present and gave a deal of helpful information.

All who are fortunate enough to be a member or to visit our sessions come in contact with its enthusiasm and leave more nerved to do greater work. It is truly a hot-bed of enthusiasm.

This the ninth session winds up the very best in the history of the mission. Due credit must be given to our dear Bishop, learned, brotherly, painstaking, with the eye of an eagle, nothing passes him beneficial to the Conference or the general church but that he sees it. The very able superintendent is due much credit for his foresightedness in matters pertaining to the district. He is a hustler to the manner born. A more faithful set of pastors cannot be found in methodism. Hence the work is bound to go forward.

The members and friends of Trinity Methodist Episcopal Church in Sanford need to be

(Continued on Page 10)

Southwestern Christian Advocate

621 BARONNE STREET

1—All business letters should be addressed to Baton & Mains, and all communications intended for publication to the Editor.

THE CONSTITUTION WAKES UP ATLANTA

(Continued from page 1)

educate them to better sanitary methods. I believe that some such action will do much toward relieving the danger of disease, and at the same time reduce the amount of crime."

The Atlanta Constitution, reinforcing its position on the race question and diseases, says:

"Atlanta knows now, as it never knew before, that the germ-ridden Negro is a menace to the white; that the germ-ridden white is a menace to the Negro; that the illness that ravages the white race will continue to ravage regardless of scrupulous sanitary precautions, unless the white man stands guard against the infections that run the gamut in the Negro race."

THE CONFERENCES IN THE NEW ORLEANS AREA

The Upper Mississippi, Mississippi and Louisiana Conferences have just closed most remarkable sessions; remarkable in the intensity and concentration of interest and the attitude of the brethren of these Conferences to adopt and put into practice the efficiency program of the Church. Bishop Thirkield was never in a happier frame as a presiding officer, nor was he ever more effective in public address, than during the three weeks of these Conferences. He showed a keen insight into all the problems, some of which required a skilled and masterly hand, and at the same time he showed a sympathetic interest in all the affairs of the Conference as well as in all the men of the Conference. It is not surprising that under the direct, energetic, vigilant, progressive and brotherly leadership of our Resident Bishop that these Conferences are making tremendous strides.

The decrease in the Year Book of 1914 for the area was more apparent than real. Take the Mississippi Conference, for an instance, which, according to the Year Book showed a decrease last year of 1905, the membership being placed in 1913 at 19,275. The membership for 1914 is 22,638, an increase of 2,363, with an increase in the total benevolences of \$2,300. The total benevolences of these Conferences, including the Jubilee, was \$6,000.

The Central Alabama Conference also makes a fine showing with an increase of 503 in the total enrollment of all departments of the Sunday School, an increase of 605 in the probationers of the Church, while the full membership for this year numbers 11,948, an increase over last year of 551. But, perhaps, the most significant showing is that of the Upper Mississippi Conference. There are 132 appointments. Last year there were 74 of these appointments that showed a decrease in benevolences. This year there are only 12 that showed a decrease, all the others either held their own or went forward. It would be hard to find in Methodism a Conference that makes a better showing than this.

One of the main features of these Conferences was the Institute conducted by experts in their departments; and though the brethren found these programs at times a little strenuous, yet they held on for the entire week three services a day, with remarkable interest in the subjects under consideration. The Institute work was highly constructive. It was exceedingly practical. It will bear much

fruit. It received the approval of the brethren.

The Bishop is to be congratulated on the admirable way he adjusted the problems that came before him which brought into play his versatility, his knowledge of the situation, his firmness as an administrator and his big heart as a brother-beloved. The visiting brethren who were present, and at all these Conferences there were from fifteen to seventeen men representing the general interests of the work of the Church, were loud in their praise of the work of our Resident Bishop and were unanimous in their prophecy that these Conferences were on the upgrade.

Of General Interest

Forward Movement Woman's Home Missionary Society

The following resolution was adopted and signed by twenty-six officers, trustees and Bureau secretaries at the January meeting of the Board of Trustees of the Woman's Home Missionary Society held in Cincinnati:

"We, the Officers, Trustees and Bureau Secretaries of the Woman's Home Missionary Society, in attendance upon the first Trustee meeting of 1914, held in Cincinnati, January 20, 21 and 22, pledge to pray daily that we may each be used of God in the salvation of at least one soul during the year and we also promise to secure at least one new member for the 'Membership Campaign,' and failing to do this, obligate ourselves to pay not less than \$1.20 into the General Treasury during the fiscal year. We earnestly request each member of our Society to join in this forward movement that we may relieve the strain upon the treasury and meet the demands of our ever increasing work."

The Phelps-Stokes Fund Investigates Schools

A comprehensive study of the private and higher schools and colleges for colored people is to be made by the United States Bureau of Education in co-operation with the Phelps-Stokes Fund. This work is in the immediate charge of Dr. Thomas Jesse Jones, specialist in the bureau. A schedule of questions has been prepared and will be filled out in person by Dr. Jones or Mr. Occa Taylor, or Mr. T. J. Woofter, Jr., agents, assisting in the work. The questions cover a variety of subjects which relate to the school history, method of supervision, property and finance, departments, religious and social activities, its graduates and ex-students, and the community in which the school is located. This study is undertaken in response to numerous and insistent demands for knowledge as to the work of these schools. It is the opinion of many that the splendid contribution of these schools to the education of the colored race is not fully known. This commission was in our city recently studying our public and private schools.

Temperance Society Scores Marked Advance

More charges are on the "honor list" for having raised the full Temperance Society apportionment than for any other cause. This is partly due, no doubt, to the fact that the temperance apportionment is the smallest. In fact, it is so small that every charge in Methodism should raise it in full. It will hurt no charge; yet the very fact of its smallness makes it fall hard on the Temperance Society when about half the charges raise nothing at all, as was true last year.

But the tremendous increase in the temperance collection shows also that the effi-

cient work of the Temperance Society is being appreciated at this critical time in the Great Reform.

The Temperance Society has pledged over a half-million boys and girls to total abstinence. It has scattered more temperance literature than any other organization in America. It is conducting prohibition contests whereby hundreds of college students and Methodist preachers are making a thorough study of the liquor problem. The Society has helped in no-license campaigns in many states and communities. In many other ways also our Temperance Society has helped to usher in the present Era of Hope for Victory.

Board of Conference Claimants

The Board of Conference Claimants held its meeting recently in Chicago, and in the absence of Bishop McDowell, Judge O. A. Horton, the first vice-president, presided. The reports from the treasurer, Mr. Marvin Campbell, are most encouraging. The permanent fund is now nearly \$100,000. Twenty-one thousand dollars was distributed to the Conference in 1913 and this amount has been increased to \$25,000 for 1914. The total assets of the Board now amount to \$198,000. The following officers were elected for the ensuing year: Bishop William F. McDowell, President; Judge Oliver H. Horton, first Vice-President; Dr. Joseph W. Van Cleave, second Vice-President; Marvin Campbell, Treasurer; Dr. J. A. Mulfinger, Recording Secretary. Executive Committee: O. H. Horton, Marvin Campbell, J. A. Mulfinger, Perry Millar and J. W. VanCleave. The Board commended the faithfulness of the co-laborers and Dr. Hingley and also the appointment by Bishop McDowell of Dr. J. A. Mulfinger, Recording Secretary. The Board adjourned at noon, February 12, 1914. In parting all the members present carried the conviction with them that if the contemplated program meets with the approval of the Church and is carried out, the time is not far distant when the claim of the old preacher will be met in full.

Legal Definition of a Negro

Prof. Monroe N. Work, in charge of Research and Records relating to the race, and a member of the Faculty of Tuskegee Institute, furnishes us the following facts which show how the Negro is legally distinguished in the various states.

The statutes of Kentucky, Maryland, Mississippi, North Carolina, Tennessee and Texas assert that "a person of color" is one that is descended from the Negro to the third generation, inclusive, though one ancestor in each generation may have been white. According to the law of Alabama one is "a person of color" who has had any Negro blood in his ancestry for five generations. In Michigan, Nebraska and Oregon one is not legally a Negro who has less than one-fourth Negro blood in his veins. In Florida, Georgia, Indiana, Missouri and South Carolina "a person of color" is one who has as much as one-eighth Negro blood. The Constitution of Oklahoma reads: "Whenever in this constitution or in the laws of the state the word or words 'colored race' of 'Negro' or 'Negro race' are used, the same shall be construed to mean or to apply to all persons of African descent. The term 'white' shall include all other persons." In Arkansas "persons of color" include all who have a visible and distinct admixture of African blood. The other states of the Union have no statutes defining the term "Negro."

"Thus it would seem," remarks the Indianapolis World, "that a Negro in one state is not always a Negro in another. These and many other facts regarding the progress and development, present and past status, of the Negro race are found collected in the Negro Year Book."

People of Interest

Mrs. J. J. Obee, of Shreveport, is here for the Carnival.

Bishop Berry is said to have purchased a fine property at Bemus Point, N. Y., near his summer home.

Dr. Milton S. Terry, of Garrett Biblical Institute, spent last week in the city. He will spend a month in Southern California.

Mr. Cary B. Lewis, the Negro newspaper correspondent, is also correspondent for the Chicago Tribune.

Miss Jane Addams, of Chicago, is going to China to obtain a comprehensive view of the work of missions in the East.

Mrs. H. C. Jennings has been elected national treasurer of the Woman's Home Missionary Society of our Church.

Mrs. Anderson, wife of Bishop W. F. Anderson, was recently elected president of the Council of Methodist Women of Cincinnati.

Bishop McConnell sailed from New York on Friday, February 6, en route to Vera Cruz. He expects to hold the Mexico Conference at Pachuca, February 26.

A telegram from Bishop Harris, dated San Francisco February 7, states that he had just arrived at that port.

Bishop Cranston and Bishop Wilson, of the Church South, presided jointly at the recent meeting of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Miss Mattie Bowen, one of the best known Negro women of Washington, D. C., a platform speaker of ability and a teacher in the city public schools of Washington for many years, died Thursday, February fifth.

J. Finley Wilson, formerly connected with The Baltimore, Md., Times as managing editor, is now in charge of the advertising department of The Advocate-Verdict at Harrisburg, Pa.

Mrs. Dr. T. H. Wright, of Guthrie, Oklahoma, is visiting Dr. Wright's father and mother, and relatives at Pineville and Alexandria, and will visit some friends in this city, taking in the Mardi Gras.

Bishop Hughes, of San Francisco, is chairman of the committee of one hundred church leaders which is planning the erection of a Protestant Building for the Panama Exposition in 1915.

The Rev. J. O. Williams and members of Tabernacle Church, Galveston, Texas, are rejoicing in the results of a recent revival. Ninety were added to the church, most of whom were young men. Deaconess Simpson and Mrs. Fanny Tibbs rendered valuable service.

The house of Dr. Jno. H. McAllister of the Central Missouri Conference, was burned December 16, 1913. Address changed from 221 West Morgan to 233 West Morgan street, Sedalia, Missouri.

Mr. Fred W. Keller, the new mayor of South Bend, Indiana, is, we learn, a Methodist. His motto is "Reform," and he decrees that all forms of open vice are to be not only regulated, but exterminated wherever possible.

Dr. J. C. Sherrill, Field Secretary Board of Foreign Missions, is now making his headquarters in South Atlanta, Georgia, office, with Dr. D. D. Martin, Secretary of Stewart Foundation, where his many friends, District Superintendents and pastors may correspond with him.

The Louisiana Medical, Dental, and Pharmaceutical Association will hold its tenth annual session in this city, February 25-27, W. H. Ennis, president. W. E. Shallowhorne, M. D., secretary, states that the place of meeting has been changed from the Colored Y. M. C. A. building to The Provident Sanitarium.

Mrs. Mary Rader Hughes, wife of Mr. Robert H. Hughes, Editor of the Pacific Chris-

tian Advocate, died at Portland, Oregon, February 16. Mrs. Hughes was the faithful assistant of her husband in his editorial work. The Southwestern extends to the Editor of the Pacific the deepest sympathy in this hour of sadness and loneliness.

Dr. John W. Butler and party, who sailed from New York for Vera Cruz, per steamer "Esperanza" January 8, had a rather perilous trip owing to a severe storm and a fire in the ship's hold. A cable from Dr. Butler, received by the Missionary Secretaries January 19, states: "After eventful voyage arrived safely. All well and quiet in Mexico City."

The Rev. William A. Sunday's revival meetings in Pittsburgh have been attended, it is said, by the "greatest congregations in church history." Some days Mr. Sunday has spoken before nearly 60,000 persons and one evening the Pennsylvania Railroad asked for 4,000 reservations. The Wednesday morning prayer meeting has, at times, had as high an attendance as eight hundred persons.

Concerning the illness of Bishop McDowell, the Chicago correspondent to Zion's Herald said in the issue of February eleventh: "The Methodism of the city was greatly concerned over the illness of the resident Bishop. He has been a very sick man, but has so far recovered as to be able to return to his home from the hospital. He will not be able to undertake his work for some time yet. It was reported to-day that as soon as he can travel he may spend a few weeks in Florida."

Miss Fannie Crosby, the beloved hymn-writer, will be ninety-four years old March twenty-fourth. Her home is in Bridgeport, Connecticut, and the Fanny Crosby Circle of the King's Daughters is asking people all over the world who have been helped by Miss Crosby's hymns and who would like to give her a pleasure to wear violets in her honor on that day. A special birthday service will be held in her honor at First Methodist Episcopal Church, Bridgeport.

Bishop Thirkield on last Saturday delivered an address before the students of Vanderbilt University on "The Personality and the Message of the Spirit." He preached in McKendree Methodist Episcopal Church, South, last Sunday morning and addressed the Inter-Church Mission College Sunday afternoon and again on Monday afternoon. Also, on Monday Bishop Thirkield delivered an address before the Preachers' meeting of the Methodist Episcopal Church, South, in Nashville.

At the recent meeting of the Missionary Bishops of Southern Asia, held in Lucknow, it was decided that Bishop J. W. Robinson should come to America in 1914 in the general interests of the Asiatic fields. His fellow-bishops have requested him to take the Pacific route, so that he may visit Malaysia and the Philippine Islands along the way, and bring to the Board of Foreign Missions and to the home Church the latest authoritative word as to the work in those regions, as well as in India and Burma.

Secretary I. Garland Penn of the Freedmen's Aid Society, has secured a subscription of \$2,000.00 from Mr. J. H. Blodgett, a wealthy contractor and real estate man of the Negro race, residing in Jacksonville, Fla. This is to go to the credit of the Jubilee Fund. The subscription of Mr. Blodgett is the largest yet made by a single member of the race in the history of the Society. The District Superintendents and pastors of the Florida Conference, with Mr. Blodgett and other leading laymen working with Secretary Penn, plan a great campaign in the state during the spring on the Jubilee Fund and Cookman Institute. They have already subscribed \$1,200.00 at the Conference, payable during the spring campaign. The faculty and students of Cookman Institute are also working on a fund of \$1,000.00 for the Jubilee to be reported at Commencement.

News Paragraphs

Of the 38,334 applicants for enlistment in the United States Army last year 30,554 were rejected.

The Board of Bishops will hold the spring meeting at Germantown, Pennsylvania, April thirtieth.

Palm Sunday, April fifth, is to be observed as Palm Sunday by the Sunday School of the Methodist Episcopal Church.

The State of Missouri has established the teachers' training course in seventy-three of its high schools.

The will of the late Benjamin Leeds of Boston, Massachusetts, provides \$25,000 for Tuskegee Institute.

The Mounted Service School Detachment at Fort Riley, Kansas, is said to be the largest single body in the United States.

To the Seamen's Church Institute of New York City, a church institute for the seamen of the world, the Negro and the Indian are not admitted.

Of the 133 Negro men, connected with the New York, New Haven and Hartford Railroad dining car service, recently examined as to health, cleanliness, etc., only one was not up to every requirement.

The Negroes of Helena, Arkansas, are planning the erection of a hospital. The Helena hospital has no Negro ward. According to estimate, there are 50,000 Negroes within a radius of fifty miles of Helena.

In Los Angeles, California, a school room has been modeled after the principal room in a Roman house. The thought is that the pupils will learn Latin more rapidly in appropriate surroundings.

According to report, the Catholic women of Cincinnati have on foot a movement that has for its purpose the extermination of all saloons near churches and cemeteries. Their slogan is, "No saloon within the shadow of the Cross."

The United States' first official wireless message from Germany was an acknowledgment from the Emperor of President Wilson's birthday greetings. The message was transmitted from a station in Germany, across the Atlantic to a commercial station at Tuckertown, N. J., thence on overland wires to Washington.

Andrew Carnegie has given \$2,000,000 to be used through the churches in promoting peace, and after that is done, in helping the unfortunate poor and afflicted. The trustees of the fund have organized under the style of the "Church Peace Union." Bishop Wilson, of New York City, is to represent our own Church in administering the splendid gift.

The Bank of the United States at New York will be a memorial to the late Mayor Gaynor. The corner stone of this building, which will occupy four lots and cost \$400,000, was laid recently. A roof garden and a library will be arranged for the use of the blind and a concert will be given each week for their pleasure. Benjamin Bernstein, practicing attorney, has been elected president of the William J. Gaynor Memorial Association for the Blind, which is to have charge of the roof garden.

At a conference of Home Agency Secretaries, held at the Bible House in New York, the officers of the nine Home Agencies were present. Their work covers nearly all of the United States. They reported for the year 1913 a remarkable advance in the circulation of the Scriptures. The total reaches the figure of 1,076,459 volumes. This takes no account of the general circulation of the American Bible Society in foreign lands, to the trade, or the circulation effected by the Auxiliary and other local Bible societies. The total is an advance of 280,222 volumes in these Home Agencies over the preceding year.

THE SOUTH FLORIDA MISSION ANNUAL SESSION.

(Continued from Page 7)

highly commended for the laudible way in which they entertained the Conference. It is indeed a pleasure to take a Conference there. The pastor, Dr. Jerry, Dr. Bonner and several others, need specially to be commended.

THE SOUTH FLORIDA MISSION APPOINTMENTS 1914-1915.

S. A. Huger, Superintendent.

Where known the post office addresses are given.

Name of Appointment.	Pastor.	Post Office.
Supt. of the Mission,	Stephen A. Huger...	Tampa
Apopka & Lockhart,	B. J. Evans.....	Orlando
Arcadia Ct.,	Henry L. Stewart.....	Arcadia
Boston & Winter Haven,	W. A. Morgan.	
Bradentown Ct.,	Adam J. Coulter....	Bradentown
College Hill,	to be supplied.	
Clearwater Ct.,	J. J. Johnson.....	Clearwater
Colohatchee & Pompano,	Wm. P. Roberson.....	
		Ft. Lauderdale.

Dsnai Ct.,	J. W. Davis.	
Daytona Sta.,	Damon S. Selmore.....	Daytona
Ft. Lauderdale & Deerfield,	Robert A. Reid....	
		Ft. Lauderdale

Ft. Myers Ct.,	Daniel W. Demps.....	Ft. Meyers
Inverness Ct.,	Israel S. Smith.	
Key West Sta.,	W. Pericles Pickens, Box 491, Key West.	

Kissimmee,	Harry Dickson	Orlando
Lakeland Sta.,	Neiger R. Armstrong....	Lakeland
Lake Lulu & Osteen,	S. C. Collins.	
Leesburg,	to be supplied.	

Molbourne & Cocoa,	J. H. Gordan.	
Miami Sta.,	Albert Emanuel.....	Miami
New Smyrna Ct.,	Warren L. Jenkins, New Smyrna	
Orlando St.,	William T. Collier	Orlando
Ormond,	J. S. Mack.	

Plant City Ct.,	Ephrim W. Garrison...	Plant City
Port Tampa City,	to be supplied.	

Sanford Sta.,	Joseph S. Bartley.....	Sanford
St. Petersburg Sta.,	Thos. W. Williams,	
		St. Petersburg

Trilby Ct.,	Alexander Anthony.	
Tampa Sta.,	W. Osbourne Bartley	Tampa
Tukey Creek Ct.,	Yorkester K. Meeks....	Tampa
West Palm Beach,	to be supplied.	
Winter Park Ct.,	John S. Miller.....	Orlando

FLORIDA CONFERENCE.

The Florida Conference convened its forty-second session in Gethsemane Methodist Episcopal Church, Lake City, on Thursday morning, January 29, 9 o'clock, Bishop F. D. Leete presiding. The opening divine services were conducted by the Bishop announcing hymn commencing "And we yet alive." Dr. J. B. Hingley, corresponding secretary of the Board of Conference Claimants, offered prayer. Bishop Leete gave an impressive and instructive exposition on the Holy Sacrament and then offered a fervent prayer. Assisted by Dr. Hingley, Dr. Stone and the district superintendents the Bishop administered the Holy Sacrament. At the close of this service Rev. Martin A. Wood, pastor of the White Baptist Church, was introduced and delivered a pleasing address of welcome in behalf of the city churches. To this address Rev. T. E. Debose responded in a manner gratifying to all. J. B. L. Williams, secretary of the last Conference, called the roll and 79 members responded. The Conference organized for business by electing the following officers:

Secretary, J. B. L. Williams; assistants, H. W. Bartley, Scott Bartley. Statistician, S. P. Pratt; assistants, J. M. Deas, Z. D. Limbrick; Virgil S. Johnson. Treasurer, T. E. Debose; assistants, R. E. Robinson, O. F. Niblack, R. H. Debose, G. B. Wilson. The usual committees were presented by the district superintendents and approved by the Conference.

The Bishop presented the following drafts: From chartered fund \$30.00. Book Concern divi-

dode \$1304.00. From Dr. Darnell, special donation to the Conference claimant fund, \$60.00. Dr. Hingley was introduced and addressed the Conference. Statistical session was ordered at 3:30 p. m. Dr. J. S. Todd was appointed to preside.

Second Day.

James F. Elliott, W. P. Holmes, J. B. L. Williams, Peter Swearngau, district superintendents, reported their work. These reports were well and carefully prepared and showed progress and development on each district. Large additions to the membership and an increase in benevolent collections over last year. All the effective elders were passed in character and made excellent reports, in which were to be seen sacrifice, heroism, loyalty and fidelity in service and duty. The Board of Examiners is determined to hold up the standard of intellectual qualification for admission and for advancement in the course of study. Admitted on trial, W. A. Johnson, John B. Wilkins; advanced to class of second year, Alexander Grant, Geo. E. Hall; advanced to class of third year, elected to deacon's orders and admitted into full connection, P. R. Dukes, Wm. L. Jenkins, Robert A. Reid, Ferman Welch, Jessie E. Taylor, G. B. Wilson; advanced to studies of fourth year, A. J. Coulter, J. W. Robinson, John R. Rutledge.

Bishop announced that Dr. Trever of Gammon Theological Seminary would conduct a Bible institute at 2:30.

Third Day.

The following were graduated from the course of studies and elected to elder's orders: William Brown, H. C. Green, I. C. Mann, G. R. Niblack, John W. Wesley, James Witherspoon. R. E. Robinson, at his own request, was granted the superannuated relation. G. B. Wilson, an elder from the African Methodist Episcopal Church, whose orders were previously recognized, was admitted into full membership and excused from further studies in the course. R. K. Sherrod and F. M. Spicer, who at the last Conference were located at their own request, were readmitted. H. L. Fisher was placed on the supernumerary list.

I. P. Furgerson was continued supernumerary and B. E. Garmon's relation was changed to effective.

Continued in the superannuated relation—S. B. Darnell, J. J. Debose, Marion De Grate, Edward Furgerson, Squire Jackson, Dennis Johnson, J. J. Keller, Simon Welch.

The class for admission into full membership was called before the altar, and in a manner beautifully impressive, wonderfully instructive and pathetic, the Bishop addressed them.

Third Day—Afternoon.

Conference convened at 4:30 p. m. Devotional services conducted by Dr. Trever. The orders of J. N. Norwood were recognized. Benjamin J. Christopher was placed on the supernumerary list. Report of Conference stewards read and approved. Triers of appeals nominated and approved. Report of treasurer and statistician were read and approved. The various committees reported, all of which were approved. Bishop Leete announced the transfer of M. C. B. Masou, D.D., and J. B. Wilkins, from the Atlanta to the Florida Conference. Resolutions complimentary to Rev. Pearl A. Daniels, a member of the Florida Conference, and his wife, who donated \$2000 to Bowman Methodist Episcopal Church at Tampa to relieve that church of a long-standing debt, were read and adopted by a rising vote.

Third Day—Evening.

Bishop Leete in the chair. The various Conference boards were nominated by the cabinet and approved by the Conference. Resolutions by Dr. T. H. B. Walker in memorial of Bishop J. M. Walden were read and approved.

Conference Anniversaries.

Wednesday Night—J. M. Deas, presiding. The anniversary of the Church Temperance Society was held. Dr. J. N. C. Coggins, field secretary,

delivered a strong and convincing address to a large and appreciative audience.

Thursday Night—Dr. T. H. B. Walker presiding. The anniversary of the Freedman's Aid Society was held. Cookman Institute Quartette rendered a special program for this anniversary, consisting of solos, duets and quartettes, to the delight of the Conference and audience. Dr. G. B. Stone, president of Cookman, delivered a forceful address on "Education." Dr. I. Garland Penu made a great address in presenting the work of the Freedman's Aid Society. The Hon. J. N. Blodgett was introduced and made enthusiastic and inspiring address.

Friday Night—Dr. J. S. Todd, master of ceremonies. Lecture by Dr. M. C. B. Mason. The audience was immense that greeted this noted lecturer and orator. Dr. Todd, in language fitted to the occasion, announced the subject, "The Second Emancipation," and introduced the speaker. The immense audience was lifted to its feet by the thought, eloquence and oratory of the speaker.

Sunday Services.

10 A. M.—Conference lovefeast conducted by R. E. Robinson. This was a service of great spiritual uplift, both in song and testimony.

11 A. M.—Bishop Leete delivered a great sermon from the words, "I bear in my body the marks of the Lord Jesus." To many in the audience it was the Mount of Transfiguration.

2:30 P. M.—Dr. C. C. Jacobs preached, using as a text the words, "Study to show thyself a workman approved unto God." The discourse was spiritual, instructive and edifying. At the close of the sermon Bishop Leete, assisted by the district superintendents, ordained the deacons and elders. Resolutions complimentary to the Bishop, secretaries, pastor and members and friends of the church were read and approved. The Bishop then briefly addressed the Conference, read the appointments and pronounced the benediction.

At 7:30 p. m. the memorial service for Rev. J. L. Middleton was held. The memorial was read by Rev. J. E. A. Keeler. Eulogies were delivered by Rev. Peter Swearngau and J. B. L. Williams, in which high tribute was paid the fallen hero. At 8:15 Rev. Scott Bartley preached a sermon remarkable for its spiritual power.

This was a great Conference. Never in the history of the Methodist Episcopal Church in Florida has the Conference gone westward with a session. It was a revelation to many who knew comparatively nothing about our great Methodism, and the impression made made helpful and conducive to the growth and spread of our Methodism in the western section of the state. Lake City, where the Conference was held, is one of the small towns in the state, and the pastor was not a little antagonized in his plans for the entertainment of the Conference by some of the leaders of other denominations, but he surmounted all difficulties and won for himself high praise for the splendid way in which he entertained the Conference. Much interest was attached to this session of the Conference because of some important changes which were expected to take place. Rev. James F. Elliott, retired from six years of faithful and successful work as district superintendent, he is succeeded by Rev. James P. Patterson, who has given to Ebenezer Church in Jacksonville three years of splendid service. Rev. Elliott succeeds Rev. J. M. Trammell at Trinity, St. Augustine, and Rev. Trammell succeeds Scott Bartley at Wrightsville and Jaxville. Scott Bartley succeeds Dr. J. S. Todd at Gainesville. Dr. Todd succeeds J. W. Wesley at St. Joseph and Jacksonville, and Rev. Wesley succeeds Dr. T. H. B. Walker at Trinity-Fernandina and Dr. Walker has been appointed Conference evangelist. Dr. M. C. B. Mason succeeds Rev. Patterson at Ebenezer-Jacksonville. Dr. Mason's transfer to the Florida Conference is greeted with a hearty and cordial welcome by the Conference. A pathetic scene was witnessed in Friday morning's session when Rev. R. E. Robinson, one of the pioneer fathers, who for 40 years has been laboring faithfully in the Conference, arose, and with a tremulous voice and tears streaming, briefly narrated his past record and asked that he be granted the superannuated relation. The Conference was deeply moved and the relation

was granted. The aspiring and qualified young men should keep in mind that these reverend fathers and honored heroes have laid deep and strong the foundations upon which they are building and winning laurels to themselves, and that they are worthy at all times of esteem, sympathy and love. Bishop Leete in presiding was patient, brotherly and painstaking, and readily won the love and confidence of the Conference. The brethren have received their appointments in the spirit of true and loyal Methodist preachers. They have gone forth to their respective charges to make a record this year brilliant in achievements, glorious in success, and great in dinulug souls.

J. B. L. WILLIAMS.

APPOINTMENTS FLORIDA CONFERENCE,
1914-15

GAINESVILLE DISTRICT.

James P. Patterson, District Superintendent.

Adamsville and Levyville—John Rutledge.
Alachua—Oscar Niblack.
Archer and Long Pond—Lemuel Johnson.
Arrodondo—Thomas Johnson.
Bennington—L. C. Limbrick.
Cedar Key and Rose—J. E. A. Keeler.
Hague—D. J. Watts.
Haynesworth and Stanley—H. C. Green.
La Cross—S. L. Brown.
Liberty Hill and Bethel—E. Martin.
Montbrook and Morriston—A. Jackson.
Mt. Pleasant and Gainesville—Scott Bartely.
New Beil—Ferman Welch.
New Berry—W. P. Player.
Newnan Lake—S. C. Green.
Noble Hill, Sumner and Lukin—A. A. Baskin.
Old Town and Fannin—J. J. Baskin.
Pleasant Plains—A. B. Young.
Plneville—Arthur Miles.
Williston and Sand Hill—G. B. Brockington.
Otter Creek, Rosebranch and Gulf Hammock—J. C. Jackson.
Paradise and Trenton—J. E. Taylor.
West Gainesville—R. K. Sherrod.
Texas—L. C. Haile.
Meredith—F. Neal.
Worthing Springs and Dukes—J. E. Shephord.

JACKSONVILLE DISTRICT.

W. P. Holmes, District Superintendent.

Armstrong and Elkton—Alexander Lee.
Crescent City—Isaac C. Manu.
Dupont and Burnell—James James.
Fernandina—J. W. Wesley.
Fernandina, South and Chester—Alex Grant.
Franklinton—William Waggoner.
Greenland and Durbin—Nelson Samuels.
Green Cove Springs and Hibernia—Edw. Widenman.
Hastings and East Palatka—Z. D. Limbrick.
Lone Star and Cosmo—R. B. Glover.
New Augustine—Lewis Whaley.
Orange Park and Middleburg—Jas. Witherpoon.
Palatka—Thos. E. Debose.
Pottsburg and Pablo Beach—L. G. McLendon.
Roy and Yelvington—Supplied.
Clarksville and Cummers—A. B. Youngblood.
Ebenezer—M. C. B. Mason.
East Jacksonville—W. A. Johnson.
North Jacksonville—Nelson Kelley.
People's Chapel—G. L. Russ.
South Jacksonville—R. H. Debose.
St. Joseph—J. S. Todd.
West Jacksonville—Doshier Joyner.
Wrightsville—J. M. Trammell.

LIVE OAK DISTRICT.

J. B. L. Williams, District Superintendent.

Bass and Fort White—G. R. Niblack.
Bell and Williford—Robert Nel.
Branford and O'Brien—Edward Williams.
Calfahan and Hilliard—R. L. Baker.

Capitola—Supplied.
Herlong and Sand Pond—Henry Ellis.
High Springs—J. H. Williams.
Kings Ferry and Crandall—T. B. Habishon.
Lako City and Washington Mission — O. C. Collins.
Lake City Junction—John Rhymes.
Live Oak, Weiborn and Ogden—G. A. Gaskins.
Madison and Monticello—Supplied.
Margaretto and Misslou—Supplied.
Manning and Louisville—Wm. McWillie.
McClenney and Sanderson—A. H. Evans.
New Hope—William Brown.
Perry and Mayo—Supplied.
Tallahassee—Supplied.
White Springs and Jasper—J. N. Norwood.
Winnfield and Moorehead—H. H. Hawkins.
Mikesville and Bland—B. E. Haile.

OCALA DISTRICT CONFERENCE

Peter Swoarengen, District Superintendent.

Cotton Plant, Juliett, York and Martell—C. R. Howard.
Cibra, Sparr and Drake—A. R. Rutledge.
Free Canaan and St. John—B. Garmon.
Hawthorne and Island Grove—E. L. J. Banks.
Lawtey and Saxton—P. R. Dukes.
Lowell and Fairfield—S. P. Pratt.
Micanopy and Rochelle—John J. Williams.
New River, Sterrick and Lake Butler—G. E. Hall.
Ocala—G. B. Wilson.
Reddish and Orange Lake—A. Williams.
Ralford and Sapp—F. M. Spicer.
Santos—D. L. Rivers.
Starke and Pleasant Grove—H. W. Bartley.
Waldo and Freedom—J. W. Robinson.

APPOINTMENTS WEST TEXAS CONFERENCE,
SAN ANTONIO DISTRICT, 1914-15.

A. M. Mason, District Superintendent, San Antonio, Texas.

Beimont Ct., Jas. Hutchinson; Beeville Ct., G. V. Cavett; Boerne Ct., W. H. Mosby; Cuero Ct., Wm. Mooney; Corpus Ct., T. G. Walker (supply); Del Rio Ct., F. W. Brown; Floresville Ct., J. Harriford; Gonzales Ct., A. Brown; Gonzales Ct., W. E. Blackson; Hamilton Ct., I. H. Timmons; Hondo Ct., C. H. Franklin; Kerrville Ct., N. H. Townsend; Kingsville Ct., E. Jones (supply); La Vernia Ct., S. D. Mosely; Nixon Ct., J. J. Hardman (supply); Pleasanton Ct., J. D. Mackey; Pearsall Ct., J. Young; Runge Ct., J. L. Evans (supply); Southerland Springs Ct., C. H. Hamilton (supply); San Antonio, St. Paul, F. L. Kirkpatrick; San Antonio, Cars Hill, West End, I. T. Sanford; San Antonio, Jacob's Chapel, P. M. Carmichael; San Antonio, Kenwood and Burnett Ave., J. D. F. Simms (supply); Westhoff Ct., J. D. Eggeston; Yorktown Ct., J. C. Eusau; Jourdantown Ct., J. W. Stone (supply); Howard Ct., Geo. Means (supply).

Special Notice.

The district stewards of San Antonio District are hereby notified to meet at Brothers' Chapel, Cuero, Wednesday, Feb. 25, at 10 o'clock. Important business.

Yours for success,

A. M. MASON, D. S.,
P. O. Box 775, San Antonio, Tex.

Personal and General

Mr. and Mrs. A. B. Marmon, of Winboro, Missisippi, have returned and report an enjoyable time. The Rev. M. B. Hester's present address is Ailey, Georgia, care the Methodist Episcopal Church.

Mrs. V. M. Whitefield, of Dodeville, Alabama, spent the holidays with her parents in South Atlanta, Georgia.

Mrs. Editha Smith announces the marriage of her daughter, Leona V. Brackens to Mr. Edward Cody, on Wednesday evening, December 17, 1913, Longville, La.

Mrs. Daisy B. Scott, of Chicago, Illinois, has been visiting friends and parents in Mississippi and Tennessee.

Little Henry Godman Reynolds is the latest addition to the faculty of Gilbert Industrial College. He is looking fine and healthy and promises to do great things in the future.

Our church in East St. Louis of the Central Missouri Conference, under the pastorate of the Rev. M. L. Jackson, is doing work of a constructive nature.

The Rev. W. H. McCarty, a retired minister of the Upper Mississippi Conference, celebrated his seventy-eighth birthday, December twelfth, at Sards, Mississippi.

Rev. and Mrs. L. H. Smith announce the marriage of their daughter, Laura Ermon, to Mr. Linton Davenport of Mer Rouge, La., Dec. 28, 1914.

The Rev. F. D. Bowers, of Bayou Goula Charge, was into see us this week. He was called to the bedside of his wife who underwent an operation recently. He reports her resting easy.

The Rev. A. G. Stebbins, pastor of Summerville, Georgia, delivered the Emancipation address on the first of January at Cartersville, returned home Monday, and was agreeably surprised with a daughter two days old.

Mrs. Cally Jackson and Misses Minnie and V. Willem, wife and daughters of Dr. J. Will Jackson, presented him a clerical "keepdry" overcoat and a check for \$60 as a Christmas remembrance. Dr. Jackson is pastor of our church at Independence, Missouri.

Miss Kathryn M. Johnson of Kansas City, Kansas, lectured at St. Paul's, Shreveport, La., December 20th, on "The Aims and Purposes of the National Association for the Advancement of Colored People." Miss Johnson thrilled the great audience. She is also representing the Crisis Magazine, for which she secured a great many subscribers. A number joined the Association and with these Miss Johnson organized a local Association. The Rev. C. W. Reeves is our pastor at St. Paul's.

PLAN OF EPISCOPAL VISITATION

Part I—January-June, 1914

Spring Conferences in the United States
(CHRONOLOGICAL)

Conference	Place	Date	Bishop
Upper Mississippi	West Point	Jan. 15	Thirkield
St. Johns River	Miami, Fla.	Jan. 15	Leete
So. Florida Mission	Canford	Jan. 22	Leete
Mississippi	Pass Christian	Jan. 22	Thirkield
Arkansas	Siloam Springs	Jan. 22	McIntyre
Louisiana	New Orleans	Jan. 28	Thirkield
Little Rock	Texarkana, Ark.	Jan. 28	McIntyre
Florida	Lake City	Jan. 29	Leete
Porto Rico Mission	Ponce	Feb. 4	Bristol
Hawaii Mission	Honolulu	Feb. 25	Luccock
Lexington	Owensboro, Ky.	Mar. 18	Anderson
New Jersey	Asbury Park	Mar. 11	Berry
Southwest Kansas	Dodge City	Mar. 11	Shepard
Gen. Pennsylvania	Harrisburg	Mar. 18	Cranston
Kansas	Chanute	Mar. 18	Shepard
Philadelphia	Pottstown, Pa.	Mar. 18	Berry
St. Louis	Poplar Bluff, Mo.	Mar. 18	Smith
Newark	Newark, N. J.	Mar. 18	Wilson
Baltimore	Cumberland, Md.	Mar. 25	Cranston
Central Missouri	Fulton	Mar. 25	Smith
Eastern Swedish		Mar. 25	Quayle
New England		Mar. 25	Bristol
New Eng. Southern		Mar. 25	Hamilton
New York East		Mar. 25	Wilson
North Indiana	Mishawka	Mar. 25	McDowell
Northwest Kansas	Mankato	Mar. 25	Shepard
Wilmington	Berlin, Md.	Mar. 25	Berry
New York		Apr. 1	Wilson
Lincoln	Ardmore, Okla.	Apr. 1	Smith
Delaware	Wilmington	Apr. 1	Quayle
Vermont	Hardwick	Apr. 1	Bristol
Washington		Apr. 8	Cranston
Troy		Apr. 8	Leete
Northern New York		Apr. 8	Burt
New Hampshire	Portsmouth	Apr. 8	Hamilton
East German	Brooklyn, N. Y.	Apr. 15	Wilson
Maine	Portland	Apr. 15	Hamilton
East Maine	Presque Isle	Apr. 22	Hamilton
Wyoming	Binghamton, N. Y.	Apr. 22	Berry

Foreign Countries

Mexico	Pachuca	Feb. 26	McConnell
SOUTH AMERICA			
No. Andes Miss.	Lima, Peru	Dec. 16, 1913	Stuntz
Chile	Valparaiso	Jan. 14	Stuntz
Eastern So. America	Rosario, Argentina	Feb. 4	Stuntz

EUROPE

Bulgaria Mission	Pleven	Jan. 29	Nuelsen
France Mission	Toulon	Apr. 30	Nuelsen
Italy	Venice	May 6	Nuelsen
Switzerland	Wadenawil	May 27	Nuelsen
South Germany	Nuremberg	June 3	Nuelsen
North Germany	Stettin	June 10	Nuelsen
Denmark	Nexoe	June 17	Nuelsen
Sweden	Malmoe	July 1	Nuelsen
Norway	Fredristad	July 8	Nuelsen
Russia Mission	Sigolovo	Aug. 26	Nuelsen
Finland	Helsingfors	Sept. 2	Nuelsen
Austria-Hungary	Mis. Vienna	Sept. 16	Nuelsen

Adopted by the Bishops of the Methodist Episcopal Church at St. Louis, Mo., October 25, 1913.

L. E. Wilson, Secretary.

Gleanings From the Field

ALABAMA

Dadeville Circuit—Sunday, Jan. 18, our first quarterly conference was held by our district superintendent, L. S. Price. He preached two wonderful sermons. Raised this quarter \$19.50. The future for our success is bright. The Rev. Mr. Whitfield has the work well in hand. The people are still rejoicing that he and his wife have returned for their second year.

Bessemer—The Woman's Home Mission Society of the Methodist Episcopal Church is wide awake and doing splendid work under the guidance of our very able pastor, the Rev. A. G. Glenn, and his proficient wife. During the Christmas holidays, Santa Claus, in the form of the Woman's Home Missionary Society, visited the parsonage with many good things, from the smallest necessity to the great goblet. Their Christmas dinner was a happy occasion. Sunday, Jan. 18, a very interesting sacred concert was given at the church under the auspices of the Woman's Home Missionary Society, assisted by the Bessemer Free Kindergarten, of which Miss M. E. Reese of Atlanta is principal, assisted by Miss Smith of this city. A highly interesting program was rendered and enjoyed by a large audience. A handsome collection was added to the treasury of the society.—Mrs. J. Frank Roherson.

Lomax-Mallies' Circuit—We are progressing nicely on this work, with the Rev. J. A. Harris as our new pastor for this year. He is the right man for the place. I believe much good will be done this year and we are planning to remodel our church. So great is the satisfaction of our work so far that the people seem to say as Nehemiah of old, "I am doing a great work and can not come down." We mean to send our pastor to the annual conference with a round report on all claims. I feel that Brother Harris is putting life into our circuit. Mrs. Harris and children were with us on the 25th inst. and she expressed herself as well pleased with her new field. We are planning to break the record on our benevolence on Lincoln Sunday.—Henry Zeigler.

Union Springs—Methodists and Baptists united in making the recent pound party at the parsonage of St. Paul Church a great success. Numerous and useful were the pounds presented. The Rev. and Mrs. H. F. Thomas, inmates of the parsonage, are loved and respected by both denominations and by the residents in general. Since the coming of the Rev. Mr. Thomas, St. Paul has taken on new life and all debts are being paid.—R. Feagan.

FLORIDA

Daytona—Steward Chapel is yet alive. One year ago we had but forty members; now we have 116; a fine Sunday school and a lively League. We paid our pastor this year \$633 and gave him a \$40 suit of clothes. Sunday night, Jan. 18th, nearly three hundred people came to hear the pastor preach his farewell sermon. Text, Math. 26 and 36. Collection, \$134.40. The entire city is praying that he be returned next year. We raised this year for all

purposes \$1,240. We are now planning to build a parsonage at a cost of \$1,000. The Rev. D. S. Selmore would grace and pulpit in the Florida conference. The great state contest ended Sunday night in favor of Kentucky, which is now the banner state of the Union. The States were represented as follows: Georgia, H. C. McLeon, \$16.00; Florida, M. E. McLeon, \$26.00; South Carolina, E. M. Smith, \$11.00; North Carolina, J. M. Cozart, \$4.00; Kentucky, J. H. Anderson, \$30.00. Both white and colored assisted. Among the willing workers were Mr. and Mrs. Larrie of St. Paul, Minnesota, and others. Hurrah for J. H. Anderson, the hero of the Methodist Episcopal Church! Kentucky should and ought to be proud of such a man, and of Mrs. L. A. Adams and others who labored to win such honor for Kentucky. J. H. Anderson and family came here from Kentucky just five months ago and have won the respect of all. Last year we sent \$21.00 for conference claimants, but this year \$50.00. J. H. Anderson is the cause of the increase. Mr. R. H. Manus, a trustee of the church, has built a fine house on Spruce street, at a cost of \$1,000. Mr. J. C. Clark is yet on the sick list. Mr. W. M. Reed and Mrs. Amie Smith were united in marriage Jan. 1st. Kentucky got the banner but Florida got the preacher.—J. S. Clark.

GEORGIA

Adairsville—The Rev. W. E. Ector wishes to thank his members and his friends for the surprise given him recently, led by J. C. Posey, H. R. Jones, Mmes. Emma Lunda, Docia Posey and Miss Birdia Shropshire, who visited the parsonage at Adairsville, Jan. 16th. Their gift to the inmates of the parsonage was pound upon pound of choicest groceries.

Jesup—Notwithstanding there were two other quarterly conferences in town Jan. 25, ours, under the leadership of our new district superintendent, the Rev. W. V. Daughtry, went through like a flash. Two great sermons by him and the church spiritually alive. The business transactions showed interest and the finances reached \$19.15. Although Simpson failed to show up in full, the district superintendent was paid in full, \$16.50. One had joined the church.—A. N. Jackson.

Porterdale—On a recent Friday night my people at Richard Chapel gave in honor of the Rev. J. D. Lovejoy and their pastor a royal reception. Mrs. Carrie Idiott, school teacher here, conducted the affair. The ladies served choice dishes of every description. It was indeed an enjoyable event. The following evening, when District Superintendent J. D. Lovejoy left Richard Chapel, he had about \$40.00. These people pay. Saturday and Sunday, during quarterly conference, my people raised \$45.26. They have paid their pastor in four months \$456.65. This is the way they do things.—S. B. Beauford, Pastor.

Sylvania—The Sylvania charge is pleased to have as pastor, this conference year, Dr. E. D. Giddens, who so successfully presided over the Savannah district for the last six years and over the Waycross district two years,

making for his continuous service of eight successful years. He came to us with honors and glory for the past services. At the last session of our conference at Waynesboro the ministers and laymen of his district presented to him a purse of \$25.00 as a token of their esteem. We are delighted to have him as our pastor. He has already been elected president of the Farmers' conference of Screven county, Georgia; also he is planning to build for us here a high school, much wanted and needed in Sylvania, and he is the man that can do it, for we know how he built the Waynesboro Haven Academy, against many odds. Then, too, he is contemplating building a new parsonage; he has the working constituency at his back also, painting the interior of St. Andrews and finishing pewing it. We are also to care for the Sunday School and Epworth League conventions and the district conference of the Waynesboro district. We are planning great things this year, under this great leader. We had a great lender in the person of our ex-pastor, the Rev. I. T. Grines, and Bishop Leeto could not have sent us a greater Ellisha to catch Elijah's mantle. Pastor Giddens has already organized a Ladies' Aid Board with Mrs. Ella Kemp as its president. This organization is already at work furnishing the parsonage.—Cassie E. Sapp.

St. Mary's—The Rev. W. N. Doughtry, our new district superintendent, held our first quarterly conference in Trinity Church, December 27th. Good reports were presented. We are proud of our new pastor, the Rev. J. R. Wallace; he is a forceful and logical preacher and we believe our church work here will prosper under his pastorate. Superintendent W. N. Doughtry preached splendid sermons Sunday. He is a power in the pulpit. The following night Superintendent Doughtry preached at Crooked River to a crowded house. We raised, this quarter, \$16.75. Paid the district superintendent in this first quarter in full and had \$2.50 over for pastor.—C. Cato.

INDIANA

Indianapolis—Simpson Chapel is up and doing under the leadership of our beloved pastor, the Rev. H. A. Foreman. Every department is alive; our church is in better condition than it has been for years; more young people attend church and take active part in it than ever before; our collections are better; our church has been beautified; new lights and furniture installed and paid for, and we have paid \$625.00 on the main debt besides. The Rev. Mr. Foreman is an excellent Christian gentleman, a good manager and a Gospel preacher, and we are hoping and praying that he will be returned to us next conference year, for we feel sure that if he is, we will be able, with the plans already adopted, to pay every dollar we owe. Our benevolences are well in hand and we are looking forward with hope that there will be no change at this time.—G. D. Wilkes, Chairman Trustee Board.

KENTUCKY

Louisville—Jackson Street Church has just closed a successful revival with 30 additions to the church. Bro. Frank Routt of Middleton, Ohio, conducted the services and gave excellent service. Sunday, Jan. 18, we had our first monthly communion for this year; 142 communed. We are getting on gloriously in the work of the Master.

The church has purchased a fine piece of property in a good section of this city. Methodism hopes to make some strides in this city for the church and the general good of all.—M. C. Broadus.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

LOUISIANA

Bastrop—My second year at this place closed up nicely. Jan. 18th was closing day at Anderson church. The spiritual tide ran high. At the close of the service six came forward for prayer and one was converted at the altar. On the 25th I delivered my annual sermon at Bastrop; subject, "How Can We Know We Are Saved?" There was a great outpouring of the spirit and eight came forward for prayer. The members decided that the pastor should have a suit for conference and Anderson Church presented a purse containing \$3.60; Brother Nick Brown and sister donated \$1.00; Mrs. E. Williams, \$1.00; Messrs. S. J. Jackson and Johnell Williams, \$1.00 each; L. C. Crowder, \$1.80; C. C. Hall, \$4.40; G. A. Allen, agent, reduction of \$7.00; G. H. Scott, \$10.02. Many others donated less than \$1.00. I am very grateful to the members and friends for their many kind deeds during these two years. There were improvements along all lines of church work this conference year. Four accessions; an increase in benevolence, and also in ministerial support. The Lord bless these good people.—L. H. Smith, Pastor.

Lake Charles—The fourth quarterly conference of Warren Methodist Episcopal Church was a record breaker of the past. On Monday, the 19th, we were favored with the presence of our ex-pastor, the Rev. J. W. Turner, who preached a powerful sermon, and on Tuesday, the 20th, the Rev. R. C. Worsham, our district superintendent, held his fourth quarter. The reports were fine; the Ladies' Aid reported \$147.45, and the other auxiliaries reported good. On the night of the 23d a violent hurricane swept through the front door of the parsonage, stopping on the dining-room table, with nothing less than \$25 in groceries, headed by Messrs. Bagnirese, James, Holmes and others; and on Sunday night Rev. H. H. Williams, pastor of Sunlight Baptist Church, closed his doors and came over and preached the annual sermon for our pastor, who has been in a very critical condition for 60 days and is slowly improving. But nevertheless, whether he is able to attend the conference or not, he will be able to send in a round report. Resolutions were offered and read commending the great work done by pastor and district superintendent, the standard doctrine and policy of Methodism have been carried out to the letter by the two above named leaders, our superintendent and pastor.—R. H. Williams.

Flournoy—Our fourth quarterly conference was held at Jewella Methodist Episcopal Church, December 16, with District Superintendent Rev. B. J. Reddix in the chair. Reports were good on all lines. The superintendent was well pleased with our conference. Reports show that good work has been done this year. The Rev. T. B. Oville of Daniel Church was with us and spoke encouragingly of our work. Paid district superintendent in full, \$13.75.—G. W. Ogilvie, Pastor.

\$1,000,000 FUND OF THE PERMANENT BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH

1018 SOUTH WABASH AVENUE CHICAGO, ILLINOIS

Rev. Joseph B. Hingeley, *corresponding*

He was urging the Financial Plan, but when he named the "Benevolent Boards" he left out the one Benevolent Board whose right and place in the catalogue had been passed upon favorably by the Supreme Court of Methodism, the Committee on Judiciary, and the General Conference. Of course he had meant to say that the Board of Conference Claimants was not among the apportioned benevolences.

The five million dollars called for by the General Conference for the Benevolent Board of Conference Claimants and Annual Conference Investments was not distributed by an apportionment. The great Cause of the Aged Minister and the Widow, called in the language of the Indianapolis Convention of Methodist Men, "The Supreme Claim of the Retired Ministers," was placed on its merits before the people and the churches without an apportionment. The \$5,000,000 asked for could not be apportioned, and for this reason was not included in the "Financial Plan," which covers only the apportioned benevolences. The only apportionment for Conference Claimants is that made annually by the conferences for local support.

But do not fail to understand that THE BOARD OF CONFERENCE CLAIMANTS IS THE AUTHORIZED VOICE OF GENERAL METHODISM speaking in behalf of all the old preachers and of every enterprise everywhere which represents them. It is not altogether pleasant to the Veteran to have it appear as if the door of the Financial Plan "Omnibus," jammed to the full like an old-time Broadway bus by the representatives of the seven apportioned benevolences, had been slammed in his face, even though he had no thought or desire to enter. There is nothing slow about the Retired Preachers. The General Conference gave to them a brand new, high-gear, high-powered Automobile in which to ride with dignity and self-respect, and turned it over to the Board of Conference Claimants to run it in their interests. But the Board's "Million Dollar" Auto is not the only one provided. There is the high-powered \$200,000 "Genesee," with Dr. Morse at the wheel; and the \$250,000 "California," and "Central New York" with the two Greene's driving; and the \$200,000 "Philadelphia" and "Troy," with the two Hughes in charge; and the \$200,000 "Utica," with Dr. Greenfield, and "Nebraska," with Dr. Shepard; and down in the cornfields of Illinois is Robert Stephens driving his \$500,000 "Illinois." If you want to know the offer fifty chauffeurs look at the list in the "Veteran Preacher."

Dr. Joseph B. Hingeley, Corresponding Secretary of the Board of Conference Claimants, attended the sessions of the St. John's River and the Florida Conferences. Both of these conferences, under the administration of Bishop Leete, paid the full annuity disciplinary rate and paid all claims of the Conference Claimants in full. These two conferences are the first to enter the "Hundred-Cents-on-the-Dollar" Class in 1914.

May all 1914 conferences place themselves on this Honor Roll. It is a cruel thing to pay Retired Ministers and Widows in dollars from which twenty, thirty, forty, and even sixty cents have been taken. If any conference does it it is the fault of the effective men—the Bishops, District Superintendents, and Pastors. For the annual conference can ask for enough money to pay the Veterans the one-hundred-cent dollar. The laymen are willing. Why not give them the chance?

WANTED—Several honest, industrious people to distribute negro literature. Salary, \$60 per month. Prof. Nichols, Box 125, Naperville, Ill.

Gleanings from the Field.

MISSISSIPPI

The Saint Paul and Union circuit has been greatly benefited since the coming of our new pastor, the Rev. L. S. Lamb. He has been with us but two Sundays—the last two in January. We have had three accessions and raised for district superintendent \$20.20; pastor, \$24.30; other expenses, \$4.32; total, \$48.82. The Rev. L. S. Lamb is the man for the work. Mrs. L. S. Lamb is visiting her home in Newnan, Ga. The Sunday school, Epworth League, class meetings and prayer meetings have taken on new life and we are all happy. —D. Roden.

Abbeville Charge—This is my second year on the charge. I had a good year last year, everything showing an increase over the year before. My people received me on my return from the annual conference with open arms. As a sign of their appreciation of my return a great storm visited the parsonage Thursday night, January 22nd, led by Sisters Bettie Gordon, Bessie Griffin and Bro. Jno. Nelson. Quite a number of young people helped form the storm party, which left the dining table groaning under the burden of groceries. Quite a different storm from that of March 13th, 1913, which destroyed our church.—W. C. Hilliard, Pastor.

Clarksdale Circuit—Sunday, January 11th, 1914, was an enjoyable day at Magnolia Church. The pastor, the Rev. M. C. Pulliam, preached a soul-stirring sermon, from St. John, 11th chapter, to a crowded house. Total collection for the day, \$35.85. Too much praise cannot be given the pastor and wife for their service here during the past conference year. They are the right people for the place. On the following Monday afternoon the president, Mrs. A. Spencer, called a meeting of the Ladies' Aid Society at the parsonage. After the meeting adjourned a table was nicely prepared and after partaking of the contents of the same, the pastor and his wife then boarded the train enroute to the annual conference, leaving the entire community with hearts full of hopeful wishes for their return.—E. E. York.

Jackson—At Central Methodist Episcopal Church on Sunday, Jan. 18, our pulpit was filled by the Rev. I. L. Thomas, D. D., of Baltimore, Md., at 11 o'clock, who preached a powerful

LITERARY NOTES

"Heaven and Our Sainted Loved Ones," is the title of a little tractate of a very tender character. It bears a sweet Gospel message for the broken hearted, cheering them with the thought that their loved ones have only "gone before," and that they will meet and know them on the other shore. The message fills only a few pages, but it has comforted, and will continue to comfort many sorrowing ones. You can get it for ten cents by addressing the Western Christian Union, Boonville, Mo.

The Atlanta Constitution

Daily—Sunday—Tri-Weekly

The Standard Southern Newspaper

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sermon, and at 7:30 by our own district superintendent, the Rev. J. C. Hibbler, who, in his characteristic way, preached a great sermon. Several came forward for prayer and four united with the church, making 130 who joined the church during the conference year, which closed with today's services. The stewards lacked \$21.12 of paying the pastor in full for the year, so when the collection, the sum of \$42.06 was raised, we paid the pastor in full and had some to spare. The pastor had the financial report of the year's work of the church read, which was indeed gratifying; it showed a collection of \$2,322.69, of which \$322.69 was for benevolence, the largest in the history of the church. The Rev. S. H. Cannon, D. D., is pastor.—M. Bracey.

SOUTH CAROLINA

Clover—The first quarterly conference of the Clover charge was held at Mt. Hermon Methodist Episcopal

Church January 8th, the Rev. J. S. Thomas, D. D., district superintendent, presiding. The district superintendent made a very strong appeal to the conference in the interest of the working plan adopted by the National Convention of Methodist Men held at Indianapolis. He emphasized the necessity of looking on the bright side of the task to which God has called us. We paid the district superintendent for the quarter, \$25.50. The noble women of Mt. Hermon gave the conference dinner, and after all had satisfied their appetites, twelve baskets of fragments were taken up.—R. F. Harrington, Pastor.

Mother's Good Cooking

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But taking medicines to digest your food only weakens your Stomach still more. And taking a physic to move your Bowels only makes your Constipation worse.

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District Rounds.

SOUTH FLORIDA MISSION

First Round

Ft. Myers, Feb. 8; Punta Gorda, 9; Arcadia, 10; Ft. Meade, 11; Bartow, 12; Lakeland, 13; Plant City, 16; Volrico, 19; St. Petersburg, 22; Clearwater, 23; Twin Lakes, 25; Inverness, 26; Bradentown, March 1; West Tampa, 3; Ybor City, 5; Bowman, 6; College Hill, 10; Key West, 15; Dania, 17; Ft. Lauderdale, 18; Colohatchie, 19; Miami, 20; Deerfield, 23; West Palm Beach, 24; Melbourne, 25; Ormond, 26; Daytona, 27; New Smyrna, 29; Lake Helen, 30; Deland, 31; Sanford, April 5; Woodbridge, 6; Orlando, 10; Apopka, 13; Taft, 19; Kissimmee, 20. Dear Brethren: God greatly blessed our work on the Mission last year and we have every reason to expect even a greater blessing during this year. Let us plan our work well and do our best to carry out these plans. Our first effort should be to bring every Sunday school scholar above the age of seven years into the knowledge of the love of God. Take your Sunday school superintendents, the presidents of the Epworth League Chapters, and their cabinets into your confidence, talk freely with them over the work, and plan for a concerted effort to have every one of your young people converted within the next three months. What an excellent opportunity for helping God to carry out His great plan for the salvation of the world. The Rev. Dr. P. A. Daniels, conference evangelist, and Sister Elizabeth Proctor, special missionary worker for the South Florida Mission, are at your command. Also the Rev. T. H. B. Walker and the Rev. Dr. V. S. Johnson, conference evangelist of the Florida conference, are ready to help you. Consult with them freely; they are great Christian workers—and start in for a glorious victory over sin. Notify me of your plans, so I can be in touch with every movement for the advancement of our great Church.—S. A. Hunger, Superintendent.

PINE BLUFF DISTRICT

First Round

Althelmer Circuit, Feb. 14-15; Wahbaseka and Stuttgart, 17-18; New Edinburg, 21-22; Clarendon, 28-March 1; Helena, 3-4; Marvell, 7-8; Snow Lake, 10; Arkansas City and Watson, 12; Dermott and McGehee, 14-15; Morrell and Sunshine, 16-17; Mont Rose, 18; Eudora and Luna, 19-20; Dumas and Pendleton, 21-22; Hermitage and Warren, 28-29; Clio, 31; Jacinto and Carthage, April 4-5; Bunn, 7; Fordyce, 11-12; Avery and Gardy, 18-19; St. James, 26-27; Ladd, May 2-3; St. Mark, 6. Raise all your benevolence on Easter, one dollar from each member. Send it off to the Home Missionary Board.—J. H. Green, Supt.

Why Scratch?



"Hunt's Cure" is guaranteed, to stop and permanently cure that terrible itching. It is compounded for that purpose and your money will be promptly refunded WITHOUT QUESTION if Hunt's Cure fails to cure Itch, Eczema, Tetter, Ring Worm or any other Skin Disease. 50c at your druggist's, or by mail direct if he hasn't it. Manufactured only by A. B. RICHARDS MEDICINE CO., Sherman, Texas

WOMAN'S HOME MISSIONARY SOCIETY

CENTRAL ALABAMA CONFERENCE

The Central Alabama Conference met Nov. 19, 1913, at Alexander City, Ala., presided over by Bishop Wilbur P. Thirkield. The Woman's Home Missionary Society held their meeting at the Colored Methodist Episcopal Church, Friday afternoon, Nov. 21st. Meeting called to order by the president, Mrs. E. C. Thomas, who conducted devotions. Mrs. S. C. Reeves, president of the Opelika District, spoke of her work, having gone over the district trying to organize auxiliaries, and had met with little success. A grand report was read by Mrs. Fuller from St. Paul Church, Birmingham, Ala. Remarks by Mrs. G. C. Hamlet, corresponding secretary. All officers were re-elected. We were delighted to have Mrs. A. P. Camphor with us. The president asked Mrs. Camphor to explain the contingent fund, which she did to the satisfaction of all. Mrs. Camphor is a wonderful talker. Sisters, let us bear in mind that we can not be active members and doing our full part unless we pay our dues. Let us go to work with new zeal and do more for the Woman's Home Missionary Society than ever before.—Imo Davis, Rec. Sec.

BIRMINGHAM DISTRICT

STEWARDS' AND PASTORS' COUNCIL

The Birmingham District stewards and pastors council met in St. Paul Church, Jan. 21, at 11 a. m. Dr. J. W. Thomas, district superintendent, called the meeting to order and conducted the devotional service. Each pastor was given an opportunity to express himself relative to the present outlook of his work. The remarks were all pleasing and prophesied for a great year. The Rev. Joel C. Carson was elected secretary. After an inspiring speech by Dr. A. P. Camphor, president Central Alabama College, the district superintendent's salary was fixed at twelve hundred dollars per year.

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CARD OF THANKS

I take this method to thank the preachers on the La Teche District for a suit of clothes for conference: the Revs. P. Bibbs, \$2.00; D. D. Williams, \$2.00; E. J. Harrison, \$1.00; M. R. Walker, \$1.00; W. H. Lang, 50 cents; R. F. Long, \$1.50; J. C. Coleman, \$1.00; C. Spears, \$3.00; S. Green, \$5.00; C. Johnson, \$2.00; W. H. Jones, \$1.00; Jeanerette, \$2.00; H. Taylor, \$2.00; A. B. Harris, \$1.00; L. S. Smith, 50 cents; M. L. Baldwin, \$2.00; John Wise, \$1.00; T. J. Johnson, \$3.00; E. C. Grimes, \$3.00; G. A. Payne, 75 cents; Robert W. Young, \$1.00; F. D. Thomas, \$1.75.—J. Wesley Turner.



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INQUIRY

I am one of the old members of the Methodist Episcopal Church. I want to inquire of my relatives. My mother was named Annie Soutin; my sisters were Willie Ann Soutin, Liza Soutin and Pertalner Soutin. My mother is dead. Died since freedom. My father's name was David Scott. My sister Agnes Soutin is now Mrs. Agnes Colton. I belonged to Gus Soutin, and my young mistress' name was Susan Davis, who lived near Starkville. My master was John Soutin. General readers, please make an inquiry, and pastors from the pulpit. Any information please write the Rev. M. C. Gillespie or David Scott, their brother, at Queen City, Texas. They lived in W. Virginia and South Carolina. Please inquire for the old man. I have been a member of the above said church for a long time.—David Scott, Queen City, Tex.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars J. O. STOKES, Mohawk, Fla.

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DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Sewell—Miss Lucile Sewell, one of Alexander City, Georgia's, most industrious young ladies, and a teacher in Tallapoosa county for nine years, after an illness of nearly two months died Wednesday night, Jan. 7, 1914, aged 27 years. Miss Sewell joined the church and was baptized when she was nine years old. She was a member of Haven Chapel, Alexander City, Ala., and was faithful to every calling. She took an active part in helping to entertain the annual conference in November. The choir and church have lost a faithful member. The mother has lost a loving and devoted daughter. The funeral service took place Friday morning at 11 o'clock in Haven Chapel Church, conducted by the pastor, the Rev. T. H. Ham.

Thomas—Miss Gertrude Thomas, aged 17 years, a student at the Kowaliga School at Benson, Ala., and one of its most promising young pupils, who has been confined to her bed for nearly six months, passed away Thursday morning, Jan. 8, 1914. The pastor visited this young girl quite often. She said to him that she was ready at any time to go and live with Jesus. She joined the church when quite young. Her dying testimony was one to be remembered by all. She leaves her mother, sister and other relatives. The funeral services took place at Haven Methodist Episcopal Church. The pastor, the Rev. T. H. Ham, preached the sermon, assisted by the Rev. W. J. Smith. Rev. D. R. Mathews spoke of the impression that was made when she was converted and joined the church. It was the saddest time ever witnessed at Haven Chapel to have these two corpse in the church at the same time and the funerals attended near the same time. The burials were at the same time, the Rev. L. S. Price assisting. The Rev. Mr. Thomas, pastor of the Baptist church, composed and read the resolutions. The choir rendered excellent music for both funerals. By the request of Miss Se-

well, Miss A. E. Ham sang "One Sweetly Solemn Thought." These young ladies leave a host of friends.—Annie E. Ham, Reporter.

Mead—Mrs. D. C. Mead, a member of Williams Methodist Episcopal Church, New Orleans, died Jan. 27th, 1914, in the full triumph of faith in the Lord Jesus Christ. She was converted during the pastorate of the Rev. Henry Taylor, 28 years ago; she was faithful until death. She was a member of the Esther Chapter No. 1, O. E. S., Unity Household of Ruth No. 228, also a member of the Ladies of Mercy Mutual Aid Association, being its president for more than eight years; also one of the incorporated founders of this society for 34 years. She was also treasurer of the Parents Chapter of McDonogh No. 24, president of the Woman's Home Missionary Society for the State of Louisiana, and a member of the board of steward sisters of Williams church. Mrs. Mead leaves one daughter, her husband, sister, relatives, members and friends of the church and societies to mourn. The funeral was largely attended. The following ministers assisted in the funeral service: the Revs. E. L. Brown of Zion Traveler Baptist, J. F. Marshall, and the writer. "Servant of God, well done."—J. A. Landry, Pastor.

Green—Mrs. Priscilla Green, one of the old founders of Owen Chapel on the Woodlawn (Texas) Circuit, after four days' illness died Jan. 15, 1914, in full triumph of faith. She leaves four daughters and five sons. The funeral was attended by the pastor. Interment was made in the Pope cemetery. Deceased had reached the ripe old age of 73 years. Well done, old warrior.—G. R. Turner, Pastor.

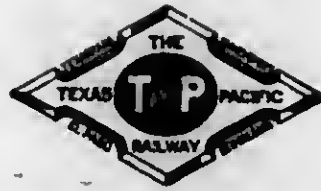
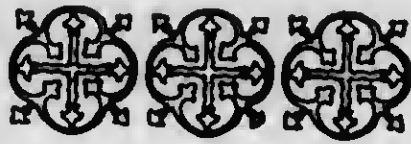
Marriages

Hall-Howard—Mr. Alexander Hall, a zealous leader of Class No. 2, trustee and steward of the Simpson Memorial Church, Washington, D. C., also an old subscriber of the Southwestern Christian Advocate and assistant agent with the pastor to increase its circulation among the members, was married to Mrs. Mary Howard, a widow and devout member of said church, on Thursday, Jan. 22, 1914, at the parsonage, by the pastor, the Rev. W. S. Jackson. The bride, like her husband, is an energetic church worker. The groom has interests in several progressive colored enterprises; also good real estate holdings here in the District of Columbia. They will take up their residence here in the city.

Sutzer-Watson—Mr. John Sutzer and Miss Freazle Watson were united in matrimony at Mt. Herman Methodist Episcopal Church, Clover, S. C., Jan. 22, 1914. Miss Mary Meeks was the maid of honor and Mr. Eddie Fuell, the groom's best man. The new couple left for Rock Hill, S. C., on a five days' trip. The pastor, the Rev. R. F. Harrington, officiated.

Adair-Rowell—Mr. Flemings Adair and Miss Pearl Rowell of Benson, Alabama, were united in holy wedlock at the home of the bride, Sunday, Jan. 11, 1914, at 2:45 o'clock p. m., in the presence of quite a number of friends. The ceremony was read by the Rev. A. L. Boyd, pastor.

Going To



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for a square deal for its colored
patrons.



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Liniment. Right now sign the
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Shepard-Heard—Miss Lissle Shepard and Mr. James Heard were happily married Monday night, Jan. 19, 1914, at the home of the bride, in Dadeville, Ala., the Rev. J. W. Whitfield reading the ceremony.

Salone-Warren—On January 17th, 1914, at Beverly, Mississippi, Mr. James Salone and Mrs. Lucinda Warren were united in marriage at the residence of the Rev. J. S. Rolling. They left at once for Mound Bayou where the bride owns a nice home. Mr. Warren's holdings are estimated at about \$3,000.—Francis Robinson.

THE CHICAGO HOTEL, 204 South Rampart St., New Orleans, La., is the friend of our people. The real home of the best of our race. Will receive you late as well as early. Everything to eat, and we never close. Hot and cold water baths. A. O. SMITH, Prop. MISS E. B. SMITH, Sec'y and Treas.

COLORED MEN

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PER YEAR \$1.25
SIX MONTHS75
THREE MONTHS50
Invariably in advance; \$1 a year to pastors.

CASH REMITTANCES

Subscriptions Received January 17-31.

Atlanta and Savannah—G. Y. Flemister, 2; Lenora Butler, R. M. Davis, 1; H. Pearson, James Jackson, 1; S. P. Bryant.

Central Alabama—James J. Martin, 1; W. H. Jordan, 3.

Central Missouri—F. S. Bowles, 3; H. T. Reeves, 1; B. Garner.

Delaware—W. J. Johnson, J. W. King 11; J. G. Harris, 1; Mrs. F. Wilson, 2; J. T. Harris, 2; Alfred Wheatley.

Lexington—T. L. McDonald, 1; W. A. Jackson, 1; R. A. Crolley, 8; R. F. Broadus, 2; H. A. Foreman, 1; Sallie Dillon, L. J. Hollens, Edward Ball.

Lincoln—J. D. Gihson, *1; L. J. Shallowhorne, S. H. Johnson, 2; D. Bruce, 5; J. D. Rice, 2; C. G. Graham, 1; C. F. Simmons, 1.

Little Rock—J. W. Terrell, 3; J. H. Sanders, C. L. Brown.

Louisiana—H. O. Gair, J. A. Landry, 3; S. A. Davis, 1; B. Carr, 3; C. V. Garrett, 1; S. W. Green, Anderson Miller, W. C. Lewis.

Mississippi and Upper—P. G. Broadnax, D. H. Butler, J. W. Johnson, 1; A. Blount, N. R. Clay, 1; Abe Brown, S. S. Myers, 3; W. R. Boles, W. H. Smith, A. G. Heffner, Wm. Stewart, W. S. Leake, 1; J. H. Brooks, *1; D. F. Dudley, *1; I. McCarthy, C. Y. Yates, 1; E. J. Johnson, 1; P. H. Howard. Mississippi Conference, 255. Upper Mississippi Conference, 258.

North Carolina—D. L. Thomas, W. M. Wells, 1; Victoria Johnson, N. S. T. Shamborguer, 1; W. M. Mitchell, 1.

South Carolina—E. T. Jamison, Jno. C. Gibbes, 1; E. W. Stratton, 1; J. A. Brown, 6; Mitchell Brown, B. J. McDaniel, 1; Paul Hall, Wm. Braveboy.

Tennessee and East—C. L. Howard, P. W. Smith, 1; D. T. Burch, 1; W. D. Pettus, 1; T. H. Hanna, 1; T. J. Howard, 1; M. Williams, 2; S. M. Carmichael, 2; A. J. Maney, Sam Buel, W. L. Johnson, 2; L. E. Wood, Frank Weatherly, S. Knight, 1; W. B. Smith.

Texas and West—Jno. A. Tillory, 1; J. E. Bryant, 1; P. H. Jenkins, 2; J. F. Mann, 4; D. F. Vance, 2; E. W. Walker, B. C. Clemmons, 1; Freeman Parker, T. J. Jefferson, J. L. Medlock, 2; T. S. Moore, 4; J. J. Hardaway, W. H. Logan, 2; A. W. Carr, 2; B. J. Goff, 1; H. L. Billups, L. Gay, J. R. Kelly, 2; Mrs. C. L. Dennis, W. S. Wyatt, 2; S. A. Anderson, 1; H. M. Smith, 2; D. C. Lacey, 2; Myrtle Watkins.

Washington—W. F. Coates 3; W. H. Dean, 5; H. C. Jackson, J. H. Johnson, 1; C. Y. Trigg, 3; J. T. Moten, 12; N. T.

Hayling, 7; A. W. Whitfield, C. C. Gill, 2; S. Hines, I. H. Carpenter, 1; J. W. Flood, G. W. W. Jenkins, 5; C. W. Posey.

Special—E. W. Kinchen, 10.

HONOR ROLL

J. H. Jordan, F. S. Bowles, R. A. Crolley, J. W. Robinson, D. Bruce, J. W. Terrell, J. A. Landry, B. Carr, S. S. Myers, J. A. Brown, J. F. Mann, T. S. Moore, W. F. Coates, C. Y. Trigg, J. T. Moten, N. T. Hayling, G. W. W. Jenkins and E. W. Kinchen



COLORED Y. M. C. A. 9th ALL-STAR CONCERT

The Colored Young Men's Christian Association, of this city, noted for the splendid programs given from time to time, will present Friday night of this week, at Pythian Temple, the strongest and most brilliant musical program ever put on here by our people. A better combination of acknowledged Artists could scarcely be gathered together from the Four-Corners.

Mrs. Annie J. Watkins, the present Dean of Wiley University musical department, is conceded to be one of the race's most brilliant pianists.

Miss Cecilia A. E. Carter, New Orleans' favorite soprano soloist, whose voice is noted for its remarkable range, strength and sweetness.

Mme. Annita Patti Brown, of Chicago the golden voiced soloist, known and admired the length and breadth of this country.

Mrs. Lou Ella Smith, of Chicago, popular as a dramatic reader and impersonator.

Mrs. J. H. Lovell, whose wonderful powers of interpretation place her among readers of first rank.

Prof. George Carrere, known as a violinist of rare ability.

Dr. H. B. Baker, cornetist, who is rendering New Orleans splendid service as director of the Coleridge-Taylor Society.

Selections by New Orleans University Glee Club, Straight University Quartette and Coleridge-Taylor Choral Society.

General admission, 25 cents; reserved seats, 10 cents.

Wesley Church—Brothers L. Howard and Orange Thompson conducted the prayer meeting. Prof. T. W. Sherard reviewed the Sunday school lesson. At 10:45 a. m. and 7:40 p. m. the pastor preached. At 3 p. m. the Junior League was organized with Bro. A. J. Jones as president. One united with the church. Next Sunday the pastor, Dr. J. L. Wilson, will discuss, at 10:45 a. m., "The Exceeding Greatness of Christ's Love;" and at 7:40 p. m., "Enoch, His Life and His Translation."—L. L. Harrison.

Ross Church, Camp Parapet—The Sunday school is on the upgrade. Sunday the services were well attended throughout the day. The Rev. Mr. Hamilton, Brother Joe Robinson and the Rev. Mr. Williams were with us and rendered good service. The pastor, the Rev. N. McNeal, is rallying his forces for a great year's work. Next Sunday at 3 o'clock a splendid

TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

program will be rendered by the Epworth League.—C. D. Small.

Pleasant Plain—The Rev. Henry Taylor, our new pastor, delivered his introductory sermon Sunday, February 15. The services were inspiring. One member was reclaimed and four penitents at the altar. The first anniversary and installation of officers of the Young Ladies' Tulane Aid and Pleasure Club was held at Pleasant Plain Church Sunday, Feb. 8. The pastor, the Rev. Henry Taylor, delivered an eloquent sermon. The welcome address was delivered by Mrs. Edna Bridgeman and a beautiful solo was rendered by Mrs. Georgiana Freyer. The choir also rendered excellent selections. Collection raised, \$18.90.

First Street Church—Services were excellent all day Sunday. Early prayer meeting led by Brother James Materson. Attorney F. B. Smith, the efficient superintendent of the Sunday school, and Miss Ella Rose, assistant, are making a Sunday school campaign. Great results came from last week's work, an increase of 28 scholars. At 11 a. m. a large crowd was out to hear the Rev. M. S. Davage; his sermon was strong intellectually and spiritually. At 7 p. m. song service, led by Brother N. J. Dennis. At 7:30 p. m. every seat was filled in the church and gallery. The pastor, the Rev. T. F. Robinson, selected for his subject "The Wise Choices of Life." He is a profound thinker and an eloquent speaker, and the Holy Spirit was manifested as he appealed to the great congregation to accept Christ. Collection, \$35.00. The pastor's text next Sunday at 11 o'clock will be "Drop Your Net and Follow Me."—W. R. Bally, Pres. Trustee Board.

SPECIAL NOTICES

Lexington Conference

Arrangements will be made for the members of the conference and supplies named in the minutes of 1913-14 and the General Conference officers and special committees.

Arrangements can be made for visitors for \$5.00 per week. All applications must reach me for board by March 9th.—S. G. Turner, Owensboro, Kentucky.

REVIVAL NOTES

Purcell, Okla.—Recently at the Methodist Episcopal Church of Purcell ten souls were happily converted, and baptized by the Rev. G. W. Walton, the first Sunday of the year. During a recent prayer meeting there were five new members received. The membership has doubled itself this year.

Troy, Mo.—A great revival closed at Wesley Chapel Sunday night, Jan. 18th, with twelve additions and conversions to the church. On Sunday morning ten persons were baptized and two read into full membership. The Rev. L. R. Grant and the Rev. W. A. Payton ably assisted the pastor.—H. T. Reeves, Pastor.

MRS. EMELINE LEWIS

An Appreciation

Sister Emeline Lewis was one of the most faithful and loyal citizens that ever lived anywhere. Some 12 or 15 years ago when the Woman's Home

Missionary Society was born at Union, Miss., there was a call for some one to take the position of president. When there was no reply there stepped out of the audience one Samuel-like, saying: "Here am I, send me." She took on herself the responsibility of the Woman's Home Missionary Society and with faith in God and humble prayer to Him she earnestly worked. And as a result the Woman's Home Missionary Society still lives. She of course was unlearned, but believed with all her heart that God would bless every good work and stand at her post of duty when sometimes she was there alone. If the Woman's Home Missionary Society owes any debt to anyone, it certainly owes our deceased Sister Lewis credit for its existence at Union. We, the Woman's Home Missionary Society, hereby express to Him thanks for her life of usefulness among us.—Nellie G. Cole.

PRESTO FACE CREAM.

The ideal remedy for Sunburn, Tan, Freckles, Pimples, Blackheads, Brown Patches, Redness, Roughness, Chaps, Etc. Does not injure the most delicate skin. Will not grow hair on the face. Will leave the skin clear, smooth, soft and healthy. It is harmless and may be used without the slightest risk.

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I'll send you the Drafts the same day I get your coupon—fresh from the laboratory, ready to begin their soothing work the minute you put them on. They are relieving every stage and condition of this cruel disease, whether chronic or acute—muscular, Sciatic, Lumbago or Gout—no matter where located or how severe. They are bringing comfort to old men and women who have suffered all their lives, as well as all the milder stages. Don't neglect rheumatism, I urge you, for I know the horrible torture and deformity it so often leads to. Send today for the Drafts. I send them on free trial because I know what they are doing for many thousands and I have faith that they can cure you likewise. Try the Drafts when you get them. Then, if you are fully satisfied with the benefit received, send me One Dollar. If not, they cost you nothing. I take your word. Address Frederick Dyer, P K 8, Oliver Bldg., Jackson, Michigan. Send no money—just the coupon. Write today—now.



Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, FEBRUARY 26, 1914

Vol. No. 43—No. 9

OUR HONOR AT STAKE

Encouraged by the success of the closing months of last year, we are appealing to our pastors and district superintendents for another lift in subscriptions to the Southwestern Christian Advocate.

Never were we nearer to the goal of self-support than now. Never were our supporters more loyal than now, nor more enthusiastic. We can actually accomplish, within the next few months, the task which we have had under way all these years, if we but have the united help of all our pastors and district superintendents and church officials.

We are in the midst of a church-wide campaign for the increase of the circulation of the Advocates. The Church has awakened to the place of the Advocates in our Church life. The Advocates are to be important factors in taking the world for Christ. As a result of this new awakening other Advocates of the Church are doubling their list, while one or two Advocates have trebled their lists. Will the Southwestern Christian Advocate keep up with the procession or are we going to fall behind and be the tail end of it? That is the question which faces us at this time.

The last year was the best year in the history of the Southwestern and the results are only a prophecy of what we can do. We are asking an additional five subscriptions from each pastor, regardless of the number sent in during the fall, and as many more from those who have not brought up their quota, as possible. This would give us a magnificent list. **TWENTY-FIVE THOUSAND SUBSCRIPTIONS ARE NONE TOO MANY TO EXPECT OF OUR GREAT CONSTITUENCY.**

We stand impeached before the Church until we redeem our pledge, made years ago by our representatives in the General Conference when they urged the election of a colored man to the editorship of the Southwestern. At that time on our honor we pledged if a colored man was put into the editor's chair of the Southwestern that our people would respond to the appeal for subscriptions. That pledge stands. **OUR HONOR AND OUR WORD ARE STILL AT STAKE.** Let us rise up as men and make good our word and at the same time increase the efficiency of our Church by spreading wholesome information concerning the work of our Church in this country and all parts of the world. The Southwestern proposes to be your assistant and servant and helper in every good work. Let us hear from you.

ONE DOLLAR BRINGS THE PAPER to a home for 52 weeks. BRETHREN, WHAT ARE YOU GOING TO DO ABOUT IT?

"DEATH IN THE FOG"

An ocean-going steamer with a number of those on board was lost not long since on the American side of the Atlantic coast having been struck by another vessel one morning in a dense fog. One of the papers which contained an account of the wreck used the above caption, "Death in the Fog."

Fog is a fitting symbol of doubt and uncertainty. A noted minister once in making an outline of his sermon when he came to the point where he wished to speak of doubt, simply wrote the word "fog."

Now as these words, "death in the fog," only repeat a sad story often told with regard to many a fated vessel, doubtless the statement is as truly significant with regard to the lives of individuals who have been wrecked and lost in the fog of doubt. As with the ship, so with individuals, there is a sense of uneasiness, a dread of probable danger imminent every moment. Doubt and uncertainty beget hopelessness and despair and these often lead to mental aberrations which may result in self-destruction, or the destruction of dearest friends and relatives. And even though the physical injury be absent, there are, nevertheless, the blight of aspirations, the blasting of progress and development of life and character. If we are to push ahead to definite accomplishments, both in material acquirements and personal attainments, there must be a consciousness that we rest on something that is sure and certain.

It should not be thought, however, that absolute knowledge is requisite to the absence of doubt. No calculation could be made so perfect that the calculator would declare his results to be accurate and exact in measuring the distance or the volume of the sun, or the exact proportion of the elements in one of the far-off worlds. Yet no one doubts that the sun exists; no one doubts the power and beneficence of the sun's rays; no one hesitates to follow the benign guiding of the shining world. Even so in the spiritual realm there are many things that we cannot know definitely, and yet those things which can be known are so positive, so manifest that they are sufficient to solve all the mysteries surrounding the incarnation and the resurrection of Christ, yet the facts of His life are so emphatic, the power of His love so great, His sacrifice so unselfish that there is left no room for doubt. We trust Him, and thus trusting we have the consoling peace of reconciliation with God and the assurance of eternal salvation. To doubt the power of the Christ life means death! To those who are drifting in the fog of fear and doubt there is but one wise and safe resolve, namely,

"I will no longer doubt thee, O Lord,
I will forever rest in thy word."

BEWARE OF CHIEF SAM

There has been considerable interest stirred among the Negroes in different parts of the country by the operations of Chief Sam, who proposes to lead a migration of Negroes from this country to the Gold Coast of West Africa. The agents of Chief Sam claim that a ship has been purchased, and we understand that this much is true. But the practicability of Negroes migrating from Africa to the Gold Coast is questionable. In order to secure authentic information we wired Dr. Er-

nest Lyon, who is Liberian Consul General in the United States, and who spent eight years as the American Minister in Liberia. Doctor Lyon knows the situation there thoroughly and his every word should be heeded. In writing us Doctor Lyon says:

"My Dear Dr. Jones:

"Telegram came while I was in New York, hence the delay in responding. I found much excitement over the presence of a number of colored people who came from the West to sail for the Gold Coast with Chief Sam, who was expected in New York last Monday. Up to Tuesday, the 17th, as far as I could learn, Chief Sam had not shown up.

"It is a fact that a ship has been secured and a large part of the purchase price has been paid. I do not know Chief Sam, and am not prepared to pass any judgment upon his conduct. I do know, however, that American emigrants cannot land anywhere on the Gold Coast.

"The matter is one of great public interest, especially to the people of African descent. The people ought to know that European colonial governments of the West Coast of Africa are decidedly opposed to the immigration of American colored people. There is no place on the West Coast of Africa except Liberia to which American black people can safely immigrate.

"Everybody who knows anything at all about modern conditions in West Africa knows that feudal sovereignty of the African chief has been abolished. These chiefs have no country any longer; so that any person who would make the statement that the immigration of American black people will be admitted in British territory on the West Coast of Africa, upon lands owned by any chief, or for that matter in the territory of any European nation, states what is not the fact. Any American emigrant who would leave this country upon such inducements as are offered by these emigration agents, will find himself in an awful plight.

"There is no place in West Africa, outside of the Republic of Liberia, to which I would advise any American colored people to go. These European colonies are not only opposed to American colored immigrants, but even to Liberians, as well as their own subjects who are of African extraction, but who are not natives of West Africa.

"It is well known that African Methodist Episcopal Bishops, who are operating in South Africa, are restricted from traveling into the interior to visit their churches. If matters take such a shape with regard to bishops, who are supposed to represent the best element in any community, what may be said of the other people?

"The colored people who are selling their lands and getting rid of their homes to follow a boom-erang will find out their mistake when it is too late. There isn't any place in the United States where the people do not live under a better condition and have better opportunities; and to leave their native land for West Africa, under present conditions, is exchanging a happy American home, where they are used to climatic conditions, etc., for an African utopia, of which they are absolutely ignorant.

"Very truly yours,

"ERNEST LYON."

In addition to this Bishop W. H. Heard, of the African Methodist Episcopal Church, whose district includes the Gold Coast and who is now in Africa, recently wrote the Voice of Missions on this question, saying: "Many people in Oklahoma are preparing to go to the 'Gold Coast.' Tell them that they

(Continued on Page 8.)

The Freedmen's New Year's Parade

By Prof. J. H. Lovell

Hurrah! here comes the freedmen's grand parade!
What cheerful music trains their glad some feet!
What songs of triumph earth and sky pervade,
While on with even tread they march to greet
This joyful day, with celebrations meet,
To show a people's gratitude and praise
For half a hundred years now quite complete
Since slavery's night bedimmed their brightest days,
And sorrow's gloom attuned their reeds to plaintive lays.

How grandly march these sons of morning light,
So lately born of night long travail sore!
How radiant faces flush with hopes so bright
Declare their aspirations bubbling o'er.
The future beckons them with all its store
Of knowledge, wealth and fame so wondrous fair,
That all the triumphs sung in classic lore,
Or told of modern skill and genius rare,
Or statesman's craft, or hoarded gold, cannot compare.

What varied ranks! The man who tills the soil
And makes the Southern acres fleecy white,
And she who trains the youthful minds to toil
With problems hard and long and maxims trite,
And he who sits at office desk to write
The world's waybill of concourse and of thought,
The man whose lyrics charm with glad delight,
And she whose phonic signs so quickly wrought
Are scanned with eye and keyed with fingers deftly taught.

The man who shoes the horse and forges plows,
And she who frills and tucks the skirt and gown,
The man who farms the creamy fluid of cows,
And he who barter wares at "Traders' Town,"
The law expert who braves "His Honor's" frown
And he who tells the cash of work and trade,
The man whom laws of health has giv'n renown,
And he to whom the call divine is made—
How grandly moves this splendid host, this glad parade!

But hark! What strange commotion this? What sounds
Confused and harsh that rend the peaceful air!—

This rowdy shout profane and vile, which drowns
The band's clear notes and songs melodious, rare.
A crowd uncouth, unkempt, with gloated glare,
Appears athwart the freedmen's brilliant file,
Forbids the march and spoils the ranks so fair,
And thus confusion reigns and strife; the while
They clash on class and caste, yet gain no further mile.

And who are these, great throngs, so mean of mien,
Who thus betray a meaner view of life;
Or worse, they have ideal none, I ween;
But fare pell-mell in fun, or spleen, or strife.
These be the rabble mass with bloody knife,
With club and gun, with gambling cards and dice,
Who filled with cursed rum run riot rife,
Who by their nameless crimes and blackening vice
Spread terror o'er the land and all must pay the price.

These too are freedmen, though but little free,
They knowing not their bondage twice are bound,
For ignorance blinds the ignorant lest they see
The mighty coils in which their lives are wound.
Unless the man who light elsewhere has found
Imparts a ray of learning's precious light,
The fatal gloom will still their lives surround.
Haste, then, ye freedmen free, with torches bright
And lead your blinded brothers out and give them sight.

The race till now is one; its weal or woe
Is much entwined with all its motley mass;
The high may not so far outstrip the low
While many judge the race one general class.
Then let the gala New Years come and pass,
With joy exclaim our Ebenezer gained,
Still may we ne'er forget that gates of brass
Hold us from fairer, future weal restrained
Until our larger mass in heart and mind are trained.

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Is much entwined with all its motley mass;
The high may not so far outstrip the low
While many judge the race one general class.
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With joy exclaim our Ebenezer gained,
Still may we ne'er forget that gates of brass
Hold us from fairer, future weal restrained
Until our larger mass in heart and mind are trained.

great number of soldiers wounded and slain on the field, many of the Human students who had returned from Japan, organized a Red Cross Society which purposed to enter the battlefield and to save the wounded. I was invited to assist in the formation of this society. Sixty-nine persons determined to undertake this perilous mission. However, at this time numerous telegrams coming from the field stated that the engagements were always very desperate and that large numbers of the soldiers were slain. Immediately the hearts of the volunteer Red Cross workers began to waver and only about thirty of those who had promised to go actually started. Upon reaching the battlefield, I found but twenty-nine remaining. I was very much surprised at this, and decided to make an investigation. It was found that these twenty-nine men were all Christians. By this incident I learned a lesson, viz., if we want to stand as a nation we should not lack men of the quality above described.

These statements coming from the leader of China's Cabinet show very forcibly the influence that Christianity is exerting in the remodeling of this great people.

I believe in God the Master most mighty, stirrer-up of heaven and earth. And in Jesus the carpenter of Nazareth, who was born of proletarian Mary, toiled at the work bench, descended into labor's hell, suffered under Roman tyranny at the hands of Pontius Pilate, was crucified, dead and buried. The power, not ourselves, which makes for freedom, He rose again from the dead to be lord of the democratic advance, sworn foe of stagnancy, maker of folk upheavals. I believe in work, the self-respecting toiler, the holiness of beauty, free-born producers, the communion of comrades, the resurrection of workers, and the industrial commonwealth, the co-operative kingdom eternal.—Bouck White.

"Seek first the Kingdom of God and his glory, and all other things shall be added." "Fear not, little flock." And to come down to secular writers:

God's in His heaven,
All's right with the world.
And, "Fear God, but do not be afraid of Him."—Katherine Tynan.

China's Religious Liberty

By James H. Lewis, Secretary to Bishop J. W. Bashford.

The attempt to establish Confucianism as the state religion of China has been difficult to resist. However, President Yuan Shih Kai, Vice-President Li Yuan Heng, and more recently Premier Hsiung Hsi-ling seem now to be strongly lined up on the side of religious freedom.

The following summary of the Premier's remarks concerning this matter will be of considerable interest to those in the homeland who are watching the political kaleidoscope in China. The Premier recently said in part: "Since I was appointed as head of the Cabinet I have been of one accord with the President, and we have tried with fear and trembling to work out the salvation of the nation. Fortunately for the republic there is now a ray of light. However, we have shouldered an awful responsibility for the nation, and we are not at all satisfied to note that so little is done and so much remains to be done."

In regard to the establishment of Confucianism by law, he continued: "Religion is the soul of a nation. A man dies when his soul departs, and so with a nation. I have a profound respect for men of religion, because there is something in their hearts to rule over them. They distinguish very well between right and wrong. They dare not act against their own conscience, thereby incurring the displeasure of God. Even when unobserved they act from their conscience, because of their fear of God. Therefore I respect them. I am not religious outwardly, but I am religious inwardly."

"As to the rumor of making Confucianism

a state religion, I do not at all endorse such proposals. The moral teachings of Confucius may be likened to the sun and moon moving in the sky and to the rivers cleaving to the earth. It is absolutely unnecessary to rely upon political influence to establish Confucianism in this country. Moreover the state and religion are two distinct things, which cannot be mixed up together. Again, the religion of Jesus who teaches that 'one should love his neighbor as himself,' or 'one should save others at the sacrifice of himself,' and the religion of Buddha, whose teaching is that altruism should be extended to the brute creation, both embody the great moral teachings of enlightened men. Both are adapted to lead or guide the people of this world, therefore no distinction should be made between them.

Furthermore, the present circumstances of the country do not allow a state religion. In Mongolia, Manchuria and Tibet the people have their respective religions and creeds. If Confucianism were to be made a state religion misunderstandings would arise and endless quarrels would ensue. The past history of Europe will serve as a warning to our nation.

However, the progress of a nation depends very much upon its religion. I do believe in the necessity of religion and I respect the perseverance of sectarians. I myself have seen this. After the outbreak of Wuchang (the first outbreak of the Revolution in 1911) the region south of the Yangtze River went over to the Revolutionists. On account of the

NEGRO RURAL SCHOOL FUND JEANES FOUNDATION

Supervising Industrial Teachers, 1913-1914

State—	No. of Supervising Teachers	No. Counties	Amount Salary paid by Fund	Amount Salary pd. by Counties	Average (Total) Salary
Alabama	11	11	\$3,552.50	\$225.00	\$343.40
Arkansas	9	9	2,675.00	280.00	328.30
Florida	6	6	1,790.00	120.00	318.30
Georgia	16	15	4,320.00	725.00	315.30
Kentucky	1	1	315.00		315.00
Louisiana	12	13	3,199.50	1,498.00	391.45
Maryland	2	2	420.00	385.00	402.50
N. Carolina	15	15	3,802.50	1,092.50	326.30
S. Carolina	11	11	3,115.00	390.00	318.65
Tennessee	5	5	1,645.00	120.00	353.00
Texas	5	5	1,335.00	89.00	285.00
Virginia	10	11	2,497.00	885.00	338.25
	118	119	\$33,042.00	\$6,355.00	\$333.05
Special teachers	4		1,220.00		
					\$34,262.00

Average (total) salary for 29 men, \$360.85.

Average length of service for men, 7 months, 3 days.

Average (total) salary for 89 women, \$323.05.

Average length of service for women, 17 months, 6 days.

OUR SUMMER IN EUROPE—XVII

The Dead Cities of the Zuyder Zee

By Charles M. Melden, Ph. D.

IF possible everyone should visit these communities which, in spite of the onrush of the world about them, preserve unchanged the manners, the costumes and industries of their ancestors.

Amsterdam is a convenient starting point and one may make the trip easily in a day. We were fortunate in having a pleasant morning. For some distance our course took us along the North Holland canal through an interesting country. The dykes alone prevented the water from overflowing the land which was very much lower than the surface of the canal. It is a rich grazing section and on every side were herds of milch cattle with some sheep and hogs. The characteristic windmills are omnipresent and find plenty to do.

Our first stopping place was Broekin-Waterland, so called probably from the fact that the district is all but under water. Water, water everywhere! water in canals; water in ditches, water everywhere! Brock is superlatively clean. It has a great reputation in this respect and lives up to it. The interior of the quaint little homes of the people, seen from the street, are spic and span. As a rule every house has a well kept flower garden.

Our special interest here was a cheese factory where the famous Edam cheeses are made. We inspected the factory first and were inducted into the process of cheese-making. Then we were introduced to the winter quarters of the cows. During the summer they spent all their time outdoors but in the winter they are kept under shelter. The barn, if we may so call it, seemed more like the home of a well to do family than a place for cattle. Everything was thoroughly neat and clean as one might expect in Holland. The stalls were freshly painted, the floors covered with sawdust arranged in geometrical figures. Along the rear of the stalls a strip of carpet was laid. And, hear it, O ye people, who think that anything is good enough for a cow, at the windows were lace curtains! In a little closet was the bed of the cowboy who slept with his charges. We drank some of the milk and pronounced it good. The proprietor offered to send every visitor a fresh cheese, indeed two—for \$2.40. We drank the milk instead at four cents a glass and did our own curdling.

We continued on our journey to

Monnikendam

This was once a very rich and powerful community, but its glory and its might have departed. It is one of the "dead" cities. We had a rapid walk through its one principal street getting hasty glimpses of its peculiar architecture and its curious citizens. Indeed so rapid was our progress that we suggested to our guide, who kept well in advance, that we were sight-seers and not athletes engaged in a foot-race and that if he had anything of interest to show, the whole company wanted to see it and not simply a few sprinters who could keep up with him. This modified his zeal for a record-breaking trip and he took more time for explanations.

We found the boat on the other side of the town and resumed our sail. A very good lunch was provided on the boat of which we partook as we lazily moved along through scenes both of great historic interest and quiet pastoral beauty. We passed through

Edam.

The frequent occurrence of the final syllable makes one's speech seem more profane than it really is. Its repetition is not due to any disposition to indulge in swear words but to the exigencies of the case. Edam gives its name to the cheese which is made throughout the entire region. It was formerly shipped from here; but owing to the construction

of a railroad elsewhere the place has been side-tracked. The book says it "still is an aristocratic looking little town. In former days its representatives had great influence in the affairs of the state and Edam was then one of the proudest cities of the Zuyder Zee. Now it has no importance whatever." The difference between this author and the present writer is this: he says it is of "no" importance, we say it is of "some." Perhaps you would better believe him; for he is a Dutchman. However, the boat's purser probably would agree with us for, as we sailed along, a sweet looking damsel stood upon the banks of the canal with a pussy in her arms—a charming picture—and greeted him with a welcoming smile and word which he returned with a beaming countenance. The place after that couldn't in his eyes, at least, be of "no importance."

After leaving Edam we passed through a lock and were out upon the Zyder Zee and soon reached

Volendam

where we landed. The harbor is formed by a breakwater which affords protection for the fishing boats and other craft. This is certainly a unique place—unique in the most literal sense. The inhabitants retain the quaint costumes and manners of the past. The women wear caps, tight-fitting waists and petticoats galore—the more the better. You may imagine how strange they looked in comparison with the latest modes which reduce underwear to a minimum. The men wear great shaggy hats—a kind of modified bear-skin such as the grenadiers used to wear—tight jerseys and big, baggy, bloomer-like trousers. Young and old dress alike. Bright colors abound. There were three or four old settlers basking in the sun who were indeed a curiosity. They were a survival of a past generation. The storms of many winters and the suns of many summers had given them a weather-beaten appearance. They looked like vivified mummies as they sat smoking their pipes and ruminating on the past. The houses are small, with pitched roofs and painted in many colors. Within they were immaculate. The utensils of tin and brass shone like the sun. Secluded as the place is it does not escape suffering. A poor girl crippled with rheumatism moved our pity which assumed a substantial form. There is a very good hotel here, managed by the proprietor and his seven daughters. It is much resorted to by artists who love to reproduce these characteristic scenes. Every artist-guest paints something for the house. Thus the walls are covered with pictures of various degrees of merit. An ancient native was "posing" while we were there. Leaving here we sailed out upon the "Lee" bound for the

Island of Marken.

The water was dotted by the picturesque fishing boats which with their brownish red sails filled with the fresh wind were skimming about. These boats are built on a homely model but are very seaworthy and excellent sailers.

Marken is another of the ancient towns brought down to the present. Mixed with their conservatism there is a good deal of worldly wisdom and business shrewdness. The reputation for quaintness, for the preservation of antique dress and customs, bring thousands of visitors every season who would not come otherwise. They leave thousands of dollars behind them. It is interesting to note that boys and girls until six years old dress exactly alike except that the girls have a flowered front to their waists and the boys a plaid front. On the crown of the cap the boys have a colored square. Both wear the hair long. At six years the boy puts on trousers but does not cut his hair. At thirteen or fourteen he assumes men's clothes.

The children in these places have been spoiled by the tourists. They have lost their sweet simplicity and are eager and importunate, asking for money and other gifts which the visitors have lavished upon them.

These hardy islanders have had a thrilling history and have passed through severe trials. Formerly the place was connected with the mainland but in 1270 the water rushed in over the land submerging a rich and populous country. Marken became a "little hill lost at sea." Since that fateful time it has been swept by flood, devastated by fire, pillaged by foes and endured every ill. But the Dutch grit enabled them to hold on and now they are enjoying a fair degree of prosperity. If the project of draining the Zuyder Zee is carried out they will become once more a part of the mainland.

A sail of about two hours over the many hued waters brought us to our starting point. As we passed through the locks a cornetist treated us to various selections adapting them to the varying tastes of the company—God Save the King, the Star Spangled Banner, Yankee Doodle and Dixie. Some Southern girls on board vigorously applauded the last but were silent when the Star Spangled Banner was played. This brought in a mild discussion concerning the Civil War and confirmed us in our opinion that the female of the species is the unreconciled and unreconcilable. It was shortly after the reunion of the Blue and Gray at Gettysburg. These former enemies could forget the issues which once separated them and unite under the old flag; but these young Southern women who knew nothing by experience of the war were inveterate in their prejudices. They were Southerners rather than Americans.

New Orleans.

I live by faith in God. My own faith is an absolute and ever-present reliance on the divine guidance and leading, and on those spiritual laws that uphold the divine order. I believe that the sole object of man's sojourn on earth is the development of the spirit. . . . I believe that the change we call death is far more incidental than we have heretofore believed, that the withdrawal from the physical body in which we have sojourned temporarily is no break in consciousness; that as we leave the physical we enter on the next plane in the ethereal environment. . . . I believe the will of God is a joyous and exhilarating energy. . . . I live by the conviction that God not only forgives, but releases us from the consequences of our sins.—Lilian Whiting.

I have unswerving faith in the Almighty Creator of the universe, and the invisible helpers ever near.—Mrs. Ella Wheeler Wilcox.

I am loyal in heart and soul to Christianity. I believe Christianity to have brought the world blessings unknown before its teaching, for in no other philosophy was any real freedom for the whole race contemplated. I believe absolutely in a Supreme Being whom Jesus Christ taught us to recognize as the Father; and in His manifestation in the world in the person of Christ—a perfect combination of the human and the divine. I also believe that there is no other influence that can effect individual and national transformation from darkness to light except the right understanding of the teaching, spiritual and ethical, of Christ.—Lady Henry Somerset.

Live for something! Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of the thousands you come in contact with, year by year, and you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—Chalmers.

THE CHRISTIAN LIFE

SONG OF THE MYSTIC

I walk down the Valley of Silence,
Down the dim, voiceless valley, alone;
And I hear not the sound of a footstep
Around me, but God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown.

Long ago was I weary of voices
Whose music my soul could not win;
Long ago was I weary of noises
That fretted my soul with their din;
Long ago was I weary of places
Where I met but the human and sin.

I walked in the world with the worldly,
Yet I craved what the world never gave;
And I said, in the world each ideal
That shines like a star on life's wave,
Is toned on the shores of the real,
And sleeps like a dream in the grave.

And still did I pine for the perfect,
And still found the false with the true;
I sought 'mid the human for heaven,
And caught a mere glimpse of its blue;
And I sighed when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the human,
And groaned 'mid the masses of men;
Till I knelt long at an altar,
And heard a voice call me. Since then
I walk down the Valley of Silence
That lies far beyond human ken.

Do you ask what I found in the Valley?
'Tis my trysting-place with the Divine;
And I fell at the feet of the Holy,
And around me a voice said, "Be Mine!"
And there rose from the depths of my soul
And echo, "My heart shall be Thine."

Do you ask how I live in the Valley?
I weep and I dream and I pray;
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer, like a perfume from censer,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I hear all the songs that I sing;
And the music floats down the dim Valley,
Till each finds a word for a wing;
That to man like the doves of the deluge,
The message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

Do you ask me the place of this Valley
To hearts that are harrowed by care?
It lies afar between mountains,
And God and His angels are there;
And one is the dark mount of sorrow,
And one the bright mountain of prayer.

—A. J. Ryan.

HOW FRIENDSHIP WITH GOD BEGINS

A great deal is said in the present day about friendship with God. Many delightful books have been written to show that in friendship with God we have the highest conception of religion. The privileges, the joys, the fruits of this sacred friendship are set forth in glowing terms; but the thing that is often untold is how this friendship is to be formed. It is sometimes assumed that this happy condition already exists, and that it is the natural and normal relation of all men to God. But is it so? Is not man more inclined to keep away from God than to draw near to him? When he hears God's voice, does he not seek to hide himself among the trees of the garden? Is there not something within him that makes him shun God's presence, and endeavor to keep God out of his thoughts altogether?

The position in which man naturally stands to God is one of separation. Of that there can be no question. Sin is separative. "Your iniquities have separated between you and your God." Man and God are apart; albeit the separation which has taken place between them is of various degrees. Some are at a greater distance from him than others. With some the separation consists in estrangement; with others, it consists in fixed opposition. In dealing with men, when seeking to win them to God, their degrees of separation from him ought to be frankly recognized.

When Thoreau was urged to make his peace with God, he answered that he was not aware that he had fallen out with Him. His unconsciousness of estrangement may have been perfectly sincere; while at the same time he may not have been in personal and friendly relations with God. Even where there is no conscious enmity against God there may be an utter absence of real friendship and fellowship with him.

A necessary preliminary therefore to friendship with God is reconciliation. With that

friendship begins. This important fact is frequently overlooked; and hence the exhortations given to sinful men to enter into the enjoyment of divine friendship are inoperative. Well does the prophet ask, "Shall two walk together, except they have agreed?" If they have fallen out they must make up; if there has been an open rupture between them they must be reconciled. And this is just as true of man and God as it is of man and man.

In the case of man and God, all the estrangement and alienation are on man's side. The attitude of God to man is friendly and conciliatory. He yearns for the love, the confidence, and the fellowship of every erring child. He takes the first step toward reconciliation. He comes holding out the olive branch of peace. Paul represents him as "in Christ, reconciling the world unto himself, not reckoning unto them their trespasses"; that is, not casting these up against them, or throwing them in their teeth. He even sends "ambassadors," who come to them in Christ's name and stead, bringing a message of mercy, and by it seeking to break down all men's opposition, that they may be led into a state of at-one-ness with God.

It cannot be too strongly maintained that it is man that needs to be changed in his feelings toward God, and not God that needs to be changed in his feeling toward man. To the wooing and winning of man all effort is directed. As a moral being man can be won only by moral means. The influence exerted upon him must be suasive. He has to be intreated, not compelled. Suitable reasons must be presented to his intellect, and suitable motives must be applied to his heart, to induce him to turn to God and be at one with him.

And the argument of arguments, the motive of motives, is the cross. The cross slays all enmity in man's heart by revealing the heart of God. "He is reconciled to God by

the blood of the cross, "because by it the unchanged love of God is made known. The cross reveals the Father's love; it breaks down man's opposition, melts him to contrition, and removes the barrier that keeps the forgiving grace of God from flowing into his heart. When man gets right with God in reference to sin, by forgiveness, the thing which separated him from God is forever put out of the way. His friendship with God stands upon a satisfactory basis. He rejoices in the sunshine of the Father's smile. He is at peace with Him. Instead of keeping aloof from Him he presses close to Him; instead of being estranged from Him he is at home with Him; instead of being at war with Him his mutinous spirit is gone, and he gladly, eagerly bows to His will in all things.

In the atmosphere of grateful love, which the consciousness of divine forgiveness creates, how quickly friendship grows! The penitent who throws himself at the feet of God becomes the friend who pillows his head on his bosom. All misunderstandings having passed away, he longs for closer intimacy, closer fellowship. He not only trusts, he wants to be loved—loved not as before with the love of pity, but with the love of approval and delight. To become worthy of a friendship which is his greatest honor and joy is henceforth life's great aim. No greater blessedness can be imagined than the deepening of those tender personal relations existing between himself and God. Heaven itself will simply be the consummation of the friendship begun at the cross.—From "The Sunday School Times."

CHINESE PLEDGE FIFTY THOUSAND DOLLARS

The forward movement spirit is abroad in China, and every member who attended the recent Foochow Conference entered into the work on hand with unusual zest.

The Theological School, the Anglo-Chinese College, and the great need of a large institutional church were enthusiastically discussed.

A budget of \$50,000 gold was adopted.

"The items in this budget unified the entire conference," writes Bishop W. S. Lewis, "and for the first time every one seemed to catch a conference wide policy and to recognize the significance of a triumphant church."

Nothing was ever before seen like the response on the part of the Chinese. Eager and ready, they subscribed generously and within a few minutes they pledged \$8,000. Men who earned but \$300 a year (Mex.) promised \$100, and have gone to their charges to press the battle to the very gates.

"The women of Foochow are organizing in the campaign and for the first time in the history of the Church, there is something like an adequate conception of the problem which Christianity must solve if it is to conquer this community.

"The problem of self-support has been received with genuine enthusiasm," Bishop Lewis declares, "and everywhere I hear them say, 'You praise us for our liberality, but if we should pay the entire cost of the church we then would not be paying as much as idol worship cost us before the Gospel found its way to our hearts.'"

"I DO NOT SEE GOD"

Why do we not see God? Why does He not disclose Himself? Is the difficulty with Him? We know all too well that as light cannot penetrate a dungeon wall, so if our hearts put wilfully between our life and Him acts which He can only condemn, we cannot expect the light to break that reveals His presence and baptism of blessing.

"I do not see thee, God!" a soul made pliant;
'O for an angel hand to tear the veil apart;
Hide not from me thy face, I strive, I faint!
The silence whispered, 'Art thou pure in heart?'"

—From "Central Christian Advocate."

WATCHFULNESS (Temperance Lesson)

(Luke 12: 35-48.)

International Sunday School Lesson for March 8, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—Blessed are those servants whom the Lord when He cometh shall find watching. Luke 12: 37.

Time—Probably January, A. D. 30, two or three months before the crucifixion.

Place—In Perea beyond Jordan, following closely last lesson.

Home Readings—Mon.—Luke 12: 1-12. Tues.—Gal. 3: 1-14. Wed.—Rom. 8: 31-39. Th.—Heb. 11: 32-40. Fri.—Jas. 2: 14-26. Sat.—1 John 5: 1-13. Sun.—Heb. 13: 5-17.

Watchfulness

Watchfulness is a virtue when it is not exercised in a spirit of mean fault-finding. There is a kind of watchfulness that is rather blameworthy: the kind that peeps and prys and investigates with a sinister motive. There is altogether too much of this. But the watchfulness taught in this lesson is of a different type; it has happiness as its object. It aims to help (1) the watcher himself, (2) the object watched, and (3) these two together to bring humanity in general to its highest and best. For watchfulness to fail in either of these would deprive it of its virtue. If its aim be wholly for the first, it may properly be accused of a narrow selfishness; if it be for the second only, it would be assuming a sort of self-perfection agreeable neither to fact nor to taste; if it be only for the third, it would be in violation of the standard rules of progress—aiming to help the masses while ignoring the individual. These three aims should constantly be the object of watchfulness, observing the order given.

Watching the Temperance Movements

We think that the aims and order given above would hold when watchfulness is in the temperance field. When we read that six times as many wage-earners would be employed with the capital of the brewers were it turned to other industries, we feel that the wage-earners should think of their welfare and that of their fellow laborers, and that the "Army of the Unemployed" should march against the brewers for employment. When we read that the heavy drinkers of France lose nearly 63 per cent of their children in infancy, we think that love of offspring and of humanity should assert itself. When we notice from the report of the International Congress on Hygiene that the Prudential lost in three years 1,522 men from alcoholism, and that "not a single saloon-keeper and only one bartender died of old age," we think that the spectre of death should frighten every drinker from his cup. And wouldn't the multiplied millions wasted on drink every year do wonders if turned into the channels of the church? And isn't the annual death toll appalling? Our eyes should be open to these things, and also to the victories of the temperance forces, for they are no less significant. In my own home town I observed recently the open dispensaries frequented by many, and in a number of public buildings I saw in large red letters, "Positively No Drinking Nor Drunkards Allowed Here." This shows that the fight is on and that the drunkards are not wanted in business. But in watching the movements in the temperance field, we cannot fail to see the stubbornness of the fight the liquor forces are making; and with this we see how important it is that the Christian forces let their loins be girded about, and their lamps burning, waiting for their Lord to reveal His will and impart strength and wisdom for the battle.

The individual man should receive attention in this fight. The complaint sometimes is that we labor with the burden of trying to save the race as a whole from the drink habit, but pass by the individual drunkard like the priest and Levite passed the wounded man. This criticism is not without some justification. For is it not true that many will make a public speech against liquor and will pass by a drunkard without making any effort at his reformation? When the study of the temperance lesson is concluded and the superintendent or the teacher discovers the smell of liquor on the

breath of a student or of a fellow-worker (?), does he stop and press the teachings of that lesson home to the heart of the lone man as he did to the class? We should be "won by one" to temperance the same as to religion. We should be watchful, ever on the alert, to discover tendencies toward the drink habit that we may correct them, whether in ourselves or in others.

Results of Faithful Watching

If the good man of the house be awake and watchful he will know of the thief's coming and

will save his house and goods. There are many houses broken through because the occupant was asleep or off duty. That is just as true when we think of the body as the house in which we dwell. By carelessness it is broken through by disease and we are deprived of the "goods" of health. By being off our guard, our spiritual fortifications are broken down and we are deprived of spiritual joy. These all may be prevented by watching faithfully.

"Blessed are those servants" who are found watching when the Lord comes. We are to watch for His coming and open to welcome Him when He comes and knocks. How wonderful is it to think that when the Lord comes if He finds them watching, "He shall gird Himself — and shall come forth and serve them!" Christ girded and serving man as he "sits down to meat!" Glorious prospect in the heavenly land! But let us not ignore the fact that as we "sit down to meat" now Christ serves us to all we have. Blessed are His servants! Mary Bluff, S. C.

JAMES: Common Sense Religion

Epworth League Devotional Meeting Topic for March 8, 1914

(James 2: 14-26; 1: 27.)

By THE REV. A. PRESTON SHAW, B. D.

Recently we have studied the character of two of the most important leaders and writers in New Testament times, viz.: Peter and John. We have seen how Peter by the grace of God was changed from a wavering disciple to an apostle steadfast in the faith and devotion to Christ. We have also noted with much satisfaction the transformation of the untutored Son of Thunder, John, into a mighty force in the furthering of the kingdom of God. Now as a fitting climax of the three character sketches, let us note some of those qualities in James that make him one of the foremost teachers of religion in all times. The author of these notes is aware of the fact that ordinarily such a prominent place is not generally accorded to James, and yet the intensely practical nature of his religious teachings leads him thus to estimate him.

Peter was a great starter, and excellent beginner both for himself and those he led into the kingdom, but his poor behavior at Antioch indicates that he was lacking in the power to put into practice his religious convictions. No more accurate definition of religion, no better laying out of "the way" can be found than that found in the epistles of John. No better exposition of the theological problems and doctrines such as: Justification by Faith, The Atonement and Adoption can be found than is contained in the epistles of Paul; but James teaches weary feet how to tread in the way so wonderfully begun by Peter, defined by John and explained by Paul. The placing of James in the background of religious characters and teachers is in line with that most stupendous blunder of the ages, the failure to place the proper emphasis upon the intensely common and practical in religion. For after all the whole aim and plan and scheme of salvation is to get all men to act like they are saved from sin and evil. It is practical every day, every man religion and that alone that can do it. The nature of the "lump" is such that only that kind of leaven can leaven it.

Common Sense Religion

Deep theological discussions and hair-splitting logic are good for those only who have no faith in God. The child of simple faith and trust in God has more to begin with than all the hair-splitting arguments and books on "evidences" can give. If we have it from an infallible Authority that our house is founded upon a rock the logical and common sense thing to do is to go ahead building and not waste time and energy and prove our lack of faith by continuous digging and examining the rock. Infidels, atheists and agnostics, nihilists and all their tribe are few in number, like the proverbial noisy bullfrogs in the hog. They make a noise like many but are only a few. Most of these are made by us, because we spend too much time arguing and seeking evidences when our works should be our evidences. The unchristian world is crying out, "Bring forth the fruits, the works of your christianity, and we will honor your Christ."

The superiority of the religious teachings of James lies in the fact that he simply assumed the

truthfulness of theological questions and terms and went to work on them so that he might bring forth the fruits of the Christian life. He wilfully neglected the mooted theological questions of the times and began with a discussion of that which enters into every life—temptation. For after all, the most serious and difficult problems are not those most discussed in books but those most often met in practical life. Who has not been tempted? Who has not seen in actual experience what a conflagration a little fiery slanderous tongue can kindle? Who would not throw aside as trash and rubbish all arguments to lay hold on the power to overcome the daily temptations he meets?

Common sense religion is intensely practical. Its inspiration and peace and joy are derived from tasks well done, life well lived. There is a kind of religious joy that can come from meditation, thinking upon the loving kindness of God, marveling at the beauty and perfection of the plan of salvation, but that joy is best which comes from the consciousness of being saved. It is good to go into our private closets and come out with the glow of the divine presence in our countenance because He has met with us there, but that countenance shines brighter that has mingled with men each day, given to all a square deal, that in the midst of a filthy, unclean world of living men and women has kept itself unspotted from the world.

The slogan, the watchword of practical religion is: "Be ye doers of the word, not hearers only." The next great forward movement in religion will be made along this line. Paul's doctrine of Justification by Faith and the Witness of the Spirit have been well worked out by Luther and Wesley and their followers. The time has now come when the supreme religious emphasis must be put on doing God's word and will. Lord hasten the coming of this day when thy kingdom shall come not only in theory but in practice and thy will shall be done on earth as it is in heaven.

Winchester, Va.

TEMPERANCE DAY PROGRAM.

Please send at once your orders for Temperance Day Programs. Tunes familiar, recitations easy, hence but a short time required for preparation. Only one cent each.

Send to Temperance Society of the M. E. Church, Shawnee Building, Topeka, Kansas.

PERSONAL AND GENERAL

W. D. Brown of Anderson, S. C.; G. H. Brown of Leesburg, Florida; Irving R. Brown of Augusta, Ga., and A. W. Brown, M. D., of Anderson, S. C., were with their father, the Rev. J. A. Brown, at Williamston, S. C., on Christmas day.

Jackson Taylor, one of the subscribers to this paper and a strong local preacher in our church at Williamston, S. C., died on Monday, Jan. 5. Brother Taylor was highly esteemed by all who knew him.

WALDEN UNIVERSITY

Walden University has taken on new life under the presidency of our own new president, Dr. G. F. Durgin, and we have a new Walden University. Dr. Durgin is changing the general appearance of things on the campus. The old fieldings and fences that have been for a number of years standing are being torn down and now ones will take their places. We are encouraged as we have not been in a long time from the appearance of things. He announced that the Freedmen's Aid Society was behind the work and that Walden University would have the prettiest campus in the South and best school of letters under the Society. Dr. Durgin organizes students with departmental heads, a move to teach the full meaning of discipline—to inspire race confidence and race respect. Tuesday, Jan. 20th, 1914, in an enthusiastic meeting in Meharry auditorium, president states plans and installs officers. Boys give healthy college yell. A full student body and visitors present. President's speech:

"If leadership is to accomplish its appointed task two facts must be realized. First, a leader must believe in his task, in his resources and in the ultimate victory of his purpose and his plans. Second, faith in him must be realized by those with whom he works.

"I want to tell you this much of myself; because you will not know it unless I tell it to you, and I want you to know it. I have never, in twenty-five years of ministry in church and school, been appointed to a task that that task did not become to me the one and only task in the world for me. It happens that I have never had a position in which I could not find some people in whom to believe and who would co-operate with me for aggressive work for the Kingdom of our Common Lord and Master. It is in that spirit that I have faced my call to this work. I believe in this job—for me, at the present, it is the greatest job in the world.

"The first of those essential conditions prevails here. I have found resources and abilities. My task is to make ability available, to use the forces and resources of this situation. To such problem as there is in this proposition I have bent all my energy, given all my heart.

"Among these resources, I believe the very best is in young men and women themselves. The Christian school has no business at all unless it finds its purpose in fitting men and women for the larger leadership of human living. To teach a young man a few rudiments of education without religion is to sharpen his intellect for greater possible evil. To give him intellectual training and religion without cultivated self-control and self-government is to empower a brain and heart and make both a danger to the causes of education and religion. The first principle of both education and religion is self-government. I believe that every girl in a school like this should be taught first of all the value of her own personality and how to care for herself. (Then she should have domestic science.) Every young man should be taught the worth of his manhood and how to develop and control all its powers.

"Coming to the matter in hand, I have long believed in self-government of the school campus. Your people want leaders, and you will never have competent Christian leaders until your schools combine the training in leadership with the requirements in academic achievements and the counsels in personal religious life. It is toward this view of things that I have been looking. We propose to trust the young people on this campus. There will be laws and they will be kept. There will be discipline, but it will be simple and compulsory. With these laws and discipline we propose to make the student body familiar; they will be trusted; they will not abuse this trust.

"I propose to establish a government of the campus on these principles and after this method: Ten young people have been chosen. They will this morning be appointed, commissioned and trusted with responsibility. Their duties will be clearly made known to them; they will be held responsible for all that is implied in their official titles; they will meet with the president of the University once each week; in this meeting the principles, forms and values of government will be studied; and here discussion will take place concerning the interest of the campus.

"The president will be the legislature and the court. He must establish the law; he must of necessity be the first authority. He will retain the

power of removal from office for either neglect of duty or malfeasance of office.

"This company of young people have been chosen not because they are the only ones on the campus who could do these things; there are others just as worthy; but ten had to be selected; it was my judgment that these should be the first ten. If this project succeeds, there will be opportunity for every young man and young woman to come to honor among your fellows.

"The tenure of office is one term only.

"The success of this movement is largely in the hands of the student body. It is done for you. I would have each of you fitted to take responsibility among your fellows when you leave Walden. I would like to train you for this. Remember, that while I stay with you only the worthy and trustworthy will have appointment to place of trust and responsibility. I exhort you to treat this movement as it is given to you, solely in your own interests. Support your leaders, follow them, obey them, help them; believe in them.

"And this leads me to the last word: In the second place success in leadership can come only as there are followers who believe in and trust the leader. We mostly live in suspicion of others. A new project is always open to criticism; of new leaders, we mostly stand off and say, we will first see what he can do and if he succeeds we will then get on his 'band wagon.'

"Success for the 'New Walden' will be much hindered by your lack of faith in your leader. I have come among you a stranger. Wait to prove me and you hinder your own cause. Trust me and we will make a new Walden worthy of its call to do great things for God and men—for God by doing them for men. My administration is in your hands. This is the only job on earth for me at the present, and it's the biggest job any man has and it's worth doing."

Campus Government Officers

Governor—Edgar Davis Hall, Gallatin, Tenn., fourth year preparatory.

Chief of Police—Titus Mimms Parry, Allensville, Ky., fourth year preparatory.

Assistant—Mattie Anna Davis, Tell City, Ind., college sophomore.

Inspector of Buildings—Cassel Alexander Mott, Hattiesburg, Miss., third year in preparatory.

Assistant—Mabel Kerr Law, Jackson, Miss., second year preparatory.

Superintendent of Grounds—Robert William Richardson, Reform, Ala., fourth year in preparatory.

Secretary of Labor—Walter Thomas Napier, Riverside, Tenn., fourth year in preparatory.

Secretary of Scholarship—William Sherman Cannon, Atlanta, Ga., second year in preparatory.

Secretary of Religious Life—Jesse Jones, Zent, Ark., fourth year in preparatory.

Recording Secretary—Jennie Josephine Bowman, Asheville, N. C., third year in preparatory.

President Durgin was listened to with rapt attention from beginning to end, and when he had finished the spirit and thought of his address met with a very warm approval by the large and appreciative audience.

The University "yell" was sung amidst great applause, after which Dr. N. D. Shamborgner was called upon to speak. He approved of all the president had said. Mr. D. H. Hart, the editor of the Nashville Globe, in well chosen words assured the new president the management of the paper was with him in all of his plans for the New Walden.

Rev. T. W. Johnson, D. D., assured the new president the brethren of the Tennessee Conference were with him and heartily approved of his plans.

A NEW MINISTERIAL ALLIANCE

Murfreesboro, Tennessee

Six of the pastors composing the various denominations of this city have formed a ministerial Alliance, which is destined to do much good in the uniting of the different churches in the mighty work of building up the kingdom of Christ in these parts. The report of the pastors, as made in the meeting last Monday morning, February ninth, for last week, was very good and inspiring. The officers of the Alliance are: President, the Rev. W. R. Smith, pastor of Key Memorial Methodist Episcopal Church; vice-president, the Rev. J. A. Myers, pastor of the First Baptist Church; secretaries, the Rev. Wm. Henderson, pastor of Mt. Zion Baptist Church and the Rev. C. A. Blackman, pastor

of the Mt. Gillard Primitive Church; treasurer, the Rev. J. A. Crump, pastor of Allen African Methodist Episcopal Church; chaplain, the Rev. B. F. Anderson, of the Methodist Episcopal Church. The Alliance meets every Monday morning at 10 o'clock in the home or church of the pastor designated in a previous meeting. The meeting will be held at Allen African Methodist Episcopal Church next Monday morning. Any pastor visiting in the city is invited to our meetings.—Wm. Henderson, D. D.

Acknowledgment is hereby made, with thanks, of the following donations to the George R. Smith College, Sedalia, Mo., from friends in the Central Missouri Conference: 6 teaspoons from Mrs. Mildred Sullivan, Taylor's Chapel, Sedalia, Mo.; canned fruit from Mmes. Katie D. Long, Lucy Choice, Riley Long, Flossie Long, Gatsy Gibson, Ella Gibson, R. G. Smith, Roana Yost, Cynthia Long, and Mr. Henry Long, of Greenfield Charge, Rev. R. G. Smith, pastor, and from Mmes. Ella Snaden, Bettie Coker, Annie Snead, Jane Lanigan, Frances Whipple, Amy Bobbitt, Lucy Minor, M. L. Massey and Gloria Lewis, of Mt. Vernon Charge, Rev. R. G. Smith, pastor, in the Sedalia District, Rev. J. H. McAllister, D. D., superintendent. Also the following from the Springfield Charge, Rev. J. M. Harris, pastor, Sedalia District: articles of linen from Rev. and Mrs. J. M. Harris, Mrs. Susan Leachman, Mrs. Clara Mitchell and Mrs. Ada B. Chitwood, and canned fruit from Mmes. Annie Jennette, Mamie Roberts, E. C. Johnson, Carrie Porter, W. C. Scales, Emmeline Bond, Ella B. Harris, Mallasia Wilks, and Zella Crane. Also two chickens from Mr. Amos Logan, Wright City, Mo. Also one bushel seed corn from Mr. Geo. Washington, Mexico, Mo., Mexico District, Rev. W. C. Ellis, D. D., superintendent. Also linen from Mrs. Winnie Boyd and Mrs. M. J. West, of Moberly, Mo., and crockery from Mr. Wm. Boone, Moberly, Mo., Mexico District, Rev. W. C. Ellis, D. D., superintendent.

Personal and General

Mrs. Lottie Bibbs of Union, Louisiana, has returned home after a month's stay in Birmingham, Alabama, with her daughter, Mrs. D. J. Price. While in Birmingham she was entertained by Mesdames Mattie Love, Salena Perry, Thornton, Maggie Bailey and J. O. Merritt.

The George R. Smith College, Sedalia, Mo., acknowledges with many thanks the receipt of seven quarts of fruit from the Bowling Green Charge (the Rev. Q. E. Whaley, pastor, Kansas City District; the Rev. W. H. Wheeler, D. D., district superintendent); also of groceries from Mr. Richard Baker, of the same place.

Mrs. A. B. Venable of Boyce, La., spent the Christmas holidays in Shreveport, the guest of her sisters, Mrs. Grace Wimbley and Mrs. Hattie Johnson.

The Rev. I. L. Pratt of the Mississippi Conference desires all correspondence to be sent to him at 1050 Lynch street, Jackson, Miss.

There was born to the Rev. and Mrs. M. C. Harrison at Baton Rouge, La., a daughter—Eula May—January twenty-fourth.

Born recently to Mr. and Mrs. Zeigler of Bascon, Georgia, two baby girls.

Those who wish to communicate with the Rev. W. B. Hester should write him at Ailey, Georgia, Box No. 127.

The many friends will be glad to learn that Mrs. Rosa Martin of Bascon, Ga., who was accidentally burned some time ago, is doing nicely. Mr. and Mrs. Martin are staunch members of our church at Bascon.

Willie C. Turner, son of the Rev. and Mrs. W. C. Turner, died at the hospital in Shreveport, Monday, February twenty-second. He was twenty-two years of age.

The Itinerant Club of the Central Missouri Conference has arranged an interesting program for Wednesday, March 25th, at Fulton, Missouri. The opening address will be made by the president, the Rev. J. M. Harris, subject "Efficiency the Call of the Hour." Address by Dr. R. E. Gillum on "The Efficient Minister." Other subjects will be discussed by the pastors.

Mr. and Mrs. W. D. Brown of Anderson, S. C., whose only child, James Allman, died recently at the age of two years, have the sympathy of their many friends. Mr. Brown is the superintendent of our large Sunday school at Anderson; also a steward and class leader.

Gleanings From the Field

ARKANSAS

Horatio—Sunday, Jan. 25, closed the twelfth year of the Rev. David Hall's work on the Horatio Circuit. Quite a crowd heard the farewell sermon of one who had served the circuit for twelve years with credit to the ministry and a blessing to the circuit. As his brother, the Rev. G. A. Hall, was with us, he filled the pastor's appointments for the day. At the close of the 11 o'clock service the Rev. David Hall expressed his most earnest thanks to the membership and the people generally for their fidelity to him and their loyal response to his attempts to lead them both spiritually and temporally. He urged the membership, in case he be not returned, to do its best to help the next pastor succeed. The Rev. Mr. Hall has so lived as to gain the confidence and respect of all the people, irrespective of their denominational beliefs. If it is the sense of the conference and the will of God that the Rev. Mr. Hall cast his lot elsewhere, we feel he will prove a blessing to the people or to the work to which he may be assigned.—I. M. Bass.

INDIANA

Evansville—The coming of the Rev. G. R. Bryant, D. D., district superintendent, is always looked forward to with great pleasure and delight. He, by his lovable disposition and gentle manner wins the love and respect of the people in general with whom he comes in contact. Our work here shows manifest signs of improvement. Our fourth quarterly conference was an improvement over the three previous ones. Twenty have been added to the church thus far. The attendance is more regular and larger; the organizations more active; the Brotherhood reorganized and at work; indeed there is more of active interest than for many months previous. Here is a great field for our Methodism; 69,000 population, 8,000 of which is colored. While our people here are not progressive as such numbers and opportunities should warrant, yet with a pastor whose aim to build up the Master's cause and who is able to take front rank with the leading forces of this city's upward movements, our cause will succeed. A great deal of educational work, along church lines, is required as well as great sacrifices on the part of the pastor. But the results will be far greater than the labor and sacrifice. Our Methodism, free from the prejudices and peculiar dogmas of so many of our colored church bodies, appeals to the better sense of the people. While we are not the largest body here, yet we are recognized as being equal to any in service and progress. The pastor received an organization of fifteen members, including the pastor, into our fold last July and they are doing well under the name of St. Luke Methodist Episcopal Church. We are carefully introducing the Financial Plan as set forth in our resolutions passed at our meeting in Cincinnati, Dec. 15, a meeting called by Bishop Anderson. The charge enjoyed a gracious revival of religion in November last, conducted by the pastor and members.—W. H. Simmons, Pastor.

KENTUCKY

Lagrange—In Kynett church our fourth quarterly conference was held by Dr. P. T. Gorham, district superintendent. Twelve ladies served a banquet in honor of the superintendent. Receipts, \$5.49. Committee: Miss Bettie Shipman, Nannie Vaneleve, Annie Beard, Minnie Franklin, Rachel Vancleave, Lilla M. Taylor, Mary B. Whitten, Katie Shipman, Mary Starks, Daisy Thomas, Lizzie Vancleave, Jennie Green. Paid the superintendent up in full. The funeral of the Rev. John Q. Taylor, local preacher, was attended by the district superintendent. A fine man and a Christian.—S. W. Duncan, Pastor.

LOUISIANA

Baldwin—At Godman Methodist Episcopal Church, January 25th, was a successful occasion for the benefit of the church and pastor. Reports were as follows by clubs: No. 1, Mary Abraham, Margaret Pickett, Clara Sigue, Raser White, \$11.15; No. 2, Mrs. Laura Simon, \$6.25; No. 3, Odelia Armelin, Alice Burrell, \$8.20; No. 4, Mary Washington, \$3.05; No. 5, Elnorah Buashware, \$1.15; total, \$29.80. Names of those that donated on pastor's suit: Mesdames Delphine Alexander, Clara Sigue, Mary Abraham and Raser White contributed \$1.00 each toward the pastor's suit, and others lesser amounts. Total raised and paid on pastor's suit, \$18.95. On the night of the New Year a hat valued at \$5.00 was presented to our pastor by Mr. Alex Washington and friends. Our pastor, the Rev. G. A. Payne, is a man of God and is loved by all. The Baptist ministers and friends are delighted to have him returned to us at Godman. His sermon on January 25th was forceful and inspiring to the large audience. We had with us the following visiting brethren: the Revs. A. T. Dyers, H. K. Lightfoot, A. T. Willis, J. H. Sypions, E. Collins. Total collection, \$14.40. Total raised by the clubs, \$33.80. The grand total was \$48.20.—C. E. Armelin.

MISSISSIPPI

Beverly Charge—Our church at Beverly is alive. We raised more benevolence at Magnolia last year (1913) than ever before in the history of the church. We only have about 70 resident members at Magnolia and among that number about 20 or 25 are children. But we raised for all purposes \$500 or more last year. These good members, under the leadership of Mrs. Francis Robinson and Mrs. Cornelia Lideil, gave the pastor a \$30 broadcloth suit of clothes for the conference. I take this method to thank the good members and friends of the church for their wonderful gift. Since the first of January we have raised \$25 on building a parsonage and \$10 on painting the church. This is my second year at Magnolia and it promises to be my best. The church has been papered under the leadership of Sister Hattie Shackelford, and paint has been bought for the outside. Too much praise can not be given our good friend and brother, Wm. R. Michall, who is

doing the work on our church at a very low cost. He is a member of the M. B. church. The good Lord certainly did bless us last year. We were able to pay our district superintendent, the Rev. C. W. Butler, in full.—M. C. Pulliam, Pastor.

Columbia—There was a grand reception given at the parsonage for the pastor, the Rev. J. E. Coleman, on Friday night. Both Methodists and Baptists were glad of his return. They left many good things. The company was led by Mary Woodson, Annie Marshall, Mattie Brown, H. M. McGowan, Robt. Pierson, M. E. Shannon. The Baptists were led by S. L. Barns, J. Barns, E. Jackson, J. Jackson, S. Sims, Prof. S. E. Shannon.—J. E. Coleman, Pastor.

Greenwood—The members and friends of Wesley Chapel stormed the district parsonage on the night of Jan. 30th last. The Rev. H. B. Hart, district superintendent, who has been ill for several weeks, but now is improving, was highly elated and cheered over the visit. Many pounds were left by the party. It was the most elaborate affair that we have had during our ministry, making the children happy as well as the Rev. and Mrs. Hart. The company was led by Mrs. E. L. Lackey, ably assisted by many other members and friends.—(Mrs.) H. B. Hart.

MISSOURI

Armstrong—Armstrong Charge, with only 46 members, is moving on as a part of the great Methodist family. Our Sunday school, with the veteran W. W. Grant, superintendent, is advancing along all lines of Sunday school work. The attendance increases with each service. The Epworth League is presided over by Miss Willie May Smith, and bids fair to become second to none in the conference. Our special meetings began on watch night and resulted in 15 conversions and accessions, and the church very much revived. We have 9 subscribers to the Southwestern Christian Advocate. The district superintendent is paid in full for the conference year, \$44 salary and \$6 for board. The pastor's salary of \$400 will be paid in full, and we hope to meet the conference with every dollar of our benevolent assessment paid.—L. Woolrich.

Marshall Charge—We are closing our second year's work with most gratifying results at this place. Our special series of meetings continued for almost three weeks. During the conference year fourteen have joined the church. Our fourth quarterly meeting was held Jan. 24-25-26, with splendid results. The district superintendent, the Rev. W. H. Wheeler, was present and rendered valuable service. Two persons were converted, joined the church and were baptized. We are doing well in collecting our benevolences and we are hoping to present an excellent report at conference. The district superintendent has been paid in full, \$80.00. Our quarterly meeting collection amounted to \$43.15. Total amount for the quarter, \$170. The work has gradually grown on all lines during this conference year. The Sunday school is taking on new life. More than 60 students attend almost every Sunday. The Epworth League is also advancing, both numerically and spiritually, numbering thirty-five Epworth Leagues.—W. H. Smith, Pastor.

OKLAHOMA

Culloden—On the night of Jan. 24th, the Rev. J. B. Lihurd and his family were greatly surprised by some of the generous and kind members of his church when they entered the parsonage, led by Mr. Elijah H. Hampton, Brothers. Abner Hampton, Willie Smith, Henry Brown; Mesdames Bettie L. Smith, Katie Jackson, Achash Oliver, Gertrude Hix, Leonora Hix, the Misses Costiens and a host of others. Mr. Elijah H. Hampton presented the gifts, consisting of a large assortment of groceries and a purse. The Reverend responded and in well chosen words expressed his appreciation.—Elijah H. Hampton.

TENNESSEE

Nashville—Braden Memorial Methodist Episcopal Church is fast coming to the front. The membership is revived as never before. All services are largely attended. We expect to have our reopening the second Sunday in May. This church when finished will be the best equipped church in the Tennessee conference. The membership is struggling to complete the auditorium by the last of April. Over \$500 in work has been done since conference. The work is being carried on without making any debts, paying as we go. The membership is progressive and deserves much praise. Under the pastorate of the Rev. J. H. Thompson, Braden is destined to be the leading church in the Tennessee conference. The Rev. Mr. Thompson is a leader of men, a progressive pastor, and his members love him. Our second quarterly conference was held Jan. 25 and 26. Dr. T. W. Johnson preached two strong sermons which were enjoyed by all. The quarter was a success.—Lee Pennington.

Capleville—Our second quarterly conference convened in Burdett Chapel, Jan. 24-25, with our most worthy district superintendent, Dr. D. T. Burch, in the chair. All officers were present but two, with splendid reports, showing a rapid increase. The district superintendent carefully looked after every department of the work, making a special appeal for new subscriptions for the Southwestern. Sunday at 11 o'clock a. m. the superintendent preached a most wonderful as well as an inspiring sermon to a crowded house. Paid district superintendent \$17.56; paid in after collection for general conference expenses, \$1.00. Total raised this quarter for all purposes, \$76.63. Our church is both spiritually and financially alive under the leadership of our pastor, the Rev. T. B. Blackman.—(Mrs.) Pollie Wilcox.

TEXAS

Cuero—On my arrival here the members met me with a grand surprise and gave me about 200 pounds of choice groceries. This happy band was led by Mrs. M. D. Swinner and the Rev. B. W. Wiseman, pastor of the African Methodist Episcopal Church. Members of my church and of the Baptist church helped them in this splendid affair. On the 18th of this month the first quarterly conference was held by District Superintendent A. M. Mason. He preached two wonderful sermons to a crowded house; 80 members communed; \$64.00 was raised; paid the superintendent \$32.00; paid pastor \$32.00. The members love and respect their pastor and are moving forward happily.—Wm. Mooney, Pastor.

Southwestern Christian Advocate

881 BARONNE STREET

1—All business letters should be addressed to Editor & Main, and all communications intended for publication to the Editor.

BEWARE OF CHIEF SAM

(Continued from Page 1.)

are being deceived for it is not as it is reported to them, for Liberia is all the country which the Negroes own and control on the West Coast of Africa."

"Let those who read hear, for West Africa is no place for our poor people in this country to attempt to go without money—Editor."

In view of these two strong statements we warn our people and urge them to be careful about accepting the offers that come through Chief Sam.

MAN TO MAN

A fine illustration of personal evangelism came to our attention recently. It illustrates the oft-repeated injunction in this paper by the leaders in the evangelistic movement in the Church that the very best way to reach a man is to meet him face to face and heart to heart, and talk with him about his soul's needs and the salvation that is offered to him through Jesus Christ. Recently, a young man who is engaged in religious work, met his uncle who was his senior by twenty-five years. This uncle, though brought up in a Christian home, had become so absorbed in the affairs of his business life that he had forgotten the paths of his youth that led to the Sunday school and church every Lord's day and found him there a devout and consistent Christian. During these years of wandering he had not only grown cold and indifferent, but he had grown hostile to the church. The Christian song and Christian prayer meant nothing to him. He spurned and scorned the work of the church. In his last thought he was a fatalist. The tender approach of this young relative, with a blood kin interest augmented by the love of Jesus Christ, reached the heart-life of this man and after a conversation, which was intense for its earnestness and deep spiritual sympathy, the uncle turned right about face and began to live a new life; heartily sorry for his misdoings he openly professed that he had wronged God, but that he would wrong Him no more and that, God being his helper, as far as in him lies, by his life of devout and righteous living he would wipe out the sins of the past.

One by one we are to win men to Christ, and as we adopt this method and know of its success more and more, we will use it in every day life. There are men and women with whom we touch elbows every day who are ready to be influenced by a kind, sympathetic word, who never will be reached by the appeals from the pulpit and rostrum.

Dr. Charles L. Goodell in his book on "Pastoral and Personal Evangelism," has a very striking paragraph on this personal touch. In this splendid volume, among other things, he says:

"The layman knows that the personal touch is the secret of business success. It is the age of the agent and the promoter and the commercial traveler. Seventy per cent of all the trade of our time is accomplished by personal solicitors who circumnavigate the globe and crowd every hotel and train to do their work. If we wish to recruit an organization or a fraternity, this is the method we adopt. College students spend weeks and months in cultivating those whose presence will add weight to the society they represent. They introduce them to their friends and concern themselves with all their interests in school and town. Alas, that it should be true of us to profess to keep company with Jesus as our dearest friend, that we have walked the streets of our city for years with neighbors of our street and

block, and have never once offered to introduce them to our dearest Friend.

"The results of personal work on the part of laymen are simply marvelous. A layman who had become worldly through increase of property was one day waited upon by his pastor and told that he felt moved after prayer to lay upon his heart the bringing of one of his rich friends to Christ. This he refused at first to do, but after repeated urging consented to invite the friend to dine with him. Just as they were leaving the table, he told his message with much self-abasement. His friend replied, 'I have wished for a year that some one would help me to Christ.' So enamored of his plan did the worker become that he continued his personal efforts until one hundred and fifty men had been won to the Christian life."

Brother, go out to-day and face that man whom you have neglected. Your effort will be blessed of God.

Of General Interest

A Great and Notable Gift

The largest gift that has ever come to the Board of Foreign Missions of the Methodist Episcopal Church was announced by Secretary F. M. North at the monthly Board meeting in New York City, February 17. There has been paid into the treasury of the Board, in cash and securities, the sum of \$175,000, to be permanently invested for certain designated purposes. The donor desires to remain unknown and, in due time, announcement will be made concerning the purposes to which the gift is to be devoted. It was accepted with feelings of profoundest gratitude both to the princely giver and to God, who inspired the heart of His servant to make this monumental gift.

The Educated Negro Useless (?)

Southern University, a state institution for Negroes, was removed from this city last year by an act of the legislature. Since that time several attempts have been made by the Board of Trustees to locate the school in some other section of the state. Each time a site was talked of, protests were urged and another site was sought. Recently it was decided to locate the school on the Schaffer place near Baton Rouge. Whereupon a delegation of thirty-six citizens of the Third Ward of that city called upon Governor Hall to enter their protests. "They say," runs the report, "the location of the school in the community would cause the value of their property to depreciate and that a Negro with an education was useless for all practical purposes." The Governor explained to them that the work of the institution would be strictly along agricultural and mechanical lines. Yet this did not at all satisfy the citizens or diminish their opposition. The petition which was presented to the Governor indicated the opposition to the location of the school in the Third Ward was so strong that the citizens would dispose of their property and move from the community if this location was insisted upon.

Fifty Thousand Dollars for Moslem Childhood

The Committee on Moslem Lands representing the World's Sunday School Association ended an eleven days' campaign at Poughkeepsie, N. Y., February 11, to raise a fund to prosecute work among Moslem children. The speakers were Bishop J. C. Hartzell, Chairman of the Committee, Dr. S. M. Zwemer, Secretary; Dr. G. T. Erickson of Albania, Rev. S. R. Trowbridge and Rev. C. K. Tracy of Turkey, and Mr. Marion Lawrence and Mr. Frank L. Brown, of Chicago and New York, General Secretaries of the International and World's Sunday School Associations. Mr. Bert Cashman of Chicago managed the details of the tour.

The reception given to the party by the cities visited was phenomenal, in the unity of spirit and heartiness of co-operation shown in arranging meetings and giving such publicity as insured with few exceptions large attendance. In Detroit, Philadelphia and Wheeling, W. Va., banquets were given, at which in each case 500 guests were present, each paying their own expenses. The leaders of the International Sunday School Association in the main were the promoters of the enterprise. The subscriptions amounted to \$48,771, including \$6,000 already provided for through Sir Robert Laidlaw, of London, representing the Eastern Section of the World's Association. The amount will easily go beyond \$50,000, from persons who have expressed a desire to make additions.

The following are the names of the cities and amounts given: Grand Rapids, \$5,000; Detroit, \$8,500; Buffalo, \$2,500; Wheeling, \$1,700; Columbus, \$1,375; Harrisburg, \$1,125; Philadelphia, \$10,210; Brooklyn, \$3,811; New York, \$6,000; Poughkeepsie, \$2,500; Steubenville, Ohio, \$50; Toledo, \$2,500. About 1,500 different people subscribed. There were six one thousand dollar subscriptions.

The spirit of unity irrespective of church relations was everywhere manifested. The information brought fresh from Moslem fields, vividly illustrating the physical, intellectual and moral degradation of the 80,000,000 of Moslem children under fourteen years of age made a profound impression, and if not one dollar had been raised in money the influence of the campaign in stirring the heart and widening the vision of the nearly 18,000 people who attended the series of meetings would have abundantly paid. Forty-eight meetings were held; simultaneous meetings were held in two cities, a part of the campaign.

Passing of Senator Bacon

Senator Augustus O. Bacon of Georgia is dead. The announcement on Saturday afternoon, February fourteenth, of the death of Senator Bacon, Georgia's distinguished son and servant, at Garfield hospital in the City of Washington, was a distinct shock, as his condition had not been considered alarming. Immediately after the announcement the Senate, which was in executive session, and the House of Representatives adjourned as a mark of respect to the deceased Senator, and in the Senate chamber the Georgian's desk was draped in deep black. The death of Senator Bacon, said President Wilson in a statement to the press, "deprives the Senate of one of its oldest and most experienced members." Vice-President Marshall pronounced Senator Bacon "one of the most lovable and capable men in the Senate." Funeral exercises were held in the Senate chamber Tuesday at noon in the presence of President Wilson, the cabinet, members of the diplomatic corps and the members of the two houses of congress. His body lay in state in the Senate marble room from early morning until the hour of the funeral exercises. Brief eulogies were delivered by the leaders of the nation. The body with its congressional escort of senators and representatives left Washington on the Birmingham special Tuesday for Macon, Georgia, where the funeral services were held.

Augustus Octavius Bacon was born in Bryan County, Georgia, October 20, 1839, the second son of a Baptist clergyman. Graduating from the collegiate department of the University of Georgia at Athens in 1858, he entered the law school of that institution and was a member of the first law class graduated by that university. After service in the Confederate Army, he began his professional career in Macon in 1866, and was at the time of his death a member of the Georgia Bar Association. As a member of the legislature, speaker of the Georgia House of Representatives for sixteen years and for four consecutive terms elected to represent Georgia in the United States Senate, Senator Bacon was considered "the ideal representative of his people."

People of Interest

Dr. James Monroe Taylor, after twenty-seven years as president of Vassar College, retired on February first.

Dr. L. H. Pierce, editor of the Northern Christian Advocate, published at Syracuse, New York, has retired.

The Rev. John B. Bradford, a superannuate of the Tennessee Conference, has been very ill at Nashville for four months.

Bishop Quayle is to hold an efficiency conference in Minneapolis in March. This conference the Bishop calls "a convention on the state of the kingdom of God."

From Mexico City, Dr. John W. Butler wires to the Board of Foreign Missions, under date of February 15: "Bishop McConnell arrived safely. All well here. Conference opens Thursday, February 19."

Dr. B. Merrill Ricketts, of Cincinnati, says that operations on the heart and lungs will soon be as successful as operations in the abdominal cavity. Such an operation was performed by Doctor Ricketts on a dog.

The Day of Prayer for Colleges was observed, with excellent results, at Clark University, Atlanta, Georgia. The president, Dr. W. W. Foster, Jr., was assisted by the Rev. E. H. Oliver, D. D., and the Rev. E. C. W. Cox, D. D.

Dr. J. H. McAllister, District Superintendent of the Sedalia District of Central Missouri Conference, by special request addressed the white Ministerial Alliance of Joplin, Mo., December 8, 1913.

Dr. M. W. Dogan was elected President of the Presidents' and Principals' Council of the Freedmen's Aid Schools, held recently in Cincinnati. The Council will meet next year at Wiley University.

Dr. William Westley Guth was inaugurated president of Goucher College at Baltimore, February eighth and ninth. The sermon was delivered by Bishop Anderson and Bishop Cranston presided at the twenty-fifth anniversary celebration.

Dr. J. D. Chavis, pastor of Centenary Church, Memphis, Tennessee, mourns the death of his father who passed away recently, at Greensboro, North Carolina. Had Mr. Chavis lived until the second of February he would have reached his ninety-ninth birthday. He was a faithful Methodist.

Edwin Ginn, founder of the World Peace Foundation, toward the promotion of which he gave \$50,000 a year, died in Boston, during January. Mr. Ginn founded also the house of Ginn & Company, nearly fifty years ago, and it is now one of the country's greatest educational publishing houses.

Jackson Street Church, Louisville, Kentucky, has just made the initial payment on a fine church site. The house has twenty-four rooms and brings eighty dollars per month. When this site is paid for the Jackson Street congregation will begin the erection of a new church building. Dr. R. F. Broadus is the pastor.

As a memorial to Mrs. George H. Thompson, who was for fifteen years treasurer of the Woman's Home Missionary Society, a Reception Room will be furnished in Aiken Hall in Kentucky. Conferences and individuals subscribing toward the proposed fund of \$1,000.00 should pay the same in through the regular channels.

Dr. H. H. Foreman, pastor Simpson Methodist Episcopal Church, Indianapolis, Indiana, is enjoying a most successful pastorate. Improvements are being made upon the church building, the congregation is increasing and all the departments of the church are running in full blast. Doctor Foreman is popular with his membership and the people of the city.

John Caldwell, a Negro employee at the Perry Hotel of Cleveland, Ohio, awakened by the dense smoke that filled the building, in

the early hours of a recent morning, aroused every occupant and one hundred and fifty persons escaped without injury. No fatalities have been reported. The property loss is placed at \$10,000.

Dr. M. W. Clair, pastor of Asbury Methodist Episcopal Church, Washington, D. C., has been presented by his church with a horse and carriage. The Washington Bee refers to Doctor Clair as one of the most popular and progressive ministers in that city. Doctor Clair deserves this token of confidence from his members, and, no doubt, this conveyance will facilitate his work.

The Rev. N. D. Shamborguer has a large and responsible pastorate in Clark Memorial, Nashville, Tennessee, yet he finds time to serve the public in a large way. He recently delivered the anniversary sermon for Meharry College and has been rendering fine service for Walden University. In the recent reception tendered President Durgin of Walden, Brother Shamborguer took an active part.

Leva A. Taylor, a Negro farmer near Newark, Delaware, has become the owner of an estate valued at over \$200,000. Taylor inherited the estate from Mrs. Susie B. Righter who died in Atlantic City, recently, and in whose employ he had been a number of years. Taylor says he will establish a home for colored boys where they can be taught useful trades.

Revival meetings were held at George R. Smith College, Sedalia, Mo., in January, in which the president was assisted by the Rev. F. S. Bowles, the Rev. V. C. Clark and Dr. C. V. Cross. A number of the students professed conversion. The Day of Prayer for Colleges was appropriately observed, Evangelist C. F. Barrett, of Delaware, Ohio, preaching to the students in the morning, and the Rev. F. S. Bowles, A. M., pastor of Taylor Chapel, Sedalia, in the afternoon.

At the session of the North India Conference, held early in January, the Reverend Theodore C. Badley was appointed principal of Reid Christian College, Lucknow, to succeed Dr. Charles L. Bare. Mr. Badley, whose father was founder of Reid College, has been connected with the institution as teacher since the summer of 1904 and by request of the British government had a large share in developing a system of Hindustani shorthand which is successfully used throughout the Urdu-speaking region.

Dr. G. W. W. Jenkins was untiring in his effort on the side of temperance in the recent local option election which took place in Staunton, Virginia, where he is serving as pastor. The temperance forces won by a majority of one hundred, the largest vote in the history of the city being polled. Doctor Jenkins was in the thickest of the fight from the beginning to the end and never lost an opportunity to promote the cause of temperance. Mrs. Wilbur H. Hamilton, secretary of the temperance committee, in writing said: "The saloon, in my judgment, will never be returned to Staunton so long as we have such a man as the Rev. G. W. W. Jenkins enlisted in the temperance cause."

We nominate Dr. Charles W. Blodgett, pastor of Clifton Methodist Episcopal Church, Cincinnati, Ohio, for the office of commander-in-chief of the Grand Army of the Republic at the next meeting to be held in Detroit, Michigan. Dr. Blodgett is still in the prime of life. He was but sixteen years of age when he enlisted in an Iowa regiment. He was unanimously elected Commander of the great Department of Ohio, and filled the office with great credit to himself and comrades. Should he be elected it would be a worthy recognition of the Methodist ministers, for hundreds of them were in the service. Of Dr. Blodgett's ability to fill the office, none who know him can doubt. He has many friends all over the country that would be glad to see the honor bestowed upon him as well as the Church, of which he has been one of its successful pastors for forty years.

News Paragraphs

The Washington Conference has been changed from Charleston, West Virginia, to Annapolis, Maryland.

Colonel Goethals, who has accepted the governorship of the Panama Canal, will receive a salary of \$15,000.

From the estate of the late Mrs. Harriet D. Brown of Worcester, Mass., Claflin University receives \$5,000 and Clark University \$5,000.

President Wilson signed the Kenyon Bill, Saturday, February seventh, abolishing the segregated district in the City of Washington.

Mr. Veassus Pope, a Negro, made the highest average of any applicant in the Minnesota civil service examination for Railway Mail Service, held recently. Mr. Pope has received his appointment.

According to the findings of the National Geographical Society, there are 8,000 islands belonging to the United States. The population of 10,000,000, says the same authority, does a commercial business of \$300,000,000 a year.

The Jubilee movement for the raising of \$500,000 to adequately equip and begin an endowment for these schools is getting fairly under way. Already close to \$50,000 of the amount has been paid in cash, while almost as much more has been subscribed.

The first issue of the Postal Alliance, the official organ of the National Alliance of Postal Employees, published in New Orleans, is a clean, attractive monthly magazine. Mr. Henry L. Mimms, of Houston, Texas, is president of the National Alliance of Postal employees.

The Negro Farmer comes to us in its initial number. Its make-up matter and spirit prophesies a useful career. We welcome into the fraternity of newspapers the Negro Farmer and commend it most heartily to the 2,000,000 farmers in the South. They need a journal bearing directly upon their work, and we know none better for them than this journal, published at Tuskegee, Alabama. Long live The Negro Farmer!

For some time plans have been under consideration at Drew Theological Seminary for a Summer School. The beautiful wooded campus of one hundred acres, the fine modern buildings with all modern improvements and conveniences, make Drew an ideal place for such a school. The trustees and faculty have now perfected arrangements for holding a summer session early in June. The probable dates are June 1-12. Courses will be offered in the Old and New Testament, in Religious Psychology and Pedagogy, in Country Church Problems, Evangelism, Pastoral Theology, Homiletics, and several other subjects. Full particulars may be obtained on application to the Registrar, Drew Theological Seminary, Madison, New Jersey.

At a book sale in New York City, the little blank book in which Lincoln pasted newspaper accounts of his speeches relating to the Negro and slavery in 1858, sold for \$2,250. From the "New York Letter" in the Pittsburgh Christian Advocate, we glean the following facts: The Lincoln collection of Major William H. Lambert brought \$31,517. An extraordinary letter that he wrote to Mrs. Orville H. Browning on April 1, 1836, brought \$1,250. A letter written by Lincoln to General Grant, at City Point, April 6, 1865, eight days before his tragic death, brought \$1,375. Twenty-two letters from Lincoln to Lyman Trumbull covering the period from the organization of the Republican party in 1856 to the inauguration of Lincoln in 1861, brought a total of \$10,555. One of the three duplicate copies of the Thirteenth Constitutional Amendment signed by Lincoln, Colfax and Hamlin, brought \$3,250. One of the fifty authorized copies of the Emancipation Proclamation, signed by Lincoln, sold for \$1,900.

District Rounds.

OPELIKA DISTRICT

Second Round

Bethel Circuit, March 6-8; Eclectic Circuit, 13-15; Wotumpka Circuit, 20-22; Lomax Circuit, 27-29; Rockford Circuit, April 3-5; Kellyton Circuit, 10-12; Alexander City, 17-19; Dadeville Circuit, 24-26; Opelika Circuit, May 1-3; Goodsell Memorial, 8-10; Lanett Circuit, 15-17; La Fayette and St. John, 22-24; La Fayette Circuit, 29-31; Five Points Circuit, June 5-7. Missionary convention, May 6-8, at Eclectic, Ala. District conference, Five Points, Ala., July 28-Aug. 1. Dear Pastors and Members of the Opelika District: Hear the imperative call to the benevolent causes, and for subscribers for the Southwestern, and for the conversion of souls. Begin now to raise one dollar from each member for disciplinary benevolences, and five hundred subscribers, and renewals to the paper; and one thousand converts and accessions for the Master.—Lewis S. Price, District Superintendent.

ROME DISTRICT

Second Round

Douglasville, March 7-8; Tallapoosa, 14-15; Cartersville, 14-15; Aragon, 21-22; Adairsville, 28-29; Marietta, 29-30; Villa Rica, 28-29; Floyd Circuit, April 4-5; South Rome, 4-5; Cedartown, 18-19; Cave Spring, 25-26; Livingston, 26; Carrollton, 26-27; Summerville, May 2-3; Chickamauga, 9-10; Metropolitan, Rome, 10-11; La Fayette and Trion, 11; Rivertown, 16-17; Temple, 16-17; Bowdon, 23-24; Austell, 23-24; Cobutta, 24-25. Dear Brethren: Present your plans for Easter at once. Urge upon your people to raise the full assessment. Don't forget the Clark University Endowment Fund, also your pledge to make a special canvass for Southwestern Christian Advocate.—E. D. Petty, District Superintendent, 702 Broad St., Rome, Ga.

CONROE DISTRICT

Second Round

Hufsmith, March 28-29; Lovelady, April 4-5; Livingston, 11-12; Groveton Mission, 15-16; Trinity Mission, 18-19; Huntsville Station, 23-26; Huntsville Circuit, 24-26; Dodge Circuit, 25-26; Bedias and Flox, May 2-3; Singleton Mission, 5-6; Richards and Iola, 9-10; Laurelia and N. W., 16-17; Shepherd and Gladstille, 19-20; Camilla and Cold Springs, 23-24; Spring and Humble, 30-31; Conroe and Fostoria, 31-June 1; Montgomery and Dobbin, 6-7; Willis and Danville, 13-14; Onalaska Circuit, 20-21. Dear Brethren: What I have seen of the district is quite encouraging. I have every reason to believe that with the continuation of the spirit found in the charges I have visited since on the district, and such as was manifested at the district stewards' and ministers' meeting, this year can not help but be the crowning year. The district motto: 500 conversions, paid-up ministry, benevolence in full, Southwestern Christian Advocate in every home on the district, and a discipline in the hand of every official. Organize hands of soul winners on your work, plan your Easter rally, see to it if possible that every dollar of your benevolent money be raised on that day. Willis and Livingston claim the banner. Where are Lovelady and Huntsville Circuit?—Geo. E. D. Belcher, District Superintendent.

WINSTON DISTRICT

Second Round

Walnut Cove, March 7-8; Madison Circuit, 15-16; Madison and Stonesville, 16-17; Palm's Chapel and Murlinville, 16-17; Mt. Airy and Pilot Mt., 21-22; Mt. Airy Circuit, 23; Dennis and Redbank, 24; Advance, 28-29; East Thomasville and Midway, April 4-5; Cherry St. and St. John, 4-5; Randleman and St. Mark, 10-12; Rocky Mt. and Boones Mill, 18-19; Pen Hook and Hale's Ford, 25-26; Lexington and Thomasville, May 2-3; Denton, 2-3; Salisbury and Morning Star, 2-3; High Point, 8-10; South High Point, 9-10; Trinity and Liberty, 16-17; Ashboro and Mitchell, 23-24; Winston, Mt. Plensant, 29-31; St. James and Oak Grove, 31-June 1; St. Paul, 7-8; Kernesville, 13-14. Dear Brothers: The future seems bright for the ensuing conference year on the Winston district. Let us keep it so, by each one doing his duty in his respective parish. Please note three things, namely: advance the spiritual condition of your church, the benevolent cause and the Southwestern Christian Advocate. The advancement of these causes invariably means the advancement of all others. Let us try it and report the results. Results were encouraging the past conference year. We desire that they be even more encouraging this conference year.—R. W. Winchester, District Superintendent.

WEST TEXAS CONFERENCE

The delay in our annual conference minutes is on account of two of the district superintendents not sending in their reports and the statistics from their districts. Just as soon as this matter comes in I will put the minutes in the press. All pastors who are on self-supporting charges who did not pay at the annual conference, please send to me your \$1.50 at once.—L. H. Richardson, Chairman and Treasurer Publishing Committee.

THE NOTTINGHAM AND CROOM CHURCHES, WASHINGTON CONFERENCE

A PROSPEROUS CHARGE

The fourth quarterly conference of the Nottingham and Croom Charge convened at St. Mary's Church, Croom, Maryland, Jan. 17, 1914, with the Rev. W. A. C. Hughes, Ph. B., D. D., district superintendent, in the chair. The reports of the various departments showed that good work has been done not only for the quarter, but for the entire year. The trustees had an income of \$657; the benevolent causes are in advance of previous years and 19 have been converted. The Nottingham Church has been remodeled and painted and many donations have been received, viz.: imitation stained glass windows, pulpit chairs, lamps, carpet, and a silver communion set. The church at Croom is a new edifice, and under the leadership of our pastor will soon be out of debt. Sunday, Jan. 18, was a great day for the charge. The district superintendent preached a helpful and instructive sermon at Croom to a large congregation from the text 2 Sam. 23: 10. The collection on that occasion was \$28.71. The two choirs under the direction of Mrs. Mayme V. Brown, wife of the pastor and principal of Croom Settlement School, rendered fine service. During the conference two resolutions were

read in behalf of the pastor and district superintendent, asking the presiding bishop for their return. Of the pastor 'twas said: "We make this request because we have found the Rev. A. Angold Brown, B. D., to be a true Christian gentleman, a man of high character and ability; having clean moral habits; a faithful worker; a scholar and excellent teacher and a wonderful effective preacher." And of the superintendent: "We make this petition because of the very excellent work the Rev. Hughes has done in and for the district. He is ready and willing at all times to do everything in his power for the advancement of the good work. We find him to be considerate, congenial and brotherly in every respect. He and the pastor are in perfect accord, and each lends his hearty cooperation, the one with the other." We thank God for what has been done this year.—Charles A. Greenleaf, Secretary.

LIPPINCOTT'S FEBRUARY MAGAZINE

Cover design, by Will Grefe. The Message of the Sword. A complete novel, by Clinton Dangerfield. A Discourse on Modern Styls. A paper, by Anne Thackeray Ritchie. Magic. A poem, by George Morris Strout. The Home of the Happy Lady. A short-story, by Florence Selden Peple. Mixed Doubles. A short-story, by Owen Oliver. The Dream Minstrel. A poem, by Kenneth Rand. When Lummox Gets a Head Mark. A short-story, by T. C. McConnell. Resurgence. A poem, by J. Belfield. Trappers of Mon. Part III. A paper, by Samuel Scoville, Jr. Tuum Est! A poem, by Ada Melville Shaw. The Other Man's Story. A short-story, by Kenneth Groesbeck. Invocation. A poem, by Arthur Wallace Peach. The Missus and the Kids. A short-story, by Harold Playter. The Award. A poem, by Antoinette DeCoursey Patterson. Ways of the Hour. Saint Valentine's Day, by Edwin L. Snhlin. Lower Prices for Theatre Tickets, by Robert Grau. Futile Rallings, by Minna Thomas Antrim. The National Currency Bill. A financial article, by Edward Sherwood Mead, Ph. D. As the Old World Moves. Epigrams, by Stuart W. Knight, L. B. Coley, R. N. Price, Jr., Harold Susman, R. Rochester, William J. Burtscher. Walnuts and Wine. Investments. Conducted by Edward Sherwood Mead, Ph. D. Twentieth Century Travel. Conducted by Churchill Williams.

INQUIRIES

Mrs. E. B. Trammell wants to know the whereabouts of her brother, Sanford Morgan, or his wife, Hester Morgan. When last heard from (in 1906) he was in Tiger, Fla. Any information of him will be greatly appreciated and will send postage and other expenses for same. Please help me to find my brother.—Elizabeth Trammell, LaFayette, Ala., R. F. D. No. 3, B. 41.

I, Laura Cox, of Purcell, Okla., can not hear from my brother or find his whereabouts. We left one another at Muskogee, Okla., four or five years ago. His name is Isalah Thompson. If possible for the Southwestern Christian Advocate to find him, please do so. I live at Purcell, Okla. My pastor is the Rev. G. W. Walton, of the Methodist church.

SPECIAL NOTICES

CENTRAL MISSOURI CONFERENCE

Members of the Board of Conference Trustees are requested to meet in St. James Methodist Episcopal Church, on March 25, 1914, to look after some business that concerns that board. And, inasmuch as the St. James Methodist Episcopal Church here at Fulton, Mo., is heavily in debt, we are kindly asking every one who will, to give us \$1.00 on Sunday, the 29th of March, for the new church. There will be no charges for minister's wives.—Geo. W. Reeves.

WINONA DISTRICT

All the pastors on the Winona District are requested to meet in Grenada on Tuesday, March 17th, at 2 p. m. Business of importance.—E. F. Scarborough, District Superintendent.

CENTRAL MISSOURI CONFERENCE

Members of the Board of Examiners of the Central Missouri Conference will please prepare your examination papers and send them to me at No. 208 N. Leffingwell Ave., St. Louis, Mo. Dear brethren, let me remind you that the efficiency of our Conference depends upon the faithful discharge of our duty. The Board will meet in Fulton, Mo., March 25, at 9 a. m., and all undergraduates are requested to be present at that hour to start in the examination.—R. E. Gillum.

ABBOTT'S CHAPEL—SLATER, MISSOURI

At the last annual session of the Central Missouri Conference the Rev. T. H. Lockwood was assigned to the pastorate of our church at this place. He found the church and parsonage property in a dilapidated condition, the Sunday school almost disorganized, and the membership in a lukewarm and disinterested state. By the active and energetic work of the pastor and influential members, the parsonage has been improved; the Sunday school reorganized, and it now has a membership of forty bright pupils. The future outlook is for greater success, as the membership is increasing every Sunday. We began our revival service the first of the year, securing the services of Mrs. Mary E. Wilson of Indianapolis, Ind., to assist in the work. Mrs. Wilson is a powerful preacher, kind and lovable in disposition. The meetings were largely attended by both white and colored, and many a penitent came to the altar. After sixty-six accessions—twenty-three to the Baptist church and forty-three to the Methodist Episcopal Church—the meeting was brought to an abrupt close at the end of the third week by a message summoning Mrs. Wilson to the funeral of her brother. The church realized \$151.35 during the meeting. Mrs. Wilson accomplished a great work and made many lasting friends in Slater, who share with her in her bereavement and will pray for her future success. The pastor and members are elated over the great success of the meeting and earnestly look forward to the time when she will again visit our city. The church is now preparing for a rally to pay the remainder of pastor's salary and to meet their benevolent requirements. The pastor seems much encouraged. The Rev. Mr. Lockwood is an excellent man, of a kind and genial disposition, a Gospel preacher, and lives a life in his community that stands above reproach. Slater, or any other charge in the Central Missouri Conference, should be proud to have such a man grace her pulpit.—A. G. L.

Gleanings from the Field.

OKLAHOMA

Tulsa—We are now ending our second year's work at Wesley Chapel. We have had a successful year's work. We have added this year more than fifteen persons to the church and also paid a debt of \$347.00, and have built a new parsonage which cost about \$375.00, and it is well furnished. We owe on it only \$99.95, which we hope to pay the third Sunday in February. A rally has been set for that date. The third Sunday in last May we raised \$402.85 toward which the Rev. Frank Neff, the white pastor of the Methodist Episcopal Church, and his members gave \$165.00. They also paid for the erection of the parsonage. The Rev. Mr. Neff is a broad-minded, helpful brother, as is also Dr. J. C. Magee, another white pastor of our denomination here, whose hands and pockets have helped us so much. When I came here this church was on the eve of being sold; but we went to work, and now with the assistance of this good servant of God, the Rev. Mr. Neff, we were able to bring things to pass. Also F. R. Williams, chief of the colored district of this town, together with the policemen, gave to our church \$95.00. Brother William is a staunch member of our church here. Our benevolence and other claims will be met. The fourth and last quarter has been held Jan. 17-18. The Rev. H. T. S. Johnson, district superintendent, was at his best Sunday at 11 o'clock and Sunday night. We paid him up in full. Tuesday night a reception was given him by the church. The following Saturday night these good people left at the parsonage about \$10.65 worth of groceries. The storm was led by Sister Birdie Stovalls, S. A. Johnson, Stella Hobson and Sister H. B. Blackman. The Rev. T. J. Jones is pastor.—L. A. Johnson.

SOUTH CAROLINA

Dale—We are very happy over the return of our beloved pastor, the Rev. Wm. Stoney. Our circuit is in a flourishing condition. We hope to make a good record in 1914. Mrs. Mattie L. J. Ferguson, my sister, is on the sick list, also Miss Celia Jones. Bro. Kaln Fields, well-known leader of Bethel Methodist Episcopal Church, went from labor to reward a few days ago. Peace be to his ashes.—Wm. L. Fogler.

Rock Spring—The first quarterly conference of the Rock Spring Charge convened January 13 at St. Paul Church, the Rev. Dr. J. E. Wilson presiding. Bro. S. B. Reed was elected secretary. Raised for missions, \$1; for district superintendent, \$16; for pastor, \$33; for remodeling parsonage, \$50; for window panes in church, \$7. Superintendent Wilson went away delighted. We can not give the sister members too much praise for the excellent dinner they had prepared for us on our arrival at the parsonage. The people are completely satisfied with their new pastor, the Rev. T. W. Williams.

TENNESSEE

Big Spring—We are indeed grateful to Bishop Henderson and the cabinet for the coming of our pastor, the Rev. A. J. Hutchison. The churches at Big Spring and Georgetown have taken on new life under his administration. The children receive his special attention; he gave a reception for them Thanksgiving Day. We raised \$10.00 on benevolence and \$8.00 for the pastor.—C. Jenkins.

TEXAS

La Grange—At St. James Methodist Episcopal Church our first quarterly conference convened Jan. 24-25, with the newly-elected district superintendent, the Rev. S. E. Jones, D. D., presiding. The reports showed some advances notwithstanding the big overflow of Dec. 3rd, 1913. The district superintendent lectured to a large number of children and teachers Sunday morning at 11 o'clock, and preached at 3 p. m. and 8:30 p. m., and our hearts burned within while he talked with us by the way. Seventy-five persons partook of the Lord's supper. Two adults added to the church. Collection, \$31.35. Paid the district superintendent in full. The Rev. D. F. Vance is pastor.—W. J. Hunt, Dist. Stewsr.

Hemphill Circuit—The fourth quarterly conference was held at Milan Chapel. On Sunday, during the conference, District Superintendent W. L. Duncan preached a wonderful sermon. The contest between the churches resulted as follows: Hemphill, \$10.30; New Zion, \$17.20; Milan, \$18.15; total, \$45.65. The Rev. P. Edwards is pastor.—Effie L. Davis.

Montgomery—An appreciable token of the regard of the members and friends was the shower of groceries and refreshments brought to the parsonage the night of January 22nd. The recipients desire to heartily thank all those who assisted in this kindly expression.—N. N. Sawyer.

Denison—The Methodist Episcopal Church is progressing on all lines under the leadership of their new pastor, the Rev. R. D. Dennis. This good people are in line and working together. They have raised \$85 or \$90 for all causes since he came to them in December, 1913. Too much praise cannot be given to the officers and members for the way they are rallying to pay for their beautiful parsonage. The trustee board, with Wm. Wells chairman, Jerry Balwin secretary, E. N. Lott treasurer, and the Ladies' Aid Society, with Mrs. C. E. Hoyt president, and the Epworth League, with Mrs. Annie Johnson at the head, are raising money to help meet the payments as they come due. It is impossible to have a live working church without prayer and class meetings in the week. We are praying, working and paying to bring Denison up to where it should be. Our motto at Denison this year is "All men up."—R. D. Dennis, Pastor.

Honey Grove—The good members of Eighth Street Church are showing every sign of appreciation to the conference for the return of the Rev. W. D. Lewis for the second year as their pastor. Every department of the church has been reorganized and is in working order. The Sunday school under the care of Brother W. H. Logan as superintendent, is alive with interest. The Bible class, taught by the pastor, is the old folks' class. Too much credit cannot be given to Mr. Logan for his activity in the care of the Sunday school. The class leaders are vying with each other to make their class the leading class of the church. The Junior League superintendent has begun with the little folks in a way which tends to bring the little people to the services, and it is now Greater Eighth Street. The good sisters of the Missionary Society, under the presidency of Mrs. Ella Brown, and assisted by such earnest workers as Sisters Maggie and Josie Bogan, Ella Skinner, Alice Mays, Ella Stephens and others, is doing a work

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in a tangible way which would do credit to any church. Since the adjournment of conference we have received into the church three persons, and they are entering into the work with earnestness. Our church at Ladonis, Hartsford Chapel, has a flourishing Sunday school under the direction of Brother W. B. Weston, assisted by his accomplished wife. The good members at this place are willing to do their full duty to foster the cause of our great church. This meeting house is located near the F. I. S. College and we are pleased to have the teachers and pupils with us at least once a month. This is a splendid colored community of prosperous land owners.

Brookston—Our work at this place is also in a most promising condition. We see only light ahead. Sunday, January 18th, was a great day in Zion. A revival of the church and conversion of souls is our purpose.

San Augustine—The first quarterly conference was held at San Augustine in St. Paul Church, Jan. 17, by W. L. Duncan, district superintendent. Our pastor, the Rev. Jas. Clark, arrived just two weeks before the quarter. The Rev. Mr. Clark went to work with his people and the district superintendent is well pleased. Raised this quarter, \$48.80. We are going to stand by our pastor.—W. M. Hunt, District Steward.

Millford—The first quarterly conference of Millford and Italy Circuit was held January 24-25, at Italy, the Rev. D. C. Lacy, district superintendent, presiding. This quarter was indeed a record breaker. This charge has taken on new life. All the auxiliaries are at work. The Ladies' Aid with Mrs. Clara Carter and Laura Sims as presidents; Sunday school with Mrs. S. H. Burgess and Mr. R. G. Williams as superintendents; Woman's Home Missionary Society with Mrs. Ada Sims and M. J. Appling as presidents, are all doing good work. The district superintendent was surprised to note the work that had been accomplished since conference. He preached at 11 and administered the sacrament in the afternoon. The Rev. P. R. Pringle of the Baptist Church preached an excel-

lent sermon. One joined the church. The district superintendent preached again at night. Paid superintendent in full, \$19.00. This month paid pastor \$44.07. Raised in the quarter, \$38.75. The Rev. R. A. Appling is a fine young man and has the interest of the church and people at heart. The people like their new pastor and thank the Bishop and conference for sending the Rev. R. A. Appling here as pastor. He has a most excellent Christian woman for his wife. Mrs. Appling is president of the Woman's Home Missionary Society at Millford. The church also welcomed the district superintendent, the Rev. D. C. Lacy, back, as he was our first presiding elder of the Dallas district.—Mrs. S. H. Burgess, Recorder.

Bedias—We had our first quarterly conference Jan. 17-18. The conference found us trying to complete a new parsonage, which will be a fine four-room building. We came down off the building for the conference session. The district superintendent, the Rev. G. E. D. Belcher, found the work in good shape. He preached two able sermons and the church was spiritually aroused. Paid the district superintendent \$13.10; paid pastor \$14.10.—L. L. Neal, Pastor.

Oakwood and Butler Charge—At Oakwood, Thursday night, January 22, the parsonage was the gathering place of a congenial company. Their presence and gifts—which were many and useful—made happy the hearts of pastor and family. These friends were led in their generous giving by Mr. and Mrs. O. Smith, as well as other members of the Methodist Episcopal Church; also Mrs. Proctor, Mr. Davis and other members of the African Methodist Episcopal Church. The inmates of the parsonage rejoice in their possession of such kind and generous friends.—G. W. Gill, Pastor.

During December, at the home of Mr. and Mrs. J. C. Fremount, of Wardville, La., a company of young people gathered in an informal affair, in honor of Miss Corinne Fremount, his daughter. Miss Corinne, a student at Wiley University, was spending the holidays at home, where she is an active leader in the church work, and is highly esteemed by young and old.

Gleanings From the Field

ALABAMA

Mantua Charge—The first quarterly conference was held at Mt. Zion Church on January 23-24. The Rev. J. W. Martin, district superintendent, presided. The roll was called and a large number of officers were present. Reports from each officer showed great improvement on all lines since last conference. The pastor and officials are working together in harmony and love and are doing all in their power to push things to the front. Our district superintendent is the right man for the place. He preached Sunday at 11 o'clock a. m. and administered the sacrament. Raised for district superintendent, \$24.00; for the sick, \$2.10; pastor, \$2.10; total for the day, \$28.20.—R. L. Cobb, Pastor.

GEORGIA

Brunswick Circuit—We feel very grateful to our honorable Bishop F. D. Leete and his cabinet for having returned us to this charge for this, our fourth year. We were cordially received. Everything looks promising for the future. Our first quarterly conference, Dec. 20-21, was a success. Everybody was impressed with the new district superintendent, the Rev. W. V. Dougherty. This promises to be one of our best years at this point. Already the trustees have newly celled our church at Sheffield's Chapel, and are planning to install gas lights. Our trustees at Haven Chapel are rallying to pay off their indebtedness on parsonage. On Jan. 18th the rally netted \$25.00, and we are planning to rally again on the 15th of January.—Wm. M. Melton, Pastor.

Waynesboro and Asbury Charge—The work moves on in peace. Great congregations attended services at Haven Memorial last Sabbath. The members and friends, led by Sisters Twezer Williams, Emma Walker and Nina Davis, invaded the parsonage on Wednesday night, Feb. 4, 1914, and gladdened the heart of the pastor and his family by leaving two months' supply of groceries; handkerchiefs for the pastor; shirt waist for the lady of the old congregations each meeting day and they are a happy company.—Jas. parsonage. Asbury church has splen-Jackson, Pastor.

Savannah — Tuesday night, Feb. 10, several members and friends of Palm Methodist Episcopal Church, led by Mrs. Ella Batie, came to the parsonage, leaving the table laden with good things brought by these Christian people. The pastor, Rev. C. W. Prothro, and Mrs. Prothro, expressed themselves as being very thankful to have such guests come to their home, and invited them back again.—Mrs. Lucy Lovettes.

KENTUCKY.

Drakesboro. — The celebration of the Emancipation Proclamation was observed by the Methodist Episcopal Church, African Methodist Episcopal Zion Church and Bethel Baptist churches on Jan. 25. The exercises were opened by singing "O For a

Heart to Praise My God." Prayer was offered by the Rev. Geo. Gilbert. The choir rendered a selection. The Rev. P. J. Smith read a paper on the Emancipation Proclamation. Mrs. A. S. Campbell made the response. Mrs. Georgia Smith and Mr. S. Baird read papers on "The Negro as a Laborer." Prof. V. W. Dunn made an address on "Our Race's Enterprises." Rev. J. C. Smith made a short address regarding the hardships of slavery. The Rev. W. H. Shelburn was master of ceremonies. A collection of \$10.50 was taken.

LOUISIANA

Thibodaux — A cordial welcome was extended to the Rev. and Mrs. T. J. Johnson on Friday night, Feb. 13, by a large number of members and friends. Refreshments were served in abundance to all. The pastor, his wife and members are happy to be together again. Sunday night, Feb. 15, the Rev. T. J. Johnson preached the introductory sermon. Nine penitents came to the altar for prayer and one joined the church.—Thomas Wilson.

MISSISSIPPI

Columbia—I arrived here at Lampton on Feb. 6 and found a band of faithful sister workers at the parsonage planning to make things pleasant for me, with many of the brothers who were also present. I was royally received. We are planning to make this a successful year for Lampton.—I. C. Rucker, pastor.

Harriston—Club No. 2, led by Brother Lines Whitherspoon, Mrs. Sim Devole, B. S. Barefield of the Baptist Church, D. Whitherspoon and many others, came to the parsonage singing "Standing on the Promises of God." They put on the table many pounds of groceries. The presentation was by Lines Whitherspoon, responded by the pastor. Please accept our many thanks and come again.—J. I. Garritt.

Inverness and Moorhead—At Moorhead on January 31-February 1, my first quarterly conference was held. As Dr. H. B. Hart could not be with us on account of sickness, the Rev. E. C. F. Troupe, pastor at Itta Bena, held the conference and the Rev. E. H. Holmes, our pastor at Belzona, preached on Sunday. Seven joined the church. Raised \$26.00 toward improvement of the church. Paid district superintendent in full, \$25.00; paid pastor \$40.00; raised in quarter, \$49.75.—H. Y. Saulter, Pastor.

Ocean Springs—For the last three years the Bishop has appointed me to the Escatawpa Charge. The Lord has blessed us in that charge on all lines. Those people on the Escatawpa Charge feel near and dear to us, and always will be. At the last annual conference I was appointed by our good Bishop to the Ocean Springs charge. We at once went to our work and moved in the parsonage on the 5th inst, where we were cordially received by the entire church. On Monday night, the 9th inst., the official board was called and all of the officials were present but one. We had a splendid meeting. I found the work in very good shape.

After the board adjourned the pastor and his wife returned to the parsonage for rest. Just after we had entered our room a song was heard somewhere in the parsonage yard, singing "Nearer My God to Thee." We opened the door of the parsonage and a crowd of 20 or 25 persons entered, led by Mrs. L. Smith, Mrs. N. Washington, Mrs. Clara Stuart and Mrs. Nicy Randolph, followed by Brothers E. D. Smith, J. Seymour, L. Lyman, A. Washington, D. Billups, and a host of others. The presentation speech was made by Rev. Ed. Smith and Mrs. L. A. Seymour and was responded to by the pastor. Mrs. Clara Stuart led in prayer, followed by the pastor. Sister Belle Greer and Sister Maddox and other ladies took a hand in the work. Mr. and Mrs. J. H. Carter also sent in pounds. Mrs. Nancy Washington presented the pastor with a neat sum in cash. When the party left the dining room we found they had left about 100 pounds of very choice groceries, for which we thank them out of our hearts. Come again, dear friends.—A. H. Lathan.

MARYLAND.

Woodville Prince George's — The Woodville charge of the Methodist Episcopal Church, located in Woodville Prince George's, Mr., is active and alert to the cause of Methodism and her Christ. Under the leadership of Rev. Robert F. Coates this charge has awakened to her duty as never before in her history. Brother Coates leads and the people follow him gladly, and as a result an almost seemingly impossible work has been done. In four years we have built at St. Thomas a magnificent church with a seating capacity of 300, at a cost of \$950, remodeled the Woodville Church at a cost of \$500, built five hundred yards of gravel road from the public highway to the church door. Last but not the least, we have increased our membership and Sunday school by one hundred and ninety. Brother Coates is a tireless worker, no night too cold, no cottage too humble for him to visit. His coming to Woodville has been a Godsend to us. He plans another four years with us in order that he may carry out ideas he has for the betterment of church and people. We feel sure that his desires shall be granted, as he has rightfully earned for himself the esteem of his brethren by the splendid work he has done. The Woodville charge is no longer looked upon as a place where the preachers shun, but a place where they now like to come. She has a future that is worth while. From a barren desert she has become a garden spot, rightfully taking her place in the Washington Conference in raising benevolence, in ministerial support, and in caring for her church property. To appreciate this work one must visit Woodville.—E. N. B.

SOUTH CAROLINA

Bamberg—The last session of the South Carolina conference, held in Orangeburg, is remembered for the many good things which it did. One among them was the appointment of the Rev. L. W. Williams as pastor of Bamberg Station. We all believe his appointment here is timely. First the church is being built up spiritually, and people are coming from far and near to be the recipient of its service. It is taxing the seating capacity to accommodate its people. Financially we have exceeded ourselves for the first

quarter; reporting for all causes the 2nd inst., \$310.00.—J. S. Grant, Recording Steward.

TENNESSEE

Cookville—Sunday, Feb. 8, was a high day at Bunting Chapel, Algood, Tennessee. In spite of inclement weather Misses Ethel Burgess, A. B. Crawford, Mrs. Lerdora Gest and Miss Mary Bohannin raised \$17.31.—T. H. Hanna, pastor.

Murfreesboro Circuit—The second quarterly conference was held at Lock Chapel, Jan. 31-Feb. 1, 1914. The district superintendent being detained, the pastor, the Rev. J. A. W. Moore, presided. Bro. F. Glenn was elected secretary. Sixty-five partook of the Lord's supper. Sunday was a spiritual feast day. The pastor preached an able sermon. We have three church houses on this work. Our pastor has raised and put in the bank to erect a modern church at Overall, Tenn., over \$500.00 and has put in something over \$150.00 to build a new church at Almsville, Tenn. You can readily see we have a leader who is bringing things to pass and the people are following him, for he is a safe leader. Bishop Henderson and the church acted wisely in returning Dr. Moore to the Murfreesboro circuit. Collected during the quarter, \$147.98.—Richard Johnson.

Livingston Circuit — The second quarterly conference of the Livingston Circuit convened at Livingston, Feb. 2, 1914, the Rev. E. J. Guthrie, district superintendent, and the Rev. A. B. Thompson, pastor, in attendance. This charge includes Officers Chapel, June's Chapel and the Livingston church. All the charges were well represented at the quarterly conference. The Officers Chapel charge was represented by Bro. John Officer and Bro. Sam West. When we started this work we thought it an impossibility, but being constantly reminded of the possible side of the work we leaned forward seeking that end. This second quarterly conference was the greatest in years. This quarter finds Officers Chapel over one-fourth out on pastor's salary and the superintendent paid up in full for this quarter. Plans have been made and money realized for preparations on Officers' Chapel. Forks Chapel is also progressing; in fact the whole charge is moving along nicely. Five converts and four members have been added to the church. The spiritual, social and financial sides of the church are rapidly growing. Our Sunday school is on a basis which it has not been for some years. We have some benevolence on hand also.—Miss Mary L. Poynter; Miss Lizzie West.

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TEXAS

Conroe — The District Stewards and Ministers' meeting convened in joint session with the Metropolitan Methodist Episcopal Church, Conroe, Tex., Feb. 12, 1914. The Rev. Geo. E. D. Belcher, district superintendent, presiding. Devotional services conducted by the district superintendent, whose salary was fixed at \$1350, including house rent and traveling expenses. The said amount was apportioned to the various charges according to their numerical (Continued on Page 13)

strength. The Revs. J. H. Kelly and T. S. Pryor, pastors of two of the largest points on the district, made great speeches, touching the district work and sounding a note of warning to the other two larger points that they must wake up and put on their war clothes if they purpose to stay in the class with them. All pastors and district stewards present made timely remarks touching the outlook of the work. The Rev. N. N. Sawyers preached a good sermon at 11:30 a. m., so did the Rev. J. H. Kelly at 8 p. m. The district superintendent made an able speech to the brethren. Among the many things he said that the larger charges of the district ought to be free to shoulder their part of the responsibility in proportion to their strength, and that if the larger charges fail to do their part how can they hope for the district to succeed. The secretary was requested to send a copy of the assessment by charges to each of the absent district stewards. The meeting closed with the benediction by Rev. L. L. Neal.—L. L. Neal.

VIRGINIA

Draper—Our first quarterly conference was held by the Rev. A. Davis, district superintendent. He preached two wonderful sermons. Reports were good from all departments of the church. We paid the quarterly assessment at the 11 o'clock services. We are succeeding nicely with our work. I have succeeded in repairing the parsonage. When I came to the work I found only a two-room house. I have added two new rooms and a front porch and have repaired overhead, making a four-room house, and every dollar of expense of same is paid. Our new work at Galax: we have contracted for a lot for the new building and we are making arrangements to begin the erection of our new church in the spring. We have held one week's meeting. Two converted and added to the church.—J. H. Rogers, Pastor.

District Rounds.

ANNISTON DISTRICT

Gadsden Mission, March 11; Gadsden, 12-15; Attalla, 13-15; Ashville and Springville, 18-19; Beaver's Valley and Ragland, 21-22; Anniston, St. John, 25-29; Hobson City, 26-29; Anniston, First Church, 27-29; Ft. Payne and Collinsville, April 1-2; Cedar Bluff, 4-5; Center Circuit, 11-12; Heflin and Choccoloco, 15-16; Lamar, 18-19; Wedowee, 25-26; Roanoke and Hunter's Chapel, May 1-3; Mt. Olive and Rocky Mount, 2-3; Sylacauga, 9-10; Ashland Circuit, 16-17; Lineville and Youngs, 23-24; Talladega, 30-31. Dear Brethren: The reports of the first quarterly round show that our people have been awakened as never before; therefore now is the time to do the work: every interest of our great church must be presented by each of us; this being done, I am sure a round year's report will be brought up to the seat of the next annual conference. Since this is true, let every pastor double-quick so as to bring about this much needed result. Let every pastor bring a full report and at least three subscribers to the district conference, plus those sent in before that time. Continue to send students to our Central Alabama College.—S. J. Jordan, Sr., District Superintendent.

RECEPTION IN HONOR OF THE REV. J. W. BYRD

The ladies of Wesley Chapel Methodist Episcopal Church, Greenwood, Miss., entertained with a most attractive reception in honor of the Rev. J. W. Byrd on his return to us as pastor, at the home of Mr. and Mrs. W. M. Hansborough. The home was beautifully decorated in green. The guests were given a cordial welcome by Mrs. N. Akins and Mrs. C. Hardison. Punch was served by Mrs. E. A. Hawkins. Covers were laid for fifty on the elegantly appointed table. Four courses were served. Prof. H. M. Thompson, D. D., president of the Greenwood Seminary; the Rev. Butler, D. D., pastor of the African Methodist Episcopal Church; Dr. Evans, dentist; Prof. W. J. Davis, principal of the city school; Madam M. T. Duke, Mrs. Butler, Profs. P. E. Lightfoot, W. M. Wigley, S. Ransom and S. J. Hill were in attendance. Many good things were said touching the past two years' usefulness of Rev. J. W. Byrd and their delight in his return. They further stated that too much praise could not be given the ladies who are standing so loyally by the church and its pastor. The Rev. J. W. Byrd responded. Music rendered for the occasion by Mrs. C. E. Hansborough and a solo by Mrs. W. M. Powell were special features of the event. Committee on arrangements: Miss Needle Guy, Mesdames Jane Montgomery, Emma Sheffield, Annie Byas, Eddie Gee, Mary Hudson, Lillie Himpfrey, G. A. Mukes, M. G. Sanders, Henrietta Coleman.

CARD OF THANKS

We wish to express our most sincere and heartfelt thanks to friends and acquaintances of the family for kindness and sympathy shown during the illness and subsequent death of our beloved wife and mother, Mrs. D. C. Mead. Especial thanks to the Revs. J. A. Landry, E. L. Brown, J. F. Marshall, D. S. Sloan and the Rev. Mr. David; also to the Grand Chapter Order of Eastern Star, Buds of Youth, Pink Carnation Club, teachers of McDonogh No. 24, Woman's Home Missionary Society, Mrs. E. E. Knostman and others for floral designs. Many thanks to Esther Chapter No. 1, O. E. S., Unity Household of Ruth No. 224, G. U. O. of O. F. and Ladies of Mercy Mutual Aid Association, friends and acquaintances for attendance at funeral.

Philip Mead.

Mary H. Mead.

The members of St. Paul Church, at Shreveport, La., tendered their outgoing pastor, the Rev. C. W. Reeves, a banquet on Friday night, February 13th, at his residence in Murphy street. The following members were in charge: Mesdames Cora Johnson, W. J. Walker, Julia Allen, Lizzie Cooper, Adeline Hill, Octura Morehead, C. V. Hall, George A. Johnson and Mrs. Predo. The occasion was enjoyed by pastor and family. Refreshments were served in abundance. Short speech by W. J. Walker; response by the pastor. The company left at 10:30, expressing regret that their relation as pastor and members was severed. The Rev. C. W. Reeves having served this church for four years with great acceptability and increased usefulness, leaves this appointment with the very best wishes for the new pastor and every interest of the church.

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INQUIRY.

I would like to know the whereabouts of my boy, Henry Salters. He is a brickmason and is about 25 years of age. The last letter I got from him

was on the 18th of May, 1913. He was in Danville, Va. Any information concerning him will be gladly received. I am his father. Rev. D. Salters, post office, Kingstree, S. C.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Davis—Mrs. Mary Davis was born Aug. 5, 1832, and died Jan. 13, 1914, at Nashville, Tennessee, in full triumph of faith. She professed a hope in Christ 21 years ago and united with the Methodist Episcopal Church. The funeral was attended by the Revs. H. L. P. James, W. H. Porter, J. W. Satterfield and the writer. She leaves one daughter, two sisters, two grandchildren and many friends.—J. H. Thompson, Pastor.

Hendley—Chas. Hendley, son of Chas. and Polly Hendley, was born near Huntsville, Alabama, in December, 1855, and died suddenly at his home Wednesday, Jan. 21, 1914, being 58 years of age. He attended Rust Institute, now Central Alabama Academy. He early became a teacher and for 15 years was principal of the Huntsville City School, which position he resigned to serve as receiver of public moneys in the U. S. Land Office under President Harrison. Due to his characteristic faithfulness to duty the Land Office during his time of service did its greatest amount of business. His splendid record caused his retention in this position for three years under the Democratic administration. For several years he was Grand Secretary of the Masonic Grand Lodge of Alabama, and at the time of his death was secretary of the Grand Lodge's auditing committee, and also secretary of Evening Star Lodge No. 6. He founded, and, for a number of years, edited the Huntsville Gazette. In his home community he was noted for his charitable deeds. He is survived by his wife, Mrs. Elizabeth Hendley, his son, Chas. Hendley, Jr., his daughter, Fay Hendley, two sisters, Mrs. D. S. Brandon of Washington and Mrs. H. C. Binford, Sr., and a number of nieces and nephews. Words fail in their feeble attempt to eulogize such a character. A character so weak and yet so strong, so homely and yet so beautiful, so touchingly human in its life, and yet so Divine in many of its utterances and acts as to win not merely the love and esteem of a family or a race but of all who chanced to come under its pale. Those who knew and loved him cannot keep back the hot scalding tears because of their loss but no one looking upon his satisfied restful countenance can doubt but that he is gloriously at rest. The funeral was conducted by the pastor, the Rev. J. J. Harrison. Text, Isa. 38: 1, "Set thine house in order for thou shalt die and not live." The visiting ministers present were Dr. A. W. McKinney, superintendent Huntsville District; the Revs. F. B. Mallard of the African Methodist Episcopal Church, W. H. Lampiey of the Colored Presbyterian Church, Prof. H. C. Hopkins of Normal and the Rev. Mr. Owen of the Darwin Street Baptist Church.—J. J. Harrison.

Wilkins—Louis Wilkins died at his home in Cherokee county, Alabama, on Jan. 24, 1914, at the age of 85 years, 1 month, 15 days. He lived a faithful member of the Methodist Episcopal Church for 40 years, and died in full triumph of faith. The funeral was preached at his home Jan. 25 by the

writer. The deceased is survived by two daughters, three sons and a host of grandchildren and great-grandchildren. John Wilkins, M. D., of Victory, Tex., and Dr. Louis Wilkins of Galveston, Tex., are his sons.—J. W. Adams, Pastor.

Chandler—Mrs. Sadie Chandler, a member of Cross Road Methodist Episcopal Church, Nicholson, Georgia, fell asleep December 22, 1913, aged 68 years. She leaves her husband, four sons, five daughters and a host of true friends.—W. M. Bailey, Pastor.

Curtis—John Lot Curtis, aged seventy-two years; died January, 1914, at his home in Shelbyville, Indiana, after an illness of two weeks. Mr. Curtis was one of the most prominent colored men in the county. He was born a slave in Henry county, Kentucky, in 1842. He came to this city three years after the Civil war and has lived here ever since, excepting a few years spent in Muncie. He was one of the founders of the Second Baptist Church of this city. He has lived forty years in his own property, which is located in South Harrison street. The greater part of his life here has been spent in janitor service, he for many years having charge of several of the public and five children, Mrs. Anna Vanmeter and five children, Mrs. Anna Vanmeter and Mrs. Minnie Smith, of Toledo, O.; Mrs. George Murry, of this city; Norval Curtis, of Toledo, and Dr. John Curtis, of Brownsville, Tenn.

Clay—Henry Clay, 71 years of age, died Jan. 18, 1914, at Biloxi, Miss. He was born in New Orleans but moved to Biloxi and has been a resident here for about 40 years. He married Mrs. Rachel Clay 47 years ago. He was a faithful member and in good standing of the Methodist Episcopal Church of Biloxi. He was also a member of the St. Joseph Lodge. He was the father of eleven children; one son and three daughters of this number survive him, together with his wife, a number of grandchildren and many friends. The funeral was attended by the pastor, the Rev. J. J. Young, assisted by the Rev. Mr. Marion of the Baptist church and the Rev. Mr. Michall of the African Methodist Episcopal Church.

Matthews—Annie Marie Allene Matthews was born in Frederickstown, Madison county, Missouri, March 29, 1890. She joined Bishop Haven Methodist Episcopal Church at the age of fourteen and lived thereafter a consistent Christian until God called her from labor to reward, on January 1, 1914. She leaves a father and mother, three sisters, six brothers and a host of relatives and friends. Annie Marie Allene bore her afflictions with patience for one year. Obituary read by the Rev. J. W. Stigger; sermon by the Rev. C. M. Wright. The Revs. E. S. M. Dinsmore also assisted.

Anderson—The funeral services of Brother Elias Anderson, one of the oldest colored citizens of Pickens, S. C., was held in the Methodist Episcopal Church, Jan. 6, 1914. Brother Anderson was a useful member and officer in the Griffin Ebenezer Baptist Church, one of the founders of the Farmers' Aid Society, a revered brother of the Knights of Pythias, a patient husband, a careful parent, and a true friend. He leaves hosts of kinsfolk and acquaintances. The Rev. R. Southland, assisted by the writer, conducted the funeral service.—John C. Gibbes.

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Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

Marriages

Pennington-Jones—Mrs. Claudie B. Jones and Mr. Lee Pennington were married at the home of the bride Jan. 14, 1914. Mrs. Jones is the daughter of the Rev. Mr. McKenney of Jackson, Tenn., and organist of Braden Memorial Methodist Episcopal Church, in Nashville, Tenn. Mr. Lee Pennington is chairman of the trustee board of Braden Memorial and a member of the building committee. The Rev. J. H. Thompson officiated.—Mary J. Thompson.

Lonon-Smith—Mr. James Lonon and Miss Annie Smith were united in holy wedlock by the Rev. N. McNeal, January 15, 1914, at Woodland, La.

Greenwood-Shannon—Mr. Henry Greenwood, an acceptable member of Goodsell Memorial Methodist Episcopal Church, West Point, Ga., and Miss Sallie Shannon were married January 30, 1914, at the home of the bride, in Lochipoka, Ala. The bride is a member of the Baptist church. A most enjoyable feast was had at the home of the groom. Many friends were present and valuable tokens were presented the couple. The (Rev.) R. M. Davis officiated.

Blasingame-Ogelsby—At the Methodist Episcopal Church, Pickens, S. C., Jan. 11, 1914, Mr. Arthur Blasingame was happily married to Miss Mary Ogelsby. The Rev. J. C. Gibbes performed the ceremony. The contracting parties are farmers. They will live at Liberty, S. C.—John C. Gibbes.

Coleman-McBeth—On January 25th, 1914, Mr. Walter Coleman, son of Mr. and Mrs. E. D. Coleman, and Miss Elberta McBeth, daughter of Mr. and Mrs. Andrew McBeth of Aberdeen, Miss., were happily joined together in holy wedlock at the home of the bride, at 9:30 a. m. A number of relatives and friends witnessed the ceremony. The bride and groom left the same morning for Birmingham, Ala., on their bridal tour.

Evans-Baldwin—On Feb. 1st, Mr. Clay Evans and Miss Mattie G. Baldwin were happily joined together in holy wedlock at the home of the bride at 2:30 p. m. The bride is the daughter of Mr. and Mrs. J. W. G. Baldwin.

Simpson-Rich—On Feb. 1, 1914, Mr. Ed. Simpson and Mrs. Jennie Rich were united in holy wedlock at the home of Mr. Albert Whitfield, at 4 p. m. Quite a number of friends witnessed the ceremony.

Morris-Chandler—On Feb. 1, 1914, Mr. Peter Morris and Miss Carrie B. Chandler were joined in holy wedlock at the home of the bride, at 8 p. m.—B. F. Woolfolk, Pastor.

Wilson-Smith—On the night of January 12, 1914, at the parsonage in Ocean Springs, Mississippi, the Rev. E. H. Langston united in holy wedlock Mr. John Wilson and Mrs. Lucy Smith.

Scott-Green—December 21, 1913, at the parsonage of Mt. Nebo Methodist Episcopal Church, Bastrop, Louisiana, Mr. Willie Scott and Miss Ella Green were united in marriage by the Rev. F. M. Lashington.

Davenport-Dunn—Dec. 29, 1913, Mr. Linton Davenport to Miss Laura Erman Dunn, daughter of the Rev. and Mrs. L. H. Smith of the Mt. Olla Methodist Episcopal Church, Bastrop, La. The groom is a promising young man of Mer Rouge and is a merchant and farmer, doing a very good business in the parish of Morehouse. The bride is a graduate of the Commercial department of Campbell College of Jackson, Miss., and is now teaching at Gallian, La. The church was beautifully decorated and a great crowd witnessed the ceremony. Many were the gifts presented.—F. M. Lashington.



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Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?
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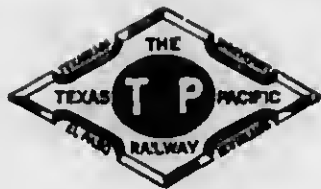
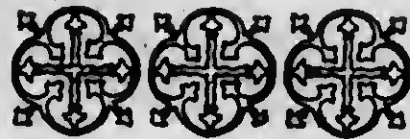
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At the close of the sermon at St. James Church, Ocean Springs, Miss., by the Rev. E. H. Langston, pastor, on January 20th, the members and friends presented to him a purse of \$4.65. Remarks were made by the Rev. Mr. Edwards of the Baptist Church, Prof. Nichols of the city school, Mrs. L. A. Seymore, Mr. J. Seymore, the Rev. Mr. Lott and the Hon. Thos. I. Keys. On

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the 21st the school presented to the Rev. E. H. Langston a box of nice clothes for conference wear, for all of which he warmly expresses his appreciation.

REVIVAL NOTES

Gunn Tabernacle—Our revival meetings, conducted by the Rev. W. H. Pope, Lexington Conference evangelist, closed the 10th of February. The results were the conversion of souls, the reclaiming of backsliders, and the reviving of the church. Collections during the three weeks of the meeting, \$188.—H. W. Tate, Pastor.

Leesburg, Virginia—Mt. Zion Methodist Episcopal Church excels itself. Never in the history of the church has there been so many accessions; 96 converted during a revival which our beloved pastor, the Rev. J. E. Dotson, con-

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ducted for four weeks, beginning on watch meeting night. The old church received 60 of that number the first Sunday in February.

Bridgeton, N. J.—Bridgeton Circuit has just closed one of the most successful revivals known to the church at Friendship for 25 years, as stated by the older members and residents. Men and women 40 to 60 years of age were converted. Three were converted and 11 added to the church. We did not have an evangelist employed.—W. T. G. Jennings, Pastor.

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THREE MONTHS50
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FEB. 2-9.

Atlanta and Savannah — D. W. Smith, J. B. Liburd, L. H. King, 1; J. T. Cooper.

Central Alabama—L. S. Price, 2; Frank Lanier, R. M. Davis, 2; A. S. Williams, 2; W. H. Wheeler, 2; H. N. Brown, 1.

Central Missouri—J. M. Rutledge, J. W. Parks, 1; B. F. Abbott, 2; F. S. Bowles, 5; J. M. Harris, 4.

Delaware—J. W. Fenderson.

Florida—Lena Hendricks.

Lexington—J. B. Redmond, 2; Isaac Hurd, Hattie Parou, H. A. Foreman, 1; D. E. Skelton, 1; W. C. Harris.

Lincoln—G. H. Handis, N. Co-burn.

Little Rock—R. M. Pegues, 2; C. H. Royston, 3; Little Rock Conference, 161; W. R. R. Duncan, 6; Henry West.

Louisiana—Nannie Fox, I. D. Sudds, James Applesis, C. C. Smith, Susau M. Taylor, C. C. Cannon, J. A. Landry, 2; J. C. Smith.

Mississippi and Uppr—E. D. Starkey, 2; H. B. Rasburry, E. C. F. Troupe, B. Preston, *1; L. A. Love, J. M. Nevils, S. M. McLeod, G. P. Childress, 1; W. F. Isaiah, 1; E. L. Taylor, 1; F. H. Henry, 1; P. G. Gibson, Hy. Sautler, 2; J. T. Watson, T. J. Brown, G. W. Weatherly, 1; G. M. Chisholm, 1; Anna Hobson, J. E. Thompson, 1.

North Carolina—A. K. Adams, Harriet Wright, Belle Lane, E. L. Alston, Amanda Dillard, Robt. Smith.

South Carolina—E. L. Rogers, 2; D. J. Sanders, J. A. Curry, 1; W. L. Williford.

Tennessee and East—H. P. Garden, 3; W. L. Johnson, 1; E. L. Wright, 1; E. J. Guthrie, 4; S. M. Whittaker, *1.

Texas and West—Giles Woods, W. M. McGown, J. N. Warren, 3; S. A. Riley, Mary Jackson, Harry Swann, 2; C. S. Williams, 2; W. H. Huddleston, 1; J. A. Featherston, 1; F. J. Hutherson, 1; E. S. Ratliff, T. S. Moore, 3; D. F. Vance, 1.

Washington—Harrison Stokes, W. C. West, 2; J. S. Carroll, 1; W. F. Clarke.

New York—W. H. Brooks, 10.

HONOR ROLL

J. W. Warren, H. P. Garden, C. H. Royston, E. J. Guthrie, Little Rock Conference, W. H. Brooks, W. R. R. Dnnan, F. S. Bowles, T. S. Moore, J. M. Harris.

CRESCENT CITY NOTES

First Street—Services were excellent all day Sunday. Early prayer meeting was led by Brother S. S. Bankston-Adams. At 11 a. m. sharp Pastor Robinson preached. This service is growing. At night song service was led by Brother N. J. Dennis, and Rev. W. H. Jones preached an able sermon to a crowded church. Every seat in this church was taken. Collections, \$32.80 for the day. — W. R. Baily.

Trinity—Our first quarterly conference was a success, and reports show that the work is in good shape and outlook bright for the future. Dr. Chapman preached at night. Our Lincoln Day service at 3 p. m. was educational and helpful. Prof. J. W. E. Bowen, Jr., and Prof. E. Labach and Miss Bessie Garrison spoke. Prof. Stewart rendered a violin selection. Sacrament next Sunday at night and quarterly love feast at 3 p. m. Sunday, March 8, is Go-to-Church Sunday, and all urged to attend both the services at 11 a. m. and 7:30 p. m., and at the Washington Artillery Hall at 3 p. m.—W. Scott Chinn, pastor.

Wesley Church — The Sunday School is increasing in numbers and in finance, and Miss V. C. Hurst, the superintendent, is planning a great campaign. The pastor, Dr. J. L. Wilson, preached morning and evening. Next Sunday at 10:45 a. m., the pastor's subject will be, "The Power and Influence of a Spiritual Life," and at 7:40 p. m., his subject will be, "The Firm Establishment, the Growth and the Perpetuity of God's Kingdom." The congregations were large and three united with the church. The Holy Sacrament of the Lord's Supper will be administered next Sunday.—L. L. Harrison.

Ross Church—Rev. E. P. Royal, one of the old pioneers of our Methodism in the days of "Father Adam" and Scott Chinn united with us to build up the cause of Christ. The Epworth League under the presidency of Brother John Small rendered an excellent program at 3 p. m. Pastor N. McNeal is hard at work and hopes to do great things this year.—C. D. Small, Reporter.

Malden—Cordially received their pastor, Rev. H. B. F. Charles, for the second year and tendered him a reception on Feb. 11. Addresses were made by E. E. Smith, F. Narcisse, D. L. Riley, pledging their support of the church.—E. E. Smith, Reporter.

The New Orleans Preachers meeting convened in regular session at Trinity Church Feb. 17. After devotional exercises conducted by W. S. Chinn, the reports of pastors was heard and all were jubilant over the way each pastor has started off in the new year. The following officers were elected for 1914: W. S. Chinn, president; J. O. Brown, first vice president; Nolan McNeal, second vice president; H. B. F. Charles, recording secretary; T. F. Robinson, corresponding secretary; W. J. M. Price, treasurer; J. L. Wilson, critic; Dr. V. Chapman, district superintendent, was present and addressed the meeting.—T. F. Robinson.

TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.



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The Rev. T. F. Robinson's address has been changed from 1023 St. Roch avenue to 2138 Second street.

Scott Chinn—Rev. T. A. Jackson preached his introductory sermon to a fair audience. The sermon made a good impression and the people are taking hold of the pastor in a way that promises a good year's work. The pastor and family are in the parsonage. The Sunday School is growing. The Cradle Roll has been started.—P. D. Kennedy.

On last Tuesday night, Feb. 17, more than two hundred members of First Street Church, led by Sister Susan Jones, president of the stewardess, and N. J. Dennis, stormed Pastor Robinson. The whole Board of Stewardess was present except three, the new members association, Sister Mary Bryant, president, the King's Daughters, and all the auxiliaries in the church were represented. Brothers W. R. Baily, E. H. Anderson, S. S. Bankston and E. Adams brought in the baskets loaded with groceries, graniteware and many things needed. Sister Ella Boyd came with her big heart loaded down with good things. In well-chosen words Brother W. R. Baily presented the pastor and wife the gifts, and Sister Lue Burns presented the pastor with a purse, after which the pastor thanked these good people and invited them back again. Refreshments were served.

Mr. Chas. H. Young and Miss Lucile McKee, in the presence of many friends, were united in the bonds of matrimony, at the residence of the bride's father, in Perdido street, on Wednesday, Feb. 18, at 8 o'clock p. m. Mr. Young is a prominent mail carrier of this city. Miss McKee is the daughter of Rev. and Mrs. John McKee. Rev. T. F. Robinson officiated.

CARDS OF THANKS.

I wish to thank the good members of St. Paul Methodist Episcopal Church for a suit of clothes, and also to thank Brother Elic Ford for a 3.50 pair of shoes. This is my second year and the people received me gladly.

S. McGRUDER, Pastor.

Monroe, La.

I take this method of thanking the Sunday School at this place for a pair of \$3.50 shoes, and also sister Cecil Calogne for a purse of \$5.00 in helping me to get ready for conference. May God bless these good people.

A. ROBINSON.

Mandeville.

PRESTO FACE CREAM.

The ideal remedy for Sunburn, Tan, Freckles, Pimples, Blackheads, Brown Patches, Redness, Roughness, Chaps, Etc. Does not injure the most delicate skin. Will not grow hair on the face. Will leave the skin clear, smooth, soft and healthy. It is harmless and may be used without the slightest risk.

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When filled in and mailed to Frederick Dyer, Dept. PK9, Jackson, Mich.

Name

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Return mail will bring you \$1.00 Pair of Drafts to try FREE. Read this offer.

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I'll send you a Dollar Pair of My Foot Drafts the same day I get your coupon—fresh from the laboratory, ready to begin their work the minute you put them on. They are relieving every stage and condition of this cruel disease, whether chronic or acute, muscular, Sciatic, Lumbago or Gout—no matter where located or how severe. They are bringing comfort even to old men and women who have suffered all their lives, as well as all the milder stages. Don't neglect rheumatism, I urge you, for I know the horrible torture and deformity is so often leads to. Send today for the Drafts. I send them on free trial because I know what they have done for many thousands and I have faith that they can do as much for you. Try the Drafts when you get them. Then, if you are fully satisfied with the benefit received, send me One Dollar. If not, they cost you nothing. I take your word. Can't you see that I couldn't sell my Drafts year after year if they didn't really do just what I claim for them? Address Frederick Dyer, Dept. PK9, Jackson, Mich. Send no money—just the coupon. Write today—now.



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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, MARCH 5, 1914

Vol. No. 43—No. 10

GETTING MOST OUT OF A SMALL SALARY

The building of a home life and the proper rearing of a family on a small income is no easy task in this day of high cost of living. To do so requires economy, patience, self-control and self-denial that are almost heroic. It can be done, however. There are examples here and there that are full of real inspiration. Can the Negro do it? Yes, we believe he can. We have gotten to the point where we believe that the Negro can do about everything any man can do and do some things better.

Dean Kelly Miller, of Howard University, has called our attention to a fine example of Negro family life and the group which appears on this page, speaks volumes for the intellectual, moral and home life of the Negro. No man has more right to be proud of his family than the Rev. J. C. Love of the Washington Conference, who is the center of this group. With a small income as a Methodist preacher, three of the boys have received the degree of Bachelor of Arts, two of them have done post-graduate work, one is doing post work in Boston University, the fourth is in college; the daughter is a successful teacher.

We wonder how such a group would impress Mr. Vardaman and his kind and what he would say in answer to the family life and the intellectual attainments of this struggling Methodist preacher and his boys and girl who have not had it easy but who have made it simply by force of character, which was their chief asset in the capital stock of life? Brother Love is an earnest, capable and successful Methodist minister.

He represents, therefore, in his individual and family life the best element of the Negro race, which is increasing daily in numbers and in influence.

Brother Love joined the Washington Conference of the Methodist Episcopal Church in 1880. During the thirty-three years of his ministry he has served mainly the rural charges in Maryland and Virginia and has never received an appointment of over \$700 in his entire ministerial career. On this slender basis of support he has accumulated substantial property holdings and educated a family of four boys and one girl.

He was born in Virginia in 1853. In his early manhood he was a coal miner in West Virginia. Somehow or other he found his way to the Centenary Biblical Institute in Baltimore which has since been changed to Morgan College. After studying there for a number of years he completed his theological course at Howard University. He married Miss Carr, who was the first young woman to receive a diploma from the Centenary Biblical Institute, and who has

through all the years been his faithful collaborator and helpmeet.

Dean Miller in writing of this interesting group, says:

"Three of his boys have graduated from Howard University with the bachelor of arts degree. One of these has subsequently finished a course in law and another a course in medicine. The third son, who graduated in 1913, will enter the Theological Department of the Boston University this year. The fourth son is a member of the sophomore class of Howard University, of which he is president. The daughter attended Howard University for several years and is regarded now as one of the best teachers in the western part of Virginia.

"As dean of the College of Arts and Sciences of Howard University, in which the Love boys have studied, I can say in all conscientiousness that we have not had a set of young men abler in mind or nobler in character and purpose. The youngest son is looking forward to the ministry in his denomination. This will preserve the apostolic succession in the family, as the Rev. Love's father was him-

self the Exhibit on Efficiency. In this building it is proposed to do four things, among others: Teach simplified processes, Teach lowered production cost, Teach the conservation of strength, and Teach the utilization of wastes. When was there ever a more practical program for an exposition? Why should not such a movement meet with favor?

Take also the proposed Agricultural Exhibit. There will be demonstrations in the "before and after farm;" there will be a pest fighting congress; demonstration of new crops to be raised and a study of "birds as friends and foes." We have a notion that there will be in such an exhibit ideas that will almost revolutionize farming. The reason why the Southern farmer is slow to adopt new methods is that he is too conservative. But when he sees the thing in actual demonstration he will be convinced. Sight will rob him of his doubts.

These are but two suggestions in the great program which is outlined, and every citizen in the Mississippi Valley should lend hearty co-operation. The exposition should succeed

upon its merits as an exposition. But there are added reasons that appeal to citizens of New Orleans, Louisiana, and the Mississippi Valley: We will gain much as a section in drawing attention not only to our rich and varied natural resources, but to our facilities for the handling of the trade that may go through the Panama Canal. Ours is the natural and logical port. We should beset ourselves to conserve that which nature has given to us. If we lose our opportunity we shall have no one to blame but ourselves.



THE REV. J. C. LOVE AND FAMILY

Standing, left to right:

- 1—W. A. LOVE, A. B., SENIOR, Howard Medical School.
- 2—MRS. CORNELIUS LOVE SMITH, Teacher, Lincoln, Va.
- 3—JULIUS H. LOVE, A. B., LL. B., Atty., Charleston, W. Va.

Sitting:

- 1—J. W. LOVE, Sophomore, Howard University.
- 2—REV. J. C. LOVE, B. D., Pastor, Rockville, Md.
- 3—MRS. SUSIE C. LOVE.
- 4—EDGAR A. LOVE, A. B., Theological Student, Boston University.

self a local preacher in the Methodist Episcopal Church.

"The career of the Rev. Mr. Love reminds us of the ministers in New England in the earlier days, who were able to accumulate a competency and send a family of boys through Yale University on a stipend of \$600 a year. In this day of the mad rush for the almighty dollar it is well to call attention to such a worthy example as this."

A BIG SCHOOL HOUSE WITH THE WORLD AS SCHOOL MASTER

The Exposition of Big Ideas grows in favor with New Orleans and the outlying territory, and its success is assured. The scheme for this exposition is entirely new and it promises such large practical results that it is not really an exposition of display, but a big school house where the master minds and methods of the world will be the school master in the art of practical living. Take, for an instance,

COUNTY TEACHER TRAINING SCHOOL FOR NEGROES

Than Dr. James H. Dillard there is no more earnest, wise, conscientious and fruitful worker among Negroes. A Virginian by birth, he shows the same constructive statesmanship that has made many a native son of the Old Dominion a national character.

To meet the demand for Negro teachers and to provide larger opportunities for the education of the Negro, Dr. Dillard has begun a movement to provide a County Teacher Training School for Negroes. The reason for this is apparent. It will increase the efficiency of the teachers, it will give inspiration to public schools in all counties, it will also create an educational atmosphere and it will provide school facilities in communities where school facilities for Negroes are meager. But the most significant phase of this movement has not yet been mentioned. Dr. Dillard is the executive officer of two funds, the Slater

(Continued on Page 8.)

The Real Difficulty in the Race Problem

By Professor J. W. E. Bowen, Jr.

THE year 1913 is the anniversary year of the emancipation of the American Negro from slavery; and we are accustomed to thinking that this year represents the parting of the ways in the development of the Negro. Such an assumption is not unnatural; seeing that the entire world seems to consider that these are times of crises in the history of the world, that all world history culminates to-day in us, and that we are the hope of posterity, that we are at the center of human development. Although the truth of this conception is open to doubt philosophically, yet the idea as it exists can be utilized for practical purposes. If we Negroes of today think that we are so important in the future history of this race, then we cannot do better than use this anniversary moment in seeing just where we stand in regard to the questions of race which come home so forcibly to us.

There is danger of American Negroes taking too narrow a view of the question called the Negro Problem. We are apt to forget that our problem is a phase of a race problem which extends over vast areas of this globe. In a day when the world is growing smaller, forced so by the telegraph, steamboat, and railroad, the vast expanse of international commerce, the consequent contact of various races in life and ideas, and the increasing interdependence of nations and peoples upon one another, the American Negro must not make impassable barriers of the two oceans, the Gulf and Canada, thinking that without these barriers there are no questions, movements, aspirations like his own, that the race question is one peculiar to America, and that race prejudice is the possession of the American white man alone. Without going too deeply into the question we can probably with some profit look about and behind us for a moment, to see if other times and men can tell us anything upon the curious circumstance of race antagonism.

Two propositions seem to me to be worth emphasizing, neither of which are new: that race antagonism in its present character is a comparatively new thing in the world, and that it is geographically limited. These propositions I have not the time or space here to discuss fully; but can, however, restate in more understandable terms.

Defenders of race prejudice have for so long a time and so vigorously harped upon the historical antagonisms of race and color that they have come to believe themselves and to persuade many sober and sincere Negroes to believe them. Now the truth is that color prejudice of the Anglo-Saxon variety, extending also to a few of the other branches of the Teutonic race, belongs historically to the period of the prominence in world affairs of the race which to-day fosters this spirit. It may sound weighty and sententious to speak of the curse of Noah, of the great race struggle of Persia and Greece, of the Mohammedans versus the European race in the Middle Ages, and so on. All of this may be impressive; but impressiveness is not necessarily truth. Leaving aside the Biblical story, the facts are that the ancients' prejudices were of a different sort from race prejudice as we know it. The Greeks called all non-Greeks barbarians, be they fair or dark. The clash with Persia was a clash of cultures and of religions, not of color, or of race based on color. To the later Roman all citizens of the empire were Romans, all else inferiors; and citizens included all sorts of races and peoples, from Britons and Jews to black Africans. Likewise the struggles of the Middle Ages were struggles largely of religion and partly of culture. Eng-

lishmen often claim that the caste system of India is based on color. Scholars, however, are not yet certain of the origin of this peculiar system, and the mere assertion of the color origin by commercial travelers is not scientific proof of it. In short, race-prejudice as we experience it, the disdain heaped upon one race by another because of differences of color, is not as old as human nature.

Above all, it is not a primal instinct in man showing itself in all races of men. The Arab has never disdained the yellow hue of the Chinese or the black color of the African; and even until to-day the religion of Mohammed bears the stamp of the race of its founder in its wonderful democracy and its practice of the doctrine of the brotherhood of man as regards racial divisions. In spite of all that Christianity, and particularly Protestantism and Methodism, have done for the black man, in America and Africa, they cannot be compared to Mohammedanism in the work done for the Negro. Whatever the short-comings of Islam, I am unorthodox enough to believe that Christianity in America can never and ought never to have the sway over the millions of black Africans which Mohammedanism bears until it purges itself completely of race and color prejudices. Until it recognizes in its practices as well as its creeds that all Christians, to say the very least, are brothers, fit to eat, drink and worship together, our Church is not a fit instrument to fight a religion whose devotees do preach and practice this ideal of brotherhood.

Again, other races are seemingly without race prejudices. There was a time when the government in Spain, using the motto of divide and rule, attempted to foster hatred among the Spanish, Indian and Negro races of America. But even these methods failed to inculcate racial prejudices. The Latin races are noted for their lack of race prejudice. Spanish, Portuguese, French and Italian all fail to despise the dark skin or the lank hair. The Russians persecute for religious or political purposes, but amalgamate readily the various races of the realm. The Chinese are notoriously one of the most cosmopolitan of races. The black man in Africa has shown little disposition to despise the light color. The very idea of the black man despising the light color and the straight hair makes some people laugh. They forget that the world must be looked at through black as well as through yellow or white eyes. No, all races are not saturated with color hatred. It is not instinctive in the human breast.

Race hate of to-day might be called an Anglo-Saxonism. Some might prefer to call it a Teutonism; but not sufficient Teutonic races have it to apply the characteristic to the entire race. But race and color antagonisms are an existing or a growing circumstance of every Anglo-Saxon community of international importance except where there is only one race existing. Fundamentally, Negrophobia in the southern states of America, the cries of "white Australia," "white New Zealand," restriction of Asiatic immigration by Canada, and California, Hindu strikes and Negro disfranchisement in South Africa, black mammyism, race secretaries and race bishops in the Methodist Church, all have the same source: the refusal on the part of the Anglo-Saxon to assimilate races which differ from it. This, to the minds of many Negroes, and to my mind, is the problem itself. I am unable to bring myself to think of the racial problem in America in terms of America only. The question is broader than the sixteen southern states. It is this fact which makes me unable to accept for solution prop-

ositions for economic, educational and religious uplift.

The real difficulty is not with the poverty, the immorality, the illiteracy of the Negro. In other parts of the world the Negro suffers under the same handicaps; but there is no race prejudice, in Latin America, for instance. In America here, does increase in knowledge, wealth, efficiency decrease prejudice? Unfortunately no. True, violence may decrease and die, and doubtless will shortly. But it is a common observation among educated Negroes that as the Negroes advance along all lines they receive less and less sympathy with their further strivings, and come less into contact with the whites. The white people recognize this fact. And both whites and some blacks flatter themselves that it is the natural drawing away of the races because of increase in pride in the Negro. All this is true; but does not solve the problem, and is not a sign of decrease of race prejudice. I am bold enough to think that there is not education or religion enough in America which black men could obtain and steep themselves in to enable them to-day or ten years hence to sit in the Senate chamber in Washington or to preside over white conferences in the Methodist Church. The race problem in America is the refusal of the majority of Americans, because of certain characteristics on which they pride themselves, to assimilate into an American nationality a dark skinned minority; the refusal to consider the black man as part of American nationality. A consciousness of racial distinctiveness is undoubtedly now the best means by which the Negro can defend himself; but it is not a general characteristic of races, as many affirm, nor a proven solution of the race problem.

The black man needs education, property, and morality as means to an end, as instruments to fight his battle with. Above all, the black man needs to fight and fight long and hard. There is altogether too much disposition among Negroes to feel that the problem will somehow, some day work itself out. At any rate, we must work and work hard. Problems do not work themselves out. Too many peoples and nations have gone down, even though their cause was just; yea more, even though they labored long and fought hard. If we prophesy victory let us see victory in the actual circumstances surrounding us; in our own advances, in the calibre of our leadership, in the willingness of the people to discern and follow the right paths, in the power and strength of the black race, and in the position and tendencies of the opposing race prejudice. I am not optimist enough to believe that all just causes win. This may be a comfortable morality, but is indisputably refuted by history. We glory in the plebeian struggles of Rome and forget the Moors of Spain. We praise God for His care of the American Revolutionists or for defending Europe against the tyranny of Napoleon; and in the same breath praise Him for allowing the life of Corea to be snuffed out. The only thing that would have saved Corea or India or the Moors of Spain, was the production of men to meet the crises. This failing, the rest was tragedy. We all realize that a great part of human life is made up of tragedy. Likewise history is full of tragedies. Is the story of the American Negro to be one? We weep over the fate of the American Indian; their cause was just, and they fought hard. The story of the Negro up to to-day is a comedy. But the drama is not over. New actors, young, trained men and women, have come upon the scene. Only work, unceasing, steady, toilsome work on the part of these new actors can prevent the story from being a tragedy.

"The House of Harper"

By the Rev. George C. Wilding, D. D.

Some few months since there was issued from the press of Harper & Brothers in New York City a stout and handsome volume bearing the title that stands at the head of this article. The author of this unique book is Mr. J. Henry Harper, one of the middle-aged members of the firm and of the third generation of this truly remarkable family. The volume itself tells in a graphic manner the story of the trials and triumphs of this noble and successful publishing house, covering a period of almost a hundred years.

The origin of the Harper family in this country goes well back into our early history. On the first page of the book we learn that "James Harper, the grandfather of the four brothers who founded the house of Harper & Brothers, was born in the town of Ipswich, Suffolk county, England, in the year 1740, and emigrated to this country prior to the Revolutionary war, landing in Philadelphia from the ship, *King of Prussia*. Shortly afterward he removed to Newtown, Long Island, where he was employed in teaching and farming." He was the father of seven children, his son Joseph being the father of the four brothers who established the great printing house some seventy-five years after the arrival of their grandfather in this country.

James Harper was of the Methodist persuasion and was chiefly instrumental in building the first Methodist church in Newtown, next door to his own residence. The celebrated Captain Webb frequently preached in this building. "At the close of the Revolutionary war Mr. Harper removed to the city of New York and for many years conducted a general grocery business in Maiden Lane, near the Market and ferry. * * * On retiring from mercantile life he settled in Brooklyn, then a rural village, where he died in 1819, in the seventy-eighth year of his age. His remains were interred under the pulpit of the Sands Street Methodist Church, of which he was a member."

Joseph, his eldest son, was born in 1766 and died in 1847. He was a sort of "Jack of all trades." He worked at the carpenter trade, cultivated a small farm, and kept a bit of a retail store in one room of his house, for the convenience of his neighbors, and which in his absence was attended to by his wife. While building a house for a well-to-do Dutch farmer, Joseph fell in love with the farmer's buxom daughter, and the daughter met love with love. But the father, a sturdy old Lutheran, did not relish the idea of having a Methodist for a son-in-law, and refused to give his approval to the match. But love conquered all opposition and young Harper married Miss Kolzer, and she, too, soon became a Methodist and the mother of the founders of the House of Harper, James, John, Wesley and Fletcher.

Of course, in the time of Joseph Harper the use of liquor was well nigh universal. The clergy drank freely as well as the people, and temperance societies were then unknown. This good man decided that total abstinence was the safest course, and banished liquors from his house. Even in the harvest season the customary dram was not forthcoming, and rather than break his rule, he and the boys harvested alone.

These four boys, who had such a destiny awaiting them, were trained under the strictest discipline. "The Bible was read through in course in family worship—genealogies and all. To omit a chapter would look like putting a slight upon the Word of God. The Sabbath was a solemn day, and the family was always regular at church. Secular literature was absolutely forbidden on the Sabbath, and one of the boys was rebuked for reading *Josephus* and recommended to his Bible as the only proper book for that holy day." Our boys of today would think that was pretty strong medicine to take. But under such influences as these the four Harper boys passed their youthful days, "working on the farm, doing chores about the house, having few play hours, and no amusements." They went to the district school a few

months during the winter time, very plainly clad, and were made sport of by the sons of the rich burghers.

When James, the eldest of the four boys, was sixteen he stepped out into the big, wide world to make his fortune. One cold day in December 1810 he sat by his father's side in the sleigh as they rode into Gotham. He was allowed to select his trade, and influenced by the life of Franklin, he chose to be a printer. With an eye to the spiritual well-being of this sturdy son the father apprenticed him to Paul & Thomas, and his home was to be in the household of Mr. Paul, a prominent member of the Methodist church.

New York City of 1810 was a very different place from what it has grown into in these hundred years. It then was a thrifty town of sixty thousand souls as compared with five millions today. Pearl street was then lined with fine residences and all of the streets were well shaded with overhanging trees that regularly lined both sides of the streets below where the post-office now stands. The postoffice of that day was maintained up to 1827 in great style in the private house of the postmaster. A hundred years ago there were less than a dozen churches on this famous island. American literature was then in its feeble infancy. Irving, Cooper, Bryant, Hawthorn, Whittier and Longfellow were mostly boys, ranging from six years old to about twenty. Irving was roaming about in the picturesque suburbs of Manhattan Island; Cooper was a young mid-shipman on lake and ocean, gathering the raw material for his animated novels; Bryant was a precocious boy preparing for college; and Hawthorn, Whittier and Longfellow were still in the district schools. There were few American authors or American books. Periodical literature had scarcely made a beginning. The outlook for the new publishing house was not specially auspicious.

In 1810 Thurlow Weed was an apprentice in the same printing office with James Harper. All presses were then worked by hand. Harper was determined to succeed and often, with Weed, worked overtime. He was goodnatured and popular, but his coarse clothes and heavy cowhide boots sometimes subjected him to ridicule. Usually he bore all of this good-humoredly. But one day one of his companions, pretending to feel the texture of his coat, pinched him, and praising the fineness of the coat, asked for his tailor's card. James responded with a vigorous and well directed kick, planted where it would do the most good. "There," said he, "is my card: take good care of it, and when I am set up for myself and you need employment, come to me and I will give you work." Forty years afterward, when James Harper was Mayor of New York, this man who had ridiculed his clothes came to him and asked for work, and reminded him of his promise. Of course, the promise was made good.

A few years later than James his next older brother, John, left his home and came to New York to learn the printer's trade. In March 1817 the two brothers started in for themselves under the firm name of "J. & J. Harper." It is said that the first books they printed were the best specimens of printing which, up to that time, had been produced in this country. Their shop was a dingy little room in Dover street, long since taken down. The first book published by them was *Seneca's Morals*. "It is a singular fact that when Fletcher Harper, the youngest and last of the four brothers, died in 1877, the house was then engaged in publishing an edition of *Seneca's Morals* in the original, edited by Bishop Hurst of the Methodist Episcopal Church." In 1869, William C. Prim walked into the Harper office holding in his hand a copy of the original edition of *Seneca's Morals* issued by the Harper house in 1817. In 1823 Wesley was added to the firm, and in 1825, Fletcher, the youngest brother, came in. Now the firm name became "Harper & Brothers." A gentleman once asked James the nat-

ural question: "Which of you is the Harper and which are the Brothers?" James smilingly replied: "Either one is the Harper, the rest are the Brothers."

There was always perfect harmony in the management of the vast business of their great house. They each instinctively took the line of work they were best adapted to, and soon each was at the head of his own particular department. Their beautiful confidence in each other was indicated by the fact that no separate account was kept between the four brothers, each taking from the cash drawer what he needed for the work. This method was pursued for the first forty years of the history of the house.

When the Waverly Novels came out the Harper house brought out the first American edition. A messenger would board the incoming vessel, secure as soon as possible the early sheets, and every press and printer in the building would be put on the job. *Peveril of the Peak* was issued in this way in the brief space of twenty-one hours. In 1822 the yellow fever broke out in New York and all business was suspended. Renting a barn on Long Island, they took out six presses and their work went right on. It was a difficult place to work but that did not deter them.

As their business grew hand presses were found to be too slow, and so they tried a new power. They bought a white horse and arranged for him to walk a circle in the cellar and thus operate the presses. He did his work faithfully and well for years. When he became too old he was taken out into the country and turned out into a rich, green pasture lot. He enjoyed it immensely at first, but the old habit was upon him and he could get away from it. When the 7 a. m. whistle blew he would walk to a tree in the center of the lot and slowly pace around it till noon time. At 12 he would go to his shed, eat and rest, and return to his task at 1, keeping at it till 6 o'clock, as of yore. He kept this up to the close of his life.

The writer of this book very justly gives the early Methodist preachers much of the credit for the diffusion of good literature in the early part of the nineteenth century. Hear him: "I can hardly imagine how under any circumstances the Harper brothers could have been other than good men. In ruminating over the reason why they became just the men they were, I find that much importance must be attached to the influence of Methodism and still more to the impress of Methodist preachers." After speaking of the sway of the Puritans in New England; the influence of the Anglican Church in Virginia and the South; and the power of the Dutch Church in and about New York, he goes on to say: "The West was at this time the alluring field for missionary and educational endeavor, and the Methodists, during the first fifty years of the last century, did work in this section which had a great influence in shaping the character of the nation."

When has Methodism ever received a truer or more deserved tribute than this: "When Methodism began to spread in America, converts rapidly multiplied under the missionaries sent out by Wesley, and the call for preachers was greater than the supply. Almost anyone who desired to enlist was accepted, although not a few of the numerous applicants had but little acquaintance with English grammar; some could not write their names, and others could scarcely read. These men, however, were inspired workers who penetrated every State and Territory of the land, enduring the hardest fare, sleeping in the woods, often ridiculed, and sometimes stoned and beaten by the motley crews that composed their congregations. Yet they were successful in thousands of conversions. Following the tide of emigration westward, their plain speech kept the religious sentiment alive, and thus laid a sure foundation for civil government in the western mind. It is illustrative of the vital power of the Gospel that its elementary truths, earnestly delivered by men who had but little education equipment and refinement, led the worst classes of society from dissolute to moral and orderly habits of life."

(Continued on page 4)

Panama Canal Zone Has Many Surprises

THE CHURCH HAS AN IMPERATIVE CALL

Dr. S. Earl Taylor Gives Impressions

Beginning his South American tour of inspection, Secretary Taylor of the Board of Foreign Missions, has first visited Panama. A batch of dictaphone records, just received at the New York office, contain Dr. Taylor's interesting account of his visit to the Canal Zone.

"We spent two days," he says, "on the Atlantic side of the Canal, which our party greatly enjoyed. We were wholly unprepared

"By steam launch we circled these islands and crossed the lake to a quaint Indian village. Our guide told us that when he went over by boat, soon after the lake began to fill up, monkeys would every now and then drop from the trees into his boat. The poor little things were frightened and half-starved but after he had fed them, they became quite friendly."

"Crossing next day to the city of Panama, I met the Rev. Harry Compton, and together

within the tropics. It is very hot and moist here.

"I spoke three times yesterday (January 11) in addition to having a number of interviews. You will be interested to know that a Roman Catholic priest was converted a few months ago in our Panama Mission. Yesterday another priest came to my room to have a talk with me. The latter is said to be the leading light, intellectually, of all the Romanist clergy on the Isthmus.



Floating islands in Gatun Lake, Canal Zone. These islands are being pushed out of the canal channel by a steam launch.

for the tropical beauties of this region. The new lake, created by the Gatun Dam, which is the outlet of the Chagres River, is one of the most beautiful lakes in the world.

"The whole region now occupied by the lake was hilly and covered by a dense tropical jungle. Now that the lake has filled the valleys to a level of about eighty-five feet, the little hillocks rise as islands, and the rich foliage comes clear to the water's edge. Out in the lake are the tops of submerged trees, including palms of every description and wonderful mahogany trees, which are covered with orchids.

we inspected our Mission work. A little later we called upon the President of the Republic and the American Minister. We were courteously received everywhere. I had a most interesting afternoon in the Department of Sanitation, where I met a number of Methodist young men who were eager to give me information and to supply me with literature.

"This region is full of photographic possibilities. Of course, one must do this work in the hot sun. If the plates already made turn out well, I shall have some fine pictures of scenes and work in the Canal Zone. We in the North hardly realize that Panama lies

"He is a Doctor of Theology, and for nineteen years has been professor in the University. He seems to be in a state of great mental unrest, very much dissatisfied with conditions in his church. I had an hour's talk with him in the afternoon; and last night he came to our church and sat on the front seat while I spoke. I addressed my remarks particularly to him, and hope that some helpful seed dropped in good soil.

"Panama has been a continual surprise to me. I am quite favorably impressed with the way the whole proposition is being handled by our Government."

"THE HOUSE OF HARPER"

(Continued from page 3)

This author goes on to speak of the devotion of these pioneer preachers to learning. Many of them became, for their opportunity, respectable scholars; and they spared neither time nor money to provide schools for others. He gives Francis Asbury and his force of heroic leaders—the knights of the saddle-bags—chief credit for the civilization of what is now our great Middle West. In picturesque language he describes the saddle-bag book depositories and caravansaries conducted by Peter Cartwright, Peter Akers and William H. Milburn. Who can estimate the influence upon the American mind of the literature distributed by these able servants of God? He tells of Dr. Akers preaching from three to five hours at camp meetings held in the woods of Illinois and people eagerly drinking it in to the last word. Milburn says that he preached four hundred times in a year and traveled on horseback three thousand miles. This statement is likely true: "Perhaps no training for an orator—that is, one who by word of mouth is able to move men's hearts—is equal to that of the Methodist preacher of a century ago." Then he describes the itinerants' long journey through the woods on his faithful horse, quietly studying his Bible and hymn book. How patiently and perfectly that sermon is hammered and beaten out.

With this all in his mind, the author goes on

to say: "Such men had much to do with the early training of the Harper brothers. When boys, their father's house had been—as had been their father's father's before him—a preachers' home. Francis Asbury, Elijah Hedding and a long list of Methodist worthies were no strangers in their father's domicile. These noble men exerted a lasting influence on the Harper boys and taught them much of that courtesy of manner which marked them through life." And now he calls in a witness whose name is a familiar one to many of us. "As setting forth the more cheerful side of their character, I cannot resist the temptation to cite the language of one of my grandfather's friends, the Rev. Dr. Stevens (doubtless Abel), who tells us that, notwithstanding their many hardships, the early Methodist preachers were noted as a cheerful, if not indeed a humorous class of men. 'Their hopeful theology, their continued success, their unconscious self-sacrifice for the good of others, the great variety of characters they met in their travels, and their habit of self accommodation to all, gave them an ease, a bonhomie which often took the form of jocose humor, and the occasional morbid minds among them could hardly resist the infectious example of their happier brethren. While they were as earnest as men about to face death, and full of the tenderness which could weep with those who wept, no men could better rejoice with them that rejoiced.' They were usually the best story tellers on their long circuits, and of course had abundance of their own adventures to relate at the hearths and tables of their hosts. Not a

few of them became noted as wits, in the best sense of the term, and were by their repartees, as well as by their courage and religious earnestness, a terror to evil doers."

Mr. Fletcher Harper seemed to be very fond of the society of his preacher friends and often had them gathered about him. We cannot do better than to let our author tell us about it in his own way: "The gatherings at my grandfather's Monday dinners, which were a feature in his city home during my boyhood, were made up of just such men. Dr. S. Irenaeus Prime, Dr. Milburn, Dr. Durbin, Dr. McClintock, Dr. Crooks, Dr. Hagany and many others, were considered among the best raconteurs of their day. Stories circulated in rapid succession from the time they sat down to dinner until the meal was over. The stories were as a rule original, either the personal experience of one fresh from an Eastern circuit, or those just brought to town by some new arrival from the West. Full of pulsating life they were, and illustrative of their earnest labors throughout the land."

And now here is a matter of history in the realm of literature well worth noting: *The Drawer of Harper's Magazine* was the outcome of these gatherings, and when an especially good anecdote was told my grandfather would ask the narrator to write it out and put it in the drawer of his desk at the office, from which custom this department derived its name. These stories were gathered up once a month by the editor and worked into the department."

This volume contains some interesting references to *Harper's Magazine*. Dr. S. Irenaeus

Prime was the second editor of *The Drawer*, which he conducted very successfully for a number of years. One day the good Doctor called at Franklin Square and observed: "This *Drawer* in your *Magazine* contains a good many objectionable anecdotes; you sometime admit a profane word, and I occasionally find matter that I do not think is in the highest degree delicate." James Harper interrupted him: "Do you think you could make it any better?" "Certainly I do," replied Dr. Prime. Then Fletcher spoke up: "Will you take an order?" "Yes," was the reply. "Then," said Fletcher, "we would like to have twenty pages for that department." Dr. Prime went home and in a few days walked into the office with his twenty pages of copy.

From this time on Dr. Prime assumed charge of this department, and Fletcher Harper declared that his department sold more copies of the *Magazine* than anything else in it. Some time after Dr. Prime's appointment James T. Fields met Fletcher Harper and asked him: "Who makes up your *Drawer*?" Fletcher smiled and replied: "That is a profound secret." But Fields was not satisfied and said: "I do not ask the question from idle curiosity; but I should like to know who the man is who can get up every month such a melange." Fletcher said to him: "If you will keep it a deep secret I will tell you." He promised so to do, and Fletcher told him it was made up by Rev. S. Ireneus Prime, D. D., the editor of the *New York Observer*. "Then," said Fields with surprise, "that is the greatest joke that has ever been in the *Drawer*."

About 1845 James Harper was elected mayor of New York City. This was about the time that Bishop Hughes, and the Roman Catholic Church generally, were demanding the expulsion of the Bible from the public schools. Mr. Harper stood for the reading of the Old Book in the schools of the city. A majority of the city council were elected who held his views. After his election Mr. Harper refused to remove men from office simply because they were Roman Catholics. He was urged to discharge a woman of this faith who worked in their bindery. He looked into the matter, found that she was faithful and efficient and in straitened circumstances. He at once promoted her to a better position and increased her wages. He was eminently just.

PHELPS-STOKES FUND INVESTIGATES SOUTHERN SCHOOLS

The United States Bureau of Education in co-operation with the Phelps-Stokes Fund is now making a comprehensive study of the private and higher schools for colored people. This study is undertaken in response to numerous and insistent demands for knowledge of these schools, the number of which is constantly increasing.

Thoughtful people of the South and North, white and colored, are more and more puzzled as to the merits and demerits of the many appeals for money and sympathy in behalf of all sorts and conditions of institutions for the improvement of Negroes. Letters from State Superintendents of Education in the South emphasize the needs of a complete survey of the whole field. At a recent conference of the representatives of some of these schools held in New York, it was the consensus of opinion that there is much duplication of educational effort in some sections but much more of neglect in many other sections. Every educational board interested in the colored people and almost every individual who contributes to this cause is calling for information. After considerable discussion of this need by Doctor Dillard of the Jeanes Fund and the Slater Board, and by other representatives of the "Conference for Education in the South," it was decided to appeal to the U. S. Commissioner of Education for a thorough study of the private and higher schools for Negroes. Commissioner Claxton's intimate knowledge of every phase of education in the South enabled him to understand the importance of this request and he immediately

began to make plans for the study now under way.

A remarkable evidence of the importance of this survey is the fact that about the same time two other important organizations interested in colored schools decided to assemble information on this subject. Dr. J. H. Dillard, secretary of the Slater Board, obtained permission of that body to begin the study. It was at this time also that the trustees of the Phelps-Stokes Fund, confronted by appeals from all sorts and conditions of schools, decided to make a thorough survey of the situation. As the Fund is of recent origin, a word of explanation may be necessary at this point. This Phelps-Stokes Fund is the residuary estate, amounting to about a million dollars, bequeathed by Miss Caroline Phelps Stokes, of New York City, for various philanthropic purposes, among which is the education of Negroes. Most of the appropriations made up to date have contributed directly or indirectly to a clearer knowledge of colored schools. Gifts to the Universities of Virginia and Georgia and to the Peabody College in Nashville are for the maintenance of fellowship and research work in the field of Negro education. A number of smaller sums have also been given for related purposes.

The co-operation of the Bureau of Education and the Phelps-Stokes Fund is the result of the close relationship of the representatives of the Slater Board, the Conference for Education in the South, and the trustees of the Phelps-Stokes Fund, with each other and with Commissioner Claxton. Through this co-operation unnecessary duplication is avoided and time, effort and money are saved.

The work is done under the immediate direction of Dr. Thomas Jesse Jones, a native of Wales and a naturalized citizen of the United States, who was educated both in Southern and Northern institutions, and has devoted a number of years to the educational and economic conditions of the Negroes in the United States. His studies and observations, extending over several years in the Census Bureau and in the United States Bureau of Education, will be especially useful in this study of schools. An exhaustive schedule of questions in regard to the schools has been prepared with much care and is being filled by Dr. Jones and those associated with him, after careful investigation of the schools made by them. These questions relate to the history of the schools, their present condition, their management, their religious and social activities, and the work of graduates and former students. Attention will also be given to the relation of the schools to their communities.

When sufficient data have been collected a report will be printed and published giving a brief but accurate survey of each school, of its equipment, its work, and its place in the educational system of the city, county or state in which it is located.

EQUAL RIGHTS FOR NEGROES

By Lillian E. Wood

According to the constitution every citizen of this republic is entitled to life. We read of lynchings, in South and North, and these occur almost altogether among Negroes. Life is dear to every human being, and should be defended by his country. This is expected of the country to which he has fled for protection or of which he is a citizen by force of circumstances. A person who is not willing or able to protect those looking to him for protection is an object of contempt. It is possible that a nation which is not willing or able to protect its citizens may be an object of contempt to other nations. It is time this country awakened to the sense of its obligation to those under its protection.

The next thing guaranteed by the constitution to the citizens of this country is liberty. But liberty comes only to those who wish to be free and who make laws leading to free-

dom. Then again this must be made to apply to the citizenship as a whole for some should not have personal freedom because they misuse it in encroaching on the rights of others. The saloonkeeper should not be free to push his nefarious business. The robber should not be free to rob our banks. Who, then, should be free? Persons in good standing in a community, persons with minds trained to discern evil from good. How shall we know such persons that we may allow them through their representatives to make laws for their own liberty? By an examination, not of a man's complexion as in some places in our country, but of his mental and moral capabilities.

Another guarantee of the constitution is the pursuit of happiness. Persons of the Negro race are hindered in their pursuit of happiness. They are crowded into back streets and alleys for homes. They are massed in Jim Crow cars when they wish to take a journey. They do not care for the companionship of white people but the accommodations there are not up to our stage of civilization nor to the refined tastes of the better classes of the race. The tobacco smoke is just as offensive to some of the Negro women as to white women. I know the old idea is still prevalent that the races should be kept apart when there is the least suspicion of social equality, lest there be mixture of the races. The abhorrence of this is as strong in one race as in the other and that danger has been overestimated. I have only to refer to the disappointment of the race in Frederick Douglass. I hold that a person should be recognized for his worth, mental, moral, physical, no difference what the color of his skin; that the same limitations as to the improper pursuit of happiness be placed upon all alike and that the same incentives and helps be given to all. All professions, trades and businesses should be opened alike to those capable of entering them. Home facilities, education, amusement and all which tend toward the best and highest development of citizens should be placed at the disposal of all. Then will our country be worthy to be called the home of the free and the brave.

Morristown, Tenn.

A PROMPT ANSWER TO PRAYER

Rev. D. H. Klinefelter, a Methodist missionary in Malolos, Philippine Islands, tells the following story, in a very recent letter: "One evening, a few weeks ago, I was walking through rice fields, trying to find the home of one of our members. As I stopped for a moment, uncertain as to the right of direction, I heard childish voices singing, 'Am I a soldier of the Cross,' and following this lead, I soon reached the home of Juan Garcia, one of our native workers. After welcoming me, he said that within the past few weeks he had had a great trial to his faith. He was looking over his rice fields one day, when he saw a great cloud of grasshoppers circled almost over his head, preparing to light and begin their work of destruction. Juan said he got down on his knees and told the Lord how the matter stood, adding that not long before he had refused to prosecute a man who had burned his store-house containing \$250 worth of rice. In view of all this, he begged the Lord to call away the grasshoppers, if it were His will. When the fervent prayer was ended, Juan opened his eyes and to his joy the insects were flying away as fast as ever they could go. This man is now trying to convince everybody he meets of the efficacy of prayer."

"One can bear grief but it takes two to be glad. We reach the divine through some one, and by dividing our joy with this one we double it, and come in touch with the universe. The sky is never so blue, the birds never sing so blithely, our acquaintances are never so gracious as when we are filled with love for someone."

The Preacher's Throne

A Sermon by the Rev. H. A. Foreman, D. D.

Theme—Christ and Life.

Text—I am come that they might have life, and that they might have it more abundantly. John 10:10.

What is life?

If you ask me what life is, I am frank to confess to you I don't know. It may be any one of fourteen divisions or definitions given by Webster. It is that about which biologists have written great learned volumes, but of its deeper, more real significance they dare not attempt an answer. We will give here one definition of life, as touching human beings: Life is the union of soul and body; also the duration of their union; sometimes, the deathless quality of existence of the soul. Again, it is the potential principle, or force by which the organs of animals and plants are started and continued in the performance of their several and co-operative functions; the vital force, whether regarded as physical or spiritual.

And yet, with the light of these definitions we are forced to acknowledge that we stand before a closed door, from within whose inclosure there comes not one ray of light, and not a voice in explanation is heard. I can have no just conception of life divorced from matter. For it is in that relation that we have all these years watched its manifestations.

I have watched the springing grass, I have watched the opening bud, I have looked through the microscope and watched a tiny bulb of protoplasm as it moved hither and thither by mere protrudings, and if you ask me, Is this life? I must say, no; but these activities are manifestations of an energy I am told is life.

All around me, all that I see, feel, or hear is but an expression of a force, and behind it all, an entity that is life itself.

Above all that dominates material whether animal or plant, I know, and every one knows of a life that is above either, and that life is Divine. There are changes wrought in nature by His coming.

"I come that they might have life, and that they might have it more abundantly." Wherein does this promise find fulfillment? Did the earth yield more? Did the flowers bloom more profusely, did they give out sweeter odor? Did the bird sing sweeter, was the nature of men or beast more gentle through this larger life? Was there greater harmony in music and song and everywhere and anywhere, where nature found expression? No, not as an immediate expression. The storms swept as vast areas, and were just as fierce; the floods carried just as much force and left in its wake as strong evidences of destruction as ever; the leaping flames ravaged just as unmerciful as ever; the pall of death was just as much in evidence as ever; the world had just as many weeping eyes as ever it had. Death dominates life everywhere; our hearts are ravished and our homes are robbed of our loved ones just the same, but you tell me that He came that we might have life. Well, wait, the world was not made in a day. Great principles need time, yea, ages to get a full expression. I wonder if the men who talked with the boy at twelve, ever saw such a child? I wonder if there was not a great wave of excitement and commotion at the marriage in Cana of Galilee when the water was made wine, and the governor of the feast declared it was the best wine.

I see a little ship at sea. Oh, it is so tossed upon the billows, it is hid in the trough between waves. Now I see it rides to the crest of von billow. I see those on board in wild excitement ready to cry out, "Lost!" but ere the outcry, someone goes to the sleeping Savior and they say: "Master, carest Thou not that we perish?" Look! the storm rages; and I see Him calmly look out, and speak, saying, "Peace, be still," and we are told the sea got calm, the winds ceased, the waves and wave-



THE REV. H. A. FOREMAN, D.D.
Pastor Simpson Methodist Episcopal
Church, Indianapolis, Ind.

lets went to sleep in the presence of the "Master of oceans, and earth and skies." I wonder if those men did not see and feel the force of a character that was the master of death? Has your little bark as you have been out on life's ocean, ever been tempest tossed? and when it seemed all hope was gone, have you not heard his voice above the storm's roarings, saying unto you, "Be of good cheer, lo, I am with you always," to lighten your burdens, and to expand life for you.

Through Christ man has learned the heart-beat of nature.

This life that Christ brought into the world is restorative in its nature. It has quickened human heart and brain, until man has felt himself akin to all that is. Man has found his way into the very heart of nature. He has learned the language of the universe in a sense. All nature bears some message, tells some story to enlarge our vision of life. The barren waste has been made to blossom as a garden, the lion of the forest has in some instances been made a lap dog or a harmless play-fellow; the seas have been conquered, for men have gone everywhere upon her bosom; culture has brought new beauty to the petals of flowers, the birds have warbled a new song, if only it appeals to the intelligence of this new age. The lightnings have been harnessed, the forces of nature have been directed into useful channels.

I wonder if anybody doubts that life is larger, deeper, broader than ever? There are no remote places to earth now. The nations of earth gather in a sense around one hearthstone, and chat the evening away. The earth never yielded so much before; the world never saw so many industries, and so much activity; there were never so many institutions of learning, and there was never a time of such general diffusion of learning and all is the output of our Christian civilization.

Pestilences don't rage as once they did. Life has a value it never had before; earth is being transformed under the touch of the Christlife into veritable paradise. Where are the hungry that are not fed? Where are the naked, unclad? Where does the boy or girl live that may not have hope?

Edison has changed our nights into day, and our hills and valleys have become as delightful byways as the plains afford, and the unknown corners of the world have become the playgrounds of the thousands.

Christ begot activity.

Why did the old world lay so long wrapped in darkness and shadowed by death? Why so much of want that could not be supplied? The world lay all these ages waiting for the inspiration of the Christ life. I am come that

they might have life, and that they might have it more abundantly, and I believe it, don't you?

But this side of the picture is not all.

He brought soul life.

For all the ages past men shook hands at the grave's edge, and somehow reckoned all over in spite of the inner promptings that inspired the hope of a happy beyond if only a happy hunting ground. But this Christ had a place where He often went to be in company with some one, for we are told He was human as well as He was divine. So once during His absence one in this home took sick and died. They sent for the Master, and at His own time He came. And I feel so sorry for Mary and Martha, for their brother Lazarus was dead, and Christ felt sorry for them too, for He wept, we are told as they told Him their tale of woe. I see them at the grave, but Martha had told Him, "Lazarus has been dead four days," but He says, "Roll away the stone;" and that was the end of the human effort, and then with a voice divine that was heard in the spirit world, I hear Him as He says: "Lazarus, come forth." But they say "he is dead," but He says "I am come that he might have life."

Nicodemus came by night and his life was made larger; the woman at Sychar had her life made larger for she went from that well a preacher of righteousness and she brought a whole city seeking your Savior and mine. That larger life, that more abundant life that set a brother seeking a brother, that set a friend seeking a friend is a new life, a life that has led the world to recognize man's interdependence, and to a recognition of the fact that the individual benefits must be shared more or less by all. It is said that Alexander stood and looked on the bruised and mangled and bleeding world prostrate at his feet, all of which had no voice of appeal to him, but he wept that there was no territory for further conquest. But to-day the spirit of arbitration is alive in every land. The nations of earth are seeking how they may be at peace with each other, and how they may settle differences without the shedding of blood, seeking how to adjust life to life and polity to polity without a field of carnage to mark the place of unholy conflict. This new life takes hold of God by one hand and the brother in need or darkness or in woe with the other, thus seeking to bless others as they are blessed. In this abundant life a light is seen beyond the grave; Christ sweetened the grave and left there a long perfume; He beat back the powers of death and darkness and has proclaimed life, eternal life so long and so loud until all the nations of earth are awakening to look out upon a day with no night to follow, to feel a life, so pure, so sweet, so simple, and yet so sublime that angels envy the gifts that are ours.

Men die, yes, but they die to live; in life we are in death, and death is the very door to the unfolding of life that comes through Christ. Death does not conquer; life conquers; for verily death is swallowed up in life, for Christ is life and the very power of it. "For me to live is Christ and to die is gain." O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Life triumphs. This old world is full of life, uplifting and inspiring and penetrating every avenue of human activity. This new, and fuller life is a light upon every hilltop to light up every valley through which the surging masses of humanity pass

(Continued on Page 10.)

THE CRIPPLE OF NUREMBERG

(By Felicia Buttz Clark)

Chapter V—By the Riverside

Ulrich had indeed need of patience. In those days Nurembergers moved slowly, and, no matter how much the young man fussed and fumed over what seemed to him unnecessary delay, he had to wait the Burgermeister's own time. It was all the more trying, because he well knew to what straits his master, John Frederick of Saxony, was reduced. Himself a man of rather vacillating character, associated with Philip the Landgrave of Hesse, an impetuous but noble leader of the forces of the Reformation, the Elector had now reached the limit of his resources. The Emperor, with his magnificent troops, was approaching him on one side; domestic dissensions in his own country taxed his powers there. If Nuremberg could send him aid, it would be of great assistance to him. Nevertheless the days passed, and the Burgermeister was still confined to the house with illness.

"Dear me!" sighed Ulrich one morning, as he stood looking out of the window of the living room at the narrow street which ran behind the house, "this is weary work, this waiting!"

"Perhaps Sir Ulrich does not remember what day this is," Marie replied, coming to look out also.

"Yes, I do, Fraulein Marie; it is the eve of the happy Christmas-day, when all the world rejoices. But, much as I should enjoy the 'Fest-tagen' if I might go home," he added, with a sigh, "I feel as if I ought to be already far from Nuremberg, on my return journey to the Elector's camp."

Marie sighed, too, softly. They had grown to be good friends again, these two, and had taken up their acquaintance where it had been dropped some years before, when Ulrich began to leave his childish playmates and to associate with more manly companions.

Herr Sachs came up behind them. "I have good news for thee, Ulrich. Here is a note from the Burgermeister. He says that he is now quite recovered from his illness and has called a meeting of the Council for Thursday night."

"And this is Tuesday!" groaned Ulrich, in impatience. "Two whole days to wait!"

"But, my son," remarked the shoemaker, quietly, "to-day is Hellige Abend, and to-morrow will be Christmas-day. Thou canst not expect any official meeting to be held on such days."

"I suppose not. I will not be a drawback to your family joy, Herr Sachs, forgive me. It is only because of my own selfish grief that I forget the happiness of others."

He grasped Herr Sachs's hand warmly, and hastened through the door into the street.

"Poor lad!" said the older man, watching the handsome, well-knit form of the youth, which turned a sharp corner toward the river, and was lost to sight. "He is very lonely, and he feels sad because he can not go to the castle to celebrate the holidays with his father and Elsa."

"It is his mother that he misses," remarked Frau Sachs, who sat near, busy with her work. "We must make a merry Christmas for him. Tell Magda to bring in the tree, Marie, and we will prepare it for the evening."

While the women were decorating the dark-wood walls with sprays of evergreen and holly, and the huge fir-tree was shining forth in gay dress of tinsel and silver ornaments, Ulrich walked rapidly toward the cemetery down by the swift-flowing river Pegnitz, which divides the city of Nuremberg into two parts. Along its banks rose tall houses, whose overhanging balconies were now cold and bare; in spring and summer they were filled with brilliant flowers and vines, which clambered up over the dark, unsightly places in the weather-worn wood, and veiled them in soft green. Several bridges, most picturesque in their quaint form, spanned the river, and down nearer the cemetery bare trees stretched out their gaunt arms toward the sky.

Ulrich entered the cemetery, and walking through the snow-covered paths, soon reached his mother's grave. He knew well where it was;

(A serial story to be published in twelve installments appearing in the first issue of each month of this paper. This is the third installment.)

he had been there several times since his arrival in Nuremberg. Then, too, it was the family resting-place. He had often come with his mother to throw holy water upon the graves of her parents, and murmur prayers for the repose of their souls.

Now there was this new grave, with its glistening marble cross and bright gilt lettering: "Elsa, beloved wife of Peter von Reuss, captain of the Guard of Nuremberg Castle, died October 29, 1546, aged 48 years."

Ulrich read it over and over, then he threw himself down on the cold snow in an agony of grief. "O mother, mother! why didst thou go away?" he cried.

Lifting up his hands to heaven, he prayed—not in the formal words of those earlier years, that her soul might be freed from the distress of purgatory—but that he might be made worthy to meet her again in that paradise to which he was sure that she had gone.

A slight movement near him brought him suddenly to his feet; he had no wish to have spectators to his grief. He had thought himself alone. A little distance away a small, thickset figure wrapped in a large brown cloak was walking back and forth.

"Is it thou, Orlando?" Ulrich called. "What art thou doing here?"

"I followed thee. I was intending to see thee at the shoemaker's house; but I saw thee come from there, and, watching the direction thou didst take, I came here with thee. I do not wish to disturb thee, Ulrich," he added, in apology, noticing the look of annoyance on the other's face; "but when thou art ready, I should like to speak to thee about something which may concern thee."

"I am ready now," replied Ulrich, casting a backward glance at the white cross, which was gleaming in the sunshine.

"Then let us walk slowly through these paths. There is no one here to listen, and I feel as if there were no secure place in Nuremberg now; there is so much dissension and so much bitter feeling between Protestants and Catholics."

"And to which dost thou belong?" asked Ulrich, looking full into his companion's face.

A burning flush overspread the white cheeks, reaching even to the forehead and the soft, black curls which clustered there. "Thou knowest, Ulrich," he cripple answered, in a low tone. "I am with thee and with thy cause. Dost thou not believe it?"

"I believe thy words, of course, Orlando; but if thou art on our side, why dost thou not come out boldly for it? Why dost thou continue to go to the castle as if thou wert one of the Emperor's minions, and keep friends with Jakob Engel and his gang, while thou dost not believe their doctrine in thine heart?"

Orlando's large eyes filled with tears. "I am so weak Ulrich. I am not as thou, strong and able to resist. And I love my mother so; she is so beautiful! I can not bear to let her know that I am a Protestant. She scorns me even now because I am a hunchback, a feeble boy; and I am her only son, Ulrich, her only son! Yet I can bring no glory on my father's house by brave deeds!"

The sorrow in the lad's tone was indescribable. His great love for his mother, his grief for his own weakness, were touching enough to melt any one's heart, and Ulrich's was a very tender heart already.

He laid his hand on the cripple's shoulder. "I think I understand, Orlando. But it is not always necessary to be strong in body, in order to do brave deeds or bring honor on a father's house. Dost thou really love the savior, our Lord Jesus Christ, Orlando?" Ulrich's voice was very rich and gentle.

"I do." Orlando lifted his velvet cap reverently, and raised his eyes to heaven.

"Then he will help thee to do what is right. Thou knowest the words of our Master, 'Who-soever therefore shall confess me before men, him will I confess also before my Father which is in Heaven.'"

"I know them well; I read them nearly every day. But Ulrich, I can not own Him yet; give me a little more time—just a few days—perhaps I shall be stronger then."

Ulrich smiled sadly. Poor, weak Orlando!

"I went to the castle yesterday, Ulrich," continued the cripple, as if anxious to change the current of the conversation. "There are great preparations going on there. Something will certainly come to pass here, and that soon."

"Did Jakob tell thee anything?"

"No, he only laughed and joked; but I have learned more from my mother's actions than from him. There are two Italians in our house now. They brought letters to my mother from a relative of ours who is in high favor with the pope."

Ulrich looked up in surprise. "Italians!" he said. "Can it be indeed true that troops are on their way up from Italy? Such was the report which was brought to our Elector, and some in the Council urged him to send troops down to the narrow defiles of the Brenner Pass and prevent their approach. But he thought it not wise. Alas! I fear that he has made a mistake. These Italians are well disciplined, much better than our troops are." Ulrich talked as if to himself, while Orlando listened eagerly. "And I must wait two long days before hearing the decision of the Council!" He ground his teeth together in anger. "Dost thou know how soon they will be here, Orlando?"

"No; but it will not be many days. My mother is very happy over something, and as nothing is so dear to her as the triumph of her religion, I am sure that she is supplied with news which makes her certain of this."

"Let us go back," said Ulrich.

"Another thing, Ulrich, and this is what I really was most anxious to see you about, although I have left it until the last. On your life, go not to the castle. I know that thou art being watched closely. In the city, surrounded as thou art by friends, and where there is a strong body of Protestants, they will not dare to touch thee, at least not yet." The cripple gave a strong emphasis to the last word. "But they will not allow you to return to the Elector, if they can prevent it. At present the Roman Catholic party is weak in Nuremberg; but who knows what changes may come even in a few days?"

Ulrich looked startled. It was possible that, if the Emperor or his troops should reach Nuremberg before the Council gave him its decision, he might have some difficulty in escaping from the city. Then he smiled. They would have hard work to keep him from going outside the old walls, for he knew every nook and crevice of the wooden passages which crowned the powerful stone ramparts, and could surely outwit any soldiers that the Emperor could send.

"How dost thou know this?" he asked, sharply. Ulrich, with his frank, open character, could not help being a little suspicious of this lad, who played back and forth between the Catholics and Protestants, and who went at will from the castle to the town.

"Jakob Engel said so," was the brief reply, and Orlando cast his eyes down. He knew well, by means of his delicate, high-strung nature, what thoughts were passing through his companion's mind.

"Ah! Jakob Engel and I were never good friends, never since I knocked him down for trying to—well, it's no matter now what he did; that's all past; but he will do me an evil turn if he can. I thank thee, Orlando, for thy warning. As soon as possible, I will get away from Nuremberg."

"Soon?" asked the cripple.

"As soon as I can," responded Ulrich, impatiently. "I must first discharge my duty to my

(Continued on Page 12.)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Editor & Mails, and all communications intended for publication to the Editor.

COUNTRY TEACHER TRAINING SCHOOL FOR NEGROES

(Continued from Page 1.)

and the Jeanes. He does not rely on these resources to foster the movement—but rather to stimulate the county authorities in Negro education and supplement the country appropriations by small appropriations from these funds. The program is exceedingly wise. It secures local endorsement and stimulates local authorities to provide for Negro education, which is just and patriotic. It is encouraging to note that many state and county superintendents have approved the plan. Experiments have been tried in several localities with fine success. Study for a moment the condensed report of one of these schools:

Hope Colored Public School, Hope, Hempstead County, Arkansas. M. A. Matlock, Superintendent of Schools. Henry Yeager, Principal.

Property vested in the School Board of Hope School District. Value of land, \$1,500; value of buildings, \$3,000; value of equipment, \$500; total, \$5,000. Of the 402 students, 185 are male and 217 female.

Receipts—

From State	\$ 684.00
From County	119.28
From local tax district.....	1,696.00
From John F. Slater Fund.....	500.00
From private subscriptions	560.23

Total Receipts

Expenditures—	
Salaries of teachers.....	\$2,520.00
Fuel, water and light.....	150.00
Insurance	15.00
Miscellaneous expenses	95.00

For Permanent Improvements—

Buildings	560.23
Equipment	219.28

Total Expenditures

For some time we have contended that larger results in the uplift of the race could be obtained by the Freedmen's Aid Society if the County High Schools were established with an outlay of \$5,000 and a small yearly appropriation to provide for the principal. We have often advocated this in public addresses and private conversation. There is still room for such a movement on the part of the Church. It is pleasing, however, to note this movement led by Dr. Dillard and supported by the Boards which he so ably represents.

GO-TO-CHURCH-SUNDAY

The Negroes of New Orleans will make an effort next Sunday to get a large part of the Negro population into our churches. This is a commendable movement. It is in line with what is being done in all parts of the country. Our pastors should support the movement heartily. A feature of the program is that next Sunday a big union meeting of all denominations will be held in Washington Artillery Hall. Bishop Thirkield will speak. A great meeting is expected.

MISS GARRISON'S ITINERARY

We are publishing elsewhere in this issue the itinerary for the next two months of Miss Bessie M. Garrison, Field Secretary of the Woman's Home Missionary Society. Miss Garrison represents a very important work. Her society has done great things for our peo-

ple. It is time that our women, supported by our men, should help this work substantially. Our pastors should do everything possible to make Miss Garrison's visit profitable. Each meeting should be worked up so that there will be a large attendance. On Sundays, when possible, our pastors should give Miss Garrison a full service. She has a message that will not fail to interest the people. Brethren, make Miss Garrison's visit a success.

Dr. R. P. Threlkeld having been released, on his own request, from his charge, Morgan City, Louisiana, District Superintendent Turner, with the consent of the Resident Bishop, announces the following changes: The Rev. F. Thomas from White Hall to Morgan City; the Rev. B. R. Jackson from Union and Sorrell to Centerville and Verdenville; the Rev. A. B. Harris from Centerville and Verdenville to White Hall; Union and Sorrell supplied by the Rev. Garfield Robinson.

Of General Interest

"John Barleycorn" and the "High Cost of Living"

The *Epworth Herald* says:

"With 132,000,000 bushels of good grain being taken out of the food supply to produce intoxicating liquors every year, economists are beginning to point to John Barleycorn as one of the gentlemen responsible for the present cost of living. The law prohibits the killing of wild game or taking of fish in order to prevent a scarcity. Why should it not do as much for corn or rye or wheat or barley or malt?"

Conference on Negro Health

Dr. Oscar H. Dowling, president of the Louisiana State Board of Health, has announced that he will hold a conference on Negro health in April. We desire most heartily to commend Dr. Dowling's plan. He proposes to bring together representatives of both races to study methods and to devise plans for the improvement of health conditions among the Negro population. The suggestion is a good one and the Doctor can count on the Negroes of the state to co-operate most heartily.

Cancer Fails to Yield to \$100,000 Worth of Radium

Robert Gunn Bremner, member of Congress from the Seventh New Jersey District and editor of the *Passaic Daily Herald*, died recently of cancer in a Baltimore sanitarium, where he had been undergoing radium treatment since last December. Mr. Bremner went to the sanitarium to try radium after physicians in this country and Europe had vainly tried to cure him. However, it was found that the disease had made such inroads on him that little could be done to help him. Mr. Bremner was optimistic, however, and tubes containing \$100,000 worth of radium were applied to the growth.

Palm Sunday As Decision Day

For pastors and Sunday School superintendents who are planning to observe Palm Sunday as Decision Day, the Board of Sunday Schools has prepared an attractive leaflet giving the Decision Day plans and methods of some of the leading pastors of the denomination. It has also published a sermon by the Rev. Timothy Prescott Frost of Evanston, Illinois, on "Home Religion" that ought to have a wide circulation among the parents of Methodism. Sample copies of the leaflet and the sermon, together with other literature on Sunday School evangelism, can be obtained without cost by writing to the Board of Sunday Schools, 1020 South Wabash avenue, Chicago.

Southern University to Reopen

Southern University will open its doors to the public March 9 at Baton Rouge, La.. A site of 500 acres has been secured. This land faces the Mississippi river and is on a bluff high and dry. No school in the State has a superior situation. President Clark announces that the Literary Course will remain unchanged. Ten Industrial Courses will be in operation and a Practical and Scientific Course in Agriculture will be added. A faculty of twelve instructors has been employed to carry on the work of the institution for the present, to which other members will be added in the fall. The construction of buildings will begin at once. Governor Hall is anxious to make this one of the best schools in the country for colored people.

Railroads Discontinue the Sale of Liquor

The New York, New Haven & Hartford Railroad has decided, effective March 1, to discontinue the sale of liquor on its trains, so says the *New York Evening Post*. It is now the policy of the company, says the *Post*, to conduct its business strictly in conformity with the laws of the States in which it operates, and investigations showed that the law in the States of Massachusetts, Rhode Island, and Connecticut did not provide for liquor selling on trains. In taking this action discontinuing liquor selling the New Haven is following a rule which many other large railroads have adopted in different parts of the country. In Illinois recently twenty-five railroads, under a rule adopted by the General Managers' Association, of Chicago, agreed to discontinue the sale of liquor with or without meals in that State, and other railroads have done the same elsewhere.

Chinese Government Opium Test

"Recently affairs here were livened up by a prospective opium case," reports Dr. E. M. Kent, of Changli Hospital. "The man's friends sought out the physician-in-charge and in hushed tones informed him that a very sick relative of theirs would like to enter the hospital next morning. Asked as to the nature of his illness, they confessed that he was addicted to the 'big smoke.' A further inquiry revealed the fact that the man expected to be arrested next day on charge of having acquired the opium habit, and so planned to enter the hospital and begin the cure at daybreak next morning. But a pouring rain sufficient to dampen the ardor of the law continued for the next few days. On the first clear evening, however, when all was quiet, the patient was deposited at the hospital where he remained until fully able to pass the opium test required by the government."

President Wilson and the South

"Should I become President of the United States, they (the colored people) may count on me for absolute fair dealing and for everything by which I could assist in advancing the interests of their race in the United States."

The Crisis for February gives the above quotation and declares that these were the words of Mr. Wilson a few weeks before he was elected President, and asks the question: "Why has the President failed to keep them?" *The Crisis* believes that Mr. Wilson uttered these words in good faith, but now in his efforts to keep the party intact for the purpose of carrying through certain legislation, he finds himself unable to keep his pledge with the colored people. These significant figures and statements are presented: "The party in Congress consists today of 290 Representatives and 51 Senators, against an opposition of 127 Representatives and 45 Senators. Moreover, the President's party of 341 includes 115 Senators and Representatives from former slave States. If these 115 members withdrew their support Mr. Wilson's party would be a minority of 226 votes against 287.

For his policies, therefore, Mr. Wilson must have the "solid South." The comparative numerical strength of the "solid South" is explained in the fact that it represents not simply 16,000,000 white Southerners, but 8,000,000 disfranchised blacks also. That in ten Southern States it took, in 1912, 1,110,034 votes to elect 94 Congressmen. In the rest of the United States it took 13,926,508 votes to elect 323 Congressmen. In other words, in the North and West, it required the votes of 43,116 citizens to elect a Congressman, while in the South only 11,808 were required. *The Crisis* concludes: "No wonder the South is in the saddle when it wields four times the political power of the North."

The Colored Department of the Anti-Saloon League in Maryland

It will be remembered that Maryland is the only State that has such a department, and it was started at the instance of former State Superintendent Wm. H. Anderson, and fostered by the greatest of temperance reform philanthropists, Hon. William F. Cochran. Mr. Cochran is said to be the largest single contributor in the fight against drink in the world. He stood behind the Colored Department with his wealth.

The Rev. D. Dewitt Turpeau of the Washington Conference, who is in charge of this department, left one of the prominent churches in Baltimore City to take charge of it, and after a year's work, made a report to the Headquarters Committee of which Mr. Cochran is a member, and was highly commended for the splendid work he has done. The report now on file, says that Dr. Turpeau opened his office at 1204 Druid Hill avenue, November 16; and one year from date, 632 visitors had called; 50,000 pieces of literature of 22 different kinds had been distributed; 91 towns, and 9 cities had been visited; 98 church services, and 98 sermons preached; 42 addresses had been delivered to Sunday schools, Christian Endeavor Leagues, Baptist Young People's Union, clubs and celebrations; 31 preachers' meetings, conventions, conferences and associations, and 12 camp meetings and special emancipations had been spoken to; and 1,123 letters had been written; \$309.73 had been collected from the churches; \$124.00 from individuals; 62 subscriptions for the *American Issue*, the Anti-Saloon League organ. On the World's Temperance Sunday, November 9th, 607 Sunday schools in the State had the literature furnished them for a Temperance program, absolutely free, through the Colored Department. Dr. H. H. Russell, general secretary of the Lincoln-Lee Legion, says that 23,419 people signed the Pledge on that day. And while there is as yet no method of determining just how many of these were Colored, Dr. Russell says that that was such a splendid result that he regarded the work of the Colored Department of Maryland a great factor in this splendid achievement. Mr. Turpeau was a member of the great Columbus convention and was the only representative of the race that spoke upon that program. The stenographic report of his speech appeared in the daily papers of the State, and is printed in the *American Patriot* alongside the great speeches of that convention.

He is urged to continue that work for another year by the Headquarters Committee, but the retirement of Superintendent Anderson from the State of Maryland may cause some change that may not admit of his staying in the State work. Some talk was current of his being employed by the National League, but the chances are that the Rev. Turpeau will, at the coming session of the Washington conference, which meets in Annapolis, April 8th, go back into the pastorate. His work in this field has been marked with success, and is very much desired by the superintendents. He is a Louisianian by birth, got his training in a number of good schools among which are: Bennett College, Greensboro, N. C.; Drew Seminary, Madison, N. J., and the Bible Institute of the Hudson River. His work in the Anti-Saloon League has forever put the stop to the common falsehood that the Negro will not fight in the open the liquor traffic.

People of Interest

Mr. Watt Terry's success in the business world seems something phenomenal, considering his small beginning just a few years ago. Mr. Terry is a native of Virginia, and began laying the foundation for his interesting career and present rating in the business world, when, as a janitor in Brockton, Massachusetts, he thriftily began saving the pennies. The pennies accumulated, of course, and, at just the ripe moment Mr. Terry was



prepared—and the preparation came through his own energetic efforts, frugal living and foresight—to enter the real estate business. Time has justified the wisdom of such a movement. The grit and determination of the man stood him in good stead. He stuck to his work as real estate agent and broker—saving now the dollars—until to-day his holdings are rated at \$450,000. Mr. Terry has come from obscurity to an enviable position among men who have struggled for and achieved success and to-day he is the third largest taxpayer in Brockton, one of the greatest shoe manufacturing centers in the country. Mr. Terry pays an annual tax of \$10,166. His is truly a remarkable example, his success an inspiration.

Miss Agnes Halsell, a fifteen year old colored girl, is the organist at the South Salem Friends Church (white), of Salem, Oregon.

Mr. L. A. Bell, a Negro resident of Wagoner, Oklahoma, owning real estate in Muskogee and Wagoner, is said to be worth about \$200,000.

The People's Investment Company, of Washington, D. C., with Mrs. Julia Mason Layton as president, is planning to launch a colored department store.

President Wilson has sent the name of the Hon. Robert H. Terrell to the Senate for reappointment as a judge of the Municipal Court of the District of Columbia.

Mr. F. P. Godson, of Ocala, Florida, is owner of what is said to be the largest dry goods and notion store owned by colored people in the United States.

The colored Y. M. C. A., at Columbus, Ohio, is issuing *The Herald*, with Prof. John H. Jackson, president of the Kentucky Normal and Industrial Institute as Editor.

The Hardwick Brothers, Negro grocers of Springfield, Missouri, are said to be doing a business that amounts to about \$75,000 a year. They give employment to ten Negroes.

Mrs. Hannah Pope, of Jackson, Tennessee, who died a few weeks ago, was worth about \$10,000. She was a member of Lane Colored Methodist Episcopal Church, which church, Lane College and several individuals were remembered in her will.

Mr. George L. Knox, of the Freeman, has been appointed by Mayor Bell of Indianapolis, a member of the charity fund to be contributed by the moving picture shows of that city. Mr. Knox is the only Negro on said committee.

Mr. Julius Rosenwald, the Chicago philanthropist, has signified his intention of giving \$500 toward the yearly deficit of Provident Hospital of Chicago, providing a similar sum is raised.

Of the more than one hundred applicants from Oklahoma for the departmental clerk examination of the civil service, held recently, a Negro, J. R. Coffee of Wewoka made the highest average.

We learn that Mr. Julius W. Watson, of New York, has been appointed a deputy sheriff at \$1,500 a year, and Robert N. Wood as an inspector in the State Factory Department with a salary of \$2,000 per year.

Miss Missouri Evans, a young colored teacher in the public schools of West Point, Mississippi, has been notified by the Civil Service Commission that she made the highest average of all applicants in the first grade Civil Service examination, held recently at Columbus.

Work has begun on the \$40,000 bank building of the Wage Farmers' Loan and Investment Company, in Savannah, Georgia. The contract was given to the Pharrow Construction Company, a competent colored firm of Atlanta.

G. P. Williams, a Negro, although underbitten by white men, has been given the contract for hauling the U. S. mail from the railroad station in Cairo, Illinois. Mr. Williams was given the preference, it is stated, because of superior service and his high-grade equipment.

The Metropolitan Realty and Investment Company, organized by Negroes at Ocala, Florida, has erected a three-story brick building, valued at \$20,000. There is a bank in this building with a capital of \$25,000. Mr. George Giles is president; Mr. Joseph L. Wiley, vice-president; Mr. F. P. Godson, cashier.

The women of Baltimore, Maryland, raised during the campaign just closed, \$10,166 for the Colored Young Women's Christian Association. This entire amount was contributed by colored people. The whites raised \$400,000, of which the colored association will receive a generous amount.

Miss Marian Allen, of Brooklyn, New York, a member of the February graduating class (1914) of Public School No. 3, received the German medal and certificate awarded by the German-American National Association of New York City for the highest average. The class is composed of 108 pupils and about twenty-five of them are of German parentage.

Dr. J. S. Beckett, one of the leading Negro physicians of Pittsburgh, Pennsylvania, has been appointed, by the Director of Charities, district physician. Doctor Beckett is to look after the poor and respond to all fire alarms. This is the first recognition of its kind a Negro physician has received in Pittsburgh. The salary is \$1,000 per annum. Several months ago Doctor Beckett was elected school visitor of the Fifth Ward.

Joseph Malcolm Fareira is the acknowledged leader of his class in the Boys' High School of Philadelphia. Young Fareira and one other are the only Negro members of the class; there are seventy white boys. Fareira, who is president of the class, is a brilliant student, often making 100 per cent in language and mathematic tests. It was young Fareira's suggestion that the class leave a memorial to the school and he was chosen to design the same.

William Theodore Rivers is the only Negro member of this year's graduating class of Whittier School, Cincinnati, Ohio. He is an exceptionally bright student; he is not only the best German student in his class, but has been for the past three years the best German student in Whittier school, and this, too, in the face of the fact that there are a number of German students in the class. There are but five Negro pupils in the Whittier school. Young Rivers is the son of Mr. Ross Rivers, of Cincinnati, a former student of Knoxville College. Mr. Rivers has been in the employ of the Pullman service for seventeen years.

OUR SUMMER IN EUROPE—XVIII

PARIS

By Charles M. Melden, Ph. D.

Paris is one; Paris is many. The Paris that you will see and enjoy depends upon yourself. As the magnet and steel mutually attract each other so will the visitor to this city be drawn to that side of its life for which he has an affinity. Everything which ministers to the highest in man: everything which panders to the lowest, may be found within its gates. To some Paris is a vaudeville; to others it is a treasure house of all that is refined and ennobling. The roue and the saint; the idler and the worker; the dilettante and the serious student can find here a field for the satisfaction of his peculiar desires. But always Paris is great, magnificent and gay.

It is well to begin one's sight-seeing with a walk along the Boulevards. These are characteristic; as characteristic of Paris as the canals are of Venice. Here are to be found the greatest shops, the most celebrated hotels, the famous cafes, and places of entertainment. Here flow ceaselessly the streams of the city's life, an endless procession of humanity of every degree. It is a brilliant and ever-changing spectacle. The beggar and the millionaire rub elbows; the daughter from the well-guarded home and the unfortunate child of the demi-monde jostle each other; the vagrant and the toiler, the priest with somber garb and the soldier in showy uniform, the vender of toys and the eager buyer, the habitue surfeited with the sights and the newcomer keenly watchful, the native and the alien, all are here, part of the throbbing life which courses through these great civic arteries.

In addition to the throngs of pedestrians are the multitudes of vehicles. Auto-busses, taxicabs, motor-cars, carriages drawn by horses, push-carts impelled by men, each with its peculiar noise, honking, rattling, shouting—a perfect pandemonium. One takes his life in his hands when attempting to cross the street. The police make almost no effort to control the travel. One must watch his chance and run. Indeed, it is a saying that if an unfortunate is thrown down and run over he will be arrested for obstructing the traffic.

Paris is rich in museums. In them are stored vast accumulations of art, curios and mementoes of the great personages of French history. They afford opportunity for endless study and entertainment. The Louvre is first in the variety, extent and magnificence of its collections. One is simply bewildered by the richness and splendor of art treasures here preserved. Room after room is lined with the works of Rubens, Raphael, di Vinci, Rembrandt and others of the "masters." From the multitudes emerge a few like the "Gleaners" by Millet, the "Assumption" and "Holy Family" by Murillo. Among the priceless treasures of the museum are the crown jewels including some magnificent gems, Napoleon's crown, etc. In the halls of statuary stands the unapproachable Venus di Milo in all her matchless grace.

The Luxembourg contains only modern painting and sculpture. But it is none the less interesting. Indeed with few exceptions the old masters interest us less than recent artists. The endless series of saints and martyrs is wearisome. The majority are not worth the space they occupy or the time consumed in looking at them. The only recommendation they possess is their age. If they were freshly painted and put on sale they could not find a purchaser.

In the Luxembourg we were especially interested in "The Raising of Lazarus," by Tanner. This artist, whose fame is constantly growing, was formerly a student in Clark University. He is an honor to his race and a living evidence that in art there is no color line. This fine product of a Negro's brush hangs side by side with the masterpieces of contemporaneous artists, sharing with them the approval of the nation and the applause of admiring beholders.

The Musee Cluny has a very fine collection illustrating the middle and even later, ages.

Coaches, armor, tapestries, jewels are here in profusion. An interesting exhibit of shoes constituted a unique feature. They were of many styles and periods. The proud feet which they once adorned have long since been turned into dust. What a commentary on human vanity!

The museum occupies the site of an ancient Roman palace which was occupied by the early Frankish kings. The ruins of the baths are all that remain of the original building.

Of the many churches of Paris only two or three can be noticed. Everyone must go to Notre Dame, the cathedral of the Archbishop of Paris. Of this superb structure Victor Hugo says, "it is still a sublime and majestic building. But, much beauty as it may retain in its old age, it is not easy to repress a sigh, to restrain our anger, when we mark the countless defacements and mutilations to which men and time have subjected that venerable monument, without respect to Charlemagne who laid its first stone or Philip Augustus who laid its last."

The church has indeed suffered. During the Revolution it was condemned to destruction but the decree was reversed and only some of the statues were thrown down. In the Commune, 1871, it was used as a military depot. An unsuccessful attempt was made to burn it. As Hugo says, it shows the effect of these vicissitudes; but it stands yet, a glory to the faith which erected it.

The Saint Chapelle "although of very small size is one of the finest specimens of decorated Gothic architecture in existence." There are a lower and an upper chapel. The former is scarcely more than a crypt. The latter is very beautiful. The sides are almost wholly of the most exquisite stained glass. The building was originally intended as a shelter for the sacred relics—fragments of the crown of thorns, of the true cross, a nail of the cross, etc.—which are now in Notre Dame. A small grated window was used by Louis XI to see the celebration of the mass without fear of assassination.

The Madeleine is built in the style of a Greco-Roman temple. It is chaste and beautiful. Like Notre Dame, it has seen strange changes of fortune. During the sad days succeeding the siege the streets of the neighborhood were the scenes of many encounters. Across the Rue Royale a barricade was successfully defended for a time and when it fell the insurgents sought refuge in the church, where hundreds of them were killed. We attended service there and it was hard to realize on that peaceful Sunday morning that this holy place had been desecrated by such scenes of violence and blood shed.

The church of the Invalides should be visited for it contains the magnificent tomb of Napoleon I. Here repose, in accordance with his last request, the remains of the great general. This man is still adored by the French people. In Paris and Versailles are abundant evidence of this. He ministered to their consuming passion for military glory. But he trampled upon the very liberties in whose name he rose to power. His inordinate ambition could brook no rival. He would rule over, not through the people.

Some of the "places" of the city are interesting for their monuments and their history. In the Place Vendome stands the column of that name. It is 142 feet high and 40 feet in circumference. It is constructed of masonry encased in plates of bronze decorated with bas-reliefs. The metal was procured from guns, 1,200 in number, taken by Napoleon in his wars.

The Place de la Concorde is said to be the most beautiful public square in Europe. It was here that the murderous guillotine was erected. Louis XVI and Marie Antoinette led the sad procession, two thousand strong, that passed from gloomy prison cells to this fatal machine. It took that many heads to satisfy the thirst of the populace for blood. But all

traces of that former horror have been obliterated. Now the spacious area, the spouting fountains, the stately monuments, the flowering plants, the laugh of children and cheerful greeting of friends give no hint of those former terrible days.

The Place de la Bastille is full of melancholy associations; for here stood the great prison of the Bastille. This place had a dark and fearful history. Behind its frowning walls, in its loathsome dungeons what tragedies were enacted! It was no wonder the people hated it as the symbol of oppression. Their rage culminated on July 14, 1789, when in great numbers they attacked it. A fine description of this assault is to be found in Dickens' "Tale of Two Cities." After a stout-hearted defense, upon promise of protection, the garrison surrendered. The brave officers who had only done their duty were ruthlessly slain by the mob and their heads borne away on pikes.

The Column of July stands in the square. It was erected after the revolution of July 1830 and memory of it. It is 154 feet in height and stands on a base of white marble.

The cemetery of Pere-Lachaise is well worth a visit, not only to view its thousands of monuments but to do honor to the many noted dead who sleep here. Of the monuments we can describe but one, that of Bartholome, "To the dead who have no burial." It is a wall on an elevated base. A dark hole opens in the wall, a husband and wife together move on toward the unknown while a crowd of mortals wait to follow them. Lower down in another opening the couple with child are seen in the tomb, while Hope lifts the stone which covers them.

Among the illustrious dead are Racine, Balzac, Daudet, Rosa Bonheur, Oscar Wilde and a multitude of others widely known in art, literature and statecraft. The Tomb of Abelard and Heloise is the mecca of thousands who sympathize with these unfortunate lovers. After their strange, eventful and disappointed lives they at last rest together in peace.

We have only hinted at some of the places of interest in this great city. Our time is gone and we must hail a "bus" which will take us to our temporary home. As we pay our fare we say in our best French, "de l'Opera." The conductor does not understand. We repeat, still he fails to comprehend. Finally a fellow passenger tells him and a gleam of intelligence lights up his stupid countenance. We conclude that he does not know French very well.

New Orleans.

THE PREACHER'S THRONE

(Continued from Page 6.)

as they press their way to loftier heights, and to nobler achievements.

This larger life that had its birth with the babe at Bethlehem is the mighty force that is in a sense turning the world upside down; it is quickening and awakening the forces in the lives of men, until we stand in expectancy every day for some new unknown truth. An Edison or a Marconi is looked for with each opening day heralding some new startling fact. These achievements must be placed at the feet of Christianity.

He came that we might have a more abundant life. I have known the inebriate to throw away his flask and join in with those who seek to establish righteousness; the harlot has been known to forsake her life of shame, and have peace more than they who revel amid all that wealth can buy. Men and women whose tongues gave out the bitterest oaths have been attuned to sing heaven's music thus leading others to the Savior who stands with arms spread wide to receive all who would come.

The water of life is flowing; freely flowing. Oh! brother, the fountain is open; run, run; and stoop down and drink and live; live to bless the world, live to glorify God, live for Christ has come that we might have life and have it more abundantly.

The Kansas Negro Potato King

By Jennie Fowler-Willing

Do one thing and do it well. That is the motto of the Kansas Negro Potato King. Living up to that has made him rich. A popular New York magazine gives a picture of him on the verandah of his twenty-room house, and tells its thousands of readers how he made his fortune. Let us see what sort he is; maybe our Lord wants to make us like Him in some things.

Honest and straightforward; and an old English poet declares, "An honest man is the noblest work of God." We can all belong to that first order of nobility if we will.

His reputation for honesty is one of his best business assets. Those with whom he deals know that he is to be depended on. Wholesale grocers in Chicago take his carloads of potatoes, as plain people say, "unsight, unseen," because they know he never cheats in measure or quality. He is sure to get the best price, whether the times are easy or hard.

The tint of his complexion goes for nothing. He stands squarely on his feet, and gives his hand with dignity. He is too busy getting the most out of his farm, to spare time for a race-claim quarrel. He goes straight ahead, doing his work the best he knows how, leaving what comes of it to do the bragging. Braggadocio doesn't amount to anything, anyway. Lincoln said, "You may fool some folks all the time, and some of them part of the time; but you can't fool all of them all the time." He relied on the common sense of the common people, and we see where he came out at last—the greatest man of the century.

One may do a good job; and folks will rush by, giving it hardly a glance; but he will have self-respect from knowing that he has done the right thing. Bye and bye they stop, and take notice that it is his habit to do well whatever he does.

This potato king chose farming, and began to do it well. He wasn't afraid of work. He was not on the something-for-nothing line. He was willing to hold the plow handles, and he yanked this way and that when the ground was hard. He believed that farming was what old Glezin Fillmore of Genesee Conference told a bunch of young preachers that preaching was, "Good business, when well followed." He brought his sons up to share his farm work and profits; and that gave him plenty of partners of his own training. He kept them so busy, doing their one work well, they had no time for idling—hanging around saloons and horse-races, and getting into mischief and trouble.

He has kept at it, rain or shine, for thirty years; putting brain into it, as one must, to make anything pay. He has studied hard, year in and year out, how best to prepare the ground for planting; how to pick out good seed, how to cut the eyes to the best advantage, never trusting a machine; how closely they could be planted, and yet have plenty of room; how to keep the ground soft and moist, and how to spray off bugs.

His first crop was 70 bushels to the acre; last year he had almost 400 bushels on the same ground. He put into his potato fields what Turner, the great English artist, said he mixed his paints with—"brains," and his best yield was inside his own head. No doubt he had good brain to start with. Most of us have a better outfit than we will want to answer for in the Day of Judgment. We must not forget that every hour of good thinking makes the mind grow, just as the practice of music gives skill for future use.

Naturally, this potato grower got rich. In the crooked way things are going now, money makes one respectable. One's wise, busy life ought to make one respected, whether or not he lives in a mansion, rides about in his own auto and is written up in a great magazine; but it grieves me to say that the world puts a premium on money-getting—right or wrong. Nevertheless, they who make the most of themselves for the best, come out ahead, in the judgment of good people. John-

son, the prize-ring champion, had brain and brawn; but he lacked the sterling principle that made the potato king a credit to his race.

The worldly-wise magazine does not give us a hint about this man's spiritual life, but we know that while riches are a great hindrance—our Lord said so—yet grace is free alike to all. A rich person may be as thoroughly good as Mrs. Stowe's Uncle Tom, and as successful a soul-winner as the old English class-leader, Carvosso, who learned to read at 50, and to write after he was 60. It has to be done by the same persevering common sense that helped this Kansas farmer raise 5,000 bushels of potatoes last year.

One must be sure of the witness of the Holy Spirit that he has been born into Christ's family. When he discovers the need of a "deeper work of grace," he must go straight to the Fountain for Cleansing from all sin, and let the Holy Spirit fill him with the fulness of God. The best seed of good thought must be carefully selected and planted in the soul, and nowhere in the wide-world can it be found so clean and vital as in God's own book—the Bible. It must be kept free from the weeds

HEALTH PAPERS

THE CLOTHES

By Dennis A. Bethea, M. D.

When we remember that much of our happiness, prosperity, and health depend upon the clothes we wear, the subject takes on a new meaning. Clothes are worn to help the body maintain an even temperature and also for personal adornment. Herbert Spencer hints that when people first began to wear clothing they wore them more for adornment and decoration than for warmth, and protection. The prehistoric people did not need nor did they care for clothing any more than the other animals did. But as time moved on man wore articles of clothing for personal adornment, and later on they were worn for protection and warmth. Even some heathen to-day do not wear clothes except for adornment. Dr. D. E. Skelton, in one of his lectures, tells of a missionary worker in Africa who told the children of his Sunday School to wear at least one article of clothing the next Sunday, as a distinguished visitor would be present on that occasion. The time came and a girl came in with just one article of clothing on, and that was a fancy well-trimmed hat.

This innate desire to wear clothes for show and adornment is just as great in civilized people as in the uncivilized. And, too, it may just as well be added that this is no vice. There is nothing wrong about being careful about one's personal appearance. Heaven expects us to make these bodies of ours look attractive. There is a sense of well-being and satisfaction in a person who is well dressed that stiffens the backbone and makes him look the world right in the eye.

But it is to the hygienic function of clothes that we wish to call attention. Some of the uses are retention of warmth, avoidance of dirt, and protection from direct sunlight. Heat is produced by the body. Clothes do not create it, they retain it. Hence we wear very little clothes in summer that the body heat may escape and much clothes in winter that the heat may be saved. The amount of clothes for winter should depend much on conditions. People who live in cities and housed are more apt to be overheated than underheated, and who ride on heated street cars, need clothes but little heavier than in spring and fall. Increased warmth when going outdoors is best obtained by putting on wraps and overcoats. No one should sit in the house with them on, as he cannot feel their effects so much when he goes out again.

For robust people, only medium weight clothing should be worn, especially under-

of worldliness, and under conditions of growth. Tipping, gambling, horse-racing, theatre-going, dancing, cheating, lying, everything that hurts the spiritual life, must be cut out. He must spray off every little sin, as the potato king frees his vines from bugs. The best solution for killing temptation is God's own truth. Our Lord used it Himself. He told the enemy, "It is written."

One of the best things to make the plants of grace grow and bear well is trying to help other people find salvation from sin.

The potato king isn't satisfied with fine-looking vines; they must have good, big roots for hungry people to eat. That is what he makes money on. It isn't how loud or long we pray, but how deep and solid are the roots of our spiritual life.

The best praying I ever joined in was done by a colored woman whom I am glad to call my sister. Born a slave, spoiled by the young "masters and mistresses" who loved to show off her pertness, and who kept her own mother from training her properly, she had the poorest possible send-off for a good life. The Lord has had to discipline her severely to take it all out of her; but He has used her to win tens of thousands to Christ. She has been a queen among soul-winners, because, like the potato king, she has done one thing the very best she knew how. New York City.

clothing. Where the house is kept warm, one who wears heavy underwear, the perspiration becomes active and the skin is made sensitive and increases the likelihood of taking cold. Old people and those who are not strong may need heavier underclothing. Those who live in the country where houses may not be well heated, or people who are very much outdoors as those driving, may well protect themselves with heavier clothes. People ought to use common sense about winter clothes just as they do about other things. Yet many good women had rather die than be out of style, so they do die wearing low-necked waists, slit skirts and X-ray gowns.

Clothing must be loose. The body was not made for clothes but clothes for the body. The head suffers much from the hard hat which squeezes the arteries of the scalp, and starves it of blood and causes baldness. The cap or soft hat is far better for the head, even though not so stylish. Tight garters interfere with the blood supply in the leg and help to cause varicose veins. The pressure of anything on the chest interferes with expansion of the lungs, helps the blood to stagnate in them and predispose to consumption. The pressure of anything around the waist as a corset or belt interferes with the movements of the walls of the abdomen and bowels and thus causes constipation and many other evils. Tight footwear is a cause of cold feet as well as corns and bunions. Everybody worships a dainty little foot, but why sacrifice health and comfort for ephemeral beauty.

The clothes should be clean. The underwear cannot be changed too often. The top clothes as well as the others should receive attention. No one should sleep in the clothes that are worn during the day. They should be hung near the window during the night that they may be aired. Food has much to do with clothes also. Food is the fuel that the body burns to make heat. So in summer one should eat less and in winter he should eat more. If one eats a great deal in winter his body creates much heat, so he need not wear such heavy clothes. However, it is better to eat moderately and wear moderately thick clothing. Take the tramp, for instance; he is poorly clad and always hungry. Take the city dude, he is well dressed and we often wonder how he manages to live on little more than toothpicks. The fact is he does not require much as long as he is warmly clad, and keeps warm. The moral is, wear good clothes so as to cut the grocery bill.

The Lawful Use of the Sabbath

(Luke 13:10-17; 14:1-6.)

International Sunday School Lesson for March 15, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—The Sabbath was made for man, and not man for the Sabbath.—Mark 2:27.

Time—January, A. D. 30.

Place—Perea, beyond Jordan.

Home Readings — Monday, Luke 13:10-17; 14:1-6; Tuesday, Exodus 20:8-11; Wednesday, Matt 12:1-14; Thursday, Isa. 56:1-8; Friday, Isa. 58:1-14; Saturday, Exodus 31:12-17; Sunday, Rev. 1:10-20.

Where Should the Sabbath Be Spent

Jesus was taken often to the synagogue at Nazareth when but a youth, where He joined His parents in worship. Of course, we have but one glimpse of His boyhood days, but that glimpse shows Him at the Temple in Jerusalem. He was a regular attendant and a devout and attentive worshipper. The Gospels record about forty instances of His going into the Temple or synagogue, and in many of them He taught the people as in the opening verse of our lesson.

The church today is equivalent to the Temple and the synagogues; and we think Jesus would visit the church weekly were He here. Certainly, there is no better place to spend Sundays. The social value of church attendance is considerable, and many go to church for no other reason than to receive social benefits. The church is the social center for most of our people, and we would not discount the value of this fact. But greater benefits come to him who goes to hear what God the Lord would say. It is here that man rests his mind and body from the troublesome cares of the week and is refreshed and inspired by the Holy Spirit. Many receive their first spiritual impressions at the church, and are started in the path of life. The church is a spiritual necessity, and he who undertakes a spiritual life without it is both unwise and daring. Sometimes we hear people say, "I can serve God as well at home as at the church," "I can pray at home or anywhere else and God will hear me," and "The church doesn't save anybody." There is something the matter with people who talk that way. If we could find the real trouble with them and go to the root of the trouble we would probably find that they are aggrieved because they did not get the offices in the church they wanted, or because of some gossip they heard about them, or some other nothing that may have occurred years before. The real trouble is that the Devil has entered their hearts and caused them to lose the love they once had for the church. And if one does not love the church he does not love Christ, who purchased it with His own blood. Spending Sunday away from church is a straight road to spiritual starvation and death.

In addition to this, the church services are educational. The Sunday School devotes itself to the study of the Bible and to the application of religious truths. It begins this work in youth, and the scholar continues either active or associate indefinitely. The church proper teaches also, and in addition it inspires, comforts, persuades, exhorts, admonishes, etc., with a view to making practical in life the truths taught. This is worth while, and cannot be had elsewhere. It is said that a boy will average ten years of schooling of eight months a year, or 1750 days. A man of seventy years has, since his tenth year, had 3135 Sundays; almost twice as many days as he had schooling. So that if Sundays were used at church, and rightly used, the church would be the greatest educational institution known for intellectual and soul culture. But many neglect this rich blessing with the most trivial excuse. They should see the woman in this lesson "bowed together" with bodily infirmity but making her way to the house of God. Like her, those who attend under great difficulties receive peculiar blessings. Unavoidable absence from the church will not long remain harmless.

The Sabbath Was Made For Man

The question of just what ought or ought not be done on the Sabbath cannot be answered dogmatically. We cannot make two complete lists of conduct, naming in the one the things that may be done on Sundays, and in the other the things that may not be done. Between the two there will be many things the doing of which should depend upon circumstances. And really, some of those things listed as right in themselves should be prohibited under other conditions. Likewise some of those labeled as wrong should be encouraged and even demanded under certain conditions. Examples of these are too numerous to cite here. They show that the most that can be done is to lay down principles by which the right or wrong of each act must be determined upon its own merit. Were it otherwise man would spend himself trying to meet the demands of the Sabbath, which would become a burden to him. Properly, the Sabbath should meet the needs of man by contributing to his physical, mental, and spiritual well-being. The Sabbath itself has nothing to gain nor to lose by our conduct; it is we who have all to gain or to lose according to the use we make of the Sabbath. And in trying to decide what forms of conduct to employ on the Sabbath we should think not of the welfare of the Sabbath, but of

our own welfare and that of mankind. If we take this view we shall not see injury coming out of taking an ox out of a well, or loosing the woman from her infirmities of eighteen years, or healing a dropsical man. We should not be bound by iron rules and made rigorously to observe mere forms of Sabbath keeping. Rather, we should have the freedom to allow the Spirit to interpret the will of God in each case, and to do it.

The pharisees took the other view and forbade a man travelling more than two thousand cubits on the Sabbath; but if food sufficient for two meals were placed at the end of the journey on the previous day, he might take that and travel as far again without breaking the Sabbath. A man might not lead his ass to the road with a covering on him unless it had been placed there on the day before; but the beast might be led about in this manner in the yard. An object might be thrown into the air with the right hand and caught with the left without committing sin; but if it be caught with the same hand with which it was thrown sin is involved. Rain caught direct from the clouds may be carried lawfully; but if the rain be caught from the eaves of the house and carried, it is sin. If a person reached forth his hand and grasped an object and the Sabbath overtook him before he drew it in, he must drop the contents of his hand or be accused of carrying a burden on the Sabbath. A fresh egg must be eaten on the day following the Sabbath, for fear it was in process of making on the Sabbath day. These are just a few of the Jewish burdens which made them slaves to the day. But Jesus freed us from all this; and if the Sabbath made us free we are free indeed.

Mars Bluff, S. C.

THE CRIPPLE OF NUREMBERG

(Continued from Page 7.)

master. Would'st thou have me act the part of a coward, and run away at the first hint of danger?"

At the word "coward" Orlando's face again grew crimson. It was what he called himself, what he knew himself to be, because he dared not own before his mother and the world that he, too, was a Protestant.

Ulrich hurried back to the shoemaker's home, and his thoughts were anxious ones. The sight of the Christmas greens, with which good Frau Sachs and her daughter had decorated the pleasant rooms, made him throw off his troubles, however, and with many a remembrance of happy Christmas-days in the home upon the hill with his father and mother and Elsa, he sang with the others the stately chorals telling of the Savior's birth, and of the message of peace and goodwill which He brought to earth.

Chapter VI—The Tramping of Many Feet

The old Rathaus in which the City Council gathered that night in December, was one of the most beautiful buildings in a town which boasted many picturesque and richly-carved structures. Twenty-five years before this cold, snowy night, late in 1546, important additions had been made to the ancient town-hall. In the spacious courtyard elaborately-carved portals and lacy-like hanging buttresses had been constructed. In the great Council chamber, with its decorated ceiling of dark wood, rich stained-glass windows had been placed, and the famous Albert Durer himself had painted upon the walls a very large picture representing the Emperor Maximilian returning in triumph from victory over his enemies. Huge torches were stuck in exquisitely wrought-iron holders on the walls, and in their blaze Ulrich looked somewhat anxious at the solemn faces of the councillors of Nuremberg. These men, whom he had revered from afar in the years which he passed here, were ranged in rows on either side of the hall. Some of them were dressed in long, costly mantles of velvet, over which hung heavy chains of gold, for they were men of wealth. There were bitter Catholics among them, although they were in the minority at this period of the history of the city. There were men who had already suffered much for

the cause of the Reformation, which they held dearer than life.

"Will Ulrich von Reuss, the messenger from John Frederick, Elector of Saxony, arise and give us the words of his master?" asked the Burgermeister, a portly man of about sixty, with iron-gray hair and beard, and very sharp, black eyes. Ulrich drew from his pocket the package of letters, which he had guarded so carefully during all these days, and placed them on the table. "My master instructed me to commit these in safety, with seals unbroken, into the hands of the Council of Nuremberg," he said, in a clear, strong voice, "and I call you all to witness that I have fulfilled my trust."

The Burgermeister bowed, and then drew from its silken covering a letter on the back of which was a large seal, the coat-of-arms of the Elector of Saxony.

"It is unbroken," he said, holding it up that all might see, "and is addressed to the highly honorable Council of Nuremberg. Shall it be read?"

"Read it! Read it!" came from all sides, and the clerk, stepping forward, broke the seal, and read aloud the words of John Frederick. They were few, expressing in simple language the pressing need for more aid in order that the cause of the Reformation might be victorious. "Our leader, Dr. Martin Luther, has, in the wise providence of God, been removed from our midst," it continued. "The Emperor, to whom we are all loyal, except when this loyalty conflicts with our consciences and religious beliefs, is pressing us hard to force us to give up the doctrines which Luther taught, and to which we have agreed. Hence, we beseech you to aid us in this, our war for the right."

These words were listened to with grave attention by all. Ulrich watched the faces to see what sort of an impression the councillors received from the appeal of the Elector, but could not obtain any hint of the feelings of the men whose masked expressions gave no sign. But, as soon as the reading was finished, there was much excitement manifested. Men sprang to their feet and spoke eagerly; some in favor, some against sending help to the Elector of Saxony. It was difficult to tell how the matter would be decided, and Ulrich began to fear for the worst; he would

certainly he forced to carry back a message of refusal to the good Elector.

This same evening, Carlotta Weher, richly dressed in crimson velvet, over which was spread a wide fichu of finest Venetian lace, sat in her drawing room trying to read. She held in her fingers one of her own precious Italian hooks, bound in heavily-gilded vellum and filled with musical sonnets in her own tongue. But she was too restless to read. Every few minutes she went to the window, and, lifting aside the curtain, tried to pierce the darkness which surrounded the house. The Rathhaus was not far distant, and through the tall windows of the Council chamber she could see the flickering of the torch-lights.

"Fools!" she said, bitterly; "let them hold their Council to-night, for to-morrow will be too late. Surely, it was to-night that he said."

She hurried back to the table, and, taking up a casket deeply inlaid in brass, she unlocked it and took out a package of letters tied together with a gold cord. Turning them over hastily, she picked out one, and began to read it through.

"Cara Carlotta," it began. "We are within a day's march of your cold and dreary city. Ah! This bitter weather! How it chills me to the very heart! Dost thou not long for the soft, mild breezes of thy native Venice, and the warm sunshine of thy beautiful Italia?" The woman sighed a little, and then shivered, although the heat of the large room was that of summer. "But it is not to turn pretty phrases that I write to thee. I will talk face to face with thee soon. Since my messengers must have reached thee several days ago, I trust that all is ready for our arrival. We are making forced marches at night, and camping in exposed places during the day. To-morrow we are to join the Duke of Alva and his forces. Then we shall come rapidly to Nuremberg, and what will those thick-headed Protestants say when they see us march in, I wonder! Send a safe messenger to the castle, and see that all is ready. By Thursday night we shall hope to see thee. Until then, farewell."

"Yes, it certainly was to-night," she said, rising to replace the letters.

An hour before a man had arrived bringing this note from her cousin, the Marchese di San Marzano, who was on his way north with troops for the Emperor Charles V. The Duke of Alva, of whom the Frau Weher had often heard, was to come also. Verily there would be great doings in Nuremberg, greater than these stupid Burghers had ever heard of. Why did not Orlando return from the castle? Ah! here he was!

The cripple was mounting the stairs with difficulty, for he was very tired, and the task had been a hard one for him; he was weary of acting this double part. He had thought of refusing to do his mother's bidding, of announcing plainly to her that he, too, belonged to the despised sect of the Protestants, those at whom she pointed the finger of scorn; but with her beautiful eyes fixed upon him and her musical voice in his ears, he dared not confess the truth; he loved her too dearly. What wrath she would pour out upon him! What words of hatred she would say, which would burn into his poor, seared heart! No; he could not tell her yet.

"Hast thou done the errand?" she asked, eagerly. Then, seeing how exhausted he looked, and what a strained, anxious expression there was on his white face, she led him kindly to her couch. "Lie there and rest," she said, in so gentle a tone that he glowed with delight. "It has been a hard journey for thee this wintry night, up that long hill to the castle."

While waiting for him to recover strength enough to relate to her the result of his visit, she flitted here and there about the room, now shaking out some daintily-embroidered cushion and replacing it upon a chair, now lifting the curtain to gaze into the darkness.

Orlando watched her with loving eyes. She was always beautiful; but to-night, under the influence of the excitement, her dark face was flushed with rich color, and her eyes sparkled, while the costly jewels on her bosom rose and fell at each hurried breath.

After a few moments she came again to the couch. "Now, Orlando, if thou art sufficiently

rested, tell me what thou didst? Whom didst thou see?"

"I went directly to the captain of the Guard," he replied.

The mother nodded her head approvingly. "A good, faithful Catholic is Peter von Reuss," she said. "It's a pity that he has such a scoundrel of a son. The coward—skulking around Nuremberg like a spy, to carry back word to that precious master of his, the Elector of Saxony!" Orlando looked at her with big, startled eyes. He did not know that she even knew that such a lad as Ulrich existed. Who could have told her? "But go on, Orlando. There is no need of wasting any time on that young sprig of a Protestant. Those who are coming will make short work of him."

Her son's face grew paler than before. O that Ulrich could have left Nuremberg sooner! To-morrow, if the decision of the Council was made, he must go.

"I saw the captain," he continued, with some difficulty in breathing on account of his fatigue and excitement, "and told him what thou saidst."

"Repeat me the words, that I may know exactly what they were."

"I told him: 'Have all ready. Those whom you expect will come soon.'"

Carlotta Weher nodded her head. "Quite right. Thou hast done thine errand well. Now thou must eat and drink, or thy strength will fail. There will be much more for thee to do in the days to come."

She rang a small silver hand-bell, and Anita came quickly in response to it. "Can I serve you, Signora?" she asked, while her sharp eyes glanced toward the couch on which Orlando lay.

"Bring a good warm supper and a hot drink for thy young master. He is very weary."

"And Anita," called Orlando, in a weak voice, "wilt thou please go up to my room, and open the little cabinet on the left of the fireplace, the left I say, and bring me that bottle of medicine which thou wilt find there? It is the heart stimulant which Dr. Busch prescribed, mother," he added, as Anita sped away on light foot to do the errands.

"Give it to me," Frau Weher said to the servant on her return, taking from her hand a small bottle containing some dark liquid. "Go thou and prepare quickly the supper. How many drops, Orlando?"

"Only four; it is very powerful."

His mother was unusually tender toward him that evening; it was so comforting to him. When had he lain before on this soft couch, and been ministered to by her own hands? It was so long ago that he could not remember it. Perhaps, by doing everything she wished, she would grow to love him. But should this be at the risk of his soul, by the loss of his self-respect and manhood? He shuddered so at the thought that the spoon which his mother held to his lips was knocked from her hand.

"Thou art really ill, my son," she remarked, going back to drop some more of the precious liquid, and there was an anxious look in her dark eyes, which brought joy to Orlando's heart.

The medicine soon revived him, and he ate heartily of the food which his old nurse brought him.

The Frau Weher sat near by with her eyes fixed on the fire. "I believe that I can trust thee, Orlando," she said at last, "and I am going to do so. Hast thou any idea as to who will soon come to Nuremberg?"

"I have heard that it was the Emperor, mother."

"The Emperor, yes," she replied; "but what would the Emperor be without his generals and his army to support him? In a few hours, Orlando, it may be in a few moments"—she had risen, and stooped so that she might whisper in his ear—"ten thousand soldiers will march into Nuremberg. Nay, start not, they will not harm us. They will be both from Italy and Spain, and are picked men, men thoroughly disciplined and thoroughly equipped. Now we shall see what the Protestants will do with their rough, brutal, German soldiers. They can never withstand these men."

Orlando stood up. "What do these troops come to Nuremberg for, mother? The city has been

faithful to the Emperor. It has not sent aid to the Elector."

"They will frighten the Nurembergers, Orlando. They will make them see that this Protestant nonsense must cease, and that there is nothing but folly in opposing themselves to the will of the Emperor and the pope. Nuremberg is a powerful city in Germany. Others will follow her example. It will not take long to subdue Augsburch in the same way. Hast thou heard of the Duke of Alva?"

"The famous leader of the Spanish armies?" inquired Orlando. "Yes, indeed, who has not heard of that bold and daring man?"

"He comes to command the troops, and with him comes my cousin and thine, Alberto di San Marzano, my mother's sister's son."

Orlando listened as in a dream. The Italians and Spaniards were coming this very night to Nuremberg, and the citizens did not know it! What should he do? His mother had said that she trusted him; it would be unmanly to betray a trust. And yet his friends were among the Protestants; their faith was his. Among these powerful men who were coming was his own mother's cousin. The net seemed to be tightening fast around the poor cripple, binding him not in his body, but in his soul and conscience, cramping, imprisoning them, and preventing them from acting freely.

His mother's voice broke in upon his thoughts. "Dost thou know Ulrich von Reuss, the spy from the Elector of Saxony?" She was looking directly at Orlando.

"Yes, mother. That is, I have seen him a few times."

She smiled, showing her rows of pearly-white teeth set between the well-shaped rosy lips. "He will never see the Elector of Saxony again," she added. "Does the idiot expect to leave Nuremberg as freely as he came in? He will find out his mistake."

It was Orlando's turn now to be restless. He moved aimlessly about the room, and many thoughts flew through his mind.

"How didst thou know that Ulrich was here, mother?"

"Jakob Engel told me. He has been watching him. It must be that the lad has not much sense, or he would have realized his danger here. Hark! Was that a noise outside?"

She went to the window; but all was still. When she turned around, her son was gone. She picked up her book once more, and tried to compose herself.

Orlando threw on his mantle, and went out into the street. The Rathhaus was still lighted. Ulrich must be there. The cripple decided that he would not turn traitor to his mother, nor give information to the citizens; but he could at least warn Ulrich of his peril. There might still be time for him to escape to the north.

As he hurried along, he heard a trumpet blow outside the city wall. Before he could even reach the great door of the town hall, he heard the clatter of horses' hoofs upon the pavement and the clank of arms which resounded through the city. From the town hall the Council rushed forth in amazement, and lights gleamed in the houses. Windows were flung open. The tramping of many feet was heard, and above it sounded the voice of a herald, "Make room for the Duke of Alva, in the name of his Imperial Majesty, your liege lord, Charles V."

(To Be Continued)

BOYS' PIG CLUBS

First came the boys' corn clubs, the girls' canning clubs, and now come the boys' pig clubs. These are being organized in the South for the purpose of increasing the supply of pork and encouraging good breeding of hogs. Clubs are being organized already in every part of the country. It is expected that when the pig club is under way it will go hand in hand with the corn club. The boys of the latter will produce the corn and the newly organized association will see to it that the pigs are produced to eat the corn.—*Southern Farming.*

A SOCIAL SURVEY AND ITS RESULTS

Epworth League Devotional Meeting Topic for March 15.

(Neh. 5:1-13)

By the Rev. A. Preston Shaw, B.D.

The Scripture Lesson

The sad thing about selfish greed of gold and gain is that no other desire, be it ever so worthy, is able to eclipse it. We would naturally expect that the devotion to rebuilding the walls of Jerusalem led by Nehemiah and so faithfully followed by the poverty-stricken inhabitants of Jerusalem, would so absorb the interest of all Jews and so bind them together in a common brotherhood that usury and social oppression would not be thought of. It was not so, however. The money lenders took advantage of the poverty of the people and exacted of them an oppressive usury so burdensome that many were compelled to sell their children into slavery to meet the unjust demands of their creditors.

They cried unto Nehemiah in their trouble. They told him their story. "We have mortgaged our lands, vineyards and houses that we might buy corn, because of the dearth. We have borrowed money for the king's tribute and that on our vineyards and lands. Yet now our flesh is as the flesh of our brethren, our children as their children, and so, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already, neither is it in our power to redeem them, for other men have our lands and vineyards." When Nehemiah heard it he was angry. The greed of those money lenders was so different from the attitude he had manifested toward these poverty-stricken people. Intent on building the walls of Jerusalem he had left his position of wealth and honor in Persia and had willingly given his time and talent, the labor of his servants, and had freely given of his own means to help the poor over whom he was governor. Yet these money lenders had oppressed them. He called an assembly of the people. He investigated the cause of the trouble and unrest, and demanded that the money lenders should restore to the poor their lands and vineyards and their olive yards and their houses, also the hundredth part of the money, the corn and the wine exacted of them. They promised to do so, but Nehemiah was not satisfied with the promise only. He called the priests and took an oath of them that they should do as they had promised. Nor was this all. In the presence of the assembled crowd he threatened those that failed to fulfill this promise with the confiscation of their goods. Thus was order and prosperity restored in Jerusalem by an accurate survey of the conditions that caused trouble and a firm repentance and restoration of goods on the part of those who had robbed their fellows.

The Meaning and Application to Us

This particular event in the time of Nehemiah is so much like our own age that it is worthy of our careful consideration.

Nehemiah's Principles

He realized that the welfare of the individual was of far less importance than the welfare of Israel as a nation. Things went well with him

as cup bearer to the King in the Persian palace, but he was visibly sad when he heard that the walls of his beloved Jerusalem were broken down and its gates were consumed with fire. He determined in his heart to sacrifice himself, his personal welfare for the good of his people and Jerusalem.

He held his wealth in trust not for his own selfish, silly enjoyment, but for the good of his people and the glory of his God. The taking of unjust usury from his brethren was not only against the law of his religion but against the law of his own good nature.

He hated injustice. A man's loving justice and mercy carries along with it a hatred for injustice. No truly just and honest man can see injustice and dishonesty practiced upon his fellows without getting angry. How men sent from God, how the Christian Church, the body of Christ, how statesmen of a Christian nation can see labor oppressed or oppressing, the poor ground to death in ill-kept factories, human slaves to capital; Japanese and Chinamen denied the common courtesies of the people of worthy nations because they are yellow, Negroes pushed back into a corner because they are weak and want to rise, and not raise a voice of protest and seek to adjust such iniquities will ever be a question solved only by "something wanting in the balances."

Nehemiah's Method

He investigated the cause of the trouble. There is nothing that can be done in the adjustment of social difficulties until an accurate survey of the situation has been made. Nehemiah was angry but not too angry to survey the conditions leading to the difficulty. He brought both parties together in the assembly. He heard both sides perhaps and exposed the guilty party. Although the constant "investigations" at Washington are often annoying and apparently a waste of time, yet they are in line with Nehemiah's method, and the results in the future will be inestimable.

He brought against the evil doers the pressure of public opinion. To talk to a willfully wicked man about righteousness is but to beat the air. He is invariably the slave of the people whom he deceives. His stronghold is broken therefore when the people are set against him.

He brought the evil doers to terms with a rod of iron. Monkeying with the trusts, with the labor problems and other vexing questions of our day will only lead to confusion. The evil doer must be brought to terms by strong, fearless hands.

What Each League Can Do.

In almost every town or city there can be found some serious social disturbance that needs adjustment. The author of these notes found a community in his first pastorate grumbly because the seventy members and as many more friends of his church paid its pastor about \$25 per month. Two weeks work of their pastor reduced the number of arrests in that town from an average of six per

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BROTHER

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DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Douglass—Miss Douglass died Jan. 9, 1914. She professed a hope in Christ before being called hence. She was eighteen years old. She leaves an aunt, Mrs. Word, and a number of friends. She was buried at Lamarque, Texas, by the pastor, the (Rev.) W. M. Josey.

Jenkins—Mrs. Serfronzi Jenkins was born in South Carolina in 1808. She died at Roland, Arkansas, Dec. 12, 1913. She joined the Methodist Episcopal Church in 1863, of which she was a faithful member until death. She leaves a glorious testimony. She said that she was ready to go. She leaves 19 children, 48 grandchildren and a host of friends. The Rev. A. Williams officiated.—G. G. Troupe, Pastor.

Fifer—After an illness of 8 months, Miss Helen Fifer, who was born May 15, 1896, died at Kerrville, Texas, Jan. 10, 1914, aged 17 years, 7 months, 20 days. She was a good Sunday school worker. Being the only child in the family, she was dearly devoted to her mother and father, but when death came she was unafraid. She was the only member of her family who had professed a hope in Christ and she earnestly entreated father, mother and other relatives to meet her in heaven.

Nickerson—Mr. Henry J. Nickerson, the chorister, a man greatly loved by the church of Baldwin, Miss., passed into glory with everlasting joy, leaving a mother and father, together with a wife and five small children.

Sisters Eliza Roberson, Mattie Doward, Wash Doward, Mattie Bland and Dixon McDavid, all of whom lived consistent Christian lives, are greatly missed by the church.
J. M. THOMPSON.

Harris—Mrs. Kitty Harris, a member of St. Paul Methodist Episcopal Church, Tallassee, Ala. She was a member of the church for 25 years. She departed this life January 27. She died in full faith. She was a member of three lodges, Zion Star No. 1, Household Ruth and the Daughters of 1912. She was buried in honors by the above named lodges. She was faithful to her church. She leaves two sons and one daughter and a host of friends to mourn. The funeral was conducted by S. L. Darnolds, P. C.

McDonald—Moses McDonald, of Newport, Ark., a member of Emery Methodist Episcopal Church, departed this life December 14, 1913, in the full triumph of faith. He was living with his daughter and son-in-law, J. H. Phillips and Georgia A. Phillips. He was born in Tennessee, March 26, 1825, age 88 years 3 months and 8 days. He was the father of eleven children, three girls and eight boys. He leaves a wife and five children to mourn his loss. He has been in the church for 33 years. The writer visited him during his affliction until the end came. He was willing to go. He had lost his sight for quite a number of years. The writer preached the funeral.
J. W. TERRELL.

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Marriages

Mr. Robert Hearn and Miss Alice Wilson of Avondale, Ala., were married February 1, 1914, at the home of Mr. and Mrs. Sherman Wilson. Miss Wilson is a member of Bradford Chapel Methodist Episcopal Church. The Rev. J. C. Houghton officiated.

Brooksville, Miss.—The following were married by the Rev. J. M. Thompson: Prof. Robt. Ike and Miss Hattie Lee Kyle, both active members of our Baldwin Church, were nited in marriage at the home of the groom's mother. There was a double marriage at the Baldwin Church, Messrs. Riley Rice to Miss Lucinda Ellis and Guss McDavid to Miss Mary Hall. Also a beautiful marriage of Mr. Robbie Lee Rice to Miss Rena Phillips.

Mr. Martin Williams and Miss Warneda Mitchell of Springfield, Ala., were married January 25 at the home of Mrs. Sally Thomas. Miss Mitchell was a member of the Springfield Methodist Episcopal Church. Mr. Williams is a progressive farmer of Springfield. They made their home with the father of the groom. The pastor, the Rev. G. W. Brownlee, officiated.

Mrs. Bowers of Baldwin, wife of Rev. F. D. Bowles, is now in the Charity Hospital in this city, quite ill.

The Epworth League of Wesley Church rendered the following program Sunday evening, February 15th: Scripture reading by President W. B. Buchanan; recitations, Miss Katie Jollie, Masters Henry Jones and Mackie Jollie; solo, Mrs. S. Jackson; remarks by Mr. A. Johnson.—C. C. Cannon.

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NEW ORLEANS, MARCH 12, 1914

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BISHOP THOMAS BOWMAN D. D., LL. D.

With nearly three-quarters of a century spent in the Ministry of the Gospel of Jesus Christ, 42 of these years as a Bishop in the Methodist Episcopal Church, Bishop Thomas Bowman died on Tuesday, March 3, in the beautiful residential city of Orange, New Jersey. A careful observer of the laws of health, cool and deliberate in all his activities, endowed with a wonderful vitality, Bishop Bowman had lived long enough to see mighty changes in the Church of which he was one of its foremost and undisputed leaders. He came into the Episcopacy in 1872 in a class of eight men and no eight men ever came into the Episcopacy of the Methodist Episcopal Church who rendered more conspicuous and larger service than did the class of 1872.

Hurst's History of American Methodism, page 1227, volume 6, says: "When the General Conference met in 1872 there were only four Bishops living and only two of these were able to attend the Conference sessions." As a matter of record there were five Bishops living and present: Thomas A. Morris, Edmund S. Janes, Levi Scott, Matthew Simpson and Edward R. Ames. All of these took part in the opening services of that General Conference and in the "ordination" of the Bishops, which took place on the twenty-first day of the session. But Bishops Simpson and Ames shared the presidency of the General Conference, presiding over all the sessions up to the twenty-third day but the first day when Bishop Janes presided. The newly elected Bishops took up the presidency on the twenty-third day, Bishop Bowman leading, two days after his consecration.

Thomas Bowman was the first of the eight Bishops elected in 1872, and was the twenty-second Bishop of the Methodist Episcopal Church. On the first ballot 408 votes were cast and a majority vote elected at that time. Number necessary to election was 205. Thomas Bowman on the first ballot received 293, W. L. Harris 270 and R. S. Foster 233. On the second ballot of 400 votes Isaac Wiley received 256, S. M. Merrill 223. On the third ballot of 404 votes Edward G. Andrews received 236 and Gilbert Haven 209. Jessie T. Peck was elected on the fourth ballot, receiving 205 out of a possible 401 votes.

These eight Bishops elected continued their work as members of the General Conference

up until the day before their consecration. Doctor Harris was secretary of the General Conference and did not resign until the day before his consecration when, upon his resignation, George Woodruff was elected secre-

when their services were most needed, or when they had in hand legislation for which they were most responsible and knew most about.

Thomas Bowman was born for executive work. When he was but 23 he was a teacher in Dickinson College. Before he was 27 he founded Dickinson Seminary and during his ten years of administration of that institution he gave life and prominence to it and constructed many buildings. In 1859 he became the President of DePauw University, then known as Indiana Asbury University. This position he held for 14 years. From this position he was promoted to the Episcopacy, being at that time a minister in the North Indiana Conference.

In 1864, while still President of DePauw University, Dr. Bowman was elected Chaplain of the United States Senate and during the two years that he held that position he became a warm friend of Abraham Lincoln. It is said he used to tell how he had warned the great President of the danger of assassination five days before the assassination took place.

The Church really loved Bishop Bowman for his saintliness. There are but few men, if any, in the course of administration who do not in some way cross the feelings of other men and thus bring down upon themselves displeasure. No doubt that Bishop Bowman in the course of his 24 years as an administrator in the highest office of the Methodist Episcopal Church had such an experience, but he lived long enough until it can be truly said that every member of the Methodist Episcopal Church, every communicant of this world-wide Methodist Church actually loved and venerated Bishop Bowman, and looked upon him as the patriarch of the Church.

Thomas Bowman was born in Briar Creek, Pennsylvania, July 15, 1817, just two years before the Missionary Society came into existence. Had he lived until his next birthday he would have been within three years of a centenarian. His boyhood days were spent upon a farm in Eastern Pennsylvania. He got his training for college at Wilbraham Academy in Massachusetts and Cazenovia

Seminary in New York. He entered Dickinson College and graduated as valedictorian of his class. It was his original purpose to study law, but during his college life he

(Continued on Page 8.)



Born

Briar Creek,
Pennsylvania
July 15, 1817

Died

East Orange,
New Jersey
March 3, 1914

tary. The custom, for there is no law for it, now is to invite the Bishops-elect to the platform immediately upon their election, and in some cases this custom has taken these men out of the General Conference at the time

"A House by the Side of the Road"

By Mrs. Walter B. Williams

That is what the new Methodist Episcopal mission at Nanah Kroo, Liberia, is,
"A house by the side of the road
Where the race of men go by."

True, the little corrugated iron house stands on the top of a hill, with dense jungle to one side of it, and the great Atlantic Ocean stretching far as the eye can see to the east, south and west, but just at the foot of the knoll runs "the road," the main road, the only road leading from the towns far in the southeast to the many towns in the midst of which we live and minister to the needs of the people. Such a narrow road, a mere footpath of hard trodden earth, running through green cassava farms, through stretches of open country where the brown grass on either side grows higher than a man's head, through swamps, through jungle, until it is lost in the sandy bed of a river. But it is THE ROAD, the only road, and over it pass men and women and children in whom the missionary and his wife are intensely interested.

Let me tell you of some who pause and sit awhile in the "house by the side of the road" and take counsel of those whom the great Methodist Church has stationed there.

A party of seven men and women and one of the cutest babies you will find anywhere in the world, come up the road, waving their hands and calling "do-wi" (good-morning). Their leader, a quiet, dignified man, tells us that his name is Kabo, and that these people from the town of Ka, bearing a gift of seven fowls, have come to bid the missionary welcome and to beg him to preach in their town. A native man, passing through, has been teaching them "God-palaver" but they want to know more and they plead with the missionary to visit them and give them a preacher. (Alas, we have neither a man to send nor money to support one.) We sing and read God's Word and pray with these brothers and sisters who are hungering after righteousness, and the Holy Spirit stirs our hearts mightily as we approach the Throne of Grace. Kabo confesses that he has three women and is willing to give up two of them, retaining the mother of the aforesaid "cutest" baby, if we will advise him the best way to go about it. We counsel him to tell the two women frankly that he is going to follow God and can have only one wife, which will be the woman who has borne him a child, but that they can stay in the houses he has built them and look around until they see a man they would care to have for a husband, and when they do this he will let them go. Two weeks later we learn from another traveler on the road that one of Kabo's women has taken another husband and left and the second woman is expected to do the same shortly. Kabo has given his whole heart to God and has received the Holy Ghost and when this woman palaver is settled there will be a great day in the church when Kabo, his wife and baby, are baptized and received as probationers.

On Christmas Day he plans to give a "big chop" (feast) to the king and chiefs of his town and pray them to let him remove his house close to the mission, in a Christian town that is being planned, for no man may leave his town to live in another, still less in a Christian settlement, without his king's consent. It is Kabo's purpose to study at the mission and prepare himself to be a preacher. All men speak well of him. They say he has fine physical strength and is extremely industrious, an element of the greatest value here, and "his mouth," they add, "never changes" (meaning that he is truthful), and truthfulness is a kingly virtue anywhere.

But very early in the morning a party of quite another calibre passes along the road

and the missionary hails them with sadness at his heart. An old, old man, treasurer in our native Wissipo church, accompanied by his aged wife, two daughters and other relatives, is passing into exile. A man over seventy years of age, quiet, inoffensive, forced to start life all over again with nothing on which to begin, no house to cover his head nor a second shirt to his back. This is heathenism. The reason? In his town a man has lain ill many weary weeks, and the devil doctor has charged this old man and two women with having "witched" the sick one. Learning that he and two of our Christian girls had been accused of witchcraft and condemned to drink sass-wood by the heathen town people, and the old man's death positively determined upon, the missionary had crossed the river the day before to reason with the people and plead for these three lives, for sasswood is a deadly poison and few who drink it survive the ordeal.

Drinking sasswood is the test all over Africa to discover thievery and witchcraft. If the victim vomits after drinking the poison he is declared innocent, but if it passes from his body any other way he is declared guilty, and if he does not happen to die is driven away into an exile of from seven to twelve years. (N. B. There is much trickery employed in administering sasswood.) On the ground of the connection of these three with the church, the missionary won his point and spent the thankfulest Thanksgiving Day of his experience rejoicing over the averted tragedy. But though his life be spared, the old man must leave the town, and so he and his children pass sadly along the road. The missionary goes down to greet them, with a gift of rice and fish for them to "chop" (eat) along the way, accompanies the party to the seashore, kneels with them in prayer and, rising, bids them "God-speed." And even as our old church treasurer, ripe for heaven and longing for God to send for him to come home, passes into exile, the sick man in the town behind breathes his last and enters upon a still longer journey to "that undiscovered country," all mystery and darkness to the heathen mind.

Hardly have their foot prints become obliterated when youth, strong, vigorous, ambitious youth, presses along the road and up to the mission house. Two small boys, clad only in their black skin and a pair of bracelets, present themselves and state that they have come to school. Bright little fellows they seem to be. The missionary has no funds to support them. Already a considerable portion of his own income is being spent in rice and fish to feed half a dozen other small students, equally ambitious to learn "book palaver." Memory brings up the picture of some of our neighbors, kings with snow white hair who have said to us, "O, if we were only young again and could have the chance that our boys have!" Men from neighboring towns, pleading for the missionary to come in and civilize them and teach them God-palaver. Big chiefs shouting for joy when a boy was accepted from their town, and saying, "Now our town will have a man who can read and write." The missionary turns to his wife and says, "We will take them. Help will surely come." "Mammy" slips a shirt over each little head and two more boys are added to the mission family.

Late the same night, the frantic barking of the watchdog brings "mammy" to the door to see three strangers standing at the threshold. They have come after the boys who, it develops, had run away. Their heathen people need them to carry water and to help fish. That boys should have an education is foolishness to them. The brightest boy of the two is, moreover, a slave, purchased in Mon-

rovia. Domestic slavery is no uncommon thing in this republic though it is against the law. The missionary pleads hard for the lad but without any avail. The men seize the boys and begin to beat them, whereupon the missionary interferes and separates them, whereupon one of the boys, quick to take in the situation, jumps into the bush and hides. Unable to find him, the party retrace their steps along the road, the other boy holding back with all his might from his angry mother's determined hands. But it is probably only a question of time before we shall have him again. Later, the lost boy makes his appearance once again at the mission and is with us still.

A man from Kinicadi, far down the coast, comes next. Three years ago, when the missionary first went into his town to preach, the big men beat the war drum and besought the visitor to depart lest harm should come to him from the aroused people. Short and sharp came the decided reply, "No. I came here to preach and I am going to preach." So the seed was planted. Three months later the missionary came again. He noticed the women were wearing a little more cloth to cover their bodies and that now they carried small boxes to sit on during service instead of sitting on the dirty ground. Another three months and the missionary brought a native preacher and built him a house there, a gift from a Minnesota Sunday school. A Sunday School of 250 was organized and the work went on with leaps and bounds. The man from Kinicadi coming along the road stopped to tell us that now his town has twenty young men studying in the Seminary at Cape Palmas, a higher institution of learning belonging to our Church, and four more at a still higher school, while four of their women are at school, too. This is the outcome of about \$135, given by the First Church of Duluth. This man, Dixon, tarried with us for a season, and has now gone home to bring back the girl who is to be his wife and leave her for "mammy" to teach while he studies, also at our mission, preparing to be a preacher.

But most often along the road pass the figures of our two assistant preachers. Sanso, whose name, meaning "glad" aptly describes the man who is always and everywhere bubbling over with "joy in the Lord." To and fro he goes, visiting the people, preaching the Word, diligently watchful over the interests of the mission, faithful to the missionary—fine product of a Methodist mission school. And Kronyer, close on to sixty years of age, converted late in life, without any advantages in his youth, but staunch and loyal to his God through many trials, and consumed with the desire to learn to read the Bible. "I am an old man," he says, "too old to learn to write, but, oh, my heart is hungry to learn to read God's Word. I want to savvy (understand) it right so that I shall have something to preach." So almost every day he comes along the road and up to his mission, with Bible and First Reader under his arm, and good progress he is making, too.

This "house by the side of the road!" Honestly, don't you envy us a wee bit, being in the midst of this pulsating, vitally interesting life, much of it so eager for the very thing we have it in our power to give, knowledge of the "Truth" that makes men "free indeed?" What if, for the time being, we do have to sleep on bamboo mats and cook our food on a fire of sticks on the ground, and suffer the various other inconveniences incident to pioneer missionary work. Isn't it great to be on the spot with the antidote for Africa's bane, to

"Live in a house by the side of the road
And be a friend to man!"

"The House of Harper"

By the Rev. George C. Wilding, D. D.

(Concluded from last week)

Mr. James Harper had a quiet vein of humor. One day it fell to his lot to entertain a man who had more time than business on his hands and who simply was full of idle curiosity. After a great many questions he finally summed up the special work of John, of Wesley and of Fletcher, and turning to James, said: "But you haven't told me yet what you do." "Oh," replied James, "they leave me an enormous amount of work; I have more to do than all of them put together." The man was all eagerness and exclaimed: "Indeed! That is very curious. Allow me to ask what it is?" With a chuckle James replied: "Why, my dear sir, between you and me, they leave me to entertain the bores."

Neither of the Harpers would work on Sunday, even when in their apprenticeship. Here is a story along this line: "It is told of John that one Saturday afternoon, when he was a journeyman printer in the employ of Jonathan Seymour, he was informed that he was expected to work the next day on the catalogue of an auction sale which was to be held on the following Monday. 'That I will not do,' was the sturdy but respectful reply. 'I will forfeit my papers but I will not work on Sunday.' When the clock struck twelve that night John Harper laid down his composing stick and went home, regardless of a threat to discharge him. On Monday morning, Seymour, who admired the pluck and moral courage of the young man, apologized for having spoken harshly to him, and made him foreman of a department.

Joseph Wesley, the third of the brothers, was a man of delicate health, but of fine literary taste and judgment. He was gentle and courteous in his manners, and conducted the correspondence of the house with authors. It is told of him that when he was a child an old presiding elder said to his mother: "Sister Harper, why don't you give one of your boys to the Lord to be a preacher?" "Why," said she, "that is just what I expect to do, and I have already selected one of them." "Which one have you selected?" inquired the pleased presiding elder. "I have selected Wesley," was her reply. His next question naturally was: "Why Wesley rather than James, John or Fletcher?" "Oh, well," replied Mother Harper, "Wesley seems to be the most feeble and delicate in health, and he is rather lazy." Noting that the elder seemed hurt and somewhat perplexed, she added: "I thought that if I gave Wesley to the Lord, He would take him and make him over again, so that he would be strong and influential."

It is an interesting story of how Fletcher went to Albany in 1839, and through the influence of

Thurlow Weed obtained an interview with the Secretary of State, and secured the great contract for printing the books to be placed in the library of every school district in the Empire State. This was named The Harper's School District Library and it has had a remarkable run all over the country. Afterward the firm brought out a number of selected libraries for the youth as well as adults and these were sold in great quantities in all parts of the country.

In December, 1842, the great fire occurred that destroyed utterly their sixteen large buildings, worth a million and a half dollars. A meeting of the brothers was held that evening and they decided to go right ahead with their business. New presses were at once ordered and soon the printing process was under way again. The *Magazine* for January was in press at the time of the fire and all of the plates, etc., were destroyed; but in a very few days this was remedied and the *Magazine* was issued. After looking about for some days it was finally decided to rebuild upon the old Franklin Square site.

Our author speaks eloquently of the pleasant relations that existed between them and the great English novelists, Dickens, Thackeray, Reade, Collins, Meredith, Black and George Eliott, whose works they reproduced in this country; and he tells some delightful stories about these gifted writers.

Harpers Weekly gave forth its first partisan utterance about the time that Sumter fell. During the civil war with its illustrations and reports from the seat of the conflict, this great newspaper was a most faithful and useful record. The writer of this article took the *Weekly* during the entire war period, and today it is his priceless treasure in six bound volumes, 1861 to 1866 inclusive. What a history of the civil war it is!

Thomas Nast's first sketch appeared in the *Weekly* in August, 1862. Soon he was on the trail of Tammany and the Tweed Ring. Relentlessly he followed them up till he landed Tweed and others of the leaders in prison. His penetrating sketches were feared by these law-breakers more than all of George William Curtis' trenchant and fearless editorials.

Ah, yes; a noble and chivalrous family is The House of Harper. All of the first generation gathered home some forty years ago; pretty much all of the second generation gone; and the third generation and the fourth are at the helm. Long may this noble house stand and send forth its printed leaves for the enlightening of the people everywhere.

Newark, N. J.

to save men, women and children from imminent and deadly peril.

"Greater love hath no man than this, that a man lay down his life for his friends."

We listened with pleasure for a time to the rich-toned organ, admired the really impressive and beautiful choir and then, for the present, left this great, historic church for a visit to Westminster Abbey where we heard some unusual function was in progress.

We found a crowd assembled in the square between the Abbey and the Houses of Parliament, but elbowing our way through, we obtained a place near the front. We learned that the occasion was the rededication of the Chapel of Henry VII by the Knights of the Bath. This order embraces the highest dignitaries of the realm from the king down through various ranks of the nobility. The services were in progress within the Abbey to which none was admitted without ticket. We resolved to wait and see what was to be seen.

An enterprising man had some small crickets to rent for a shilling. Securing these we were lifted up above the other spectators and had an unobstructed view of the entire square. The time passed rapidly and pleasantly watching the kaleidoscopic scene before us in which civilians and soldiers mingled in delightful confusion. The latter presented a brave sight with their brilliant uniforms and shining weapons. Infantry with red coats and bearskin hats; Scotch Guards with their pipers in Highland costume—gay colored plaids, jaunty caps and breechless legs; Beef-eaters, or Yeomen, from the Tower in their picturesque uniform coming down unchanged from the time of Queen Elizabeth; the Horse Guards with blazing breastplates and waving plumes on richly caparisoned steeds; more foot soldiers with knee-boots, polished helmets and dancing feathers, sailors in blue with natty straw hats and marines, soldiers of the sea—all moving ceaselessly to and fro.

Across the open was stretched a canopy under which was spread a red velvet carpet which attendants were constantly sweeping lest the feet and yet more, the rich robes, of those who were soon to walk over it should be soiled.

Now a drum rolls, a bugle sounds, officers shout orders, the soldiers fall into line, everybody is on the qui vive. We see through the grounds that the service is over and the audience is leaving and we know that soon we shall see the spectacle.

Presently there issues from the Abbey the procession, at its head a dignified Beadle and following him the Knights of the Bath and high ecclesiastics clad in splendid robes of scarlet and of white satin with rich decorations. All moved with solemn, measured pace before us. Then came the king, himself, preceded by the Duke of Connaught, the commander of the order, and followed by two pages who held up his train. Last of all came Queen Mary and Princess Mary, attended by a gentleman and lady in waiting. When the king appeared the bands struck up "God Save the King," the royal colors upon the Parliament Buildings were thrown to the breeze and every head was uncovered. As the procession moved slowly across the square, a neighbor pointed out the celebrities, Lord Kitchener, Lord Roberts and many others prominent in the affairs of the empire.

When the last one had disappeared into the House of Lords, the crowds began to disperse but we waited, and were well repaid; for there passed close to us Naval and Army officers of high rank, and nobles of various degree, accompanied by their wives, so that for the moment we were cheek by jowl with the aristocracy of the realm. Then came the carriages bearing to their homes Lords and Ladies and finally, in an open carriage drawn by four noble horses driven by postillions in rich livery, came his majesty, George V, Queen Mary and the Princess. They passed within a few feet of us, affording us a perfect chance to see them. Just as they were opposite us

(Continued on page 6)

OUR SUMMER IN EUROPE—XIX

ONE DAY IN LONDON

By Charles M. Melden, Ph. D.

IN Killarney, Ireland, we met a lady from Australia who with her young son had been visiting the "home land." In recounting her experiences in London she said that they had not seen the Tower. It seemed to us that of the places to be omitted, especially with a boy who was to be impressed with patriotic regard for empire, the Tower of London was the last. Her excuse was that it is impossible to see everything. This is true. London with its centuries of history, its millions of people, its wealth of interests, its multitude of attractions cannot be covered in a week, nor yet in a year. "It is impossible to see everything." It is also true that when one attempts to write about this great city that it is impossible to describe, even to mention, everything. Much that would interest and profit must be omitted.

We shall therefore in this article confine ourselves to a single day's experience.

In the early morning we called for our mail and found a bundle of letters from the dear ones at home. We went into St. Paul's Ca-

thedral, which was nearby, and there under the majestic dome, amid the historic monuments eagerly read the items of news and assurances of love from across the ocean.

We afterward wandered about examining the tombs of Britain's mighty dead—Nelson, the conqueror at Trafalgar; Wellington, the mighty duke and victor at Waterloo; Gordon, the Christian soldier and martyr of Khartum, and hosts of others; warriors, statesmen, scholars who have built themselves into the history of the nation. On Gordon's monument is the following noble tribute:

"To Major General Charles George Gordon, C. B., who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God.

Born at Woolwich, 28 January, 1833.

Slain at Khartum, 26 January, 1885.

He saved an empire by his warlike genius, he ruled vast provinces with justice, wisdom and power and lastly in obedience to his sovereign's command he died in the heroic attempt

THE CHRISTIAN LIFE

THE BIRD'S ANSWER

Fear not: ye are of more value than many sparrows (v. 7).

O wise little birds, how do ye know

The way to go

Southward and northward, to and fro?

Far up in the ether answer they,

"We but obey

One who calleth us far away.

He calleth and calleth year by year,

Now there, now here;

Ever He maketh the way appear."

Dear little birds, He calleth me

Who calleth thee;

Would that I might as trusting be!

—Elisabeth B. Stansfield, Pasadena, Cal., Anonymous.

THE MINISTRY OF SOCIABILITY

The gospel of Jesus Christ calls for a life that is alert for the comradeship of other folks. The spread of that influence which leads others to see the value of a life founded upon Christian principles is dependent upon such close touch with one's fellows as makes possible a living, demonstrated interpretation of what discipleship is and means in the concrete. And comradeship is to those only who mingle much with the men and women around them, and in some way win that confidence which gives and takes.

Sam Walter Foss has well said,

There are hermit souls that live withdrawn

In the peace of their self-content;

There are souls, like stars that dwell apart,

In a fellowless firmament;

There are pioneer souls that blaze their paths,

Where highways never ran;

But let me live by the side of the road

And be a friend to man.

Folks in general agree with him and offer up his prayer. For those who are really alive, be they men or women, find in their development the need of others. The entire history of friendship witnesses to this. And Jesus said to his disciples, "Ye are my friends."

Therefore it is incumbent upon us as adult Bible class members to carry the sunshine of Christian sociability wherever we go. Our own high ideals and the ideals of Him whose we are will determine its quality. But we must be sociable. One problem confronting the adult Bible class is the meeting of the demands of the social nature of its members and those who are at its doors waiting, undecided. Our appeal to young life is oftentimes lost if it carries no idea of sociability with it. For the sociability of a human being is weighted with large possibilities of ministry. One of the best-known ministers in the Methodist Episcopal Church was first led to where he could see the value of the Christian life by being asked to pass the doughnuts at a church social.

Not for ourselves only must we be sociable. The shut-ins, the sick, the burdened mothers, the lonely souls whom we know—these and many others are waiting on our cheerful, wholesome sociability to be wakened to a consciousness of Pippa's optimistic refrain:

'God's in his heaven,

All's right with the world.

—Ralph Welles Keeler.

"ONE DOZEN BELIEFS"

By the Rev. S. McNish Clark

I

I believe in a clean, clear-cut Christian ministry.

II

I believe in plain, pointed, practical, direct sermons free from vociferation.

III

I believe in a progressive religion, both in the pulpit and the pew.

IV

I believe in an advertised church in all forms of modern advertisement.

V

I believe in every phase of social modernism in the Church where the Christian religion predominates.

VI

I believe in the modern church of attraction, of interest, of sanitation and of beauty, both in the city and rural district, in every advanced principle.

VII

I believe the Church of to-day must use every modern cause for the advancement of Christian religion, the advancement of Christ's kingdom to become the advanced Church of to-morrow.

VIII

I believe in full recognition from point of service rendered in sincerity from the laity of every congregation so long as the Christ Spirit prevails.

IX

I believe it is a God-given right for every pastor to illuminate with moral courage the services, sacrifices, and interest on the part of those who share with him the anxiety and hope for the success of the Church.

X

I believe every pastor appreciates the information given in sacred confidence of the "good" and "bad" traits, the interest and non-interest of the membership of his congregation so long as he himself has the full knowledge that the informer is free from faults and imperfections. For any pastor to declare otherwise is almost preposterous.

XI

I believe every pastor should make changes of the various boards of his church when his intelligence deems it necessary, without his being subjected to machine rule.

XII

I believe every pastor's wife should immediately decide to sacrifice with him through sunshine and rain for the promotion of the kingdom of Christ, in this world as long as they twain are one.

Foristell, Mo.

A Call To Prayer by the Federal Council of the Churches of Christ in America

To the Churches of Christ in America:

In the name of the Federal Council of the Churches of Christ in America, in accordance with instructions from the Executive Committee, we send forth, during this appropriate season of the year, this call to united intercession, earnestly requesting every pastor to lead his congregation in prayer:

That the spirit of Christian unity may be rapidly deepened in all the churches, through the quickened consciousness of the presence of Christ in the hearts of his disciples; that as they all draw closer to him they may be drawn closer to one another and may realize in him the one center of union of faith and life.

That the Spirit of God may fill the churches with evangelical fervor and zeal, to the end that through a larger faith and a deeper real-

ization of the need of regeneration in the lives of men, there may come such consecration to spiritual service as shall bring the people to the feet of Christ.

That the united power of the Christian churches may be Divinely guided in the work of carrying the Christian gospel to heathen lands; the practice of Christian brotherhood to those who come to our shores from other countries, with an earnest effort to bring them to Christ; the effective distribution and development of religious forces in home mission fields; the deepening of Christian sentiment against the liquor traffic, individual and social impurity, and all the other evils of human society; the restoration and the conservation of a true Christian Sunday such as shall preserve both the physical and the spiritual life of the people; a larger earnestness in the religious education of our youth; the spiritual interpretation of marriage, the family and the home; the realization of a just and humane social order through the development of a Christian democracy; a spirit of brotherhood which will bring everlasting peace among all the nations of the world; and as the sole means to all these ends, the cultivation of that spiritual life and passion which come through a knowledge of the heart and mind of Christ, and the acknowledgment of his divine nature and sovereign power.

SHAILER MATHEWS,

President.

FRANK MASON NORTH,

Chairman Executive Committee.

CHARLES S. MACFARLAND,

Secretary.

PERSONAL EVANGELISM

By Bishop Thirkield

The following letter that came to Bishop McDowell during my recent visit to Evans-ton sets forth so clearly the outcome of plans for evangelistic work that were strongly presented by Dr. Randall at our recent conferences that I requested it for publication.

It shows three things: First, the result of earnest, persistent work at every service and during the week days in a personal campaign for bringing people to a personal knowledge of Christ. Do not wait for a revival, but bring on a religious quickening through personal evangelistic work, day by day.

It shows in the second place the importance of good music at all the services. The use of the "Selections from the Hymnal," which all the people can now secure at five cents each through the pastor or District Superintendent, will stimulate the revival spirit. It is already doing so. Reports come to me from many charges showing that the use of the Hymnal in the special song service and in the regular meetings has greatly quickened the religious interests and awakened the revival spirit. On one district the conversion of over forty people since Conference is attributed to the use of the gospel hymns in this small hymnal.

In the third place, it shows that the pastor should place **first things first**; that is, the spiritual interests of the people. The financial interests of the church will then almost take care of themselves. The letter follows:

"Over fifty people have united with our church since conference, and all but three are adults. Now don't think because I say 'adults' that I am overlooking the children. We received a great many of them last year and will receive others this year. Many of these have never been members of any church. I baptized five two weeks ago to-night and received seven into the church. Three will be baptized this prayer meeting night. It is a **personal campaign** I am conducting. No protracted meeting on. But the Sunday and mid-week services are evangelistic. The choir sings at the Wednesday night service. I have set out to have eighty come into the church by Easter. I never had such a good time in this hand to hand work. Finances run along smoothly. No notices for money are sent out. The stewards do not go out collecting. It just comes in."

Our Young Friends

A BIRD WITHOUT A VOICE

"I wish I could sing like a bird," said Ruth Brown.

"Which of the birds would you choose to be like?" laughed her Aunt Bess, who sat in a chair by the window mending.

"O, I don't know!" replied the little girl. "Any bird sings nice enough for me."

"You wouldn't like to roar like the ostrich, would you, or caw like the crow?" asked her aunt.

"Now, Aunt Bess, you are laughing at me. You knew what I meant, didn't you?"

"Why, yes, Ruth, I believe I know. But do you know that there is a bird that cannot sing a note?"

"No, indeed; I never heard of it," replied Ruth.

"I think you have heard of it and have seen many pictures of it, too, my dear; but you've forgotten about its having no voice. We are so used to the sweet, clear, ringing notes of our many birds that it is hard for us to think of any bird having no voice. Yet away across the ocean is found a large bird which cannot sing, because it has no voice. Do you know what bird builds its big nest on the roofs of houses or even in chimney tops in Holland, Ruth?" asked Aunt Bess.

"O, yes, the stork, isn't it? But can't it make a sound even if it can't sing?" said Ruth.

"No; the only noise storks ever make is a crackink sound, produced by striking one mandible against the other."

"Well, isn't that strange?" said Ruth. "Among the animals it is the long-legged, long-necked giraffe that has no voice, and the stork has a very long neck and legs, too."

"Haven't you often seen the picture of a stork standing on one leg with his head up-lifted? Well, whenever a pious Mohammedan sees a stork standing like that, which, by the way, is a favorite position with the bird, he says: 'See, he is praying. May Aallah answer his prayers!'"

"How funny!" cried Ruth. "Why should he think the bird would be praying?"

"It is this way. These Eastern people are very superstitious, and they believe that storks are human beings—men from some far-off lands who have taken on themselves the form of storks. All Mohammedans think very highly of storks; and if any person shoots or injures these birds, he will be severely punished."

"I'm so glad the storks are protected," said Ruth. "I've read that even in Europe, in Holland and Norway, they are protected by law."

"So they are, Ruth, and so they should be, for they are great scavengers. They clear gardens of all kinds of insect pests and do untold good in the lands they visit. Did you know that in the town of Fez, on the coast of Barbary, there is a stork hospital?"

"No. Is there really, auntie?"

"Yes, really. Moreover, the hospital is a fine building and is used for the sole purpose of nursing sick storks and cranes."

"That is lovely for the birds. But why did they go to the expense of building a hospital?" asked Ruth.

"Because of the superstition that makes them believe that storks are men in bird form," replied her aunt. "As soon as the cool autumn winds begin to blow, the storks leave Europe and go south to a warmer climate, where they are heartily welcomed. I have read of how a boy's kindness to a stork saved his life."

"Is it a story, auntie? Do tell it," said Ruth.

"In a little house in far-off Norway there lived a poor widow and her only child, Conrad. Every spring a stork came and built her nest on the roof of the tiny home. There she laid her eggs and reared her young; and when the chilly winds of autumn came, she flew away to the sunny South, returning the next spring. From the time Conrad was a little boy he had watched every year for the coming of the big bird, which he fed daily. Both he and his mother grew very fond of their feathered guest. Conrad would whistle in a peculiar way and the stork would fly to him for food. Thus the bird and the boy became fast friends. When Conrad was old enough he went to be a sailor. On his first voyage, when the ship touched Africa, he and all the crew were taken prisoners by pirates and sold as slaves. Weeks went by; months and years passed. The poor, lonely widow in her Northern home mourned for her sailor boy as dead. But poor Conrad was working in chains under a cruel task master away in Africa. How often he thought of dear old Norway, of his beloved mother, and of the little cottage home! Should he ever see them again? There seemed no hope. One day a stork circled above his head, and Conrad, thinking of his old-time pet, whistled the bird call of the olden days. To his surprise and joy, the bird came to him. He saw that it was his old friend. What joy it was for Conrad to feed his pet! Why, it was like seeing one from his own land, from his very home! Now a plan came to the lonely, discouraged slave. 'When the stork is ready to fly northward in the spring, I'll tie a message to its leg. It will go to my dear old home, and perhaps mother will see the note,' he said. This he did, hoping that all would go well with his friend on its long Northern journey. When spring came to the little Norway village, the old stork came as usual to the roof of the tiny house that had been its home so long. Conrad's mother welcomed it and fed it for the

sake of her boy who had loved it. Then she spied the paper wound around its leg; and taking it off, she read the message her boy had sent. Quickly the wonderful news spread through the village that Conrad was living, but a slave. The minister said: 'We must save Conrad.' Some one went around and collected money. Every one gladly gave what he could, and the matter was laid before the king, and he was asked to help. When the king heard the story, his eyes filled with tears, and before many days a great warship, fully manned, sailed away to the African coast to rescue the young slave. Before the summer closed, it returned, bringing Conrad back to his mother's cottage. How merrily the church bells of the little village pealed a welcome! How the people rejoiced and gave thanks together on the day of Conrad's return! On the top of the church and on his own house Conrad placed the figure of a great stork to show all who came to the village that God had saved his life by means of a bird. But the neighbors all said that if Conrad had not been kind to the stork when it first came it might have gone to some other roof, and thus his chance of rescue would have gone."

"Aunt Bess, is it a true story?" asked Ruth, whose eyes shone big and round as she listened.

"Yes, dear; the best of it all is that it is a true story. On the quaint village church the stork may still be seen, as well as on many houses. And often in the long twilight hours do the boys and girls gather about some dear old lady to hear the story of Conrad and the stork who once lived in that village."—Jessie McClure, in the Christian Guardian.

LEARN TO KEEP ACCOUNTS

One of the best habits girls and boys can form is that of keeping an account of their own personal expenses, and the smaller the items the more important to keep account of them. Few people realize how money runs away in little expenditures of nickels, dimes, and quarters. Even the insignificant penny has a way of counting up that surprises one. Car fares, soda water, ice cream, candy—and the money is gone! It is only when one puts down the small items in plain black and white that one realizes the importance of looking after the little outlays.—Maritime Baptist.

TRY TO DO THIS

Try to blow out a candle with a card or pasteboard screen between your mouth and the flame. You will find that you will not succeed, for air cannot penetrate the cardboard. But you will notice a remarkable thing. The candle flame will blow toward you every time, just as though it were blown back by somebody standing opposite. What has happened is that your breath has struck the flexible screen with sufficient force to carry back on the rebound a certain quantity of air around the flame. Thus it is forced to move for the moment in the very opposite direction you try to make it go.—Presbyterian Examiner.

EVER HEAR THESE?

When is a cat like a teapot? When you're teasin' it (tea's in it).

What roof covers the most noisy tenant? The roof of the mouth.

Of what gender is the national anthem? Masculine. It's a hymn.

Name the two largest ladies in America. Missouri and Mrs. Sippi.

Why are cowardly soldiers like butter? Because they run when exposed to fire.—The Continent.

WHAT I WOULD DO.

If I were a rose

On the garden wall,

I'd look so fair,

And grow so tall;

I'd scatter perfume far and wide,

Of all flowers I'd be the pride.

That's what I'd do

If I were you,

O little rose!

If I were a bird,

With nest in a tree

I would sing a song

So glad and free

That birds in gilded cages near

Would pause, my wild, sweet notes to hear

That's what I'd do

If I were you,

O gay, wild bird!

Fair little maid,

If I were you,

I should always try

To be good and true;

I'd be the merriest, sweetest child

On whom the sunshine ever smiled.

That's what I'd do

If I were you,

Dear little maid!

—Selected.

OUR SUMMER IN EUROPE—XIX

By Charles M. Melden, Ph. D.

(Continued from Page 3)

some Westminster School boys cheered and her majesty turned toward them (and us) with a most gracious smile, part of which we appropriated for ourselves. The king was dressed in the uniform of an admiral. The queen wore a simple light colored dress and Mary a blue costume. There was no display but these royal ladies looked very sweet and lovely. The queen was rather prettier than her pictures.

Thus ended a spectacle declared by the papers to be second in magnificence only to the Jubilee of Queen Victoria and the inauguration of the present monarch.

After lunch we returned to the Abbey but it was closed. We learned that there was to be a service later. We used the interval in viewing the new Wesleyan building recently erected as a Methodist Headquarters. It is a magnificent structure and worthy of the great denomination to which it belongs. The next Sunday we attended divine service there. The great auditorium was filled with an audience that listened with deep interest to a sermon by Dr. Jowett of the Fifth Avenue Church, New York City. This great preacher is an Englishman who achieved an international reputation in his home land. He is a preacher of deep spirituality and persuasive power.

The doors of the Abbey were opened some minutes before the service, and we entered this great church which has witnessed so many historic pageants including that of today. We had time to look about us a little. We saw again the familiar monuments, some beautiful and inspiring, some grewsome and terrifying. The "Poets' Corner" is always attractive and the sight of Longfellow's bust was pleasing to us as Americans.

The service, which began at 3 p. m., was restful and helped us in our Christian life. It is refreshing both to one's body and spirit to stop amid the press of work or pleasure for a few minutes of communion with the great Father. "They that wait upon the Lord shall renew their strength."

After the service the Chapel of Henry VII was thrown open to visitors. We entered this ancient place, recently, the scene of gorgeous and solemn rites. "Along the sides of the chapel are the lofty stalls of the Knights of the Bath, richly carved of oak though with the grotesque decorations of Gothic architecture. On the pinnacles of the stalls are affixed the helmets and crests of the Knights with their scarfs and swords; and above them are suspended their banners emblazoned with armorial bearings and contrasting the splendor of gold and purple and crimson with the cold grey fret-work of the roof. In the midst of this grand mausoleum stands the sepulcher of its founder—his effigy with that of his queen extended on a sumptuous tomb and the whole surrounded by a superbly wrought brazen railing."

These words of Washington Irving are as true as if written to-day. Beside the monarch whose name the chapel bears, the great Elizabeth and her unfortunate rival Mary Queen of Scots, rest here. Death is the great leveler and reconciler. In its presence distinctions of rank disappear and petty ambitions and rivalries with their hatred and strife are laid at rest.

In the chapel of Edward the Confessor is the Coronation Chair with its Scone Stone. Westminster is a place to remind one of the transient nature of the glory of this world. Here amid pomp and splendor unimaginable men deemed fortunate are inducted into the kingly office but shortly the scepter drops from their weakened grasp. A tomb, an inscription is all that they retain—sic transit gloria mundi.

It was getting late and we took a "bus" for

Fleet street. After looking about the book stores for a while we went to the "Old Cheshire Cheese" for supper. This inn is one of the most interesting in London. It was much frequented by Dr. Johnson, Goldsmith and their contemporaries. It still retains its original appearance. The tables are rough and you sit on stiff, immovable benches. Blue willow-pattern dishes hold the food and silver candlesticks adorn the tables. The walls are hung with ancient pictures and decorated with bouquets and clay pipes. Over his favorite seat is a very good picture of Johnson. Sawdust covers the floor reminding us that this is now the meeting place of the Sawdust Club. As we partook of some toasted bread and cheese and coffee a very modern poll parrot regaled us with his rather limited repertoire of songs and jokes.

We tried to imagine the room as it was when the great writer met here with boon companions and by his aggressive personality dominated them. They were a brilliant

company and their work lives after them, but their roistering and dissipation were more in keeping with their age than ours. On the beer mugs was the date 1667.

As we went out we saw a sign stating that "The famous steak, kidney, mushroom, oyster and lark pudding will be served at one and six thirty p. m. on Wednesday, October 2, and on every succeeding Monday, Wednesday and Saturday at the same time throughout the season." This combination together with the ale served in the house ought to be sufficient to hasten the departure of those who partake to that land where Johnson and his friends now are.

We spent the evening in pleasant conversation with some old friends who, like ourselves, were "doing" London. It is delightful to meet acquaintances when far from home. They seem a little nearer to us. The tie of a common nationality is strong. The hour passed quickly while we talked of mutual friends and interests.

THE EXODUS OF THE UPPER MISSISSIPPI CONFERENCE

As Seen by One District Superintendent

The Mississippi Annual Conference at its twenty-second session held at Vicksburg, Mississippi, January 22-28, 1890, divided into the Mississippi and Upper Mississippi Conferences. The Upper Mississippi Conference began with four districts, 93 appointments, including missions, 14,453 full members. But according to the report contained in the journal of the Upper Mississippi Conference, January, 1912, there were seven districts, 134 appointments, including missions, 23,595 full members, with 19 regular appointments and missions not reporting, consisting of 364 or more full members as reported January, 1913, making a total of 23,959 full members January, 1912; thus giving us three districts, 41 appointments and nearly 10,000 full members as the record of increase for the past 22 years. The General Conference of 1912 assigned to our Episcopal area Bishop W. P. Thirkield, as our Resident Bishop, who for nearly two years has given the work personal supervision, going into many of the local charges, thereby gaining or obtaining personal knowledge of the need of the work, as well as rendering invaluable service in ways too numerous to mention. The Bishop from the very beginning has insisted on each District Superintendent and pastor putting the first thing (the spiritual) first and a correct keeping of the church records and roll of membership. His instruction is being obeyed. Hence the pastors' reports at Durant, Miss., January, 1913, showed an apparent decrease in our membership. But in the recapitulation as found in the Journal of 1912, there were 23,595 full members reported, with 19 appointments and missions not reporting, consisting of 364 or more full members as reported in 1913, making a total of 23,959 or more full members in 1912. As against the recapitulation as given in the Journal of 1913, which gives a total of 21,373 full members, 1,043 non-resident members, who were not reported as such in 1912, with 22 appointments and missions not reporting, consisting of 1,794 or more full members as reported in 1912; this number added to 21,373 full members and 1,043 non-resident members, makes a total of 24,165 full members January, 1913, an increase of 206 full members January, 1913. But according to the number of conversions and accessions reported at our conferences annually, and especially the large number reported at our recent Annual Conference held at Aberdeen, Miss., there ought to be a much larger increase in full members than is shown by our Annual Conference statistics.

Can we account for this seeming decrease in our membership? Do you mean to say that the pastors of the Upper Mississippi Conference are inefficient, and unsuccessful as soul winners? Brethren, I must say, No! not by

any means, for the pastors' reports will show hundreds and hundreds of conversions and accessions annually. Then let us face conditions as they really are. First we must confess that we have not been as careful in making our statistics in the past as we should have been, and that since the General Conference of 1912, and the coming of Bishop W. P. Thirkield among us there has been a general awakening among us and statistics are being more carefully tabulated than heretofore.

But I find many pastors on my own district, even at our last Annual Conference, reported from 10 to 50 members less than they reported at their last quarterly conferences and I find also what is true of my own district is also true of other districts, known as the hill districts.

Hundreds of our people are moving from the hill section of the state to what is known as the Mississippi Delta, without securing certificates of transfer from their former pastors; many of them moving into parts where our Church has not as yet been organized, or if organized is rather small as compared with other branches of Methodist Churches in those parts. They therefore connect themselves with the larger churches; thus becoming a total loss to our own church. But allow me to suggest that if each pastor in the Hill districts would secure an Ideal Certificate of Membership and Record of Transfers, and would ascertain the destination of each migrating member and would forward their certificate of transfer to the pastor at that place or the pastor nearest them, possibly we might save them to the Church and thus secure a very large increase.

Also many of our members are moving out of the Conference into both Northern and Southern cities, many of whom we never hear from again. Brethren, we are not making a charge against any one. We simply want the General Church to know that we as ministers of the present day and members of the great old Church, still have the spirit and passion of the fathers of Methodism, and are determined with the help of God who has called us to this work and with the co-operation and presence of our own Bishop W. P. Thirkield, to see to it that there is an advance along all lines and that the banner shall not trail in the dust in this Conference.

W. F. ISAIAM.

A WORD FROM BISHOP LEWIS

Writing from Foochow, October 28, Bishop Lewis says: "The Foochow Conference met here October 8-15. We had a most inspiring and helpful session. I expect to leave for West China early in December. Bishop Bashford is soon to hold the Central China and Kiangsi Mission Conferences."

LESSONS BY THE WAY

(Luke 13: 18-35.)

International Sunday School Lesson for March 22, 1914.

By the REV. N. W. GREENE, B. D.

Golden Text—Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matt. 7: 21.

Time and Place—The same as in last lesson.

Home Readings—Mon.—Luke 13: 18-35. Tues.—Dan. 2: 27-35. Wed.—1 Cor. 9: 16-27. Th.—Rev. 14: 6-16. Fri.—John 10: 9-18. Sat.—John 10: 19-39. Sun.—Rom. 7: 14-35.

This lesson follows closely the lesson for last Sunday. It may be discussed under the following outline:

Theme—The Kingdom of God and Entering It.—The Kingdom.

I. Like a seed planted in a garden.

(1) Garden—a specially prepared parcel of ground: Israel prepared for the Gospel.

(2) The Mustard Seed—the principles Jesus taught.

(a) Small. So the Gospel in the beginning.

(3) Planted: purposely and carefully placed—teaching of Jesus.

(4) Its Growth to a Tree Sheltering Birds—the spread of the Gospel; the rest, comfort and shelter it affords.

II. Like Leaven Hid in Meal.

(1) The Leaven: the Gospel truths.

(a) Hid in meal—"Thy word have I hid in my heart."

(b) Has life-principle in itself—a Christian must have the Christ-life in him, or he can leaven no one.

(c) Leaven gives its life to the meal nearest it, and that particle to its nearest neighbor, and so on to the limit of the "lump." The Christ-life in us should impress those of our household; then our neighbors near.

(2) "Till all was Leavened." The Gospel "leavens" the whole man. The whole world of men shall come under the influence of the Gospel. His Kingdom shall "spread from shore to shore."

Entering the Kingdom.

I. Those Who Would Enter Must Strive.

(1) "Many shall seek" and find the way, but the *strife* comes in traveling the way and in entering the "narrow door."

II. Inward Life, Not Outward Form, Necessary.

(1) The "Master of the house" shuts the door against those who have not His spirit, but who simply heard Him teach and associated with His people.

III. The Separation Will Come.

(1) The door will be shut against the formalists and the "workers of iniquity."

(a) Seeking and pleading will not then avail.

(b) Their punishment intensified by seeing "Abraham, Isaac and Jacob in the kingdom of God," and weeping and gnashing of teeth shall follow.

(2) But those who "strive," even gentiles, shall come from the "east, and the west, and the north, and the south, and shall sit down in the kingdom of God."

The Growth of the Kingdom

In both the parables of this lesson the growth of the kingdom is prominent. In the first, we see it in the growth of a mustard plant from a tiny seed to a tree twenty feet high, with

spreading branches sufficiently strong to sustain the weight of a man. In the second, we see it in the spread of leaven from a small particle to the extent of three measures of meal. It would seem that Jesus desired to emphasize first the small beginning of the kingdom. It was expected that the Messiah would come with great pomp and with a great army; but He chose to come as a still, small voice. He called to follow Him men who were considered of little political and social importance. He Himself was despised by those in authority, and even His truest followers were disappointed in the humble methods adopted in establishing a kingdom. Compared with the great Roman Empire and the power of the Emperor, the humble teaching of a poor Nazarene was a small thing. It was like a mustard seed or a little piece of leaven.

But the seed has grown to a tree and the leaven has almost reached the limits of the three measures. The branches of this tree are reaching out into every country on earth, and millions of souls are finding rest and shelter in its boughs. Whether or not we think of the denominations as the branches, the individual churches as the boughs, and the Christian members as the twigs, we know that in some way Christ is still the vine and we are the branches and that His life finds its way into us. Of course, these spreading branches meet obstructions in Mohammedanism and the like, and they seem unable to penetrate very far. But here the leaven is at work; silently

and unseen it is permeating and transforming the whole.

I read a lengthy discussion of the subject, "Is the World Growing Better?" In it, many took a pessimistic view. They were governed in their judgment by a few examples of badness they met with, and some of which they cited. 'Tis true there is badness in the world. It is true that there is indifference toward religion and the Church. It is also true that there is a lack of religious zeal, or zeal in religion, such as characterized the fathers. But some of these are mere local conditions and do not represent the status of the kingdom at large. Many a soldier may fall mortally wounded in battle, but the army may be marching on to victory. What we need is to get up a little higher so that we can see a little farther and get a sort of bird's-eye view of the spreading kingdom. What is it, anyhow, that is not influenced by the teachings of Jesus Christ? Governments and laws are sometimes bad, but they are aiming at goodness and are tending that way. Laws are based upon justice and righteousness; but what is known of these virtues apart from Jesus? What is the function and duty of a "Justice of the Peace"? There are religious terms as well as governmental. We say there is badness. But would not that badness be worse and would not there be more of it were it not for Christ? We hear it complacently said sometimes, "one can hardly tell the difference between the Church and the world." The reason for this similarity is no that the Church has degenerated and gone down to the level of the world, but that the world has been drawn up almost to the level of the Church and that society outside has adopted the principles of religion. Think this through and congratulate society and give God the praise for His spreading kingdom and victorious Church.

Mary Bluff, S. C.

(MISSIONARY) A PRISONER OF HOPE:

(THE STORY OF YUN CHI HO)

Epworth League Devotional Meeting Topic for March 22.

(Eph. 6: 18-20)

By the Rev. A. Preston Shaw, B.D.

This story of Yun Chi Ho is abridged from a fuller account written by the Rev. C. F. Reid, D. D., a missionary of the Methodist Episcopal Church, South. It reads like a romance. Its setting is in Korea—only a third of a century ago a Hermit Nation, now open to the world.

After the treaty had been signed between Korea and the United States, by which the Hermit Nation was opened to commerce with our country, Commodore Foote, a brilliant and genial naval officer, was made American minister to Korea.

Among the admirers of Commodore Foote was Prince Min Yong Ik, a favorite cousin of the Korean Queen. This young prince gathered together a group of influential young nobles and planned for more intimate relations with other nations of the world. To this end, they besought the King to establish international postal relations. The old conservative officials of Korea were strongly opposed to this; however, the young party prevailed and the King fixed a date for the promulgation of the edict.

On the eve of that date, the young nobles, elated with their success, gathered to celebrate their victory by a

feast. While they were having a hilarious time, a band of assassins rushed in and began cutting them to pieces with great two-handed swords. Several young nobles were killed outright, others were desperately wounded, and a few escaped.

Among the latter was Yun Chi Ho. He was the son of one of the oldest and highest of the noble families. Though a mere boy, he was a born leader. From the hail of carnage he flew to the home of the American minister, Commodore Foote. The Commodore concealed him and in few days conveyed him to a ship lying in the harbor of Chemulpo. He gave him a letter to the Consul General at Shanghai, China. His father had succeeded in getting to him a small bag of gold dust.

This was in 1884. He at once entered the Anglo-Chinese College at Shanghai, China, a school of the Methodist Church, South. Here he was a hard student for six years; and here he was happily converted to Christianity.

In 1890, he came to America and studied at Vanderbilt University and Emory College. Brilliant, witty, companionable, and marvelously gifted in adapting himself to every condition, he

was immensely popular wherever he went.

A Romance: Happy Marriage

In 1892, Yun returned to Shanghai as a teacher in the Anglo-Chinese College. At the Methodist Church, on the other side of Shanghai, a remarkably beautiful and accomplished Chinese girl presided at the organ. Her name was Mo Sieu Tsung. One day she and Yun met. The usual result followed. It was not easy to see one another there with the customs of the Orient, but true love laughs at locks and by and by the young Korean noble and the Chinese girl organist were wedded, and never was a union happier.

The honeymoon was scarcely begun when a message came from Korea informing Mr. Yun that he was wanted at the Court and that he had been appointed Vice-Minister of Education and entrusted with a task of organizing an educational system for Korea.

Now followed busy years; years of growing influence and of loyal steadfastness to Christ in a wicked, profligate court. The missionaries rejoiced that God had raised up this man of Korea to stand like Joseph in the Court of Pharaoh.

Presently Mr. Yun persuaded the Southern Methodist Church to establish a mission in Korea and from the start he and his companion were its most influential members.

In 1895 troublous times came. The Chino-Japanese War was over, with the nominal independence of Korea, but really Japan and Russia were each seeking to control the Korean Government. Feuds and plots were thick and no one knew what a day might bring forth. In October, the Queen, who was the ablest diplomat in all Korea, was murdered in her private apartments and the King was held practically a prisoner. As a loyal friend of the King, Mr. Yun's position became perilous.

Mr. Yun was sent to Russia as one of an embassy to represent the interests of Korea. So strongly anti-Korean, however, was the chief of the embassy that, after arriving in Europe, Mr. Yun abandoned the embassy and returned after a time to Korea. He came quietly and alone and took up his home in the Methodist Mission house, where he gave himself to mission work, acting as interpreter, and later filling the pulpit on Sunday mornings; thus he lent, in many ways, his quiet and powerful influence to the extension and upbuilding of Christianity.

Yun Chi Ho was not only a Christian, but a patriot. He saw the corruption of the court and the oppression of the people and, like Moses in Egypt, it chafed and angered him; hence he united with a group of the younger men in the publication of a tri-weekly newspaper called the Independent. This newspaper scored the corruptions and the oppressions of the court and became immensely influential among the common people. Of course, the paper and its editors became equally obnoxious to the corrupt officials. After a time the chief editor of the paper was driven out of Korea and Mr. Yun succeeded to the editorship. In this position, he became the leader of the popular cause in Korea, and became the idol of the people.

Plot and Counterplot

But Korea was full of conspiracies. Yun and nineteen other young leaders were conspired against. Old political crimes were to be brought up against

(Continued On Page 11)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Baton & Mains, and all communications intended for publication to the Editor.

BISHOP THOMAS BOWMAN,
D. D., LL. D.

(Continued from Page 1.)

turned toward the ministry and entered the Baltimore Conference in 1839.

As has been indicated Bishop Bowman was elected to the Episcopacy in 1872 and was retired in 1896. He was quite an acceptable preacher and even after he had passed his ninetieth birthday he preached occasionally from the pulpit of Calvary Methodist Church, East Orange, N. J.

In 1878 Bishop Bowman went as the American representative to the Methodist Conference in Great Britain and from there to the Fair in Paris. Later he travelled in Norway, Sweden, Denmark and Germany, conveying to various audiences the greetings of the American Church. On this same trip he visited Calcutta, Bombay, and other cities of India, making a study of our Mission field. Through his influence a rich Chinese merchant, Ah Hok, contributed \$10,000 for the purchase of the Mission site in Foo Chow. Finally Mr. Hok and his entire family were converted to Christianity and well may have Bishop Bowman regarded this as one of the most noteworthy incidents of his entire career.

During his ministry the Bishop dedicated 1,200 churches, one at least in every state of the Union and a number in all the foreign fields.

Questioned one time as to his early experiences by the Michigan Christian Advocate, the Bishop narrated as follows:

"Soon after I began my ministerial career I was preaching in a little school-house near Carlisle, and had warmed up considerably. Suddenly there walked into the room an old black sheep. He looked unfriendly, and his manner prophesied trouble. The first thing he did was to seize the bell rope, which hung conveniently near, by his teeth. At every angry shake of his head the bell tolled out its mournful tones. This kept up for so long that my patience gave out.

"See here!" I said to the congregation in much excitement, 'either that performance must stop, or mine will.' The sheep seemed to understand my threat, and put in a protest just at this juncture.

"Baa!" bleated the old fellow.

"This was too much for my congregation. And it was too much for me. My hearers forgot the sacredness of the occasion and began to laugh heartily. So did I. I never finished that sermon. I simply said, 'Brethren, we will sing the Doxology and be dismissed.'

"Another incident happened while I was still a young man. This also was at a country school house; and, as I remember it, I was more than anxious that day. I think it was my loud tones that brought a stranger into the audience. At any rate, I happened to look toward one of the open windows and there, with a solemn, pensive expression, and with head and neck projecting into the room, stood a big donkey. Evidently my sermon impressed him deeply, for just then he let out a series of exclamations which must have been intended as hearty approval. Although the people struggled to keep sober, not all of them were successful. I had the hardest time preaching that morning I ever had before at since."

Bishop Bowman is survived by seven children, Mrs. Caldwell, Mrs. George Smith, of

Baltimore, Charles and Thomas Bowman of St. Louis, C. B. Bowman of Chattanooga, Theodore G. Bowman of Los Angeles, and S. B. Bowman of Denver.

Revered by the whole Church, characterized by innate sincerity, graciousness and power, he will be mourned by hosts of friends the world over who knew the benediction of his influence.

Of General Interest

Cuts Worth While

Despatches from the Orient state that it is now but fourteen days from Shanghai to London. Since Young China woke up and cut off the queue, the old East has cut down time and distance instead of cutting off heads.

"The Leopard's Spots" Prohibited

Thomas Dixon's play, "The Leopard's Spots," was recently prohibited from playing in Florence, Ala. A number of colored citizens protested to the mayor, who promised that the play should not be given and warned Dixon that every actor would be arrested if they attempted to play. In spite of this warning Dixon sent out circulars announcing that the play would be put on. The mayor ordered the theatre closed on the evening the company was booked to appear and there was no performance of the "Leopard's Spots."

Jaw Bone Repaired With a Rib

What is regarded as one of the most delicate if not the premier operation of its kind in this country was recently performed at the Cumberland Street Hospital, Brooklyn, when the seventh rib of Mrs. Olga Slavin was cut away and the bone used in making a new jaw bone in place of that removed four years ago when she underwent an operation for cancer. The cutting away of the jaw rendered certain muscles useless, causing the tongue to collapse and depriving her of its control. She was unable to chew food, and lived on gruel, milk and soft foods. The operation was completed within two hours and fifteen minutes. While two of the surgeons cut away the lower right rib another dovetailed the remaining ends of the jaw bones. Then he manipulated the piece of rib, dovetailed the ends to fit in the stubs of bone and inserted the newly constructed anterior section. The muscles were then fastened to the bone, and within a few days it was found that the covering of the rib was perfect and permitted the muscular attachment to adhere firmly. Already Mrs. Slavin is able to chew her food, sing and whistle. And so skillfully did the surgeons perform their work that scarcely a trace of their handiwork is visible.

More Race Segregation

Segregation of the white and colored races in government employ was urged upon a House Committee recently by Representative Aswell, of Louisiana. He said there are 490,000 Federal employees in the United States, of whom 22,500 are Negroes, and that 13,000 railway postoffice clerks had petitioned to be segregated from the Negro clerks. His bill proposes segregation in the mail cars throughout the country and in the executive departments at Washington. Representative Edwards, of Georgia, declared it would be better for both races if white and Negro workers were separated, and that he would eliminate the Negro government employee entirely if he could. Archibald H. Grimke, a Negro, representing the National Association for the Advancement of the Colored Race, predicted that the Negro would be a part of the governing class in this country within fifty years.

He said: "Give the colored man a chance. If he can rise, let him get up. If he cannot rise, let him sink. The colored people are not going to be your equals if God did not make them so. The laws of nature settle that. Each should be given an equal show and the best man should win." Representative Madden, of Illinois, declared that Negro employees are citizens of the United States, pay taxes, are amenable to laws and should not be discriminated against.

South Now Regards Lincoln as the Greatest of All Americans

On the 105th anniversary of the birth of Abraham Lincoln, Joseph C. S. Blackburn, a Confederate officer and former senator from Kentucky, opened the simple exercises that marked the breaking of the ground for the construction of the \$2,000,000 marble memorial the nation is about to erect to Abraham Lincoln. After Mr. Blackburn had sunk the first spade into the ground, he stood with uncovered head and spoke in high praise of the memory of the President against whom he fought a half century ago. His words in part follow:

"This memorial will show that Lincoln is now regarded as the greatest of all Americans, and that he is so held by the South as well as the North. Today we let the country know that this great work has begun and will be carried on steadily until its completion."

In the Senate it was a Southerner who made the motion to adjourn out of respect to the memory of Lincoln on his birthday. The motion was made without pre-arrangement by Senator Overman, North Carolina, following the reading of the former President's Gettysburg address by Senator Bradley, Kentucky. It was Senator Kenyon, Iowa, who had suggested the Senate well might pause a moment to observe the anniversary. The House, too, paused in its deliberations to pay its respects to the memory of the great emancipator.

More Chaplains for the Navy

In connection with the naval appropriation bill Congress has under consideration a proposition to increase the number of chaplains in the navy. The need for an adequate increase is shown in these three facts:

1.—In 1842 the navy numbered 12,000 men; in 1914 it numbered 67,000. In 1842 the navy had 67 ships; in 1914 it had 390 ships. In 1842 it had 24 chaplains; in 1914 it has no more chaplains than it had 72 years ago. That is, the number of men and ships has increased more than five-fold; the number of chaplains not at all.

2.—The Churches are urging upon Congress an increase that will give the navy at least one chaplain to every one thousand of the personnel, which would still leave the service deficient relatively by more than one-half on the basis of 1842.

3.—The Churches are also agreed in the conviction that the present discrimination against chaplains in the matter of consideration according to rank and length of service is, in effect, a disparagement of religion and the worship of Almighty God; which disparagement should not longer be countenanced by the national government.

4.—Strange as it may appear, it is nevertheless the fact that for ten years efforts have been made without success to secure a more adequate supply of chaplains. The Secretary of the Navy, in his report to Congress, says: "It is a reproach to our country that we have only the same number of chaplains in the navy for 1913 as there were in 1842." Now that a favorable opportunity offers to secure the desired legislation, the Executive Committee of the Federal Council, representing thirty denominations, earnestly requests every pastor and every church member interested in the welfare of the men of the navy to write or wire to his senator and congressman, urging them to give their hearty support to this measure and to use their influence with members of the Naval Committees. The time to do this is now.

Following is a list of the members of the House and Senate Naval Committees, who should be addressed at Washington:

Senate Committee on Naval Affairs—B. R. Tillman, J. R. Thornton, C. A. Swanson, N. P. Bryan, C. P. Johnson, W. E. Chilton, J. A. O'Gorman, J. W. Smith, G. C. Perkins, Boise Penrose, M. E. Clapp, H. C. Lodge, W. A. Smith, C. S. Page, Miles Poindexter.

Committee of the House of Representatives on Naval Affairs—Lemuel P. Padgett, Joshua F. C. Talbott, Richmond P. Hobson, Albert Estopinal, Daniel J. Riordan, Samuel J. Tribble, Samuel A. Witherspoon, Walter L. Hensley, Frank Buchanan, E. R. Bathrick, Robert E. Lee, William E. Williams, Finly H. Gray, Peter G. Gerry, Thomas S. Butler, Ernest W. Roberts, William J. Browning, John R. Farr, Fred A. Britten, Patrick H. Kelly, William D. Stephens.

Government Plans Citizenship Training

With the co-operation of the National Municipal League and other organizations long interested in the problem of education for citizenship, the United States Bureau of Education is undertaking a comprehensive study of the whole problem of civic education. The work will be under the immediate direction of Mr. Arthur W. Dunn, now of New York, who made for himself a national reputation some years ago by his work in this subject in the public schools of Indianapolis.

In this field of activity the government bureau of education hopes to do officially and systematically what has heretofore been attempted by a number of organizations working independently. Many civic associations throughout the United States have been agitating in behalf of education for citizenship; valuable results have been obtained; and many communities have made important experiments in improving citizenship through the schools and through other agencies. The bureau will seek to co-ordinate these hitherto separate efforts; to bring co-operation where independent action has prevailed; to make known everywhere the results of civic education so far accomplished; and to formulate a constructive plan for definite work in this important field.

One of the most pressing problems in citizenship education is that of properly equipped teachers. There are few teachers that have had the requisite special training. It will be one of the vital tasks in the new work to find out what can be done to train men and women, whether already in the service or just preparing to teach, for the definite responsibilities and possibilities of direct instruction in citizenship.

Present methods of teaching civics will be carefully investigated. Whether it is sufficient that children should know how the president is elected, or that they should be able to recite the constitution; to what extent modern social and civic questions—clean streets, pure water, milk supply, fire protection, means of transportation, co-operation, suffrage, divorce, etc.—are to be considered. These are the sort of questions to which the new corps of investigators will have to give some attention.

Special effort will be made to report the many attempts on the part of progressive communities to give all school subjects a more definite civic value. In Kansas City, Kansas, for example, the chemistry course in the high school is in effect a course in practical civics—such things as water and milk analysis, with their significance in community life, are emphasized, and high-school students serve in the municipal laboratories. Cleveland teaches municipal problems in the biology course. Indianapolis has a course in "community arithmetic" in the elementary schools. Vocational education and school hygiene both have civic phases of immense importance. These and other practical matters in citizenship training will be carefully examined.

In announcing the Bureau's new work Commissioner Claxton points out that in the

larger sense all education is really education for citizenship; that not only is citizenship training co-extensive with effective education in general, but that "the final justification of public taxation for public education lies in the training of young people for citizenship."

RALLY NOW!

We are making a direct, person appeal to all Pastors to select a convenient Sunday in March of April and lay the claims of the SOUTHWESTERN earnestly, forcefully and persistently upon the hearts of their members. Encourage those whose subscriptions have expired to renew.

We appeal especially to the Pastors of the Conferences soon to convene—the Central Missouri, Delaware, Lexington, Lincoln and Washington Conferences—to join in a movement to have their respective Conferences report the highest number of cash subscriptions ever secured at any of the previous sessions.

Make these spring days count for the SOUTHWESTERN!

People of Interest

Bishop Hartzell is delivering addresses on the Pacific Coast this month.

Dr. J. E. Henderson, of Springfield, Illinois, recently read a very strong paper on Tuberculosis before the Culture Club of that city.

Bishop McDowell says: "The Sunday School furnishes the most significant, valuable, fruitful and permanent work of the Church."

Among the Carnival visitors who called at our office were Mr. J. L. E. Thompson, of Bolton, Mississippi, and Prof. E. J. Ellis, of St. Patrick, Louisiana.

We have received copies of the Texas Conference and the Gulf Conference Minutes. In each case the work is well done by the printer and secretary.

Mrs. Amanda Jackson of Albany, Oregon, born a slave, on her eightieth birthday, which occurred recently, became a voter with every right of citizenship.

Mrs. Charles Thirkield has been elected Associate to Mrs. McCarthy as Bureau Secretary for White Work in Alabama and Georgia.

The Rev. Erasmus L. Baskerville, of Calvary Episcopal Church, Charleston, South Carolina, succeeds the late Rev. J. S. Quarles as Archdeacon of the colored work in South Carolina.

Dr. Daniel Steele is, we learn, practically blind and confined to his home at Milton, near Boston. The Michigan Christian Advocate says, however, that his mind has lost none of its acuteness and power.

Mrs. Anna B. Bruen of Belvidere, N. J., is said to be the oldest Sunday School teacher, in point of continuous service, in the United States. Though 78 years of age, she teaches regularly a class in the Presbyterian Sunday School in Belvidere.

Mr. Philip James Harris, of Natchez, Mississippi, a brother of the Rev. A. B. Harris of the Louisiana Conference, was a recent visitor to New Orleans. Mr. Harris has been in the employ of the Y. M. V. Railroad for many years.

A National Negro Congress is called for May fifth, to be held in the City of Washington to discuss the political situation as concerns the Negro. It is claimed that there are 800,000 available Negro votes outside of the disfranchised South.

Mrs. Ila Marshall Turpeau, of Baltimore, wife of the Rev. Dr. D. DeWitt Turpeau, who has charge of the Colored Department of the Anti-Saloon League in Maryland, is spending awhile in New Orleans with relatives and friends.

Mr. James N. Gamble, of Cincinnati, succeeds the late Bishop Walden as president of the Board of Trustees of the Methodist Epis-

copal Church. This is the body of twelve men, incorporated in Ohio to hold in trust donations, bequests and gifts as may be given directly to the Church for any purpose.

Miss Carrie Graves Burt, daughter of Bishop and Mrs. William Burt, was united in marriage on March fourth to Mr. Otto Schroedter, at Buffalo, New York. Miss Carrie is the second daughter of the Bishop and Mrs. Burt. She graduated from Goucher College in 1906. Mr. and Mrs. Schroedter will make their home in Berlin, Germany.

Dr. John H. Reed, for a number of years President of the College of West Africa, has accepted the Presidency of the Caroline Donovan Institute in Liberia. The school is maintained by the Republic of Liberia and supported largely by the Donovan fund which has recently been turned over to the Republic through Dr. Earnest Lyons, Liberian Counsellor in this country. This puts Dr. Reed, as we understand it, in a strategic position to impress himself upon the educational life of the Republic. We wish him success.

Miss Annie Hall has issued through the Stewart Missionary Foundation a very attractive pamphlet on the Garraway Mission in Liberia. It is profusely illustrated and is very informing on the work that is being done in this most important mission. Garraway is fifty miles from Cape Palmas on the Coast of West Africa. It was here that Miss Agnes McAllister labored eighteen years so successfully among the natives. Miss Hall is in this country and has an inspiring story concerning our work in Africa.

The corner-stone of the Church of the Redeemer on Esplanade Avenue, this city, was laid Sunday, March first, with impressive ceremonies. Bishop Thirkield presided. This is a new structure which takes the place of our Italian Mission House, which has been in service some years. The building became no longer adequate for the growing Italian work under the Rev. Francesco Zito, as pastor. Dr. Andrew Gillies assisted in the corner-stone laying. The exterior of the church is in Spanish rococo style, with stucco walls and red tile roof. The entrance runs up in a little bell tower, and the doorway—with its inscription: "Chiesa del Redentore"—is surmounted by one of the peculiar sharply cut Spanish windows seen so frequently in Mexico. The interior shows the wooden roof construction, stained a warm brown, while the walls are of cement in a yellow gray. The trusses rest on posts, which come down between the nave and the aisles. The chancel has the pulpit on one side and the reading desk on the other, with choir seats arranged for a large choir and the organ over the choir room, the communion rail and table being at the back of the chancel.

Dr. Andrew Gillies, pastor of Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minnesota, spent a few days last week in New Orleans, much to the delight of his new acquaintances as well as to friends who knew him before. Doctor Gillies says he was on a trip seeking rest, but this is how he put in his time: On Sunday morning, he preached in our St. Charles Avenue Church; on Sunday afternoon he addressed the Y. M. C. A. and later attended the corner-stone laying of the Church of the Redeemer, the new Italian Church on Esplanade avenue; at night he preached at Wesley Church, the Rev. J. L. Wilson, pastor; Monday night he lectured before the Y. M. C. A.; Tuesday noon, he preached at New Orleans University and Tuesday night lectured in our St. Charles Avenue Church. The Doctor made a great impression. He is a clear thinker, an eloquent, simple and powerful orator. The Times-Democrat gave generous space to Dr. Gillie's utterances and concerning his lecture at the Y. M. C. A. said: "Dr. Gillies' interpretation of the human nature and the meaning of the discovery of the divine spark in every man, fascinated and impressed even the most careless auditor. His style of delivery possesses great human appeal, a virile force of logic and eloquence, combined with the magnetism of unusual dramatic powers."

Gleanings From the Field

ALABAMA

Marion—Last Sunday was our rally day. Collection for the day was \$12. We are thankful to Bishop W. P. Thirkield for sending us the Rev. G. W. Washington. The church is alive and Rev. Washington is a live pastor.—G. Sanders, Sec.

Oak Grove Charge—Saturday and Sunday, Feb. 14-15, were great days with the large congregation that gathered in our church here. This was our first quarterly conference. The Rev. J. W. Martin, district superintendent, presided. Each report showed "well done" for the first quarter. The entire church has taken on new life under the leadership of the Rev. P. Y. Wofford. He is energetic and a skillful watchman and a great shepherd. The Ladies' Aid Society is well organized and doing effective work. They plan to pay on pastor's salary this year, \$60.00. The Woman's Home Missionary Society has taken on new life; the Epworth League and Sunday school stand second to none on the Marion district. The sermons preached by the Rev. J. W. Martin, Sunday at 11 and at night, will be long treasured. We paid the district superintendent up in full, \$25.00; and had \$2 over for the pastor. Raised for all causes this quarter, \$102.50.—A. W. Deyampart, Rec. Steward.

ARKANSAS

Morrilton—Quite a storm struck the parsonage Feb. 13th, led by Mrs. Strickland and Mrs. Hattie Rosebern. A large crowd of young men and ladies came with the storm, bringing a large assortment of groceries, for which we are very thankful.—W. H. Simpson, Pastor.

COLORADO

Colorado Springs—The People's Methodist Episcopal Church celebrated their eleventh anniversary Feb. 1st. In connection with the celebration, on Friday night the trustees and officers of the church paid back the obligation to the sisters in a contest one year ago last November, when the sisters raised the most money on their side. The pledge was that the one that raised the most money was to banquet the other. The sisters led by a small margin. Our anniversary was the celebration of the eleven years of our church in the state. Bro. S. B. Jones, the founder and promoter of our church and president of the trustee board, read an interesting paper on the organization. We organized with 18 members. Rev. C. W. Holmes, now pastor of one of our churches at Oklahoma City, was the first pastor, who did great work for our church here. Bro. Holmes was a Christian gentleman. Rev. G. A. Graham, pastor of the African Methodist Episcopal Church, spoke encouraging words along Christianity and brotherly love for each other and to help humanity throughout the city. His remarks were indeed encouraging and helpful. Our dear Bro. R. T. Jones, pastor of St. John Baptist Church, could not be present. It was a great day and our choir was at its best. Our own Bro. C. L. Basset, chorister, had things so arranged that he took the congregation by the fine singing which they did. We

are proud of our Bro. Bassett and wish we had more like him. Mr. R. B. Fleming spoke a few encouraging words and assisted Bro. W. E. Proctor of the African Methodist Episcopal Church in the collection. Collection at entertainment amounted to \$25.00. We wish to say to our members when coming to the State, you will find our church at Pueblo and Denver and we will be glad to have your presence and help to advance our church in this part of the West.—Frank J. Loper, Treas. Trustee Board.

GEORGIA

Chipley (St. Paul Church)—We are indeed thankful to the Bishop and conference for sending to us as our pastor the Rev. J. S. Shuman. We are able to see wonderful improvement in our Sunday school and church. Our brother has gained the good will and confidence of everybody with whom he has come in contact, and we are delighted, for he has come to live on the work with us. We are now building a parsonage so that our pastors may have a home here with us, which we think will be of much help to the charge. We gave to our pastor \$50.00 to move his family from Waycross to Chipley, Ga. We are glad to have the chance to care for our pastor's family. The Rev. Shuman will preach at Spring Chapel the second Sundays; at Smith Chapel the third Sundays; and at St. Paul the fourth Sundays, and will administer the communion. Bro. Shuman takes great interest in the Sunday school work. We hope to make better reports this year than ever before, for indeed our people have been greatly awakened under the leadership of Dr. Shuman. We hope to have this pastor stay with us, for he is much needed here among our people. The Ladies' Aid Society is planning to do great things at St. Paul. Mrs. James Scott is president of that board; she is a strong church worker. Mrs. Gaddie Gore, superintendent of Sunday school; V. Cameron, Emily Dunlap, Mrs. Bettie Cameron, teachers; Mrs. Bettie Cameron, treasurer.—Gaddie Gore, Sec.

Chipley—The first quarterly conference convened at Smith Chapel Methodist Episcopal Church, Jan. 31-Feb. 1, 1914, with our newly appointed district superintendent, the Rev. G. H. Lemon, in the chair. He began with the business of the conference in an orderly way. Mrs. Gaddie Gore was elected secretary. The brethren rendered splendid reports, as did the presidents of Ladies' Aid Societies. On Sunday, Feb. 1, the Rev. Lennon preached to the delight of all who heard him. Collection was \$20.30. We feel that under the alert leadership of our new pastor, the Rev. J. S. Shuman, and our newly appointed district superintendent, that our charge will be awakened as never before. We are delighted with our new pastor, Brother Shuman. The charge has agreed to pay him \$550 for his year's work. Brother Shuman has brought new life to us in every sense of the word.—Gaddie Gore.

LOUISIANA

Bastrop—On my return here for the third year my people received me gladly. Not only my people, but the Baptist, Colored Methodist Episcopal, and

also the leading white citizens of our town express themselves as being proud of my return. February 17th, while in prayer meeting, a storm struck the church and left a choice assortment of groceries and also some cash, on the table for the pastor and family. The "storm" was led by Bro. S. T. Scott, Widow F. S. Brown, and others. We are planning to make Easter a great occasion spiritually and financially. The pastor and his wife visited their daughter, Mrs. L. E. Davenport, of Gallion, La., Feb. 18 and 19.—Lewis H. Smith, Pastor.

Eolia—We want to thank Mrs. Lena Griffen of the Baptist Church, and Mrs. Celeste Lofton of our own church, for the amount received of them through the old folks' concert, Jan. 17, 1914. It was indeed the best that has ever been at this place, and the night of our closing out, Mrs. Griffen, representing the band, presented to the pastor, T. A. Hampton, \$9.00, raised through their efforts. We pray God's blessing upon this great woman, who considers not denomination. We are learning here to lay aside the question of denomination and we propose to join hands and take this section for Christ.—T. A. Hampton, Pastor.

Angie—I want to thank the members and friends of Angie Circuit for a suit of clothes for which they paid \$22.00.—C. E. Bradford, Pastor.

MISSOURI

Versailles and Otterville Circuit—Some time ago I reported, through this paper, in conjunction with Otterville's Methodist Episcopalian's splendid financial rally, that Versailles' contingent was struggling. While they are yet struggling, I take pleasure in saying they have thrown off three cumbersome unnecessary weights which were: a disgraceful place in which to meet spiritual guests; the aggravation of a good amount of minor indebtedness, and the annual interest of a perplexing parsonage debt of some four or five years' standing, by raising \$306.80, October 12, 1913. The King and Queen of July, V. T. James and Genova Walker, raised \$42.25, the largest amount, and were tendered a reception by the church. We have had five conversions, two restorations, and eight accessions; ten per cent increase in our membership. Pray for us.—J. Blaine Walker, Pastor.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

MISSISSIPPI

Vicksburg—Members and friends of Wesley Methodist Episcopal Church of Vicksburg, Mississippi; Baptists and Methodists of other denominations of the city, met at the church Feb. 3rd, to hold a reception and adopt resolutions of thanks to Bishop Thirkield for the return of Dr. G. W. Smith as pastor of the church another year. The house was packed from pulpit to the door, and after listening to a great address from Dr. J. C. Sherrill, field secretary of the Board of Foreign Missions, on the subject of "Racial Redemption," we retired to the parsonage, where refreshments were served and expressions of welcome extended to Dr. Smith by the people of the community. We are also greatly pleased to have the Bishop and the session of the next annual conference here another year.—R. N. McAllister, Recording Steward.

Harriston—In appreciation of the very fine work that our retiring pastor, the Rev. Wm. Herman, has given us, the members gave a storm party. Rev. Herman came to us at a critical time, when the church needed such a man, and he leaves us with hearts full of gratitude for him.—Olivia Dangerfield.

Biloxi—We are rejoicing in the return of our pastor, the Rev. J. J. Young, who comes to us for the third year. He has done much toward making improvements; the church has been called and plans are on foot for the building of a new parsonage. All the membership love him. Recently a storm party came to his home and left 75 pounds of choice groceries.—Margaret Moor.

MISSISSIPPI

Merrill—Our first visit to Merrill was made the first Sunday in February. The people received us very kindly. Our quarter was held Feb. 10. Nearly all of the leaders were present with good reports. Paid district superintendent \$18.00 and pastor \$19.05. We are wide awake.—S. McDavis.

Mitchellville Charge—The pastor, Rev. J. A. Burnly, was with us at his appointment. Finance taken in was \$11.76.—F. M. Turner.

Hesterville—We held our first quarterly conference at Soul Methodist Episcopal Church, on the Hesterville Charge, with our district superintendent, E. F. Scarboro, in the chair. The superintendent spoke on all lines of church work and in his usual way he left a lasting impression on the quarterly conference. On Sunday he was at his best. He administered the sacrament to a goodly number. He then took for his text, Hebrews 11: 16. All of the officers were not present to answer the roll call; nevertheless we had a good conference. The reports showed marked improvement along all lines of church work. Thus ended one of the greatest conferences of its time. We have on Hesterville Charge this year the Rev. J. N. Samples, who seems to have things well in hand. We predict for him this year the greatest year's work of any year in the history of his ministry.—W. A. Moore, Recorder.

Nettleton—We were royally received on our return to this charge for the second year. Palestine Church is indeed a faithful and plucky little body, having led the charge in everything last year, and starts out with renewed energy and vigor to push every interest of the church. Notwithstanding the heavy debt against the church, they straightened up and said: "We will be men," and greatly reduced the debt. Paid pastor up in full; paid up the benevolence; presented the pastor a purse to purchase suit for conference, and ordered to go and come. On Friday night, Jan. 23rd, a great crowd stormed the parsonage with fine groceries to the amount of seventy-odd pounds. We can only mention a few names of parties who led this host: Sisters Jonnett McGaughy, Sallie Lyles, Sallie Thompson, Roxie Ings, Miss McGaughy; Bros. Sam Wilson, Joe Ings, Alex Thompson, Robert Lyles. They were invited to come again. We have our work very well lined up for the year. Our watchword is "Go Forward." We have purchased ideal church records for each church and are getting down to business.—P. A. Lemon.

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MARCH 22 (MISSIONARY)—A PRISONER OF HOPE—THE STORY OF YUN CHI HO

(Continued From Page 7)

them; they were to be arrested, put through a form of trial and executed. A friend hurried, during the early hours of dawn, to the home outside the walls and informed Mr. and Mrs. Yun of their danger. By this time the soldiers were at their compound gates. Mrs. Yun went to the door and parleyed with them while her husband was making his escape over the rear wall of the enclosure. Instead of fleeing to Port Chemulpo and escaping on a ship, as he easily could have done, Yun hired a woman's closed chair and had himself carried right through the guards stationed at the gates into the city. The chair carriers took him to the Methodist Mission; there he remained in hiding for many days. Yet from that hiding place—which, by the way, was safe from attack because it was on American-owned soil—he issued his editorials in his paper, the Independent. Never were his editorials so scathing or so fearless; still no one could tell whence they came.

The other nineteen leaders—his friends—were arrested and thrown into prison, but a great demonstration of the people was made which so disturbed the authorities that they released the nineteen men and at length Mr. Yun was released also.

Immediately he became the spokesman of the common people and was admitted to an audience with the King in the presence of a vast throng of people (the throne chair being carried out under an open canopy in front of the palace for the purpose). The foreign diplomats and all foreigners in the city had been invited to be present. A line of guards kept the mighty mass of people at a distance of fifty yards, but Yun Chi Ho and two other representatives of the people were allowed to approach immediately to the throne; there, prostrate on their faces, they conversed with their sovereign.

The King took up their grievances one by one and promised the relief they asked. Had those promises been fulfilled, how different would be the conditions in Korea now!

When Mr. Yun and his two companions returned and reported the result of the conference, a mighty shout of joy rang from the people, and they quietly returned to their homes.

Henceforth Yun Chi Ho was a marked man. His influence was so great that it was felt at Court that he must be removed from the capital. He was appointed, therefore, governor of a distant province—that of Won San; then he was transferred to the governorship of Chi Nan Po, and then came back again to Won San. When the outbreak of the Russo-Japanese War made his services too valuable to be dispensed with he was recalled to Seoul.

A Prisoner of Hope

Meanwhile, Yun Chi Ho filled several important government positions and was finally made Vice-Minister of State. He had become the widest-known and best-loved Korean of the empire. But he saw that the Korean Government was tottering to its fall and that it was only a question of time when Japan would completely dominate Korea. With breaking heart, he turned his back upon official activities and resolved henceforth to give all his energies to the upbuilding of a spiritual kingdom, viz., that of Jesus Christ his Lord.

The Southern Methodist Church founded a school in the city of Song Do and made Mr. Yun its president. As he had expected, Japan assumed control in Korea. Prince Ito was governor. He greatly admired Mr. Yun and offered him several positions of high honor, finally proffering to him one of the most important foreign embassies. Mr. Yun replied: "I am a minister of Jesus Christ; I cannot be persuaded or purchased; my future business is to make men out of Korean boys."

For a number of years he pursued this work with great success. In 1909, the Board of Missions of the Methodist Church, South, sent him an urgent invitation to visit America. In 1910, he did so. He spoke in many cities and everywhere received an ovation, at San Francisco, at Chicago, at Asheville, N. C., at Washington City, and later at the great world's missionary conference in Edinburgh. He proved himself a peer of the best. He secur-

ed, in three months, subscriptions amounting to \$50,000 for his school.

Upon his return to Japan, while in the midst of his school labors, to his own astonishment and that of his friends, the heavy hand of the Chinese Gendarmes (a kind of soldier-police) fell upon him and he was called upon to defend himself against the charge of conspiring to assassinate Count Terauchi, the Governor-General of Korea.

We will not go into details of the trial. Our Southern Methodist brethren, who are familiar with the facts, believe it was a travesty on justice.

Prince Ito had been assassinated and the new Governor had been plotted against, and the Japanese were furious. A victim high in rank was demanded and the blow fell on this Christian leader, Yun Chi Ho. He was imprisoned. The surprise is that he was not executed. It would seem that some doubt must have existed in the minds of the Japanese authorities or they would have executed him at once.

It appears that he was tortured for several weeks until frenzied with pain some sort of an admission of guilt was wrung from him which he promptly repudiated when he came to himself again. It would be a fine point to settle in ethics whether he could be reasonably considered guilty of a crime even if he had conspired against Japan, since that nation had seized the government of his country. He might have considered it the part of a patriot so to do. The American felt that way toward England in 1776; Moses felt that way toward the Egyptians. But, as a matter of fact, the crime never was proved and Yun Chi Ho was thrown in prison, apparently without due process of law or a fair trial. It is a difficult problem to solve. No doubt the Japanese felt that they were entirely justified.

However that may be, the services of this distinguished Christian statesman are lost to the church and to his country. Extensive efforts have been made to secure the release of Yun Chi Ho, but he remains in prison to this day. Let us join our prayers with those of his brethren of the Southern Methodist Church in beseeching our Heavenly Father that the prison doors may swing open to this Prisoner of Hope, even as they swung open of old to the great apostle of the Gentiles.

This story is of value to us, both because of intense human interest and because it reveals the difficulties our mission workers meet in Oriental lands; especially in those lands whose customs and institutions are in a flux because of the inpouring tide of a Christian civilization.—From "Notes On the Epworth League Devotional Meeting Topics."

AN APPRECIATION

The Rev. A. J. Mitchell came to our work in April, 1913, and he has rendered us heroic service. This is a testimony of our appreciation. We welcome him into our midst, and hope that his stay has been as pleasant to him as his earnest efforts have been profitable to us. It is said of our pastor, that he has a heart and a conscience; these working in unison will build up a sure foundation. He will "make haste slowly," but there will be progress sure and certain. Such are a few of the many good qualities that make up our pastor. He is old enough to be wise, and young enough to do a great work to which he is called. It is not too much to ask and expect for him earnest and active co-operation of

all. He maintains a high standard as an ideal minister, and by his genial and helpful ministry has endeared himself to all. Intense interest is manifested throughout the work.—Reuben Thomas, Class Leader; Allen Collins, Steward and S. S. Supt.; Dorsey Grooms, Trustee. Sykesville, Md., Feb. 2, 1914.

BALTIMORE AND ANNAPOLIS DISTRICT CONVENTION

There was held in John Wesley Methodist Episcopal Church, Baltimore, Md., Wednesday, February 25, 1914, a convention composed of ministers and laymen of the Baltimore and Annapolis districts of the Washington conference. The purpose of this great joint meeting was to consider plans for making the financial machinery of our great church more efficient. Rev. D. W. Hays, district superintendent of the Baltimore district, and Rev. C. G. Cummings of the Annapolis district, felt that a meeting of this kind would be very helpful to their districts and they both worked diligently to make the meeting a success. Each of the three sessions held was very well attended and much interest was manifested by the delegates. Dr. Ernest Lyons, pastor of John Wesley, made everybody welcome and gave much life to the convention. Dr. Hollingshead, a member of the Commission on Finance, was the principal speaker of the day and delivered three very inspiring and interesting addresses. Bishop Earl Cranston was present at the night session and urged the ministers to bear up under the tasks assigned them for the advancement of the Redeemer's kingdom and Methodism. Dr. Hollingshead put special emphasis upon the matter of the churches, through the aid of the pastors, making a system by which the benevolences would be raised regardless of unfavorable Sundays that might be appointed to take the benevolent collection, or special appeals. He clearly stated that if the conferences throughout Methodism wish to maintain a high standard they must adopt a system by which the benevolences will be collected in full. Let everyone give as the Lord has prospered him and make himself a part of the great movement. A large representation of ministers and laymen from both districts were present and they were very hospitably entertained by the ladies of John Wesley, who had a very excellent dinner prepared in the basement of the church. We trust that the meeting may have its desired effect and that the Baltimore and Annapolis districts, under the superintendency of the Revs. Drs. Hays and Cummings, together with the other three districts of the Washington conference, will go up to conference this year with a large increase.—Perry C. Myers.

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Bowman—Patsy Bowman, born in 1850, died in Monroe, La., February 27, 1914. She was one of the mothers of Israel who for forty years had labored untiringly for the Master. Like Wesley, she claimed the "world as her parish," and although Methodist to the core, regarded and respected every child of God as her sister and brother. She never refused to give her time and substance to the support of the Church and ministry. She bore her long illness like a true soldier of Christ. Her death has left not only in St. James, but in Monroe, an aching void which only God can fill. The writer had known her since he was a small boy, and always saw in her what

Zacharias saw in the Christ—a rising desire to be like her. May God give His Church on earth many more like her. She leaves a devoted daughter, two sons, several other relatives and a host of sorrowing friends. The funeral, which was very large, was attended by the district superintendent, the Rev. B. J. Reddix, assisted by the pastor, the Rev. T. A. Brown. Glowing tributes were given her by her leader and others.—Southard Raimey.

Wynne—Washington Wynne, a member of Pickett Chapel, Lebanon, Tennessee, after twelve weeks of illness, died February 24, 1914. He was born April 12, 1864; aged 50 years. He gave thirty years of that time to the Lord. He leaves his mother, one daughter and one son. The funeral was conducted by the Rev. Mr. Adams of the African Methodist Episcopal Church and H. E. Erwin, the pastor.

Taylor—S. Squire Taylor, a member of the Methodist Episcopal Church for thirty-seven years, died at Giddings, Texas, January 31, 1914. The funeral service was conducted by the Rev. J.

W. Wormly, pastor. The deceased was highly respected in this community.

Gholston—On the 11th of February death invaded our ranks and removed from our midst Mr. Ed. Gholston, of Village Springs, Alabama, a conscientious Christian gentleman and a member of the First Baptist Church, having served as a deacon for several years. He was a man of convictions and would do with all his might whatever he thought was right. He was buried with Masonic honors. Wherever the news was received men and women stopped in surprise and wonder. Gloom of sorrow pervaded the atmosphere. Hearts were made to bleed afresh; minds ran back to pleasant remembrances of past associations with him, spiritually, socially, industrially and fraternally. Mr. Gholston invariably implanted his personality in the hearts of those with whom he was associated. He leaves to mourn his loss a wife and a niece and two sisters and a brother. The wife has lost a dutiful and affectionate husband, the sisters a loving brother, the church and society a worthy member, and the community a useful and honorable man.—Mattie M. Buckner.

Webster—Daniel Webster was born in Lincoln county, near Troy, Missouri, 69 years and 11 months ago, on the T. W. Hutt estate. At the call of the Civil War for colored volunteers, he responded and served with distinction and valor for nearly two years. During this time he was with Company C in the 68th Regiment of Missouri Colored Volunteers. He was in battle with Kirby Smith at Fort Blakeley and at Mobile. On being discharged, he returned to this community and began a useful life. He was a charter member of Wesley Methodist Episcopal Church, of this city. In the past 52 years, he has served this church as class leader, steward, district steward, and Sunday school superintendent. He has the enviable record of having served as Sunday school superintendent for 30 years. In January, 1870, he was united in marriage to Polly Sydnor, with whom he lived most happily until his death. To this union were born eight children, four of whom survive. One sister, Mrs. Mary Austin, of Evanston, Ill., also survives him. He was a devoted husband, loving father, and a loyal Christian. Early in life he purchased a home and looked carefully after the education of his children. For more than twenty-five years he has been a loyal member of Troy Temple No. 68. Death came to him at 4 a. m., February 18, 1914, in Fulton, Mo., as a result of a complication of diseases.—H. T. Reeves.

Bullock—Sister S. A. Bullock, of Kosciusko, Miss., died February 16th, 1914, after two years of illness. The Rev. L. F. White officiated.

Lytle—W. F. Lytle, aged 70 years, died February 1, 1914. His death was a shock to all, as he was in town Saturday attending to his business as usual. He was a member of St. Luke Methodist Episcopal Church, Asheboro, N. C., having served as one of the trustees for some time. He was married twice, first to Miss Mary Hoover and second to Mrs. Mattie Pitts. He leaves one brother and one sister, Mr. Jesse Lytle and Mrs. Louisa McCain, to mourn their loss. He was loved and highly respected by white and colored in the community in which he lived. The funeral was conducted by the Rev. M. J. Bullock of Greensboro, N. C. Pastors present: the Rev. Smith of the

Congregational Church, the Rev. Foster of the African Methodist Episcopal Church, and the Rev. G. W. Brower, his pastor.—A Friend.

Perdue—Mrs. Phillis Perdue, Mitchellville Charge, died Feb. 4, 1914, being ill only a few days. She was about 62 years of age, had been a faithful member of the Methodist Episcopal Church for a number of years, a loving mother and a true neighbor. She leaves three sons, two brothers and a host of friends to mourn her loss.—F. M. Turner.

Sister Rebecca C. Tubbs, wife of Rev. D. L. Tubbs, died January 30, 1914, after an illness of two years. Sister Tubbs died as she had lived, in full triumph of faith. She followed her husband to every charge he served and ministered to his comforts. Sister Tubbs will never be forgotten by the good people of Valden. Our loss is heaven's gain.—F. S. Smith.

At Nettleton, Miss., the following deaths occurred: Bro. Hal Wiley; Sister Della Nichols, a faithful Christian worker and for 20 years a member of Pleasant Grove Methodist Episcopal Church. P. A. Lemon officiated.

THE REV. JOHN IRWIN MILLER, S. T. B.

In the death of the Rev. John Irwin Miller, S. T. B., which occurred at Greer, S. C., on the evening of February 16th, 1914, the South Carolina Conference of the Methodist Episcopal Church has lost one of its most brilliant, promising and successful young men. Brother Miller received his Academic education under the Rev. J. P. Foster, D. D., principal of a parochial school under the auspices of the Presbyterian Church, in the city of Anderson, S. C. After completing his course of study here, aided and encouraged by Dr. Foster, who on account of his sterling qualities, assumed a relation of "foster father" to him, Brother Miller entered Howard University, Washington, D. C., and soon won distinction as a student of high moral character and exceptional ability. From Howard, Brother Miller entered Lincoln University, where he took his theological course, and was graduated from this famous institution with honor. Here, as at Howard, he was aided and encouraged by Dr. Foster. Brother Miller joined the South Carolina conference in 1907, and was appointed to the Chester charge, one of the strongest circuit appointments on the Spartanburg District. Trying and difficult as was this appointment, Brother Miller, aided and encouraged by his good and loving wife, showed himself a master of the situation. From every point of view, his pastorate at this place broke all previous records in the history of the charge. The large number of conversions and accessions, the church debts paid, the houses of worship remodeled and enlarged, the phenomenal increase in all of the benevolent collections, and the high moral, religious and intellectual standard set in the community, stand as undying monuments of his great service. Gallant, noble hearted, broad-minded and true, he at once won the love and admiration of all with whom he came into contact. He strove always to do his best in whatever duties were his to perform. During the last year of his pastorate at Chester, his health began to fail. Indulging the hope that lighter work might arrest the progress of the "white plague," Brother Miller asked for a change of appointments with this object in view. The Rev. C. R. Brown,

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It has been decided to publish at Tuskegee Institute Post Office, Every-Other-Week for the present, a national farm paper to be known as THE NEGRO FARMER. It will be published in the interest of Negro landowners, tenant farmers and of those who employ Negro labor. There is no other strictly farm newspaper in the world devoted to the interest of Negro farmers.

Many of the white farm newspapers enjoy huge circulations and there is no reason why a farm paper in the interest of Negroes should not prove equally successful. In fact, occupying an exclusive field it should enjoy a success far beyond that of the usual farm publication. It is proposed to circulate this paper among the 2,000,000 black farmers of the United States. The paper will be eight pages, of about the size of "The Country Gentleman."

DR. BOOKER T. WASHINGTON STATES:

The Tuskegee Institute has no financial interest or control over this new publication, but some of the active officers of the institution are interested in its success and believe that it will not only accomplish great good but will be a paying investment. The paper is backed by a strong organization and funds have been provided in advance to assure its publication. Those in active control of THE NEGRO FARMER have my entire confidence and good will.

—BOOKER T. WASHINGTON.

The success of this project is assured because of the solid and sensible lines upon which it is being laid out.

All the capital stock has been subscribed for.

The subscription price is \$1.00 a year and Subscriptions and Advertisements are invited. Clubbing rates with important Negro newspapers will be arranged for on a satisfactory basis. We are now ready to receive Subscriptions and Advertisements.

The first issue of the paper will appear February first, 1914.

Address all communications to:

THE NEGRO FARMER

TUSKEGEE INSTITUTE, ALA.

D. D., who was at that time his district superintendent, secured his appointment to the Greer charge. Here Bro. Miller showed that he was strong even in his physical weakness. He entered at once upon a most aggressive and progressive campaign. During his first year he paid every dollar of the indebtedness on all of the property of the charge, and thereby took from under the sheriff's hammer one of the most beautiful and commodious parsonages within the bounds of the South Carolina Conference. This beautiful home for the pastors of the Greer charge was erected by the Rev. E. W. Adams, one of the best and most successful members of our Conference. Brother Adams wrought well during his pastorate and too much cannot be said in praise of his able and unselfish service for five years, advancing every interest of the charge. Brother Miller, who succeeded Brother Adams, not only maintained the high standard set by Brother Adams but made new records along every line of church activity. Although far from being a well man, Brother Miller answered the roll call at the last session of our Conference, held in the city of Orangeburg, S. C., November 19th. He was returned to Greer and entered upon his duties as pastor for the second year. Failing health and despaired hope for his recovery had little or no effect upon his plans that this should be the best year's work of his life, and with this determination began his work, standing bravely at his post until forced to quit the field. For many weeks he was anxiously and faithfully nursed by his loving wife, assisted by a competent trained nurse and a host of his members and friends. Skillful physicians did all in their power to conquer his disease and prolong his life, but the end came as stated above. It was a triumphant end. He died as he lived; his last words being: "Oh! its beautiful; its beautiful! Oh! It is so beautiful. Mother, don't you see it? Its beautiful." He then fell back and breathed his last. The funeral services were held at Bethel Methodist Episcopal Church, Greer, S. C., of which the distinguished deceased was pastor, on the 18th, conducted by the Rev. J. S. Thomas, D. D., district superintendent, assisted by the Revs. C. R. Brown, D. D., J. P. Foster, D. D., G. W. Cooper, D. D., D. H. Kearse, D. D., Dr. J. F. Williams and T. H. Broadus, of the Baptist Church. Dr. Thomas preached a most beautiful, appropriate and touching sermon from 2nd Sim. 5: 8. He paid a high tribute to the culture, character and ability of the deceased, and closed with a beautiful poem on death. Following in the order named, Drs. Brown, Foster, Kearse, Cooper, Williams (pastor of the Baptist Church, Greer), and Broadus spoke highly of the life, character and work of the deceased. Great credit is due Brother B. S. Robinson, Sunday school superintendent of Bethel church, for the excellent arrangements of the entire funeral services. Much praise should also go to the members and friends of Rev. Miller for their unstinted contributions of prayers, services and material necessities toward the comforts of their pastor and friend. The Rev. Samuel Miller, a brother of the deceased, was a most indispensable assistant to his brother, and besides carrying on his own church work, imposed upon himself the extra task of filling many of the Rev. J. I. Miller's appointments, and was at his bedside almost to the end. The Rev. Brother Miller is survived by his wife, Mrs. Ella J. Miller;

father, mother, four sisters, and several brothers and a host of admiring friends. Our profoundest sympathy goes out to the bereaved family.—D. H. Kearse.

Primm—James Madison Primm, one of our most honored members of Hubbard Church, Nashville, Tenn., departed this life Feb. 2, 1914, at the age of 75 years. He had lived a consistent Christian life for more than 47 years. At the time of his death he was a class leader, steward and trustee in his church. He had been an officer in the church for more than 30 years. One of the most honored citizens of Nashville, not only will the family, church and community miss him, but the city as well.—L. E. Vincent, Pastor.

Roads—On February 14, 1914, at Meridian, Miss., the Rev. O. W. Roads, a local deacon, preacher, aged 63 years, a member of Tabernacle Methodist Episcopal Church, passed from labor to reward. His last words to his children were: "Don't grieve after me; I am going to rest." He leaves five boys, one girl, a sister and many warm friends, who mourn his passing. The funeral services were conducted by R. B. Anderson, pastor.

Marriages

Buntin-Dye—Mrs. Florenco Buntin, member of the Methodist Episcopal Church, and Mr. Herbert Dye, member of the Baptist Church, both of Mitchellville, were married January 25, 1914, the Rev. F. M. Turner officiating.

Wilkins-Robinson—Mr. W. L. Wilkins and Mrs. Sadie Robinson, of Alexandria, La., were married February 11, 1914, by the Rev. J. F. Marshall. Both are members of Newman Memorial Methodist Episcopal Church. Many friends witnessed the ceremony and bade them a happy journey through life.—J. F. M.

McDowell-Williams—At St. Paul's Methodist Episcopal Church, Sardis, Miss., on Feb. 15, 1914, at 3 p. m., Mr. E. B. McDowell and Miss Caledonia Williams were united in holy wedlock. The ceremony was witnessed by a large audience. The Song of the Ten Virgins was sung by the choir as the

bride and groom marched up the aisle. The church was prettily decorated by the Ladies' Aid Society. The groom is a local preacher and the bride is president of the Epworth League. The Rev. S. D. Troupe performed the ceremony.

King-Humphrey—The marriage of Miss Irma Humphrey and Mr. T. G. King, of Itta Bena, Miss., was solemnized at Samuel Methodist Episcopal Church, Feb. 22, 1914, by the Rev. E. C. F. Troupe. The church was decorated to the delight of all and was crowded to standing capacity. Miss Irma is one among our best young girls. She is the first assistant teacher in the graded school, this city. Mr. King is a splendid young man and a successful farmer. We wish for them a happy life.

Bemon-Howard—Mr. John Bemon and Miss Agnes Howard were united in marriage Feb. 5, 1914, at Eola, Louisiana.—T. A. Hampton.

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District Rounds.

DALLAS DISTRICT

Second Round

Mexia Circuit, March 28-29; Pelham Circuit, April 4-5; Hubbard and Dawson, 11-12; Corsicana, 18-19; Milford and Italy, 18-19; Waxahatchie and Lancaster, 25-26; Ennis Ferris, May 2-3; Ft. Worth, Andrews Chapel, 9-10; Ft. Worth, North, 16-17; Hillsboro, 23-24; Denison, 30-31; Pilot Point and Sherman, June 6-7; Cooledge Circuit, 9-10; Dallas, St. Pauls, 13-14; Dallas, North, 16-17; Ft. Worth Circuit, 20-21. District conference, Pelham, Texas, July 21-26; at which time we are to have our \$1,000 of the Jubilee Fund. The way to raise this money is to go at it now; do not wait until a week or two before conference and then start, only to be rained out in every effort. Let all the auxiliaries raise their full assessments now—not in June or July. Remember Easter Sunday, April 12th, our great missionary rally day. Let us push forward every department of the church to do their work on that day. This is the real revival season of the year, before the secret orders start their annual parades, which in our part of the State will last from May until September. Let us as pastors do our best to bring our church paper, the Southwestern Christian Advocate, up to the 25,000 mark. Remember our motto, The Whole Church in the Sunday School and the Whole Sunday School in the Church.—D. C. Lacy, District Superintendent.

NAVASOTA DISTRICT

Second Round

Anderson, March 21-22; Caldwell, 28-29; Lyons, April 4-5; Brenham Mission, 18-19; Brenham Station, 19-20; Bellville, 25-26; Sealy, May 2-3; Brookshire, 9-10; Hockley, 16-17; East Hempstead, 23-24; Hempstead Circuit, 30-31; Hempstead Station, 31-June 1; Navasota Circuit, 6-7; Navasota Station, 7-8; Millican, 13-14; Stoneham, 20-21. Dear Brethren: Do your very best to raise all of your benevolences Easter Sunday. Don't forget Willey University. Have a Southwestern day. Come to the district stewards and missionary convention, May 5-6, at Brenham Mission Church. Come with a round report. You did well last year. Let us do better this year. We want at least 30 Southwestern subscribers reported in this meeting. Dr. M. W. Dogan and Dr. I. L. Thomas and others will be with us. Yours in the work.—J. F. Barnes, District Superintendent.

HOUSTON DISTRICT

Second Round

Richmond, Rosenberg, April 5-7; Kendleton, 11-12; Audubon Place, 17-19; Dowling Street Mission, 19-20; St. Mark's, 24-26; Malialieu Chapel, 26-27; Liberty Circuit May 2-3; Sloan Memorial, 3-4; Chew's Addition, 6; Dickinson, League City, 8-10; Laporte, 10; Texas City, 16-17; Thompson Circuit, 23-24; Angleton, Columbia, 29-31; Sweeny, Velasco, 30-31; Boynton Chapel, June 5-7; St. James, 7-10; Mt. Vernon, 7-8; St. Paul, 12-14; Wesley Tabernacle, 14-15; Trinity, 21-22; Harrisburg, Dyersdale, 28-29.—W. H. Logan, District Superintendent.

SAVANNAH DISTRICT

Second Round

Baxley, March 14-15; St. Mary's, 21-22; Brunswick Circuit, 28-29; Brunswick, Grace, 29-30; Waynesville, April

4-5; Woodbine, 11-12; Kingsland at Belivew, Monday night, 13; White Oak, 18-19; Jesup, 25-26; McKinnon, Monday night, 27; Clyo and Mt. Zion, May 2-3; Savannah, Asbury, 10-11; Lyone and English Eddy, 9-10; Springfield, Thursday night, 14; Reidsville, 16-17; Vidalia Circuit, 16-17; Mt. Vernon, 23-24; Ohoopie Mission, Monday night, 25; Pallin and Speedwell, 22-24. Dear Pastors—Let us plan to raise all benevolent claims on Easter and Children's Day. Remember the 400 souls asked for in the beginning. Plan and pray for great revivals. Push the Southwestern Christian Advocate into every home. The Epworth League and Sunday School Convention will convene at Carnegie Chapel, Seals, Ga., May 29-31. Annual sermon will be preached Thursday night, May 28, at 8 o'clock. A full delegation is urged.—W. V. Daughtry, 311 Duffy St. E., Savannah, Ga.

PARIS DISTRICT

Second Round

Paris Circuit, March 28-29; Medill Circuit, April 4-5; Chicota Circuit, 11-12; Mt. Zion, 19-20; Cooper Circuit, 19; Terrell Circuit, 25-26; Greenville, May 3-4; Sulphur Springs, 2-3; Honey Grove, 10-11; Brookston, 9-10; Freehope, 16-17; Clarksville, 24-25; Bagwell Circuit, 23-24; Hinckley Circuit, 30-31; Mt. Pleasant Circuit, May 30-31. Brethren—This quarter embraces Easter Sunday, April 12th. I am sure you are planning great things for this day. Don't fail to make this a red letter day for missions. Remember that I will be glad to hear of the results as soon as your Easter is over. Dr. Thomas will hold the district meeting of the Board of Home Missions and Church Extension in Paris, April 30 and May 1. Be on hand and report your full claim for the Board at that time.—K. W. McMillan, District Superintendent.

AUSTIN DISTRICT

Second Round

Georgetown, March 28-29; Little, April 4-5; Lockhart, 11-12; Luling, 18-19; Simpson's Tabernacle, 25-26; Lagrange, May 2-3; Winchester Circuit, 9-10; Wesley Chapel, 16-17; Lagrange Circuit, 16-17; Smithville Circuit, 23-24; Taylor and Granger Circuit, 23-24; Fayetteville Circuit, 30-31; Cedar Creek Circuit, June 6-7; Austin Circuit, 13-14; San Marcos Circuit, 13-14. Dates for Sam Huston College will be arranged by the president and the superintendent for their convenience. Dear Brethren—The outlook over the district is indeed flattering as far as I have gone. I must say I see nothing but success before us. The council at Luling, as most of you know, was a great meeting, intellectually as well as spiritually, which will serve as a great stimulus to us in our various fields. I know from your demonstrations that you have gone home and are at work on the "Plan." Make Easter a high day by raising all benevolent claims. Let all of us be present at the district missionary convention which convenes at Wesley Chapel, Austin, May 18-19. (Continued on Page 15)

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WEEK MARCH 9—Conf Claimants — So You Missed the "Veteran Preacher?"

Do you know why he missed his appointment? Because your missed your appointment to send him twenty-five cents to fill his saddlebags. He has waited long and is waiting still, but he may have to bid you "an affectionate good-bye." But why not send your subscription of twenty-five cents a year, or fifty cents for three years, or \$1.00 for ten subscriptions to yourself or friends! Only remember that if you want the "Veteran Preacher" you must subscribe for it.

The Board of Conference Claimants issued twenty Life Annuity Bonds during 1913. It will issue one hundred bonds during 1914. Five applications are in already.

We have a new Life Annuity story entitled, "THE HAPPY MAN," by Mr. Collins; also a new edition of Judge Horton's book on "WILLS;" and also an elegant new book, "EARNEST WORDS," by Dr. Hingeley. If you want them, "Ask and ye shall receive."

The GENERAL SURVEY printed in the Veteran Preacher gives information as to what is being done by the Bishop and Preachers in the several Episcopal Areas. The Survey is an eye opener. Every Methodist should read it.

Some great conferences are great failures when it comes to providing for Conference Claimants. Read the story in the "Veteran Preacher."

Do you want to know how your Bishop and Annual Conference rank in meeting obligations to the aged minister and widow? The "Veteran Preacher" will show you.

The "Veteran Preacher" has ordered a new suit, a genuine Prince Albert, wider and longer and more beautiful than the old one, to accommodate its larger proportions. There will be more pages and larger pages and a cover.

The "Veteran Preacher" dead-head list is dying. He likes all, both quick and dead, but Uncle Sam was charging him for messenger boys' fees. So if you want the "Veteran Preacher" you must send twenty-five cents for a year's subscription, or fifty cents for three years' subscription, or a dollar for a club of ten; to separate addresses if desired.

The Dividend for 1914 ordered by the Board is \$25,000. This is a handsome increase on the last year's Dividend and makes a grand total of \$141,000 in Dividends paid by the Board to Annual Conferences.

CHANGE OF ADDRESS

The Rev. E. D. Billups' postoffice is now Minter City, Mississippi.
The Rev. P. L. Jackson's address is Spring, Texas; Box No. 6.

District Rounds.

(Continued From Page 14)

Drs. I. L. Thomas, Lovinggood, and other leading men of the race will be present. Stir the revival fire; let it continue to burn. By all means put the Southwestern in every home; our people must read if they would think, remembering that the reading mind is the active mind; the active mind moves the man, and the man that moves helps move the world.—S. E. Jones, District Superintendent.

KNOXVILLE DISTRICT

Third Round

Mt. City, March 21-22; Elizabethton, 28-29; Johnson City, April 4-5; Greenville, 11-12; Greenville Circuit, 18-19; Warrensburg, 25-26; Russellville, May 2-3; White Pine, 9-10; Seney Chapel, 15-17; Knoxville, Vine Ave., 17-18; Newport, 23-24; Morristown, 30-31; Byington, June 6-7; La Follette, 13-14; Clinton, 20-21. Dear Brethren—The year is going away very fast, and hence what we do must be done quickly. The convention convenes at Morristown, May 27-30, 1914. Let Epworth Leagues and Sunday Schools and Missionary Societies elect their delegates early and send their names to the Rev. J. W. Manning, Morristown, Tenn. Make a strong pull on Easter Sunday and Children's Day. Remember the Southwestern Christian Advocate and the Jubilee Fund. Hold revival meetings and let each pastor do his best to reach the ten per cent gain in full membership. Remember also, my brethren, that nothing less than the full amount of the apportionment for benevolence will be satisfactory. Please let every man of us exert ourselves to the limit in doing the work of the Church.—J. W. Tate, District Superintendent.

WAYCROSS DISTRICT

Second Round

Liberty Hill, April 4-5; Nichols and Douglas (M. P. Moore), 4-5; New Zion (J. H. Kemp), 4-5; Bainbridge and Thomasville (P. W. Rock), 11-12; Barnesville, 11-12; Glenmore and Homerville (J. W. Brown), 11-22; Valdosta, 19-20; Folkston and Traders Hill (C. P. Cannon), 18-19; Sparks, 25-26; Patterson (J. W. Brown), 25-26; Blackshear, May 1-3; Fitzgerald (P. C. Cannon), 1-3; Waycross Circuit, 5; Waycross Station, 8-10; Cordele (W. H. Odum), 6-10; Helena and Osefield, 12; Eastman, 16-17; Macon Station, 22-24; Macon, Monroe Hill, 21-24; East Macon, 20-23; Flovilla, 25; Bollingbroke, 26; Forsyth, 30-31. Dear Brother Pastors—April 12th is Easter Sunday. Let us try to raise our entire Mission claim on that day. Owing to the great territory of the district, we will have our Sunday School and Epworth League convention in connection with our district conference. Brethren, let's try to get the Southwestern Christian Advocate in each home of every charge in the district. Let our motto be: a revival in every charge, old churches repaired, new churches built where needed, all claims raised in full for pastors and the benevolent cause.—W. H. Brown, District Superintendent; P. O., Forsyth, Ga.

CARD OF THANKS

I wish to thank the brothers for the sum of \$15.00 which was sent by my pastor, the Rev. Smith of Bastrop. I pray God's blessings upon them that they may have much success this year.—V. S. Brown, Bastrop, La.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN.
Publishers

NEW ORLEANS, MARCH 19, 1914

Vol. No. 43—No. 12

AMERICA MATCHES MEXICO IN BARBARITY

"O, wad some power the gift to gie us
To see oursel's as ithers see us."

We are hearing much these days about the Mexican dilemma, the administration policy of "watchful waiting" and the supreme desire of the great American nation to promote true civilization within the confines of the Republic of Mexico. A number of Americans and foreigners have been murdered during the past several years in Mexico and much is said about it, and justly so. The American flag should afford adequate protection for its citizens wherever they may be engaged in lawful pursuits of life, obedient to the local laws.

America is right in wanting an explanation on the part of the Constitutionlists of Mexico of the murder of Mr. Benton, the Britisher, or for the murder of any one of the several Americans, for have we not set ourselves before the world as the custodian of life and liberty for every man, woman and child under our protectorate?

Put along side the atrocities in Mexico the fiendish, barbarous, inhuman and wanton taking of life on American soil, and it is possible that some one may exhort America to remove the beam from her own eye before she attempts to remove the mote from Mexico's eye. It at once becomes apparent that America has troubles of her own at home. If the Mexican authorities have a bureau of publicity, they doubtless know enough of American happenings to take at least a measure of comfort in the fact that though there may be murders, despicable, hideous and unjustifiable in their borders, they have enough American citizens engaged in the same business to keep them company. As a matter of fact, America has mighty little grounds to attempt to teach others the orderly pursuits of government and orderly protection of human life, when under the folds of "Old Glory" on American soil, Americans are barbarously and inhumanly murdered and the State Department of the National Government is not the least bit disturbed. There is the tragedy of the whole situation.

Oh, ye proud and boastful Americans—ye high and mighty! ye loud speaking! ye teachers of the world, cease your bragging about liberty enlightening the world for a moment, and read the happenings within the confines of one of your own states! The language is taken from an associated press dispatch. The record is doubtless by a white man on the scene. The story is not exaggerated. Perhaps it is not as graphic as it might be, but it is thrilling enough. Read it in shame. It is dated at Leland, Mississippi, on the twenty-fifth day of February. The dispatch says:

"A mob of 300 men and boys captured Petty, then chained him inside a dry-goods box, around the terrified Negro oil-soaked cotton was stuffed. While the captive prayed and begged for his life a match was applied. In his frantic struggles Petty broke the fastenings which bound him and fled with his clothing ablaze. Half a dozen members of the mob fired and the Negro fell dead. The body was then replaced in the flames and burned to ashes."

Petty was accused of shooting Deputy Sheriff Kirkland when the latter tried to arrest him for a trivial crime. Keep before you, if you please the thought of the impossible escape on the part of Petty from having to pay to the utmost everything that the law required and the law was not made in sympathy with him. Be you assured that the jury and the judge and the custodians of the law were sufficiently strong and sufficiently vigilant to protect the honor and integrity of the law.

Read once again the account.

Oh, no! It did not happen in Mexico. This is not one of the escapades of Turkey. If you please, it is not one of the depredations of the wild men of Borneo. No! You are mistaken, these 300 men and boys are not Africans of the Bush type. They are proud Americans, Boastful Americans. They are the superior white men and boys. We confess, a mighty, inspiring, and tempting example for a lowly people to be like them.

Think of it. A victim chained, crowded into a dry goods box, cotton-soaked in oil stuffed around him and then some fiend incarnate, some devil of hell, applies the match. Can you imagine the glee, the facial expression, the glare of eye, the loss of sense of manly pride, the disrobing of every vesture that belongs to American citizenship when these 300 men and boys stand around and gloat and glory in such a death tragedy? Three hundred BRAVE (?) men capture and put to death one helpless Negro. And yet we organize a society for the Prevention of Cruelty to Animals, but a Society for the Prevention of Cruelty to Negroes would have no place in certain quarters. It would not draw a quorum. This same boastful, bragging, brave (?) element say they are to be the rulers of the world. If they are to be, may the Lord God have mercy upon those who are ruled.

The State Department worries itself over the murders of American citizens abroad, but what about the ability of the American flag to protect American citizens on American soil?

Some saint (?) will condemn this editorial utterance as if he possessed more self-control than we. We will not cease, however, to call attention to such atrocities until our laws are respected and until every man charged with whatever crime, shall be tried before judge and jury. Any other procedure is anarchy. We are opposed to anarchy and the mob.

SUPREMACY OF CHARACTER

At the funeral of the late Dr. John T. McFarland, Editor of the Sunday School Publications of the Methodist Episcopal Church, Bishop Luccock made this statement: "Milton is right: 'A good man is the ripe fruit earth holds up to heaven.' After all, a man's sublime achievement is himself—not what he may acquire, not what he does, not what he may learn, but what he is. Character is the supreme measure of values in human life."

When we stop to think of this statement we are struck no less with its truth than with its incongruity to the popular mind and to the ambition of aspiring humanity. In a word,

everybody aspires to acquire, to possess, to know, to be known; to do something great and thereby win greatness and renown.

The man who is ambitious to become a scholar seems to think he must get learning at any cost. Often during the summer vacation a student will resort to questionable means to get money in order to continue in school, not stopping to realize that to get a dollar by unfair means, however worthy the purpose for which the money is to be spent, is to place a soft brick in the structure of one's character. Often it is urged by the leaders of the race that the possession of property is essential to the recognition of manhood. And this idea is not very wide of the truth. But there are some who are so insistent upon this phase of life improvement that they partake of the spirit of the grasping father who in advising his son said: "Son, get money. If you can, get it honest, get money. If you can't get it honest, get money!" There are others who would attain honor and position at the cost of faithless pledges, or a dagger-thrust into the reputation of a fellow-man. Still others would have the world attest their piety and goodness because of their long prayers, loud profession, benevolent and philanthropic deeds.

It is not to be thought for one moment that any word here is intended to lessen the ardor of a noble ambition which aspires to the acquirement of knowledge, wealth, or even fame, but rather that none of these things must be allowed to take the place of character.

"The rank is but the guinea's stamp,
The man's the gold, for a' that."

The popular idea of leadership and education then should be changed. The greater emphasis should not be placed upon the training of mechanics, scientists, artisans, professionalists, commercialists, politicians, and capitalists. Our supreme business is the making of men, the development of character.

The young woman should stop to realize that it is not the style or the value of her costume, or whatever costly ornaments with which she may adorn her person, that counts, but rather that her own personal purity of life and character is the inestimable jewel that should be prized and safe-guarded with the most diligent care.

Let the young man who appears in society all genteel, in perfect attire, and bearing all the marks of a gentleman, take heed that his moral life does not bear the loathsome stains of the underworld whither some enticement of pleasure has led him when his better society was asleep.

Let the man who stands up to speak to the people from the public platform or sacred desk remember that his most polished rhetoric, his most convincing arguments, and his most captivating oratory pale in their significance when compared with the matchless eloquence of integrity and the invincible logic of an unsullied character.

Yes, Bishop Luccock has spoken wisely and well: "Character," with all that the term implies, "is the supreme measure of values in human life." And we would call upon every young man and young woman to ponder this thought deeply and seriously in the face of so many temptations to disregard its unanswerable truth.

A NEW DEPARTMENT FOR OUR FREEDMEN'S AID SOCIETY

By Secretary I. Garland Penn

For the first time in the history of the Freedmen's Aid Society, the twenty-two Presidents and Principals of our schools met at the headquarters in Cincinnati, Ohio, from February 17 to 20, for their annual meeting in joint session with the Board of Managers. Such a meeting was deemed wise for several reasons.

No such joint meeting having ever been held, it could but be profitable to the Presidents and members of the Board to know one another. A survey of the work being done, and results accomplished by those doing it, would be information of inestimable value for the Board.

The report of the Commission of Educators recently on a tour of inspection of the schools was to be made to the Board. This report vitally concerned the Presidents and Principals of the schools. To consider the report in joint session would save time, and beget results in the formulation of plans and remedies for meeting conditions and needs arising from modern day educational methods as applied to our schools.

Again, if the Jubilee sum of \$500,000 ordered by the General Conference of 1912 is to be realized this quadrennium, to say nothing of the still larger sum of one million dollars, suggested by the Commission as the amount necessary to provide for the proper doing of the work and to meet the actual needs of the case, then our Presidents must get under the load with the officers of the Society. It was therefore an opportunity to have the Presidents present for conference, with the Jubilee Commission, and to shock up the vital needs of each school and thus know what is before each school as the goal to be reached as a part of the Jubilee movement now on for our schools. All of these reasons and more, for such a meeting, were justified in the results obtained.

As is usual in such meetings, much profit came which could not be foreseen.

The meetings commenced on Monday morning, February 16, the Presidents being given the right of way for introduction and presentation of their work before the Cincinnati Preachers' Meeting. Dr. S. E. Idleman of Gammon Theological Seminary, representing the training of the Negro ministry, Dean G. W. Hubbard of Meharry Medical College, the medical work, Dr. C. M. Melden, President of New Orleans University, the college, and Dr. A. P. Camphor, President of Central Alabama Academy, the normal, academic and industrial work. Each spoke informally on the general work being done by the Society in these various fields. The Cincinnati ministers were so well pleased, they passed a rising vote of thanks for the messages of the brethren.

Monday afternoon the Presidents and Principals went into their first formal session, with Dr. J. S. Hill as president and Dr. A. P. Camphor, secretary.

The joint session of the Board of Managers and Presidents began formally Tuesday at 10 a. m., Bishop W. F. Anderson in the chair. Reports from the treasurer, Dr. John H. Race, from Corresponding Secretaries, Maveety and Penn, and Inspector Bennett, with some routine business were quickly gotten out of the way so that the report of the Commission of Educators could be heard.

At this hour in the business of the Board, Bishop Anderson called attention to the sad fact that a figure so well known had gone, whose voice had been heard in affairs of the Society from the First Convention, August 7 and 8, 1866, in Trinity Church, when the Society was organized, until 1914, a period of forty-seven years. Instantly almost every

one cast their eyes on the portrait of Bishop Walden, hanging on the wall of Wiley Chapel, and many remembered that it was usually about that hour the good Bishop was accustomed of late to come into the Executive Committee and Board of Managers meeting. Upon request of the Presidents, Bishops W. P. Thirkield and Theodore S. Henderson, Drs. Levi Gilbert and E. A. White spoke on the worth and work of the now crowned Bishop. At the close of the eulogistic service the Board ordered a letter of sympathy sent to Mrs. Walden.

The next order of business was the report of the Commission. To know the personnel of this Commission and that their report covered three weeks' critical inspection of the institutions of the Society, and also that they were appointed by the Board of Bishops and the University Senate upon the request of the Freedmen's Aid Society was enough assurance that their report was the outstanding feature of the joint sessions.

The Commission consisted of the Rev. W. H. Crawford, D. D., president Allegheny College, Meadville, Pa., the Rev. Samuel Plantz, D. D., president Lawrence College, Appleton, Wis., the Rev. Herbert Welch, D. D., president Ohio Wesleyan University, Delaware, Ohio, Chancellor C. A. Fulmer, Nebraska Wesleyan University, University Place, Nebraska, and Dean Thos. F. Holgate, Northwestern University, Evanston, Ill.

In the presentation of the report the Commission was represented by Dean Thos. F. Holgate. The report is an exhaustive review of the entire system. It bore the marks of care and painstaking investigation at every point. There were thirty-three recommendations and these were considered seriatim by the Joint Session, the Board of Managers of course being the only ones voting on the same. The most important of the recommendations which required the larger consideration was that referring to a constructive policy for the future development of the schools, involving name and curriculum, thus eliminating the wide use of the word "University," and the standardizing of the schools to meet needs and adaptation of communities and people to be served. After the most searching inquiry into all phases of the question, and hearing from the President and Principal of each institution, the final action of the Board on the Commission's recommendation was as follows:

1st. Only one institution of the twenty-two will bear the name University.

2nd. Two of the institutions are definitely located as colleges without limitation, in addition to the one University, and they will carry college courses of four years. Increased appropriations to these for laboratory equipment, etc., were made as far as funds were available.

3rd. Five others of the institutions will bear the name College, carrying college courses of four years with conditions. These conditions relate to the number of students taking college courses, also equipment and endowment, the same to be met within a given time to justify the continuance of any one of them as colleges with a four years' course after the prescribed time.

4th. The remaining ten schools are to be called Academies or Institutes, and are to do normal and academic work.

5th. The strongest emphasis was put upon industrial work at all the schools and as fast as possible these departments are to be strengthened and enlarged.

Great attention was given Meharry Medical College, for it is one of the two medical

schools most prominent in the country in the training of Negro physicians. The College now graduates annually more of these physicians than any medical school for Negroes in the world. Attention was called to the fact that a large sum of money will be needed this year to meet the requirements of the American Medical Association if Meharry is to continue in the front rank of medical schools. The surprising information came to the surface that at the last examination of the Tennessee Medical Examining Board, fifty-five of Meharry graduates were examined, fifty-two of whom passed and three failed, giving an average of 5.5 per cent of the failures.

The changes of name from University to College, and from College to Collegiate and Industrial Institute or Academy, cannot be made effective until legal requirements are met by amended charters. Suffice to say that the too frequent misnomer "University" has gone in five distinct instances and a more modest educational appellation adopted. The Society feels relieved and doubtless the Church. We now have before us a constructive policy of building from the bottom upward than from the top downward. Praise the Lord!

The recommendation of the Commission as to the granting of degrees was unanimously adopted. It gives such power to the University, the Theological Seminary and Medical College, to the two Colleges definitely determined upon, and others of the five Colleges that may meet requirements to continue as Colleges.

It should be said that conservatism characterized every act of the Board, for we had to consider the duty we owe to our Negro constituency, because of the relation of our educational work to that of other Boards and denominations doing the same kind of work as we are, in the same states, if not the same towns and cities.

There is only enough space left us to refer to one other outstanding feature of the report. It is quoted verbatim:

"We found the schools generally well located and filling a useful place. Their influence and product, the special development of industrial training at some points, the creditable quality of most of the teaching, the long periods of sacrificial service given by some engaged in this work, all left their pleasing impression. There is as noble missionary spirit here as on the foreign field. When the difficulties are considered which have had to be overcome, and the limited resources available for the work, the results are both gratifying and surprising. We are persuaded that in spite of the better rural schools now being provided for the Negroes, in spite of some growth in normal school and high school accommodations, the work of the Freedmen's Aid Society is still an urgent need of the South. So far from sounding any retreat, we of the Church should make a great advance, provide a large endowment, give more adequate facilities, pay better salaries, and, in general, strengthen the institutions we have established. They are needed to train a Christian leadership for the colored race, and while they can touch but a few out of the Negro millions, they can do, as they have already done, great things through these selected leaders."

It is confidently hoped that such non-partisan commendation of the work being done, from so eminent a source, will focus the interest of the Church in this work anew. The commendation is followed with a recommendation as follows:

"We heartily commend the Jubilee Fund Movement. A Million Dollars for additional buildings and endowment would be none too much at the present juncture."

Other phases of the Commissioner's report and the Joint Session will be given in later articles.

The Church and the Book Concern

By Robert T. Miller, LL. D.

In harmony with the fundamental principles underlying the declaration according to which the British Colonies in America, after seven years of warfare, became united and formed themselves into an independent civil establishment, the State and Church were made distinctly separate.

In harmony with the fundamental principles and purposes underlying the declaration according to which the United Societies in America formed themselves into an independent ecclesiastical establishment the work of the Church and the Book Concern were as distinctly united as that of the State and the Church had been made separate. So far is this true that the development and achievements of the one are practically those of the other, as will appear from a search into the history of both.

Mr. Wesley clearly set forth his own conception of the magnitude of his mission when he declared, "The World is my Parish," and as clearly indicated his realization of the spiritual needs of his fellow-men, the universality of this need and his distinct conviction that the promotion of righteousness was the most complete means and the best adapted for supplying this need, and so he gave himself straightway to the work of evangelizing the world by preaching the gospel and the dissemination of religious knowledge and Christian education by means of religious books, directing his efforts mainly to Great Britain and the Colonies in America, in both of which "The United Societies" were organized and established for the systematic promotion and operation of his great work. These Societies in America manifested an equally clear conception of the exalted mission on which they had embarked when, at the organizing Conference held in Baltimore, in 1784, soon after the close of the War of the Revolution, they made the following somewhat similar declaration and took the following action, viz: "What may we reasonably believe to be God's design in raising up the Preachers called Methodists?"

"To reform the Continent and spread Scripture Holiness over these lands."

The Colonies had achieved civil and religious liberty and had become a free people—divested of all foreign entanglements. There was no "Established Church," and under the Constitution proposed for the new Nation there could be no "Established Church"—religious privilege was all free and equally free to all.

The United Societies accordingly proceeded to form an Independent Church under an Episcopal system of government, and a form of Discipline for administering it, independent of all entangling alliances, under the following declaration, viz:

"We will form ourselves into an Episcopal Church under the direction of Superintendents, Elders, Deacons, and Helpers, according to the forms of ordination annexed to our Liturgy and the form of Discipline set forth in these Minutes."

This was the first Church to be organized in America—though not the first organized Church in America—for there were Missions already here under the authority of both the Scotch and English Churches.

No sooner had this Church been organized than the preachers began to encourage the reading and distribution of religious books, as will appear from the following data which shows that the work of the Church and the Book Concern was so interwoven and co-operative as to make the history of their origin, purposes, and achievements practically one and inseparable.

As already shown, the Church was organized A. D. 1784, its avowed objects being "to reform the Continent" and "to spread Scripture Holiness over these lands."

The influence of religious books and publications and the active distribution of them by the preachers was recognized in the very beginning as a great help in carrying out these objects, and soon became so apparent that the founders of the Church, in General Conference assembled in A. D. 1796, declared that "The propagation of religious knowledge by means of the press, is next in importance to the preaching of the gospel." They accordingly continued to distribute such books and publications as would prove helpful, and further declared that this work should have a benevolent purpose, as follows:

"In consideration that all profits shall be lodged in our Chartered Fund, for the benefit of the distressed preachers, both traveling and superannuated, will we trust form a considerable additional inducement to our brethren to purchase our books." The usefulness and importance of this work continued so to develop that in A. D. 1800 the General Conference, after discussing "the affairs of the books, publications, and publishing interests of the Church," proceeded to unify and organize them as The Book Concern, distinctly reaffirming its evangelistic, educative, and benevolent character as follows: "The promotion of Christian education, the dissemination of moral and religious literature, and the spread of Christianity by the publication, sale and distribution of moral and religious literature—the profits to be appropriated for the benefit of the distressed preachers, both traveling and superannuated."

Original both in its conception and name, comprehensive in its purposes and plans, composite in its structure, The Book Concern, from the beginning, has held a unique place and performed a distinct service not only in the development of the life of our Church, but that of our Nation, and has been recognized as among the earliest, strongest, and most successfully conducted evangelizing, educative, and philanthropic enterprises for the spiritual, intellectual and social development of both, from that time to the present.

Though under the immediate supervision and direction of the Book Committee, The Book Concern is controlled and directed by the Body by which it was originally constituted. Its organization, purposes, relationships, and responsibilities are set forth with distinct clarity in Chapter One of the Discipline.

The distribution of the proceeds of its activities is under distinct constitutional limitations which restrain even the General Conference itself (Sec. 6, Par. 46, Discipline). The responsibilities and functions of that Body, and all others having to do with the Book Concern, form practically a trusteeship for the custody and administration of these interests, as the Church may determine. The Book Concern is duly described and defined in Chapter One of the Discipline, where its authority under its Articles of Incorporation to contract and be contracted with, to sue and be sued according to the provisions of the civil law, is also set forth.

One of its striking and peculiar characteristics is that, though educative in its quality and purposes, it is not an organized educational enterprise, and operates neither schools, colleges, nor universities; and though an industrial activity it has neither individual ownerships, shareholders, nor a capital stock on which to declare dividends and divide profits, but from the very beginning of its career—being distinctly eleemosynary in its quality and purposes—has distributed the proceeds of its activities as a benefaction to the superannuated preachers of the Methodist Episcopal Church in accordance with the Constitution and Discipline thereof. These features differentiate the Book Concern from an ordinary industrial activity and establish for it un-

usual conditions and special considerations. It is, in fact, a veritable collegium of spiritual, social, and philanthropic forces duly authorized, organized, and operated as a composite of evangelism, benevolence, and missionary zeal devoutly consecrated to the advancement of the highest interests of mankind, in the work of which all good men may participate.

It should occasion neither surprise nor alarm if during a period of heated controversy and popular excitement concerning almost every phase of our social system and conditions there should now and then appear a spirit of criticism and even of severe censure over the fact that not only the moral but the material activities of The Book Concern should be managed and conducted on somewhat special and independent lines.

These features in the purposes and work for which The Book Concern was constituted are inseparable and are wholly different from those which seem to underlie the theories of some of our social and industrial relationships which—unmindful of the fact that the whole necessarily includes the parts—seek the elevation of the part rather than of the whole—of the individual rather than of the community.

It has even been charged that the Book Concern not only seeks to be independent of, but that it is indifferent to and contemptuous of the laboring man;—and not only this, but that it is actually hostile and unfriendly toward labor.

Moreover, all this and even more has been alleged to be the attitude of the Church—than which nothing could be further from the truth. The Church is itself a concrete system of very lively activities directed to the accomplishment of its originally avowed objects. The Book Concern is among the first, strongest, and most successful of these activities, and for more than a century past has ably aided the Church in its efforts to promote the spiritual uplift, daily life, and social betterment of all the people by the production and circulation of moral and religious literature for the promotion of Christian education and achievement. Both the Church and the Book Concern approve and seek to apply the principle of co-ordinating and organizing the industrial and social conditions of our life and people under such ethical principles and harmonious relationships as will prove wisest and as will best promote the Kingdom of God and the reign of righteousness in our beloved land.

Now it must readily occur to every one that this attitude of the Church is fixed by the divine commission given by our Lord in Mark 16:15—"And He said unto them, Go ye into all the world and preach the gospel to every creature." This attitude, therefore, can never become one of either "indifference," "unfriendliness," or inactivity, and certainly never one of "hostility" towards any creature. Any other attitude would be not only disobedience to its divine commission, but would discredit its moral character and spiritual purposes as the "gospel of peace"—and would conflict with the facts of its history—all of which point to the Church as the divinely appointed agency for the spiritual redemption, moral elevation, and social happiness of "every creature."

The Church inculcates the highest ethical principles, and enjoins the practice of the highest moral standards, believing them to be fundamental to true happiness in all individual and associated life, and the only permanent basis on which to build for social economics.

The attitude of the Church and its "authorized activities" must not only be consistent with but co-operative also with this divine commission, and must be the same toward all men.

We are far too much given, in our careless way of thinking and talking and writing, to look upon the Book Concern merely as a man-

(Continued on page 5)

An Epoch-Making Event

By Alexander P. Camphor, Secretary

The mid-winter meeting of the Board of Managers and the Jubilee Commission, with the Annual Meeting of the College Presidents, Deans and Principals of the schools of the Freedmen's Aid Society of the Methodist Episcopal Church met in Wiley Chapel, Methodist Book Concern Building, Cincinnati, Ohio, February 16-19.

Altogether these meetings were informing and helpful. Considerable interest was attached to this meeting by reason of the fact that the report of the Commission to visit the schools was presented to the Board of Managers, which report, with recommendations was discussed by the Board of Managers with the heads of various institutions. There were other interested listeners present. The general trend of the report and the actions of the Board of Managers thereupon, was for the efficiency and betterment of all the schools.

In view of the wide-spread importance attached to the report of the Commission, which had been submitted to the Board of Managers, action and discussion on this report dominated the sessions of the Conference. It was not possible to conceive of matters more vital and far-reaching before any deliberative body than were before this joint body of Presidents and members of the Board. The excellent program that had been prepared by the Secretaries, Maveety and Penn for the Presidents' Meeting was curtailed to a considerable extent, altho the discussions that were heard proved to be interesting and illuminating. Early in the session it had been stated by several of the Presidents that they were positively averse to reducing the status and classification of the schools, and that the policy, if carried out, was mistaken and ill-advised. It was disclosed, however, in

a strong and feeling reply by Secretary Maveety, and later confirmed in the action of the Board of Managers that the purpose was not to reduce the status of the schools but to improve them and make their work more permanent and effective.

The activities of the school heads began with Monday morning exercises, when four of them, Dr. S. E. Idleman, Gammon Theological Seminary, Atlanta, Ga.; Dr. George W. Hubbard, Dean of Meharry Medical College, Nashville, Tenn.; Dr. C. M. Melden, President New Orleans University, and Dr. A. P. Camphor, President of Central Alabama College, Birmingham, Ala., spoke before the Cincinnati Preachers' Meeting.

The Presidents' Meeting opened in the afternoon at 2 o'clock, with Dr. J. S. Hill, Principal Morristown Normal and Industrial College, presiding. Dr. A. P. Camphor, of Birmingham, was elected secretary. Attending the session were Dr. J. S. Hill, Morristown Normal and Industrial College, Morristown, Tenn.; Dr. C. M. Melden, President New Orleans University, New Orleans, La.; Dr. M. V. Dogan, President Wiley University, Marshall, Texas; Dr. James T. Docking, Rust

University, Holly Springs, Miss.; Dr. George W. Hubbard, Dean Meharry Medical College, Nashville, Tenn.; Dr. J. M. Cox, Philander Smith College, Little Rock, Ark.; Dr. S. E. Idleman, President Gammon Theological Seminary, Atlanta, Ga.; Dr. R. T. Fuller, Dean of Flint Medical College, New Orleans, La.; Dr. J. E. Wallace, President Bennett College, Greensboro, N. C.; Prof. J. B. F. Shaw, Principal Meridian Academy, Meridian, Miss.; Prof. R. S. Lovingood, President Sam Houston College, Austin, Texas; Prof. William Gordon, Principal Haven Academy, Waynesboro, Ga.; Dr. A. P. Camphor, President Central Alabama College, Birmingham, Ala.; Dr. G. B. Stone, Cookman Institute, Jacksonville, Fla.; Prof. J. R. Reynolds, Principal Gilbert Academy, Baldwin, La.; Dr. George R. Evans, President George R. Smith College, Sedalia, Mo.; Dr. D. D. Martin, Secretary Stewart Missionary Foundation, representing Gammon Theological Seminary, Atlanta, Ga.; Dr. C. W. Bennett, Inspector of Schools; Dr. W. W. Foster, Clark University, Atlanta, Ga.; and Dr. L. M. Dunton, Claflin University.

Emphasis was placed particularly upon two discussions, that of "Duty Work," in the

in many instances that official would have a goodly amount of minor details to engage his attention.

The program that had been sifted by a special committee was featured with several very important topics bearing upon the immediate work in the schools. "How to Keep Out of Debt," commonplace but practical, gave rise to vigorous and useful discussion in which a large number of the school Presidents took part. In addition to the program, each President in session with the Jubilee Commission was asked to tell the more specific needs of his school, and each took upon himself an obligation to raise a certain amount of money in the Jubilee Fund.

Sentiment for education was made anew in the vicinity of Cincinnati when individuals among the gentlemen making up the Conference and Board were assigned to various churches for Sunday services. Particularly helpful were the six mass meetings arranged for the Methodist Episcopal Churches Tuesday evening, at which other assignments were made. The Board of Managers likewise designated certain fields for the Presidents to work in during activity in the Jubilee Campaign linking certain Conferences with certain schools, the Presidents were duly authorized and credentialed to do this work for the Society and for their respective schools.

Altogether, this meeting of the Board of Managers, together with the Jubilee Commission, and the conference of school heads, may be considered an epoch-making event in Methodist Episcopal circles. What was defective in the management and control of the Freedmen's Aid Schools has been eliminated so far as possible, and all faces have been turned towards newer and better things. To this end may the benefactions of our great Church be directed and her best energies summoned for the realization of the one million for our schools, which is the recommendation of the Commission and is the new "rallying cry" of the Freedmen's Aid



PRESIDENTS, DEANS AND PRINCIPALS OF FREEDMEN'S AID SCHOOLS AND COLLEGES OF METHODIST EPISCOPAL CHURCH

schools and the subject of "Waste." Principals Reynolds and Gordon and Drs. Melden, Penn, Idleman, Dogan, Cox, Martin, Lovingood, Stone, Maveety and Hill took active part in the discussion of certain time being given by the students of each school in performing some duties in connection therewith, while the discussion of "Waste," led by Drs. Lovingood and Dogan, elicited some interesting observations from Bishop Leete. The serious handicap under which the heads of the Freedmen's Aid Schools labored was vividly portrayed by Bishop Leete who came into one of the sessions just as the members were discussing this subject of "Waste," who deplored the fact that the time of the President of any of the Freedmen's Aid Schools had to be taken up in the consideration of such details and that he was not free to give his time largely to the question of administration and the perfection of large and progressive plans. The thought was advanced, however, that until conditions became more favorable, so that the Society could place within the reach and under the control of the President such forces and agents to whom these details could reasonably be delegated,

Society.

BISHOPS ANDERSON AND HENDERSON WITH SECRETARY MAVEETY CAMPAIGNING IN OHIO IN THE INTEREST OF EVANGELISM AND THE FREEDMEN'S AID SOCIETY

Bishop W. F. Anderson arranged a ten days' itinerary through his area, in the interest of the work of the Commission on Evangelism and the Jubilee Movement of the Freedmen's Aid Society. Bishop Henderson gave the whole ten days to this tour.

The cities of Portsmouth, Ironton, Lima, Columbus, Canton, Akron, Alliance and Cleveland were visited on successive days. The program included an afternoon meeting in the interest of Evangelism, to which the district superintendents, pastors and laity of the city, where the meeting was held and surrounding territory, were invited. Notwithstanding the worst weather of the whole winter prevailed during the trip, in most instances the meetings had a large attendance.

At the afternoon meetings Bishop Hender-

son presented the work of the Commission on Evangelism, emphasizing the individual responsibility of pastors and laymen. In each instance he called attention to the prevalent desire of people for the salvation of their city, and then forcibly drove home the fact that if the city is to be saved, each follower of Christ must be responsible for and secure the salvation of one or more. Personal evangelistic efficiency must not be shifted from the pulpit to the pew, and from the pew to the pulpit. If the city is to be saved, each one must surely be the instrument of salvation to those near him.

At Cleveland on Thursday evening, February 29, in the Statler Hotel, was held the annual banquet of the Cleveland Methodist Union. Bishops Anderson and Henderson again spoke on the salvation of the city with tremendous force and directness. The great ball room of the hotel was crowded to its utmost capacity, 740 tickets having been sold, with more than a hundred more unable to secure them. Before this vast audience, Mrs. Anderson spoke on the work of the Methodist Woman's Council in Cincinnati, which was organized by her a year ago, and of which she is the President. The work of the Methodist women of the city of Cincinnati is being directed and wisely co-ordinated through this Council. Mrs. Henderson contributed two delightful songs to this annual banquet, which surely was unique in the history of Ohio Methodism, in that two Bishops and their wives furnished the program.

At the Preachers' Meeting on Monday morning, March 2, Bishops Anderson and Henderson and Secretary Maveety presented the work of the Freedmen's Aid Society to a very large attendance of pastors.

At Alliance a Men's Banquet at six o'clock, attended by nearly two hundred men, with the wives of the visiting ministers, was ad-

dressed by Bishop Henderson on "Catching Men Alive." The Bishop has had such rare and successful experience in his evangelistic work among college men and others that he could, out of his own experience, tell the men present just exactly how to approach the unsaved man and bring him to the Lord Jesus Christ.

At the evening meetings, in each instance, Secretary Maveety presented the work of the Freedmen's Aid Society, and Bishop Henderson followed with a forceful appeal in behalf of the Jubilee. At Cleveland and Akron, Bishop Anderson was present, and out of his experience as President of the Freedmen's Aid Society and four years' residence in the South, forcibly emphasized the responsibility of the Church to the Negro at this critical time in its history.

Mrs. Henderson accompanied the Bishop throughout the whole itinerary, and at each meeting added greatly to the interest of the occasion and the delight of the audiences by her singing.

The district superintendents and pastors in each instance co-operated heartily in bringing the people together, and have promised later on to present the Jubilee movement, either to individuals or churches for special consideration. Where weather and time permitted, Bishop Henderson and Secretary Maveety made a canvass of the communities and secured subscriptions to the Jubilee fund. Later on Secretary Maveety expects to go over this same territory to interest individuals in the larger Jubilee movement.

Walden University, of which Meharry Medical College is a part, both located at Nashville, Tenn., the former named after Cincinnati's honored Bishop John M. Walden, recently deceased, is named as the beneficiary of the special Jubilee gifts of the state of Ohio.

THE CHURCH AND THE BOOK CONCERN

(Continued from page 3)

ufacturing plant—a book factory, pure and simple—to be maintained, operated, regulated, and managed in the same way as other industrial enterprises—and so far as relates merely to ink, paper, type, and presses, this may seem more or less true to many persons. But it was not originally designed to be a printing establishment—in fact it had no printing devices, and did no printing for approximately the first quarter of a century of its existence. Our understanding of this ancient arm of the service does not really originate either in indifference or intentional undervaluation, but in our careless and inconsiderate thinking.

The Book Concern seems to belong to that class of blessings which, having always been, and seeming still to be, we have brought ourselves complacently to believe they will somehow continue yet to be, and as to this—that "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

Think of either the Church or the Book Concern as being dissociate, the one from the other. Can you? Try it.

What a distressing sense of some rude disarrangement—as if only a part remains where we have been accustomed to see the whole—the Church, the preachers, the people, and the Book Concern—their normal aptitude and adjustments so disturbed as to destroy the practical value of these co-operative forces co-ordinated and instituted "for the healing of the nations," and for the spiritual and social uplift of mankind.

But we shall never see this. The Church will remain, and the Church will retain the Book Concern, and will continue to sustain it and to maintain and direct it along the lines of its unequalled administration and achievements in the manner and for the purposes laid down by those whose heaven-born wisdom and devotion originally founded and organized it for carrying out its divinely-appointed mission.

Cincinnati, Ohio.

Character Building

By Lillian E. Wood

It has been said that in order to help a man make the most of himself you must begin with his grandmother. This is true as far as it goes, but it is true also that you should begin a thousand years back with his ancestors. We inherit not only physical features but also moral and mental qualities. I believe this pertains more to good qualities, at least the good can be traced much farther back than the bad. This is encouraging and proves that with some effort toward the uplift of men and women the world may rapidly grow better.

We are hero worshipers and our ideals become a part of us, even that part which endures, hence our environment has much to do in forming character. We are imitators and consciously or unconsciously we become like those around us. The men and women whom we meet possess qualities which we admire or which we grow to admire. Woe then be to us if we have qualities worthy of admiration and of imitation. We become what we are largely because of association. This association is more powerful than ancestry in forming character. Experience proves, too, that associates outside of the home have usually more influence than those in the home. With all respect to the influence of mother and that influence is great, the other companions of youth, the neighborhood in which a man spends his youth or even his manhood make the man what he is, unless he has much strength to overcome and be himself.

A large percentage of our great men are great notwithstanding bad ancestry and unfavorable environment. They are self-made men. Upon them rests the heaviest burden of the world's affairs. They are adapted to it because they have become strong by the exercise of muscle, brain and soul. This exercise was brought about largely by attempts to extricate themselves from their difficulties of environment and tendencies of inherited traits.

We may be, after all, architects of our own characters and build them as we will. The greater the discouragements the stronger we will be if we fight it out. Such victors have really the advantage and the world looks to them for reformers, educators, philanthropists—looks for help and does not look in vain.

Morristown, Tenn.

A Tribute to Motherhood

By J. Will Jackson.

Is there a name so dear, so sweet, beneath the
midnight stars,
That in man's heart his better nature stirs
Like Mother?

Is there a word of speech divine more known to
human tongue,
Or theme more fit for Seraph's harp, full strung,
Than Mother?

Does there a song more charm the soul, or more
the dark clouds break,
Or volume more of love to man can speak
Than Mother?

Is there a face, for mortal eyes, to memory so
clear,
Or voice that gives to faint heart such good cheer,
As Mother?

No, not of earth can such be found, though sought
o'er land and sea,
Like mother, to the human heart, no other charm
can be.

Where mother is, though dark it be, hope sees a
light, though far,

And, when hope dies, she, who hop'd last, be-
comes the hopeful star.

Home is man's noblest earthly joy—though other
joys be sweet,

A mother's love binds hearts to hearts and makes
the home complete.

A mother's love no limit knows, her feet no paths
they choose,

Through storm and floods, in night or day, when
love pleads, mother goes!

We laud the heroes on the field, who brave war's
dreadful fate,

Yet mothers, for their offsprings dear, oft face
a task as great!

Though timid, true, by nature so, her patience
grows with care—

The life she lives she lives for those whose woes
she fain would bear!

When mother leaves the home to live with saints
in spotless white,

A solicitude profound is felt—a desert wrapp'd
in night!

Let this dear name, of music wrought, be writ
with pen of gold,

For she who bears it wears a crown, whose wealth
can ne'er be told!

THEY OF ITALY SALUTE YOU!

The Church Of The Redeemer is the name given to our Italian Methodist Episcopal Church. The corner-stone of the new structure was laid with impressive services on Sunday, March first. Bishop Thirkield, Dr. Andrew Gillies, of Minneapolis, Minnesota, and the pastor, the Rev. Francesco Zito, participating. It was a significant occasion and attracted much attention among our Italian population of more than 60,000. Pastor Zito, who organized this work, has done so by hard work and much sacrifice. Already there are one hundred children in the Sunday School. When the new building is completed it is expected that the church will increase in members and usefulness. The new church is on Esplanade Ave, the most beautiful thoroughfare in the French section of the city, and is in harmony with its picturesque surroundings. (A description of the building was given in last week's issue).

The trustees of the church are: A. D'Anna, S. Pecone, V. Milazzo, G. Maona, S. Lo Cicero, Don Saro Miceli, Don Gennarino Francillo, A. Palmisano, Francesco Zito.

Bishop Thirkield's sermon, on this occasion, we give in full. The Bishop said:

"They of Italy salute you! Yes, once of Italy, but now of America. Yet multitudes still retaining the musical tongue and traditions of sunny Italy. In the last fifteen years an army or three million Italian immigrants have arrived on our shores. One of the problems is that of the religious life of these people. The Catholic Citizen in commenting on this fact says: 'This reinforcement should naturally go to the Catholic element. As a matter of fact most of it has gone to the non-church-going element and much of it to the Protestant element. This situation constitutes the biggest Catholic problem.'

"It is more than a Roman Catholic question. It is a problem that relates itself to the Holy Catholic Church, of which all true believers are a part. It relates itself to the larger interests of the Kingdom of God. The fact that many thousands of these thrifty, capable Italians are alienated from the church in which their fathers were born, with multitudes of them in the darkness of agnosticism or atheism, should make strong appeal to the missionary heart of the Church. And in all our Christian work for our Italian brethren we may not forget the obligation resting on the fact that through Italy the Word of Christ first came to the Anglo-Saxon peoples. For it was the sight of youth from Britain in the slave market at Rome that inspired the question of the Christian monk, 'Who are these?' The reply was, 'Angles.' As he looked into the blue eyes under the flaxen locks, his reply was, 'Not Angles, but angels.' It was this vision of opportunity that inspired the missionary zeal of him who first brought the message of Christ to the Anglo-Saxon world. We are, therefore, under bonds to Italy.

"It is admitted by all that tens of thousands of our Italian people are utterly divorced from the Church of their fathers. Multitudes have come to hold any form of Christianity in suspicion. Atheistic social agitators have inflamed their minds with opposition to Christianity and to any organized form of religion. Of the eighty Italian newspapers only three are in any way religious. In New York less than ten per cent of Italians go to church. The Catholic Citizen estimates that of the Italian population nearly a million have been lost to the Church; and while thousands have been attracted to the Protestant Church tens of thousands have drifted into the non-church-going class."

"Here, then, is a large field for genuine missionary endeavor. Thousands are responsive to the simple Gospel message. They read the Bible with eagerness. To these multitudes the Methodist Episcopal and other churches have gone with the message of Christ. So encouraging has been the response that the Methodist and Presbyterian Churches alone have now over one hundred Italian preachers and thousands of members. There are sixty ordained Italian Methodist Episcopal ministers.

"This Church of the Redeemer here is an expression of the interest of Methodism in drawing back to Christ those alienated from the Church and from the Christian faith. It was organized more than a quarter of a century ago. Its membership represents, not a floating class, but families including fathers and mothers and their grandchildren reared in this communion. In my episcopal oversight of the work the need of an adequate church building strongly pressed itself on my thought; a house of worship the very structure and atmosphere of which would appeal to a people of artistic spirit and feeling, for ages accustomed to the noble houses of worship in their native land. This 'Chiesa del Redentore,' the cornerstone of which we this day lay in the name of our Lord Jesus Christ



CHIESA DEL REDENTORE (CHURCH OF THE REDEEMER) METHODIST EPISCOPAL, CORNER OF ESPLANADE AND CHARTRES STREETS, NEW ORLEANS, THE REV. FRANCESCO ZITO, PASTOR.

is the expression of the conviction that our Church has a mission to all men of every race who are without a personal knowledge of Jesus Christ as both Savior and Lord.

"Certain observations and questions that I have heard lead me to say that the aim of our work is, first of all, constructive. I would have it as broad as the charity of Almighty God, and ever imbued with the spirit and mission of Jesus Christ. I have no war with the Catholic Church. We acknowledge her excellencies. The followers of John Wesley have caught his hatred of bigotry. In this age, weakened by materialism and agnosticism, we acknowledge the strength of her insistence on the supernatural in the Christian religion, and her faith in a redeeming God. Her social ministries in orphanages, hospitals and other philanthropies have brought hope and healing to millions. Our Church is now entering into a larger share in these Christian ministries. We acknowledge and would emulate the lives of the saints and martyrs who have adorned her history. We sing their exultant hymns, which express our common spirit of praise and worship. We are grateful for the vast work she has done in these later years in ministering to the millions of immigrants that have poured in like a flood from foreign shores. In holding these under the restraints of religion she has rendered a service to moral order and the social welfare of large value.

"With Wesley, we want a league offensive and defensive with every soldier of Christ. We would welcome the day when Catholics and Protestants would join in work for the common good. Surely, without sacrifice of religious principle for either it should be

possible for us to stand against atheism, intemperance, the social vices and the fearful tides of worldliness that threaten the very progress of the Kingdom of God. With only thirty-seven millions out of one hundred millions in America even formally united to the Church, all professed soldiers of Jesus Christ should war together against the common foe.

"In all truth and candor, however, we would distinguish between the religious life and service of the Catholic Church, and the unwarranted claims of the Roman Catholic papacy; between the body of Christ, the Church of all true believers, and the ecclesiastical institution which would assert claim to all temporal and spiritual sovereignty over all peoples and all governments. Against this, we stand and must stand to the end.

"And so this local church representing one body of American Methodism with over three and one-half million members stands not to proselyte but to propagate the faith; to build up into the Kingdom of our Christ the life and thought, the purpose and the affectionate service of all men and women and children who may be reached by its ministry. It would relate its life and work especially to the thousands of Italian people who now are indifferent to religion and inclined to unbelief and the rejection of the claims of the Church. It would minister to the whole life of the people—social, moral, intellectual, religious. In kindergarten and training school, through religious nurture, it would, in the spirit of Jesus take the children up in its arms, and hold them to the bosom of Christ.

"This Church would bring to the people a living message to the effect that religion is not a form, but a life; not of outward work, but of the inner spirit; not of sacraments merely, but of service. It would insist that Christian character is the expression of the Christian creed; that a creed held merely for the sake of creed means paralysis of the spiritual life; that creed and doctrine and form are of little worth unless they find expression in right attitude to Jesus Christ and manifold forms of Christian service. In this spirit, we this day lay the corner-stone of the Church of the Redeemer. May it always witness to the abiding power of an ever present Christ, who through saving faith redeems men out of darkness and sin into light and joy, the purity and power of children of the living God."

THE NEST

I found a bird's nest in a tree;
Now what was that to you or me—
A last year's bird's nest in a tree?

And yet I marveled when I saw
The tiny nest of hair and straw,
Designed and built by nature's law.

A vacant home, and lovely still,
Though buffeted by winds at will;
A finished work of wondrous skill.

A thing of beauty to conceive,
With only beak to form and weave,
A dream of art, so soon to leave.

The little nest that pleased and thrilled
My soul with reverence had filled—
God taught the robin how to build.

S. Minerva Boyce.

BUILDERS OF METHODISM: JOHN WESLEY, THE SCHOLAR EVANGELIST

Epworth League Devotional Meeting Topic for March 29, 1914

(John 1: 6; Rom. 15: 18-21.)

BY THE REV. A. PRESTON SHAW, B. D.

Two hundred and ten years ago in Old Epworth Rectory John Wesley was born. Like most great men he had a great mother; for among women few if any have arisen that were greater than Susannah Wesley. It was not her lot to shine as a queen upon the throne, or in the halls of elite society, but she shone where true womanhood shines brightest—in the home; a true wife, a devoted mother, rocking the cradle yet ruling the world. John, like the rest of her children, was subjected to the rigid discipline of that home, and in his early childhood and youth learned Christianity not merely from books, but from a mother, an intelligent, enthusiastic follower of Christ.

At eight years of age he went away to school where he was a careful student, and during his entire course in the various schools which he attended, he manifested an unusual diligence in study, and upon his graduation from Oxford, he became a fellow in Lincoln College.

While a student he organized the "Holy Club" for the purpose of a closer and more accurate study and practice of the Holy Scriptures. While the club was reading in the Greek Testament, "I was in prison and ye visited me; I was sick, and ye comforted me," they conceived the idea that Jesus said these things not simply to be read, but to be done, so they sought out the nearest prison and talked and prayed with its inmates. "Quiet sick rooms were the first to hear John and Charles Wesley singing together in those marvelous tones that afterward were to work such miracles in quieting raging mobs."

During his early manhood, John Wesley decided to become a missionary to the Indians. This missionary effort failed, to the casual observer at least, but it brought him in close contact with the Moravians, whom God seems to have predestined in a sense to become the religious teacher of him who should in time to come teach the world the glorious things of God. A storm was raging at sea. All on board despaired of their lives. John Wesley, scholar, poet, preacher as he was, was among those who were much disturbed by the raging winds and boisterous waves. But a small company of Moravians on board sang unperturbed amid the storm. Their simple trust in God attracted the attention of this scholar missionary. He wondered why his experience in religion did not give him the trust in God which these unlearned Moravians possessed. Ah! He was learning a lesson which mere learned treatises about the Bible couldn't give. He was learning that which he had failed to discover in his Hebrew Bible or Greek Testament; yet he was learning that

which God promised to give to every man that wants to trust Him. He was learning his first real lesson about that "strange warming of the heart" that afterward placed him in the front rank of religious reformers of the world.

John Wesley, like his Master, came not to destroy the religion of his times, but to fill up its "empty pitchers." Methodism, thank God for its glorious birth, was not a product of the schools in spite of the fact that its founder was a scholar. It arose not out of a seething pot of jealous, envious controversy and logical or exegetical hair-splitting. Its founder was no ambitious, disappointed minister in the church of his choice. Ah, no! It came from God through men yearning to get closer to Him. It was born in the midst of a mighty baptism of holy fire. Its power of propagation cannot be found in the hatred it bore or bears for other religious sects and creeds. Its power is Pentecostal, that only power ordained of God for the propagation of His kingdom in the world. John Wesley, I say, was no disappointed office seeker. In spite of the fact that he went unto his own church and it received him not; in spite of the fact that he was forced into street and field preaching because the doors of the church were closed against him, he tenaciously held on to the church of his choice and keenly felt any movement in the societies founded and fostered by him that tended toward a separate organization.

John Wesley was mighty in labors. In religion particularly, we are liable to think that some mysterious something apart from works will make us great. This is not so. God's mighty men have been mighty workers. Paul stands out to-day among the foremost religious leaders of the world because he was "abundant in labors." It is not talents or ability possessed, but talents used that make men "rulers over five or ten cities." Many men have had their hearts "strangely warmed" like John Wesley did, but he is greater than they because he outworked them. "He arose at 4 o'clock in the morning that he might give the sweat of his brains to make make his own experience the experience of other people. He averaged fifteen sermons a week to audiences of ten thousand people and each sermon had the same purpose—to put his own experience into the lives of the people who needed it so sorely. For fifty years he traveled back and forth to every place where he could gather the people together, and before he departed in infinite peace murmuring, "the best of all is, God is with us," he made 140,000 people know and believe the same great truth in their own lives, "God is with us."

Winchester, Va

TEXAS CONFERENCE

The Texas Conference met in its forty-eighth annual session with the St. Paul Methodist Episcopal Church, Palestine, on Wednesday morning December 17, 1913, at 9 a. m., with Bishop Robert McIntyre in the chair. The opening devotional exercises were conducted by R. V. Doakes. The Bishop then delivered an instructive and impressive address before the Conference upon the two Sacraments. His address was well received. He administered the Lord's Supper, assisted by Drs. E. C. Clemons, M. J. Trenery, M. W. Dogan and the pastor. The Rev. P. T. Ramsey, pastor of the First Methodist Episcopal Church, South, of Palestine, was introduced and delivered a most cordial and acceptable address of welcome, which was responded to by Bishop McIntyre in his happy style.

The secretary of last Conference called the roll of the conference, when ninety-five members and probationers answered to their names. Upon the request of the Bishop, the Conference stood with bowed heads as the secretary called the roll of its honored dead. Upon the call of the sixteenth question, Alfred T. Britton, Mason Reddicks and H. C. Watson were reported as having died during the year. Freeman Parker was elected secretary

by acclamation and named C. S. Williams, S. M. Bolden, W. D. Lewis and T. M. Jackson his assistant secretaries. G. W. Gill was elected statistician with J. L. Blue, G. W. Carter, J. O. Williams, A. Taylor, D. A. Runnels, A. F. Johnson, J. H. Anthony, his assistant statisticians. J. I. Gilmore was elected Conference Treasurer, with J. A. Tillony, B. R. Booker, S. W. Johnson, J. E. Beal, M. Fountain, S. A. Pryor, J. M. Johnson, Jas. Jordan, B. M. Taylor as his assistants. The usual standing committees were then announced. The following representative brethren were introduced and addressed this Conference in the interest of their respective works: Drs. I. G. Penn, Freedmen's Aid Society; I. L. Thomas, Board of Home Missions; M. J. Trenery, Board of Sunday Schools; H. G. McCain, Temperance Society; W. W. Lucas, Epworth League; J. C. Sherrill, Board of Foreign Missions; E. O. Woolfork, Southwestern Christian Advocate, and S. S. Idleman, Gammon Theological Seminary. At this point Dr. Logan read a resolution out of great sympathy for the flood sufferers along the great Brazos river. The Bishop announced for a statistical session at 2 p. m. with Edward Lee to preside. Immediately after the morning worship and approving the jour-

nal of previous sessions to our second day's work, the 14th question was called, when W. L. Duncan, W. H. Jackson and W. H. Logan read splendid reports for Beaumont, Conroe and Houston Districts. The Bishop announced a draft on the chartered fund for \$3 and one from the Book Concern dividend for \$1,698. Dr. Clemons here delivered a strong and impressive address for the Board of Conference Claimants and in behalf of the same presented a draft for \$300 for use in our Conference. The timely remarks by the Bishop on the splendid condition and growth of the Methodist Episcopal Church on financial, moral and religious lines received the closest attention of the preachers and visitors. At this point the Fourteenth Question was resumed and P. H. Jenkins, J. F. Barnes, M. Q. A. Fuller and K. W. McMillan each read encouraging reports for the Marshall, Navasota, Palestine and Paris Districts. M. Q. A. Fuller and W. H. Jackson, having served a full term each as District Superintendents, read their last report in a touching manner. These two brethren were remembered by their pastors in a tangible form. After quite a number of years in soldiering as ministers, C. C. Minegan, L. S. Blakeney, Aaron Taylor, S. A. Kelly, W. A. Parks and P. A. Dismuke were placed on the retired list. G. E. D. Belcher and G. W. Carter are the new District Superintendents for Conroe and Palestine Districts respectively. J. P. Calvin and G. M. Stewart were made effective. J. R. Carnes was transferred into the Conference from the West Texas. J. L. Owens was taken in from the Colored Methodist Episcopal Church and J. H. Thomas and Plenty Edwards were recognized as Elders from the Missionary Baptist Church. After remaining on the supernumerary relation the required number of years. V. M. Coler and Mason Wilson were located. Edward Lee was elected as Superintendent of the Old Folks and Orphanage Home, which is situated near the city of Houston, Texas. The following were elected delegates to the International Epworth League Convention: J. I. Gilmore, M. Q. A. Fuller, T. M. Jackson, C. G. Curtis, T. Edwards, C. S. Williams and R. E. Dyer.

Sunday of the Conference proved a day of great spiritual feast. The usual model Sunday School with Prof. H. B. Pemberton as conductor, turned out a profitable session. The Conference Love Feast with A. Taylor and E. Lee as conductors drew out quite a number of strong and bright testimonies for Christ and his precious cause. At 10:45 a. m. Bishop McIntyre announced from Genesis 1:1, "In the beginning God," as a scriptural text and proceeded to preach the most eloquent and impressive sermon to which the Conference has listened. The following were ordained deacons at 3:30 p. m.: N. N. Sawyer, E. W. Summors, Chas. H. Pemilton, W. L. Turner; as Elders, J. W. Haywood, E. D. Hobbs, J. L. Blue, A. F. Johnson, L. V. Harrison, R. E. Dyer, Willie J. King, who is a member of this class in Boston, Mass. The Conference voted that he be ordained by Bishop Hamilton. The Rev. J. O. Williams preached the closing sermon Sunday night. The following resolution was read as to the presidency of Bishop McIntyre:

"Inasmuch as Bishop McIntyre's sermon was one of the best to which the Conference has listened, his address to the class for admission was full of wholesome counsel and his ministrations throughout were greatly enjoyed, be it resolved, that we the members of the Texas Annual Conference, earnestly ask that he be returned to us for the session of 1914."

The Woman's Home Missionary Society, as a helpful adjunct to our work, held its annual session at Palestine, upon the Conference dates with Mrs. S. E. Parker in the chair. Their sessions were lively and well attended. Dr. H. G. McCain, one of the great men of the present day, delivered a fine address before the sisters, which was highly appreciated. The sisters are greatly pleased over the way the pastors are standing by them in their work. Complimentary resolutions were adopted indorsing their president in her efforts to carry forward the work among them. Miss Gertrude Burghardt, of King Industrial Home, was in attendance and addressed the Society in fitting terms. The next session of the Conference will meet at Clarksville, Texas.

FREEMAN PARKER.

Southwestern Christian Advocate

331 BARONNE STREET

1—All business letters should be addressed to Editor & Mains, and all communications intended for publication to the Editor.

THE GAMMON BOARD

The Board of Trustees of Gammon Theological Seminary held last week a most interesting session. It was the unanimous opinion that the course of study for Gammon needs revision to bring it in line with modern theological education both in method and matter.

Clark University and Gammon Theological Seminary extended a most cordial invitation to use campus and buildings, to the Colored Student Convention, which will be held at Atlanta May fourteenth to seventeenth. The Board of Trustees of both schools made liberal appropriations, so that the buildings and grounds may be put in shape for this most important meeting.

President Idleman who has served Gammon for the last four years and who has made friends both among the students and the constituency and who has carried the school through the crucial period of its history, tendered his resignation, which was accepted. The board elected as president of the school the Rev. Phillip Waters, D. D., of the New York Conference. Doctor Waters is one of the outstanding men of his Conference, having served as District Superintendent of the New York District and is at present the pastor of the Washington Square Church. Doctor Waters will be presented in a fuller article to the readers of the Southwestern later.

Dr. J. W. E. Bowen was elected vice-president of Gammon with an increase of salary. The friends of Doctor Bowen rejoice in this new recognition which has come to him and feel that he is well placed. Attorney Gatch of Cincinnati was elected a member of the Board to fill the place made vacant by the death of Bishop Walden, and Bishop Leete was elected President of the Board.

NEGROES SHOW THEMSELVES HEROES

Referring to one of the late tragedies of the sea, the sinking of the Dominion line Steamer Monroe, the Atlanta Independent carries a clipping from the Asheville (N. C.) Citizen, wherein are published several personal testimonies from white persons who were rescued from the awful wreck, who pay high tributes to the self-sacrificing courage and the heroic efforts of the colored members of the ship's crew who figured in that dread scene of peril and death. The following is a statement from Clarence H. Davids of New York, who was pulled out of the water when he was about to abandon all hope:

"I want to say right here that I have seen many brave men in my days, but never in my life have I seen such stoical courage and heroic unselfishness as these black men showed. They were utterly unconcerned about themselves; they went about the white men and women offering encouragement and giving out life belts until they gave out the last, having none left for themselves. Then they sat on the deck, fifteen or twenty of them, smiling and unafraid, waiting for certain death. I heard one say 'I hope all the women and children are safe; I am glad my little kid is not here.' The fortitude of these men will remain in my mind until I die."

Captain Johnson of the Monroe asserts that he saw one Negro about to jump into the sea with a life belt on, when a white woman came up screaming from below. Without a word the Negro took off his belt, placed it on the woman and then went to the after part of the deck and sat down. Captain Johnson says

that if such a deed was not that of a hero, and a great hero, he does not know what heroism is. The Negro was lost but the woman was saved.

The Citizen concludes: "Surely heroism and humanity know no dividing lines of race. Some twenty Negroes who sacrificed their lives to save those of the Monroe's passengers lie at the bottom of the Atlantic Ocean, and somehow we feel that when the final roll is called they will not be barred from the ranks of the elect because their skins are black."

Of General Interest

Slit Skirt Shocks King Albert of Belgium

At the court ball in Brussels recently the observant eye of King Albert espied a woman entering the ball room wearing an extreme slit skirt. The King whispered to the court marshal, who immediately offered the woman his arm and led her from the court room. At the door the marshal bowing to the woman, said: "His Majesty noticed that you had torn your dress up one side and requested me to escort you to your carriage so that you may return home and have the damages repaired."

A Carnegie Library in China

Missionaries and other foreign residents in Peking will be keenly interested in the project for a free public library in that city, to be built and carried on under the direction of the Carnegie Endowment, and later transferred to a purely Chinese board of trustees. Its influence would be permanent, not momentary. It is taken for granted that the Chinese government would donate a suitable plot of land for the proposed building. This library might serve as a model for other important cities of China. Indeed, there is room in the republic for a dozen such institutions.

Another White House Wedding Soon

After much speculation in capital, official and social circles over the prospects for another White House wedding in June, the reporters say that Mr. Tumulty, private secretary to President Wilson, has issued the following announcement: "The President and Mrs. Wilson announce the engagement of their youngest daughter, Eleanor Randolph, to Hon. William Gibbs McAdoo." The exact date of the wedding is not known, but it is generally believed that it will be in June. Miss Eleanor is said to be her father's "pet," and there is a strong personal friendship between the President and the man who is to wed his daughter. Although Secretary McAdoo is fifty years old and Miss Wilson is only twenty-four, it is said by some of his friends that he is "as young as a man of thirty." He is fond of tennis and outdoor sports. Miss Wilson also is athletic, a good horsewoman and delights in outdoor life.

A Methodist College for Nanchang

Word has just come to hand in a letter from Bishop Bashford that the title to some forty acres of land recently purchased for a college site by our missionaries at Nanchang, China, has just been perfected by the action of the provincial authorities in that city.

The Provincial Assembly has given its enthusiastic approval to the project. There is a possibility that Methodist workers will be empowered to revise and direct the system of education throughout the entire Province of Kiangsi.

One high official spoke as follows to Mr. H. C. Hwang, our strongest Christian Chinese worker in the Province:

"When you have made good in this college, so that we can justify our course before the public, you become our Provincial Commissioner of Education and introduce your whole system from primary schools to colleges throughout the Province as our official Chinese system."

Child Welfare Workers Meet

There met in this city during the week, the National Child Labor Conference. The first feature of this gathering was a mass meeting held in Lafayette Square, Sunday afternoon, which was addressed by Miss Jane Addams, of Hull House, Chicago, and others, among whom were Cardinal Gibbons and Gov. Hall. The mass meeting was attended by a crowd that packed a third of the park and listened for nearly two hours to prominent speakers while they explained how the efforts of the National Child Labor Committees are saving children from the degradation of workshop and mine. During the various sessions of the week many addresses of great interest bearing upon the evils of child labor and the remedies to be applied were well received.

Campaign Started for Better Sanitation

The meeting held at the Colored Young Men's Christian Association Sunday afternoon of this week to plan a campaign for better sanitation among the Negroes of New Orleans was splendidly attended, the audience completely filling the auditorium of the Association building. Those who were responsible for the meeting were gratified at the attendance and interest displayed. Dr. O'Reilly impressed upon his hearers the great need for betterment of hygienic conditions among the Negroes. All present gathered that to help in this effort for cleaner Negro surroundings was a privilege which they were being invited to embrace.

Dr. Dowling asked most earnestly for the co-operation of the Negroes in the effort toward the conservation of Negro health. A house-to-house survey has been started by the City and State health departments among the Negroes of the city and as Dr. Dowling explained, it is here that the informed Negro citizen can be of great help to the departments by spreading the information that this survey is required to gather such information as may make it possible for remedies to be applied. This meeting, planned to arouse interest among New Orleans Negro citizens, is in connection with the conference to be held in this city April 24, at which time, among other speakers will appear Dr. Booker T. Washington of Tuskegee Institute.

No Rampage for the "Father of Waters" This Spring

The following from a recent editorial on "No High Water" in the Daily Picayune brings welcome information to the people of the Mississippi Valley and to the Southland at large.

"According to the weather service authorities at Washington, supplemented by the opinions of experienced river men, no serious high water is threatened this spring. There will be the usual freshet in the river, but the rainfall during the winter months over the Ohio and Upper Mississippi basins has not been of a character to warrant the fear of any unusual stage of water. The most threatening floods come out of the Ohio basin, and it was the tremendous rainfall over that section last winter and early spring that sent such an unusual flood wave into the lower river. With the winter rainfall already pretty well disposed of, even heavy rains during the next thirty days ought not to produce anything like a threatening stage of water."

"The prospect for the exemption from floods this spring will be very gratifying to the people throughout the valley. The disasters and stress of the two preceding years have about exhausted the available resources of the states and levee boards most concerned, so that another flood would find them but ill prepared. A respite of a year or so from floods will also give additional time for Congress to enact needed legislation that will place the entire control of the river and the protection of the valley from overflow in the hands of the Federal Government, where it properly belongs."

PASTORS, ATTENTION!

Brother Pastor: How goes the **SOUTHWESTERN SUBSCRIPTION CAMPAIGN** in your charge? Do you not see Victory in sight? Keep up the Struggle. Very soon your Officials and Members will catch your spirit. You will see their apathy transformed into Enthusiasm and their Procrastination into Immediate Action. An **ENLIGHTENED, READING, KNOWING** membership is worth struggling for.

We ask all Pastors who sent in Subscriptions during the December and January rally and who have not received the photo-engravings of the Bishops to send in lists of their subscribers who are entitled to the pictures and their orders will be filled at once.

People of Interest

Mr. John R. Mott has declined the general secretaryship of the International Young Men's Christian Association.

Bishop and Mrs. McDowell are spending several weeks in Asheville, North Carolina. The Bishop's health is improving.

Prof. C. L. Eason, formerly of Texas, is doing splendid service, we learn, in the Southern California Conference for the Freedmen's Aid cause.

The Rev. D. L. Tubbs, of the Upper Mississippi Conference, died at the home of his eldest daughter, Mrs. Emma Barfield, in Sallis, Mississippi, Wednesday, February twenty-fifth.

The Rev. H. B. Hart, superintendent of the Greenwood District of the Upper Mississippi Conference, is spending a while at Hot Springs, Arkansas, where, we are pleased to learn, his health is improving.

The Corresponding Secretaries of the Board of Foreign Missions are grateful to be able to announce a cash gift of fifty thousand dollars, designated for the permanent fund for retired missionaries. The name of the donor is by request withheld.

Mr. E. H. Thornhill, of this city, has issued invitations to the marriage of his daughter, Miss Louise Theodosia, to the Rev. Abraham Simmons, pastor of Beecher Memorial Congregational Church, New Orleans, where the ceremony will occur, Thursday evening, March twenty-sixth.

The Rev. Augustus G. Glenn, D. D., for many years an honored member of the Central Alabama Conference, died on his work at Bessemer, Monday, February sixteenth. His devoted wife was with him to the end. Brother Glenn was in the midst of his plans to build a new church when called.

The Rev. John W. Robinson, D. D., pastor, and membership of St. Mark Methodist Episcopal Church, Chicago, Illinois, broke ground Sunday, March first, for the new auditorium to be erected. The Rev. Dr. Ernest Wray O'Neal, pastor of First Methodist Episcopal Church, Chicago, was the principal speaker.

Professor J. A. Reddix has been appointed principal of the Public School at Napoleonville. Professor Reddix is a teacher of known standing, having had twenty years of experience in the school room and we congratulate Napoleonville on securing a wide-awake and thoroughly good educator. We bespeak for Professor Reddix large success in his new field.

Mrs. L. J. Croxford, of Leominster, Massachusetts, died recently at the ripe age of seventy-five. Mrs. Croxford is the mother of Mrs. Charles M. Melden, of New Orleans University. Besides Mrs. Melden, Mrs. Croxford is survived by Mr. Harry V. Croxford of Malden, Massachusetts, and Mrs. Eben Ball, of Yonkers, New York. Mrs. Melden has our deepest sympathy in the loss of her mother.

Mrs. W. P. Thirkield, the National President of the Woman's Home Missionary Society, delivered the principal address at the banquet given by Rock River Conference Woman's Home Missionary Society in La Salle Hotel in Chicago. There were eight hundred persons present and the occasion was a gala one for the Methodist women of Chicago and vicinity. Mrs. Thirkield's address was heartily received by all.

A "Jubilee Offering" was voted at the Annual Meeting of the Woman's Home Missionary Society last October to be used in paying debts on the Negro School buildings recently erected by this Society. While 25 cents per member is asked, each person is urged to put in something if not more than a nickel. It is hoped every member will have a part in this fund. All such gifts should be sent to the treasurer carefully marked "Jubilee Fund."

The Preachers' Institute of the Tennessee Annual Conference, which is to be held in Thompson Chapel, Walden University, Nashville, Tennessee, April first and second, offers a strong program. The subjects are well assigned and if the program is carried out as planned it will be of large service to our Methodism in Tennessee. The Rev. T. W. Johnson, D. D., is President of the Institute and the Rev. N. D. Shamborguer, D. D., is Secretary.

Dr. Lewis B. Moore, Dean of the Teachers College of Howard University and Professor of Philosophy and Education, has accepted the offer to lecture on the Principles of Education and to act as the Director of the summer school for teachers conducted by the State Department of Wilberforce University in Ohio. Prof. W. A. Joiner, formerly of Howard University, is the superintendent of this department of the University.

So great has been the increase of patronage in Sibley Hospital, Washington, D. C., since the opening of Robinson Hall that a class of ten or twelve young women can be admitted for nurse training May 1. Those who will give themselves to nursing as deaconesses and missionaries are preferred, but if a sufficient number of these do not apply young women will be accepted for professional nursing only. Apply to the superintendent, W. H. Wilder, D. D., Washington, D. C.

Mrs. A. E. Pease, the widow of the Rev. Dr. Pease, formerly of New York City, but resident in Asheville, North Carolina, for forty years past, died January 27, 1914, at the age of 91 years. Both Dr. and Mrs. Pease were warm friends of the work of the Woman's Home Missionary Society and were moreover interested in every uplifting work of the community in which they dwelt. A great tribute was paid to Mrs. Pease by the entire city on her passing away; not only churches and benevolent institutions, but business houses united in this tribute and the flag on the City Hall floated at half mast. Dr. and Mrs. Pease gave the first Allen Home Building to the Society in 1887 and since that time have been steadfast friends and patrons of the Home.

Notwithstanding the blizzard that swept New Jersey and Eastern New York, Sunday and Monday, March 1 and 2, twenty-seven loyal sons of Drew Theological Seminary braved the storm to break bread together at the annual dinner of the New York Alumni at the Hotel Manhattan Monday noon. The gathering was addressed by President Ezra Squier Tipple, Bishop Luther B. Wilson, the Rev. Harry Beattys, the Rev. Dorr F. Diefendorf and the Rev. Wallace H. Finch. The following officers were elected for the coming year: President, the Rev. Hough Houston, New York Conference; vice-president, the Rev. George G. Vogel, Newark Conference; secretary, the Rev. Walter W. Winans, New York East Conference; treasurer, the Rev. Philip A. Easley; Banquet Committee: The Rev. William A. Layton, chairman; the Revs. Ralph Welles Keeler, Wallace H. Finch, C. P. McClelland, Dorr F. Diefendorf.

News Paragraphs

The Webb-Kenyon law has been declared constitutional by the Iowa Supreme Court.

By a new ruling, all nurses employed by boards of health in Boston are placed under civil service rules.

Union revival meetings, held in Hutchinson, Kansas, for the past six weeks, have resulted thus far in 3,110 conversions.

The Negro Pythians of Evansville, Indiana, have erected and equipped a splendid three-story building in the heart of that city.

The Negroes of Portsmouth, Virginia, have organized the Mutual Savings Bank. J. F. Kiddick is president; Thos. Flynn, vice-president; R. J. Kyles, cashier.

Dr. George W. Bowles, a Negro practitioner of York, Pennsylvania, is one of the six medical examiners selected for the public schools of that city.

About thirty-five thousand dollars in free will offerings was the remuneration for the recent services of Evangelist "Billy" Sunday and his party in Philadelphia.

Mr. John Bassett Moore, counselor for the Department of State for the past ten months, has resigned his post to return to Columbia University as head of the Department of International Law.

Thirty-six states now forbid the employment of children under the age of fourteen years in factories and twenty-one states limit the hours of labor for children under the age of sixteen years to eight hours a day.

A colored school teacher, Mr. Johnson, of near Guthrie, Oklahoma, recently refused an offer of \$100,000 for a piece of land that did not cost him one-tenth of that amount. An oil well has been sunk on his land which yields him a royalty of \$50 per day.

At Allen Home, Asheville, North Carolina, both Home and School are filled to the utmost capacity with earnest capable students. A new dormitory at Browning Home, Camden, South Carolina, has just been completed which will accommodate fourteen girls.

Mrs. Daisy Saffel, of Shelbyville, one of Kentucky's splendidly educated colored women, is the only female undertaker in that state. The Saffel & Saffel undertaking establishment is in every way a modern plant.

Wanita Hunter, age fifteen years, was the only colored contestant among the 5,000 pupils who participated recently for prizes in an art contest in the public schools of St. Louis, Missouri. Miss Wanita was one of the five successful contestants.

Sir John Tenniel, who was for many years the foremost British cartoonist, and whose wonderful illustrations for Alice in Wonderland have endeared him to the hearts of children the world over, died February twenty-sixth at his home in Kensington, at the age of ninety-four years.

Cincinnati's first hotel for young workmen is to be dedicated this month. This hotel—a fireproof building with kitchen, lounging rooms, library, clothes pressing and shoe-shining rooms—is a monument to the memory of Learner Blackman Harrison by his sons.

The Eugenic marriage law of Wisconsin, now in effect, requires that both applicants for a license shall pass a medical examination showing that there is no physical reason why they should not wed. A fee of \$3.00 is all the examining physician is allowed to charge. The examination includes blood testing.

Bethlehem House, a social settlement, is said to be the first attempt at organized settlement work among the Negroes of Nashville, Tennessee. This institution was established by the Methodist Episcopal Church, South, is supported by the Woman's Home Missionary Society of that Church, and the teachers are supplied from the Methodist Training School. Two colored women are connected with the work, one being a graduate of the Chicago School of Social Workers and the other is said to be largely responsible for the establishment of Bethlehem House.

CONCERNING THE CENTENNIAL CHURCH, KANSAS CITY, MO.

For forty odd years the Methodist Episcopal Church struggled along here alternating between hope deferred and disappointment encountered—chiefly the latter. Much of that time its real existence consisted of a warm spot in the faithful hearts of a devoted few. Seven years ago Ashberry Chapel, the parent church, and an ambitious offspring, Burns Chapel, were consolidated under vigorous protest and formed a congregation mixing much in the fashion of coal oil and water. The following year, in mid-summer, the Rev. Richard Davis was transferred from Sedalia, Mo., to Kansas City, with the hope that he might spread out the oil in such wise as to quiet the troubled waters. The word "magic" used in term of description might seem exaggerated, but for the splendid results which have crowned his six years of labor here. Then, not only our church local, but the magnificent work of the grand old Methodist Episcopal Church seemed but little known to the Negroes of this great, growing metropolis. Now the clocklike movements of Centennial amount to a criterion in church life here and "Mother Church" is no longer a stranger in Methodist circles. A membership of 250 was claimed when the change was made six years ago. Up to and including Sunday, Feb. 15th, 1914, 712 persons have grasped Dr. Davis' hand and joined our household of faith, thus increasing the membership nearly threefold. From a staggering indebtedness of \$6,600, the body has emerged confident, willing, strong, with a membership of nearly one thousand, practically free from debt, there remaining only \$1,200 against the property now conservatively estimated to be worth \$20,000. At the same time for repairs, improvements and maintenance the trustees have raised from the congregation alone over \$10,000, our white friends not having been asked to contribute one penny. The steward board on the other hand has kept up its department, paying a salary of \$1,050, and are right now close to one hundred dollars in advance. Two or three Sundays after Dr. Davis took charge a rally netted \$50 and caused much rejoicing. An ordinary Sunday collection will equal that now; while the larger efforts have ranged all the way from \$500 to \$1,200. "The Rock Church on the Corner" is now known as the common man's church, where the doors are always ajar to receive the penitent, and they join all the time and from everywhere. February 1st, "Go-to-Church-Sunday," 41 persons joined; the following Sunday, 12; and the next, 10—a total of 63. The shortest month in the year (February) not yet gone and, in the absence of a protracted meeting, this is encouraging to say the least. Fifty per cent of those joining are converts. This unprecedented success is due mainly to the fact that Bro. Davis never allows the spirituality of his church to lag. With him the winning of souls takes precedence over everything. No collection is ever so urgent, no rally so important but that it can be delayed while prayer is offered with and for the soul seeking a new life. The congregation has now outgrown itself. A thousand or more persons attend the Sunday services. To make more room, Centennial is now planning an extension of its walls. The site is large and next summer will in all probability witness a ground breaking for an extension which will more than double the present seating capacity of the church.

And thus has been accomplished in the past six years, through this tireless worker and the blessing of God, more than in the 3 years previous.—W. G. Mosely, Clerk.

REVIVAL NOTES

Anchorage, Ky.—We have closed here a great revival with 18 accessions to the church. The meeting closed with the fourth quarterly conference, Feb. 7-8. The Rev. P. T. Gorham preached two splendid sermons on Sunday. The Rev. C. H. Pyles is pastor.—Wesley White.

Covington, Ky.—Ninth Street Methodist Episcopal Church has just closed a very successful revival in which there were 47 conversions and 61 accessions to the church. Some very pleasing facts are (1) nearly half of them were boys and girls from 12 to 15 years old; (2) the pastor and his church conducted the meeting; (3) they were not brought in by senseless noise and confusion, but by conviction, repentance, faith in Jesus and confessing Christ. And they were instructed to lead a consistent life, with daily prayer for guidance and help.—T. L. Ferguson, Pastor.

South Pittsburg, Tennessee—Wednesday evening, Jan. 28th, was indeed an evening of spiritual feasting for the members and friends of Randolph Chapel. The Rev. Terry Diggs, pastor at Jasper, preached for us, selecting his text from the 22nd chapter of Matt: and the 11th verse. It was an eloquent and powerful discourse. Three came forward for prayer and were happily converted. It was then that Reverend Diggs made known to the church the vision he had of this place. He stated that in his vision he was in a great revival here with our beloved pastor, the Rev. G. W. Cain, and wife, and his own wife and others, and that he was conducting the meeting. He was also shown the text, Jer. 6th chapter and 16th verse. He was so impressed with his vision that he could not sleep until after he had found the chapter and read it. So between the hours of 12 and 1 that night, he aroused his wife, told her of his vision, and read the chapter to her. Then he wrote the Rev. Mr. Cain that he wanted to preach for him. Brother Cain readily consented. Then Rev. Diggs prayed over the matter and asked God if it be true that he should remain and carry on a series of meetings to give him a sign by having one soul confess Christ on the first night, and instead of one, three souls were made happy by confession. Then the Rev. Mr. Diggs was so filled with faith and the power of God that he said: "Brethren, we want a revival here, we want fifty souls for Christ before the revival closes." And from that Wednesday night began one of the greatest revivals ever known in South Pittsburg in such a short space of time. Only 12 days, and instead of 50 souls, 55 souls were brought to Christ. The church was crowded to its utmost capacity almost every night. The Rev. Bro. Diggs preached 15 sermons in the 12 days. All the pastors of the city with their congregations assisted in the song and prayer services, namely: the Revs. G. W. Cain, I. G. Jefferson of the African Methodist Episcopal Church, W. H. Hall of the African Methodist Episcopal Zion Church, The Mt. Bethlehem Baptist Church pastor was sick, but Sister J. J. McElroy filled his place. Sister J. J. McElroy is president of the B. Y. P. U. of her church and is our city teacher also, and this union body agreed that much

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Special Notices.

CENTRAL MISSOURI CONFERENCE

Members of the Central Missouri Conference Board of Home Missions and Church Extension are called to meet Wednesday, March 25, 1914, 4:30 p. m., at Fulton, Mo. (In Methodist Episcopal Church). All are urged to be present. Matters of importance to be looked after, etc.—Wm. H. Wheeler, President.

WASHINGTON CONFERENCE

The Board of Examiners of the Washington Conference will meet in Asbury Methodist Episcopal Church, Annapolis, Md., Tuesday, April 7th, at 9 a. m., and each examiner will please be prepared with his questions. We urgently request all persons to be examined to meet the board in a body Tuesday morning at 9:30, to be recorded in their proper places. The examinations will begin promptly at 10 o'clock, and we wish to finish up all examinations on Tuesday. So, let every one concerned take notice and govern himself accordingly.—George E. Curry, President.

Piles Cured in 6 to 14 Days

Your druggist will refund money if PAZO OINTMENT fails to cure any case of Itching, Blind, Bleeding or Protruding Piles in 6 to 14 days. The first application gives Ease & Rest. 50c.

A NEGRO COLONY

It was in the fall of 1892 when the first land was sold in the colony known as Bedford, Miss. In 1894 my husband and I came out here with eight children. In 1895 four other families came, and to-day we have a population of about 500 inhabitants, mostly young people, owning about 3,000 acres of land. Real and personal property is valued at \$400,000; two Methodist churches, and one Baptist church.—Sallie A. Holmon.

AN APPEAL

To all friends of Christianity and of our great Church, we appeal for aid in rebuilding our church in Longview, Texas, at a cost of \$250. Our church was wrecked by the storm last year and we are poor and need your help in our struggle to rebuild. Our membership is small, as well as poor. We have 31 members. This is a growing town of 35,000 population and our church is greatly needed here. If we can get aid now, this will be one of the best churches in the Marshall District. Therefore I appeal to you in the name of God and for the good of the old Methodist Episcopal Church in Longview. The Rev. P. H. Jenkins, my district superintendent, can verify I have been building and remodeling churches and parsonages for 29 years in the Texas conference, and this is the first time I have sent out an appeal for aid. I have built at the following places: Prairie Plain, Anderson, Houston, Columbia, Kindleton, Willis, Hockley, Dangerfield, Queen City and Longview. For the latter place I ask your aid. Please lend a hand. God loves the cheerful giver. Any amount will be thankfully received. Address me or the Rev. P. H. Jenkins, Longview, Texas.—J. Jones, Pastor, Longview, Tex.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.



\$35.50

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Was Better Because a Good Stomach Was
Always Hungry—Relished It More



You Can Have a Good Stomach Now.

But taking medicines to digest your food
only weakens your Stomach still more. And
taking a physic to move your Bowels only
makes your Constipation worse.

ONE IN EVERY 10 PERSONS HAS
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You probably are if you have any decided
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SUFFERERS, APPENDICITIS AND GALL-
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ies and officers, both men and women, in
every State in the U. S. of A., to represent
the above named Order; experience is unneces-
sary; you can give all or part of your time
and make what others are making, \$75.00 to
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Write for terms and particulars, and join
the Supreme Grand Lodge and get license,
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Address quick today to Sir L. W. Davis,
S. G. C., No. 1026 Pickett St., Shreveport, La.
Dismiss yourself as a hewer of wood and
drawer of water. Inclose 2 cents stamp for
immediate reply.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism,
whether muscular or of the joints, sciatica,
lumbago, backache, pains in the kidneys or
neuralgia pains, to write to her for a home
treatment which has repeatedly cured all of
these tortures. She feels it her duty to
send it to all sufferers FREE. You cure
yourself at home as thousands will testify
—no change of climate being necessary. This
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blood, loosens the stiffened joints, purifies
the blood, and brightens the eyes, giving
elasticity and tone to the whole system. If
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SPECIAL NOTICE

Tennessee Conference—To the Com-
mittee on Control and the District Su-
perintendents of the Tennessee Con-
ference, Epworth League: Dear co-
workers, you are hereby called to meet
at Walden University in connection
with the Preachers' Institute of the
Tennessee Annual Conference, on the
first and second of April, 1914, to se-
lect the place for our Conference Ep-
worth League Convention and other
business belonging to the convention.
—Jesse P. Price, D. D., President; Miss
M. Green, Sec.

A SUGGESTION

Central Missouri Conference—We
suggest that the names of the mem-
bers from each charge, giving one dol-
lar or more for official benevolences,
be printed in our annual conference
minutes. It seems this little recogni-
tion is due the people who struggle so
hard to make possible our good re-
ports. "Is my name written there?"
Is a great stimulus to an individual or
race. Think of the names in the Hall
of Fame and other memorials. Let
the pastors bring the names to the an-
nual conference.—J. M. Harris, D. D.,
Statistician, Springfield, Mo.

Valden—On Jan. 6, 1914, Bro. B. F.
and Sister S. E. Splinks celebrated
their golden wedding at the residence
of their son, five miles south of Val-
den. A great feast was spread, all of
the members of the family and many
friends being present. Among the
many presents were two gold dollars.
Bro. and Sister Splinks are faithful
members of the Methodist Episcopal
Church and are loved by all who know
them.—F. S. Smith.

Gleanings From the Field

ALABAMA

Sylacauga—On Feb. 14-15, 1914, the
first quarterly conference convened at
St. Thomas Methodist Episcopal
Church. The conference was well at-
tended. The district superintendent
was paid in full. Collection, \$27.00.
The pastor's salary was placed at \$450,
which was \$40 more than the preced-
ing year. On Sunday the district su-
perintendent preached a soul-stirring
sermon which was enjoyed by all. At
3:30 o'clock he addressed the Y. M. C.
A. on "The Man of the Hour." All
present spoke in the highest terms of
the address. At 7:30 o'clock the dis-
trict superintendent preached to a
good congregation and many hearts
were made to rejoice.—J. S. Ingersoll,
Reporter.

Mobile—Our winter revival at War-
ren Street Methodist Episcopal
Church has just closed with 109 added
to the church. Our first quarterly
conference has just been held; paid
the district superintendent in full, \$36.
Dr. R. E. Jones has been with us. He
delivered a matchless address. Dr. G.
W. Lewis, our pastor, is a great preach-
er and a splendid orator. His ser-
mons are gems of thought, superb in
delivery. We have raised already on
benevolences about \$50 and are pre-
paring a raise in our March rally \$1,-
000. We pay our pastor \$1,000 salary
and furnish parsonage. Our Epworth
League and Sunday school are flour-
ishing.—Wesley Johnson.

Marion—We are thankful to Bishop
W. P. Thirkield for sending to us Bro.
G. W. Washington. On last Sunday,
our rally day, we raised \$12.00, some-
thing never before done. The church
is spiritually and financially alive.—G.
W. Washington, Pastor; Gov. Sand-
ers, Sec.

ARKANSAS

Brinkley—I arrived here Feb. 6 and
met a people with open hearts and
bands. My traveling expenses were
raised at once and on the 12th I moved
into the parsonage and commenced to
plan the work for the year, which was
never more royally received by any
people than at this charge. Truly God
is in the movement. The thing that
has encouraged me most is the Sunday
school. I found that rain and cold
does not keep scholars away. Bro.
Joe McMorris is superintendent and
Sister V. E. Gates and Lula Lee are
teachers. With Jesus to lead, we can-
not fail. We have had three services
and four have been added to the
church. On Feb. 23, known as the
cold Monday night, at 8:30 p. m. sweet
voices were heard at our door. Led
by Bro. Isaac Belfour and Sister A. M.
Cain, the "stormers" entered the pa-
rsonage bearing 50 pounds of choice
groceries. Remarks by the pastor,
and they went their way with an in-
vitation to come again.—A. H. Bright,
Pastor.

MARYLAND

St. Michaels—At St. Michael's, in
Union Methodist Episcopal Church,
Sunday, February 1, 1914, was a great
day; the spirit of the Lord was felt
among the people. Class meeting at
8 a. m. was led by Horace Brook. At
11 a. m., the Rev. J. U. King preached

a powerful sermon. In the evening
the pastor preached a powerful ser-
mon to about 250, from Psa. 26: 8.
Twenty-one were added to the church,
making a total of 56. This was a God
blessed day in Union.—Rev. T. H. Cold-
well; Elva May Gatch.

MISSISSIPPI

Chunky Charge—The Rev. S. H. Can-
non held our first quarterly conference
Feb. 21-22. We had a glorious and a
successful quarter. The district su-
perintendent preached two able ser-
mons. He gave great instruction
along the lines of duty to the Church.
We feel safe to say Elder Cannon is
the right man in the right place. We
raised \$20; paid the elder \$15. With
the able instruction of Elder Cannon
and the help of God we will be able to
report a great year's work.—Green
Hughes, Secy.

Itta Bena—Our one thousand dollar
(\$1,000) rally, set for November 9th,
1913, was a success—on church debt.
The active members of Itta Bena
charge have put themselves on record.
We divided the membership into sev-
enteen companies, with generals, who
were assessed \$10.00 each; captains,
\$5.00 each, and the soldiers according
to their several abilities. Although
the day was cold and wintry, these
earnest and heroic people put upon the
table in the house of the Lord \$746.00,
and one fact to be noted is that three
men not members of our church gave
generously: Sam Alexandor, \$10.00; C.
C. Cooper, \$25.00. Total collection,
\$796.00. May the blessings of the
Lord rest upon these workers.—E. C.
F. Troupe, Pastor.

SOUTH CAROLINA

Anderson Circuit—I came to my
work at Anderson after the adjourn-
ment of the conference at Palestine,
in order to meet my first quarterly
conference, which convened the fol-
lowing Saturday and Sunday. On ac-
count of floods and high water and
washouts on the railroad, the district
superintendent failed to come. The
conference was postponed for a week.
All officers were present, with good re-
ports. I was received with a hearty
welcome by the members and friends
of Anderson Circuit. The district su-
perintendent preached on Wednesday
night after the first Sunday. The
stewards raised the traveling expens-
es and we moved at once into the pa-
rsonage. On the night of the 7th, the
parsonage was filled with the good
people, who left the table loaded with
good things, which made our hearts
leap with joy. The district superin-
tendent led in singing "Nearer My God
to Thee," and then made a very able,
helpful and strong talk and led in a
faithful prayer for the citizens, mem-
bers and friends; pastor and family of
Anderson Circuit. These are some
who made up the surprise party: Prof.
G. Land and family, Prof. Dixon and
family, Prof. Terrell and family, Mr.
and Mrs. Parham, Mrs. Lettles Adkins,
Mrs. Kenard, Mrs. Annie B. Mitchell
and father, Mr. and Mrs. Williams, Mr.
and Mrs. Thomas, Mrs. Minor, Mr.
Fountain and others. Mr. Dudley
Brown, a leading merchant of Ander-
son and a member of the Methodist
(Continued on Page 14.)

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Timmons—W. H. Timmons, of Meridian, Oklahoma, on Dec. 24, 1913, passed into the Beyond. He was a member of the Methodist Episcopal Church. Bro. Timmin was born in 1858 and was converted when seventeen years of age. He joined Cedar Grove Methodist Episcopal Church in the Huntsville District; there he lived a faithful member until 1904, when he moved to Oklahoma and became one of the old founders of the Methodist Episcopal Church. Rev. W. F. Smith was called to conduct the funeral, but he arrived too late. Bro. Timmons leaves a wife and five children and a

host of friends who mourn his passing.—N. Coburn, Pastor.

Wilson—Bro. Moses Wilson, one of the oldest members of Tabernacle Methodist Episcopal Church, Meridian, Miss., departed this life November, 1913, in faith in God, aged 100 years. He leaves one boy, three girls and a host of grandchildren who mourn his departure. Rev. F. Young, pastor of the Colored Methodist Episcopal Church, assisted in conducting the funeral service.—R. B. Anderson, Pastor.

Harris—Brother James Harris, of Teague, Texas, departed this life Feb. 3rd, 1914. In his death local Methodism has lost one of her most loyal members. He was a member of the Fairfield Methodist Episcopal Church and had been for over twenty-five years. He held different offices in the church, class leader, steward and trustee, and was a special figure of his church. No one liked to call for money for the different benevolent causes as well as he. He died in full triumph of faith and said he was willing

and ready to go. He said that the Lord had him out on the plains and would call him in soon. He was a member of the Texas conference on the Palestine District, of which Hon. G. W. Carter is district superintendent. He leaves to mourn, a wife, five children, a host of relatives and friends. His place will be hard to fill. Resolved, that in his death Fairfield has lost one of its most loyal members and his community one of its strongest helpers. Peace to his ashes.—Willie C. Blaine, Reporter.

Howery—Martha Howery, of Sardis, Miss., crossed the river of death on Feb. 14, 1914. She was about 48 years old. She was a member of the Methodist Episcopal Church for ten years and a loyal member and true to her church. Her funeral was largely attended. She leaves her mother, two brothers and four sisters and one daughter, who mourn her passing.—S. D. Troupe, Pastor.

Martin—Mrs. Lue Martin, a member of Wright's Chapel, Crawford, Miss., died Feb. 8, 1914. She was a loyal member of the church for fifty years. She died at the age of 95. The funeral was conducted by the pastor, the Rev. B. W. Wynn.

Walter—Bob Walter of Kosciusko, Miss., died Jan. 11, 1914. He was a member of Wesley Methodist Episcopal Church. He was 47 years of age and had been a member of the church for six years. His three children, wife and a host of friends survive. Interment was made by the Odd Fellows' Lodge. The funeral was conducted by the pastor, the Rev. F. J. Talbot.—Mahala Welch.

Jackson—Mrs. Rebecca Jackson, a faithful member of Wesley Methodist Episcopal Church at Mound Bayou, Miss., died Jan. 31, 1914. Her death was a great loss to the church. She leaves a sister, her son, and many relatives. The funeral was attended by the Rev. P. C. Comming of the African Methodist Episcopal Church, and the Rev. G. M. Chisholm.

McKinney—Cinda Ann, eldest child of John and Lucy Taylor, born April, 1881, died Jan. 3, 1914, at Kellyton, Alabama. She was converted, joined the Baptist Church, and afterward joined the Methodist Church at Kellyton and was true to her church vows, always attending when able. She was married to Dock McKinney in 1908. To them were born three children, who with their father survive her. Though sore trials beset her pathway and afflictions many and great were hers, she was always bright and cheerful and never murmured; she was always busy at work, was neat, and was a good housekeeper. I taught her in a Sunday school two years in her father's house. She loved God's word, loved the songs of Zion. She had many friends among white and colored. Besides her husband and children, her mother, sisters and brothers are bereaved. Funeral service was conducted by her pastor, the Rev. G. W. Reeves.—(Miss) Bettie Spivy.

Burns—On February 28, 1914 the Rev. Malcolm Burns, one of our young ministers, died in the full triumph of faith, at Austin, Texas. He was a studious young man, with high ambitions, and had great hopes of entering Gammon School of Theology in the near future. He leaves his wife and one child, mother, father and brothers. Prof. J. W. Frazier of Samuel Huston College and the Rev. J. S. White and the writer officiated.—L. H. Richardson, Pastor.

Wade—Hamp Wade, a member of Wright's Chapel, Crawford, Miss., died Feb. 14, 1914, at the age of 80 years. He died as he had lived, a consistent Christian. He leaves his wife, son, daughter and hosts of relatives and friends. The funeral was conducted by the pastor, the Rev. B. W. Wynn, assisted by the Rev. Geo. Cochrel of the Baptist Church.

Tipton—Mrs. Isabella Tipton of Kosciusko, Miss., and a member of Wesley Methodist Episcopal Church, died Jan. 23, 1914. She was a consistent Christian and a good church worker. She is survived by two daughters, one son, seven grandchildren and a host of friends. The funeral was conducted by the pastor, the Rev. F. J. Talbert. Mrs. Tipton had been a member of the church for nearly 50 years. Her age was between 65 and 70 years.—Mahala Welch.

Jackson—On the 12th day of January, 1914, God called our own Sister Laura Jackson, after a brief period of sickness, from labor to reward, and from the home of her father and grandmother, from St. Paul Methodist Episcopal Church, and from the membership of the King's Daughters, to her heavenly home. Her association, her friendly disposition and Christ-like spirit, made her dear and near to each individual member of the King Daughters' Aid. We hereby, as a token of high appreciation and great regard, express by words and every means possible, our love, sincere gratitude, and mourn her loss. Expressing our condolence with her father, grandmother, and other relatives and friends we commend all things to God who doeth them well. Signed: Mrs. Charlotte Carter, Miss Rosa Ford, Miss Rosa Zeina, Miss Ollie M. Bourgeois, Mr. Arthur C. McClellon, Mr. G. C. Blackmon, Mr. Geo. Witherspoon, Reverend D. J. Price, pastor, Birmingham, Ala.

Lewis—Sister Marie Lewis, a member of Zion Ridge Church, Hub, Mississippi, and one of the old founders of Zion Ridge, after about a month's illness died Feb. 20, 1914, in the full triumph of faith. She had been a member of the above church for 45 years and lived a consistent Christian life, and dutiful to her church. She leaves two sons and a host of relatives and friends. The funeral was conducted by the Rev. A. C. Smith, assisted by the Rev. A. Gunaby. Interment was made in the Foxworth cemetery. The deceased had reached the ripe old age of 86 years. Well done, old warrior.—N. S. Cyrus.

St. Paul Church, Birmingham, Ala., 1913-1914 — **Steadman** — Sister Ethel Steadman after a long illness departed this life in full triumph of faith. **Brewer**—Mrs. Ann Brewer, and old veteran, quit this life and took up the life eternal. **Drayden**—Bro. J. D. Drayden, a faithful local preacher, an untiring worker, a successful class leader, has joined the blood washed army. **Brown**—Robertus Brown, one of our last converts this conference year, went to his reward, singing and shouting. **Knight**—Sister Savannah Knight, an old member, the mother of Prof. W. C. Davis, always faithful to the discharge of her duty, fought a good fight and crossed the river. All these died during the last four months.—D. J. Price, pastor.

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It has been decided to publish at Tuskegee Institute Post Office, Every-Other-Week for the present, a national farm paper to be known as THE NEGRO FARMER. It will be published in the interest of Negro landowners, tenant farmers and of those who employ Negro labor. There is no other strictly farm newspaper in the world devoted to the interest of Negro farmers.

Many of the white farm newspapers enjoy huge circulations and there is no reason why a farm paper in the interest of Negroes should not prove equally successful. In fact, occupying an exclusive field it should enjoy a success far beyond that of the usual farm publication. It is proposed to circulate this paper among the 2,000,000 black farmers of the United States. The paper will be eight pages, of about the size of "The Country Gentleman."

DR. BOOKER T. WASHINGTON STATES:

The Tuskegee Institute has no financial interest or control over this new publication, but some of the active officers of the institution are interested in its success and believe that it will not only accomplish great good but will be a paying investment. The paper is backed by a strong organization and funds have been provided in advance to assure its publication. Those in active control of THE NEGRO FARMER have my entire confidence and good will.

—BOOKER T. WASHINGTON.

The success of this project is assured because of the solid and sensible lines upon which it is being laid out.

All the capital stock has been subscribed for.

The subscription price is \$1.00 a year and Subscriptions and Advertisements are invited. Clubbing rates with important Negro newspapers will be arranged for on a satisfactory basis. We are now ready to receive Subscriptions and Advertisements.

The first issue of the paper will appear February first, 1914.

Address all communications to:

THE NEGRO FARMER

TUSKEGEE INSTITUTE, ALA.

District Rounds.

ATLANTA DISTRICT

Second Round

College Park, March 6-8; Grantville, 14-15; Battle Hill, 13-15; Oakland City, 20-22; Palmetto, 21-22; Fairburn, 28-29; Foss Chapel, 29-30; Trimble, April 3-5; Grantville Ct., 4-5; Lutherville, 18-19; Hogansville, 25-26; Franklin Ct., 25-26; Ariel Bowen, 26-27; Newnan Ct., May 2-3; Hogansville Ct., 9-10; Newnan, 10-14; Union City and A., 16-17; Central Ave., 24-25; So. Atlanta, 24-26; Warren Chapel, May 31 and June 1. Dear Brother: The Church placed us on guard to look after her interests in every detail. Let us therefore be valiant soldiers true and tried, who will never disappoint, but will make such conquests as will be pleasing to the Master and His great Church. Great victories are expected of us on Easter and Children's Day. Raise all of your benevolent money and send it to headquarters. Let the revival fire run through all of your meetings and gather in the people.—G. W. Arnold, Supt.

WAYNESBORO DISTRICT

Second Round

Bascom, March 7-8; Statesboro Mission, 12; Newington, 14-15; Statesboro, 21-22; Dublin, 28-29; Summit, April 4-5; Augusta, 11-12; Charlestown, 18; Pulaski 25-26; Hagan, May 2-3; Waynesboro Ct., 9-10; Rocky Ford, 16-17; Millen, 23-24; Sylvania, 30-31; Stillmore, June 6-7; Egypt, 11; Waynesboro, 13-14. Dear Brethren: This is the beginning of the second round of quarterly conferences. I trust you are thoroughly organized and prepared to do effective work. The Sunday School and Epworth League Convention will meet at Simpson Methodist Episcopal Church, Sylvania, Ga., May 29, at 9 o'clock. Every pastor and delegate is expected to be present at the opening of the convention. The Annual Sermon will be preached on the night of May 28, at 8 o'clock. Remember to observe Easter and Children's Day.—W. M. Bellinger, Superintendent.

PALESTINE DISTRICT

Second Round

Bryan, March 20-22; Bryan Ct., 21-22; Hearne, 28-29; E. Calvert, April 4-5; E. Mexia, 11-12; Teague, 11-12; Winkler, 18-19; Fairfield, 18-19; Oakwood, 25-26; Palestine, May 3-4; Palestine Ct., 2-3; Jacksonville, 9-10; Jewett, 16-17; Centerville, 23-24; Leona, 30-31; Madisonville, June 6-7. Dear pastors, let me urge you to strive to make this your banner year. Be satisfied with nothing less than a round report. Put on a canvass for the Southwestern, it will help you to succeed. Plan well for Easter Sunday, make it a great day. Our District group meeting will meet with Lee Chapel Church, Bryan, Texas, May 26-27. Let us work, hope and pray for great results.—G. W. Carter, Supt.

LADIES—Send today for Taylor's Hair and Dandruff Remedy. Produces long, beautiful, charming hair. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

Marriages

Davenport-Coleman—At Sterlington, La., on February 15, 1914, Mr. George Davenport and Miss Viola Coleman were united in marriage at the home of her father, Jesse Coleman. Miss Viola is one of Sterlington's best girls. She is a member of Mt. Sinai.—Edward Powell, Pastor.

Hewitt-Brumfield—On the 18th day of February, 1914, occurred the marriage of Mr. Arthur Hewitt of Mississippi and Miss Julia Brumfield of Louisiana, at the bride's parents' home. The Rev. W. L. Amos officiated.

Blue-McLeod—Feb. 15, 1914, at the home of Preston McLeod, father of the bride, a very pretty wedding took place at 4 p. m., when the contracting parties walked into the sitting room and were happily united in holy wedlock. Mr. Sheldon Blue and Miss Correna McLeod were the contracting

parties. The Rev. J. P. Morris, D. D., officiated.

Willis-Hill—On the Lottie (La.) Circuit, Feb. 16, 1914, Miss Amanda Hill and Mr. George Willis were united in wedlock at the residence of Mr. Remus Hill, at 7:30 p. m. A large crowd witnessed the ceremony. The Rev. S. A. Davis officiated.

Jackson-White—At Lottie, La., Feb. 11, 1914, Miss Dinah White and Mr. George Jackson were united in wedlock at the bride's home by the Rev. S. A. Davis.

Balwin-Graham—The marriage of Mr. P. W. Balwin, Jr. and Miss Emma Graham was solemnized at the residence of Mrs. A. L. Mitchell of Jackson, Mississippi, February 2, 1914. Mr. Balwin is a thoroughgoing young man; he is the son of the Rev. P. W. Balwin of the Mississippi conference. The Rev. G. M. Chisholm officiated.

Williams-Reid—Mr. Richard Williams and Mrs. Esther Reid, widow of the Rev. E. D. Reid, were happily united in holy wedlock at the home of the bride's father in Bedford, Mississippi,

J. C. Cooper, February 15, 1914, by the Rev. A. B. Blewett.

Williams-Smith—Mr. Frank Williams and Miss Luella Smith of Philipp, were married at the home of the bride Feb. 16, 1914.—Rev. A. B. Blewett, Pastor.

LOUISIANA ANNUAL CONFERENCE

I have just received from the office a supply of blank applications from the Methodist Ministers' Relief Insurance and Trust Association and all who desire to become members may receive an application by addressing me at 7510 Pearl street, New Orleans, La.—C. W. Reeves, Vice-President, Louisiana Annual Conference.

LINCOLN CONFERENCE

Waurika Circuit—Last Sunday was a happy day with us. Our pastor, Dr. W. F. Smith, preached two able sermons to over-crowded houses. He received three members into the church. Fifteen young persons were at the altar for prayer. Paid pastor \$23.54. He organized a Missionary Society.—Mrs. Hattie Sherrill.

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Gleanings from the Field.

(Continued from Page 11.)

Episcopal Church, South, gave a sack of flour. They all welcome me to their city and wish me well. We found a loyal set of members ready to work. We found only three subscribers to the Southwestern Christian Advocate, but we will move from there. We have on a big rally for the fifth Sunday in March, to put our church in Anderson in first-class shape. Sunday schools are all supplied with literature and in good shape. Nothing less than a round report. Boys, I am on the Navasota district now. Look out! Pray for our success.—A. L. Gabriel.

TENNESSEE

Fowlkes Station—Our work at this place and Dyersburg is doing well, under the leadership of the Rev. J. W. Sebastian and wife. Price Temple has been seated with 75 chairs. The district superintendent, the Rev. Dr. D. D. Burch, was with us the first Sunday. Saturday he held his quarter, looking after every interest of the work. We have raised this quarter for all purposes, \$136.97. Dr. Burch's sermon on Sunday made our hearts burn within us. May God bless him in his work.—Will Smith.

Lebanon—Our second quarterly conference was held at Pickett Chapel, Feb. 21-22, the Rev. E. J. Guthrie, district superintendent, presiding. Reports showed marked improvement along almost every line of church work. Sunday at 9:45, Sunday school; at 10:30 a. m., an old-fashioned love-feast; and at 11:15 a. m., the district superintendent preached a delightful sermon and administered the sacrament. Raised for all causes this quarter, \$87.65. Our beloved pastor, H. E. Erwin, is the man for this place. The church has taken on new life this year.—W. M. Seay.

Central District—Our second quarterly conference was held at Cumberland Furnace, February 14, 15 and 16, the district superintendent, Dr. S. M. Utley, presiding. All officers were present with good reports. The superintendent was paid in full; the amount raised was \$15.55. The Doctor preached two able sermons to a large crowd Sunday morning and at night at St. John, and one at Stone's Chapel on Monday night. The Lord's supper was administered to 36 Sunday night. We are always glad to have Dr. Utley with us, for his lectures leave a lasting impression with the young and the old.—Mrs. E. E. Nesbitt, Reporter.

Mountain City—Our second quarterly conference was held at Mountain City Methodist Episcopal Church Jan. 26, 1914, the Rev. J. W. Tate, district superintendent, presiding. All of the officials were present with written reports, which showed that the pastor, the Rev. Isbel, is doing a great work with his membership. The district superintendent was paid in full \$14. Dr. Tate preached a very acceptable sermon to a large congregation on Jan. 25 at the evening services. He also administered the Holy Sacrament to a large number, assisted by the pastor. We feel greatly benefited by his visit. Having recently attended the great association of men held in Indianapolis, he is able to put new life in the church. It is said by the pastor that Dr. Tate held the best quarterly conference in the history of the church.—Miss Evalena R. Glover.

Jasper—The people of Jasper, Tennessee, are glad that Bishop Henderson sent the Rev. L. Diggs to us. Our church work here has been down for many years, but the Rev. Bro. Diggs has put new life into it this year. We are preparing to repair our old church and parsonage, which at present are in a very dilapidated condition. The money is being raised and placed in the bank until we get a sufficient amount to do the work.—R. B. Robertson.

TEXAS

Huntsville—We have a new pastor at this place this year in the person of the Rev. Wm. Mack, who arrived with his family Jan. 14th, and found the parsonage in readiness, a hot supper awaiting them, and about 40 or 45 pounds that arrived the night before. We raised for moving expenses, \$35; for pastor, \$28.75.

Winchester—Our first quarterly conference was held Jan. 31 and Feb. 1, 1914, with Rev. S. E. Jones presiding. Sunday morning the reverend was at his best. He knows how to touch the hearts of men. Eighty-six came forward and took the Lord's supper. Paid the superintendent up in full \$27.50. Paid pastor \$20.15 salary and \$13 for moving expenses, \$5 for improving parsonage, which makes for one month and a half a total amount of \$65.65 raised. We are delighted with our new preacher, the Rev. J. W. Wormly. He is a splendid preacher and brings things to pass. He has added another room to the parsonage.—Ruffin Hall, recording steward.

Sand Hill—Our pastor, the Rev. I. H. Timmons, is a safe leader, and under him the church work here is progressing in every department. Our community is alive, as is the church throughout the circuit. The district superintendent, the Rev. A. M. Mason, held his first quarterly conference here Feb. 14-15, and preached two able sermons, to the delight of all who heard him. Collection for the day, \$25.00. At 3 p. m. he, with the assistance of the pastor, administered the Lord's supper. Quite a number communed. Our pastor, the Rev. I. H. Timmons, is a splendid man, with fine qualities. He has a set of loyal members. The parsonage committee, under the leadership of Mrs. Bettie Bell, has placed many nice things in the parsonage, to the delight and comfort of the pastor. The public school, under the care of Mrs. Ida Hemphill, is doing excellent work. The Rev. James Coe, pastor of Columbia, Texas, is here visiting his family. He reports a pleasant and profitable stay at Columbus.—(Mrs.) Ida Hemphill.

VIRGINIA

Pulaski—The Pulaski Circuit is alive spiritually and materially, despite the very severe winter which we are passing through. Decision Day was observed and thirty-two young people decided for Christ. Two new Sunday schools have been organized and are working nicely. All indications point toward success. We were greatly surprised the latter part of January when two of the class leaders, namely Wm. Clark and Margaret Page, visited the parsonage, bringing at least 150 pounds of choice groceries of various kinds; Wm. Clark sending his in the delivery wagon and Sister Page coming with a number of her class and friends. The classes also reported the neat little sum of \$18.43, which was given to the pastor. He takes this method of thanking them further.—W. S. Hight, Pastor.

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THE PARALLEL

The Disciplinary Benevolences are:
The Board of Foreign Missions.
The Board of Home Missions.
The Board of Education.
Freedmen's Aid Society.
The Board of Sunday Schools.

THE BOARD OF CONFERENCE CLAIMANTS.

The American Bible Society.
The Church Temperance Society.
Seven of these organizations have separated themselves from the Board of Conference Claimants and in their appeal to the Church are in the omnibus of the so-called Financial Plan. The Board of Conference Claimants, representing the Veteran Preacher, the Widow, and the Orphan, was left on the sidewalk awaiting the Million Dollar Sesqui-Centennial Gift Auto lovingly provided by the General Conference.

Some people, especially laymen, are objecting strongly to the withdrawal of the other benevolent agencies from companionship with what the laymen at Indianapolis called:

"THE SUPREME CLAIM OF THE RETIRED MINISTER."

They seem to think that the leaders of these organizations "have it in" for the Board of Conference Claimants. But they are mistaken, generally speaking. The Financial Plan could include only the APPORTIONED benevolences and the only apportionment made for Conference Claimants is that which the Annual Conference makes as a part of Ministerial Support.

Further, the General Conference has asked for Five Million Dollars for the Connectional PERMANENT FUND of the Board of Conference Claimants and for Annual Conference Investments during this quadrennium, and such an amount covering four years of time could not be adjusted to an annual apportionment. Hence the appeal of the Board of Conference Claimants and the appeal for Annual Conference Investments (Items 8 and 9 in the Conference Treasurer's Report), stand on their own merits before the Church without an apportionment, and the Benevolent Program of Methodism and the duty of the members and preachers to the Church's Benevolent Claim is in two parts:

I
Sesqui-Centennial Jubilee Gift of \$5,000,000 asked by the General Conference for Permanent Fund of the Board of Conference Claimants and for Annual Conference Investments during this quadrennium.

II
Financial Plan for the apportioned Benevolences, with annual apportionment.

We do not wish the people to be deceived. Their duty toward the benevolences is not complete when they have made a liberal subscription to the Board of Conference Claimants and to Annual Conference Investments. They must also meet the benevolent claims included in the Financial Plan. None of these causes is better than the other. Each has its distinct appeal and is entitled to its distinct response. On the one side there should be the \$5,000,000 asked by the General Conference for the Permanent Fund of the Board of Conference Claimants and for Annual Conference Investments during the quadrennium; and on the other side there should be the \$4,125,000 asked for each year to meet the demands of the Financial Plan.

THE AMOUNT APPORTIONED ANNUALLY TO PASTORAL CHARGES BY THE ANNUAL CONFERENCES FOR THE SUPPORT OF CONFERENCE CLAIMANTS IS NOT A BENEVOLENCE. IT IS ONE PART OF THE MINISTERIAL SUPPORT AND MUST BE RAISED BY THE STEWARDS OF THE PASTORAL CHARGES AS A PART OF MINISTERIAL SUPPORT AND IS SUBJECT TO PRORATING.

While it is the duty of the Annual Conference Treasurer to send to the Treasurer of the Board of Conference Claimants all moneys placed in his hands for Board purposes (Par. 327), it is a great deal better for pastors to send such money directly to the Board and receive our voucher for the Conference Treasurer. This money may be sent by check, if more convenient, as we have made arrangements covering exchange. The main point is to send us the money, and send it without waiting for the Annual Conference. The sooner it comes into our hands the sooner will it begin to work for the Retired Minister and the Widow.

NOTICE

To the Members of the Louisiana Annual Conference—You who desire to be beneficiaries of the Preachers' Aid Society, are given until the second day of May, 1914, to pay your annual due of \$1.00. At the last session of our conference, the time was so overtaxed that we did not have time to do much toward collecting the dues. By each one paying, the Society could be put on a better financial basis. We have aided a good many needy cases. We have loaned some of the brethren money and hold their notes for same and we can account for every cent of the funds reaching our hands. Our next board meeting will be held on Tuesday before the sitting of the next annual conference, 1915, at Alexandria, La.—C. W. Reeves, Acting President; J. J. Obee, Secretary; F. T. Chlan, Treasurer.

CRESCENT CITY NOTES

The members of Wesley gave to the pastor and family a "pounding" of many good things for which the pastor and family are very grateful.—J. L. Wilson.

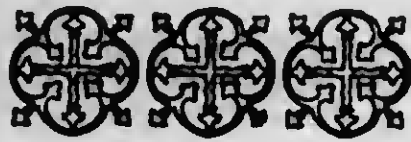
Miss Martha Bradford, daughter of the Rev. C. E. Bradford of Angle, was the recent guest of her sister, Miss O. C. Bradford of this city.

SPECIAL NOTICE

The Alumni Association of New Orleans University will meet Friday night, March 20, at 7 o'clock, at the University. Graduates of all departments are urged to attend.

Hubbard Chapel — We have just held our first quarterly conference, under the leadership of our new pastor, the Rev. L. E. Vincent, with Brother A. Phillips filling the place of the district superintendent. We have enjoyed three months of the most successful work we have had for many years, and it seems that every department of the church is taking on new life. For all purposes during the quarter we raised \$115.62. We are looking forward to make a round report at the next annual conference.—L. E. Vincent, pastor; Mary A. Wade, secretary.

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CASH REMITTANCES

Subscriptions Received March 2—13.

Atlanta and Savannah—Randall Jones.

Central Alabama and Mobile—H. J. McLin, D. J. Price *4, W. C. Davis 1, N. H. Redrick 1, M. E. Townsend, C. R. Perry 1.

Central Missouri—F. D. Woodford 1, Henry McGill, B. F. Abbott 2, L. Woolrich 2, Geo. W. Villars.

Florida and South Florida Mission—G. D. Rogers 2.

Lexington—C. A. Ricks, Joseph Courtney 1, R. P. Hamlin, P. W. Burroughs.

Lincoln—H. T. S. Johnson 2, J. D. Gibson 2, B. J. Donnell 1, A. J. Trice 2.

Little Rock—B. J. Hunter, Excie Jackson, J. W. Terrell 1, J. A. Brooks, J. A. Swift.

Louisiana—C. W. Reeves 3, E. E. Smith, R. J. Johnson 1, O. J. Harvey 1, R. E. White, J. A. Williams 1, J. L. Wilson *1, W. J. M. Price 2, T. W. Sherrod *1, L. C. Thomas *2, P. C. Colton 1, Fromie Mays, Lula Johnson, Southard Ramey, B. Carr *1, S. Green 1.

Mississippi and Upper—L. L. Speed 1, S. Jossell *1, A. J. Palceley 1, W. S. Leake 1, A. Williamson, S. J. Brown, L. L. Shumpert, M. E. Dernise, D. M. P. Hazeley 1, B. T. McEwen 1, W. McMorris 1, E. L. McDonald, A. H. Lathan 1, N. P. Orr, T. W. Davis 2, J. W. Hill, J. M. Walton, R. B. Davis 1, A. Britton, N. D. Hopkins.

New York—W. H. Brooks 2.

South Carolina—W. M. Baker 1, A. S. J. Brown 1, Sylvia McDowell, W. G. Deas *1.

Tennessee and East Tennessee—W. R. Burger 2, D. T. Turner 2, E. H. Forrest 1, E. C. Rogers, N. D. Shamborguer 3.

Texas and West Texas—S. L. Mike *10, F. D. Gibson, J. O. Williams, I. T. Sanford 1, Mary Perry, C. Davenport 2, C. C. Smith 4, F. E. T. Mohan 1, A. M. Gibbs 1, Ida Warren, A. Johnson 3, F. L. Kirkpatrick 2.

Washington—W. H. Dean 2, J. R. Davis 1, M. J. Naylor 20.

*Part yearly subscriptions.

HONOR ROLL

M. J. Naylor, S. L. Mike, C. C. Smith, J. A. Brown, A. Johnson, N. D. Shamborguer.

CRESCENT CITY NOTES

Scott Chinn—The Sunday morning prayer meeting was well attended. The Rev. T. A. Jackson is giving special attention to the Sunday school and that department is growing. The pastor's sermon at 11 o'clock made a splendid impression. The night service was also enjoyable. Collection good.—P. D. Kennedy.

Mrs. Luxenia Piert and Mrs. Laura Jackson of Lake Charles, La., spent several days recently with friends in the city.

Mrs. Amelia Turner, wife of the Rev. J. W. Turner, superintendent of the La Teche District, is spending a few weeks in Lake Charles with Mrs. Laura Jackson and Mrs. Luxenia Piert.

The Rev. Sanders Carroll's address is changed from Natchitoches to 1023 St. Roch avenue, this city.

The Straight University Quartette and Jubilee Singers, accompanied by Miss Daisy F. Rochon and Mrs. H. E. Lawless, will make a tour of South-west Louisiana, appearing at Patterson, March 9; Franklin, March 10; Baldwin, March 11; New Iberia, March 11; Abbeville, March 12; Lafayette, March 13. Jubilee songs and readings from Paul Lawrence Dunbar will be the principal features of the program. The company will be composed of Misses Alma Lillie, Mildred Lewis, Camille Pendleton, Duke Wood, Czerda Purdeaux, Izador Mitchell, Samuel Haywood, Lamar Delavallade, Willie Coffee and Miss Rosabelle Ford.

A MASS MEETING

In the interest of the Woman's Home Missionary Society of New Orleans district and Louisiana conference, will be held March 23rd in Mt. Zion Methodist Episcopal Church, corner Jefferson and Magnolia streets, exercises beginning at 8 p. m.

Miss Emma Bessie, conference president, and Mrs. Robinson, district president, will be in charge of ceremonies. Splendid music will be rendered under the charge of Prof. M. S. Davage.

Addresses will be delivered by Mrs. W. P. Thirkield, Miss Eliza Page, Mrs. J. B. Wilson and Miss Bessie M. Garrison.

Every auxiliary, Queen Esther Circle and Home Guard band of the city is asked to be represented. Every church is asked to report at this meeting the new members gained and subscribers to "Woman's Home Missions" secured during March.

Every pastor of the city, together with the laity in general are cordially urged to be present.

A thank offering for the district will be raised.

Let the churches of New Orleans cooperate in making this mass meeting a success.—Bessie M. Garrison, Field Secretary.

Malden Church—Malden is still on the upgrade. Tuesday night after class the pastor was surprised by a visit from members and friends and Mrs. H. C. Armston presented to him two baskets of choice groceries. Three members have been added to the church and the revival spirit is burning. We will continue until Easter. Our bell rally is set for Sunday at 3 p. m. All are invited.—H. B. F. Charles, Pastor.

First Street Church—Prayer meeting led by N. J. Dennis and James Mc-

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Person. At 11 a. m. the pastor's subject was "Lost Souls." At 3 p. m. the stewards had their love feast and speaking meeting. At 7:30 p. m. the church was crowded. Bro. N. J. Dennis led the song service. The Rev. Nolan McNeal preached a very acceptable sermon. More than thirty men and women came forward for prayer.—W. R. Bally.

Trinity Church—Revival is growing in interest and many seeking Christ. Two converts. The pastor is preaching a series of sermons dealing with "Self," for this week, and will preach on "Sin" next week. The Methodist Hymnal occupies a prominent place in all of our services. The "Go-to-Church Sunday" services proved quite helpful; we hope to keep it up, and with "win one" as a motto, we expect large results. Collection for the day, \$25.—W. Scott Chinn, Pastor.

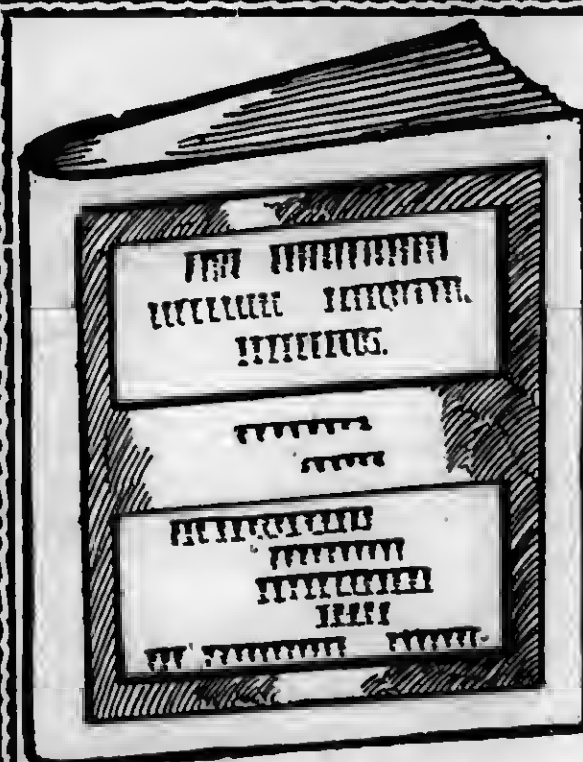
Wesley Church—The prayer meeting was conducted by Bro. Peter Gaskin. Miss V. C. Hurst and her efficient corps of teachers are reaping the

AGENTS ARE MAKING \$10 PER DAY and more selling our famous Negro picture. "A Joyful Welcome Into Heaven," the finest painting ever made with the Negro as a subject. Semi-religious. SELL AT SIGHT. Send 15c stamps or coin for 50c sample and agent's terms. Special offer for ministers.

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fruits of the late campaign for Sunday school scholars. Brothers W. B. Buchanan and A. J. Jones put much enthusiasm into the Epworth and Junior Leagues. The pastor, Dr. J. L. Wilson, preached in the morning and Dr. C. M. Melden preached a great sermon at night. Next Sunday, 10:45 a. m. sermon and evangelistic services. At 8 p. m., pastor's subject, "Joshua's Resolution For Himself and His Family."—L. L. Harrison.



FREE GIFT

An unusually fine and helpful book—many copies of which have been given away at an expense of hundreds of dollars—is being distributed absolutely free to the public, thanks to the kindness and generosity of its author, who takes this means of making a thankoffering for the many years of success accorded him. As a man of public spirit he is deeply interested in all movements for the public good. His ardent desire to promote health and happiness among the people of North America, coupled with his practical success, impelled him to write this book as a gift to humanity. The demand for it has been tremendous and readers are urged to

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Publishers

NEW ORLEANS, MARCH 26, 1914

Vol. No. 43—No. 13

A CHURCH AND A SALOON JOIN HANDS

When a Christian Church begins to aid a saloon its days for usefulness are numbered; indeed they have passed. We have known that ministers and churches were charged with aiding saloons, but direct evidence could not always be secured. It is only recently that we have come across a case where the evidence is clear and, as is to be expected, the moral sense of the community has been shocked and stirred intensely.

There is a law upon the statute books of Louisiana prohibiting the location of a saloon within three hundred feet of a church. To this stipulation it is supposed that even the saloonists agreed. We have no doubt that they agreed to the law with the full intention that they would evade it at every possible chance. Nevertheless, with whatever sense of propriety they had, the saloonists agreed to the Gay-Shattuck law, which prohibits the location of a saloon within three hundred feet of a church or school-house.

That saloon forces would break this law, we do not doubt. They would break any law, but, that a church, for a consideration would aid in breaking this law seems beyond human belief, and yet this is exactly what the Bethel African Methodist Episcopal Church of Alexandria, Louisiana, did. This church has a convenient location. Hundreds of Negroes pass there daily. Most of the passers-by are young men and women who must pass this church to get to school. A saloonist wanted to locate near this church—for young people make good material for the saloon—but this phase does not concern us at this time. We would not expect a saloon to have a conscience or interest in public welfare; such would not be consistent with the unchangeable nature of this institution.

But what of the church? What about the minister, and the trustees who upon their honor assumed the responsibility of conducting the affairs of the church to the advancement of Christ's Kingdom? As we tell the story of their treachery, of their disloyalty to the church and our Supreme Master, let us pray for them. No blacker story has been recorded in the state, of a church conniving with the saloon, than that of Bethel African Methodist Episcopal Church in aiding a saloon to find a location. It is reported that for the consideration of \$100.00 and an eight-foot fence between the church property and the saloon, the trustees, with the consent of the pastor, made it possible for a saloon to be located on the same square whereon the church is located. It is said the same proposition was submitted to the Rev. Israel Thomas, of the Baptist Church, the saloonist offering him \$100.00 for his support in the location of a saloon, and he it said to the credit of Brother Thomas that he said he would not sign a petition for the location of the saloon for a million dollars.

We have had from competent witnesses that the sum of \$100.00 was passed and that this was the consideration for the location of the saloon. We simply take the word of our witnesses, but that the Trustee Board of this church did aid in the establishment of the saloon is proven by a document, which is on file in the archives of the City of Alexandria. Before the city would permit the location of

the saloon, the Trustee Board met and resolved to abandon the property, and we publish herewith a most interesting and convicting document relative to this pretended abandonment:

Alexandria, La., January 12, 1914.

Pursuant to call the following members of the Board of Trustees of the Bethel African Methodist Episcopal Church, of 1135 Washington street, in the City of Alexandria, La., met at 7 o'clock p. m. on this day, to-wit:

D. B. Reynolds, pastor and president; G. Franklin, secretary; Dr. J. P. Jones and Isaac Davis.

There being a quorum present, the president explained the object of the meeting to be to discuss the advisability of abandoning the present church property as such and seeking available quarters elsewhere.

After discussing the question the following resolutions were offered by Dr. J. P. Jones, seconded by Isaac Davis and unanimously carried:

"Be it resolved by the Board of Trustees of the Bethel African Methodist Episcopal Church, of Alexandria, Louisiana, in session convened, that the property now occupied by the said church, at No. 1135 Washington street, in said city, be and the same is hereby abandoned for church purposes from and after this day, and that the board be and they are hereby authorized to effect the sale of the said property for such price and on such terms as they may deem for the best interests of the congregation.

"Be it further resolved, etc., That the said Board upon the sale of the said property be authorized to purchase other and more suitable property for the said church.

"Be it further resolved, etc., That the president and each member of this said Board, in the event of the sale of the said property, shall all sign the title deeds thereto."

There being no further business, the Board adjourned.

D. B. Reynolds, President of the Board.

Attest:

G. Franklin, Secretary.

State of Louisiana, Parish of Rapides.

I hereby certify that the above and foregoing is a true and correct and complete copy of the original resolution passed unanimously by the Board of Trustees of the African Methodist Episcopal Church, of 1135 Washington street, in Alexandria, La., at a meeting of said Board duly convened at their domicile in Alexandria, Louisiana, on Monday, January 12, 1914, at which meeting a full quorum was present.

In testimony whereof, I have signed these presents on this January 12, 1914.

G. Franklin, Secretary

I certify that I saw the above parties sign.

(Signed) J. C. Blackman.

I hereby certify that the within copy is a true and correct copy of original on file.

Sol Weil, Secretary.
City of Alexandria.

But as a matter of fact the congregation has not abandoned this property. Services are still being held, and this one D. B. Reynolds, still professes to be a minister of the Gospel. He is unworthy of a place in any de-

nomination. He is a traitor to the cause of Jesus Christ. He is an open disgrace to his race and public decency. He is a menace to public welfare, and those trustees who met that night and passed that resolution share his shame and disgrace, and it would be nothing but just that the wrath of an indignant public should express itself. These traitors should not only lose their social prestige, but should bear the mark of their act wherever they go.

Talk about the depths of human depravity! Here it is in the citadel of God's Church, right behind the bulwarks of the Kingdom. These men instead of aiding and abetting saloons, should fight them with all their power.

The saloon in question is located so that many people must pass it, and in order to reach the church, the boys and girls of the Sunday School and the students of Lampton College must pass this saloon frequently.

It seems as if further comment is unnecessary. The shame and disgrace of the deed is apparent to all. It is with a sense of humiliation that we call attention to this treachery on the part of the pastor and his trustees, and in the profoundest sympathy with the helpless congregation that must bear the shame of the action of a few men who had greed for gold, if not fear of the saloonist's power. As for the saloon, it is true to its kind. It would open up for business in the rear of the church if given permission.

We await the action of those in authority to wipe out as far as possible this disgrace, by unfrocking the preacher and expelling the trustees.

BUSINESS MEN OF A WHOLE CITY MARCH TO GOSPEL MEETING

A very unusual and unique sight was witnessed in Waynesboro, Pa., a few days ago, when hundreds of business men marched behind the City Band through the chief thoroughfares to the great Gospel Tabernacle. This great procession of men occurred in connection with the Biederwolf Evangelistic Campaign. Every business house was closed and in the window of each place was seen a large card printed in flaming letters of red announcing "This store will be closed Thursday afternoon on account of the Business Men's Meeting in the Tabernacle." And they came, managers, saleswomen, salesmen, delivery men, cashiers, lawyers, doctors, printers, carpenters, in fact from every occupation and calling. It was a sight to convince the most skeptical that the Gospel of Jesus Christ still appeals to men when it is given out by men in a manly way. Those who claimed that hard-headed business men and thoughtful, conservative, professional men, could not be reached, had their views radically changed. During the campaign there were nearly 3,000 decisions; 320 pledged to establish and maintain a family altar; 675 pledged to endeavor to regularly attend Mid-Week Prayer Service; 779 pledged to visit the sick; 712 pledged to give their respective churches a stated sum for the Lord's Work; 712 pledged to endeavor to lead at least one soul to Christ each year; 626 pledged to regularly attend Sunday School; 144 pledged to take a Teachers' Training Course.

SYSTEMATIC HELP FOR OUR AGED "SUPPLIES"

By the Rev. J. U. King, Ph. B., B. D.

The code of Confucianism may be enriched by the multiplicity of its precepts; but the code of Christianity is enriched by a holy principle fundamental and indispensable in the development of the higher life. Methodism is broad comparatively. Christianity is broad, absolutely. As a result of this fact, the great Methodist Episcopal Church, representing all races and nations, must delegate a number of its representative members (both ministerial and lay) to some selected place every four years for the purpose of enacting laws most essential to its growth and development. And yet, because of the limitations of human knowledge, many interests are imperfectly treated, and others of less importance are not considered at all. The "Sifting Committee" could well use another "Sifting Committee" to sift what it has already sifted. But this is no moral defect in the members of the General Conference; it is humanity (plain and simple) characterized. The General Conference therefore does all that can be expected in the way of minute legislation, and then leaves by implication to the enlightened Christian judgment of the members of the Annual Conferences and other Conferences subservient and amenable there to, the responsibility of carrying out its work in detail.

Many questions therefore of real vital importance are either yet to be considered, or have not been considered permanently. The subject of this article is conspicuously one of these questions.

I have just scanned the list of "Appointments" of four Annual Conferences, namely, Philadelphia, Wilmington, Delaware and Washington, and have noted that a comparatively large number of the pastors of each Conference are "Supplies." There is no appreciable proportionate difference in the number of "Supplies" serving as pastors in either of these Conferences. Not a few of these men serve as pastors for only a year or two, but there are others who have given many years of conscientious and effective service to God and the Church; and it is this class of "Supplies" whom we believe should receive greater consideration on the part of the Church; and when we say this we believe we express the sentiment of a very large proportion of both our ministerial and lay church-membership.

Why should not the "Supply" of long service receive systematic help when "retired"?

What are the grounds upon which members of an Annual Conference receive help when "retired"? You may answer—they have a legal claim upon the Conference Claimants' Fund. But did not the ethical grounds precede the legal? Was not the Board of Conference Claimants organized and is it not maintained for the purpose of com-

fortably supporting aged members of our Annual Conferences, their widows and orphans, whose lives have been spent in the conscientious work of the Christian ministry? If so, then, these men who unfortunately have not a legal claim upon this fund but who nevertheless have spent in some instances a score or more years in the same work, with equal and in some cases greater success, should for the same ethical reason receive the favorable consideration of their more fortunate brethren. The legal phase of this question should be made subservient to the ethical. The law of love should be paramount.

The Delaware Conference of which I have the privilege and honor to be a humble member furnishes some of the most conspicuous examples of this class of earnest workmen. Blot from our history the cherished names, impressive personalities, the indefatigable labors, and the unrivaled results of these labors of the "Supplies" of the Delaware Conference, and we would sustain a loss which would be almost irretrievable. I have been a full member of the Delaware Conference ten years; yet it was my privilege to read (as I sat upon my father's knee) the names of some of this class of men who helped to make up the roll of pastors who are to-day in the effective ranks of our Conference ministry. Many of these men served when service meant sacrifice unexperienced by the minister of my years. And to make their struggle all the greater, these men were often selected to serve fields which members of the Annual Conference either refused to serve longer, or hesitated to serve at all because of the difficulties with which they were fraught, and the sacrifices which their successful service would entail. But some one may ask for my suggestions since I am discussing this question. Well, we rather think it would be presumption on our part to suggest in minute details as to what should be done to help these our worthy brethren, while there are so many throughout the Church with such profound wisdom and ripe experience who are so much better fitted than ourselves; but permit us to say that either the general Church should make provisions whereby these men of long service may become legal claimants upon the general funds, or the Annual Conferences should provide for their systematic help. With our minds enlightened, our judgments convinced, and our souls quickened with the spirit of the Christ, I do not believe we are willing to thrust these men, their widows and orphans out upon the cold charities of the world after conserving for our own good the beneficent results of their unselfish and indefatigable labors.

Can we afford it? Does God approve it?
St. Michaels, Md.

OUR SUMMER IN EUROPE—XX

LONDON ONCE MORE

By Charles M. Melden, Ph. D.

THE greatest sight in London is London. To realize this, mount one of the numerous auto-busses and as you pay your fare say, "As far as you go." Innumerable streets, wildernesses of buildings, crowds of people sweep by until you wonder if there is any limit. At last you reach the end of the route but not of the city; for away, far away, stretches London with its thronging life, its multitudinous interests, vast, interminable, overwhelming.

If you are to stay a week or a month you must not hope to see everything. Select a few among the myriad places of interest and, seeing them, be satisfied.

There are museums in which are stored rare and precious objects brought from the ends of the earth; art galleries on the walls

of which are hung paintings of fabulous price; churches of varied architecture and sacred associations; palaces where dwell and have dwelt men and women who have made England famous; bridges which have echoed to the tread of vanished generations; public squares, like Trafalgar, which have witnessed gatherings of excited crowds become still more excited under the words of impassioned orators; parks of rich and varied beauty, where the wealthy loiter in luxurious equipages and the poor trudge along their weary way; the river with its measureless commerce and infinite activities; all these invite you and richly reward you. Happy are you if you have time for even a flying visit to some of them. But, whether your time is long or short, you will visit

The Tower.

This immense and gloomy structure dates from the time of William, the Conqueror, who built a fortification here in 1078 on the site of still older Saxon and Roman strongholds. It has been fort and palace and prison; a bulwark against the nation's enemies, a home for its monarchs, and a dungeon for its enemies. It is now a museum and a garrison for a few guards. It is all that it is suitable for. It would make a poor defense against modern armaments; it would be uncanny and uncomfortable as a residence; and public sentiment forbids its use as a prison. However, it is valuable as a repository of historic relics and of the crown jewels.

Near the entrance is the famous Traitors' Gate through which ill-fated prisoners were led from the Thames to a cell or the scaffold. A little farther on we pass into the strong room where the Crown Jewels are displayed. They are magnificent and rich beyond computation. Then we visit the Armoury where there is an interesting collection of weapons and armour which formerly belonged to members of royal and noble families. A model of the rack and other instruments of torture cause us to shudder as we remember the cruel use to which they were put. But we cannot even mention the thousand and one things to be seen here.

St. John's is the largest and most complete chapel preserved in any Norman castle. The old verger finding sympathetic listeners regaled us with several incidents in the history of the place.

On our way across the Parade we passed the place of execution where many an illustrious head has fallen under the axe or sword. Lord Hastings, Anne Boleyn and Katharine the unfortunate wives of that royal Bluebeard, Henry VIII; Lady Jane Grey and others met death here. Leaving this gruesome spot we enter the Bloody Tower, the scene of the murder of the young princes, and Beauchamp Tower where many noted prisoners were confined. On the walls are many inscriptions which the unfortunates have left behind them.

The Houses of Parliament

are the cranium which holds the brain of the British Empire. The sensory nerves bring to this center tidings from every part of the vast realm and from here go forth the messages which affect the fate of a third of the earth's population directly and the other two-thirds indirectly. As we move slowly through these halls with their ancient splendor and present inconvenience and discomfort, we recall the mighty men who have here immortalized themselves—Pitt, Bright, Beaconsfield, Gladstone and a host of others, to say nothing of Asquith and Lloyd-George, worthy successors of great ones of the past.

The solemn grandeur of the exterior of this huge pile is familiar, through photographs, to all. It bulks large along the river bank impressing every beholder. The interior is richly ornate. The public is permitted to see several apartments of great beauty. Of course interest centers in the meeting places of the Lords and Commons, the former with the Throne of royalty, the Woolsack of the Lord Chancellor, the high-backed and red-cushioned seats of the members in which they must sit bolt upright. It is a lofty room, long and narrow. The House of Commons is larger and rich enough although not comparable to the House of Lords. Many paintings and statues adorn the various rooms and halls. The spot where the unfortunate Charles stood when condemned is marked by a brass tablet. This ill-advised monarch attempted to withstand the incoming tide of democracy but before it he was as impotent as his predecessor, Canute, in the presence of the rising waters of the ocean. Recent rulers have learned wisdom. The king reigns but the people rule.

The British Museum

is one of the most extensive and varied collections on earth. The specialist in almost

any line of study can find here exhaustless mines of information. Marbles from ancient Greece; monuments like that of Shalmaneser from Assyria, the famous Rosetta Stone and royal mummies from Egypt; manuscripts of the Bible dating from the early centuries, and of other literature; original and choice editions of noted books; gems, porcelains, weapons, tools, costumes, curios, relics, mementos innumerable, are here assembled for the amusement and instruction of all.

It is impossible to enumerate even those of special interest such as the Portland Vase, Codex Alexandrims, Magna Charta, etc. The remains of a man who lived 7000 B. C. must delight the archaeologist.

The museums at South Kensington are full of interest. The exhibit of Indian life and handiwork is especially full. In the Patent Office is the "Rocket," Stephenson's original locomotive. It affords a striking contrast with the monster machines now in use. The Palace at Kensington, where Queen Victoria was born and lived until her succession to the throne, was closed through fear of the Suffragettes. These "wild" women have inaugurated a reign of terror throughout the kingdom. Everywhere there is a nervous dread of their violent methods. In Edinburgh Hollyrood Palace was also closed. In Dublin Castle the guide, a woman, was palpably in terror of some outrage. There is a cowardice of weakness as well as of strength. It is doubtless true that these women shield themselves behind their sex and presume to perpetrate deeds of criminal violence knowing that they will not be dealt with as men would be under similar circumstances.

The Art Galleries

contain many fine pictures. The National Art Gallery includes among its treasures several masterpieces. Of these we may mention the "Horse Fair" by Rosa Bonheur, a Madonna by Raphael said to have cost \$350,000, Sir Joshua Reynold's "Angel Heads," a "Holy Family" by Murillo and others equally deserving of mention. As one looks at such a painting as that of Raphael, bought with the nation's money raised by taxation, and thinks of the multitudes of the East End rotting in their poverty and sin he feels that a wiser use of the public funds is possible. If the artist himself received the price some excuse might be made on the ground of encouraging art but as it is the money goes into the hands of dealers who place a fictitious value upon the works.

The Tate Gallery holds a collection of Eng-

lish pictures. It seeks to do for Britain what the Luxembourg does for France. Many of Turner's works are displayed. We confess that we do not greatly appreciate this famous artist. Some people rave over his pictures but with a few exceptions in our judgment they are not worth wall-room. They look as if he had mixed his colors, dipped his brush into them and then threw it at the canvas. Millais has some fine pictures as has Burne-Jones. The originals of Napoleon on shipboard going into exile, and the Visit of the Doctor are worthy of the praise given them. These galleries are a notable feature of all European cities and instruct and delight multitudes of people. But it is a question how far they should be maintained by public taxation. Wealthy art-lovers and philanthropists should be their support.

Every Methodist

will visit City Road Chapel where Wesley preached. It has been transformed in a degree and modernized so that it is well adapted to present day needs. In the yard behind the church is John Wesley's grave. Beside him lie the remains of Adam Clark, the commentator, Richard Watson, author of the "Lectures," and other illustrious men identified with our early history. We uncover and stand reverently in this sacred presence. It is holy ground.

Near by is the house where Wesley lived. We are shown his living room with its simple furniture including the great cracked tea pot, his study and his closet into which he retired for prayer. He was mighty, this man of God. No one can estimate his influence, not only upon England but upon the world.

Across the street is Bunhill Fields Cemetery. In this comparatively small enclosure 120,000 persons have been buried. Among them Daniel Defoe, John Bunyan and, not the least, Susanna Wesley. It is said that the hand that rocks the cradle rules the world. It is certain that this woman who molded the life of her illustrious son has through him touched for good the lives of uncounted millions. What queen on her throne or suffragette on the platform has equalled her!

Some very curious epitaphs are found on these ancient grave-stones. One reads:

"Here lies Dame Mary Page, relict of Sir Gregory Page, Bart. She departed this life March 11, 1728, in the 56th year of her age. In 67 months she was tap'd 66 times; had taken away 240 gallons of water without ever repining at her case or ever fearing the operation." Brave woman!

What About the Southwestern?

By J. P. Morris, D. D.

The General Conference of 1912 voted that "should the aggregate deficit upon the weekly periodicals authorized by the General Conference (not including the Sunday-school publication or the Epworth Herald) exceed \$25,000 per annum for any two consecutive years the Book Committee, in consultation with the publishing agents, shall determine which of said publications shall be discontinued or consolidated, so as to secure economy and promote the interests of the Book Concern and the Church."

I do not know that there will be any deficit upon these periodicals, but if there is, none of that deficit should be on the Southwestern Christian Advocate. There are in the North Carolina Conference ninety appointments and one hundred and fifty different boards. These boards will average ten members each, making fifteen hundred officers belonging to the Conference. There are at least twenty colored Conferences that will average as does the North Carolina Conference, making not less than thirty thousand officials that ought to take the paper. Now I do not know just what it costs to run the Southwestern for a year, but I will venture to say that if our colored Methodism would give a subscriber

for every board member, together with the advertisements the Southwestern would be self-supporting. It is now a little over two years to the next General Conference, so we have but a very short time to make good along this line. It may be that all of us cannot get our entire board, but all can get at least as many subscribers as we have board members from our membership. Really we ought to double that number, making a total of 60,000 readers for the Southwestern by the next General Conference. Each preacher in Methodism is asked to send in five more than he already has in; here goes my additional five and I think that I can help some other brother on his five.

"Perseverance has amazing results. It produces such effects that men have almost agreed that even genius is only the faculty of taking infinite pains. The young man who decides to be a determined, hard, constant worker, and holds to that decision, will in the end break through every hindrance, for that is the rule of life. 'Perseverance conquers all things.'"

BISHOP THOBURN IS SEVENTY-EIGHT YEARS OLD

(By C. P. Hard, Associate from 1876.)
It's easy now to count our years,
For earth its seasons always brings:
We can retrace our course with tears,
Our winters, autumns, summers, springs.
But you've eternal life received,
Which all arithmeticians' store
Of figures never has conceived
The methods to express, the more
And more of years which are your due
In your inheritance of rest,
Health, youth and joy almost in view,
Which Paul wished might have been expressed,
But language broke the weight
Of glory following our grief,
The coming raptures are so great
They make all earth's affliction brief.
Some strangely say you're seventy-eight
Years old: I tell them—Hold your tongue.
"Apprenticeship" comes down to date,
I say, he's seventy-eight years young.
"Many Happy Returns":
But one only concerns
Your heart waking
Where that Blessed Hope burns
That when Jesus returns
You'll serve your King.

FAITH

By Lillian E. Wood

No one ever amounted to anything in the world without a proper appreciation of his own abilities. We should take an invoice of our attainments, intellectual, moral, physical and govern our lives accordingly. To think we can is the first element of success. We should "think soberly, as we ought to think." If, after careful examination of ourselves, we find that we have one talent, two talents, five talents, we should never doubt we have them, neither should we appear to doubt that we may seem modest. That attitude will lead to real doubt. Conceit is not the greatest fault of the human race but lack of self-confidence. The fear of failure robs the world of great speakers, writers and reformers.

Faith in one another is the inspiring force which moves the world of commerce, of invention, of civilization. Commodities would not be collected if there were a lack of faith in the demand for them. Purchasers would be lacking if there were no faith in the existence and value of the commodities. Inventors would cease to work out their problems if they had no faith in the people to appreciate and use their inventions. Faith in one another uplifts society. Men wish to be, try to be, what others believe them to be. If one is believed to be good, noble and pure, he must be all that and he will be. Let a person be as low as possible in the scale of civilization, if another believes he has in him the qualities of a strong upright citizen he will begin to ascend and if the ideal is kept before him, faith will finally accomplish its mission.

Our interest in others and even in ourselves will finally die unless we believe that over all there is a great "I am," the Creator, Father and Lover of men. All have some faith in Him, else "Let us eat, drink and be merry for to-morrow we die" would be the cry of men. If we did not believe somewhat that beyond there is still a development there would be no Sir Isaac picking up pebbles. We intuitively believe that eternity is long enough to gather many more, to expand the mind that it may take in other universes.

If no place for the soul was prepared beyond what use would there be to clothe the soul for its mansion? What use to teach others to be strong, if after us, there is no one to care, for they will soon be alone as far as human friends are concerned? "He is a rewarder of them that diligently seek him" in nature, in art, in science as well as in goodness, in wisdom and in strength.

Faith has proved it to be true and has made it true.

Morristown, Tenn.

THE CHRISTIAN LIFE

MY GUEST

"Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him, and he with me."

I hear Thee knocking at my humble door—
Thee, who dost own the universe itself.
What courtesy Thou show'st! The poorest cot
Is safe as palace to the soul within,
Since Thou dost honor man. So Thou dost knock,
And, knocking, breathe my name.

I hear Thy voice,
But tremble as did Adam, listening there
When Thou didst seek him at the close of day.
And still Thou pleadest: "Open now the door,
I will come in."

"But, Lord, my room is low,
And poor and mean its meager furnishings.
I am ashamed, for I have nothing here
Fit for Thine eyes to look upon. I see—
As if I never saw before—the things
Which fill the place I call my own,
So transient, so unworthy of a soul
That Thou dost stoop to recognize.
O Lord, how can I let Thee in to note
My poverty with Thy pure eyes?" And still
I hear the voice—unwavering and kind—
"I will come in and sup with thee."

"But I

Have naught to set before my Heavenly Guest.
My food on table spread is husks, compared
With feast I fain would offer to my Lord."
But listen, trembling heart:

"And thou with me."

As if He would be host as well as guest.
O miracle of love! O condescending grace!
"Wilt Thou bring to my table heavenly food?
The loaves and fishes—few and poor were they,
But lo! a multitude in Gallee
Was filled when Thou didst bless and break.
So Thou canst bless my crusts because Thou bring'st
The power creative in Thy pierced hands.
So Thou canst make my soul fit dwelling place
When in Thy light all that is evil dies.
So, purified and 'plenished shall my table be,
Like that to which Thou cam'st in days of old,
To eat with those who said, 'Abide with us.'
The door is open wide—Come in! Come in!"

—Mrs. O. W. Scott.

THE LONELINESS OF THE SPIRITUAL

By the Rev. Ralph Welles Keeler, D. D., New York City, Assistant Editor of Sunday School Publications

After partaking of the last supper with his disciples Jesus went forth to the world's great lonely hour. The comradeship of the years during which He had taught the chosen few by theory and demonstration brought Him no companion for Gethsemane. The intimate fellowship in the upper chamber where he had just revealed himself as more than teacher, as friend, provided no human heart upon which He might lean. Jesus Christ entered into His hour of prayer and decision without human company. The gateway to the garden was as near as those closest to Him were qualified to go. Beneath age-old olives He bowed alone with His problem and God.

No criticism of the disciples adequately states the situation. It was absolutely impossible that they enter into the fellowship which Christ had with the Father. They could not understand it. Just so it is impossible for anyone fully to grasp and understand another—his thought, life, purposes, motives, moods, his joys and sorrows. Men tapped their foreheads in the presence of Columbus; they scorned Harvey's theory of the circulation of the blood; Marconi and his wireless were listed with mad men's dreams; and Paul, the wisecracks of Athens jeered at when, atop Mar's Hill he spoke to them of the resurrection. Discoverers, scientists, inventors, thinkers, and seekers after truth have alike been misunderstood. Men have been unable to enter into the place where that which prompts thought and action is apparent. The ordinary man in every-day affairs finds the same conditions. And in times of crisis this fact is intensified and emphasized. For the crises of life are for us all.

Our crosses are hewn from different trees,
But we all must have our Calvaries;
We may climb the height from a different side,
But we each go up to be crucified.
As we scale the steep another may share

The dreadful load that our shoulders bear,
But the costliest sorrow is all our own—
For on the summit we bleed alone.

Because of this the need for such times of a sustaining force or power within is felt keenly, in order that right decisions may be made. The Master had this power in His close fellowship with the Father. His decision on the Mount of Olives would have been impossible but for the fact that He trusted God absolutely in the outcome of his yielding to the Father's will. "My Father," He was able to say, "if it be possible, let this cup pass away from me: nevertheless, not as I will, but as Thou wilt." And God did not fail Him.

This power is available for us through the fellowship with the Father made possible through Jesus Christ. Men and women too often miss the way right here. Some one has painted the picture of a carved altar inscribed "To the Unknown God." The Christ, with a crown of thorns upon his head and hands bound behind Him, stands upon it. Passing this spectacle, with now and then a scant glance toward it, are those engrossed in the gayety of society, the scientist, the nurse, the prelate, the laborer, the soldier, the demagogue, the tramp, the drunkard, the author, the ragged newsboy, the flower girl, while at its base sits a poorly clad mother with a nursing babe at her breast—all building altars to unknown gods, unmindful of the glorious reality of God made known to men in Jesus Christ. For to those who will have Him He is present in every thought and action of life.

Strength to make right decisions is possible for us only on the same basis as Christ made His, a living consciousness of God's presence. Jesus himself said: "Blessed are the pure in heart: for they shall see God." And one of our own day's loved poets has sung for us an interpretation of Jesus's words:

Keep pure thy soul!
Then thou shalt take the whole
Of delight;
Then, without a pang,
Thine shall be all of beauty whereof the poet
sang—
The perfume and the pageant, the melody and
mirth
Of the golden day, and the starry night;
Of heaven and of earth.
O, keep pure thy soul!

Our opportunity and hope of attaining this fellowship lies in following the custom of Christ in getting "a stone's cast" away from the rush of affairs. There is a desperate need of time for meditation. The elements of life need assimilation. There is need for prayer, the private, personal confession of sin, the acceptance of forgiveness, and the communion with God. Self-examination is essential in order that the weak places in our lives may be strengthened. For the strongest life becomes weak at times, and

One deed may mar a life,
And one can make it;
Hold firm thy will for strife,
Lest a quick blow break it!
Even now from far on viewless wing,
Hither speeds the nameless thing
Shall put thy spirit to the test.
Haply or e'er yon sinking sun
Shall drop behind the purple west
All will be lost or won!

New strength is needed. Larger visions must be seen and possessed. All this that by seeking after God we may come to know Him. All this in order that we may, with whole-hearted earnestness and in the spirit of Gethsemane, make our own decisions according to God's will, and meet our own trial with the Master's "Behold, the hour is at hand!"

The soul—the spiritual—is man's lonely place of vigil. His fellows cannot enter therein with him. And his soul must fare forth on innumerable quests of life, that he himself may justify the image of God in which he was created. The only hope is the presence within of God through Jesus Christ. With such presence the loneliness loses its terrors, the great things of the spiritual world, as revealed in the affairs of life, are no longer feared, and a man may heed with joyful shout the exhortation of him who went out beyond undaunted, to

Seize your staff! beyond this height
We shall find the Infinite light!
Gird your thigh! this sword shall hew
Paths that reach the untroubled blue!
Though dark mountains form the stair,
It is ours to climb and dare!
Law, truth, love—the peaks are three:
Sinai, Olives, Calvary!

PRAY TO BE STRONGER

Oh, do not pray for easy lives! Pray to be stronger! Do not pray for tasks equal to your powers; pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life that has come in you by the grace of God.—Phillips Brooks.

WHY GOD'S CHILDREN ARE SAFE

Not one of them is forgotten in the sight of God (v. 6). A father was nursing his little blind daughter on his knee. Just then a friend came in, and, picking her up, walked off with her down the garden. The little one expressed neither surprise nor fear, so her father said, "Aren't you afraid, darling?" "No," she said. "But you don't know who has got you?" "No," was the prompt reply, "but you do, father." That was enough. She was in "the sight of" her father, and faith in her father's loving care banished fear.—W. Hetherington, Plumstead S. E., Eng. Heard at a summer conference.

The Semi-Centennial of Church Extension

By Isaac L. Thomas, Field Secretary

The success of the Methodist Episcopal Church as a religious force in the world is due largely to its benevolent institutions, reaching out to the ends of the earth to lift up mankind. Fortunately these institutions have had men directing them who had the ability necessary and the confidence of the Church.

Our Methodism has reached another mile stone in its history and will tarry long enough to set up a stone as a memorial of its achievement through the Church Extension Department. Fifty years ago the cry in the nation was peace, but there was no peace and yet it pleased God at such a time to inspire concentrated men to build a Church Extension movement which became a Connectional Board to help build churches where the people were not able to build without aid.

This new Benevolence was adopted by the General Conference of 1864. The Board in Philadelphia, observing that this department was near the half century mark, felt that it would be an opportune time to thank God for the untold good that had been accomplished in the Home Field by the Church Extension Department, inasmuch as it has aided in the erection of more than seventeen thousand churches in the last fifty years.

The General Conference in Minneapolis unanimously set apart the month of May, 1914, or as near thereafter as possible, as the time when every pastoral charge in the Home Field should observe the Semi-Centennial of the Church Extension Department, at which time the Church will be inspired by the heroic labors of Drs. Samuel Y. Monroe, Alpha J. Kynett and Charles C. McCabe, who laid the foundation of this God-given institution, and with their successors in office and the offering of the Church from many sources we are now able to start the next half century of the Church Extension Movement with forces well equipped to help to take America for Christ.

The occasion to be observed should be hailed with gratitude to God by every member and friend of our Church at Home. Every church should be a rallying center in this movement and every department in every charge should consider it a distinguished honor to take part in an anniversary that connects States, Territories and Insular Possessions by a chain of churches helped into existence by the Church Extension Department. Churches that are life-saving stations where almost countless numbers have been saved, and have worshipped God and have been equipped for service in the Master's vineyard. And these churches also stand with their signal out that persons dashing themselves against the breakers of sin might be rescued. The good that has been done for humanity at home and abroad through the churches erected from assistance received from this department can never be told.

Methodism with one accord should rise to this remarkable occasion. Every member, young and old, with our adherents, moved to action the result of which will be a Thank Offering from one and all, to the Board of Home Missions and Church Extension. Let there be a special offering of one cent for each year covered by the celebration thanking God in that small gift for the blessing that Methodism has been to you and millions of others who have been saved in the seventeen thousand churches erected.

Let those who are able to donate at least \$250 to erect a memorial church in memory of John Stewart, the first Home Missionary of our Church, or in memory of a sainted father, mother, son, daughter, husband, wife, brother, sister or friend. Such an act would be the means of saving many souls in the Kingdom of Christ who would otherwise perish.

The three hundred thousand colored members, under the leadership of one hundred

District Superintendents, and over two thousand pastors, have an opportunity to make a mark in this celebration. The thing that should inspire us to observe this special occasion is that the colored membership of the Church was among the first aided in the erection of churches, without which aid we would not have been able to have made the progress we have in the spread of the Kingdom of Christ among our people, and further, we cannot show for many years to come in our contribution, our complete gratitude to the Church for all that has been done for us in the erection of churches. There should be appointed at once by every pastor a Semi-Centennial Committee in every charge consisting of representatives of each department of the local church, the pastor an ex-officio member of said committee; the name and address of the chairman and secretary of the committee sent immediately to the Corresponding Secretaries of the Board of Home Missions and Church Extension, 1026 Arch street, Philadelphia, Pa. The District Superintendents and the Annual Conference Board should get behind this celebration because they know that the Board in Philadelphia cannot respond to many urgent appeals for aid because of lack of funds.

We shall ask the office in Philadelphia to keep a record of the Colored Conferences by Districts, because of my special connection with them, so that when we publish the result of the Semi-Centennial we shall be able to know how many charges in each district observed the occasion and how much was reported for the special offering. In that way we can easily tabulate the result by Districts and Conferences.

All special gifts for Memorial Churches will be credited to the district or conference where the donor lives. The District Superintendents, pastors and the chairman or secretary of the local committee should write at once to Philadelphia concerning programs and any other information desired. Make no delay; the King's business requires haste.

We offer the following motto:
"The Semi-Centennial observed in every charge. A special offering from every man, woman and child. A memorial gift from those who are able. A prayer from everybody for the saving of America."

A STATEMENT

One of the questions that was not fully settled at the last General Conference was the amusement question. The vote on paragraph 260 of the discipline 1908 which was whether or not that paragraph should remain in the discipline was a close one indeed. After the vote was over I heard several of the delegates who voted for the retention of the paragraph say that if it was taken over they would vote differently. If the question comes up at the next conference (and I am sure it will) I think that the paragraph will be removed. If it is I think it should be understood that it does not give the church member any more liberty to visit shows, theatres, balls, etc., than he had before, but it simply removes the responsibility from the preacher and puts it on the one committing the offense, and it would also remove the possibility of a church trial. It is a sin now for a church member to indulge in these things and it will be a sin just the same if the paragraph is taken out of our book of discipline. I think that the Church will so regard it, at least the best thinking members, will so regard it. There will be no let-up on the sin but a let-up on the manner of dealing with the sin.

J. P. Morris, D. D.

Despite the Revolution

Just back from Mexico, where he held the Annual Conference, Bishop McConnell has nothing but encouraging news from that troubled land, so far as the work of our Mission is concerned. Only one member was absent from the conference. A gain in church membership was reported, and advance along practically all lines; \$112,880 having been raised for the work during the past fiscal year.

As a fitting celebration of the fortieth anniversary of Methodism's entrance into Mexico, a rather ambitious scheme for future work was planned, including new buildings and equipments for medical and publishing work. In order to put it on a solid financial basis, the amount asked for at Conference was \$50,000 (Mex.) The fact that \$30,515 (Mex.) was raised immediately proved beyond peradventure the faith, interest and loyalty of the members.

Bishop McConnell was greatly pleased with the evidences of vigor and steady progress in the Mexican native church, in the midst of trying conditions incident to the revolution.

The plan for unifying the various denominational interests in the republic of Mexico is regarded favorably by our workers there.

LOUISIANA CONGREGATIONAL CONFERENCE

The forty-fifth Annual Conference of the Congregational Churches of Louisiana opened in St. Paul Congregational Church, New Iberia, Thursday evening. Among the distinguished visitors were President E. M. Stevens of Straight University, Mrs. L. St. John Hitchcock of New Hartford, Conn.; Miss Mary L. Rogers, New Liberty, Mass. The Annual Sermon was preached by the Rev. Alfred Lawless, Jr., of New Orleans.

Representatives were present from New Orleans, Lake Charles, Abbeville, Thibodaux, Baton Rouge, Chacaboula, Lake Pigneur, Erath, Gueydan and New Iberia. The reports from these sections were encouraging, showing an increase in the membership and finances over last year, and the progress in acquisition of new church property. Central Church of New Orleans reported that the church building society on the recommendation of the A. M. A. had voted a grant of \$4,000.00 conditioned on the church's raising \$2,000.00. The conditions having been met, the church is now undergoing remodeling at an estimated cost of \$6,000.00. The churches at Erath and Gueydan have also secured grants (conditional) from this society. Friday evening was given to the educational interests of the denomination. Addresses were delivered by Prof. Jonas Henderson of Howe Institute, Prof. R. C. Barrow, Principal of Douglas Institute, Miss Daisy Robertson, President E. M. Stevens of Straight University delivered an able address on "Efficiency the end of Education." Straight University has now the largest attendance in its entire history. The present enrollment is 667. The graduating class this year will number 52. The Educational Sermon was preached by the Rev. H. H. Dunn of Central Congregational Church, New Orleans, whose subject was "Forces of Progress." A feature of the programme was the singing of the Jubilee Singers of Straight. The following officers were elected: Moderator, the Rev. J. E. Smith; Recording Secretary, the Rev. H. H. Dunn; Corresponding Secretary-Treasurer, Mr. E. H. Phillips; Vice Moderator, the Rev. M. W. Whitt.

The Christmas star has five points: love to God, love to man, thoughtfulness, self-denial, and joy.—Anon.

The Lord loves to use "the weak things" and "things that are despised." He loves to put the treasure of his grace into the feeble, that the world may be compelled to ask: "Whence hath this man power?"—Dr. J. H. Jowett.

CHRIST'S TABLE TALK

Luke 14: 7-24.

International Sunday School Lesson for April 5, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. Luke 14: 11.

Time—In the early part of the last three months of His ministry.

Place—In the house of a Pharisee in Perea, near Bethany.

Home Readings—Monday, Luke 14: 1-11. Tuesday, Luke 14: 12-24. Wednesday, 1 Peter 5: 1-11. Thursday, Prov. 25: 6-11. Friday, James 4: 1-12. Saturday, Prov. 9: 1-6. Sunday, Psa. 37: 1-15.

The Lesson Story

Jesus was invited to dine with one of the chief Pharisees, and on this occasion He noticed the other guests making efforts to secure the places at the table nearest the host. This was a breach of good manners as well as a betrayal of a bad spirit. The bad manners was passed over but the bad spirit Jesus took account of, and taught them not to choose the chief seats at a feast, for a more honorable guest may be present to whom the host would give the place of honor. The self-exalted man would then be humbled by his assignment to a lower seat. He advised them as a matter of prudence as well as an exercise of true humility to take the lowest place and be exalted by invitation of the host to a higher place.

The Lord then gave His host advice for his next feast, to the effect that his friends, kindred and rich neighbors should not be invited with the hope of receiving the like in return. But invite the poor and infirm from whom no return favors could be expected; but invite them from a motive of helpfulness, from which motive also the rich may be invited. And service prompted by such a motive will be rewarded "in the resurrection of the just."

The words of Jesus about being recompensed in the resurrection for an invitation to a feast suggested to a guest the idea of feasting in the kingdom of God which he declared was a great blessing. In answer, Jesus taught by a parable that many of those who think themselves most worthy and who first received the invitation would make excuse as they were then doing. But the poor and despised multitudes would next be invited, as was soon done, and they would respond and the feast in the kingdom would be supplied with guests. When too late, those who were first called but were too busy, will seek entrance but shall not taste the supper.

Humility and Exaltation

When a bird wishes to soar he first lowers himself for a leap. A tree first sends its roots downward to sustain and support its upward growth. To erect a lofty building, it is necessary first to dig down for a deep foundation. For spiritual exalta-

tion, it is necessary first to be lowly and humble in spirit before God. The thought here hinted at is ignored by many a would-be great person in society. We hear them boastfully speaking of what they can do, or of what they know, or of the superior advantages and experience they have had. The emphatic I is in all their speech. They are full of self-conceit which they think elevates them in the estimation of others. But they are bores; and one gives forth a sigh of relief when they depart. If the poor fellows could see themselves as others see them they might, perhaps, realize that self-exaltation is offensive and works humiliation of a disagreeable sort. If one would attain unto wisdom he had better follow the Scriptural injunction and become a fool that he might be wise. Pedantry is disastrous in that it tends not only to mislead but to prevent an increase of knowledge and to bring its subject to shame.

If there were no existing authority on this point, sufficient examples of this kind could be found from which to deduce a principle or law to the effect that to be exalted permanently either in one's own judgment or in the judgment of others, genuine humility must first be exercised. Occasionally a man may boast and brag and "blow his own horn" and thereby gain the favorable judgment of a few, but others are under a strain trying to tolerate him. And even the few will soon reverse their judgment, and he will be given the "lowest seat." Moreover, his own judgment of himself must suffer a change when his character and worth are put to the test and found wanting. He that exalteth himself, or he that thinketh more highly of himself than he ought to think, will sooner or later suffer humiliation of the sorest sort. It is against the law of social and spiritual elevation.

Elbowing and pushing one's way to the front at the expense of others is a trait not only offensive to decency but opposed to God's method for reaching the desired heights. To push and scuffle for a place near the head of the table shows bad manners, to say the least of it; it also shows conceit or the lack of self-restraint; it shows a disregard for the rights and feelings of the other guests; it involves a lack of confidence in the ability or in the wisdom of the host to arrange his guests properly. The spiritual application of this is not far to see. For when such conduct or such a spirit is found anywhere in common life, it is related to the inner life of the man and to Jesus Christ as Lord of the heavenly feast to which we are all invited. And what would Jesus do with a self-exalted spirit like that? He said: "He that exalteth himself shall be humbled." Let us come humbly before the Lord and reverently wait till He indicates our places in the kingdom here and accept them gladly.

Mars Bluff, S. C.

Being Glad In God Himself

Epworth League Devotional Meeting Topic for April 5, 1914

(Hab. 3: 17-19; Psa. 73: 25, 26.)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

Concerning the verses from Habakkuk Daniel Webster had the following to say: "As to the Old Testament writing my favorite book is that of Habakkuk, and my favorite verses chapter iii, 17 and 18. 'Although the fig tree shall not blossom, neither shall fruit be in the vines—the labor of olives shall fail and the fields shall yield no meat—the flocks shall be cut off and there shall be no herds in the stall—yet will I rejoice in the Lord and joy in the God of my salvation.'"

The prophet Hahakkuk had reached that stage of appreciation of God possible to all yet attained only by a few. For the best we can have in this world and in the world to come is God. So infinitely above all other possessions is our possession

of Him that we can truly rejoice when all else but Him is lost. Who cares if the arm of flesh does fall while he is leaning on the Everlasting Arm? Who cares if the staff of earthly bread and meat is broken, if day by day he is feasting upon the bread of heaven? Who fears when the storms are raging and the boisterous waves are heaving and dashing, if he has sought refuge in the Rock of Ages? No matter how earthly things may fail—health, wealth, friends, pleasures, banks, stocks—yea, let the heavens themselves be rolled up as a scroll and let the stars thereof fall, yet he who still holds on to God can rejoice amid it all and "smile to see a burning world."

In Psa. 73: 25, 26, we have a similar expression of true appreciation of God. The Psalmist, after having in his ignorance envied the wicked because

he thought them prosperous, testifies: "Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places; thou castest them down to destruction. * * * Nevertheless I am continually with thee: thou hast holden me with thy right hand. Whom have I in heaven but thee, and there is none on earth that I desire but thee. My flesh and my heart faileth but God is the strength of my heart and my portion forever."

The Application To Us

Are we seeking that stage of appreciation of God in our own lives so that the possession of Him will mean more to us than wealth or health or life? Can we say with Paul and mean it; for me to live is Christ? When our possessions and dear ones are taken away from us, can we exclaim with Job: The Lord gave and the Lord hath taken away: blessed be the name of the Lord?"

These are important questions and any failure to answer them in the affirmative indicates that there is room for improvement in our appreciation of the value of God to our lives.

True gladness in the Lord is not the product of an ephemeral emotion, but it comes through a continuous trust in Him and successes and victories won by His help. To Habakkuk God was no theoretic source of aid afar off, but an ever present help in the time of pestilence and famine. Judah had been stripped of her last vestige of power and political glory, her olive trees and vineyards had failed, her fig trees had refused to bloom and no longer were there flocks in the fold or herds in the stalls, yet the prophet remembered how God had wonderfully led His people in times past, and His immutable promise for a greater future—stripped of all earthly glory and power he saw her still the Lord's and was able to rejoice because her best friend and protector yet remained. The Psalmist was glad in the Lord because he had discovered during a long, bitter experience of poverty, persecution and struggle against his enemies, that truly there was none in heaven or on earth to him beside his God.

True gladness in the Lord is the only thing that will give us joy when all else fails.

There is a kind of gladness which we may have in great possessions of earthly things, but what will become of our joy when these fleeting things pass away? We may be glad of the fact that we have many around us who honor and admire us, but our joys thus gained are as fickle as such friendships. Can fleeting wealth buy an eternal character? Shall empty honors give us entrance into the gate of eternal life? Who shall stand before the King? None but they whose source of gladness is in Him. Let us be glad in God for such gladness like Him is eternal.

Winchester, Va.

NEW PRESIDENT AT WALDEN UNIVERSITY

The many friends of Walden University at Nashville, Tenn., will be pleased to learn that a brighter outlook has come to the school than since the time of the loss in the burning of the administration and dormitory building.

Bishop T. S. Henderson and the friends of the Cincinnati Board have taken upon their hearts and treasury our interests.

They also are calling upon friends of the school South as well as North to aid immediately in the building interests of the institution.

The foundation of the new dormitory for girls has been begun and there are pressing needs for the present comfort of the students in attendance that will welcome donations to relieve the situation.

The Rev. George F. Durgin, D. D., vice-president of the East Maine Conference Seminary at Bucksport, Maine, a member of the New England Conference and for many years a prominent pastor in Boston and vicinity, has been elected president.

He has been on the campus but a short time yet is rapidly getting acquainted with the faculty, students, ministers of the city and friends of the school, and is gaining the confidence and affection of all these by his great interest in all that pertains to the betterment of the school and the welfare of the students.

LAYMEN'S DAY—BOWLING GREEN, MISSOURI

Laymen's Day at Wesley Chapel was a great day. All the services were well attended. At the morning and afternoon services, Professor A. C. MacJin of Hannibal, Mo., delivered a great lay sermon. The subject of his morning address was "The Church Glorious," and in the afternoon, "Mothers in Israel." At the night services Professor W. H. Huston, also of Hannibal, captured the audience with his lay sermon on "Professional Dodgers." Laymen's Day was also rally day for the stewards. The men were led by Brother John S. Uptegrove and the women by Sister Geneva Buras, blue ribbons and red ribbons, respectively. The men raised \$39.64; the women raised \$60.36, thereby carrying off the honors of the day. Grand total, \$100. Many thanks to all who contributed to this grand rally.—Q. E. Wnaley, Pastor.

LIBERTY PUBLIC SCHOOL—RIO, MISSISSIPPI

The closing of the Liberty Public School, February 27th, was a success. Mrs. Pearlle McClala, the efficient teacher, had things in fine trim, the school building being beautifully decorated with the work that had been done by the students during the term. There were four prizes given to students for excellence in needlework, both plain and fancy, which were awarded as follows: first prize, Miss Zelle Riley; second prize, Miss Roxie Pollock; third prize, Miss Minnie Wilcox; fourth prize, Miss Alma Gibson. Among the other features of the day was a written spelling contest and a baseball game between Liberty and Little Rock schools, Liberty taking the lead in both contests, Masters Frank Brown and Frank Pollock of Liberty school making the highest percentage, both making 96 per cent. Liberty has taken on new life and all phases of the church and school work are making a most creditable showing. At 7:30 a large crowd gathered at the school building to witness the concert, which was very amusing and inspiring. After the concert remarks were made by Professors A. J. Pollock and W. M. Pollock, in which the latter requested the young men to meet him the following Sunday evening. In response to the request twenty young men assembled in Liberty Church Sunday afternoon, March 1, at 3 o'clock. After a few remarks by W. M. Pollock on Rural Improvements, the Young Men's Improvement Club was organized with W. M. Pollock, president; A. W. Davis, vice-president; Willey Gibson, secretary; Frank Brown, treasurer.—W. M. Pollock.

ASBURY CHURCH—ATLANTIC CITY, N. J.

Asbury Church is closing up one of its most prosperous years with peace and harmony reigning supreme. Nearly \$10,000 has been raised this year for all purposes. There have been 91 accessions and 52 conversions. The church is crowded to overflowing every Sunday. Benevolent money is in advance of last year. Pastor's return, the Rev. A. L. Martin, is strongly requested for the fifth year. Plans are on to fully complete and dedicate next August.

UNION MEMORIAL CHURCH—MASON CITY, IOWA

Mason City—We are closing out our

second year's work in Mason City. I was assigned to this new field of labor April 7, 1912. I came to Mason City and found only five members to start with. They had been organized as a mission by the Rev. H. H. Higgs, ex-district superintendent of the Kansas City district, Central Missouri conference. The Lord has blessed the work. With the aid of the good white people, our beloved Dr. L. C. Clark, and Mr. J. F. Shable of the First Methodist Episcopal Church of this city, in the spring of 1913 when our conference met at St. Luke Methodist Episcopal Church, Mexico, April 2nd to 7th, we had bought a lot at a cost of \$1,000 and had dug the basement of our new church, and finished the basement, and moved into it on January 19, 1913. By conference time our work was estimated at \$2,500. We are ready to say at the conference to be held in Fulton, Mo., March 26, that our new brick church is finished and we are worshipping in the new Union Memorial Church in East Ninth street. Our church is valued at \$8,000. We have plenty of ground on which to build a parsonage, and would then have some ground left. Our lot is 300 feet long and 100 feet wide. We are located on a corner lot. Our present membership is 34, starting with 5. Our debt will be this year at conference \$2,000. Our church is said to be the finest in Iowa for our people; there are some churches that are larger, but our church is the best; modern in every way. We have electric lights, both in basement and auditorium, gas in the kitchen, and a good furnace that heats the entire church. We have a good Sunday school of about 50 scholars and seven teachers; also we have the grade department in our church. The little ones have a department to themselves with three teachers. Mrs. J. D. Reeler is superintendent. Mrs. Maaden Brewton is president of the Epworth League and our Epworth League is doing well under her leadership. We have a splendid Ladies' Aid Society. Last year the Ladies' Aid Society, under the leadership of Mrs. J. D. Reeler, raised \$260; and this year, under the leadership of Mrs. Maud M. Brewton, raised \$310. This charge will not be two years old until April 7, 1914. Mason City is on the map. We ask the prayers of the whole church. We hope to be able to bring up all of our benevolence.—F. Douglass Woodford, Pastor.

ST. PAUL CHURCH—JEANERETTE, LOUISIANA

Introductory services were held at St. Paul Church and the new pastor, the Rev. F. T. Chinn, preached his introductory sermon from 2 Cor. 9. The following program was rendered: Welcome addresses in behalf of the church, Mr. Parsh Coleman; Mr. Terrane Nicholas represented the unconverted friends; Miss Orelia Alexander, the young people; Miss Helen Wallace, the societies. The following pastors of the Baptist churches were present: the Revs. C. Coleman, W. Steward and M. Joseph, and Ex-Pastor E. C. Goins. The choir with Mrs. Frances Alexander chorister rendered excellent music. Mrs. Malinda Smith acted as organist, assisted by Miss Ida Goins. The church was packed to its utmost capacity. Collection good. Mr. Emile Alexander, master of ceremonies—Orelia Alexander.

FORISTELL CHAPEL, FORISTELL, MISSOURI

Dr. W. C. Ellis, district superintendent

of our Mexico District for the past six years, held his fourth and last quarter at Foristell Chapel, Friday, February 13th, the Rev. L. M. Clark pastor. Reports from the various boards of the church indicated that Brother Clark has indeed wrought well, having accomplished as much in the past six months as was done in the whole of last year. Pastor Clark came to us on the 3rd of last August, after four months of the conference year had passed without a pastor for this work. On his arrival he found the circuit very much discouraged and divided, but he entered upon the work with love, patience and kindly disposition, winning for himself the respect of almost the entire church membership, both young and old. Bro. Clark is well known throughout the conference and has served the Church a number of years as a layman before taking up pastoral duties. His aggressiveness has already won for him a high place in Methodism, having been a member of the General Conference in 1912. His wife and two children share with him the esteem and respect with which he is held by the membership and public in this community. All are wishing their return to us for another year's work. Financial reports: raised for benevolence, \$7.50; for ministerial support, \$160; for trustee purposes, \$73.25; for miscellaneous causes, \$18.70; total since August 3, 1913, to date, \$259.45.—R. E. Smith, Recording Steward.

PUBLIC SCHOOL RALLY—LOMAX, ALABAMA

Sunday, February 22, 1914, was a great day at New Style Church. The Christian young ladies of this church gave a rally for the purpose of raising money to build a public school house at this place. The minister invited to preach a sermon for the occasion was the Rev. W. L. Darius. This worthy young man preached a wonderful sermon. His text was: St. John's Gospel, 12th chapter and the latter clause of the 21st verse, "Sir, we would see Jesus." We had a crowded house. The collection for same was \$20.60. Afterward a subscription list was taken which amounted to \$59.10. At night we had another sermon by the Rev. W. L. Darius, when another collection was taken.

MT. HOPE CHARGE, MARYLAND

Sunday, March 8th, was a happy occasion at St. Edmonds, one of the four churches of this charge. There was a contest on between two sisters appointed a few weeks ago. To the one that raised the largest amount over \$20 was presented \$5. To the surprise of all, the two collected \$155.07. Mrs. Maggie Earle, \$51.01; Mrs. C. R. Parran, \$104.06. These sisters deserve great praise for their splendid work. We will be able to report at the conference all of our pastoral support paid up and an increase along all lines, the Southwestern included.—J. T. Moten, Pastor.

PARK STREET CHURCH, CINCINNATI, OHIO

Our Lincoln and Douglas memorial celebration at Park Street Church, D. E. Skelton, pastor, was well attended. Dr. I. L. Thomas, field secretary of the Board of Home Missions and Church Extension, delivered a masterly address on Lincoln and Douglas, February 12. On Sunday, Feb. 15th, he

preached two excellent sermons. Dr. Thomas spoke in high terms of our pastor and his work. The pastor administered the sacrament of baptism to 27 persons. This has been a great year for Park Street. \$53 added to the church during the revival; \$7 for the conference year; \$840 on old debts; the exterior has been painted and the interior has been painted and decorated at a cost of \$1,178; an increase of \$130 in the benevolence; all expenses met. We are more than pleased with the pastor and his work. We are praying for his return. Our church leads in this city. Dr. Skelton is very much in demand in this city. Every officer of our church takes the Southwestern Christian Advocate.—W. H. Chubb.

LEXINGTON, MISSOURI

Lexington, Mo., is a coal mine center and ships coal, probably, to every State in the Union. We have nearly three hundred and fifty colored men and about the same number of white men at work in these mines. Their wages average \$3 a day, and many more of these colored men would and should have had beautiful homes but, to their shame, they run in haste to the saloon! There are fifteen saloons in Lexington, to 5,000 inhabitants. The better class here are watching and waiting an opportunity to strike a death blow to these saloons. I was called to Mexico in October last by the president of the State of Missouri Prohibition League, where I spoke in three of the four colored churches and once in a hall to a large crowd of men. Our pastor, the Rev. R. H. Smith, in Mexico, is very hard to duplicate in his efforts to close the saloons. He is a hero. When we met the white committees and presidents they were afraid of the Negro voters. We assured them that the majority of the Negro voters would vote dry. So they did. And we left Mexico, Mo., for the drys. Our Thanksgiving trustees' rally, Mr. George W. Robinson, chairman of our trustee board, gave the trustees a fine young hog weighing 100 pounds. We secured the following persons to solicit and the one bringing in the largest amount over \$7 would be awarded the hog, and the next would receive \$2. Mrs. Nettie Thirkie, \$1.10; Miss Nadene West, \$2.30; Mrs. Carry J. Eksoa, \$2.05; Rev. J. B. Epps, \$1.00; Mrs. Katie Thurmon, \$1.26; Mrs. Marinda Burleson, \$8.15; Mrs. Henry Cole, \$9.00; Mrs. O. A. Johnson, \$13.01; Mrs. Rosa B. McGee, \$24.17; door receipts, \$5.75; lunch table, \$5.75; public collection, \$11.50; at 11 a. m. preaching, collected \$6.05; total collection for the day, \$91.09. Mrs. Rosa B. McGee got the hog and Mrs. O. A. Johnson the \$2. The membership extended a vote of thanks to Mr. Robinson for his excellent gift. Our first, second and third quarterly meetings were very satisfactory to the district superintendent, the Rev. W. H. Wheeler, and all concerned. Nine persons have joined our church and seven of them we baptized. Our aim is to get at least six more subscribers for our Southwestern Christian Advocate ere we meet in our annual conference at Fulton, March 25th. The King's Choir of our church are rejoicing. They held a public installation and burned the notes that for four years have been on their piano. Mrs. O. A. Johnson was a guest, when in Independence recently, at the beautiful wedding of Miss Hattie Bush and Mr. Byington. The Rev. J. Will Jackson, D. D., the bride's pastor, performed the ceremony.—O. A. Johnson, Pastor.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

DOES THE CAP FIT YOU?

We have just received a letter from a subscriber who has been on our list since the days that Marshall W. Taylor was editor. He makes this charge:

"The ministers and District Superintendents are indifferent to their duty in urging their officers and members to subscribe for the Church papers. Out here I have been at them several times and will continue. They are wholly responsible for the members, many of them not being subscribers." This is a pretty severe indictment, and while it does not fit all of our pastors and District Superintendents, it may nevertheless, fit some. The pastors and District Superintendents are key-men in this situation, and could help greatly in the canvass for the paper. If the Southwestern were made first and foremost by our pastors and District Superintendents, the subscriptions would be forthcoming. We sincerely trust if any pastor or District Superintendent has been delinquent in the matter of securing subscriptions, that there will be amends in this line, and that nowhere in our territory can it be truthfully said that a pastor or District Superintendent is not doing his level best for the success of the paper.

"WILL YOU BE READY?"

Several years ago a conversation took place between two little colored children; one aged three years, a boy; the other a girl, three years. All related here is true. All the parties are still living in New Orleans. There was an intelligent little colored boy, named Johnny, whose mother was sometimes employed by a white family; the lady of the house we shall call Mrs. Merriam. This child used to like to sing, and would come to Mrs. M. and say, "I have come to sing for you."

Mrs. M., who was fond of children, would welcome him; and he would sing away in his childish earnestness: "When I comes to die, I wants to be weddy, Walking Jeroosahlum, just like John," etc.

There was, in the yard, an old well, with some planks placed over it. One day the little fellow was sitting on the planks, when Mrs. M. remarked to him, "Take care, Johnny, or you will fall into the well, and then you will be walking Jerusalem just like John."

The little colored girl, his cousin, who was standing near, took a very inquiring posture and expression, and remarked: "And will you be ready?"

In the Southwestern canvass of last fall, the Annual Conference that sent up the largest list was the North Carolina, reporting through its annual session more than 400 subscriptions. The largest list sent in from a District Conference came from the Aberdeen District of the Upper Mississippi Conference, the Rev. J. M. Marsh, Superintendent, which reported 175. The church reporting the largest number of subscriptions is at Pickens, Miss., with the Rev. J. A. Bynum pastor. In the canvass now on, who will lead?

The picture of the floating islands in Gatun Lake, used in our issue of March fifth, should have been credited to Underwood and Underwood, who own the copyright and by whose courtesy the picture was used.

Of General Interest

America's Oldest War Vessel

A bill favorably reported to the House of Representatives recently proposes to remove the famous old frigate *Constellation* from the naval training station at Newport, Rhode Island, to spend the rest of its years in the Potomac River at Washington, D. C. The *Constellation*, the oldest ship constructed by the United States government, was launched in 1794 at Baltimore. Its white oak sides bear the scars of combat received in three wars—the naval war with France in 1799, the struggle with Barbary pirates and the strife in 1812 with England. The battered and worn old vessel is loved by all of the older naval officers and it is thought that as a historic relic it will prove of interest to the thousands of sight-seers who visit Washington yearly. It is interesting to know that the *Constellation* is one of a squadron of four ships intended for the protection of American shipping against the Algerian corsairs that then rode the seas.

Mexico

The Mexican situation continues to prove exceedingly embarrassing to President Wilson and our Department of State. No policy of the present administration has been so generally censured as has been the policy of watchful waiting adopted by the President in dealing with the Mexican trouble. Already more than one hundred Americans have been killed and numerous outrages have occurred which have threatened to bring on foreign complications. Criticisms of the Administration's attitude to Mexico have grown bolder each day. During last week, Congressman Mann, leader of the Republican minority, received great applause when he expressed the wish that either Andrew Jackson or Theodore Roosevelt were in the White House to deal with the Mexican situation.

After many weeks of preparation General Villa with 12,000 Constitutional troops has begun a fierce attack on Torreon. It is thought that this battle will be decisive. If that be so, it will probably provide a way of escape for our State Department from its present embarrassing position.

New Orleans To Have a Mammoth River Bridge

"I regard the bridge at New Orleans as a definite proposition," was a statement of Arthur McGuirk, special bond attorney of the Board of Port Commissioners of New Orleans, who has spent recently several weeks in the North in consultation with engineers and experts as to the great project. The bridge is to be for steam and electric railway and other traffic. To be financed by the sale of \$6,000,000 five per cent bonds. Plans have already been drawn by a Bridge Company of Philadelphia. The length of the bridge proper would be 2,280 feet. From track to track—that is, the beginning of the approaches—the distance would be six and one-half miles. The total length of the steel structure would be two and one-tenth miles. The length of the main channel span would be 1,066 feet; length of shore span, 607 feet each; extreme height of towers above clear, 176 feet; clear height of span above high water, 85 feet; range between high and low water, 19 feet; depth at low water, 100 feet; depth of foundation below river bed, 70 feet. The total height of the structure would be 450 feet.

Vanderbilt Decision

A bitter controversy of some years' standing has been waged by the Board of Trust of Vanderbilt University and the College of Bishops of the Methodist Episcopal Church South, relative to the management of that institution. The Supreme Court of the State of Tennessee has rendered a decision favoring

the contention of the Board of Trust and against the College of Bishops. The court decided that Vanderbilt University, which is the leading institution of the Methodist Episcopal Church South, was founded by Cornelius Vanderbilt, its chief patron, and not by the Church. It further decided that the Board of Trust is self-perpetuating and that the administration of the affairs of the institution lay with the Board, and not with the College of Bishops.

It will be recalled that Andrew Carnegie recently made a donation of \$1,000,000 to the Medical Department of the University. This gift was accepted by the Board of Trust, but was vetoed by the College of Bishops. The decision of the Supreme Court has made the veto of the Bishops of no effect legally.

The Unemployed

A number of our large cities are having unique experiences with "armies" of unemployed men. There have been unusually large numbers of men and women out of work during the past few months and their demonstrations have taken in some instances a serious turn.

These "armies" have taxed the patience and resources of the several cities in which they have been active and great tact has been required upon the part of the police authorities to prevent trouble.

In New York City these men in large numbers have forced their way into churches and other public places, demanding food and shelter. In some instances their actions have been defiant and insolent. During the past week more than one thousand men and women marched up Fifth Avenue, waving aloft the black flag of anarchism.

In Los Angeles the "army" made a demand upon the City Council for \$15,000 to finance its march to some other point in California.

A careful investigation has shown that many of the men are in dire need and are sincere seekers of employment, while others are habitual tramps and agitators. Nevertheless, they present an economic problem of great magnitude.

England's Crisis

The determination of the English Government to force Irish Home Rule upon the province of Ulster has precipitated a crisis unparalleled in recent years. Serious religious differences are the fundamental causes of the trouble. The Protestant men of Ulster contend that they be allowed to maintain their present relation to the English Parliament and that they be excluded from that part of Ireland to be given Home Rule.

The Protestant province of Ulster is one of the wealthiest, most progressive and industrious provinces of Ireland. Its Protestant inhabitants fear that they would not be given a square deal by a Catholic Irish Parliament.

The compromise offered by Premier Asquith granting a six year's exemption from Irish Home Rule to all counties of Ulster that might desire it was refused. If, however, this exemption were made permanent the Irish Home Rule bill would be entirely acceptable to the Ulsterites.

In the meantime, under the leadership of Sir Edward Carson and Sir George Richardson, the Ulsterites have organized, drilled and equipped more than 100,000 volunteers, who declare their readiness to resist to the death the Home Rule bill.

The gravity of the situation is intensified by indications of defection upon British Army officers and men who sympathize with the Ulster Unionists. Already a large number of commissioned officers have resigned rather than be compelled to fight the men of Ulster.

King George realizing the dire consequences of civil strife is doing his utmost to prevent bloodshed and bring about a peaceful settlement of the question. If there should be a resort to arms it would be difficult indeed to tell where the matter would end.

People of Interest

Dr. J. W. Moultrie says: "Our quarterly conferences are evangelistic agencies looking toward the ten per cent increase."

The Rev. J. W. Queen is building a new church on the Lithonia Circuit of the Atlanta Conference.

Dr. J. S. Stripling has taken hold of Asbury Church, Savannah, Georgia, with a firm grip, with every prospect for success.

Secretary Penn is to preach the Commencement sermon for the Allen Industrial Home and Asheville Academy at Asheville, N. C., May 17.

H. W. Melvin, a colored clerk in the mailing department, in a recent examination as to the western section of North Carolina, made an average of 99.48.

Mr. William Wilkes, a Negro whose death occurred recently, had been the door attendant of the Navy Department for thirty-seven years.

Dr. J. A. Brown, of the South Carolina Conference, visited recently his son, the Rev. C. K. Brown, B. D., at Asheville, N. C., preaching in the morning in Berry Temple and addressing the Y. M. C. A. in the afternoon.

President A. P. Camphor is working hard for a new Girls' Dormitory, which, on account of crowded conditions, is so much needed at Central Alabama College. Any help will be appreciated.

Bishop Hughes' address at the Indianapolis Convention on "New Americans and the New America" is to be published in pamphlet form by the Board of Home Missions and Church Extension.

Bishop McDowell is regaining his health in the bracing climate of Asheville, N. C. The Church prays earnestly and awaits anxiously the full recovery of this distinguished servant.

Mrs. Wallace, wife of the Rev. J. N. Wallace, our pastor at Anniston, Alabama, who has been very ill for several weeks, is now with her parents, Mr. and Mrs. E. W. Stone, of Selma, where she is slowly improving.

Dr. George C. Wilding, during the Twentieth Conference of the Methodist Episcopal Churches of Richmond Borough, New York, held recently, spoke on "A Forgotten Hero" and gave his lecture on "Steer Clear of the Rocks."

The Corresponding Secretaries of the Board of Home Missions and Church Extension have accepted the invitation of Portland, Maine, as the place for holding the next meeting of the General Committee of Home Missions and Church Extension.

The Rev. Obidiah Gillespie, one of the veterans of the Upper Mississippi Conference, died at Corinth, Mississippi, Monday, March ninth. Brother Gillespie was seventy-two years old and had spent forty-four years in the ministry.

Mr. Frank L. Brown, who has been appointed general secretary of the World's Sunday School Association, is superintendent of the Bushwick Avenue Methodist Episcopal Church, at Brooklyn, New York, one of the largest Sunday Schools in the United States.

About four hundred sat down to the dinner given to Dr. George Clarke Peck and the Rev. Millard L. Robinson by the New York City Society and the Methodist Social Union of New York City, at the Hotel Breslin, New York City, March 12, in recognition of Dr. Peck's services as Secretary of the New York Society and the inaugurating of the administration of the new secretary, Mr. Robinson.

Dr. I. H. Fulton is having great success as pastor of Centenary Methodist Episcopal Church, Charleston, S. C. Six thousand dollars were spent last year on renovation, of which \$4,000.00 were paid. Dr. Fulton and his people are planning to pay the balance soon. "The Informant," the official organ of Centenary, is an interesting sheet telling of the many activities of this historic church.

Bishop Francis J. McConnell, accompanied by the Rev. and Mrs. J. P. Hauser, and Mrs. Raymond A. Carhart, missionaries from Mexico, arrived in New York, March sixth. After a short stay in the city, Bishop McConnell proceeded to his home in Denver, Colorado. Mr. and Mrs. Hauser may be addressed at 313 Paulton Building, Sioux Falls, S. D., and Mrs. Carhart is to spend her furlough in Woonsocket, S. D.

Dr. E. B. Burroughs of the Orangeburg District of the South Carolina Conference has the following program for his year's work: "We are calling upon our pastors and people to, 1. Increase the membership ten per cent. 2. Give one-tenth of their income to God. 3. The need and benefits of house to house visitation. 4. Do more for Christian education. We are also laying greater emphasis upon their obligation to meet in full the Episcopal and Conference claimants' funds. I am of the opinion that our reports for those claims at our next Conference will be far in advance of previous years." Such a programme should be rewarded with large success.

At the recent meeting of the Board of Foreign Missions, Secretary Oldham read a letter from Bishop John W. Robinson in which he stated that he visited Moulmein at the time of the Judson Centenary, bearing the congratulations and good will of our Board and the Church back of it. "They gave me a most cordial welcome," writes the Bishop, "and made me feel at home among them. The service was held on a boat, taking the crowd down to Amherst, where Mrs. Judson is buried. To judge by the cordiality with which I was greeted and my speech received, the Baptist people heartily appreciated the sending of a fraternal delegate to their centenary."

A significant decoration has recently been awarded by President Yuan Shih Kai to the Rev. Frederick Brown, D. D., a missionary of the Methodist Episcopal Church in China, who went out from England in 1882. This is the Republican Order "Chia Ho" (Plentiful Grain) conferred in recognition of services rendered to the Chinese Government and people. In this connection it is interesting to note that during the siege of Peking in the Boxer uprising of 1900, Dr. Brown's heroic and efficient rescue work was recognized by the late Queen Victoria who awarded him a handsome English decoration. And about the same time from His Majesty, the late Emperor of China, Dr. Brown received the Order of the Double Dragon.

Bishop Frank M. Bristol, while en route from his episcopal visitation upon our Conference in Porto Rico, was suddenly stricken Monday morning, March 16, at Chicago, with an acute attack of indigestion and at present lies in a critical condition at his hotel, the Grand Pacific. He will be removed to Wesley Hospital as soon as his condition justifies. It is feared the attack involves the appendix which was affected two years ago while the Bishop was in South America. The present illness has taxed the heart and left him weakened. Physicians have decided that as soon as he has gained sufficient strength it will be necessary for him to undergo an operation. While returning from Porto Rico with Mrs. Bristol, a severe storm overtook the vessel, causing the Bishop much nausea, which probably had much to do with the recurrence of the attack. Just previous to his illness he left the hotel to visit a book stall that he had recently discovered, and while there was stricken. It was with difficulty that he returned to the hotel, where he suffered intense pain all the afternoon and through the night. Mrs. Bristol and her son, who is himself a physician, are at his bedside. The announcement of his illness has caused profound sympathy throughout Chicago, where the Bishop was so well and popularly known in his pastorates. He is receiving every attention possible, and it is the prayer of the Church at large that he may be permitted to recover and serve the Church for many years.

News Paragraphs

The Melbourne Company, a Negro organization, is to open a hotel in Boston.

The conversions in the Rev. Wm. A. Sunday meetings at Pittsburgh numbered 25,597.

Italy will have a \$400,000 exhibit at the Panama Exposition.

Warsaw is to have soon a juvenile court which will be the second of its kind in Russia.

Dr. Edward Thompson, of the Sunday School League of America, is the father of the "Go-to-Church Sunday" movement.

Harvard University will open a new department next fall—a model school for children.

President Woodrow Wilson will formally open the American University on Wednesday afternoon, May twenty-seventh.

Mr. Ralph E. Langston has been appointed deputy collector of Internal Revenue and has begun his work in the special income tax division.

Mr. George Washington Vanderbilt, son of the late William H. Vanderbilt, who died in Washington during February, was one of the very first to introduce scientific forestry into this country.

Mr. C. A. Palmer, of Norfolk, W. Virginia, a colored clerk in the city delivery department of the local postoffice, in an examination on city distribution made an average of 99.66.

Negroes, either as tenants, owners, or laborers, cultivate farms in the South with an area of 100,000,000 acres. This is an area equal to four times that of the State of Virginia.

The Joint Committee on education work in Korea, including the several Boards participating in the arrangement, has decided that the Union College for that country shall be located at Seoul.

Zion's Herald says that Ex-President Taft's lectures at the School of Law of Boston University have proved so valuable and popular that Dean Albers has persuaded Mr. Taft to add to the six lectures which were originally planned a seventh and final lecture. The closing address will be given at the School of Law on Wednesday afternoon, April 8.

In response to requests of missionaries for purposes of medical education and research, dissection of human bodies has been legalized throughout the Chinese republic. Time was when the ruling Manchu would have bisected and dissected the missionary daring to make such a proposal. But the China of to-day is thoroughly wide-awake and up-to-date.

Few people know that the Deaconess Movement is only twenty-five years officially old. Nineteen-thirteen marked the quarter-centennial of the work. In this year the General Deaconess Board elected its first Corresponding Secretary. There is now under Deaconess Management in Homes, Hospitals and Schools property to the value of nearly \$6,000,000. There are Deaconesses and Probationers to the number of 1,023; 452 are enrolled in the Training Schools. Pension Funds now in hand amount to about \$200,000.

In many convincing ways the Chinese Government is testifying as to its gratitude to Americans for assisting in bringing about the great change from an empire to a republic. The Navy Department has just forwarded to Dana L. Milligan, of Chattanooga, Tennessee, a bronze medal and diploma received from General Li Yuanhung. Milligan, formerly a hospital apprentice, is remembered for his good work with the Red Cross in China, when, as the diploma states, "In 1911 the Wuchang army of the people rose in righteousness." A number of other Americans are likely to receive the medal which commemorates an almost bloodless revolution.

A GOOD BOOK FOR ITALIAN IMMIGRANTS

The Rev. Samuel McGerald, D. D., has for many years told the story of his conversion from Romanism, both by word and in print. It is an interesting story, with enough doctrinal information to make it profitable to those who would know the difference between the Protestant and the Roman Catholic faith, but aiming more directly to unfold the way by which the author was made a new creature in Christ.

A short time ago Dr. McGerald thought his story could be used among Italian immigrants whose church associations are similar to those in which he was brought up before he began to reason, and to thirst after a personal assurance of salvation. Bishop William Burt gave him encouragement and put him in touch with the "Casa Editrice Metodista" in Rome. The Methodist Publishing House in Rome is one of the Bishop's pet children which, since he founded it, has grown into one of the most efficient agencies for promoting Christian knowledge among Italians. Out of Dr. McGerald's book, "True Faith and How I Found It," the Casa Editrice Metodista has made a neat little volume, which bears the title of "Rinascita" (The New Birth) and is now ready for sale.

"This book," Bishop Burt says, "will be a guide to those who were born in darkness and yet long for the light of truth; of such I have known many in Italy."

Copies may be secured by writing to the Rev. Samuel McGerald, D. D., Box 698, Buffalo, N. Y.; the price is 30 cents a copy in paper covers, and in lots of 50 or more, 20 cents each.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE tablets. Stop the Cough and Headache and work off the Cold. Druggists refund money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

LIPPINCOTT'S MARCH MAGAZINE

The Man in the Street, a complete novel, by Mary Imlay Taylor. The Dramatization of Novels and the Novelization of Plays, a special article, by Brander Matthews. Love's Goal, a poem, by Helen Hicks Bates. His Surrender, a short-story, by Crittenden Marriott. The Silent Model, a short-story, by Carolyn Wells. The Forsaken Seaport, a poem, by Mahlon Leonard Fisher. Reprisal, a short-story, by Joe H. Ranson. In the Vestry Room, a sketch, by S. Lippincott. Love o' Man, a short-story, by Caroline Wood Morrison and Emma Bell Miles. The Panama Canal and the Pacific Coast Ports, a special article, by Forbes Lindsay. Old Hakka, a short-story, by E. Young Wead. The Good Snow-Flake, a poem, by Richard Kirk. Nine Points of the Law, a short-story, by Thomas Grant Springer. Handicapped, a sketch, by Minna Thomas Antrim. A Telephone Tragedy, a short-story, by Mary Day Harris. The All-Mother, a poem, by Florence Earle Coates. Ways of the Hour: Baiting the Railways, by Ramsey Benson; Why the Dramatic Critic? by Littell McClung; The White Peril, by George L. Knapp; A Protest and a Query or Two, by Ethelbert D. Burrows. Walnuts and Wine. Twentieth Century Travel, conducted by Churchill Williams.

ROME DISTRICT—PASTORS' AND DISTRICT STEWARDS' COUNCIL

The district stewards' and pastors' council of the Rome District, Atlanta Conference, convened in Metropolitan First Methodist Episcopal Church, Rome, Ga., Feb. 18. The Rev. E. D. Petty, district superintendent, presided. The district superintendent, assisted by the Revs. W. A. Neeley, Jno. Crolley and E. R. Miller, conducted the devotional services. The district superintendent made very timely and appropriate remarks along progressive lines. He stressed the necessity of the Rome District surpassing the previous year's record along all lines. Our contention is for the first place in the Atlanta Conference. E. R. Miller, pastor Metropolitan First Church, Rome, Ga., was elected secretary of the district stewards' and pastors' council, and also district conference secretary and district treasurer. The new pastors and district stewards on the district were introduced, and made timely remarks. In a few minutes the district superintendent's salary was fixed at \$1,380, an advance of \$80 over last year. The local Board of Church Extension, Rome District, was organized with the following officers, viz.: Rev. W. A. Neely, president; Rev. A. C. Charles, vice-president; Rev. P. H. Kelly, secretary; Rev. E. R. Miller, treasurer. This board has planned to accomplish a great deal financially for the needy places in the Rome District this year. District Superintendent Petty had given notice to each charge in the district that the roll would be called for the Episcopal Fund at this meeting and the following charges paid: Metropolitan, Rome, E. R. Miller, pastor, \$10; South Rome, A. C. Cheerless, \$3; Summerville, A. G. Stephens, \$8; Adairsville, W. E. Ector, \$8; Cedartown, W. M. Winn, \$4; River-town, D. Gray, \$—; Carrollton, P. H. Kelley, \$5; Tallapoosa, J. O. Smith, \$4; Douglasville, Jno. Crolley, \$3; Aragon, A. W. Finch, \$—; Chicomango, S. L. Johnson, \$3; Cohutta, J. W. Amy, \$2; Cartersville, D. H. Stanton, \$5; Marietta, R. L. Williams, \$4; Austell, W. M. McCloud, \$4; Bowdon, A. J. Booth, \$—; Cave Springs, W. A. Neely, \$6; Villa Rica, E. A. Ellison, \$3; Livingston, W. C. Moore, \$2; La Fayette and Fain, J. S. Bell, \$1. The meeting was in every respect harmonious and profitable. The Rev. W. M. Morris, pastor at Cedartown, preached an excellent sermon at Broad Street First Church, Tuesday night, to an appreciative audience. A fine debate Wednesday night: Resolved, that education is more beneficial to the world than money. Affirmative, Revs. A. G. Stephens and W. E. Ector; negative, W. A. Neely and P. H. Kelly. Sunday and Monday night the first quarterly conference of First Church. The Rev. E. D. Petty, district superintendent, was with us throughout the day on the Sabbath. The services were largely attended. Monday night the business session was held, the Rev. E. D. Petty presiding. The reports were excellent. Collection, \$40.10.—E. R. Miller, Pastor.

INQUIRY

The whereabouts of a woman named Georgia Vincent is much desired. She is 28 years old and a few days ago left Auburn, Ga., her home, and went to Atlanta, Ga. She soon became dissatisfied in Atlanta, Ga., and moved to Knoxville, Tenn. Any information given through the Southwestern Christian Advocate will be thankfully received.—James Brown, father; Julia Brown, mother, Lawrence, Ga.

No Substitutes

RETURN to the grocer all substitutes sent you for Royal Baking Powder. There is no substitute for ROYAL. Royal is a pure, cream of tartar baking powder, and healthful. Powders offered as substitutes are made from alum.

SOUTH CAROLINA CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

Dear Sisters: The year just passed tells us that life has become one year shorter. Then we are reminded that we must do more this year than we did last year. As we sat in our national meeting in Washington and heard of the great work that had been done last year and how little we in our own state had done, it did indeed make us reflect and regret, but we resolved to do more in the future for this great cause. We are made to think of the things we might have done last year, but which were left undone. Our new president, Mrs. Thirkield, wishes us to make paramount in our church work this year evangelism and if possible reach every sister and win her over to this work. Let us examine ourselves and see how we stand before God. Can we say that we have treasures in heaven? Then let us be more concerned about them. Some of us seem to be more concerned about the things of earth. Let us repent of past follies and decide to render unto God a more faithful service. Sisters, we can and must do more for this work. We wish that it were possible to tell just how much has been done and is being done for our dwarfed race by this great organization—the Woman's Home Missionary Society. We had no idea until the reports were read in the convention at Washington. Then let us not waste time. We should improve each second. Our next annual meeting will be held in Orangeburg, S. C. We beg every pastor to send a delegate from his work, whether there be an organization or not, on the charge. We want a delegate from each charge, that she may be informed and go home and tell the sisters there what great things are being done for our uplift by the Woman's Home Missionary Society. Oh! if we could get every superintendent, pastor and layman interested, what a long step forward we would have made in our arduous work. We are told to ask and we would receive; then let us get down on our knees before God, begging him to open the windows of heaven and pour out a blessing upon our work. And ere long we will have every superintendent, pastor and layman's cooperation.—(Mrs.) M. S. McLeod, Conference President.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

Special Notices.

SHREVEPORT DISTRICT

Dear Brethren and Representatives: The Home Mission and Church Extension convention will convene at Johnson Chapel, Shreveport, La., April 20-21, 1914. Dr. I. L. Thomas, field secretary, will be present to receipt for all money turned over to him. Dr. C. M. Melden will represent New Orleans University, and Prof. Davage, or his representative, the Southwestern. Come prepared to make a full report.—B. J. Reddix.

NOTICE

We have in our possession one thousand copies of the Select Hymnal, for the district. All pastors and presidents of Epworth Leagues can secure as many as desired by writing and remitting the price, including postage.—B. J. Reddix, Shreveport, La.

WEST TEXAS CONFERENCE

Dear Brothers: Your annual conference Minutes for 1914 is ready to be sent out, as soon as you send me the money to pay for printing. The men in the self-supporting charges are the men I refer to. Please send money at once.—L. H. Richardson.

PASTORS OF MISSISSIPPI, GEORGIA AND TENNESSEE

Dear Pastors of Mississippi, Georgia and Tennessee—There is a great exodus of our people from the above named States to Arkansas. We have congregations at the following points: Crawfordsville, pastor, the Rev. J. C. Adams; Hughes, the Rev. Wm. Speed; Park Place, the Rev. W. J. S. Donaldson; Mariana, the Rev. A. S. Miller. These congregations are situated in the eastern part of the State, where so many of our people are locating. I will be glad if any of the pastors will address me when their members come over in Arkansas. We will gladly look after them.—A. T. Stephens, District Superintendent, Brinkley, Ark.

LAKE CHARLES DISTRICT

The Missionary Convention of the Lake Charles District, Louisiana Conference, will convene in Warren Methodist Episcopal Church, Lake Charles, April 21-22. Every pastor of the district is expected to be present and report. Dr. I. L. Thomas will give vouchers for all money for the Home Mission and Church Extension. Brethren, let us try to make this the greatest session in the history of the district.—R. C. Worsham, District Superintendent.

Gleanings From the Field

ARKANSAS

Newport—I have been assigned to Newport for the third year. My people welcomed my return. On the 15th and 16th, the Rev. G. T. Saxton, district superintendent, held my first quarterly conference and preached two strong sermons. Three persons joined the church. Emery Chapel now has electric lights in, 60, 150 and 250 candle power, making 460 candles. We have all the organizations at work for a successful year's work. The board is standing by the pastor for a rally March 15th; and the quarterly conference has added \$20.00 more to the pastor's salary. This is going to be our banner year.—J. W. Terrell, Pastor.

GEORGIA

Vidalia Circuit—Sunday, Feb. 22, our first quarterly conference was held by our district superintendent, Dr. W. V. Dougherty. He preached two wonderful sermons. Raised this quarter, \$43.80. The future for our success is bright. The Rev. W. B. Hester has the work well in hand and the people are rejoicing because he and his good wife have been sent here. Great is the satisfaction over our work so far. District superintendent paid in full, \$10.50, the first time in the history of this circuit.—E. D. Collins.

KENTUCKY

Louisville—Jackson Street Church held its fourth quarterly meeting Sunday, February 22, and the day was a success both spiritually and financially. Two hundred and forty-seven persons communed, three were baptized and \$55 was the collection for the day. Our district superintendent, the Rev. R. L. Dickerson, preached very good sermons in the morning and evening and the Rev. B. J. Walls of the African Methodist Episcopal Zion Church preached an excellent sermon in the afternoon. The house was filled and there were many visitors, including the Rev. Mr. Ross of Coke Chapel, Louisville, and the Rev. Mr. Riley of Jeffersonville. The pastor, the Rev. R. F. Broadus, has had a very successful and pleasant year and wishes to thank all who have so earnestly labored.—M. C. Broadus.

LOUISIANA

Beach Grove and Andrew Chapel—Our first quarterly conference convened February 16-17, with the Rev. J. A. Landry, district superintendent, presiding. The conference was held at Beach Grove and the new district superintendent presided with ease and dignity. Three joined the church in the quarterly conference. We have a good district superintendent. The people received him gladly. He preached his quarterly sermon at Andrew Chapel and made a great impression. He is the man for the Baton Rouge District. I have just moved on the charge and am in the hands of good people. They have estimated my salary at \$7.00 and raised the superintendent's salary at both churches. We paid the superintendent in full and he went away rejoicing.—E. W. Jackson, Pastor.

Shreveport—At Daniel Chapel, Sunday, March 1st, the Rev. J. E. Rolax, pastor, made a strong address at 11:30 and a general speaking meeting followed. Collection, \$9.05. At night the pastor delivered an able address and the communion was administered. Total collection for the day, \$12.45.—B. Edwards.

Shreveport—I take this method to thank the members and many friends of Johnson Chapel for the splendid surprise party given pastor and family on Monday, Feb. 17. More than twenty-five persons visited the parsonage, bringing one hundred pounds of very choice groceries.—I. B. Henderson, Pastor.

New Iberia—I take this method to thank the members of St. Martinville and their friends for a suit of clothes for conference, for which I feel grateful. Special thanks are due to Brother Adam Carlson, who worked so faithfully in collecting for the same. Also Brother Alex Charles for his liberal donation. May God's blessings rest upon them all.—Timothy P. Norris.

Morgan City—The Rev. Henry Taylor, our pastor of last year, closed out a great year at Morgan City. In our rally July 6, 1913, we raised \$421.47, the largest amount ever raised here. He also purchased for the church an individual communion set at a cost of \$20.70, and the same is paid for. Ours is the first colored church in town to use the individual set. Through his effort the church was painted on the outside. Total amount raised last year, \$1,150. This is the best financial year for missions since I have been the recording steward, and I have been in the office since 1904. During the year we lost fifty-one members, most of whom left town. We today owe but a small debt. We have the best choir on the district. We sent the Rev. Henry Taylor to the conference with his sail hoisted. We gave him a beautiful suit for conference. He believes in the elevation of his race. He is the man for the hour. We also entertained the district conference August 6-10, and the district preachers' meeting, and each time every visiting preacher and member was highly entertained. Feb. 22, Prof. M. S. Davage preached for us morning and night. One new member received.—Willie Evans.

Lutcher—We have begun the second year of our ministry here under very favorable circumstances. When at La Place, we had a number of mourners. At Lutcher we have had four converts to join the church this conference year. We have succeeded in making many friends for our church here among sinners, Baptists and white people. We were invited on the second Sunday to be out to the Italian Protestant Mission, where we were invited to participate in the services. I desire to thank the Rev. John Louis of the King David Baptist Church, and the Rev. John Wallace of Bethlehem Baptist Church, who assisted me wonderfully in getting ready for conference; also the Rev. T. A. West of Gramercy, our true and tried friend. I desire to make special mention of Mr. Charlie D'Arnsborough, the popular butcher of La Place, who gave \$1.00 on the Jubilee collection.

Total collection on leaving for conference, from La Place \$17.25; from Lutcher, \$25.00; grand total, \$42.25.—F. Long, Pastor.

MISSISSIPPI

Lauderdale—Too much praise can not be given the members and friends of the Lauderdale Circuit for the way in which they received the pastor and his family. Furniture put into the parsonage: new cooking stove, fine rocking chair, three sitting room chairs, two beds, mattress; also one load of wood. On Saturday night, Feb. 14, a host of young people called at the parsonage with many pounds of choice groceries.—E. H. Langston, Pastor.

New Albany—This is my second year on this charge. I received a warm reception on my return to this good people. We have begun our parsonage building again. The district superintendent was with us and we had a great quarter. He preached two great and instructive sermons and administered the sacrament.—D. D. Reid, Pastor.

Brandon—The night of Feb. 5 the storm began in Brandon. On our return to the parsonage from church from an old time Methodist prayer meeting, a band of friends came to our door about 10 o'clock. There were in the party many members and friends of Wesley Chapel, led by Mrs. Katie Evans, Mrs. Charity Hunter, Mr. Gray, Mrs. Bettie Finch, Mrs. Sallie Taylor and daughter, and other members of the Methodist and Baptist churches, too numerous to mention. They presented to the inmates many good things. Many thanks to the members and friends.—Wiley L. Marshall, Pastor.

Quitman—Our first quarterly conference convened February 14-15 at Quitman, District Superintendent McMorris presiding. Pastor R. House and representatives from the four churches that form the circuit were on hand. Though it had scarcely been three weeks since the annual conference, and our pastor had not been round, and our salary for superintendent had been increased 25 per cent, before the close we paid it all up—\$20.00. Our people were rejoiced over the return of our pastor, as well as Bro. McMorris, the latter being a fine business man and a Christian gentleman. The superintendent was royally entertained while here by a member of the Baptist church, a deacon, Bro. Henry Barter. Our estimates for the year: pastor, \$560; district superintendent, \$80; and other claims all increased.—T. Blakeney.

North Carrollton—My first quarterly conference was held in Vincent Chapel February 20-21, the Rev. C. W. Butler, district superintendent, presiding. Reports showed a great beginning for another year's work. This is my first year on this charge. The people received me gladly. Our first work was to call a joint meeting of the trustees to repair the parsonage, after which a \$62 set of furniture was purchased and a nice house rented for the pastor until the parsonage repairs were finished. The district superintendent was at his best and preached on Sunday night to the delight of all. Collections for the day, \$27.—D. P. Shaw, Pastor.

De Kalb—My first quarterly conference for this year convened at De Kalb February 10-11, with the Rev. S. H. Cannon, district superintendent, in the chair. Thirty-three officers were present. The superintendent was delighted to hear the good reports. He

preached two able sermons. More than a hundred met us at the sacrament table. The superintendent is very pleased with our beginning. Collection, \$25.05.—A. B. Britton, Pastor.

SOUTH CAROLINA

Charleston—My first quarterly conference was held by Dr. J. W. Moultrie Feb. 23. It was a great conference. Paid the district superintendent \$46.92. Paid pastor for the quarter, \$202.75. Our revival begins to-night. Dr. J. W. Moultrie preached a great sermon for us last Sunday morning, which was our "Go-to-Church Sunday."—I. H. Fulton, Pastor.

TENNESSEE

Dyersburg—February 1st our district superintendent, the Rev. Doctor D. T. Burch, came to the Dyersburg Circuit, to hold his second quarterly conference. On the above mentioned date, he preached two eloquent sermons. Dr. Burch is a district superintendent of no mean ability. Our pastor, the Rev. J. W. Sebastian, had everything in readiness for the quarterly conference. Little Price Temple looks like a blooming rose; she is beautifully equipped with chairs. Our pastor and his good wife are doing a great work. The district superintendent was well pleased with our work. Amount raised, \$18.02. Amount raised during quarter, \$126.15. Paid district superintendent in full.—(Miss) Lella E. Turner.

TEXAS

Austin—Our first quarterly conference was held at Wesley Chapel Feb. 13-15. The Rev. S. E. Jones, our new district superintendent, has made a splendid start and a lasting impression on my people, and they are now speaking words of praise of his talented wife. Dr. Jones preached two fine sermons. Five accessions during the quarter; collection for the day, \$97.50. Since conference 34 have joined the church. Every department of the church is at work. Prof. E. T. Yerwood, our Sunday school superintendent, and teachers have put new life into the school. Mrs. S. J. Wood, president of the Woman's Home Missionary Society, and the ladies of that department are earnestly at work. The Epworth League, led by Bro. J. C. Dukes, is rallying for members and money. The Brotherhood is active. Mrs. Alice Dickson, the new president of the Ladies' Aid Society, has the work well in hand. These good ladies have furnished the pastor's study with suitable furniture and are bringing in new members to our church and are looking after the poor. They have found children who are not in the public school and are providing means for them. Mrs. Emma Armstrong, Bros. Bolden, Jones and others make the weekly topics of the Epworth League very interesting and profitable. The trustees are hopeful of erecting a new parsonage this year. Bros. J. W. Madison is behind the new parsonage movement, with hundreds following. Our collection averages \$50 each Sunday.—L. H. Richardson, Pastor.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Holden—Henry Hoiden, born on March 26, 1873, died February 21, 1914, at Murfreesboro, Tennessee. He professed a hope in Christ August, 1900, under the administration of J. B. Bradford, and lived in the Methodist Episcopal Church 14 years, 6 months, 28 days. He is survived by his widow, ten children, three brothers and a host of friends. He was in the local ranks of the ministry five years. The funeral was conducted by the Rev. B. F. Anderson, his ex-pastor; his present pastor was the Rev. H. P. Belcher of the Nashville District, Cainsville Circuit; the Rev. W. M. Holden, pastor of Sparta Circuit.

Duhe—Henry Duhe, beloved husband of Mrs. Patient Duhe, president of the Stewardesses Band of Litcher Methodist Episcopal Church, died at Litcher, La., Feb. 12, 1914. Henry Duhe was born in the parish of Saint John the Baptist, Nov. 28, 1865, aged 48 years, 2 months and 14 days. He was a member of Hood Enterprise Lodge 3514 of Odd Fellows. He had never professed Christ. Interment was made in the Antioch Cemetery. R. F. Long officiated.

Hundley—Mrs. Creedy Hundley, of Birmingham, Ala., has fought a good fight, has kept the faith and finished her course, leaving a mother, a husband and child to mourn her loss. The Rev. D. J. Price, pastor, was assisted by the Revs. B. J. Smith and J. C. Houghton.

Tucker—Mrs. Carrie Tucker, a loyal member of St. Paul Church, Birmingham, Ala., and a ready and willing Christian doer; always at her place in the choir; honored by the Faith Few Club of the church to which she belonged, died Feb. 23, 1914. The choir

read suitable resolutions. The Revs. B. G. Smith and J. C. Houghton assisted the pastor in the funeral.—D. J. Price.

THE REV. AUGUSTUS G. GLENN

The Rev. Augustus G. Glenn was born at Glenville, Ala., about fifty years ago. His parents were Virgil and Martha Glenn. From Glenville they moved to Eufaula, where Augustus attended the public school and spent his early boyhood. When quite a young man he left home and made his way to Birmingham, where he engaged in labor for support. He was converted in St. Paul Church and made an active member there. He served as class leader, trustee, steward, Sunday school superintendent, and local preacher. It was from this blessed Zion that, 23 years ago, he entered the annual conference and has ever since been in the traveling connection, having served the following charges: Heflin, one year; Blount Springs, one year; Athens, two years; Scottsboro, two years; Tuscaloosa, two years; Newbern, one year; Huntsville, three years; Marion, three years; Mobile, two years; Eutaw, Anniston and Woodlawn, one year each, and assigned to Bessemer for the second year at the last annual conference. His general health had been failing for some time but he was able to be up and on duty until January 21, when after getting ready to go to Bir-

mingham to attend the meeting of the Ministers' Council and district stewards' meeting, he was suddenly seized with a very severe pain in his knee. Finding that he could not walk, he was assisted by his devoted wife to the bed, from whence he was never able to rise. He continued to grow worse. On Friday, the 11th he was taken to the Elizabeth Duncan Hospital. It was found necessary to amputate the limb in hopes of giving relief. Everything in medical skill, good nursing and care was given him. He continued to grow weaker and weaker, until released from suffering and taken to be with Jesus. When he was asked by his wife how he felt, he said: "Notwithstanding I have undergone an anesthetic ever since the first operation, my soul has been feasting upon unspeakable joy." Later he said: "The waters came together before me in a great heap and divided and I crossed dry shod. I am delivered." On Sunday morning he called his wife and said to her: "Come, go with me?" "Where?" said she. "To my work," said he; "and it is such a beautiful place." Calling his mother-in-law, he said to her: "Dollars and cents could not repay you for all that you have done. The worst is over and I am delivered. My hopes are brighter than ever before." So patient was he in his suffering that those around him were scarcely conscious of the end. He slept, as it were, and was at rest. Those who knew him know that he was faithful to every trust imposed upon him. He did not grumble when the burden seemed heavy and the task difficult. He fronted every duty like a soldier endured to hardness. All his responsibilities seemed real to him and he never shirked his work. He lived for his work whether it was large or small. He was ever striving to build and make strong the forces of Christ to fight against sin and Satan. He had a hunger for hard work and was never better satisfied than when in the thickest of the battle for the cross of our Christ. It may well be said of him that he was "faithful until death." He was ever thoughtful of his brother ministers and was ever ready to strengthen and encourage them in any way that he could. He was a faithful, loving pastor, an earnest seeker after light that he might "feed the flock" with good, wholesome food. He studied to improve his talent, spending some time in Clark University, Atlanta, Ga., and Gammon Theological Seminary. His constant desire was the enlightenment and salvation of men. He is survived by three brothers and two sisters and his widow, with whom he spent eighteen years in delightful service for the Master.

THE REV. D. L. TUBBS

On Feb. 25, 1914, the Rev. D. L. Tubbs, after several months' illness, died in full triumph of faith, in the town of Sallis, Mississippi, at the home of his oldest daughter, Mrs. Emma Barfield. The Rev. D. L. Tubbs was loved by all who knew him. There were just 27 days between his death and that of Sister Rebecca Tubbs. These saints leave a host of friends, three girls and one boy. Interment was made at Vaiden by the side of his wife. The funeral service was largely attended. The Rev. A. G. Marshall, our pastor at Sallis, officiated.—E. J. Prince.



REV. AUGUSTUS G. GLENN

Sneed—Mrs. Amanda C. Sneed, a member of Saint Delight Methodist Episcopal Church, Ennis, Texas, died October 25, 1913. She was converted during the pastorate of the Rev. Thos. Williams, 32 years ago and was faithful until death. Salem, Lee county, Alabama, was her birthplace, in 1860. She was a member of the International Order of Twelve of Knights and Daughters of Tabor, Eureka Tabernacle No. 136. Mrs. Sneed was treasurer of the Home Missionary Society and of the board of steward sisters of the Saint Delight Church. She leaves her husband, six sons, five daughters, six grandchildren and a host of friends. Funeral conducted by E. W. Summers, pastor. "Servant of God, well done!"—David W. Sneed.

CHANGE OF ADDRESS

The Rev. I. T. Griner's address now is Forsyth, Georgia, instead of Sylva, as heretofore.

The Rev. G. W. Carter is now located at 14 Texas avenue, Palestine, Texas, having removed from Oakwood.

The parsonage of Conrad Church at Burtville, Louisiana, was the scene of a pleasant gathering the evening of February 13th. The Rev. J. A. Booker and family were, on this occasion, the recipients of numerous tokens, as well as pounds. Mrs. Silvie Lovit conducted the affair.

THE NEGRO FARMER

Something New: Something Needed

A Paper That Helps People to Become Better Farmers is an Aid to the Church, the School and to the Secular and Religious Papers

It has been decided to publish at Tuskegee Institute Post Office, Every-Other-Week for the present, a national farm paper to be known as THE NEGRO FARMER. It will be published in the interest of Negro landowners, tenant farmers and of those who employ Negro labor. There is no other strictly farm newspaper in the world devoted to the interest of Negro farmers.

Many of the white farm newspapers enjoy huge circulations and there is no reason why a farm paper in the interest of Negroes should not prove equally successful. In fact, occupying an exclusive field it should enjoy a success far beyond that of the usual farm publication. It is proposed to circulate this paper among the 2,000,000 black farmers of the United States. The paper will be eight pages, of about the size of "The Country Gentleman."

DR. BOOKER T. WASHINGTON STATES:

The Tuskegee Institute has no financial interest or control over this new publication, but some of the active officers of the institution are interested in its success and believe that it will not only accomplish great good but will be a paying investment. The paper is backed by a strong organization and funds have been provided in advance to assure its publication. Those in active control of THE NEGRO FARMER have my entire confidence and good will.

—BOOKER T. WASHINGTON.

The success of this project is assured because of the solid and sensible lines upon which it is being laid out.

All the capital stock has been subscribed for.

The subscription price is \$1.00 a year and Subscriptions and Advertisements are invited. Clubbing rates with important Negro newspapers will be arranged for on a satisfactory basis. We are now ready to receive Subscriptions and Advertisements.

The first issue of the paper will appear February first, 1914.

Address all communications to:

THE NEGRO FARMER

TUSKEGEE INSTITUTE, ALA.

SPECIAL NOTICES

WASHINGTON ANNUAL CONFERENCE

The fifty-first session of the Washington Annual Conference will convene in Asbury Church, Annapolis, Md., Wednesday, April 8th, 1914. The West Street Station of the Washington, Baltimore and Annapolis Electric Railroad is just across the street from the church. Special trains will leave Liberty street station, Baltimore, and 14th and New York avenue, Washington, at 10 a. m., Tuesday, April 7th. If we have 100 or more in party from Baltimore the fare will be 75 cents each, good returning for seven days from date of issue. Pastors will kindly advise me of number expected to use special train. Parties of 20 or more will be charged 90 cents each, good returning for seven days from date of issue. Parties wishing to visit the conference for one or two days any time during the session, may travel on either of the above conditions. Passengers going via way of Washington should arrange with the Rev. M. W. Clair, 11th street, Northwest, Washington, D. C. Fare from Washington, \$1.50 each, good for entire session of conference, or if the number of the party makes it feasible to use books of 25 round trip tickets, a fare of \$1.20 per capita will be available. All reports, resolutions, etc., for publication in Journal, must be typewritten.—Sylvester H. Norwood, Secretary, 574 Oxford Street, Baltimore, Md.

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BATON ROUGE DISTRICT

My Missionary convention will be held at Wesley Chapel, Baton Rouge, April 21 and 22, 1914. Dr. I. L. Thomas and Dr. C. M. Melden will be present. Brethren, come prepared to report all of your Easter money and conversions. I want to see every one on the ground on the first day and was a report of conversions, money and the Southwestern Christian Advocate. The new Methodist hymnals will be on hand. Prof. M. S. Davage will be present. The Bishop, general officers and all the district superintendents are invited. I want all the district stewards present, as there is business of importance to be attended to. Come, brethren, let us make this a great convention, as it will be just what you make it.—J. A. Landry District Superintendent, 736 Europe Street, Baton Rouge, La.

SAN ANTONIO DISTRICT

A few suggestions: (1) Remember Easter Sunday comes April 12. Observe it. Do big things on that day. Get ready for it. Be positive; put your whole Christian life into it. Then victory comes. (2) Palm Sunday comes on April 5th. Remember it will cost something to do business for the Lord. Get all the people in your charge, to work—old and young. Put the church literature in each Sunday school. Tell the Lord about your work. Many souls must be saved. Remember our spring meeting is coming soon. Every pastor wishes to be on the front seat

in the convention, with a good report. Have a great revival. Stir your churches to be businesslike. Pleaston is preparing for us. Let every one go praying—Sunday schools, Epworth Leagues, Junior Leagues, Methodist Brotherhoods, Ladies' Aid Societies, Woman's Home Missionary Societies, and Woman's Foreign Missionary Societies, class meetings, prayer meetings. All make for good. Stay in your own territory and work like a man should. Remember the Southwestern Christian Advocate will help you to win, in your charge. Yours for a great year's work. We wish you, as pastors, would bring your young people to the Spring meeting. We have been hindered greatly by the great floods, but let us push forward. The great Jubilee rally, conducted by the Rev. A. Brown, of Gonzales Circuit. Therefore bring your money with you. Organize all the young people in clubs. Our place is in the forefront. Let each pastor look wisely to his charge. Do not be behind, anyone. Trust in Him who has never lost a battle.—A. M. Mason, District Superintendent.

Hathaway—Euliss Hathaway, son-in-law of the Rev. John McKee of the Louisiana Conference, died at Litcher, La., Feb. 25, 1914. He was taken ill Wednesday, Feb. 17, having contracted pneumonia. Friday morning, the 20th, he had his wife to go for the pastor, to whom he said that he had made it all right and was ready to be admitted into the Church. He was at once received into the Church, baptized and given the sacrament of the Lord's supper. He leaves his widow, Mrs. Bernice Hathaway, a little daughter, a baby son of five months, brothers, and a host of friends. The body was carried to Capti, the home of the deceased, for interment.—R. F. Long, Pastor.

A NEW STORY BY KIPLING

Rudyard Kipling, about whose health reassuring cable messages have just been received from Paris, contributes his latest story "The Dog Harvey" to the April Century, a tale with a touch of the supernatural in it. The Century Co., Union Square, New York City.

CHANGE OF ADDRESS

The Rev. Jas. Hants' address is Brookshire, Texas.

BEAUMONT DISTRICT

Second Round

Rockland Circuit, April 4-5; Bon Weir Circuit, 11-12; San Augustine Circuit, 18-19; Jasper Circuit, 25-26; Port Arthur, May 2-3; Newton Circuit, 9-10; McCabe, Beaumont, 15-17; Orange Station, 23-24; St. James, Beaumont, 27-31; Hemphill Circuit, June 6-7; Sour Lake (Mission), 13-14; Wallisville Circuit, 20-21; Voth, 27-28; Silsbee (Mission), 27-28; Nacogdoches, 27-28. Home Missionary convention for the Beaumont District will convene with the St. James Methodist Episcopal Church, Beaumont, Thursday and Friday, May 28-29, 1914. Time will be given for the preachers' council and the district stewards' meeting. Every pastor is expected to attend the convention and two delegates from each charge. Good music will be one of the chief fea-



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ures of the convention. Let all of our members in the charges pray that the convention may be far reaching in its results. Convention colors: red, white and blue ribbon. Watch for our convention programs. Relying implicitly upon your loyalty for all of our causes, I am, sincerely yours.—W. L. Duncan, District Superintendent.

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Knights of Shepherds, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own vine and fig tree.

Address quick today to Sir L. W. Davis, S. G. C., No. 1026 Pickett St., Shreveport, La. Dismiss yourself as a hewer of wood and drawer of water. Inclose 2 cents stamp for immediate reply.

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

District Rounds.

PULASKI DISTRICT

Third Round

Big Stone Gap, April 4-5; Roaring Fork, 8-9; Dante, 11-12; Bristol, 17-19; Gate City, 18-19; Rural Retreat, 25-26; Marion, May 2-3; Draper, 8-9; Independence, 16-17; Glade Springs, 23-24; Wytheville, 24-25; Ahingdon, 30-31; Dublin, June 6-7; New River, 7-8; Saddle Creek, 13-14; Pulaski Circuit, 20-21; Pulaski City, 21-22; Christiansburg, 27-28; Radford, 28-29. Brethren: The conference year is half gone. We will soon be called on to make our reports at the annual conference. Use every lawful means and exert every effort to make this the greatest year spiritually and financially in the history of the Pulaski District. We can not afford to go to conference on a losing record. The district conference will convene at Marion, Va., July 15-19. Dublin now holds the district banner; who will bear it to the annual conference?—A. Davis, District Superintendent.

SAN ANGELO DISTRICT

Second Round

Lampasas, March 28-29; Marble Falls, April 4-5; Crawford, 11-12; Temple, 18-19; Valley Mills, 25-26; Gatesville, May 2-3; Rogers, 9-10; Davilla, 16-17; Belton, 23-24; Brownwood, 30-31; San Angelo, June 6-7; Abilene, 13-14; El Paso, 20-21. Dear Brethren: Plan well for Easter as you know we want to be in Class "A." To succeed every man must be up and doing. All of our quarterly conferences have shown an increase over last year up to now. Be it remembered, if you fail to raise your benevolence on Easter you have lost your best opportunity. We must excel ourselves this year. To do so every man must raise his full assessment. Yet we have much to do to heat the past. We are asked to raise \$600 for Samuel Houston College alone. Can we raise it? I will answer, yes. What do you say? The District Ministerial Council will convene at Temple, April 14, 15 and 16. Every pastor of the district is especially requested to be present and report the amount of moneys raised on Easter. The friends and brethren who have subscribed to the erection of the Myrtle Avenue Methodist Episcopal Church, El Paso, Texas, will please send in your subscription at once as the contract has been let and work on the building will begin in a very few days.—E. L. Jackson, Superintendent.

CHATTANOOGA DISTRICT

Third Round

Cleveland, April 25-26; Kingston and Oliver Springs, May 2-3; Rockwood and Spring City, 9-10; Harriman, 16-17; Ooltewah, 23-24; Wiley, 30-31; North Chattanooga, 30-31; Stanley Chapel, June 6-7; Grace Memorial, 6-7; Soddy, 13-14; Ridgedale Mission, 20-21; South Pittsburg, 27-28; Jasper, 28-29; Big Springs, July 4-5; Dayton, 11-12. Dear Comrades: When this round shall have been finished, two-thirds of the conference year will be history; which forcibly reminds us of the Master's injunction, "that thou doest do quickly." Will you not make a specialty this quarter of Children's Day; the ten per cent goal; and the Southwestern? Date of district conference will be announced soon.—E. H. Forrest, District Superintendent.

WAYNESBORO DISTRICT

Second Round

Dublin, March 28-29; Summit, April 4-5; Augusta, 11-12; Charlestown, 18; Pulaski, 25-26; Hagan, May 2-3; Waynesboro Circuit, 9-10; Rocky Ford, 16-17; Millen, 23-24; Sylvania, 30-31; Stillmore, June 6-7; Egypt, 11; Waynesboro, 13-14. Dear Brethren: This is the beginning of the second round of quarterly conferences. I trust you are thoroughly organized and prepared to do effective work. The Sunday school and Epworth League convention will meet at Simpson Church, at Sylvania, Georgia, May 29th, at 9 o'clock. Every pastor and delegate is expected to be present at the opening of the convention. The annual sermon will be preached on the night of May 28th, at 8 o'clock. Remember to observe Easter and Children's Day.—W. M. Bellinger, District Superintendent.

CUMBERLAND RIVER DISTRICT

Third Round

Decherd, April 4-5; Manchester, 9-10; Tullahoma, 11-12; McMinnville Circuit and McMinnville Station, 15-20; Sparta Circuit, and Sparta Station, 20-26; Livingston and Cookeville Charge, 30-May 3; Stonewall, 6-8; Gordonsville, 9-10; Liberty and Alexandria, 14-18; Lebanon Station, North Lebanon Circuit, 22-24; Lebanon Circuit, 30-31; Cherry Valley, June 5-7; Hartsville, 13-14; Mitchellville, 20-21; Gallatin, 27-28. My Dear Pastors and Members—Please get together as you never were before to save unbelieving sinners, restoring the lost sheep of the House of Israel; raise your benevolent collections, and your obligations to Walden University; do not fail. Supply your homes with plenty of good literature from our Book Concern; this will include the Southwestern Christian Advocate, so we can be intelligently informed about our great Church.—Ell J. Guthrie, District Superintendent.

ANNISTON DISTRICT EPWORTH LEAGUE

The District Epworth League president is making his calls to every charge on the Anniston District. The Rev. D. Hearsen of Asheville Circuit has enthusiastic Leagues. Springville is one of his appointments, and every member there is a live wire in the League. Attalla is coming. The Leagues on our district will help each pastor in his benevolent fund. Besides, we are expecting to give \$50.00 free will offering to the Freedmen's Aid Society this year. This is the plan and promise of each president on the district so far as I have gone, and I know we will raise this amount, and each president will send their offering to the Freedmen's Aid Society. Let us honor our conference, for when we are setting up lodges church duties are calling us. The following is my plan of visitation: St. John, March 4; Hohson City, March 5; Talledega, March 9 and 10; Sylacauga, March 11 and 12; Linesville, March 14 and 15; Rock Mount, March 16; Weedowee, March 18; Roanoke, March 19 and 20; Lamar, March 21; Heflin, March 26; Beaver Valley, March 28 and 29; Raginal, March 30; Collinsville, April 5. I ask all pastors to give notice to the presidents at each charge.—W. E. Lampkin, District President, 820 West 17th St., Anniston, Alabama.

WANTED—Several honest, industrious people to distribute negro literature. Salary, \$60 per month. Prof. Nichols, Box 125, Naperville, Ill.

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1915 PRE-EMPTED

The General Conference planned large things for Conference Claimants when it ordered the "SESQUICENTENNIAL JUBILEE GIFT" for Annual Conferences and for the Board of Conference Claimants—\$5,000,000—to be raised during this quadrennium.

Meetings have just been held in Chicago, Cleveland, Syracuse, Boston, Minneapolis, New York, and Philadelphia, attended by Special Representatives of the Illinois, Genesee, New England, Maine, St. Louis, Minnesota, Central German, North-East Ohio, New Hampshire, Northern New York, Northern German, Erie, Indiana, Newark, Nebraska, Central Illinois, Philadelphia, Rock River, Kansas, Central New York, Central German, Northern Minnesota, Wyoming, Chicago German, Delaware, Wisconsin, Baltimore, Northwest Indiana, New Jersey, East German, North Indiana, Iowa, Central Pennsylvania, Pittsburgh, Upper Iowa, West Virginia, Washington, Wilmington, New England Southern, St. Louis German, West Ohio, and other conferences.

The plan of the Campaign for 1915 which was decided upon includes a large, Church-wide, intensive, co-operative Campaign, reaching every Annual Conference and Lay Conference, Pastoral Charge and Member in Methodism.

In this campaign the Bishops will be expected to give the enthusiastic leadership which has been the episcopal heritage of Methodism, so that 1915 shall see the entire Retired Ministry provided for on the same liberal basis—one-half of the amount paid to the men in the effective ranks—a standard which is a credit to the Church, but which has been realized as yet only by the Retired Bishops and an almost inappreciable percentage of the other Retired Preachers.

1915 marks the completion of 150 YEARS OF AMERICAN METHODISM. The whole Church will rejoice in the vision which came to the General Conference of celebrating this Centennial by laying down Five Million Dollars at the feet of the Veteran Preachers, and so increasing the annual giving by the pastoral charges that every dollar acknowledged by law as due to the Retired Minister and Widow shall be a full, round dollar worth one hundred cents and in coin stamped by God as pure and kind and loving, and stamped "by Caesar" as full-valued coin of the realm, fit both to "pay to God the things that are God's and to Caesar the things that are Caesar's."

Never was unity of purpose and love and mind more fully exemplified than when these fifty representatives of two-score Annual Conferences laid out the plans for 1915. Never did men think so much alike.

For years the Old Preachers have been set aside—for China—for Africa—for Education—for Finance—for Freedmen—for all sorts of causes. Now his time has come. The mandate of the General Conference is being obeyed. The laymen struck the right word at Indianapolis when they called the claim of the Retired Minister, "THE SUPREME CLAIM." We do not discount other claims which have been before the Church, but for 1915 "THE SUPREME CLAIM" is to be "THE VETERANS' CLAIM." Every conference will move along the same line. Every Preachers' Aid Society or other Conference Organization will be at work; and our blessed laymen who would rather see the old men who brought them to God provided for, than any achievement the Church can accomplish, will show the right hand of their power.

Great conferences must do great things and become "Hundred-Cents-on-the-Dollar-Conferences;" and small conferences must provide for the increase of numbers and claims. Our

administrative leaders—Bishops and District Superintendents—must out-general all their former attempts at leadership in the Campaigns which they will carry forward for the Superannuates and Widows. The Church will re-read the stories of Captain Webb and Strawbridge and Barbara Heck, the first of those represented today by the Veterans and Widows of Methodism, into whose labors we have entered and in their names provide for their successors. All hail to the Veterans' Year—1915.

Marriages

Higgins-Rather—At Blount Springs, Alabama, Miss Cleo Rather and Mr. C. Higgins were united in wedlock in the Methodist Episcopal Church, Sunday, Feb. 15, 1914. The church was filled with white and colored friends. The Rev. B. J. Brooks, pastor, officiated.

Fuzee-Heard—Jan. 20, 1914, at St. Martinville, La., James Fuzee and Elizabeth Heard were joined in holy wedlock by the Rev. T. P. Norris.

Tyler-Roberts—Jan. 22, 1914, at St. Martinville, La., Winnfield Tyler and Ida Roberts were united in marriage. Both are members of our church. The writer officiated.—T. P. Norris.

Robinson-Bowen—The marriage of Miss Jessie Ophelia Bowen to Mr. John Roberson of Pendleton, S. C., occurred in Pickens, South Carolina, during the Yuletide festivities. The Pickens Methodist Episcopal Church was beautifully decorated with holly, ivy, cedar, roses and ferns, with an arch artistically embellished in the national colors, in the center of the pulpit. To the strains of Mendelssohn's "Wedding March," rendered by Miss Daisy E. Jones, the bridal procession entered. The three maids of honor were gowned in white crepe de chine, Miss Maria Rosemond with Mr. Scott, Miss Georgia Hollingsworth with Mr. Charlie Vance following. Then came the two little flower girls, Ollie and Ruth Anderson. The sister of the bride, Miss Flossie Bowen, accompanied the groom. The bride was accompanied by her brother, Mr. Lonnie Bowen. The impressive ceremony was performed by the Rev. John C. Gibbs in the presence of a host of friends and relatives. The bride was attired in a chestnut-brown coat suit, with hat and gloves to match, and carried a shower bouquet of roses and lilies of the valley. She is a young woman of many amiable traits. The groom is an extensive planter and possesses many sterling qualities. They left immediately by private conveyance for Atlanta, Ga., to spend their honeymoon.—John C. Gibbs.

APRIL CENTURY NOTES

The April Century will be called a Modern Art Number and will contain several articles by well-known artists covering all phases of the new art, including the present situation in art. Messrs. Blashfield and Alexander will write on the situation from the point of view of the older artists, while Ernest L. Blumenschein in his article, "The Art of To-morrow" will tell of the transition that is going on. Rudyard Kipling's story, which is coming in the April Century, is to be called "The Dog Harvey," and it will have a supernatural touch in it.

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CASH REMITTANCES

Subscriptions Received March 14—20
Central Alabama—Wm. Storrs 1,
Milton Jackson 1.

Lincoln—A. Albey.

Little Rock—T. C. Vick, C. W. Sampson 1.

Louisiana—B. J. Reddix 1, Walker Wilson, A. B. Venable *1, J. W. Turner *1, C. W. Reeves 1, W. A. Tisbey, E. M. Rousch, J. L. Wilson 1.

Mississippi and Upper—W. H. Shaw, E. C. F. Troupe *1, E. F. Scarboro *1, V. E. Murray, J. C. Smart 2, R. B. Adams 1, H. May 6, G. J. Dobson 2, W. W. Smith 1, Rosa Hudson, A. C. Smith 2, J. C. Martin, B. Young 2, L. Corbin, N. W. Moore, E. O. Woolfolk 1, S. T. Walker 2, F. H. Bunton 6, Mary Conwell, C. A. Jordan 1, Ida Scott.

Tennessee and East Tennessee—R. D. Washington 1 N. D. Sbamborguer 1, E. H. Forrest 1.

Texas and West—Wm. Burton, D. C. Hailey 1, G. W. GHI 1.

Washington—Nora Bush, A. L. Scott, W. H. Dean.

*Part yearly subscriptions.

HONOR ROLL

H. May, F. H. Bunton, J. C. Smart, G. J. Dobson, A. C. Smith, B. Young, S. T. Walker.

CRESCENT CITY NOTES

"AN HOUR WITH DUNBAR"

The Colored Y. M. C. A. presents Prof Charles Alexander, of Boston, Mass., in his unique entertainment, "An Hour with Dunbar," at New Orleans University Chapel, Monday night, March 30th. Admission fifteen cents.

Mr. Alexander has a national reputation in his interpretations of Dunbar's works. Dr. R. S. Lovinggood, president of Samuel Huston College, has this to say: "His keen analysis of the genius and character of Dunbar was superb. He recited well many of the best poems of our great poet. His lecture was so balanced as to greatly please our people here. It is really a great lecture." Dr. Charles Edward Locke, pastor of First Methodist Episcopal Church, Los Angeles,

says: "Prof. Alexander knew Mr. Dunbar personally and his interpretations of the work of Dunbar is comprehensive and brilliant. His rendition of the direct poems in which Dunbar's genius is especially revealed, was highly enjoyable. Prof. Alexander is always magnetic in entertaining, and at times truly eloquent in his portrayal of the character, and his analysis of the writings of this greatest Negro poet."

Prof. Alexander will also lecture Sunday, March 29th, at First Street Church at 3 p. m. To all of these exercises the public is cordially invited.

REVIVAL AT NEW ORLEANS UNIVERSITY

During a week of revival meetings recently held at New Orleans University nearly 150 students made their decision and expressed their determination to follow Christ. It was indeed a great week, a great occasion for joy and thanksgiving. Dr. R. E. Jones had charge of the daily noon services. Dr. Andrew Gillies, pastor of one of the large Methodist Episcopal churches in Minneapolis, Minn., preached on Tuesday, and Bishop Thirkield preached on Thursday. At the close of the series of meetings President Melden requested all who had taken a stand for Christ to hand to their teachers a slip bearing name, address and church preference, or the church which they were accustomed to attend, together with the name of the pastor of the church. One hundred and thirty-five responded to this request. A list of these names is being arranged for the several pastors of the city; also pastors outside of the city are to be informed, and it is hoped that these young people—some of them very young—may be followed up with the needed religious instruction.

President Melden, the members of the faculty and the student body are profoundly grateful to Dr. Jones for services; also for the splendid assistance rendered by Dr. Gillies and Bishop Thirkield.

Mr. and Mrs. Frank Higgins were among the callers at the Southwestern this week.

The Epworth League of Wesley Church, Mr. W. B. Buchanan president, met March 19th for the transaction of business. Thirty members were in attendance and \$2.25 was collected for dues; thirty pounds of groceries were distributed to the old folks, and \$10.00 contributed toward the benevolent causes of the church. Dr. J. L. Wilson, pastor, spoke encouragingly to the League. At the close of the meeting Mrs. Brad, Misses Ada and Rosa Bell served refreshments at the hall.—C. C. Cannon.

First Street Church—Early prayer meeting led by E. H. Anderson and N. J. Dennis. At 11 a. m. the Rev. Arthur Robinson preached an able sermon. Young converts' speaking meeting at 3 p. m., led by Brothers Thomas Smith and N. J. Dennis. More than forty new-born souls spoke. At 7:30 p. m. even standing room was taxed. Pastor Robinson's subject was "Sleeping Jonah on a Missionary Work." More than thirty came forward for prayer and eight were converted and joined the church. Collection for the day, \$36.50.—W. R. Bailly.

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WESLEY CHURCH—BOWLING GREEN, MO.

Wesley Chapel Methodist Episcopal Church, under the leadership of the Rev. Q. E. Whaley, the irresistible yet dauntless leader, is alive and doing a good work both spiritually and financially. The pastor is closing his fourth year with great success. Through his inspiration, the leaders and members desired to see improvement and advancements along various lines. So they all united forces to remodel the church. The church is now beautiful. Everything looks nice and attractive, and has the appearance of newness: new paper, new roof, new carpets, the woodwork made new with paint and windows imitation stained glass. Our pastor believes in looking after all interests of the church. The church pride of the members seems to be the foremost at all times, and the working forces are a unit. The church is awake, ever looking forward to the saving of souls the great and essential feature of her mission here upon earth. With the leader at the helm, who is God-fearing, preaching a plain and clear Gospel, leading his army on to victory. The church has been prosperous under his pastorate and we are hoping and praying for his return.—Daisy Johnson.

WACO DISTRICT Second Round

Groesbeck and Kossie, March 28-29; Bermond Circuit, April 4-5; Calvert and Mt. Zion, 11-12; Maysfield Circuit, 18-19; Cameron and Rosebud, 25-26; Ohlton Circuit, May 2-3; Marlin and Bowman, 9-10; Brack Circuit, 16-17; Mart and Springhill, 23-24; Waco, St. James, 30-31; Waco, Mt. Zion, June 6-7; East Waco Circuit, 13-14; Highbank Circuit, 17-18. Dear Brothers: Three things please keep in mind: (1) Easter—let the church, Sunday school and Epworth League combine on this occasion for missions; (2) I hope you will never forget that we are to make our pledge good as to the self-support of the Southwestern Christian Advocate; (3) the Sunday school start now to meet these. I hope we will make the ten per cent increase. That is simply business. Don't forget the district conference.—T. S. Moore, District Superintendent.

ILLINOIS

Chicago—The members of St. Marks Methodist Episcopal Church, 50th and Wabash avenue, and their good pastor, Brother J. W. Robinson, are planning to have one of the greatest rallies ever known in April, 1914. I, as captain of my club, Company E, am trying to

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raise all money possible. I will be thankful for anything sent to my address, 341 W. Erie street, Chicago, Ill. Pray for our success in our great rally. Thanking each and every one in advance, who will contribute something. Do not forget the address, 341 W. Erie street, Chicago, Ill.—W. L. Greenwood.

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EASTER NUMBER

A RATIONAL HOPE

The resurrection of Jesus is the most signal and splendid evidence of His divinity. It is the keystone in the arch of our faith. It is the most brilliant in the constellation of Christian festivals. A certain religious enthusiast, named Leberaux, once submitted to Talleyrand a project he entertained of founding a new religion and asked the French statesman's views as to the feasibility of the undertaking. "You will certainly succeed," replied Talleyrand, "and your name will go down with glory to posterity if you will fulfill the conditions which I propose." "And what are they?" eagerly inquired the visitor. "You must first suffer, be scourged and crucified and then rise on the third day. Do this, and your success is assured."

The Christian conception of immortality is based upon three basic principles: The Omnipotence of God makes the resurrection possible; the analogy of nature makes immortality probable; the revelation of God makes immortality certain. We may bring the predictions of science, philosophy and religion to bear upon the supernatural disclosure of the Scriptures, the corporeal resurrection of Christ, the analogy of nature, the righting of inequalities and the goodness of God. But it will be a mistake to rest so vast a problem exclusively on any one simple phase of universal truth. No one of the arguments alone carries conviction to all minds at all times; but, when one takes the grand cumulative argument, commencing and grounding itself in the hard, cold domain of science, rising up through the vast realm of philosophy, to the moral and theological climax, faith then finds she has a solid pyramid of confirmed truth on which to rest.

By the Rev. William Wallace Youngson,
D. D., Pastor Rose City Park Methodist
Episcopal Church, Portland, Oregon

"Out of the dusk a shadow,
Then a spark;
Out of the cloud a silence,
Then a lark;
Out of the heart a rapture,
Then a pain;
Out of the dead, cold ashes,
Life again."

Human philosophy dared to teach the immortality of the soul but the idea of the resurrection of the body was beyond the power of human philosophy. Their brightest lights were extinguished as they endeavored to penetrate the gloom of the grave. They saw no prophet standing on the borders of the valley of the Shadow of death. They heard no mighty rushing winds of immortality gathering over the millions of the slain. To them the tomb was dark and silent. It remained for the revelation of the Word to make it positive. No voice of human philosophy ever returned to tell us where the mighty millions of the dead are but Christ came to bring the assurance of life and immortality. Can I not, at least, trust the sum and substance of that marvelous Book? When I consider its internal and external evidences, its unique history, its transformation of every civilization in which it has been placed, its acceptance by the highest culture of the civilized world, and above all, the way it "finds me," speaks to the depths of Conscience and soul, fits into every crevice of the heart as though the same author had created both—

can I not rest on its distinct revelation?

God's attributes of wisdom, power, holiness, justice, goodness, truth and blessedness are all pledged to man's immortality. As Rousseau once summarized it, "I believe in God as fully as I believe in any other truth. If God exists, He is perfect; if He is perfect He is wise, almighty and just; if He is just and almighty, my soul is immortal."

In that last solemn crisis that is steadily and surely approaching each one of us, this perhaps, will be our greatest confidence of living hereafter—the character of God, especially His goodness. As one feels death's approach, he can turn to his beloved ones and say, "I feel I can trust God. I can place myself in His hands. History, nature, revelation, experience, and the past communion of my own soul, all tell me that He is good. I know He will do what is best for me. Should annihilation be best, then it is best; but I feel sure He wishes me, as well as I wish Him. I know He will not belie the deep instincts of my soul. I can trust His love, and so,—"Father, into Thy hands I commend my spirit." "O Death! O Grave!"

Do I dread death, fear death? Why, the grave is the doorway of opportunity! Why should a man be other than a boy in the school-room on the hard bench, with a harder lesson and a still harder day? It is the last day of school, vacation is on. The bell rings. But see! the boy clings to his hard lesson and his hard bench! Does he? No! he will be a boy, he will jump and run, throw his cap in the air and enjoy himself. It is over; he is out!

Life is a school. I have a hard lesson and a hard bench, and when school is over I am out and am glad to go. That is death; that is commencement!

"Some day the bell will sound,
Some day my heart will bound,
As with a shout
That school is out
And lessons done
I homeward run."

THE LIVING ONE

By the Rev. C. K. Brown, B. D.

EASTER is synonymous with victory. Death is man's arch enemy and Easter commemorates Christ's victory over death.

There are two objects of fear to almost every human being; the dread of death and the dread of the issues that await us after death—Death is emphatically the King of terrors. He always comes with a sting and is seldom, if ever, a welcome visitor.

To leave this world forever, to look no more upon the sunlight that fills and floods the heavens and the earth; to see no more the sky bending in beauty over us; to hear no more the song of birds nor the happy voices of childhood; to say farewell to the loved ones of earth; to leave our bodies in the cold and silent grave—this, this is death. We can but say that it is an enemy, and the sum and culmination of all earthly ills. To all mankind death has been the mystery of mysteries. It is easy to talk about it in the abstract, but to stand in its presence, to enter the home where a loved one is stricken is to behold many speculative theories vanish into nothingness, to find the lips sealed with awe and the head bowed in sympathetic silence. In the one word "death" is wrapped up the deepest of earth's woes and sorrows. It is vain to say that we do not fear death; such a dreadful event in human existence should not be lightly considered and should produce in all thoughtful minds salutary dread. But the Christian need not fear to die. There is one who is his friend, who has overcome death and who holds the keys of death and the unseen world. He entered the grave at once death's noblest victim and its almighty conqueror. He smites the sceptre from death and casting his crown into the dust, shouts to his believers and to this dying world, "Fear not, I am He that liveth and was dead and behold I am alive for evermore and have the keys of death and hell."

Jesus died but He lives. "He is risen!" This was the glad announcement that revived the drooping spirits of the disciples, that planted new hopes in their discouraged hearts and renewed their shattered ideals.

The complete confidence of the disciples in the belief that Christ was risen from the dead was the propelling power, if not the genesis of early Christianity. The fact of his resurrection is one of the least attested in human history. For forty days the disciples continually saw Jesus Christ risen, they touched Him, spoke with Him, ate and drank with Him as before His death. They staked everything upon the fact of His resurrection; it was to them a fact of experience. A few people may labor under an hallucination but not a multitude. A large number of people will not easily be so swayed by a single interest or a single passion as to believe simultaneously in a story that has no foundation in fact. The resurrection of Christ is not only primal and central in its significance, but it is the seal and culmination of the full and complete victory of the entire life of Christ.

If He had not risen from the dead it might have been thought that He died under the displeasure of God and that His life was a failure. His crucifixion, if nothing else had followed it, might have seemed a sign that His words and actions had met with no approval from the Father in heaven. The resurrection shows that His cross was no ignominious ending of a career which had failed, but a means of victory. Death without resurrection might have meant defeat; death followed by resurrection showed that our Lord had accomplished His work of making atonement for the sins of men.

"This Jesus did God raise up" are the words of Peter, and in raising Him from the dead the heavenly Father gave an unmistakable token of the acceptance of His life and work.

In the tragedy enacted upon the cross, Je-

sus, the representative of His people and the champion of His Church, engaged in a mighty wrestle with Death. He fell, but His fall crushed the life out of His antagonist. He died, but death died with Him. He was buried, but He dragged death down with Him into the grave; and there, despoiling the tyrant of his diadem, He arose to die no more. "I am the living one"—alive again and alive forever more. The dead who had been brought back to a mortal life in the flesh were not alive forever more, for they had not experienced the transforming power of the resurrection. The daughter of Jairus, the son of the widow of Nain and Lazarus died again; they were not made alive forever more. But Jesus could never have died again, because He had conquered death, and, therefore, over Him death could have no power.

The resurrection of Jesus is the pledge of ours; as He arose, so also shall we. Jesus brought life and immortality to light because He gave new certainty to the truth of the immortality of the soul and showed that in the soul's immortal life, the body will have part. His resurrection reveals the pattern of ours. The teaching of Paul is our warrant: "As in Adam all die, even so in Christ shall all be made alive." "Christ the first fruits, then they that are Christ's at His Coming." "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Jesus gives to us a new interpretation of life and death. He insists that we must die to live. Except a grain of wheat fall into the earth and die, it abideth alone, but if it die it beareth much fruit. He would have us understand that death is the portal to full life, the entrance to larger spheres of activity, the

(Continued on Page 4)

Did One Ever Come Back?

By the Rev. Stephen J. Herben, D. D.

EASTER is a day of rapture in the Calendar of the Believer in Jesus Christ. It is a day big with joy and blossoming hope. As Frederick Temple said, "the return of Easter should be to the Christian life the call of a trumpet." For the door between the two worlds swings back on Easter day, and we have a glimpse of the Beyond that quickens the soul, entrances the vision, and comforts the heart.

We need this recurrence of emphasis upon the immortal side of our existence. It is good to hear the trumpets of the heavenly host. It re-establishes faith to behold

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light.

It stimulates the lagging spiritual energies, and refreshes the tired soul to repeat the an-

Listen. Two men were standing on the front platform of a trolley car, and their conversation was about an acquaintance who had been grievously afflicted. Said one friend to the other: "It's pretty hard to explain mysteries of this kind. In fact, we need another world to right up many injustices that we witness here." The other made some remark about the undeserving here having often to experience the greatest sorrow and hardship, and then said, "We don't know anything about the other world, for no one has ever come back from it." There was silence for a moment, and then the motorman, who had had no part in the conversation at all, expressed the faith that was in him by saying, "One Man has come back."

Yes, One Man has come back. And be-

of sorrow, but of rejoicing; not a day of defeat, but of triumph; not a day of fear, but of full assurance of faith. So, "fear not; I am the First and the Last and the Living One; and I was dead, and behold, I am alive forevermore."

The shade and gloom of life are fled
This Resurrection day;
Henceforth in Christ are no more dead,
The grave hath no more prey;
In Christ we live, in Christ we sleep,
In Christ we wake and rise;
And the sad tears Death makes us weep

He wipes from all our eyes,
And every bird and every tree
And every opening flower
Proclaim his glorious victory,



THE RETURN FROM THE CROSS

cient words of Christian faith and hope. It gives reality to the things of the life that is beyond and above this life to look into the empty grave, and to know that the Conqueror of Death has gone forth to the bosom of His Father and ours.

Many have looked into opened graves since the last Easter day, and they have come away with heavy hearts. They have sorrowed, though not as those who are without hope. And they have wondered, as they have felt the desolation into which they have been plunged by the going away of those whom they have "loved long since and lost awhile." The open grave has been a torment to them, and they have said—as many others have through the years—"Why has nobody ever come back from the Country across the River and told us about it?" But are you sure that nobody has ever come back from that distant and mysterious "bourn"?

has become brighter, heaven has become surer, men and women have become braver, religion has become purer, eternity has become dearer. It was a true word that one of the two men said, in response to the motorman's testimony, "Sure enough, it can't be

cause He came back the hope of immortality has become brighter, heaven as become surer, men and women have become braver, religion has become purer, eternity has become dearer. It was a true word that one of the two men said, in response to the motorman's testimony, "Sure enough, it can't be that all that is best in civilization, and art, and human life is built upon a mere dream."

One Man did come back. And the grave loses much of its terror when you think of it as the portal to the Kingdom of Immortality. It would be well for us to have the exultant faith that possessed the soul of Phillips Brooks when he said, "Let every man count himself immortal. Let him catch the revelation of Jesus in his resurrection. Let him say not merely, 'Christ is risen,' but 'I shall rise.' Not merely, 'He, underneath all change, was unchangeable,' but 'In me there is something that no stain of earth can tarnish and no stroke of the world can bruise. I, too, am a part of God and have God's immortality in me.' Then nobility must come."

On Easter day, then, let the trumpets of joy sound forth. For the day marks the greatest conquest of human history. It is not a day

His resurrection-power.
The folds are glad, the fields rejoice,
With vernal verdure spread;
The little hills lift up their voice,
And shout that Death is dead.
Orange, N. J.

In this season of the year, when the thought of the Christian world is centered upon the glorious fact of resurrection, it is fitting that we give a prominent place in our prayers to those whose hearts are burdened with loneliness and sadness. Many a home is under the shadow of bereavement. There is a vacant place at the fireside and the faces of those that remained are stained with tears. The anguish of separation and the gloom of death are there. Nothing but the gospel of the resurrection can meet the needs of the sorrowing ones. No one but Christ can answer the deep heart-questions of those who stand weeping at the grave. How great would be the darkness were it not for the light that streams from his face!—The United Presbyterian.

The Preacher's Throne

A Sermon—by The Rev. W. J. King, D. D.

Theme—"Resurrection Proof."

Text—And last of all, as to the child untimely born.
He appeared unto me also.

1 Cor. 15:8.

Once again the Easter season comes and with it come queries as to the truth or falsity of the event reported to have happened on that day, viz.: the resurrection of Jesus Christ.

Once again we go over the evidence submitted to us in proof of the affirmative. This evidence is of two kinds: Rational, or that which appeals to the reason apart from the details in connection with the reported event; Empirical, or that which throws light on the details themselves, of the reported event.

In these two kinds of evidence we have the only ways by which we can arrive at knowledge at all. It must come, if at all, through the reason or through the experience. And while both lines of evidence tend to faith in that most wonderful of miracles, it is to this latter medium of knowledge, the experience, that we simple people like to appeal, as it is the medium through which most of our knowledge or supposed knowledge comes. We, like the author of our text, want, even though we do as children untimely born, to have some such experience as he did to convince us that "He has risen as He said." But before we proceed further, suppose we review hastily the evidence submitted to us in proof of the risen Christ.

First—The Rational Evidence. As one studies the life of Christ, a number of things stand out that stamp Him as no ordinary character and thus giving the belief that if He willed, His life need not end in the ordinary way.

First, take His remarkable life on earth. Was there ever a life so wonderful in ideals, so rich in deeds as was the life of this "Man of Galilee?" We might speak of the tradition of his supernatural conception which, although not universally accepted, has too much evidence to support it and has been a belief in the church too long to be lightly tossed aside.

Then take the utter sinlessness of His life on earth to which His disciples unanimously attest and which His own testimony, as far as we have it, tends to confirm.

But of all, take the extraordinary character of His work for the three years. He was in the world. How busy He was. How much He accomplished. His office hours were all hours. His office was the seashore, the desert, the plains, the fields and anywhere poor struggling bits of humanity might be found trudging along life's way. Never a man spoke like He. All were agreed in this, whether it was the testimony of a poor "down and out" woman of Samaria or the judgment of a learned Jewish rabbi who sought Him out at night, the opinion was ever the same, viz.: the world had not seen His like before.

Again take His example of supreme self-sacrifice, to prove His love for mankind. Those were splendid maxims He taught about how lasting true friendship should be. And how eloquently He spoke of the necessity of one's laying down his life for his friend.

Again what beautiful sentiments He uttered about the need of obeying the Heavenly Father. In the prayer we call the Lord's prayer, He told His disciples to pray, among other things, "Thy will be done." The test of His belief in His own prayer came in the garden in His desire "to have this cup pass." It was a severe struggle but His better nature overcame and He prayed: "Not my will but Thine be done." He was equal to the task and whatever any may think as to the value of His sacrifice, none can read His life without bias, and remain unconvinced that He himself was certain that "He was the propitiation for our sins and not for ours only, but for the sins of the whole world."

And now last, as a part of our rational evidence for a belief in the resurrection, take the



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remarkable effect of this story on the world during two thousand years. Nowhere in the history of the world was there such a change in the attitude of men as was noticeable in the case of the disciples of Christ. Where, before they had been shrinking, timid men, following afar off when danger was near, they became the most daring, persistent propagandists of the new religion. It was because of their undoubting belief in the resurrection of their Lord and Master. And this has been true wherever men have accepted Christianity. They have not embraced it simply on the score that as compared with Buddha, Confucius and Mahomet, the principles enunciated by the lowly Nazarene were the sublimest yet taught by man, but on the belief that in Jesus Christ we have One who lived, was dead, and now lives forevermore.

But now we turn from what we call rational evidence to that which comes through the experience, for it is only in the realm of mathematics that knowledge which comes through the reason is accepted as a finality.

What we want now, having established the possibility, more the plausibility of such a remarkable event as the Resurrection, is some bona fide witness to the truth of the occurrence. Was the Christ ever seen after His resurrection, and by whom? What about the competency and reliability of the witnesses? If in addition to the plausible reasons given for the possibility of the event we can have in its behalf the testimony of some reliable witness the thing would seem to be proven, at least circumstantially.

We have one such witness in our lesson today. It was this man St. Paul, nee Saul of Tarsus, who, speaking of the Resurrection, writes: "And last of all, as to the Child untimely born, He appeared unto me also." There are a number of things about this man Paul that appeal to us and force us to give more than passing notice to his testimony.

He was a man of stainless integrity, a man of character. You might believe him mistaken about what he thought he saw, but you never believe him guilty of fraud. He was a man of training. The superstitious fears that might cause others of less training to "see sights," would have little effect upon him.

Again the most casual study of his life must convince the most rabid critic of Christianity that he was not influenced in these utterances by any bias in favor of Christianity or its Author, and so when he says he saw Him we must hesitate before we throw his testimony aside. The truth about it is, if we can be convinced that our Lord actually appeared unto St. Paul, our case for us is proven.

There are two reasons which seem to us proof of the verity of Paul's experience: First,

his competency and reliability as a witness. Second, the effect of his experience upon himself. What a wonderful change came over him. Where before he had nothing but bitter hatred for the new cult and those who espoused it he now became its greatest representative. What a wonderful experience was his on the Damascus road. He never tired telling about it.

Whether in the Philippian jail talking to his jailer or in the palace at Caesarea speaking to the king, it was the same old story, the story of the blinding appearance of the risen Christ, the story of the piteous wail of a trembling penitent, the story of the Chief of Sinners saved by grace and commissioned to tell the good news to the ends of the earth.

It is on some such experience as this that the truth of the resurrection must depend. Not in the objective physical appearance of the risen Christ which Paul thought he saw as one born untimely, but out of the spiritual manifestation of the Christ in our lives. On our yielding ourselves to his tender embrace, and in faith taking hold of His word.

He had risen for Paul when he turned back on the honor and glory of the Rabbinical Succession and linked his future with uncertain terms of this new religion. He has risen for us when we can exclaim from the depths of our hearts:

"All to Jesus, I surrender,
All to him I freely give,
I will ever love and trust him,
In his presence daily live.

When we can put ourselves unreservedly in His care and keeping and decide that who ever else rejects Him, He is our Lord and Christ, and we shall follow Him wherever He leads. What joy in this faith to sing:

"He lives and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives to bring me safely there."

THE LIVING ONE

(Continued from Page 2)

transition from bondage to freedom. Death must yield to life. A grain of sand may be held passive—submissive in the bosom of the earth; but not so a living grain of wheat. It must and will spring up in a new and higher life.

In the city of Hanover, Germany, there is said to be an old graveyard in which is the tomb of a woman who belonged to an ancient and noble family. It is covered with massive blocks of stone, which are fastened together with heavy iron clamps. On one of the stones these words are carved: "This grave, bought for all time, must never be opened." But years ago a little seed found lodgment in the crevice between the stones. It took root and grew, until now a splendid tree waves its branches over the tomb. And as the roots have grown, and the trunk enlarged, henceless of the carved admonition, the great stones have been lifted, and the iron clamps broken asunder. Such is the power of life even of the created life that is wrapped up in a little seed. What wonder, then, that He who had "life in Himself," who was and "the resurrection and the life," should burst the bonds of death and triumph over the grave? "O death, where is thy sting? O grave, where is thy victory! The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Asheville, N. C.

TWO EASTER SERVICES

By Mrs. R. E. Fullilove

The world was radiant with the glory of morning. Not even a tiny cloud dotted the still, deep, distant blue overhead.

Spring had touched the barren and seemingly lifeless twigs, causing the tight little brown buds to burst out miraculously into tender growing young leaves.

The sun shone warm and bright upon millions of flowers and growing things upon the earth. After lying for months down in the dark cold earth, under the ice and snow, every little plant was now living and growing in the warm sunlight. The earth almost everywhere was clad in living green.

Easter morning! How exultantly the bells sang out the wondrous story through the clear cool morning air. I heard the faint echo of a far distant bell sounding the summons faintly, yet quite distinctly, Come Come, Come Come. In the opposite direction, but much nearer, another bell said, "Come Come, Come, Come."

Nearer still, right across the street, the great bell in the magnificent church said in a clear, loud, lusty voice, "Come, Come, Come."

All nature, the budding trees, the blossoming flowers, the singing birds, proclaimed the story of the Resurrection a glorious fact. The full significance of this fact came to me as I drew deep breaths of the sweet morning air. I realized the truth that our union with Christ is the explanation of the connection between His resurrection and ours. Christ's resurrection was not for His own sake, but, as the representative of redeemed humanity. He triumphed over death and in that act achieved the resurrection of those that sleep in Him. Thinking of these things, I lifted my eyes toward the vast majestic heavens. A feeling of thankfulness and great joy filled my soul and I thanked God for so glorious a time as Easter.

I was glad when I saw the great number of happy people filling the great church across the way. Some carried handfuls of snowy lilies. Beautiful children thronged in. The pure and happy thoughts of their souls were mirrored in their innocent faces. At ten o'clock the great church was full of happy people. Good order, cleanliness and comfort pervaded every corner of the building. Everybody looked forward to the Easter program with great anticipation. The choir was full and each one was an apostle of song ready to sing out the message of the Risen Lord.

The young people who were to lead in the exercise were seated together. Their faces were radiant with intelligence and pleasure. When the service began every voice was lifted up in singing:

"Christ the Lord is risen today,
Sons of men, and Angels say,
Raise your joys and triumphs high;
Sing ye Heavens and Earth reply.

Lives again our glorious King,
Where O Death, is now thy sting?
Once He died our souls to save
Where's thy victory boasting grave?"

This hymn was sung as only people with appreciative hearts can sing. The walls of the church resounded with this wondrous sweet melody, sung from the full hearts of grateful Christians. Then followed very effective responsive Scripture reading.

A note of good cheer prevailed throughout all the songs and recitations. The children's exercises were wonderful. To me, no sweeter hymns of praise can come from any lips than those sung by the innocent lips of little children. The everlasting joy was upon their faces, shedding around them a holy radiance of calm delight. The more they sang of their Risen Savior the more their countenances shone. The whole service was of such a nature as to compel all who were present to

think of those unfortunate souls of heathen lands who have never heard the story of the Resurrection.

So when the opportunity came for the Easter offering, everybody was glad to contribute liberally for the purpose of sending this message to those people who know it not.

Easter night was as glorious as the day. A countless number of stars looked down upon the dew kissed vegetation so fresh and newly born upon the earth. No one could gaze into that wonderful space without thinking of the words of the Psalmist, "The Heavens declare the glory of God and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." The spirit of church going was upon me and I directed my step toward St. Peters, another great and popular church of the city. I found the church full and soon there was hardly standing-room. The people had filled it to the door and overflowed into the adjoining vestibules where they were pushing and struggling, each one trying to gain the standing room of the person in front. There was an unmistakable excitement in the air which I could not understand at first. I was surprised when I learned that this was to be an Easter exercise; for I thought that all those exercises had been during the day.

In spite of my most uncomfortable seat I resolved to remain and see the program through. It was not time for the program to begin, so the people chatted noisily among themselves, discussing various topics, the cost of a particular dress or hat, etc.

One kind-hearted lady seeing me sitting silent, in order to be social, remarked to me: "You see that hat Celia Thomas has on, it's a dream isn't it?" My eyes followed the direction pointed out and rested upon the young lady under discussion. She was a girl who possessed great natural beauty, but which was lost in the gorgeous splendor of her apparel. Her dress was of lustrous pink satin, which glittered profusely in the light. It was cut entirely too low in the neck for a church-going dress and the sleeves were ridiculously short. The hat was a dream, but I fear a very bad dream. It was loaded with flowers of different colors and sizes. In the midst of the flowers a great tree feather stood quivering and shivering with every movement of hers. It looked awfully ugly upon the girl as she strutted to and fro in her self-conscious beauty. A number of other girls who rivaled her in dress made themselves quite as conspicuous as she did.

"Why do you people have your Easter program at night?" I asked the lady by my side. "Oh," she replied, "the children's dresses show up so much prettier at night. We wouldn't think of having it in the day time on that account."

At last, out of the general stir and commotion the following song was sung: "Hail, all hail! this glorious Easter morning!" When the hymn was finished the people were not yet quiet, so the person in charge clapped his hands loudly, shouting, "Let everybody be quiet, please! We are now ready to begin our program. First we will listen to a recitation by six little girls, subject 'Easter.'"

The children spoke their different verses earnestly and intelligently; but somehow I missed that angelic sweetness which shines in children's faces whenever they are engaged in a religious exercise. At the end of the speech the audience burst into loud, boisterous cheering, stamping their feet and some even emitting shrill whistles.

The next was a very small girl who lisped out a speech of ten verses or more. This was quite marvelous for so young a child. When she finished the enthusiasm manifested was intense. Thus, one after another, the children spoke pieces, some short and some

long, in twos, threes and sixes until I thought the speaking would never end. At last the program shifted to a solo by a small boy. The boy held the audience almost breathless as his little treble voice filled the church. His face was sweet and grave in its earnestness as he sang. In the general admiration of the audience, he was lifted to the very pinnacle of popularity, and when the last note died away the boisterous applause was awful in its intensity.

Speech after speech, song after song, and drill after drill was rendered, each followed by the deafening roar of the people. The enthusiasm was at its height when—out went the lights. This threw the people into an indescribable confusion. There were loud exclamations from those pretending to be frightened. Finally three ghost-like figures glided in and took their places around a cross which had been erected in the middle of the rostrum. One little figure knelt at the foot of the cross while the other two clung to the arms of it. We soon understood that it was to be a tableau.

I began to dread the after effects of the tableau lights upon such a crowded house. The people gazed spellbound upon the illuminated children and when the last flame died out the house burst into a deafening roar. But soon they began coughing and stirring about, trying to get a breath of pure air. It was indeed a most uncomfortable affair.

It was now midnight and I hoped that everything was about over; but, alas, my hopes were vain, for there was still a great deal more to come. They proceeded to take a collection, which occasioned the most extraordinary confusion; for at St. Peters the contributors insist on marching to the table to very quick-time music, a thing which was almost impossible in such a crowded house.

Then came the final summing up of the entire Easter collection, the gathering together of all the gleaners and finally when all this was over and the total collection announced—I cannot describe the applause which followed.

Then amidst a great clamor the benediction was said and the people pushed and scrambled out of the church in great hilarity.

Was this a fit celebration of the great Resurrection Day; that day of the Lord which the early Christians hallowed so and always saluted with the words, "The Lord is risen, indeed!"

Did this exercise serve to keep up the wondrous story of the Risen Lord upon which all Christians base their hopes? Most of the pieces rendered were quite appropriate but somehow the people failed to grasp the significance of the occasion. They seemed to regard the program more in the light of an ordinary concert than a religious service.

The morning service had been perfect because by it our hearts had been illumined and cheered with the Christian hope of immortality; and with the greatest promise held out to mankind: In Christ shall all be made alive.

Yazoo City, Miss.

He is risen. I am risen in Him. Why, then, should I cleave unto the dust?—C. H. Spurgeon.

He rose in the fullness of a power which he was able to communicate. He rose, with full right and power to save. And so his resurrection denotes Christ as able to inspire life, and to make it victorious in his members.—Robert Rainy.

I have felt this blessing of being able to respond to new friendships very strongly lately, for I have lost many old and valued connections during this trying spring. I thank God far more earnestly for such blessings than for my daily bread, for friendship is the bread of the heart.—Mary Russell Mitford.



OUR YOUNG FRIENDS



THE FLOWERS' AWAKENING

Winifred Cherrington Jones

Easter was approaching. Old Sol was beaming radiantly, and all plant life was astir and ready for a good time.

But one thing made the creatures of the plant world extremely uncomfortable. They had taken a solemn vow not to don their bonnets before Easter. Strange as it may seem, they wear none during the winter.

"No, not until Easter," they had said, "for do not ladies, those superior beings, talk about their 'Easter bonnets?' We will bring our homage to the day."

Yet now, when the sun was so bright and the birds sang so joyously, they could scarcely contain themselves. They ached to appear in gala-day costume. In fact, they all got ready. There was not one among those in the habit of coming out in full spring garb who did not have her little bundle by her—resolved, however, to keep it carefully concealed under a green covering until the great day when all should come out together, forming a veritable rainbow of color. Day by day the temptation to open became greater. If the truth must be told, more than one was guilty of making a tiny slit in the wrapper, just to take a peep at the delight within; and as holes always do grow larger, if one is not cautious, just so the slits seemed to become gradually wider and wider, until the reds, blues, and hues of all sorts were beginning to be much in evidence. Still the plant creatures exercised remarkable control over themselves. They did not tear open the entire covers and put on their bonnets.

Not one?—Ah, that was just the trouble. Bright and early one morning, while the plants were still adorned with their jewels of dew—for it was their custom to wear these in sleep—suddenly those dwelling in the more cultivated localities were fairly dazzled by a gleam of gold. They could scarcely believe their eyes, but yes—it was true. The daffodil had put on her Easter hat. Almost in a twinkling the plants, far and wide, in city and country, even those in the most secluded nooks, were informed and seized with consternation.

"The heretic!" cried one. "And she—calling herself an Easter flower!"

"Well," ventured the modest violet, in a whisper, "maybe I'm wrong, but I should never have dared to do it."

And so it went, every one having something to say.

After a time the accused had opportunity to speak to her neighbors.

"I knew you would be startled," she began, "and I even feared excommunication, but I had my convictions, and came out with them. This is the way it happened. You see, at first

I was just as narrow as any of you."

"Narrow" repeated her hearers, indignant.

"And do you, a—"

"Let me finish, I pray you." And again there was silence.



THE BURIED FLOWER

Our dooryard pansies keep their bloom
Of purple, blue, and gold;
Beneath the drifts they find sweet room
Above the nurturing mold.

Before the Easter time this line
Of drifts must melt away,
And pansies by our doorstep shine
In royal, brave array.

And you, my little gathered Flower,
Under the churchyard sod,
Who knew life as one loveliest hour,
Then yielded it to God,—

I dream, to some glad Easter call
The summoning angels make,
That you, from out this churchyard thrall,
My little Flower, will wake.

—Cora A. Matson Dolson.

NATURE'S RESURRECTION.

Children, have you seen the budding
Of the trees in valleys low?
Have you watched it creeping, creeping,
Up the mountain, soft and slow?
Wearing there a plush-like mantle,
Brownish, grayish, reddish, green,
Changing, changing daily, hourly,
Till it smiles in emerald sheen?

Have you thought the resurrection,
Seen in nature year by year,
Is a symbol of our rising
In a higher, holier sphere?
Children, ye are buds maturing,
Make your autumn rich and grand,
That your winter be a passage
Through the gates to Glory-land.

—Selected.

EARTH'S JUBILEE.

O, Easter morn so bright and fair,
We hail the day with gladness,
The lilies' fragrance fills the air
And drives away all sadness.

The earth throws off her somber dress,
The trees with buds are swelling;
The birds are hovering o'er their nests,
And joy in all hearts welling.

The sunshine brightens all around,
The children sweetly singing,
Join in the happy notes of praise
The Easter bells are ringing.

O, joyous Easter bells ring out,
Proclaim the gladsome story
That Christ the Lord has risen to-day
And dwells above in glory.

—Mary V. R. Forman.

"But last night," the daffodil continued, "I had a vision. I thought Mother Nature spoke to me. She said, 'My dear, why do you keep from the world all that splendid color which you have in your pareel?'"

"Why," I replied, "that's my Easter bonnet!"

"I know," said Mother, "but don't you know that the world is longing to see just such bright, cheering things as that?"

"But it's not time," I argued. "I have to wait for my sisters, and it would not be right to begin wearing our pretty new bonnets before Easter. We have decided so."

"Mother Nature shook her head. 'Ah! my fair daughter, you have much to learn,' she said. 'Do you believe that I wait my children to do things just alike?—Why, Ja Frost might come this very night and take your life. It is not that I am indifferent about the Eastertide. I care more than you do. But to bring due homage to the day you do not need a new hat. I can give you a freer one then, if I choose to. It is yourself that will count. If you have shed your share of happiness over the earth, by giving what you could and while you could, then you will bring a life in accordance with my will, and thus the day will be celebrated indeed.'

"Here I wakened. Was it a dream, or real? I could not tell. I had slept, surely, yet just as surely had I heard my Mother speak. I had had a revelation which was not to be disregarded. You know what happened then."

At the close of the story the audience was still silent. All were impressed.

That day much thought and discussion went on, both in town and in woods. "May we shall have visions to-night," suggested some. And the plants went to sleep, hoping that they, too, should have a revelation. By morning found their poor, tired brains as puzzled as ever. The dreams had come, but only to troubled ones, with no soothing counsel.

At last peace came to the lily. When she spoke, the others listened as to a sage—great was the respect which she commanded.

"My sisters, I have made up my mind that we are not all to have visions. Our Mother does not speak to us all in the same way, but if we will be quiet we may hear her at any time. And I have heard her voice. It is not for me to tell you what to do—you must hear her for yourselves."

On Easter morning the plants appeared some in new bonnets, some in those as good as new, a few in bonnets the worse for wear, and some without any. But each honored the day with a full life in harmony with Nature.—Western Christian Advocate.

OUR SUMMER IN EUROPE—XXI

MELROSE AND ABBOTSFORD

By Charles M. Melden, Ph. D.

NESTLED between the River Tweed and the Eildon lies the quaint and interesting village of Melrose. It is famous chiefly because of its ruined Abbey, whose praises have been sung and whose glories have been immortalized by Scott. More than one place in the Old World owes its prosperity to the ruins of a church or castle. No wonder the people prize them. They live on them; or, rather on those who visit them. A ruin is a fortune. It is more profitable than the average gold mine or oil well in this country. It is better to live near a ruin than to be born rich. The Britains shrewdly preserve their ruins. But whether they do this from sentiment or from avarice, we are thankful; spirit which reveres the remains of a past age.

Melrose Abbey was founded by David I, in 1137. Since that time it has experienced many alterations of fortune. For a season some patron would care for it, repairing its injuries, and adding to its adornment; and then some relentless foe would sack and dismantle for we confess to a deep sympathy with the it. To-day, it stands battered and worn, but still preserving evidences of its former grace and beauty. Sitting under its ruined arches, examining its richly traced windows outlined against the blue sky, studying its exquisite carving, said to be the work of the Cistercian monks who delighted to employ their skill on ecclesiastical structures, one realizes the accuracy of the poet's description:

"The moon on the east oriel shone.

Through slender shafts of shapely stone.

By foliage tracery combined;

Thou wouldst have thought some fairy wand,

In many a freakish knot had twined;

Then framed a spell when the work was done,

And changed the willow wreaths to stone."

Doubtless the moonlight adds a charm of its own to these time scarred walls, softening their roughness and hiding the marks of decay; but we must dissent from the great author when he says,

"The gay beams of the lightsome day,

Gild, but to out the ruins gray."

Indeed under the clear light of the morning sun, the ruins take on a new and pleasing aspect. It is like the heavenly glow on the wrinkled and careworn face of old age.

It was our privilege to visit both Kenilworth and Melrose Abbey in the early morning. The sweet purity and unbroken silence of the hour helped in each case to impress us with the dignity of the place and made it easy to feel ourselves in sympathy with our surroundings. Here alone on this sacred spot, amid the graves of the illustrious dead, what memories thronged our soul, what influences were borne in upon us. It seemed as if we were on the border land between the spirit world and this, as if it would be a simple matter for the vanished forms to appear. One could almost hear the prayers and chants of the ancient worshipers at these altars. If it is possible, visit Melrose in the morning, while yet the dew is on the grass, and the crowd of mere sight-seers have not appeared to disturb with their senseless chatter your meditations, your communion with the past.

"Then go—but go alone the while—

Then view St. David's ruined pile;

And home returning soothly swear,

Was never scene so sad, so fair."

Abbotsford, the novelist's home, is only a few miles distant. A day or two before our visit, while a company sat waiting for the guide who was to conduct them through the house, a lady said that she desired to ask a question but was afraid to expose her ignorance. "Ask it," cried the others, "perhaps we need light as much as you." Thus encouraged she said, "Well, this is Abbotsford, the home of Sir

Walter Scott. What did he do that we should be here? Who was he anyway?" It cannot be that many are thus unacquainted with the literary achievements of this great writer which brought him fame. His own hands built him a monument more enduring than brass. His romances and poems have given him a deserved immortality. No reader of the Southwestern needs to be told why we should visit Abbotsford, the home of the author of the Waverly novels and the "Lady of the Lake."

An elderly man agreed for a stipend to drive us to Abbotsford. Notwithstanding the occasional showers, the ride was delightful. The driver, a life-long resident of the neighborhood, gave us bits of history and of personal reminiscence of Scott. He said that Sir Walter was almost worshiped by the simple-minded villagers who lovingly called him "the duke." He gave them work on his estate and was very kind to them, furnishing them free of charge the services of a physician and in various ways manifesting his interest in them.

The home of Scott is well worth a visit. Its site is such as an artist might choose. It is picturesquely situated on the banks of the Tweed and derives its name from an ancient ford used by the abbots—Abbots—ford. The house, "a romance in stone," is of no particular style of architecture, but was built to gratify its owner's taste. The rooms open to the public contain curious and interesting mementos of great men and events. Here, for instance, are Napoleon's pistol found after the battle of Waterloo, the hunting flask of James VI, Rob Roy's gun, and in the hall is the last suit of clothes worn by Scott. It consists of a dark coat, fancy vest, knee breeches, gaiters, shoes, and a tall white hat. The library of some 20,000 volumes is especially rich in Scottish history and folk lore. The room which interested me most was the study where this indefatigable worker performed his prodigious feats of authorship.

It was Scott's ambition to found a family that might rival the great houses whose names he venerated. In order to do this he must become a land owner and a generous entertainer. This involved vast outlays of money which he could meet only by increased industry. Never did author work harder; never was authorship more generously rewarded. It won him social recognition from kings and nobles, a baronetcy and a fortune. But unwise business methods and extravagant living soon brought on the catastrophe and at fifty-five years of age he found himself face to face with an appalling debt of £130,000. With sublime heroism and consecration he devoted himself to the payment of this sum. He would listen to no compromise and asked only for time. If his industry had been great before, it was now redoubled. He retrenched his expenses and in hired lodgings wrote as no other man had ever written. It would be interesting to trace the history of literary men to see how much of their work has been done under the stimulus of poverty. Johnson wrote "Rasselas" to procure bread; Grant, sick and dying, finished his Memoirs that his family might not be left destitute; Milton, blind and in misfortune, wrote his immortal epic. Scott, always under pressure for money, at first wrote to secure means for the support of his house, and now wrote to pay his debts. So faithfully did he write that in six years he had earned and paid £60,000. It was of this period that Lockhart tells the following incident. A knot of young men had been in a friend's house close to Sir Walter's, but at an angle with it so that the back window looked toward his study. The host's son seemed to grow ill as the night wore away, and Lockhart rose to offer what help he could. "I shall be well enough presently," said he, "if only you will let me sit

where you are and you take my chair; for there is a confounded hand in sight of me here which has bothered me before and now will not let me fill my glass with good will." They changed places, and he went on: "Since we sat down I have been watching it. It fascinates my eye; it never stops; page after page is finished and thrown on that heap of manuscript and still it goes on unwearied, and so it will be until the candles are brought and God only knows how long after that. It is the same every night. I can't stand a sight of it when I am not at my books." It was Scott busy with the last two volumes of Waverly.

Carlyle calls genius a capacity for infinite labor. In this he is nearly but not quite right. Labor alone can never accomplish the triumphs of genius any more than the greatest genius can win its victories without labor. Hard, patient, painstaking work is the indispensable condition of permanent and successful achievement. Scott had both natural endowment and the will to work. Had his life been spared, he would have paid the last dollar of his indebtedness, but the pace was too great. With the goal in sight, and with the applause of the admiring world in his ears, he sank exhausted on the course. The strong man was bowed down and his living honor, genius and integrity were extinguished by delirium and death. "About half past one p. m.," says his biographer, "on the 21st of September, 1832, Sir Walter breathed his last in the presence of all his children. It was a beautiful day, so warm that every window was open, so still that the sound of all others most delicious to his ears, the gentle ripple of the Tweed over its pebbles, was audible, as we knelt around the bed and his eldest son closed his eyes."

Over the hills not far away is Dryburgh Abbey, where Scott is buried. The road passes over Bemerside Hill, from the summit of which is the view that he declared to be the finest in Scotland. It is said that as the funeral procession passed over the hill, at the very point where the author used to tarry to admire the landscape, the hearse stopped. It was only for a moment and the mournful journey was continued to the grave. This is the universal fate. Both genius and mediocrity pass at last into the great silence. Their work and influence remain.

New Orleans.

THE LILY'S SECRET.

By Ralph Welles Keeler

In early spring, when lilies bloom.

A strange, sweet story do they tell;

And every bright-eyed boy and girl

Sees something different in each bell.

This morning when the sun woke up.

I went out by the garden wall;

And in a tall, white lily there

I saw the queerest sight of all.

For every blossom, such as bees

Dive into for their fill of honey,

Had in it baby folks—all kinds—

One had a wee, white, long-eared bunny.

And one a tiny baby bird,

And one a puppy, bold and bad;

Another held a sly, young kitten,

Two others little blue birds had.

And one—or could I have been dreaming?—

A baby boy, with eyes so bright

That butterflies and bees a-humming,

Thought it must be the morning light.

I tiptoed softly back to bed,

For fear these wee things might discover

That I found why lilies fair,

Their pure, white souls to us uncover.

—Epworth Herald.

HAPPY DISAPPOINTMENTS

That there are many unfortunate and sad disappointments on the way of life is the experience of most people who have journeyed far along the way. Ravines that were difficult and dangerous to cross have appeared; stretches of rough, stony travel have seriously retarded progress, and the day which rose with radiance and beauty, with the music of the birds and the fragrance of flowers, has often suddenly closed in with dark clouds emitting blinding flashes of lightning, with deafening crashes of thunder and coming down upon the traveler with storms of wind and rain.

Still on the other hand there are many happy surprises whose floods of unexpected joy quite dispel the gloom of all our ills and reverses. Some one has said that the most of the things we worry about never happen; and it is just as true that many of the hindrances and obstacles which, viewed at a distance, seem to block our way, either vanish as we approach them, or we find that our path leads clear to one side.

Those faithful women who were the first to discover the resurrection of Jesus Christ, as they journeyed toward the sepulcher in the early dawn of that first Easter morning, laden with sweet spices to perform a service of love and devotion, expected to find at the end of their journey the cold, lifeless body of Jesus lying within a dark prison house closed and barred with a huge stone. They were troubled as they questioned among themselves, "Who shall roll us away the stone from the door of the sepulcher?" But lo, when they arrived the great stone had been rolled back, the dark tomb was illumined by the brightness of an angel, and they were disappointed to find that the body of Jesus was not there. Disappointed!—but what joy to find, not only that the grave was open, but that Jesus Himself was alive again, that He had triumphed over His enemies, over death itself, and had come forth in immortal glory, "the first fruits of them that slept."

This phase of the resurrection story has its particular bearing upon the Christian life. We cannot escape the impression that the great Father places in the way of His children disappointments that turn out the most gratifying results. We can but believe that the Father orders for His children scenes of comfort and joy just at the time and place when they are least expected. But at a time, however, when some mental strain, some trial or temptation is drawing heavily upon their strength and courage. By the expression, "when least expected," we do not mean that there is no expectation of a happy outcome. There is the assurance that somehow the stone will be rolled away. There is in the heart of the faithful Abraham an irrepressible hope even as he journeys to the place where he is to sacrifice his own Isaac, that somehow God will provide a lamb. There remains to every child of hope the Pauline faith that "all things work together for good to them that love God." And this it is that gives the Christian the advantage. Often the ungodly break down under the strain and there follows a wreck of life—impairment of the mind, disgrace, crime and often despair which leads to self-destruction. But more and more the Christian learns to trust it all to God and look for better things. As he grows in the knowledge of Christ, more and more he ceases to worry, he bears up under severe trial and affliction, and hopes still in the hours of sore grief and bereavement. And do we stop to consider how much human energy is spent in needless worry?—brain power which might be used for the advancement of education, literature, business and science; physical strength which might be given to various vicarious services to lessen the burdens and the sorrows of humanity; and withal the loss of smiles, songs and words of cheer which are as fragrant flowers of the soul strewn along the paths of our fellows.

Let those who are nursing their ills and

sorrows in the grave of despair see that this Easter tide shall witness the resurrection of a lively hope and a faith unswerving in Him whose glorified life we now celebrate. Let there be an awakening, a rising and a going forth to a life of strenuous activity; entering into the conflicts and the struggles; contending for the right; pressing on with ardent zeal to seek those things which are high and noble, that are worthy of the most holy ambitions and determined efforts, and that lead to the highest attainments of life and character.

Finally, there comes to every one that last trying ordeal of this transient sojourn. As long as there remains a spark of hope in this life, in spite of all that can be said, it seems that we cannot quite rid ourselves of that shrinking fear, that vague dread of the solemn coldness and stillness of death—of the chilly waters of that mystic stream. But in the light of the resurrection glory and the testimony of the saints who have passed on before us, the most happy disappointment of all for those who accept the truth and the significance of Christ's resurrection, will be the transition from this to the immortal state. One of our sainted Bishops on closing his eyes to transitory things expressed his disappointment that he saw no Jordan of death, but only the peaceful welcome of the Savior awaited him. Likewise it may be the privilege of every Christian to approach the grave.

"Like one who wraps the drapery of his couch

About him and lies down to pleasant dreams."

Of General Interest

General Italian Strike Threatened

Italy is threatened with a recurrence of her recent general strike. Eighty thousand railway employees are determined to better their conditions of employment, and in following this determination, held several meetings Sunday of this week, in which decided views were expressed. Of these meetings, perhaps the most important was that held at Ancona, a great railway center. Here the employees decided that if the government did not accede to their wishes, a general strike would be inaugurated April 15. To this movement, the anarchist leader Enrico Malatesta, has pledged the support of his party, while Republican and Socialist leaders have expressed themselves similarly. Should the government give a satisfactory answer to the eighty thousand employees, it would mean an increase of \$10,000,000 in the state budget.

Federals and Rebels Claim Torreon

With fighting still going on at Torreon early this week, and wounded soldiers arriving at Chihuahua and other points in large numbers by every train, the rebel cause found itself with no assurance yet of victory while the rebel loss is admitted as 900, it is thought that it has been greatly minimized. The Federal loss was estimated at 2,000. The rebel troops were greatly surprised at the strength of the Federals at Torreon. What they thought would have been a walk-over turned out to be a bloody encounter, which resulted in a withdrawal for the time. Later, reports concerning the fighting at Torreon, were not convincing, though both sides made the claim of victory, the rebel forces reporting that Villa had received from General Velasco a conditional offer of surrender which he was considering, and at the same time the Federal forces were jubilating over telegraphic assurances that the rebels had been put to disorderly flight from three strongholds, two of which were Torreon and Lerdo.

Grave Crisis in England's Affairs

"The greatest crisis for statesmanship in three hundred years," in England, rested over Sunday of this week, but the whole affair be-

gan again on Monday. It is thought if the outcome of this crisis is to be a general election, the Liberal party will join hands with the Labor party and its cry will be "The Aristocrats against the People." The King has been seriously criticized for his alleged interference in politics, but there now remains but little feeling against him. While the King has tried to be impartial he has had a strong leaning to Home Rule. Sir Edward Carson, who early in the outset, organized the Ulster volunteers and reviewed them as though they were a regular military body, was severely censured by the King and the members of his court. Such an act as his is considered unpardonable in the eyes of the court.

That the army officers were ready to resign had they been employed to coerce Ulster has been proven by the fact that 900 of them put their signatures to a list that stated they were ready to send in their resignations.

Jackson Suffers from Sudden Rise

Water which covered streets and rose into stores, Saturday of last week, at Jackson, Mississippi, caused thousands of dollars' worth of damage. A terrific downpour of rain beginning in the morning of Saturday and continuing for some time, brought Town Creek up out of its accustomed limits at the rate of ten feet an hour. In two hours the waters of the creek were above the bridge and had swept into stores to the depth of from one to three feet. In one of the largest hotels water was two feet deep, while in some other buildings it was four feet. Just how much damage was done cannot be estimated but a rough estimation places it at twenty-five thousand dollars. While the heaviest losers from the sudden flood were those whose places of business were nearest to the creek, still all merchants in that part of the city suffered more or less seriously. It is believed that the erection of buildings over the creek stopped the channel to a great extent and when the downpour of rain came it swelled the already full creek and disaster followed. Fortunately there were no lives lost.

"Refusing Liquor Advertising"

The New York Christian Advocate comments optimistically on the liquor question in the following strain:

"The prohibition of the liquor traffic is not to be measured alone by legislative victories. A few years ago the Sunday School Times published a notable list of magazines which excluded liquor advertisements of every sort. The list included most all the standard magazines. The next move will be for the daily papers to join the crusade. In fact the Knickerbocker Press of Albany, N. Y., has already joined and is one of the first daily newspapers to do so." The article states that not long ago the Pittsburgh Gazette-Times and the Pittsburgh Chronicle-Telegraph made the brief announcement on their first pages that in order to harmonize their business policies with their editorial utterances they would thereafter neither seek nor accept advertisements for intoxicating liquors, and that they would cancel existing contracts for such advertising where possible, refusing to renew any upon their expiration. "The response," says the Advocate, "immediate and spontaneous, was the most remarkable and stupendous ever made to a newspaper publication." Business men, merchants, manufacturers, railroad officials, working men, ministers, professional men and women sent in their hearty congratulations. A strong suggestion is given to secretaries of Young Men's Christian Associations as to whether or not publications which carry liquor advertisements should be found in their reading rooms. The Advocate concludes that "It is no longer necessary to patronize high-class periodicals containing liquor advertisements. The high-class weeklies that now print liquor ads can almost be counted on the fingers of one's hands. A few conspicuous ones like Judge, Life and Harper's Weekly are still uncivilized and cater to the saloon element."

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

People of Interest

Bishop Edward H. Hughes has a popular lecture on "The Preacher's Bad Boy."

Bishop Cooke has been called from Portland to Athens, Tennessee, where his son Frank is ill.

Fannie Crosby, the writer of many beautiful hymns, reached the ninety-fourth year of her life on March twenty-fourth.

Bishop Frank M. Bristol, who was stricken with an acute attack of indigestion in Chicago, recently, is steadily improving.

Dr. Charles Lock, pastor of First Methodist Episcopal Church, Los Angeles, is president of the Anti-Saloon League of Southern California.

The address delivered by Bishop Wilbur P. Thirkield, recently, at Vanderbilt University, Nashville, Tennessee, has been requested for publication by the university.

The Rev. Joseph Luccock, a brother of Bishop Luccock, died in Chicago, Tuesday, March seventeenth. The Rev. Mr. Luccock was a member of the Wisconsin Conference.

Dr. Albert J. Nast, editor of "The Christian Apologist," of Cincinnati, was elected as an honorary manager of the Board of Foreign Missions, at its March meeting.

In succession to the late Mr. Ezra B. Tuttle, his son, Mr. Winthrop M. Tuttle, has been appointed a lay member of the Board of Foreign Missions.

Dr. Josie E. Wells, of Meharry Medical College, Nashville, Tennessee, returning from Austin, Texas, spent last Saturday in New Orleans, the guest of Mr. and Mrs. H. E. Braden.

On account of ill health the Rev. I. L. Pratt has been relieved of his work for the present year. He desires that all correspondents address him at 1050 Lynch street, Jackson, Mississippi.

Mrs. Ella Thoburn Cowan, widow of General B. R. Cowan, of Ohio, and sister of Bishop Thoburn, died at Mobile, Alabama, Sunday, February 1. She was especially active in the early days of the organization of the Woman's Foreign Missionary Society.

The Rev. P. H. Travis, pastor at Fayetteville, Georgia, of the Atlanta Conference, has his new church well under way. The main auditorium will be 30x56 feet with two classrooms 15x46 feet each. There will be two towers. The total cost is to be \$4,000.00.

Dr. John L. Mott is to conduct a convention of the colored students in the interest of the Student Volunteer Movement on the grounds of Clark University and Gammon Theological Seminary, Atlanta, Georgia, May eighteenth.

In view of the troubled state of affairs in Mexico, the Board of Foreign Missions has authorized the Corresponding Secretaries and Dr. John W. Butler, Superintendent of the Mexico District, to recall at any time such missionaries as may be in peril.

Dr. W. R. Pettiford, founder and president for twenty-five years of the Alabama Penny Savings Bank of Birmingham, on account of ill health, has been relieved of his duties, for the present, and Mr. John O. Diffey, a prominent business man, has been appointed acting president.

The Rev. Floyd H. Sullivan, teacher in the Anglo-Chinese School at Singapore, Straits Settlements, arrived at New York March 18, coming to the United States on furlough. He may be addressed at Williamston, Michigan.

A hospital is to be erected in Pyengyang, Korea, by the Board of Foreign Missions. It is estimated that it will cost about \$10,000. A part of the money required is already in hand and other funds for this purpose have been subscribed.

Dr. Andrew Gillies, pastor of Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minnesota, who spent awhile in the Southland, recently, visited among other schools Gammon Theological Seminary and Clark University, of Atlanta, Morristown Normal and Industrial College, Meridian Academy and Tuskegee Institute.

The Congregationalist says of Bishop Harris: "That cheery, optimistic soldier of the Cross in Japan and Korea, Bishop M. C. Harris, has recently been in New England. He addressed among other bodies the Twentieth Century Club of Boston, and the Rev. G. L. Parker's congregation at Broadway church, Somerville, besides several ministerial assemblies."

The Nashville Globe issued a daily edition during the recent campaign of the Y. M. C. A. in Nashville. We learn that during said campaign several of the prominent Negro citizens of Nashville subscribed one thousand dollars each, among this number being Mr. Henry Allen Boyd, the Rev. R. H. Boyd, the Rev. W. P. Beecham and the Rev. Preston Taylor; the Hon. J. C. Napier subscribed \$500. The local white Y. M. C. A. will give \$45,000 and Julius Rosenwald, of Chicago, \$25,000.

Considerable activity and interest throughout the State of Alabama is being manifested in connection with the Sixth Annual Meeting of the Alabama State Negro Business League which convenes in Montgomery April twenty-first. Mr. E. T. Atwell, of Tuskegee Institute, is President of the State League and Dr. W. F. Watkins, of Montgomery, is President of the Local League. One important feature of the meeting will be the welcome address by the Mayor of the City of Montgomery, the Hon. W. A. Gunter. The Secretary of the National Negro Business League, Hon. Emmett J. Scott, is to deliver the principal address.

Mrs. William F. McDowell, president of Woman's Foreign Missionary Society, and Mrs. Wilbur P. Thirkield, president of Woman's Home Missionary Society, send out the following "Easter Call to Methodist Women": "The Easter festival brings a special joy and hope to every Christian woman. This is measured not by position, wealth, or circumstance, but by faith in the risen Lord. Our appeal is to all women who have felt the 'power of his resurrection' that they shall join in making it known to those who know it not. In our Woman's Missionary Societies lies the opportunity to help send this message into every home of the world, whether it be cabin or mud hut, wigwam or bamboo shack, cottage or mansion. We urge all the women of our Church to claim this privilege and accept this obligation; to join these missionary societies and help them fulfill their high and holy purpose. Millions of our sisters are without hope, love, and a knowledge of God. Our own million women must bear this responsibility and answer for this neglect. Well does Dr. Gordon say: 'I have long ceased to pray, 'Lord Jesus, have compassion on a lost world.' Rather he seems to say to me, 'I have had compassion, now it is time for you to have compassion.' May young and old respond to this call. By gifts and service make this missionary work of Methodist women a power in the world. Gain a new blessing in your own lives as you share your joy with others. On this birthday of our hope, let us send a like hope to every woman in this land and in every land."

News Paragraphs

Dr. Lazarus Barlow, of London, is said to be the discoverer of the radium cure for cancer.

The United Colored Charities of Norfolk, Virginia, is an organization composed of women, with the Rev. F. W. Williams as president.

Colored women of Wilmington, Delaware, have organized a suffrage club with Mrs. Alice M. Dunbar as president.

Dr. C. S. Dickerson of Chicago has been appointed city school physician for the Tenth District. Among the 300 applicants for the position, Doctor Dickerson stood first in the examination.

B. General, of Marion, the owner of 1,700 acres of land, and said to be the largest Negro farmer in South Carolina, sold recently 105 bales of last year's cotton crop and received for the same \$5,000.

Something unusual even in this day of romantic events, was the marriage in New Orleans, March twenty-fourth, of William West, aged 97, and Marceline Brady, aged 107. They were slaves on adjoining plantations in Louisiana and were sold when young—one into Kentucky and the other into Alabama. Many years after the war they returned to New Orleans where West has accumulated property which is valued now at \$5,000. It is not just of recent years that they have met, but West was some time winning Marceline's consent.

The Editor of the Literary Digest—Mr. William Seaver Wood—is a Methodist layman.

The story of the success of John Merrick, Durham, North Carolina, reads almost like a romance. During his youth he was, successively, a brickyard employee, a bootblack, and a barber; this latter business he followed for some twenty years or more. His present distinction, however, rests upon the organization of what is known as the North Carolina Mutual and Provident Association, a life insurance concern which does business in three states, namely, North Carolina, South Carolina and Georgia; employs nearly 600 agents and helpers of various kinds, and keeps busy an office force of 30 persons. The first year the company was in business, it collected \$840; last year (1913), it proudly boasts that its collections amounted to \$360,000. More than 100,000 persons are insured by the company, most of them holding what are known as industrial policies.

The Report of the Board of Home Missions and Church Extension of the Methodist Episcopal Church for the year ending October 31, 1913, has just come to hand. Our attention is at once directed to a fine photograph of Dr. Robert Forbes, late Corresponding Secretary of the Board.

The report is crowded with valuable information, including the organization of the Board with its various committees; the report of the year's activities made to the last General Committee; a very complete and satisfactory report from the Treasurer including a detailed statement of all donations made to individual churches during the year, of loans made and of those returned by the churches. An exhibit of special value is the statement of loans outstanding with information as to their condition and the report of the Named Loan Funds, with the splendid work which they have accomplished. The proceedings of the General Committee are fully given and a complete list of the appropriations to conferences both for Home Missions and Church Extension purposes for the coming year. A detailed statement of the appropriations of the Woman's Home Missionary Society, published in recognition of the co-operative work of that organization, is an interesting feature. Our readers should write to the office of the Board, 1026 Arch Street, Philadelphia, Pennsylvania, and secure a copy of this Report.

HEALTH PAPERS

SEX INSTRUCTION

By D. A. Bethea, M. D.

A few years ago people became awakened to the fact that they were doing their children an irreparable injury by not giving them instruction in sex hygiene. Girls have grown up to womanhood and even motherhood without knowing the simple physiologic facts concerning the organs of generation. Boys have grown up to manhood unaware of the great danger in the solitary vice, sexual abuse, and the venereal peril. When the public did become aroused, it began to give sex instruction in season and out of season. The girls' clubs, the boys' clubs, the Y. W. C. A., the Y. M. C. A., the churches and the public schools are teaching it. All kinds of erotic literature has been sown broadcast through the land. As to the theaters, they have reaped a harvest from their white slave plays and plays highly colored with sexual subjects. While it is true that some of these sex plays like "Damaged Goods," are very helpful, most of them are "rotten." Thus it can be seen that the pendulum is swinging too far in the direction of sex instruction. This, of course, refers more particularly to the larger cities of the North where the people have plenty of all kinds of sense except common sense. The more conservative public is beginning to call a halt. The most dissatisfaction apparently comes from the fact that sex teaching is being given in the public schools in many cities, and is consequently given by unmarried women who know nothing—or they are supposed to know nothing about many of these sexual subjects they are teaching. According to Professor

Freud, mothers should give this instruction to the girls and not old maids.

By all means sex hygiene should be taught by parents or physicians. These parents should be taught, then they in turn should impart this instruction in the most simple way to their children. They should impart this knowledge very gradually according to the maturity of their children. The child should be given just as much at the time as he can appreciate and no more. Don't try to give it all at once. This gives the parents an excellent chance to impress moral lessons as well. They should not lose the opportunity to impress it upon them that the boy should live as pure and chaste as the girl. Mere knowledge does not make people better. It is not enough to know the cold facts of sexual physiology and hygiene. Some of the worst sexual sinners are those who know the most about the subject. The moral side as well as the physical side should be impressed in teaching the facts of sexual life.

Virtue and modesty are twin sisters. While we want to give our girls whatever instruction they need, we must not sacrifice instinctive modesty. From time to time the mother can give her daughter a little plain heart to heart talk which can be supplemented by a few words from the family physician. The father can do the same with his son. People are so prone to go to the extremes in sexual matters. They either give them no instruction at all or they give them too much. Let us strive to attain the happy medium.

Terre Haute, Ind.

Lexington Annual Conference

The Lexington Annual Conference met in its forty-fifth session in the city of Owensboro, Kentucky, in Asbury Methodist Episcopal Church, Wednesday, March 18, 1914, Bishop W. F. Anderson presiding. After the devotionals the Bishop, assisted by the District Superintendents, administered the Lord's Supper to a large number. The welcome addresses were delivered as follows: Dr. Lewis Powell, pastor of Settle Memorial Methodist Episcopal Church, South, addressed the Conference in a happy strain, setting forth the material, educational, social and religious advancement of the Negro race and expressed his gratitude to the Methodist Episcopal Church for giving such a high class of Negro constituency to the American nation. Dr. W. H. Williams, pastor of the Fourth Street Baptist Church, delivered the words of welcome on behalf of the colored congregations of Owensboro. Miss Georgia McKinney welcomed the Conference in a few well chosen words on behalf of the Auxiliaries of the church. Dr. R. B. Bell heartily welcomed the Conference in his usual humorous spirit to the delight of all, on the behalf of the members of the church. E. W. S. Hammond, D. D., responded ably. W. H. Riley was unanimously elected secretary and selected as assistants J. B. Redmond, J. H. Ross, G. G. Buckner, W. H. Pope, G. E. Burton, B. H. Smith. J. E. Wood was elected statistician; assistants, E. R. Lewis, C. E. Alexander, B. H. Williams and J. H. M. McCoomer. E. L. Gilliam was chosen Conference treasurer, the Conference voting by ballot; assistants, H. M. Carroll, R. F. Broadus and B. J. Coleman. W. H. H. Renfro was elected reporter to the Southwestern and H. W. Tate to the Western. Bishop Anderson inspired the Conference with the spirit of his large vision of the possibility that lay before the Conference for future greatness. The Bishop's territory comprises the select section of the American Methodism. Indeed the Lexington Conference is well situated for great opportunities and our president is urging every man to do

his best by every department of the Church work.

The reports show an increase on all lines. The grand total for all benevolences is \$8,026. For Foreign Missions, \$1,845, with \$703 increase. Home Missions, \$1,215, with \$322 increase. Freedmen's Aid, \$586 plus \$743 of Conference Academy money to be applied for the Jubilee Fund which will make a total for Freedmen's Aid \$1,599, with \$772 increase. For Sunday School, \$85, with \$97 increase. Conference claims: Chicago, \$82, with \$7 increase. Church Temperance, \$69 with an increase of \$31. Woman's Home Missionary Society, \$1,416, with \$138 increase. Full members, 12,215, an increase of 1,101. Probationers, 1,932, an increase of 225. Grand total in membership, 14,147. Sunday School scholars, 8,146, an increase of 423 for the year. The Conference has put up her bars and the men who come to enter must be prepared for leadership. There were some changes made in the arrangements of the districts. The churches in and near Cincinnati were taken from the Ohio District and added to the Maysville District; the latter is now called the Cincinnati-Maysville District. Instead of an Ohio District it is now known as Columbus District. Cannelton and Tell City, Ind., were taken from the Indiana District and added to the Louisville District. The Indiana District is now known as the Chicago-Indianapolis District. Dr. R. E. Jones was present in the interest of the Southwestern. W. W. Lucas, D. D., helped to make the Conference an instructive institution with his wit and wisdom. Drs. W. P. Wragg, J. N. C. Coggins and E. M. Jones and J. C. Sherrill well represented their respective causes. Drs. L. C. Bently and F. W. Hickson of the Indiana Conference instructed the Conference in the New Financial Plan. The indications are that each man will do his best to carry out this plan. Dr. P. M. Watters, the president-elect of Gammon Theological Seminary, paid a visit to the Conference and made a good impression. S. H. Sweeney, Wm. H. Williams and V. A. Poin-

dexter were continued on trial and advanced to the third year course of study. Green G. Buckner was continued on trial and passed to the fourth year. Hiram B. Mays and Howard Smith were continued in the third year. Julius C. Peter's relation was changed from supernumerary to effective. Henry Dupee was made effective from the retired list. Wm. Bush, Benj. F. Smith and Benj. H. Williams were elected to elders' orders and ordained. Thos Baily and Wm. H. Williams were elected to deacons' orders and ordained.

On Sunday morning, after love feast, the ordinations took place, after which the Bishop preached to a crowded house from the nineteenth division of the Psalms, to the edification of all present. The memorial worship was conducted by Chas. Jones, at 3:30 p. m. J. H. Ross preached the memorial sermon. Three of our ministers were claimed by death this year, viz., G. W. Powell, Geo. A. Sissle and N. H. Talbot. E. W. S. Hammond, D. D., preached at 7:30 p. m. Bishop Anderson preached in Settle Memorial Methodist Episcopal Church at 7:30 p. m. He returned and held a short cabinet meeting after which the Conference business was resumed and the appointments were read Sunday night at 11:40.

W. H. H. Renfro.

APPOINTMENTS

CHICAGO-INDIANAPOLIS DISTRICT

G. R. Bryant, District Superintendent, 2046 Highland avenue, Indianapolis.
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THE CRIPPLE OF NUREMBERG

CHAPTER VII

The Warning

The morning broke on a city in confusion. Dismayed, humiliated, and troubled, the citizens gathered in secluded places and discussed the situation. What was to be done? They were not allied with the Smalkaldic League, the Protestants who were fighting for the Reformation, yet Nuremberg was virtually a city of Protestants. They had tried to be faithful to the Emperor and to their consciences at the same time. Why should these troops be sent into their peaceful, inoffensive city, as though it were an enemy's stronghold? Indignation prevailed over every other feeling, and it would have been most unsafe for the speakers if some of the remarks had been overheard by the strangers.

During the night of Thursday there had been no sleep in Nuremberg. The citizens had been forced to stand at one side and watch the progress of these foreign troops, and their triumphal march to the castle, where the officials were to be lodged. The common soldiers took possession of large halls and storehouses and even churches, stacking their arms within them. No private houses were molested, and the women, peeping out from behind their curtains at the crowds in the street below lighted by the weird glare of the torches, were left in peace to shed their tears and pour out their fears to each other. What would happen next? was the eager question of all as the new day dawned. Apparently nothing very frightful was to occur, because all was quiet.

Hans Sachs went out before breakfast, and looked around. He had kept very closely at his home the night before. He was a man of peace, a man of the pen and not of the sword. His bold, fierce words had spread throughout Germany, arousing fires more efficacious than those which the enemy could light; but at home he sat quietly looking on at the busy hum of life. Ulrich's face this morning was anxious and worn. He knew now that the fate of the Protestant forces hung by a thread. There was no chance of help for the Elector from Nuremberg. The more quickly he left the city the better for all.

The family were already at breakfast when he came downstairs.

"Good-morning, my boy," said the shoemaker, heartily. "Sit down and drink thy coffee, and I will tell thee what I saw in my walk this morning."

Ulrich took his cup of coffee from the housewife's hands with a word of thanks, and commenced dropping into it pieces of dark, rye bread. "What does our Nuremberg look like to-day, Herr Sachs?"

"It scarcely seems possible that in one night such a change could come. The streets are deserted, the shops are closed. Soldiers, splendid-looking men they are too, parade the street, and, worst of all, our own guards are absent from their places, and in their stead are Spaniards and Italians."

"Is that by order of the Emperor?" asked Ulrich.

"So they say. The Burgermeister and the chief men of the Council are commanded by the Duke of Alva to come to the castle this morning at ten o'clock. I saw the Burgermeister just now, slipping around the corner of the street." Hans Sachs could not refrain from a hearty laugh at the recollection, in spite of the depression which he felt. "You never could imagine such a change in a man. Yesterday he was full of dignity; to-day he looks as though he were afraid of something."

"Wast thou not in danger out there, my Hans?" asked his wife, anxiously.

"Not a bit, my dear. Who would harm a poor, inoffensive shoemaker?" His eyes danced merrily as he reassured his wife, and Ulrich smiled.

"Not so inoffensive as he looks, I fear, Herr Sachs. The author of the 'Nightingale of Wittenberg' can do as much mischief with his pen as the others with their swords."

The shoemaker's face grew stern. "I will not fight," he said, "nor interfere with the commands

(By Felicia Buttz Clark)

of the Emperor; but if they try to prevent me from writing, then they shall see of what stuff old Hans Sachs is made. And now, Ulrich, thou must get away from here. There are men in the City Council who will not hesitate to denounce thee to the Duke of Alva, and he is not a man of indecision or of weakness. Rather, he is a man of iron will and no pity. Didst thou fall into his hands, thou who hast been so near to the Elector of Saxony, thou couldst expect no mercy. He has no love for Protestants."

"I know it well," replied Ulrich, looking up quickly into the girl's pallid face as the cup fell from Marie's hand. "You have no cause to be afraid, Fraulein Marie. The Duke of Alva will not harm the Protestants in Nuremberg. It is only myself, the messenger of the leader of the Smalkaldic League, whom they would like to catch and string up on a pinnacle of the castle yonder." He gazed after the young girl in amazement, as, paying no attention to his words, she fled into the kitchen, and slammed the door with unnecessary force.

"Don't mind her," remarked the shoemaker, smiling. "She is but a poor, foolish maid, and the sight of these soldiers has turned her head. Now, the question is this, Ulrich: Not whether thou desirest to leave, but whether thou canst. The city is watched by the Emperor's soldiers, with whose enemies thou art allied. How canst thou escape if thou wilt?"

"I have not much fear of that, Herr Sachs," Ulrich replied proudly. "I have been in many more dangerous places than this, and my head is still safe on my shoulders. Do you not know that I am acquainted with every inch of this old wall? I know its weak points. Trust a boy for that."

Hans Sachs gravely shook his head. "It will not be so easy as thou thinkest; but thou must make the venture. It is very dangerous for thee here now."

"And, I fear, dangerous for you to have me in your house, Herr Sachs. I had better leave here at once; my remaining may make trouble for you."

"I have no fears, Ulrich. I have done nothing wrong. It is only for thee than I am anxious. Ulrich grasped the old man's hand warmly. "Then, too, it is thy duty to bring word to the Elector as soon as possible of these additions to the Emperor's army and of their strength."

"You are right," Ulrich remarked, after a moment's reflection. "I can do nothing more here. It is easy to see that no aid can be expected from Nuremberg. Ah! if our Elector were only a little more decided, a little more venturesome! He was urged, nay, almost forced by his counselors to send a body of men down towards Innsbruck to meet these troops on their way over the pass. It would have been a comparatively easy matter to defy them down in those narrow passages among the Alps. But no, he would not believe that the reports of their coming were true, or if he did believe it, he refused to make any effort to destroy their power."

"Well, it's too late now," said Hans Sachs.

"I will keep quiet during the day, and to-night I will manage to escape from the city."

"Do so. I'll go out again and see what is going on."

So saying, the shoemaker, despite his wife's earnest pleading, ventured out once more upon the city streets.

Ulrich stood at the window, looking out. This was only a narrow street, but several groups of men were gathered there, talking excitedly, and gesticulating in a manner quite unusual to the steady-going, cool-blooded Nurembergers. A light touch fell on his arm, and turning, he looked down into Marie's face. Although Marie was a tall, stately girl, Ulrich towered above her. So tearstained was her face that he instinctively laid his hand softly over hers. With a hasty movement, she drew her hand away.

"Can you come out into the woodshed a moment," she said, drawing back, so that her face

came in the shadow of the curtain. "Orlando is there, and says he must see you. He will not come in here."

She led the way out through the kitchen into a rough, unfinished room at the side of the house, from which a door opened into a back street. On three sides of the room were piles of wood, some long and thick, some shorter, all intended for the big fireplace in the living-room. Here stood the spinning wheel on which Frau Sachs and Marie used to spin the wool, and the loom where they wove their common dresses and their linen sheets and coverlets.

The cripple sat on a big piece of wood, looking very weary and sad.

"I looked everywhere for thee, Ulrich, last night," he said, rising to greet the stalwart young man, "but could find thee nowhere."

"I was in the midst of the crowd," replied Ulrich, with a pleasant smile, "and watched the duke and his companions as they marched up to the castle. They wore the most beautiful armor I have ever seen."

"I saw them too," responded Orlando. "One of my kinsmen was among them, the Marchese di San Marzano, my mother's cousin."

"Indeed!" said Ulrich, with interest; "then I suppose thou wilt be more than ever at the castle."

"Too much, I fear. O Ulrich, if I only knew what I ought to do! I have thought of it all night long. I know well that I shall be sent back and forth to the castle with messages. I know, too, that my mother will be perfectly informed as to the plans and movements of these strangers. I may, if I wish, know them also. I shall have information which ought to be given to the Protestants; but how can I, in honor, give news to them when I get it from those who trust me? I can not betray them."

"Would it not be better to tell them at once that thou art a Protestant?" Ulrich said, moved with pity as he looked down, strong in his young manhood, at this feeble cripple.

"I dare not, Ulrich. O pity me, for I am very weak! My mother would despise me; and last night she seemed to love me, she treated me so tenderly."

There was genuine agony on the lad's face, as he fought out the question with himself, as he had done so many, many times before.

"The Lord will give thee strength," Ulrich almost whispered, and Orlando caught the words.

"Strength! strength!" he echoed. "Ah, if He would only give me strength!"

"Ask Him for it, then, and He will give it thee," Ulrich tenderly smoothed the boy's head, and there was stillness in the old woodshed.

Marie seemed to have forgotten her troubles now, and was caroling merrily a quaint "Volkslied." Marie inherited her father's gift in song, and he had taken great pleasure in teaching her. The words came sweetly to the two lads in their silence.

Orlando stood up. "I came only for a moment. My mother expects her cousin this morning to pay her a visit, and I must be there also. She would notice my absence, and wonder about it. Thou wilt leave Nuremberg at once, Ulrich?"

"To-night."

"That is well. I told thee the other day that it was not safe for thee; it is still more unsafe now. My mother spoke to me last night about thee—"

"Thy mother! The Frau Weber!" interrupted Ulrich amazed. "I did not think that she knew of my existence."

"Thou art more important now that thou comest from the Elector of Saxony," replied the cripple with a slight smile. "It might be better for thee if she were unaware of thine existence. She said that thou wert foolish not to have left Nuremberg before, because now thou wouldst not be allowed to leave it."

"Not be allowed!" The veins of anger swelled out on Ulrich's forehead. "I should like to know who will prevent me. It will take more than the soldiers of the Duke of Alva."

(Continued on page 13)

THE JOURNEY TO EMMAUS (EASTER LESSON)

(Luke 24: 13-35.)

International Sunday School Lesson for April 12, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—It is Christ that died, yea rather, that was raised from the dead. Romans 8: 34.

Time—The afternoon of Sunday, April 9, A. D. 30.

Place—Emmaus, seven and one-half miles from Jerusalem, and the road thither.

Daily Home Readings—Monday, Luke 24: 13-35. Tuesday, Psalm 16. Wednesday, 1 Cor. 15: 1-11. Thursday, Luke 24: 36-43. Friday, John 20: 1-16. Saturday, Matthew 28: 1-10. Sunday, 1 Thes. 4: 13-18.

The Lesson Story

It was on the afternoon of the first Easter Sunday when two disciples left Jerusalem for a seven and one-half mile walk to Emmaus. They were sad because of the crucifixion of their Lord, and their shattered hopes and disappointed plans which followed it. So much so that their conversation all the way was about Jesus and His recent suffering and death. The report of the women that Jesus was not in the tomb added to their difficulty. They could not conceive of His resurrection, and yet it was affirmed by trustworthy witnesses. A little hope, therefore, mingled with their sad disappointment and greatly quickened their discussion.

As they thus walked and talked, a stranger joined them from an intersecting road and enquired the reason for their sadness. The two being so absorbed in the thoughts of the recent tragedy, could not understand how anyone in Jerusalem, even a visitor for a day, could fail to know of it. But the stranger, whom they did not know to be Jesus, rebuked them for their folly in not believing what Moses and the prophets had said about the Messiah, even though the fulfillment of their prophecies had been testified to by faithful women and Peter.

Then Jesus began teaching them that the recent happenings about which they were sorrowing were foretold by Moses and the prophets. And He showed from all the Scriptures referring to the Messiah, that the one crucified three days before was the Christ; and as devout men, they should have expected that He would die and rise again. He opened the truth to them so clearly that they persuaded Him to go in to spend the night with them.

At the supper table Jesus blessed the food, broke bread and passed it to the others in such a way that His identity was revealed. And as soon as they discovered that it was Jesus He vanished out of their sight. They then hurried back to Jerusalem to tell the eleven that they had seen Jesus, but upon entering the room they were greeted with the glad words, "The Lord is risen indeed and hath appeared unto Simon."

Easter

The ancient name for Easter was "Pascha," or the Passover of the resurrection. The early Christians naturally observed Jewish festivals, but with new meanings. They interpreted those festivals in the light of their Christian faith. So to them, the resurrection of Christ was a great Passover occasion, and Christ the Paschal Lamb.

As to the time of this celebration, there was much controversy between Jewish and Gentile Christians. The former holding that Easter should follow immediately upon the fast, which should end on the evening of the fourteenth day of the moon. The latter contended that Friday should be observed as the day of the crucifixion so that Easter would always fall on the first day of the week. The Council of Nicaea settled the dispute by decreeing that Easter should be celebrated on the Sunday nearest the Paschal moon, which was the full moon next after, or upon, March 21.

Practically, we are not much concerned about these matters that occupied the thought of the fathers. It was their battle and they fought it well. Ours is not a question of when, but of how best to observe Easter that the risen and victorious Lord might have His rightful place in the hearts of men.

Going to Emmaus

Cleopas and the other disciple, whom some think was Luke, went Sunday afternoon to Emmaus, pouring their sorrows to one another. There are some

things to be said to the credit of these two men. First: they were disciples of Christ—the value of discipleship cannot escape us. Second: they had been with Him to the last—their loyalty is here shown. Third: they are returning home—they had sacrificed home comforts to follow a homeless Man. Fourth: they were sad—they loved Jesus, and His sad experience brought sadness to them. Fifth: they talked sympathetically to one another about Jesus—Christian fellowship in which hearts touch and agree and the sharing of mutual woes is here shown.

But these are not without their reward, for Jesus Himself was soon with them and, as He taught them, their sad hearts were turned into burning hearts, their knowledge of the Scriptures was increased, and their dead Lord became a living and potent influence in all their future career.

On the other hand, there are some things that might be said to the discredit of these two men. Chief among them is, that they were "slow of heart to believe," out of which grew all their disappointment and sorrow. They seemed ready enough to believe that the Lord had fallen to rise no more, but they were rather slow in believing that the prophecies concerning His resurrection were true, or else they were in doubt whether this was the Christ of whom the prophets spoke. The prophecies be-

ing fulfilled in Him should have strengthened their weak faith, but it made their doubts grow to sadness. It does seem that they ought not have been "slow to believe" in the face of so much evidence. They should have believed the inspired utterances of Moses and the prophets. If too weak for that, why not believe the words of Christ Himself whom they followed and professed to love? He told them that He would be put to death and that He would rise again on the third day. They either should have believed Him truthful in this and have been prepared for this crisis, or else believed Him false and ceased to love and follow Him. Then, too, the testimony of the women and an angel had declared Him risen and alive, and also Peter's testimony that Christ had appeared to him, should have helped these two men to believe. But they were slow to believe.

We think the trouble with most people who are spiritually sad is that they are slow to believe. How many go from the church to-day toward their Emmaus homes in a sad state spiritually! They have evidence enough and persuasion, too, but they are slow to believe; and on account of it they are going to "Emmaus" to make the best of life without Christ. This is surely sad. But even honest doubters, if they will with broken hearts and spirits sincerely seek the truth, Jesus will appear in their company and reveal the truth.

On this Easter Day, let none go home from church talking of the light things of life, such as the wearing apparel of others, when there is no experience of a living Christ within. But talk of the glorious events this day commemorates and devoutly accept its truth. And may Jesus live and reign in the hearts of all to-day.

Mars Bluff, S. C.

Easter: The Joy of Easter in the Soul

Epworth League Devotional Meeting Topic for April 12, 1914

(Matt. 28:1-10; John, 20:19-22)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

In order to understand a little of the joy that came to the hearts of the disciples and friends of Jesus on that first Easter morning, we must first of all get a vision of the depths of despair into which His death and burial had cast their highest hopes and fondest dreams. While they followed Him by Galilee in the midst of the approving crowds of those who would crown Him king; to their minds, all was well. When in lowly pomp He rode over strewn garments and palm branches into Jerusalem mid the hosannas of that enthusiastic crowd, their hopes ran mountain high. But now their hosannas have ceased. A more determined and unanimous cry of "Crucify Him!" has been heard. The midnight darkness of Gethsemane has hovered over their Master. No royal scepter had been offered Him in Jerusalem, but a reed: No gem-decked, golden crown, but a crown of thorns. Their Leader has not been made to sit upon a glittering throne to reign, but He has been lifted up upon a rugged cross to die, and with His death and burial all their hopes and joys in Him died and were buried never to be resurrected again as they thought. Sadness unspeakable filled their hearts. They say among themselves in their sadness and disappointment, "We trusted that it had been He that should have redeemed Israel." Only the joy of ministering to their dead Lord remained. "At the end of the Sabbath, as it began to dawn toward the first day of the week," came those devoted women with precious ointment to anoint the dead body of their Lord. Before they reached the sepulchre there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. To the trembling, frightened women he spake, "Fear not ye: for I know that ye seek Jesus which was crucified. He is not here; the cold sepulchre is no abiding place for Him. He is risen as He said. Come see the place where the Lord lay." Their Lord had not been conquered in the strife. The cross had become a throne more powerful than the thrones of all the kings of earth. The grave had been a

battlefield up which the King of Kings had won His greatest victory. He is not dead, but lives to die no more. "And they departed quickly from the sepulchre with fear and great joy, and did run and bring His disciples word. And as they went to tell His disciples, behold, Jesus met them, saying, all hail, and they came and held Him by the feet and worshipped Him."

"Then the same day at evening, being the first day of the week when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst of them and said unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side." What joy must have come to the hearts of those discouraged, sad-hearted disciples when they saw their Master crucified, dead and buried, but risen from the dead and with them again to become the King of the Everlasting Kingdom and to reign upon the throne of David forever!

Easter Joy for Us

Easter is altogether a religious festival and its joys should be religious. Our celebration of the day ought to be of such a nature as not to obscure the source of that joy that came to the hearts of those disciples and friends of Jesus who first celebrated it. It is a very easy matter even for intelligent people to degrade this day and its joys, yea, to frazzle them out into nothing worth while. Do not let your greatest joy on Easter be derived from that new suit or bonnet. What is such a silly joy to be placed by the side of that which came to the hearts of those faithful women and heartbroken disciples on that first Easter Day? Do not be content with these cheaper joys when you can get that priceless joy through a little meditation, and prayer and consecration of yourself to God. It is a source of some joy, certainly, to see bursting buds and blooming flowers, young chicks and rabbits and such things. But since the world began these things have been common occurrences. I picked up one of the leading ladies' journals the other

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Sermon Suggestions

The Deceitfulness of Sin

(From the Homeletic Review)

Text—Hebrews, 3:13, "The Deceitfulness of Sin."

Deception in all ages of the world's history has been most strongly condemned. Openness of character and intention has always won admiration. Lecky well says ("History of European Morals," I, p. 144), "No character is regarded with any kind of approbation in which veracity is wanting. It is made more than any other the test of distinguishing a good from a bad man." The Greek moralist, Aristotle, says: "Falsehood of any kind is disgraceful, while truth is noble and praiseworthy" (e. g., "Nic. Eth." 4:7). The inherent sanctity of truth is speedily recognized. Yet deception in some form or other is universal. Such is at once (a) an obvious fact, and (b) a perplexing mystery. Others deceive us, yet we deceive ourselves. We deceive and are deceived. Many are the foes around us, but the most fearful and potent come from within. All are liable to be deceived by "sin." Consider a few ways in which sin is so deceitful.

I. The Various Guises It Assumes are Deceptive. What truth in the trite proverb, "Appearances are deceitful" (e. g., the Story of Queen Berenice as told by Plutarch). Illustrate this point by a few common facts. Who can estimate the number, adaptability, and skillfulness of the guises sin assumes to entrap our hearts and minds? What powers are the "world," "flesh," and "devil."

II. The Various Rewards It Promises are Deceptive. There is (a) pleasure. But experience as well as conscience and reason, shows that no physical or mental pleasure has ever been found in the ways of sin. "The way of the transgressor is hard." Look at the physical wrecks caused through sin—e. g., drink, lust, etc. There is (b) profit. There may be for a time what the world counts gain. But what loss to memory, conscience, peace, etc. Godliness alone is true gain. The first draught pleasant, but the result death.

III. The Various Means of Operation It Exercises are Deceptive. (a) Secretly. Sin works in ambush. Many who would resist an open attack fall before the perpetual agency of forces secretly at work—e. g., water dropping on stones; worm at the root of the tree." (b) Steadily. We are not fully grown sinners at a "leap and bound." There is growth in "badness." A drunkard is not made so at once. (c) Invisibly. Gray hairs here and there upon him, yet he knoweth it not. We may grow so used to scenes, etc., that we may not notice the changes which so strike a stranger. Go from them for a season, and then how the change strikes us. So with sin. We get so familiar with its advances that we do not see as others do the traces left behind. (d) Constantly. There is no abandonment, no retreat, no defeat, which can permanently disable and destroy the forces of sin. How can we escape this deceitful force? By the help of God alone. He can give all needful wisdom, etc. He is the all-sufficient Shield and Guide. He is our Leader; let us follow Him. Our Light; let us walk in that.—James Foster, B. A., B. C. L.

To have felt the worst of death and to have triumphed—this is the secret of the peaceful hearts, unfaltering looks and faces of glory which pass in solemn procession of worship through all eternity before the throne of God.—George Adam Smith.

When Jesus Christ says that He has overcome the world, He means that His conquest is the pledge of ours. If He had failed, we could not have succeeded. It is because He has succeeded that we cannot fail. These are Christian promises; these are Christian delights; these are the joys of the sanctuary.—Joseph Parker.

THE CRIPPLE OF NUREMBERG

(Continued from page 11)

"Do not boast," responded the cripple, sadly; "thou knowest not of what thou speakest. If there is any possible way by which thou canst get out of the city, do so just as soon as thou canst."

"Who told thy mother that I was here?"

"Jakob Engel."

"So Jakob and I are not through with each other yet," said Ulrich, grasping the hilt of the short sword which hung by his side, and there was a hard look on his young face.

"All thou hast to do is to get away from here, if thou canst," Orlando replied, going toward the door.

"But I must see Elsa once more first," remarked Ulrich, not knowing that he spoke aloud.

Orlando turned on him fiercely. "If thou valuest thy life, do not go near the castle!" he cried. "Wouldst thou run thy neck directly into the noose prepared for thee, that thou wilt venture almost in the very presence of the Duke of Alva? I beseech thee, Ulrich, run no risks. Leave this house at once, and hide until night. Of course, they know that thou art here. Disguise thyself, and when night comes try to get out of the city, if thou canst. The sentinels are placed very close together."

Orlando was gone, and Ulrich stood thinking. Then he nodded his head with decision. Come what might, he would see Elsa—poor, motherless girl—once more.

(To Be Continued)

LEXINGTON ANNUAL CONFERENCE

Appointments

(Continued from page 10)

Hawthorne, W. J. White; Parker street, Wesley Singleton; Pennsylvania avenue, J. H. Love; Wheatland avenue, (S) S. E. S. Upclercle; Dayton—McKinley, J. E. Burton; Mission, (to be supplied); Delaware, Marlon and Rushsylvania, W. H. Williams; Detroit and Toledo, J. H. Payne; Elyria, B. H. Williams; Lorain, (S) F. W. Corliu; Martins Ferry, W. T. Hayes; Millford, T. T. Carpenter; New London, (S) W. H. Redmond; Oberlin, F. S. Delaney; Springfield, E. W. S. Hammond; Steubenville, G. W. Tindull; Troy, Chas. H. McDonald; Urbana, (S) Alfred Taylor; Xenia, (S) Geo. W. Bailey.

LEXINGTON DISTRICT

J. B. Redmond, District Superintendent.
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LOUISVILLE DISTRICT

J. E. Wood, District Superintendent.
Beaver Dam, J. H. Caldwell; Bowling Green, R. Acton; Cloverport, R. D. Hines; Drakesboro and Greenville, P. J. Smith; Eddyville and Grand Rivers, Joel Perkins; Hardinsburg, G. G. Buckner; Hartford, M. S. Johnson; Hawesville and Lewisport, H. H. Hinton; Irvington, J. S. Henry; Litchfield, W. L. Noel; Louisville—Coke Chapel, D. R. Hickman; Jackson street, R. F. Broadus; Lloyd street, J. L. Frasier; Thirty-fifth street, (S) J. A. Bullet; Waterford, (S) J. Fisher; New Haven Cir, Rufus Sharp; Owensboro, S. G. Turner; Princeton and Dulaney, J. H. Boling; Morgantown and Auburn, L. A. Upshaw; Smithland, I. F. White; Paducah, G. W. Staples; Sonora Cir, Henry Steene; West Point, C. C. Hinton; Cannelton and Hell City, Ind., (to be supplied).

Farm Notes

GREEN BONES AS POULTRY FEED

In my estimation the value of a bone cutter exceeds its cost if the cutter is used only one season; but as cutters are almost indestructible, they will last for years, says Bertba Wilson of Kentucky in Southern Farming. Fresh green bone is of itself almost a complete feed, and may be used as a special material for egg production. The amount of moisture in bone is small compared with some other feeds. It may be set down at about 35 per cent. Bone contains about 22 pounds of mineral matter in 100 pounds, 20 of fat and 20 of albuminoids. The mineral matter contains about 28 pounds of phosphate of lime, 11 1-2 of carbonate of lime, and a small proportion of earthy matter.

Anyone can easily see that bone is one of the best feeds for producing eggs, as the fat assists in forming the yolk of the egg and also in sustaining the fowl in winter. The albuminoids provide the albumen for the eggs, and the carbonate of lime forms the shell, while the phosphate of lime is an ingredient of the eggs, and is also just the thing to feed to growing chicks. Then there is always more or less meat adhering to green bone. This is highly nutritious, and very favorable to the production of eggs. No oyster shells will be needed when bones are fed, as the bone contains sufficient lime. Bone also serves to some extent as grit.

Cheap Whisky and the Colored Farmer.

Unfortunately, not a few white land owners and colored land owners seek to have their farms succeed by either selling whisky or giving away whisky to their colored tenants. This, from an economic point of view, is not only shortsighted, but morally wrong. Such practices defeat themselves.

We know of a case where a large land owner imported at one time about five hundred dollars' worth of whisky, and either sold it or gave it away on his plantation. This land owner kept up this practice for a number of years. The result was that it demoralized his laborers. They became worthless, rowdy, and were continually in trouble. Within a few years the farm had to be sold for debt. This is the usual result.

Not a few land owners pursue the policy of letting colored tenants have whisky freely for the reason that they think this will make their farms popular and result in getting plenty of labor.

The better policy to pursue is to teach the colored laborers to be sober, industrious, economical, saving, and to educate their children. A farmer with ambition and right intentions is worth more than a farmer who is given to liquor-drinking. It would mean dollars in the pockets of every white and black land owner if whisky could be kept off every plantation in the South during the present year and hereafter.—Negro Farmer.

EASTER: THE JOY OF EASTER IN THE SOUL

(Continued from Page 12)

day and found as an emblem of Easter a fine print of a young hare. Shall the Christian Church permit pagan art to degrade that day of days, that victory of victories, the fruition of the hope of human immortality, and place it on the same plane with a young hare? Easter represents more than the return of Spring, after cold, cold winter. It is more than bursting buds and blooming flowers and hatching eggs and growing grass. It represents the mighty victory of good over evil, moral light over immoral darkness, and life over death. It means the bursting of the tombs of dead humanity. It means the resurrection of priceless souls dead in trespasses and sins. It means the arch enemy, death, conquered, the devil chained in that bottomless pit, and the gates of hell locked by Him who liveth and was dead and is alive forevermore and hath the keys of death and hell. Wonderful, glorious, heaven-born joy is Easter joy! Is it yours? See that you have it. Be content with no other.

Winchester, Va.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Cook—Mrs. Hattie Cook, born Sept. 4, 1890, died Feb. 23, 1914, in Lebanon, Tennessee, aged 24 years, 5 months. She was a member of Pickett Methodist Episcopal Church. She leaves her mother, husband, two sisters and one brother. The funeral was conducted by the Rev. Gilbert Hill of the Missionary Baptist Church, and H. E. Erwin, her pastor.

Bradie—M. Bradie, one of the oldest members of Chapel Hill, East Calvert, Texas, died at the age of 75 years. He joined the church more than 30 years ago. He was a local preacher and lived a faithful member of the Methodist Episcopal Church. The funeral was preached by the pastor. The deceased is survived by his wife, one brother, several sons and a host of friends. He was a member of the K. F. P. and the Silver Tree. Interment was made by the Knights.—C. Davenport, Pastor.

Johnson—Wm. A. Johnson Jr., son of Mr. and Mrs. Wm. Johnson of Chicago, Ill., died February 7, 1914. He was an only child and was very bright for 4 years.—(Mrs.) Addie Simmons.

THE REV. OBIDIAH GILLESPIE

The Rev. Obidiah Gillespie of the Upper Mississippi Conference, died March 9, 1914, at Corinth, Mississippi. He was born in Lauderdale county, Mississippi, October 14th, 1842, and at time of his death was 72 years 5 months and 5 days old. He had been a minister of the Gospel 44 years, during which time he never missed a conference roll call. He always filled his appointments and never failed to go where the conference sent him. He leaves a brother and sister, four sons, daughters-in-law, one daughter and 17 grandchildren, who mourn their loss. He said he had nothing to fear; that all was well between him and God. He was buried in Corinth, Miss., beside his wife, from the church of which he was once pastor. The Rev. W. H. Golden, pastor.—J. B. Combs.

REV. N. H. ISOM

The Rev. N. H. Isom, our pastor at Olive Branch, Miss., on March 15th, 1913, went from labor to reward. He ranked among the leading teachers in Lafayette county for more than ten years. He joined the Upper Mississippi Conference fifteen or more years ago and held some of the good appointments. He lived in Middleton, Tenn., at the time of his death. Interment was made in the family graveyard at Oxford. The funeral was conducted by the writer and the Rev. F. H. Burton.—J. H. Talbot.

THE REV. JESSE ALLEN

The Rev. Jesse C. Allen, of Asbury Church, Savannah, Ga., was born December 25, 1844, and died February 23, 1914. While yet a young man, he was converted and joined this church. He was licensed as a local preacher. Faithful in the discharge of his duty, he was made junior preacher to the sainted Rev. Mr. Amos, who ended his life in Brunswick, Ga. From this field J. C. Allen entered the travelling connection and for twenty-five years served his people, his church and his God in this way, holding among others the

following charges: Millen, Asbury (in Burke county), Sylvania, and St. Mary's. On his retirement from the travelling ministry he took up his membership and worked in the local church, here. He was in every way earnest, sincere and co-operative in the work with his pastors. He was regular in his attendance upon the church services, none excepted. He was loved and respected by all who knew him because of his Christian character and his love for his church. He was twice married, his first wife and four children preceding him to the home beyond. His bride of thirty-six years ago is left to follow after him. And so full of days and with his work done, he goes to a well-earned reward.—J. S. Stripling.

District Rounds.

MERIDIAN DISTRICT

Dekalb, April 4-5; Scooba, 11-12; Lauderdale, 18-19; Meridian, Haven Chapel, 24-26; Meridian, Rose Hill, 25-26; Meridian Circuit, May 2-3; Chunky, 9-10; Meehan, 9-10; Rose Hill, 16-17; Montrose, 23-24; Garlandville, 30; Forest, 30-31; Lillian, 30-31; Lake, June 6-7; Hickory, 13-14; Daleville, 20-21; Fort Stephen, 27-28; Trinton, July 4-5; Philadelphia, 4-5; Meridian, St. Paul, 10-12; Preston, 18-19; Meridian, South Side, 12-13; Philadelphia Circuit, 25-26. District conference, July 29-Aug. 2. Now, dear co-laborers, it seems from what I could observe in my rounds that you have a vision of what is needed to bring the Church into a wider field of usefulness and activity. I was very glad that most of you now seem to meet the claims of the seven benevolent boards of our great Church. We must endeavor to collect a dollar per month. Now to the class leaders of the district: I am asking each class leader to secure one annual subscriber to the Southwestern Christian Advocate by the time our district conference convenes, July 29-Aug. 2. Each pastor will secure same. A few copies of the Southwestern will assist you in your canvass. Let's take May 31st as Southwestern day and let every class be a Southwestern club and secure at least one subscriber; that would give us not less than 400 annual subscribers. When you want my services, command me. The district conference will convene at Philadelphia, July 29-Aug. 2, 1914. The Rev. E. R. S. Erby and his people are planning for a great meeting.—Simon H. Cannon, District Superintendent.

GULFPORT DISTRICT Second Round

Lumberton, April 11-12; McNeil, 14; New Augusta, 16; Sumrall, 18-19; Richton, 21-22; McLain, 25-26; Basin, May 2-3; Bond, 9-10; Purvis, 11-12; McHenry, 14; Gulfport, St. Mark, 16-17; Bay St. Louis and Pearllington, 23-24; Pass Christian, 30-31; Handsboro, June 6-7; Ocean Springs, 10-11; Dellsie, 13-14; Escatawpa, 16-17; Moss Point, 20-21; District Conference, 24-28; Biloxi, 24.—J. C. Houston, District Superintendent.

MARSHALL DISTRICT

Second Round

Dangerfield, March 28-29; Marshall Circuit, April 4-5; Harleton, 11-12; Gilmer, 11-12; Ebenezer, 19-20; Hawkins, 25-26; Jefferson, May 2-3; Lodi Circuit, 9-10; Lodi Mission, 10; Longview and Tyler, 23-24; Lassater, 23-24; Mal-lalleu, 29-31; Mineola and Quitman, 30-31; Queen City, 30-31; Ore City Circuit, June 6-7; Texarkana, 7-8; Texarkana Mission, 6-7; Pittsburg, 13-14;

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BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

Woodlawn, 20-21. Dear Brethren: You will notice some changes from first notice sent out. These changes had to be made because of the group rallies. These rallies will be held on the following dates: Marshall group, April 17-19; Hawkins group, April 24-26; Ore City group, May 22-24; Jefferson group, May 28-31; Texarkana group, June 6-7. Hope you all will work for great success in these rallies. Please let me hear from you right after Easter.—P. H. Jenkins, District Superintendent.

(Continued on Page 13.)

RISE UP Become A Leader

MAKE OTHERS ENVY YOU

We want men and women, 18 to 60 years of age, in every locality to act as Deputies or Preferred Members. NO EXPERIENCE NEEDED. We teach you in a few days and give you a big FREE OUTFIT. Grand opportunity to make big money in an honorable way. The work is inspiring, dignified, pleasant and highly profitable. This big powerful organization will back you up and help you. You can begin at once—the sooner the better—either SPARE or WHOLE TIME.

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"CORBAN"

Paying is better than giving. So much so that our Lord commanded paying both to Caesar and to God. Yes, He even joined the command to pay the profligate, debauched Caesar with the command to pay to the just and loving God. For it is not the character of the creditor, but the character of the debtor that makes imperative the payment of a debt.

GIVING CAN NEVER BE A SUBSTITUTE FOR PAYING, AND GIVING TO A CREDITOR IS AN INSULT.

This principle applies to the Church's treatment of Conference Claimants. Some Conference Stewards make the giving to Necessitous Cases a substitute for paying to the Retired Preachers their annuities for faithful service. There are churches which give to charity, missions and education, but do not pay the aged minister. This is an old trick, the iniquity of which Jesus exposed when He flayed the charity-giving Pharisee, who sounded the trumpet of his charities so as to be heard as well as seen of men, but left laborers unpaid and honest contracts unredeemed.

Read Mark 7: 10-13, in which the Saviour exposed the pious trick of the Scribes. There is no duty held more sacred in the Old Testament than the duty of providing for parents. But the Scribes allowed the son to say to his father who had become aged and feeble and was a charge upon him:

"The service of support which I ought to give to you, I dedicate to the altar and vow to the Lord." They said that he who thus vowed to the Temple service due to his father was freed from the obligation of supporting him.

I was at a church dedication and my host was mad all through when he heard a man who had owed him an honest debt for years and had never paid it, call out a subscription of a hundred dollars to the church building.

Had he a right to be angry?

When we find a great Church which pays millions for magnificent benevolences, defaulting annually half a million dollars of the legal claims of the Retired Ministers and Widows and Orphans, is it right that he should raise the question whether liberality can be a substitute for honesty? Is it wrong that we should insist that between paying debts and giving gifts the obligation is to pay debts?

Read in the "Veteran Preacher" the "GENERAL SURVEY" of the provisions made by the several Annual Conferences to meet the claims of the Retired Ministers and Widows of the Methodist Episcopal Church; or drop us a postal card, and we will send you both a copy of the General Survey and a copy of the full report in the "Veteran Preacher."

You will be startled as to the shortage in the great Episcopal Areas. Bishop Luccock's Area—Helena—pays the highest per cent of the disciplinary debt due to the Retired Ministers and Widows—eighty-one cents on a dollar; with the Atlanta Area following next, paying seventy-six cents on a dollar. The figures drop until we reach the Oklahoma City Area which pays forty-eight cents on a dollar.

These three areas are distant from the great centers of Methodism, but the most startling fact in the Survey is that the great Areas in the strong Methodist centers greatly neglect their Retired Preachers and Widows.

The Boston Area pays them only fifty-eight cents on a dollar! The Washington Area, seventy-one cents! The Chicago Area, fifty-four cents! The Buffalo Area, fifty-nine cents! The New York Area, seventy cents! etc.

Of the three Divisions the Eastern Division pays the highest rate, namely, sixty-six cents on a dollar; the Western and the Central paying but fifty-nine cents on a dollar. The average for the whole Church in the United States is sixty cents on a dollar.

District Rounds.

(Continued From Page 14)

BLUEFIELD DISTRICT

Third Round

Matooka Charge, April 4-5; Coalwood Charge, 11-12; Gary Charge, 18-19; Graham Charge, 25-26; Bluefield Charge, May 2-3; Tazewell Charge, 9-10; Plainshurg Charge, 16-17; Princeton Charge, 23-24; North Fork Charge, 30-31; Tip Top Charge, June 6-7; Freeman Charge, 13-14; Berwind Charge, 20-21; Pocahontas Charge, 27-28. District conference between July 14-26; I will give the date after I hear from the Rev. A. Davis, district superintendent Pulaski district, that we may hold ours the same week and thereby have the presence of the General officers. Push revival meetings now. Press the claims of our great paper. The benevolence should be in and division made at the district conference session. The roll of the Diamond Jubilee Fund will be called. The third conference will open Friday evening and preaching Saturday at 11 a. m. Keep before you the Round Table conference. I desire the prayers of the members, of the district ministers and laymen and all whom it may concern, for Mrs. Marly, who has been ill more than a year; also others in the family. Together we stand, divided we fall.—W. T. Marly, District Superintendent.

SAN ANTONIO DISTRICT

Second Round

Kerrville Ct., April 7-8; Gonzales Ct., 10-12; Belmont Ct., 17-19; Gonzales and Elm, 17-19; Del Rio Ct., 21-22; San Antonio, St. Paul, 24-26; Cuero and Clinton, May 1-3; Pearsall Ct., 8-10; Nixon Ct., 15-17; Westhoff Ct., 15-17; Lavernia Ct., 22-24; Hamilton Ct., 29-31; Yorktown Ct., June 3-4; Jourdan Ct., 5-7; Pleasanton Ct., 5-7; Hondo Ct., 13-15; Sutherland Springs, 19-20; San Antonio, Kenwood Mission, 26-28; San Antonio, Cars Hill, 26-28; San Antonio, Jacobs Chapel, July 3-5; Beeville Ct., 10-12; Seguin Ct., 17-19; Floresville Ct., 24-26; Runge Ct., 24-26; Kingsville, 28-29; Corpus Christi, 28-29; Boerne Ct., 30-31. Dear Brother Pastors: The spring meeting will be held at old Pleasanton, April 28-30. The program will be ready in a few days. Success is gained by working for it. The work is ours. Let us huddle on our swords, and let us get busy at once.—A. M. Mason, District Superintendent.

WANTED—Several honest, industrious people to distribute negro literature. Salary, \$60 per month. Prof. Nichols. Box 125, Naperville, Ill.

There are many elements of hopefulness in the situation. The annual increase in the amount paid has been constant and a number of conferences have provided so largely that this year they will come into the one-hundred-cents-on-the-dollar class. THE TIME IS AT HAND WHEN EVERY ANNUAL CONFERENCE SHOULD TAKE LAYMEN INTO THEIR CONFIDENCE AND ASK NOT FOR A FRACTION OF WHAT IS NEEDED, BUT FOR SUCH AN AMOUNT AS WILL FURNISH A COMFORTABLE SUPPORT TO EVERY RETIRED MINISTER AND WIDOW.

Whatever improvement may be manifested in 1914 as compared with 1913, every self-respecting conference should ask the laymen for enough to pay the claims in full, and there is nothing surer than the fact that in loving care of the Retired Ministers the laymen simply ask the Bishops, the District Superintendents, and the Pastors to give them a chance to fulfill to the aged Servants of the Church Christ's promise—

"Ask and ye shall receive."

Sister: Read My Free Offer!



I am a woman.
I know a woman's trial.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, MRS. M. SUMMERS, - - - - Box H, SOUTH BEND, IND.

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Little Rock—Nettie L. Harrison, Jenkins Ford, R. B. Bennett.

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North Carolina—G. W. Morehead 3. Tennessee and East Tennessee—N. D. Shamborguer 1, E. H. Forest 1, J. A. Bumpass, B. J. Martin 5, H. E. Erwin 1.

Texas and West Texas—W. W. White, R. D. Young, F. Parker, W. M. R. Lester 1, J. O. Williams 3, E. Michaux 1, M. Q. A. Fuller 1, J. H. Napier 1.

South Carolina—H. D. Oliver, J. P. Burgess, Alice Shaw, E. B. Halloway 1, H. C. Asbury, J. L. Floyd.

Washington—W. H. Dean 1, C. H. Jones 2, F. A. Hatcher 1, J. N. Yearwood 4.

*Part yearly subscriptions.

HONOR ROLL

J. M. Yearwood, G. M. Morehead, J. O. Williams, W. O. Pearson, B. J. Martin.

CRESCENT CITY NOTES

Bishop Thirkield will address the Preachers' meeting Tuesday, April 7 at 12:30. A cordial invitation is extended to all. The officers of our city churches are requested to be present, as well as the local preach-

ers. Our pastors are urged to announce the same.

First Street Church—Our Sunday School shows a steady growth. At 11 a. m. Sunday the Rev. Valcour Chapman, District Superintendent, preached his first quarterly sermon, which was very inspiring. At 7:30 p. m. the Lincoln Lodge, Knights of Pythias, celebrated its thirty-fourth anniversary. The sermon was preached by the pastor. We were favored with the presence of our Bishop, Wilbur P. Thirkield, who expressed himself as being well pleased with the general outlook. The Church was filled even to the gallery. Collection \$49.70. The Young People's Lyceum will render its first program Sunday at 3 p. m. The public is invited.—W. R. Bailey.

Trinity Church—Revival continues in interest; over 30 added and 16 joined as a result of the recent revival held in the University. Palm Sunday will be observed as "Declension Day" in the Sunday School; at 3 p. m. we will hold our General Class speaking meeting, a feature that we expect to continue. Great plans are on for Easter; no early 3 a. m. sermon will be preached, but at 11 a. m. a family reunion service will be held. Exercises at 3 p. m. and 7:30 p. m. Collection for the day \$24.—W. Scott Chinn, Pastor.

Wesley Church—The numerical growth and financial increase of the Sunday School are the results of the efforts put forth by the superintendent, Miss V. C. Hurst, and the faithful teachers. At 10:45 a. m. the pastor, Dr. J. L. Wilson, discussed "The Voice and Power of a Natural Conscience." The Epworth League held a very interesting and evangelical meeting in the evening; at 7:30 p. m. the choir gave a song service; at 8 p. m. the pastor discussed "Some Discoveries of a Sublime Faith." Many seekers came forward for prayer; one was converted and two united with the Church. Revival will continue. Next Sunday morning and night the pastor's respective subjects will be: "The Positive Power of the Sinlessness of Jesus Christ," and "The Day of Judgment and the Wrath of the Lamb."—L. T. Harrison.

St. Matthews, Algiers—Sunday the early service was in charge of Jas. Rhodes. The Lily of the Valley Lodge, K. of P., together with the Courts, held their Thanksgiving service at 7:30. The largest audience in the history of the Church was present. Messrs. Smith, Rozier, Beaver, McCall and Haywood are strong supporters of this work. Great preparation is being made for Palm Sunday. Miss Bessie M. Garrison, a talented woman, spoke in the interest of the Woman's Home Missionary Society. Mrs. L. A. Smith was elected president of the Auxiliary. The members and friends of the Church sympathize with Mrs. Winnie Watson in the loss of her home by fire.—C. C. Landry.

Mrs. Effie Cox, of Algiers, is ill.

Mr. H. Sloan, of Beaumont, Tex., brother to the Rev. D. S. Sloan, of this city, is now in the Sarah Goodridge Hospital, where it is hoped his condition will improve.

CONROE DISTRICT

Dear Pastors and Members: Easter is close at hand. Have you your plans fixed? I am asking each pastor and his congregation to raise, at least, their full assessments for the two

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Mission Boards (Foreign and Home Mission and Church Extension). Now, brethren, let us do our best. The charges which raise their full assessment for the seven connectional Boards will be in the Seven Star Class, and those that raise their full assessments for Foreign Mission, Home Mission and Church Extension will be in the Star Class for these two Boards. To which class do you belong? Willis has served notice on Livingston that she will have to work if she means to hold the first place. What about Huntsville and Lovelady circuits? The veteran leaders of the two large circuits are not talking much; just watch them. The group meeting of the Conroe District will convene at the Methodist Episcopal Church, Willis, Texas, May 11-12. Dr. I. L. Thomas, field secretary of Home Mission and Church Extension, will be with us. The very fact that Dr. Thomas will be with us promises a great convention. Every

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pastor on the district is expected to be present the first day and remain until the convention closes. Two delegates from each charge are expected. Please send me the names of the delegates, brethren, that they might have a place on the program. Yours for 500 converts, paid-up ministry and benevolence in full.—Geo. E. D. Belcher, District Superintendent.

WHY CATARRH RETURNS

Why does Catarrh of the Head often get better in the summer and return in the Spring? Because dry weather drives the Catarrh germs to the interior of the body. The only way to permanently get rid of Catarrh is to kill the germs that cause it. The many widely advertised so-called "Catarrh Cures" can not do this. Yet, if it is not done, the coming Spring will be like the previous ones, or worse. For the germs multiply like every other living thing. When they become too numerous in the head they often spread down into the chest and lungs. Their invasion of the lungs is only a question of time. Their increase there may mean CONSUMPTION. Why run such a risk? Take your Catarrh in hand AT ONCE before summer sets in. If you don't get rid of it now, in the Spring, you'll meet extremely trying weather with your system terribly weakened and undermined. Hundreds of Americans have been quickly but permanently rid of their Catarrh by means of Specialist Sproule's scientific method of treatment. Remember he is a Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service. Take advantage of his generous offer of



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clearly—for your head will not be heavy with Catarrh. You will find yourself filled with a new energy and ambition, and life itself will look brighter. For all the strength that your system is now wasting in fighting the Catarrh germs will then be yours to use.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
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From the Painting by Plockhorst

"ABIDE WITH US"

What Does the Resurrection of Christ Mean to Us?

EACH of the four Gospels gives an account of the resurrection of our Lord. Both Saint Matthew and Saint Luke compress the narrative in such a way that "the distinction of points of time" is almost effaced.

"Saint Luke seems to crowd into the Easter Evening what himself tells us occupied forty days. His is, so to speak, the pre-eminently Jerusalem account of the evidence of the Resurrection; that of Saint Matthew the pre-eminently Galilean account of it. Yet each implies and corroborates the facts of the other. Saint Matthew describes the impression of the full evidence of that Easter morning on friend and foe, and then hurries us from the Jerusalem stained with Christ's blood back to the sweet Lake and Blessed Mount where first He spake. It is, as if he longed to realize the Risen Christ in the scenes where he had learned to know Him. Saint Mark, who is much more brief, gives not only a mere summary, but, if one might use the expression, tells it as from the bosom of the Jerusalem family, from the house of his mother Mary. Saint Luke seems to have made most full inquiry as to all the facts of the Resurrection, and his narrative might almost be inscribed: 'Easter Day in Jerusalem.' Saint John paints such scenes—during the whole forty days, whether in Jerusalem or Galilee—as were most significant and teachful of this three-fold lesson of his Gospel: that Jesus was the Christ, that He was the Son of God, and that, believing, we have life in His Name. Lastly, Saint Paul—as one born out of due time—produces the testimony of the principal witnesses to the fact, in a kind of ascending climax. And this the more effectively, that he is evidently aware of the difficulties and the import of the question, and has taken pains to make himself acquainted with all the facts of the case."

By the Rev. Julius S. Carroll, B. D.

As we read the story of the Resurrection by each of these writers the question occurs to our minds "What does all this mean to us?"

We are accustomed to consider the Resurrection only in the light of presenting the

really dead and did not expect to see Him rise again from the dead—at least, in our accepted sense of that term. Their action prove that they did not expect Him to rise from the dead. They brought spices with which to anoint the body of Christ. The women wept at His tomb. His disciples were perplexed when told that the body of their Lord was not in the tomb, for as Saint John adds, "For as yet they knew not the Scripture, that He must rise again from the dead." But is the idea of personal immortality all that the Resurrection of our Lord teaches us? Is there no something in this life towards which we may look as being the outcome or result of the Resurrection? It seems to me that if the death and resurrection of Christ are to be effective only in pointing out to us a place of eternal living after death we are, indeed, missing much of the import of that great miracle with which the life of Christ closes.

To me, Dr. Olin Curtis, in discussing the question of the Resurrection, has presented a significance of this great event in the life of our Lord which should engage our attention. Says he: "The resurrection of our Lord has a racial significance of much larger Christian consequence than its bearing upon the doctrine of personal immortality. Indeed, the idea of personal immortality is but a small item in the Christian conception of the future life. The racial significance of Christ's resurrection lies in two things: First, our Lord in His resurrection completed

doctrine of immortality. And it is, indeed, a doctrine full of comfort and hope to man. It was what man long needed to help him do his life-work well. To believe that death does not end all but that beyond the tomb there is a life immortal serves to put new zeal and hope in man. When those standing at the cross heard the Savior exclaim "It is finished," and saw Him die they believed Him

that human experience which prepared Him to be the dynamic center of the new race. Second, our Lord in His resurrection obtained that 'body of glory' which is the type-model for the spiritual body of every member of the new race. Thus, by our Savior's resurrection the racial center of organism becomes a finished fact.

In Saint John, tenth chapter and tenth verse, Christ says: "I am come that they might have life, and that they might have it more abundantly." In first Cor. 15:22 we read, "For as in Adam all die, even so in Christ shall all be made alive." What else could this convey to the mind if not that our Lord came to organize and establish a new race of men. "A race by the death of Christ, so related to the Adamic race, penalty, as to express in perfect continuity God's condemnation of sin." Of this new race Jesus Christ, the crucified, the resurrected Savior, is the center. Christ died and rose again in order that we might have life and have it more abundantly. In Adam all die but in Christ all are made alive. They form a new race of men around Christ as the dynamic center. The resurrection not only means us that there is eternal life after death but also means that Christ by thus rising from death makes it possible for us to become identified with that new race of men which is last to perfectly manifest the moral love of God.

As we go to our churches and other places of worship on the glorious Easter morning let it be with the thought that by His resurrection we are formed into that new race of men whom Christ said, "I am come that they might have life, and that they might have it more abundantly."

"Come, almighty to deliver,
Let us all thy life receive;
Suddenly return, and never,
Never more thy temples leave:
Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee without ceasing,
Glory in thy perfect love.

Charleston, W. Va.

Our Walk To Emmaus

By the Rev. Ralph Welles Keeler, D. D.

The experience of the two who journeyed toward Emmaus in the late afternoon on that first Easter is a typical one. Many a man has taken that lonely walk without a human companion by his side. There has been no one to whom the heart might be poured out. It has seemed to be toward evening in a deeper sense than the approach of the time of setting sun. For there come to every heart that has put its faith in Jesus Christ some hours of anxious thought. Not theirs the query as to why he was nailed to the cross when they thought that he would reign as king. Not theirs the despair over the empty tomb in Joseph's garden. These were the themes that disquieted the soul of Cleopas and his companion. And their questioning was stilled by the presence of the Risen Christ. Other questions have disquieted us. We hoped that the Master would give us unusual resisting power in time of temptation and he did not. We hoped that He would aid us to the prosperity proclaimed for the righteous, yet no prosperity came. We hoped that He would make us heroic under persecution, but we turned out cowardly. We hoped that He would grant us strength in the day when we stood on the edge of "the valley of the shadow of death" and saw a loved one go out of sight, but we were weak and complaining. And we have started to walk away from the scenes of our discipleship, away toward other interests and other ties in discouragement and despair. Did He not say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "Lo, I am with you always;" and has

He not somehow neglected to make it all apply in our time of need? Then, in our heart-sore journey, He overtakes us. He asks concerning the questioning of our heart. He begins with the law and the prophets. He points out just what they teach. He reviews His own message, its promises, its conditions. He communes with us. He breaks to us the Bread of Life. How clear it all becomes now! We had not kept his laws that develop resistance to temptation, and when it came we expected Him to do our resisting. We had not been righteous as He deems righteousness, having thought professing discipleship sufficient for having the "other things added" to us. By our own inconsistent life we had brought on persecution which was not "for his sake." We had not so lived in fellowship with Him that we had a hold on things eternal, and an assurance for our loved one and ourself, that "now are we the children of God, . . . if He shall be manifested, we shall be like Him." For not having made this hope our own we had not purified ourself as He is pure. Yes, the experience of his overtaking love and his clear, kind opening of the Scriptures has been the privilege of many of us. And as He has blessed our communion it has all come over us as a flash that we were mistaken; the failure was in the practice of our faith, not in Him. Then have we sped back to the fellowship of his followers, to strengthen their faltering by our renewed faith, to witness to his power by its manifestation in us. And our joyous experience He waits to give to all.

New York City.

"The Two Sepulchers"

By the Rev. J. W. Haywood, S. T. B.

A SEPULCHER carries with it an atmosphere of association, that makes it, under ordinary circumstances, an unwelcome subject for conversation or contemplation. There are, however, two sepulchers whose connotation has been so entirely changed by historic events connected with them, that now, to large segments of the human race, they are respectively joyous, rapturous themes.

One of these sepulchers is at Mecca, and contains the ashes of the deluded founder of Islamism. Five times each day, every Muslim, wherever on the globe he may be, prays with his face turned toward the Holy City, Mecca, and the sacred tomb of the self-styled "Prophet of Allah." Once, at least, in his lifetime, every Mohammedan must journey to the Holy City that he may kiss the ground hallowed by the dust of this would-be compeer of Jesus of Nazareth.

The other sepulcher is in the vicinity of the city of Jerusalem. Unlike the tomb of Mecca, this is an empty tomb. Its very emptiness gives it a tremendous, a unique significance. Its open mouth tells the most glorious story that sinful men and sinless angels have ever

heard. He who was laid in that sepulcher was not, like the founder of Islam, destined to "see corruption." His body was immune to the infection of corruption. That sepulcher at Jerusalem was infinitely too small to hold securely its Paschal burden. You and I were in that tomb. The whole human race was there, but more than all, the very God was entombed there. No wonder that grave is empty to-day! No wonder the disciples, on that memorable morning, found the ponderous stone rolled back, and the Crucified One risen and gone! On Easter Sunday this year, as in the hundreds of years gone by, thousands of devout souls will journey in heart and that to the sepulcher at Jerusalem. Thank God as they look, they will see an empty tomb. As they listen, they will hear ringing from the tenantless vault of that tomb, the triumphant message of the angel herald: "He's not here; He's risen, as He said."

"Vain the stone, the watch, the seal,
Christ has burst the gates of hell;
Death in vain forbids His rise;
Christ has opened Paradise."
Marshall, Texas.

of the common-place. In front, across the road, is the lovely little lake, Grasmere, and beyond rise the rugged slopes of the mountains. It is a delightful place to rest and after weeks of strenuous sight-seeing we were prepared to enjoy it to the full. We spent the days in reading, conversation and in walks over the neighboring hills. One of these was to

Rydal Mount

the last home of Wordsworth. We took the foot-path along the side of Nab's Scar. It led us up to a considerable height and gave us commanding views. As we were crossing a field we encountered a farmer with whom we discussed the merits of his dogs. There was to be a trial of sheep dogs in a few days but he would not enter his, giving as a reason that a dog which was of use on the mountain was not good in a trial and vice versa. The prize taking dog in the contest was so dependent upon the word of his master that he was incapable of independent action such as is demanded in the pastures. He sent his dogs after some sheep and it was interesting to see the intelligence they exhibited in handling them. They seemed almost human.

When we reached the cottage we found it closed to visitors. The family that now occupies it refuses to let the public in. This results in great disappointment to travellers and in considerable financial loss to occupants; for many would be willing to pay a fee for the privilege of seeing the place where Wordsworth spent his last years. The cottage is beautifully situated on the mountain side in the midst of gardens and with fine views in every direction. Rydal water and Windermere with the mountains beyond are clearly seen. It is an ideal spot for a poet's home.

We returned by the high road, passing on the way a rock called "Wordsworth's Seat." With some difficulty we scrambled to the top but however it was with the other member of the party, the writer did not experience any poetic inspiration. A little farther along is "Nab's Cottage," where DeQuincy once lived and where he married the farmer's daughter. It afterward became the home of Hartley Coleridge, the son of Samuel Taylor. We went in and ordered some light refreshments which made us welcome. It is exceedingly interesting to visit the homes of these celebrated men, to see where and how they lived. Most of them are very modest in their appointments. Some of our common laborers would refuse to put up with the lack of conveniences which characterize the homes of these great thinkers and writers. We felt this especially as we looked about

Dove Cottage

where Wordsworth lived for many years. It was a very humble dwelling. But its inhabitants walked the high places. The devotion of the family, the society of congenial spirits, the lofty intercourse of great souls made it an uncommon spot. It is now preserved a museum where are kept copies of the author's books, various pictures, manuscripts and other mementos of the poet.

We have said our hotel was a modest one. As the darkness came on we called for lights. Gas and electricity being unknown we expected at least a kerosene lamp. To our surprise a little maid appeared with two candles. She said there were no lamps. This maid appeared as if she might have stepped out of Dickens' portrait gallery. She was quaint both in speech and appearance. At the table she waited on us. The bread being beyond reach I said, "I would like some bread." Without offering to get it she replied, "Yon's the bread." This was not impudence; it was naïveté. Upon retiring we told her that we wished to be called at seven in the morning as we were to leave. "I'll gie ye a knock at seven," she said. But she was simple, accommodating and anxious to please.

(Continued on page Five)

OUR SUMMER IN EUROPE-XXII

THE ENGLISH LAKES

By Charles M. Melden, Ph. D.

"The Lake Region" is worthy of the praise bestowed upon it. It should be visited both for the beauty of its scenery and for its literary associations. The lakes are not large, measured by American standards, nor the mountains high, but the combination of hill and dale, of lake and field makes a delightful impression upon the traveller. Our first stop was at

Keswick.

This is a prosperous town situated on the shores of the Derwentwater. It has become famous because of the annual meeting here of certain religionists of rather an intense type. The Rev. F. B. Meyer is one of the men prominent in the so-called Keswick movement. The street scenes of a new community are always interesting. It is instructive to watch the out-croppings of human nature. Our hotel faced upon a public square and we were entertained by the sights and sounds. A peddler especially amused us. He knew his crowd and kept them good-natured while he disposed of his stock which included a variety of articles from a collar button to a reading glass or an umbrella. A favorite expression was, that if they bought anything of him and were not satisfied they might bring it back and he would keep the money; but, said he, you must bring it back in good condition or I won't have it anyway. In the evening we were serenaded by a band of musicians—a harp, violin and flute. A girl with a very good voice sang to our delight, "My Home in Dixie."

Derwentwater is said to be the most beautiful of the English lakes. It is about three miles long and about a third as wide. We took one of the little launches for a sail. It was very lovely. The sun was setting behind the mountains and the sky was radiant. The clouds were transfigured with rich coloring which varied from a rich lavender to blazing crimson and gold. Two or three clouds, long and tapering and of a drab color, were streaked through the center with a line of rose causing them to resemble feathers with gilded quills. To our fancy they seemed dropped from the wing of the night as it mounted up the sky.

Not far away we saw the place where the "waters" are alleged to "soothe down at Ladore." But in this case there is more poetry

than truth; for except during a freshet the cascade amounts to very little. On the lake-side is Friar's Crag mentioned by Ruskin as his first distinct memory. Nearby is a monument erected to the great writer's memory. We attended service at the parish church and heard a sermon, or sermonette, by Canon Rawnsley, a man who has written considerably about this country. It was a very weak deliverance for a full grown man. From its size the preacher might more appropriately be called a "pop gun" than a "canon."

In the church is a statue of Southey and not far away is Greta Hall where Coleridge once lived. For a time Shelley also made his home in this neighborhood. Attracted by the sign, we went into a small restaurant. The sign bore the date 1602. On entering we found ourselves in an old-fashioned upper room, the ceiling of which was ornamented with scroll-work in relief. A great axe-hewn beam ran the length of the room bearing the date 1602. This seemed pretty old but the proprietor said that this referred only to the ceiling, that the house itself was built in 1535 and was perhaps the oldest in Keswick. Think of drinking tea in a house built only forty-three years after Columbus discovered America!

Grasmere

was to be our next stop. The trip by coach is thoroughly enjoyable. The weather belied its reputation and was clear and bright. The road led high up above the town, winding in and out among the hills and affording fine views of the adjacent country. The bracing air, the spanking pace of the horses, the jolly company and the rich and varied scenery made the ride all too short.

We found quarters at a comfortable but modest hotel. After a little refreshment we sauntered out to see the points of interest. The day is a "Bank Holiday" and practically all England is taking a day off. The streets are full of pleasure seekers. Picnics are going on; games are being played and everybody is having a good time.

In the village church yard Wordsworth, with several members of his family, his friend Hartley Coleridge, and other interesting personages lie buried. From the window of our room we may look out upon Dove Cottage for many years the home of this great poet

Gethsemane

BY TITUS LOWE.

The night was dark; the midnight hour drew nigh.

The silvered moon completely was eclipsed.
By frowning clouds, whose dark and thick-
ened folds

Barred out chaste Luna's mystic, mellow
beams.

No bolsterous wind disturbed the night's calm
peace

And gentling breeze, soft-kissed the tender
leaves

Of olive trees which grew so generously large,
On sloping hills of peaceful Bethany.

The countless stars, those heaven's diamond
points,

Which flash for aye their hope to hopeless
men,

And pilot ships whose compass has proved
false,

Whose rudders have been lost in life's fierce
storms,

Were hidden too. It seemed as if some doubt-
ful fate

Had cut off earth from heaven; as though
heaven could not help

The straitened man, who with His grievous
load

Had sought the friendship of kind olive trees.

His agony increased. He prayed emergent
prayer

For calmness, strength, courage, and confi-
dence.

And yet the darkness held. No light was
there

Nor slight alleviation.

The ignominy, failure, shame, and death

His great soul harshly hurt;

And, wounded sore He lay upon the ground

Forespent with agony so great.

His holy heart, unused to searing sin,

Shrank back unthinking from the proffered
cup.

Bold fortitude with which He's braced his
faith

The suffering man forsook. Sob after sob
Broke through the guard of his drawn,
whitened lips.



The lights of heaven seemed far, so very far
away,

And lonely desolation held His very soul.

Upon the ground he lay, unmindful that His
couch

Was hard and inhospitable.

Full well He knew that, hard as it might be,
It could not be so close akin to adamant

As blinded hearts of those whom he had come
to save,

And who now law in wait for Him as

Hungry tigers lie with twitching jaws and

Roughened tongue for their expected prey.
What wonder then that He, the Son of God,
Born as He was for truth's eternal day,
Should, in this darkest, blackest hour of
night,

Cry out aloud in racking agony:

"Let this cup pass—if it be possible."

E'en as the strutting cry burst from the
bruised soul,

Forth from the throne of God came quick at
God's

Command the King's imperial host.

They hovered o'er Him as He lay, and gentle
pity

Stirred each angel heart. They poured on
Him

Libations of true honor and true love.

Their ministry was not of words, but none
the less

'Twas of sublimest comfort. Heaven emptied
its rich store

To bring relief to his o'ercharged soul.

A miracle was wrought. The weakness
passed.

The agony, like surging tide, which reaching
its high mark

Receded, receded from Him, and He was held
in peace,

That peace which no mere mortal can full
comprehend.

From lowly ground he lifted up his struggle-
branded face

And on it shone the light which never was

On sea, on land. Imperial angels had their
work

Well done. The Son of Man, God's sole begot-
ten Son,

Turned full His face unto His Father God,
and then

In quiet, vibrant, steadfast tone he said:

"My Father, it is well; let not my will

But thine, thine evermore, be done."

—Northwestern Christian Advocate.

THE EASTER HOPE

THE other night I had an in-
terview with Death. The
place, a lonely well, winter-
bound, enswathed in snow. The
time, the waning moon, a last star paling to
make the hour desolate.

A spirit prompted me to hail this heartless
being. Said I, in accents strained as if to
keep my courage up: "Monster, of thee no
one speaks well! Thy tread, though soft and
silent, makes firesides tremble, and in thy
chilly presence flowers die. No gleeful child
is safe from thy all-withering touch; no moth-
er dost thou spare; no lover's weaving life's
threads of hope into fancy's colored dream;
no saint in humble prayer. Why not content
thyself to prey on beasts of prey? Why dev-
astate our homes? Why kill our little ones?
Why break our hearts, then mock our pain
with heartless sneers? O Death, I wish that
thou wert dead!"

Then Death replied, and filled me with sur-
prise: "Believe me, sir; thy reasoning's false;
thy charge but unwise slander."

His voice was even mild and sweet, and
through the gloom I saw suggestion of a
smile. I knew I stood before transfigured
Death—Death as revealed by Jesus Christ.

"I am but God's servant, as are you," he
said; "the flock must be brought home; I am
sent to bring the lost and wandering to their
fold; the little ones could not endure the touch
of winter's coming cold."

"But," I asked, "might not some brighter
messenger be sent; an angel with music in
his voice and laughter in his eye? His com-
ing would be welcome as to birds the coming
spring or opening day. Thou dost alarm us
so, and make us die so oft in dying once. If
some beloved parent, or one we knew full
well, might come—any but thou, so silent,
cold, so grim!"

"I understand you well," said Death; "but
this grimness thou alone dost see. The living
never see me as I am; only the dying see
Death; what life is to the living, death is to
the dead. I am a mask. The angel thou hast
asked for is behind. Sometimes 'tis angel-
mother, sometimes angel-father, sometimes
parted lover, sometimes the child whose life
you watched exhale itself away; only to the
living am I enemy and monster; to the dying
tenderer than the mother who smiles your
tears away; gentler than the beat of wings
that move in the Home of Day. No more re-
vile me; I am thy Savior in disguise."

And now the stars shone out like lamps of
Home; like silver gleamed the snow; the lone-
ly dell was all transformed; images filled
the translucent space; upon me I felt the
touch of life immortal.

Then I recalled, as I thought if this be
Christian Death, the old familiar words,
"Blessed are the dead who die in the Lord!"
—W. Marmilton Spence.

THE FLOWER IN THE SEPULCHER

I went back again to the door-
way of the sepulcher to take a
last look into the holy place of

life's deep experience, and just as I gazed in
through the doorway this time my eyes
dropped, because something made them
heavy, and they fell on a beautiful Palestine
flower growing in a crevice of the rock in the
doorway. That wonderful blossom! It was
almost sacrilegious to pluck it, but I could
not resist. I wanted it in my life and I
brought it to America. I have it now. I
looked into the heart of that little flower in
its heavenly glory, and gazed on its five per-
fect petals. On one of those leaves I saw
the letter J, on another E, on a third S, on the
fourth U, and the last was an S. Its color
was purple, the sign of royalty, the mark of
victory. J-E-S-U-S! The impression deep-
ened. I kept the blossom lovingly in my hand,
walked out of the garden around the pathway
circling the hills, and came up on Calvary
once more. I stood on the green hill and
looked eastward over Olivet, northward to-
ward Galilee, southward toward Bethlehem,
and westward toward the close of day, then
down once more into the face of the flower.
I said, "One of these leaves stands for Amer-
ica, one for Asia, another for Europe, a fourth
for Africa, and the last for the Islands of the
Sea, all growing in a circle around a common
stem, and the stem growing in the doorway
of the open sepulcher. That is the world's
hope!"—Cortland Myers, in *Where Heaven
Touched the Earth*.

Our Young Friends

I SAW A CROSS!

By Ernest Bourner Allen, Toledo, Ohio
I saw a cross on Easter day appear,
In glorious flowers of red and white arrayed,
And in their fragrant richness felt anew
The love my Lord for me long since displayed.

And is thus every cross by love concealed?
Why then do I so shrink from mine to-day?
If I could see the beauty of my cross,
Would I then follow bravely in His way?

Some crosses covered o'er by flowers fair,
Yet I will bear my cross, O risen Lord,
And others all in ghastly roughness seen,—
And travel in the way that thou hast been!

The flowers bear Christ's message to the sick,
The cross thus falls in loving service down;
And who can tell how his own cross may serve,
And win at last from God the victor's crown!
—Sunday School Times.

YOUTH AND IMMORTALITY

Children's Editorial from Northwestern
Christian Advocate

The subject of Easter is one that means so much to the Church and the world, we cannot refrain from speaking about it to you, though briefly. Let us please not become confused by the display of millinery, the multitude of vari-colored eggs, or even the profusion of lilies. The first of these bears but slight relation to the day, though the other two—the egg and the flower—do. The great, the central, fact about Easter, and one the world cannot, nor does she wish, to get away from is: Christ on that day arose from the grave and revealed to his disciples, and through them to us to-day, that as He lives, so shall we. The fact, of course, means more to an old person who feels his life weakening, than to you in the full vigor of a growing body. And yet, there is large room for you to be happy because of Easter.

First, you have been born into a world that is full of joy because of the belief in immortality. Your parents are happy, your friends are happy, and all you associate with are buoyed by the thought that life does not end at death. You have no conception of what this means to the world. It gives society power to resist sorrow and endure suffering that otherwise would surge in and overwhelm. And because of this uplift and hopeful outlook, you breathe an atmosphere of joy and gladness that otherwise would fail you.

Again, and more directly, you need not refrain from thinking of what Easter and its great lesson—immortality—means to you. You have many years to live, let us hope, but even with that, the thought that life here is but a start and that we shall all go on and on for all time to come, is thrilling. When one thinks that what he is putting into his life will remain therein for ages to come, he will then be careful what material he uses. Easter means that very thing. Life is too serious and life immortal carries too serious an import to consider lightly.

"As the twig is bent, the tree is inclined"—of course you've heard that often. With reference to Easter that means that all life to come is more or less dependent upon the start we get here and now, and if your immortal life is to be beautiful and glorious, it will have to get its first promptings while you are young and growing. So when Easter day dawns, enter into it gladly, first because it has given you such a happy and hopeful surrounding, and second because it opens to you the possibilities and responsibilities of a life that shall never end.

THE MAN WHO LIVES IN THE PANSY

The Little Sister came in from the garden, her hands full of flowers, and begged her mamma for a story—"a brand new one, mamma." So mamma tried to think of a new story, while the Little Sister kept very still. At last mamma caught sight of a pansy among the flowers the Little Sister held, and this is what she told the Little Sister:

"In the middle of every pansy there lives a little old man. He must be a very cold little man; too, for he is always wrapped in a little yellow blanket, and even then has to have an extra covering of velvet pansy leaves to keep him warm. And he sits in the flower with only his head uncovered, so that he can see the world.

"But the queerest thing about this little old man is that he always keeps his feet in a foot-tub. Such a funny little tub, too, so long and narrow that you wonder how he manages to get his feet in it. He does, though, for, when you pull the tub off, there you will discover his two tiny feet, just as real as can be."

The next time you pick a pansy, see if you can find the man and his little foot-tub.—Exchange.

IT CAN BE

Somebody said that it couldn't be done,

But he, with a chuckle, replied

That "maybe it couldn't," but he would be one

Who wouldn't say so till he'd tried.

So he buckled right in with the trace of a grin

On his face. If he worried, he hid it.

He started to sing as he tackled the thing

That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;

At least no one ever has done it."

But he took off his coat and he took off his hat,

And the first thing we knew he'd begun it;

With the lift of his chin, and a bit of a grin,

Without any doubting or quiddit;

He started to sing as he tackled the thing

That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,

There are thousands to prophesy failure;

There are thousands to point out to you, one by one,

The dangers that wait to assail you;

But just buckle in with a bit of a grin,

Then take off your coat and go to it;

Just start in to sing as you tackle the thing

That "cannot be done," and you'll do it.

—Unidentified.

"Why, Aunt Mary! If you hadn't said grandma, I'd think you meant me. There are my rubbers under the stove, and I promised mamma to dust the sitting-room this day!"—Exchange.

GOOD MOTHERS IN HEAVEN

A busy mother was one day regretting that she could do so little church work and take so small a part in charitable and Christian enterprises. "I shall have only a life of housework to show at last," she said rather sadly to a friend one day. "Why, mother," exclaimed her little daughter, who overheard the words, "all we children will stand up and tell all you've done for us—everything! I shouldn't s'pose they'd want anything better than good mothers up in heaven." And the friend answered: "The child is right. Earth will send to heaven no better saints than the true Christian mothers who have done their best."—The Home Messenger.

THIN PLACES

"There! My darning is done for this week—every hole is mended!"

"And the thin places?"

"Thin places! Why, auntie, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said auntie, "I had a dear old grandmother, who taught me to mend and darn, and with the teaching she slipped in many lessons about higher things. 'Look out for thin places,' she used to say. 'It'll save thee a deal of time and trouble.' A few runs back and forth with the needle will save a half-hour's darning next week. 'There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failures that will soon break into sins.' I did not quite understand her; so, sweetening her talk with a bit of chocolate she carried for the children, she said: 'I see thy mother picking up thy coat and hat; putting away the rubbers again and again. I hear thee sometimes speak pretty sharply when someone interrupts thee at thy story reading. I heard thee offer to dust the parlor several days ago, but thee forgot it, and to-day thy mother put down her sewing to do it.' I felt so ashamed that I never forgot the thin places after that, though I am afraid that I did not always attend to them at once."

ON THE BARS

Mary, aged seven, was found hiding behind the piano at the hour of her music lesson, from which refuge she was dragged forth, an unwilling victim.

"Why, Mary, don't you like your music?" asked her mother, anxiously.

"No," sobbed the small delinquent; "I just hate those little black things sittin' on the fence."—Harper's Magazine.

OUR SUMMER IN EUROPE—XXII (Continued from Page 3)

She gave us a "knock at seven" and after breakfast we caught the coach and had a pleasant ride through Ambleside to Water-edge on Lake Windermere. This is the largest of the lakes and one of the most beautiful. When the writer was a boy working hard for a few dollars a week a view of this sheet of water attracted his fancy and he bought it, paying nearly a week's wages for it. It hung upon the walls of our home until the home was broken up by the mother's death. What became of the picture we cannot remember, but we can see it as we write. It came as a strange and welcome experience—this sail on the lake, the beauty of which appealed to our boyish fancy. It was a glorious day, the wind a little shrewd but the sun was warm and bright. The shores are not quite as bold as those of Derwentwater, but the lake has a quiet loveliness of its own. We all too soon reached Lakeside where we took the train for Liverpool. As we pulled out of the station we cast many a lingering look backward toward this region whose beauty will ever live in our memory.

The Cost of Discipleship

Luke 14: 25-35

International Sunday School Lesson for April 19, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. Matt. 16-25.

Time—Probably in January, A. D. 30.

Place—Probably on way to Jerusalem, with a great throng, for a feast.

Home Readings—Monday, Luke 14: 25-35; Tuesday, Luke 12: 49-53; Wednesday, Matt. 16: 21-28; Thursday, 2 Cor. 6: 1-10; Friday, 2 Cor. 11: 21-32; Saturday, Acts 20: 18-27; Sunday, 1 Peter 1: 3-11.

The Lesson Story

Continuing His journey toward Jerusalem with a great multitude of people with various opinions and purposes, Jesus turned to them and taught them some lessons on the proper spirit of discipleship, that those who were really sincere and wished to be His disciples might start right.

He desired them to count the cost of the fellowship they wished and to know beforehand what would be required. The desire to follow Him should be so great that family ties would very willingly be severed, possessions rid of, and life itself given up, if need be, that discipleship might be obtained. He asked them calmly to consider these things as a man contemplating a tower would first consider its cost and his ability to finish it: and as a king going to war would calculate and compare his strength with that of his opponent.

After considering what it means to follow, hard as it may seem, he "that renounceth not all that he hath, he cannot be my disciple."

Considering the Cost

To be a disciple of Jesus Christ should be the heart's desire of every rational being. And it takes a rational being to be a disciple. No one can follow Christ without using his rationality. The notion that blind love that comes from a blind sentiment or feeling involves discipleship is irrational and misleading. Men have to think to be Christians. "Come, let us reason together," saith the Lord. Proper conduct without a reason for it is much like the motions of an automaton, and has no more moral quality. Except, perhaps, as this conduct is the expression of a fixed character which achieved its fixedness by constant exercise of the reason and will. To allow the tide of a multitude to carry one along does not make a disciple of that one. Excitement may cause one to follow, but it does not give him much time to think, and when the stimulus is lost the patient relapses. We find that far more stable Christians are made by following the Master's advice to count the cost carefully beforehand: just as carefully as a general calculates and estimates the strength of his enemy, or as a builder estimates the cost of a structure. Failure to think of the requirements, then decide to follow, and then follow, is the cause of a great many unfinished and broken "towers" in the Christian vineyard today.

Renouncing All

One of the conditions of fellowship with Jesus Christ is renouncing possessions for His sake. This stings the miser whose greed is not satisfied with the things of earth, but wants to add to them the things of heaven also. It pierced the heart of the "rich young ruler" whom Jesus told to sell all that he had and give to the poor in exchange for riches in heaven. It makes trouble for all those who love money and property more than they do Jesus. I think the stingy little contributor to the Church who holds his nickel until the stewards have begged a half-hour in order that he might keep it as long as possible, ought to be told that he will have to renounce his possessions willingly if he would follow Jesus. Of course, we may not all be called

upon actually to renounce our possessions, for the needs of the kingdom may not require it; but we should all be willing to do this.

Dearer than our money are our "father, and mother, and wife, and children, and brethren, and sisters, and his own life." But these must be "hated" in order to be a disciple. Or to state it differently: when the choice is between family, friends, or a man's own life and Jesus, Jesus must be chosen. The old song our fathers used to sing, "I'm going to lay down my life for my Lord," expressed the willingness here meant, though it may never actually be required.

Personal Evangelism Under Difficulties

Epworth League Devotional Meeting Topic for April 19, 1914

(Acts 16: 23-32; 28: 16, 30, 31)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

In Acts 16: 23-32, we have the graphic story of Paul and Silas in jail at Philippi. Suffering and bleeding from the many stripes placed heavily upon them, they are behind the locked and barred doors of the prison chained to guards under orders to keep them secure. Persecuted, beaten, bleeding and hungry, we should expect them to meditate in sorrow over their hard lot. Not so. "At midnight Paul and Silas prayed and sang praises unto God; and the prisoners heard them." No persecution, no stripes, not all the powers of hell are able to take away the joys of those whose hearts are stayed on God. Nor are prison doors and captive chains able to bind them. "Suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's hands were loosed." There in the midst of that wreckage of the prison, there in midst of that wild midnight fury of trembling men and frightened, fainting women, there in the midst of the joy of their own wonderful deliverance and victory, Paul and Silas did not fail to send the message of salvation home to the trembling, penitent jailer: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

In Acts 28: 16, 30, 31. We have another illustration of personal evangelism under difficulties. The evangelist is Paul, a prisoner in Rome. Kept, watched and guarded by a soldier as a beast of prey is Paul, the bearer of the greatest message of hope and life Rome had ever received. Prisoner as he was, he did not fail to grasp the least opportunity given him to tell the message of salvation through Jesus Christ, whose ambassador in chains he was. Three days after his arrival in Rome, the prisoner evangelist called together the chief of the Jews that he might explain to them his mission. He wanted them to know that for no offense against Rome or his own nation was he a prisoner. He was a prisoner of hope: "For the hope of Israel I am bound with this chain." "And Paul dwelt two whole years in his own hired house," perhaps a little room in the Jewish ghetto lying along the low, damp banks of the Tiber. By day he weaved the black goat's-hair tent-cloth for the tents of the Roman army; by night perhaps he gathered the people together and preached unto them the kingdom of God, and many believed and were saved.

The Meaning and Application to Us

There is no excuse for not saving somebody on the part of every personal evangelist who is willing to work under difficulties to save souls.

Must Bear the Cross

Crucifixion was common in the time of Christ, and the condemned men were often seen carrying their crosses to the place of execution. The allusion is to this custom, and when Jesus said, "Whosoever doth not bear his own cross, and come after Me, cannot be My disciple," He meant that men should be willing to go to their death for the cause of the kingdom, as He did soon afterwards. Many a martyr has tasted the sweetness of this sacrifice for righteousness sake, and many more have tasted the sweetness of the same willingness but which did not issue into actuality. Many of our missionaries to foreign fields actually took up their crosses and went to their death. And many a worker in the vineyard of the Lord to-day is really a martyr by reason of the hardships incident to his work. These are bearing their cross. Likewise are others who are doing for Jesus' sake the things that require life-energy in their performance.

Mars Bluff, S. C.

As nothing is impossible with God, so, nothing is impossible to them that believe on Him.

Soul-saving is the primary object of all well directed Church work. How often this is overlooked! There are too many who think that the lack of a revival is excusable where large financial demands have been met. This is not so. No matter how difficult the financial problems of our Churches there is always time and opportunity for saving men.

The most difficult time for personal evangelism, however, is not in the midst of storm and flood and earthquake, but in the time of silent indifference on our part and on the part of those who ought to be saved! The problem of how we can successfully throw off this lack of hunger for souls, this lack of feeling of alarm when we see even our sons, daughters, fathers, mothers and dear ones living without God; this lack of an unquenchable zeal for the salvation of others should command our most earnest attention. There is a way out of even these difficulties. Let us study the lives and works of those men of God who have had this burning zeal for the salvation of sinners. Let us get a little experience of that "love of Christ" that "impelled" Paul to persuade men to flee the wrath to come that kept him awake at night while others slept writing letters of hope and cheer and rebuke to the various Churches which he had established. Let us see him bound in chains, yet preaching and writing, and persuading men to be reconciled to God, and become ashamed of the indifference that holds fast in its clutches and not rest until we follow His example of earnest, zealous, untiring evangelism.

Winchester, Va.

THE RUST COLLEGE REVIVAL

For some years past it has been the custom with the faculty and students of Rust College to conduct in the chapel a series of special evangelistic meetings, aiming at the conversion of every student in the school. These meetings have been very much blessed of God and proved to be a great inspiration in the life of the whole student body. These Rust revivals are great events of the school year and among the most memorable and new to be forgotten experiences in the life of the students. This year, as in several years past, the services were conducted under the auspices of the

General Conference Commission on Evangelism, and the helper sent to the school was the Rev. F. E. Whiteside, the Secretary of the Student Work Committee, who proved to be a most acceptable and efficient leader. His genial and brotherly spirit made him very popular among both students and faculty and all very readily and enthusiastically fell in with his plans and methods of work. Mr. Whiteside followed strictly the methods inaugurated by the Student Work Committee, and during his week's work in Rust more than one hundred and fifty of the students came to the Conference Room for personal interviews on matters relating to their individual religious life. These quiet talks on vital religious subjects were very instructive and helpful to all. Long before these special revival meetings commenced in the chapel, the whole school had been planning and praying for them; so that when the meetings began every teacher and student was in splendid working trim and started in the revival campaign in a united effort for the salvation of every unconverted student on the campus.

The meetings were continued in the chapel for nine days and nights and resulted in the conversion of fifty students, while the whole school was deeply quickened and aroused in its spiritual life and activities. The blessed effects of this gracious revival will not soon be forgotten.

DISTRICT SUPERINTENDENTS' COUNCIL

The district superintendents of the North Carolina Conference met in annual session at Hickory, March 3-6. District Superintendent S. F. B. Peace, president, having called the council to order, briefly related the purpose of the meeting. As chairman, he was sane, sedate, yet progressive in all matters of consideration. The work relative to charges were reported, and comments where deserved, disapproval where needed, and recommendations where expedient were made in regards to the respective charges. In the main the work is most gratifying. The possibility of new work was ably discussed, with many recommending for the same. The sessions, as usual in the day, were strictly business. The services at night were open to the public. Tuesday evening the superintendent of the Winston District preached: subject, "The King's Highway." Wednesday evening W. R. Zelgler of the Wilmington District preached a soul stirring sermon, subject "The Harvest." Thursday evening S. F. B. Peace of the Greensboro District, preached a most delightful sermon. Especially was it noted for its timely thought and suggestion. Supt. A. H. Newsome of the Western District deserves commendation for the unique way he conducted things as master of ceremonies. The pastor and congregation spared no pains in making the entertainment ideal. Brother Swann deserves much credit for the most excellent parsonage recently built at this place. The council had among its visitors Revs. S. P. West, C. K. Brown, Wm. Crawford, J. C. Addie.—R. W. Winchester Secretary of Council.

THE MIDDLETON CHARGE—MIDDLETON, MD.

We are winding up one of the greatest year's work on this charge that has been accomplished for many years. A church which had stood with only the frame up and the roof on for over 15 years has this year been completed at a cost of \$340, and all paid except \$40. June 15, 1913, was a great day at Braddock Heights, when the church was dedicated. It is the only church on that great mountain resort,

Braddock Heights. The Ladies' Aid Society, led by Mr. Pauline Reid, has rendered great financial aid to the trustees and stewards and they deserve great credit for their excellent achievement. Bro. Lewis Smith is a faithful class leader, steward and trustee. He is a Christian man and a strong church worker. He has contributed over \$50 this year to the support of the church. Bro. Edward Reid is another faithful steward and trustee and a straightforward, Christian man. Bro. Reed also has contributed over \$50 to the church this year, besides what he has collected, which will easily amount to \$50. Our Woman's Day services at Braddock was a grand affair. At Braddock the trustees have dental expenses over \$350. ASBURY CHURCH, Middleton, has done excellent work this year; raised \$60.00 on parsonage debt, and made some very much needed repairs on the church. The young people of the church deserve great credit for a nice cement walk and steps to the front of the church at a cost of \$20. At this church \$125 has been raised for trustees, debt paying and incidental expenses. Sunday, Dec. 7, was a great day at this church, when we celebrated Woman's Day. Miss Clara Hurd, the very efficient stewardess, deserves great credit for the way she managed the woman's service. The white women assisted and a generous sum was realized. Miss Clara Hurd deserves great credit for collecting \$51 in about two weeks for the benefit of the parsonage debt. Mr. W. H. Johnson is our worthy and efficient Sunday school superintendent and Epworth League president. Bro. Stephen Brown is a faithful steward and trustee and a wide-awake man of business. SUNNYSIDE CHURCH is the largest church on the work. This church is well organized and is doing splendid work, having raised over \$100 for trustees this year for debt paying. The last Sunday in November was Woman's Day at this church and it was said to be the greatest occasion ever held here. They also had the harvest home donation to the pastor. A handsome sum was realized, which went toward pastor's salary. The Ladies' Aid and Epworth League have rendered excellent service in helping the stewards and trustees on finance. Sister Jennie Weedon is the very ener-

Personal and General

The Rev. A. G. Stephens, pastor at Summerville, Georgia, was badly burned on the face and hands last week by the explosion of the tank of a gasoline iron while he was pressing clothes, helping the young men of the Dixie Pressing Club finish their rush on Saturday. Brother Benton, the local preacher, will care for the charge until the pastor is able to resume his work.

The Rev. J. C. Coleman, of Macedonia Methodist Episcopal Church, Clinton, has returned to the parsonage with his bride.

The Rev. R. F. Long of Litcher desires to thank most heartily the members and friends of Litcher Methodist Episcopal Church for a grand reception given them on the night of February 7th. Mrs. Long joins her husband in extending thanks to the good people who are doing all in their power to make their stay in Litcher pleasant and profitable.

The people of Cotton Plant are glad to welcome to their city Dr. and Mrs. O. G. Thornton. Dr. Thornton is a graduate of Philander Smith College, and Meharry Medical College. He is the son of Mr. and Mrs. T. M. Thornton of Forrest City. Since his graduation he has practiced successfully in Oklahoma. The doctor lately married Miss Lavia Frances Cole of Van Buren, a graduate of Philander Smith College, who has been since an active teacher in the high schools of Van Buren. Mrs. Thornton is the niece of

Miss Laura King of Van Buren, an active church worker. (A. R.)

The Rev. D. H. E. Harris, Superintendent of the Fort Smith District, should be addressed during the next 90 days (from March 13) at Clow, Arkansas.

The Rev. J. E. Watkins, pastor at Griffin, Ga., reports six conversions and seven accessions.

The Rev. and Mrs. Sam Green of Glencoe spent two weeks during February visiting their daughter and son-in-law in Franklinton.

In an oratorical prize contest among the seniors of Natchez College, Natchez, Miss., Thursday night, February 5th, several speakers represented the various churches and the College. Miss Lillian E. Holmes, representing the St. John Methodist Episcopal Church, carried off the laurels, and won the first prize.

The address of the Rev. J. S. Stripling is 2413 Harden street, W., Savannah, Georgia.

Miss Bessie M. Garrison, field secretary of the Woman's Home Missionary Society, visited Thibodaux in the interest of the missionary work. An appreciative audience enjoyed Miss Garrison's lecture. The Rev. T. J. Johnson is pastor.

A great audience gathered in Wesley Chapel, Los Angeles, California, on Sunday, February 22nd, to do honor to the memory of the late Bishop John M. Walden. Mr. J. A. Jackson, Prof. C. L. Eason and Mr. T. A. Greene were the speakers. The Rev. Mr. Kinchen is pastor.

getic Sunday school superintendent and carries forward the work with success. She had charge of the Woman's Day service. Sister Katie Jones is president of the Epworth League and Sister Daisy Weedon is president of the Ladies' Aid. The stewards and trustees of this church are worthy, faithful men. JEFFERSON Church has the smallest congregation on the charge but they have wrought well. They raised a very creditable sum for trustees. Sister Martha Smith is the worthy and efficient stewardess of this church. It seems to us surely the providence of God that directed the conference, at the critical period of this work, to send the Rev. E. M. Dent—a man quick in thought, full of plans and ever ready to go forward. Now, as we look around Middleton Charge, it seems as though a miracle has been wrought. The benevolence this year has been increased about 75 per cent and we expect to pay the pastor in full. The Rev. E. M. Dent is a worker, a leader, a planner, a strong, sound, solid Gospel preacher. He is the man for this work.—The Official Board.

MASON CHAPEL—MASON CITY, ALABAMA

Our church is doing well with a small membership, but good willing workers. We have just closed a successful rally. Following are the clubs: Mrs. J. Bolware, leader, \$2.50; T. J. Wilson, \$1.00; Mrs. Herring, \$1.50; Mrs. Maud Young, \$1.25; Mrs. S. D. Field, \$1.61; R. Johnson, \$1.00; Mrs. Hattie James, \$2.50; donations, \$1.65; total, \$14.66. Club No. 2, Mrs. W. M. James, leader, \$5.05; J. A. Graham, \$6.25; E. Green, \$5.00; Mrs. Lynn and husband, \$2.50; Mrs. W. O. Pearson, \$2.25; O. Bolware, \$5.00; total, \$30.50. Club No. 3, Mrs. J. A. Graham, leader, \$2.50; Mrs. M. Bates, \$2.50; H. Pearson, \$1.00; F. R. Mathew, \$5.00; the Rev. A. D. Field, \$2.50; Dr. A. P. Camphor, \$1.00; donation, \$1.65; total, \$17.90. Club No. 4, Mrs. E. Green, leader, \$20.11; W. M. James, \$8.25; the Rev. E. D. Morgan, \$5.00; A. T. Marshall, \$1.00; Mrs. S. Mathew, \$1.05; Mrs. A. P. Camphor, \$1.00 R. Johnson, \$1.00; total, \$40.41; making a grand total of \$106.35. (Amounts less than \$1.00 not published.)—E. Green, pastor

RECEPTION TO PASTOR BARTLEY AND FAMILY

Tampa, Fla.—The members and friends of Bowman Methodist Episcopal Church are greatly rejoicing over the reappointment of their pastor, the Rev. W. O. Bartley, who is now beginning his fourth year. On the night of Feb. 2nd our pastor and his family were given a grand floral reception. Many able addresses were delivered. Prof. J. A. Roberts delivered the address of welcome on behalf of Bowman Methodist Episcopal Church; Prof. J. A. Bryant on behalf of the several organizations among the young people, and Dr. S. A. Williams, pastor of St. Paul African Methodist Episcopal Church, delivered the welcome address on behalf of the citizens of Tampa. Solos, duets and quartets were rendered. The above addresses were eloquently responded to by our beloved pastor, the Rev. W. O. Bartley. Flowers of all kinds were presented to the pastor and family. Dr. S. A. Huger, superintendent of the South Florida Mission, and his family were also included in the grand reception. Prof. F. K. Caldwell was general manager of the affair. Prof. H. W. Daniels was master of ceremonies. The church was beautifully decorated.

ST. PAUL CHURCH—HATTIESBURG, MISSISSIPPI

The contest given on March 19 was a success in every way. The following ladies reported: Mesdames M. W. Doxie, \$3.00; Charity Morgan, \$7.50; S. Lessie Hand, \$21.20; C. A. McBride, \$4.70; Fannie Cooper, \$3.50; Polly Dean, \$20.00; Georgia Brown, \$3.55; Southa Hamilton, \$1.00; Van Powell, \$11.00; Jennie Woods, \$1.90; Josie Jones, \$1.50; Lilly Lee, \$23.05; Annie Ritchie, \$13.70; Anna Triggs, \$6.00; Ida Barns, \$2.00; total, \$127.60. Mrs. Lillie Lee was awarded the star prize. This was accomplished in two weeks. The board of trustees and stewards thank these loyal members and their friends for their assistance.—R. N. Jones.

WANTED—Several honest, industrious people to distribute negro literature. Salary, \$60 per month. Prof. Nichols, Box 125, Naperville, Ill.

THE HOLY WEEK

What momentous events have been crowded into this week of the Christian Calendar. Events that stirred the very depths of human nature and that called to action the deepest emotions of the Supreme All-Father. They were events in which was focussed the interest of all heaven and they are events toward which all human history is drawn. And from these events radiate the most potential influences of human history. From Calvary to Mt. Olivet was not a very long journey and the time from the crucifixion to the hour of resurrection was but a lapse of a few hours. Every moment of this time, however, was packed with significance; every moment had to do with human depravity, human salvation, the divinity of Christ, the Supremacy of God, immortality, life, death, hope, victory, the final triumph of the right and the good. May the memory of this week but lead us closer to the cross in a warmer and more constant devotion to Him who is our resurrection and life.

"ABIDE WITH US"

That journey to Emmaus when Jesus joined Himself to the two travelers and expounded unto them in all the scripture the things concerning Himself has a life lesson for every man, woman and child. When the three drew nigh unto the village, the two men constrained Jesus saying, "Abide with us," and He did. There will come a calmness, a poise, a certitude, vision, strength, fortitude, bravery and virility to our lives if we permit him to "Abide with us." And if we travel with Him along the journey of life and can maintain with Him a fellowship that will permit Him to extend to us an invitation to "Abide with Him," when our traveling days are done, we will have achieved a personal victory that is worth while. Plockhorst, in his masterpiece, has recorded most significantly this event. The reproduction of the painting is found on our first page.

THE SOUTH'S GREATEST DAILY

At no time in the world's history was the press more potential than now and at no time have we had so good a press as now. There are fewer personal organs and organs dominated by selfish purposes to-day than ever before. The journalism of the world is being lifted daily to a higher plane. It is becoming the statesman in type and is to be accorded a large place in human development and a large place in settling the vexatious problems that confront us in our complex civilization.

In no section of our country has the press made more rapid strides and in no part has the press been more influential, than in the South. There are a few outstanding papers in the South that command national and international attention; two of these have for a long period been published in the City of New Orleans. We refer to the Picayune and to the Times-Democrat.

The Picayune was founded seventy-seven years ago and has won for itself an enviable place as a straight-forward, square-dealing, conservative journal. Its conservatism, at times made it late in giving the news that was news. But whatever has been published in the Picayune has been reliable. It has had a splendid record and developed a loyal, though small constituency. The Negro in this section learned to look to the Picayune as the most conservative debater of the problems in which the Negro was involved. The Times-Democrat has always had a stronger and a more influential following than any other paper in this section and, in many regards has been the best paper published in the South. Its collection of news has not been excelled if equalled. Whether one agreed

with its editorial policy in the past or not, it is not to be gainsaid that its editorials have always been strong and vigorous. In quality and quantity of editorial matter, in spirit and purpose of the journal, The Times-Democrat has been the outstanding paper of the South.

And now, with the last Sunday's issue, comes the announcement of the consolidation of the Times-Democrat and the Picayune under the new name of Times-Picayune. This will give us by all odds the strongest daily paper in the South; strong in organization, strong in backing, strong in the personnel of its staff, strong in its history, strong in its grip upon the local situation and strong in developing this section and making for weal or for woe.

Under a previous management the Times-Democrat was bitter in its attitude toward the Negro. During the more recent years, under the directorate of its present Editor-Manager, Mr. D. D. Moore, the Times has assumed a kindlier, friendlier and a more help-

gest post in Southern journalism, and one of the most conspicuous posts in the entire nation, through no favoritism, but by the hard road of efficient service. He is a born journalist; he is a man of a warm heart; he is true to the traditions of the South; he is, nevertheless, open to the call of conscience and of progress; he seeks the truth and follows truth's dictation, and because of these outstanding characteristics he is a warm supporter of movements that have in them the developing of the Negro along lines that will make for good citizenship. And in this new capacity we congratulate the Negro that the Times-Picayune is in the hands of Mr. D. D. Moore, its versatile, competent, conscientious, straight-forward, aggressive, fearless editor.

No one knows more than the Negro who lives in this section just what this powerful paper will mean in the life of the race. For the entire race is thrown almost into a panic at times by scare headlines of the Southern press, or by some strong and bitter editorial. And there is reason for this fear, for the Negro scents the situation; he knows if the rabble of the South is stirred that a sacrifice must be found to burn on the altar of prejudice and the Negro is usually that sacrifice. Now with a mighty Times-Picayune on duty, with a master hand in control, we prophesy for our people in this section a better day. To the Times-Picayune the Southwestern Christian Advocate extends most cordial congratulations and a God-speed in its mighty task in the uplift of the great section of which it is to be the almost undisputed mouthpiece.

NEW ORLEANS DISCRIMINATED AGAINST

We share with all loyal citizens of our section the indignation that has stirred this city on account of the discrimination on the part of the Federal Reserve Bank Organizing Committee which ignored New Orleans in the placing of the twelve Federal Region Banks. New Orleans is the largest city in the South; its history, its large population, its port facilities, its strategic location, its future for growth and development should have commanded a larger consideration at the hands of those who were representing the national government in the location of the regional banks. It occasions no surprise, however, that this city has been stirred from the richest to the poorest with intense indignation. What the outcome will be, we cannot indicate, but that New Orleans has received a raw deal at the hand of the nation is apparent to all. That it was a high-handed piece of discrimination can hardly be denied and such conduct is unworthy of our national life.

METHODIST CHURCH DESTROYED IN MEXICO

The Board of Foreign Missions of the Methodist Episcopal Church has received word from Mexico City of the destruction by fire of its church at Azatlan, valued at \$1,200 (Mex.) This town which is just south of the city of Orizaba, is a little over fifty miles from Vera Cruz. The rebels piled up the organ, pulpit and seats in the center of the room and set them ablaze. Everything was destroyed except the walls of the building. As the incendiaries were about to fire the parsonage and school house, a member of the congregation dared to interfere, and her pleadings saved both buildings. This is the first Methodist Mission property that has been destroyed by the rebels.



MR. D. D. MOORE,

Editor and Manager of The Times-Picayune

ful attitude toward the Negro. This extension of a co-operative hand and a spirit of helpfulness has been most sincerely appreciated by the Negro and has given him an encouragement and a forward look that has meant much to the life of the race in this section. Now, with this powerful journal, reinforced by the prestige of the Picayune, we have every reason to believe that the Negro is to have not only a square deal and a sympathetic and guiding hand for equal justice for all men, but that the Times-Picayune will take initiatory steps in movements and enterprises that have to do with the uplift of all classes of our people, not excluding the Negro.

We are presenting in this connection a picture of the Editor-Manager of the Times-Picayune, a man who has come to this lar-

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

A WORD PERSONAL

I wish every Pastor and Church Treasurer would read this notice. I am no longer Treasurer of the Freedmen's Aid Society. The Treasurer is Dr. John H. Race, 220 West Fourth Street, Cincinnati, Ohio. This change has been announced heretofore but many remittances are being made each week to me as Treasurer. I am now much of the time away from Cincinnati. My personal mail follows me about the country. So much remailing of Freedmen's Aid funds makes losses possible in the mails and makes certain the receivers of the vouchers by senders a matter of delay. This makes an inconvenience all around. Kindly send all moneys for the Freedmen's Aid Society to the new Treasurer, Dr. John H. Race.

Another Item: Dr. George M. Fowles, 150 Fifth Ave., New York City, is the Treasurer of the Board of Foreign Missions. It is the desire of the Missionary Office that all money for that Board be sent directly to the Treasurer and none of it, as heretofore has been the case, to the Assistant Treasurer at Cincinnati.

If Pastors and others will make a note of these facts they will save much delay.

H. C. JENNINGS,
General Publishing Agent.

Of General Interest

The Cigarette-Seller Follows the Missionary

"A cigarette in the mouth of every man, woman and child in China" is the watchword of one of the big Anglo-American tobacco companies. When the Christians held their first service at the Altar of Heaven in Peking, agents of the tobacco companies were selling cigarettes at the same place.—(Kaukab-i-Hind.)

Mexican Revolutionists Victorious

A few nights ago the bugle notes of victory were sounded in the city of Juarez, Mexico, the Revolutionists' capital, announcing the fall of Torreón, the stronghold of the Federal forces. General Villa in charge of the rebel forces sent the dispatch to his chieftain, General Carranza, that Torreón had fallen after the bloodiest series of battles known to modern Mexico. On receiving the news Juarez was in a frenzy of excitement. Church bells were rung, bands played and the streets were crowded with people singing national airs. The translation of the message received by General Carranza from General Villa was as follows:

"I have the honor to announce that after eleven days of severe fighting, the Constitutionalist army which I have the honor to command is in undisputed possession of Torreón, the last remnant of the Federal army having taken flight this afternoon. I regret to say that General Velasco has escaped with an escort of only a few men and is being pursued by my cavalry. My losses will number 1,500 killed and wounded."

King Alcohol Gets a Stinging Blow

The report is sent abroad that after July the first absolute prohibition will prevail in the United States navy. Secretary Daniels has issued a sweeping order which not only will abolish the traditional "wine mess" of the officers, but will bar all alcoholic liquors from every ship and shore station of the navy. This is regarded by some as one of the most notable victories ever won by prohibition forces. The order which is as follows was issued on the recommendation of Surgeon General Braisted:

"The use or introduction for drinking purposes of alcoholic liquors on board any naval vessel or within any navy yard or station is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order." In commenting upon this action Secretary Daniels says: "If there is one profession more than any other that calls for a clear head and a steady hand, it is the naval profession." Surgeon General Braisted remarks that "the numerous court-martial of officers for drunkenness and the effects of alcohol are destructive of discipline and morale, bad for the enlisted men and detrimental to the reputation and good name of the service."

We are quite in accord with the Secretary in his opinion that the men of the naval profession should have a "clear head and a steady hand." But what less should be demanded of the land forces of the Government? We congratulate the naval department upon this forward step towards sobriety and a higher efficiency in its service. May this be a prophecy of a similar order that shall soon go forth from the nation's capital in behalf of all the subjects of this great commonwealth.

The New Currency Law

The new Currency Law passed by the Wilson administration is supposed to save the country from the damaging effects of money panics in the future. The first decisive step toward the establishment of the new system was the recent announcement by the Reserve Bank Organization Committee that it had divided the continental United States into twelve banking districts and had selected twelve cities for Federal reserve banks according to the provisions of the new law.

District No. 1, Boston—Reserve bank will have capital of \$9,931,740, with 446 national banks as members. District No. 2, New York—Capital \$20,687,616, with 478 national and a number of state banks as members. District No. 3, Philadelphia—Capital, \$12,993,013, including 800 national banks and several state banks. District No. 4, Cleveland—Capital \$11,621,535, with 724 national and several state banks. District No. 5, Richmond—Capital \$6,543,281, with 475 national banks and a number of state banks and trust companies. District No. 6, Atlanta—Capital \$4,702,780 with 372 national banks, etc. District No. 7, Chicago—Capital \$13,151,925, with 984 national banks, etc. District No. 8, St. Louis—Capital \$6,219,323, with 434 national banks, etc. District No. 9, Minneapolis—Capital \$4,702,864, with 687 national banks, etc. District No. 10, Kansas City—Capital \$5,594,916, with 835 national banks, etc. District No. 11, Dallas—Capital \$5,634,091, with 726 national banks, etc. District No. 12, San Francisco—Capital \$8,115,524, with 514 national banks, etc. The committee's statement shows that there will be at least 7,548 banks of all sorts members of the system, with a total capital and surplus of \$1,831,648,369. Their 6 per cent subscriptions in the reserve banks would amount to \$109,898,902. Branch banks of the Federal reserve banks will be established under the supervision of the Federal Reserve Board, yet to be appointed by President Wilson.

Some of the cities in the race for banks which were not selected were Baltimore, Washington, Birmingham, Ala., New Orleans, Cincinnati, Louisville, Omaha, St. Paul, Denver, Houston, Tex., Seattle, Portland, Oregon, and Los Angeles.

People of Interest

Bishop John H. Vincent celebrated his eighty-second birthday recently.

The Book Committee meets next week in New York City.

Dr. E. W. Jones passed through last week en route from the Western Conferences.

Dr. W. A. Shanklin, President of Wesleyan University, was in the city last week, the guest of Bishop Thirkield.

Dr. J. N. C. Coggins is preaching this week at Wesley Church, this city, Dr. J. L. Wilson, pastor.

Prof. L. B. Moore, Ph. D., of Howard University, has accepted the invitation to deliver addresses before the Colored Teachers' Association of Middle Tennessee at Nashville during the Easter holidays.

The Rev. Charles A. Tindley, D. D., of Calvary Methodist Episcopal Church, Philadelphia, Pennsylvania, will preach at Philander Smith College the baccalaureate sermon on Sunday and will also deliver the annual lecture.

The Rev. P. W. Clark, pastor of church at Lake Charles, La., died last Friday and was buried Saturday at Lake Charles. Brother Clark was a loyal and true man and an exceptional Gospel preacher. Further comment will be made next week.

The nomination of the Hon. Robert H. Terrel as judge of the Municipal Court for the District of Columbia, although vigorously opposed by Senators Vardaman and Hoke Smith, has been fully endorsed by the committee.

Bishop McIntyre, Bishop McDowell, President George R. Grose of DePauw University, and Secretary Thomas Nicholson are four of the eight lecturers on the Henry Martin Loud Foundation at the University of Michigan.

The Rev. Dr. Matthew S. Hughes, pastor of First Methodist Episcopal Church, Pasadena, California, is the fraternal delegate from our Church to the General Conference of the Methodist Episcopal Church, South, to be held in Oklahoma City during May.

In the Gammon School of Theology this year, those successful in the Gammon contest were Mr. S. G. Sawyer, who won first prize, Mr. I. G. Penn, Jr., second prize in prose production; Mr. G. E. C. Hill, first and Mr. R. T. Washington, second prize in hymn production.

H. Reginald Smith, M. D., of Chicago, an alumnus of Howard University and Fordham University, New York City, will sail from New York for London, England, about April nineteenth, where he goes to take a special course in the Royal Eye Hospital of the University of London.

President Wilson says of Dr. John R. Mott, who has been delivering a course of remarkable missionary addresses under the auspices of Boston University School of Theology: "Certainly one of the most nobly useful men in the world. I have the greatest admiration for him, and the most profound confidence in his extraordinary character and abilities."

Mrs. W. P. Thirkield, president of the Woman's Home Missionary Society, says: "Nearly two thousand lonely girls landed at Ellis Island, New York City, in a single month this year. Brave, hopeful and ignorant of the perils lying in wait they look to us to be the Christ and save them from unseen dangers."

Bishop Thirkield preached at Williams Church Sunday night. He expressed himself as much gratified over the large audience and the spiritual quickening that is evident in this congregation under the ministry of the Rev. C. W. Reeves. At the close of the service nine penitents bowed at the altar, two were converted and united with the church. The service will continue during passion week. The communion service was one of deep interest. The outlook for Williams is very hopeful.

Gleanings From the Field

ALABAMA

Scottsboro—We had a talent rally recently and in this talent rally gave out twenty pennies on Monday as talents. They returned on the following Tuesday night week with \$14.01. This rally was given by the good sisters of the Ladies' Aid Society of which Sister T. C. Whitfield is president; Mrs. Nettie Sanford, vice-president; Mrs. Rachel Williams, secretary; Mrs. Virginia Maston, treasurer.—F. W. Williams, Pastor.

Cedar Bluff—The trustees are building a four-room parsonage here and our church work is looking up. The Rev. E. W. Lampkin, district organizer for the Epworth League, has organized three Leagues in my charge. He is a hustler among the young people. Our second quarterly conference will be held at New Hope Church, Farrill. All officers are expected to be present with written reports.—W. M. Storrs, Pastor.

GEORGIA

Commerce—On the night of Feb. 4 a great storm swept through Commerce and striking the east room of Prof. and Mrs. L. P. Howard's home, left on the table a great assortment of generous gifts. The company was led by Mrs. M. E. Bailey and Mrs. Lowe, with about 50 followers. Prof. Howard has taught our public school here four years, and he has given good service. We highly appreciate him and his work.—W. M. Bailey, Pastor.

INDIANA

Princeton—At the close of the fourth conference year, we had a great day in Zion. Sunday morning and evening the Rev. Jas. Allen, pastor, preached able sermons. The baptism services were held in the afternoon; fourteen new members received baptism and several united with the church. The day was also rally day; amount raised, \$76.70. During the Rev. Mr. Allen's four years' administration we have accomplished much. The Rev. and Mrs. Jas. Allen have the hearty co-operation of all and it is the desire of the people of the city, together with his congregation, for his return. Annual report for year was \$114.73.—W. P. Tucker.

LOUISIANA

Pineville—The members and a company of young people invaded the parsonage to express their appreciation for the return of their pastor and wife for the sixth year. Sincere were the expressions made. The Rev. and Mrs. Wright were delighted with this kindly expression.

Darrow—The coming of the Rev. J. A. Williams and his amiable consort, to labor among us, has brought an inspiration to this people; it means not only a new day for "Sweet Darrow," but a better day also for our Methodism at this place. His introductory sermon was par excellence. He had no trouble in raising his moving expenses, and after getting his furnishings on the ground, presented the trustees with an itemized bill of transportation. This was indeed a new departure, and it at once secured him in the confidence of his members. On Feb. 21, in the "still watch of the night," a company, jubilant, yet orderly, led by

the "old guards," Sisters Frances B. Louines, Georgine Kenner and Maria Randolph, invaded the premises of the man of God, and gladdened their hearts with many good things—even a purse of money. The response of the pastor, as also the solo rendered by his wife, were most inspiring. To say that the entire machinery of the church has been put in motion is to say that something is doing in Darrow for the cause. The pastor and his members are satisfied. Watch for results.—Joseph A. Reddix, Rec. Steward.

MISSISSIPPI

Hazlehurst—On the night of Feb. 17 a great storm struck the parsonage at Hazlehurst, led by Prof. and Mrs. Huff, Caroline Rhodes, Jane Jenkins, James Davis, Miss Matty Brentley, Rosey Ann Colmon, and others. They made their way to the dining room and left there many pounds of choice groceries. God bless the members and friends of Mt. Sinai Church.—A. Johnson.

Huh—Our first quarterly conference was held with Zion Ridge Church, Huh charge, the Rev. P. H. Rembert, our most worthy district superintendent, presiding, Feb. 12-14, 1914. Reports showed very good work had been done. The superintendent was very well pleased and preached a stirring sermon Friday night, Feb. 13, text: Praise ye the Lord. Paid superintendent, \$5.75; pastor, \$8.20; total raised, \$13.95. Watch us grow.—N. S. Cyrus, Rec. Steward.

Pelahatchie Circuit—The first quarterly conference convened in Little Zion Church, Feb. 14-15, with District Superintendent W. P. C. Morrison in the chair. The new pastor, the Rev. C. H. Brown, introduced the new district superintendent to the quarterly conference, who made an encouraging talk. The officers presented well prepared reports. On Sunday the superintendent preached two instructive sermons which held his hearers' undivided attention. The people of the Pelahatchie circuit received the Rev. C. H. Brown and his wife cordially as their pastor. The people are going to stand by the Rev. Mr. Brown and help him make a round report this year. Paid pastor in two weeks \$29.30; paid superintendent, \$17.80. Estimated pastor's salary at \$700; superintendent, \$105. The parsonage committee put a stove in the parsonage and a nice bedstead. The people brought us some good things to the church Thursday night, for which we thank them.—C. L. Brown.

Ackerman—On February 20th a party of generous hearted friends visited the parsonage at Ackerman, Methodists and Baptists, and Presbyterians participating. Nearly one hundred pounds were presented. These are loyal members here and deserving of much praise. The different denominations work together harmoniously.—S. T. Walker, Pastor.

Biloxi—I desire to thank the party of young friends that came to the parsonage, on a recent evening, and presented as a token of their regard and good will 75 pounds of groceries and \$3.30 in cash. During the evening they served ice cream and cake. This

very enjoyable affair was conducted by Miss Mamie Hall, assisted by her mother and others. These young people have promised me their assistance in the church work this year. Their effort pleased us greatly. The Sunday school, Ladies' Aid, Epworth League and Woman's Home Missionary Society are infused with new life.—J. J. Young, Pastor.

Wiggins—The pastor, the Rev. D. F. Dudley, came to his charge on the first Sunday in February and was cordially received by the members and the public in general. Preaching at 11 a. m.; love feast and speaking meeting at 3 p. m.; at 7:30 p. m., preaching and sacrament. Received into the church, one; fifteen young men came forward for prayer. Collection, \$20. Everybody is at work for a bell and to cell the church.—M. Grant, Steward.

MISSOURI

Arrow Rock—The Methodist Episcopal Church of Arrow Rock is moving forward splendidly under the pastoral care of the Rev. J. T. Riley. We had twelve additions to the church this winter. On Saturday evening, January 31, quite a number of members, brought happiness to the heart of the pastor and his wife by bringing them a large supply of choice groceries and fruits.

NORTH CAROLINA

Shelby and Lawndale—Our first quarterly conference convened Jan. 31, at Phila Church, the Rev. A. H. Newsome, district superintendent, presiding. Reports showed that progress had been made along all lines. The district superintendent's claims were cancelled in the business session. Our beloved district superintendent is on the job, making things go. Sunday at 10 a. m. was held an old-time love-feast. At 11:30 a. m., the district superintendent took for his text the 1st and 4th verses of 27 Psalms, which was ably handled and souls were lifted up and made to rejoice. In the afternoon the pastor, the Rev. R. B. Rhyne, preached an able sermon, after which the communion was administered. A goodly number came out to hear a splendid lecture delivered by the district superintendent on the practical things for the advancement of the Negro. We raised during the quarter \$42.00. It was said by the district superintendent that this was the best quarterly conference held on the district up to date. We are looking forward for a successful district conference this coming July.—D. T. Thompson.

Laurinburg-Cool Springs Charge—We were sent to this charge Oct. 8th, 1913. Our first year here was a success, and our second year promises to be equally as successful. Last conference year we had twenty converts, and as many accessions; our vitality as to real religious life increased, and our benevolences were as good as the average, if not better. We raised for the general benevolences \$170.00, and for the Jubilee Fund \$150.00, making a total of \$320.00. This we think is a very good showing for the charge. Our outlook for the year 1914 is equally as good if not better. Several have been added to the church already, and our committees on the benevolences are planning for their collections. At our last quarterly conference our assessing committee brought forward the same assessments for both district superintendent and pastor that they had last year and we are sure that the loyal membership will see to it that the assessments will be raised. Our

work on the whole is in good shape with every officer of the boards, without exception, a subscriber to the Southwestern Christian Advocate. Our first quarter was well attended, and the collection was above the usual first quarter collection. The next quarter promises to be better attended, with a full report.—J. P. Morris, Pastor.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

TEXAS

Littig and Manor—We received our appointment to this work Dec. 15, 1913. Dec. 20th we were on the ground and raised traveling and moving expenses, which were \$30, without any trouble. On Dec. 27th Mrs. Stone came. Jan. 6, we partially moved into one room of the parsonage, but on account of the much needed repairs most of our goods were stored away until Feb. 13, when we were moved fully into a neatly repaired and comfortable little parsonage. We found on the work 86 members, principally intelligent, well-to-do, loyal Methodists, and a very friendly set of Baptist people, all of whom made us welcome. They have given us one very appreciative storm party. Dr. S. E. Jones, our new district superintendent, held our first quarterly conference Jan. 3-4. The service on Sunday was curtailed on account of the severe cold weather. Dr. Jones preached one able sermon. We look upon him as a great preacher and a Christian gentleman. He manages the business of a quarterly conference with ease and dignity. We are looking forward to a year of success.—J. W. Stone, Pastor.

La Grange—The Austin District Council of the West Texas conference met in Taylor's Chapel, Feb. 18, 1914, at Luling, Texas. Dr. S. E. Jones, district superintendent, presided. After the devotional services, Rev. D. F. Vance was elected secretary. There were eleven pastors present, and three of the district officers. Each day's session was inspiring and businesslike and the spiritual tide ran high. The conference adopted the motto: A United Effort and a Thousand Souls For the Master. The two days' session closed Thursday night, after the rendition of a short program. The newly elected district superintendent and members of the council left for their fields of labor with new inspiration and a determination to do their full share in helping to save souls.—D. F. Vance, Reporter and Secretary.

Palestine—We of Pleasant Hill Church are indeed proud of our pastor, the Rev. W. W. Randall, and pray that we may have great success during his stay and always after. Our first quarterly conference was held Feb. 14-15, and on Sunday G. W. Carter, district superintendent, preached a wonderful sermon, after which the Lord's supper was administered. Collection was very good. Paid the district superintendent in full and had a nice sum left for the pastor. On Monday night Mr. Pleasant Winston and other officers gave a pound party for the pastor and there were many pounds of choice groceries given by friends and members. We have completed a neat little building and had the first sermon preached there Feb. 8th. Our Sunday school is having a good attendance. Bro. T. J. Brown superintends the work and it is going on nicely now.—T. J. Brown, Reporter.

Gleanings from the Field.

Jacksonville—Our first quarterly conference was held at Pine Grove Methodist Episcopal Church, Sunday, Feb. 21, 1914, under the efficient and able direction of the newly appointed district superintendent, the Rev. G. W. Carter. We have every reason to feel proud of our superintendent. We believe that our churches on the district will grow and be prosperous under his direction. On Friday night the business part of the quarter was carried out. Nearly all of the officers were out with very good reports. Sunday at 11 a. m. a crowded house listened to the district superintendent, who preached a powerful sermon. A goodly number partook of the Lord's supper. Paid the superintendent in full. Too much praise can not be given to the pastor and wife for their services during the past three years. They are the right people for the place. We are proud to have them return to us for the fourth year. Lumber is being put on the ground for the erection of a new meeting house.—Nora L. Knaves.

WEST VIRGINIA

Hedgesville Circuit—On coming to this charge last April from the annual conference, we immediately set to work. The forces have been at work with unabated interest; that is, the working forces of the churches. Improvements, and benevolences have not escaped our notice. The distribution of disciplines, minutes and our own Southwestern has not been as prevalent in the homes before as now. Our true way day was set for Sunday the 15th—plans were well in hand. The outlook was indeed encouraging. But the snow came and a terrific storm that blockaded every road and path leading to the churches. On the 14th smallpox broke out in our midst and our church was closed. Up to this time, however, for the most part, our work has moved successfully onward. The people generally have shown in some very tangible way their appreciation of our services. Our every effort, it seems, has been rather successful, though for the time being we are hampered at this point on the work. But we are not discouraged.—J. R. Davis, Pastor.

FIRST VISIT OF A CHIEF OFFICER

The visit of our beloved Bishop Wilbur P. Thirkield, D. D., to St. James Methodist Episcopal Church, of Beaumont, on Wednesday night, March 18, was the first time this congregation has had the pleasure of hearing one of our chief officers. The Bishop preached from St. Luke 10: 27, and excellent sermon, which was listened to with marked attention by a splendid mixed audience. Our members and friends here are highly enthusiastic over the Bishop's sermon and are loud in their expressions of a desire for his return. To my mind the good Bishop's brotherly heart was never more exemplified than in this, his visit to us. This is a fine piece of property which is centrally located. I have been here some three months and have by the faithfulness and aid of the loyal members and friends, lifted two notes of more than five years' standing. We are now in the midst of a rally to close on Easter Sunday, to meet the Dr. J. E. Wilson's notes. Any amount from our friends will be highly appreciated.—Freeman Parker, Pastor.

DISTRICT SUPERINTENDENT WALLACE AND PASTOR JORDAN HONORED

A grand reception for the pastor, the Rev. James N. Wallace, and District Superintendent S. J. Jordan was held in Haven Chapel, Anniston, Ala., two months after the adjournment of the Central Alabama Conference, under the auspices of the Ladies' Aid Society. The program was made up with representations from the sister denominations and the professional men and women of Anniston. Glowing tributes of praise were given to both of these men. A large and attentive audience was present. The program was interspersed with music by the local talent of the city and church. The following program was rendered: Song, by congregation; invocation, by the Rev. A. W. Rice; solo, by D. W. Hugley; address, "Denominational Unity," by the Rev. James Coleman, pastor of Mount Zion Baptist Church; duet, by Misses Ophella Hardnick and Bernice Adkinson; address, "The Rev. S. J. Jordan, Sr., and the Ministers' Union," solo, by W. T. Radford, president of Haven Chapel choir; address, "The Rev. J. N. Wallace As a Citizen," by Prof. Thos. W. Jackson, the Rev. M. Mooreland, Prof. E. J. Williams; solo, by Miss Willie Raines; address, "The Rev. S. J. Jordan As a Preacher," by the Rev. Chas. C. Coleman of Attalla; music, by the choir; address, "The Rev. J. N. Wallace As a Christian Leader," by the Rev. A. W. Rice, Dr. H. F. Harris, the Rev. S. W. Jackson; solo, by Miss Clara Ferguson, organist of Colored Methodist Episcopal Church. A grand free banquet was served in the vestry of the church by the Ladies' Aid Society. Much credit for the successful rendition of the above program is due to energetic efforts of Mrs. L. A. M. Jackson, president of the Ladies' Aid Society, and her committee.

SAN ANGELO DISTRICT, EPWORTH LEAGUE

In spite of the fact that the District is small and appointments far apart, we want to bring our District up with other Districts in the West Texas Conference. Our plans are as follows: We ask that the president of each local Chapter, in co-operation with his or her vice-presidents, raise \$2.00 each, making whole amount \$10.00, for each Chapter. Remember, we are going to have an Epworth League Banner this year and the Chapter that raises the highest amount over \$10.00 will receive the banner. Remember, our dear Sam Huston College is in great need. Let our motto be: \$100.00 on the District this year for Sam Huston College.—(Mrs.) Anna L. Edwards, District President.

The Birmingham Methodist Preachers' Union on March 10th adopted resolutions to the effect that—the Master has called from labor to heavenly reward our brother, the Rev. Augustus G. Glenn, who was a consecrated Christian gentleman, a wise and safe leader in the church; thoughtful and careful, calm and conservative, yet energetic, vigorous and progressive; his removal is well-nigh an irreparable loss to our church, of which he was one of the strongest and most ardent supporters. The secretary was instructed to set aside a page in the Journal to mark and cherish Brother Glenn's memory. To the bereaved wife was

sent a letter which voiced the sympathy of the Preachers' Union in her great sorrow and affliction.—Signed: B. G. Smith, J. C. Houghton, D. J. Price.

HAVEN CHAPEL—MERIDIAN, MISS.

The second Sunday was set apart for a contest rally between Misses Callie Johnson and Edith Lewis. At 11:30 o'clock Mr. A. G. Cole of Meridian Academy chose as his text, John 3: 31. He held the congregation spell-bound and his interesting argument being full of logic, met the approval of all. At 3 p. m., the congregation was favored with the presence of the Rev. Mr. Price of St. Paul Methodist Episcopal Church. He proved the master of his subject. Each service was followed by a liberal contribution. At 7:30 p. m. our pastor, the Rev. H. E. Morgan, delivered a masterly sermon. Then the contestants made their reports. Miss Edith Lewis was the victorious contestant, reporting \$59.90; followed by Miss Callie Johnson, who reported \$53.55. Each contestant received a valuable reward. After some auxiliary donations, \$123.40 was realized from this financial struggle. Haven Chapel is at high tide, and 1914 bids fair to be the record breaking year. Every auxiliary has taken on new inspiration. The Rev. H. E. Morgan, our new pastor, is bringing things to pass. He came to us well versed as a leader.—W. H. Williams, Recording Steward.

INQUIRIES

We want to find Joseph Paynter, who left Lewes, Delaware, about 45 years ago. He went by the name of Joe Paynter. The last we heard of him, he was at Jacksonville, Florida. If he or any of his descendants are living and see this, please write his nephew at Lewes, Delaware, Caleb Paynter. Pastors at Jacksonville, Florida, will please read this from their pulpits.

I would like to know the whereabouts of my uncle, Red Adams, who left his home when I was very small. His mother's name was Classie Adams. Her husband's name was Sandy Adams who died in slavery time. Red's only sister that was living was named Amandy, and I am her only daughter that is living. My name is Bettie Mosley. I have been married. My uncle has some more uncles here at the John Adams' place; one named Martin Adams, one named Tom Adams, and old man Adams. I am giving these few names to let him know that he is my uncle. If he can be found anywhere, I would like to hear from him as soon as possible. Address Bettie Mosley, Fearn Spring, Mississippi.

LOWESVILLE, NORTH CAROLINA

There will be a grand rally in Rock Hill New Church May 3d. Our church here was burned last May. We are now busy rebuilding on the same lot, hoping to have it enclosed by the date above mentioned. The officers and members are standing by the pastor and working as never before, because the work is greater and this age demands it. We are building after our church plan No. 212 A.—S. P. West, Pastor.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

DEDICATION THAW MEMORIAL CHURCH, SISTERSVILLE, WEST VIRGINIA

For sixteen years our people have been biding meetings for worship under various denominations in Sistersville. They were never successful in securing a permanent church home. Two years ago the Conference sent there a very competent young man in the person of the Rev. J. H. Peters, who gathered around him a promising little flock. He was moved after one year's service. Last spring the Rev. W. R. Grigsby was appointed to this charge. First, he held a very successful revival; then he impressed himself upon the community, white and colored, as a Christian gentleman and a serviceable leader. About the first of the year the pastor and his board purchased a house from the city, located on one of the most desirable streets in the residence district. After extensive renovation they were the proud owners of a well-appointed and most beautiful church building, with all late improvements and conveniences. The 22nd of February was set as the day for the dedication, at which time a report was read showing that not one penny was owed on the property. At the morning service the Rev. C. Y. Trigg, of Pittsburgh, preached and assisted the district superintendent and the pastor in the administration of the Lord's supper. In the afternoon Drs. Bennett and Wilson, two loyal white ministers of the city, and the Rev. Dr. Thomas, district superintendent, delivered very encouraging addresses at a platform meeting. At 8 p. m., the Rev. Dr. Thomas formally dedicated the building to the worship of Almighty God, with a most pleasing and powerful sermon. Now the people and the pastor are happy and the church is flourishing. Much credit is due Mr. Lotterbury, treasurer of the trustee board, for his business tact and interest and also the white friends who gave liberally to foster the church.



Knights of Shepherds, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

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The Atlanta Constitution

Daily—Sunday—Tri-Weekly

The Standard Southern Newspaper

Special Notices.

LA TECHE DISTRICT

Brethren, let us make Easter a great day for missions. The Missionary Convention will be held at Houma, La., April 21-22. I am expecting each pastor to report in person the money raised on Easter. Raise all your benevolence money to first of the year. Bring at least five subscriptions for the Southwestern. Pastor Stanley and his good people will furnish homes and meals for all who come.—J. Wesley Turner, District Superintendent.

UPPER MISSISSIPPI CONFERENCE

To the ministers receiving missionary money: Heretofore you have received this money for three months in advance, beginning with each quarter; hereafter you will receive checks at the beginning of each month, beginning with April. Please take note and govern yourselves accordingly. This order was passed by the Board at Philadelphia, Pa.—F. H. Henry, Secretary Local Board Church Extension, Holly Springs, Miss.

MISSISSIPPI CONFERENCE

Owing to the Treasurer not having sufficient blanks at the Conference he was not able to give me his Tables until March 16th, hence we will not be able to get out the Conference Minutes until about April 20th. Now, if each minister of the Conference will send me his post office address and the date he joined the Conference, we will be able to make a correct roll of the Conference. This is very important, for no one wishes to be left off the official roll. Please give this your immediate attention and you will have my hearty thanks. We only collected \$87.00 on the publication of the Minutes at the Conference, and those who were not prepared at that time to pay, will confer a favor on me by sending in your minute money by April 15th. We will have 1,800 copies of the Minutes printed, which will enable us to furnish each brother with 14 or 15 copies.—S. A. Cowan, Secretary.

BEAUMONT DISTRICT.

The Board of Home Missions and Church Extension, March, 1914. As district superintendent, I take this method of notifying those of my

preachers who are entitled to receive Missionary money. Heretofore the Board has sent drafts for missionary appropriations quarterly, thereby paying each man's appropriation about three months in advance. Beginning with April first, checks will be mailed monthly. I am notifying you that receive missionary appropriations of this change so that you may govern yourselves accordingly. I am sending this letter at the request of the Corresponding Secretaries. Samuel Shaw, treasurer.—W. L. Duncan, District Superintendent.

ANNISTON DISTRICT

Dear Pastors of the Anniston District: Our district Epworth League cabinet meets June 25, 1914, at Ashland, Ala., and we solicit your aid in seeing to it that your president of each local League meets us in Ashland, Ala., June 25. It will be to your interest, for our plan and purpose is to help each pastoral charge on our district, and from this cabinet meeting we hope to honor each one of our pastor's names in the offices of the Freedmen's Aid Society, with a free will offering.—By Order of W. E. Lampkin, District President of the Anniston District League.

SAN ANTONIO DISTRICT

Dear Brother Ministers: I take this method of informing you that the Board of Home Missions and Church Extension of the Methodist Episcopal Church, at 1026 Arch street, Philadelphia, Pa., will hereafter send, to those that receive missionary appropriations, each month, beginning April 1, checks on or about that date. Dear brethren, remember Dr. I. L. Thomas will be at St. Paul, San Antonio, May 19-20. Let every pastor on the district attend. Bring up a good collection for Home Missions and Church Extension. Make one strong pull, once more. You can bring things to bear. Kindly do so.—A. M. Mason, District Superintendent.

ALEXANDRIA DISTRICT

To Pastors and Members: Our Missionary convention will convene at Natchitoches, April 22-23. Dr. I. L. Thomas, field secretary of the Home Missions and Church Extension Board, will be with us; also Dr. C. M. Melden, president of New Orleans University. Let each pastor come prepared to report for Missions in full. Now, dear pastors, we promised at the last annual conference that each pastor would secure at least ten cash subscribers for the Southwestern Christian Advocate. Let us come to the convention prepared to report the same.—J. O. Richards, District Superintendent.

LEXINGTON CONFERENCE

Dear Brethren: You will be pleased to know that our conference Woman's Home Missionary Society is still active and in the lead with the other enthusiastic societies. Our progress has been so marked and rapid that our national corresponding secretary has classed us among the conferences whose membership and activities should report \$1,000 cash this year. We know that with your past hearty co-operation in our successful achievements that we may expect you to rally with us in keeping up the standard in our conference work. These are some ways you can help us realize the thousand dollars in cash—by urging the membership of your church to join the society. Let your slogan be every woman a Home Missionary woman;

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urge the subscription to the Woman's and Children's Home Missions; urge the mothers to put their children into the children's department; no childless auxiliaries should be on record in the Lexington conference: lastly, pray that God may plant the desire seed for His work deep into the hearts of the women in your church and thereby gain as a result lifelong members to this great cause of Home Missions. Watch us grow at the annual meeting to be held in Flemingsburg in June.—Martha A. Sissle.

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NOTICE

To the Ministers of the Methodist Episcopal Churches in the Following States: Mississippi, Tennessee, Louisiana, Georgia, Kentucky, and wherever our people are leaving the South and are moving North and settling in the large cities—and hundreds of them are being misled and others are entering other churches; some of them do not know one church from the other. Therefore, dear pastors, do not fail to notify the Rev. M. L. Jackson, our pastor in East St. Louis, Ill., whose address is 115 N. 11th street, East St. Louis. Don't fail, as we wish to take care of our people who are leaving the South and settling in the city of East St. Louis, Ill.

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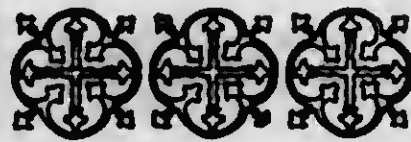
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District Rounds.

MEXICO DISTRICT

First Round

Yates Ct., April 11-12; Moherly, 18-19; New Franklin Ct., 25-26; Fayette, May 2-3; Sturgeon Ct., 9-10; Columbia, 16-17; Fulton, 23-24; New Bloomfield, 30-31; Mexico, June 6-7; Wellsville Ct., 13-14; Danville Ct., 20-21; Montgomery City, 27-28; Warrenton Ct., July 4-5; Foristell Ct., 11-12; Troy, 18-19. Dear Brethren: Remember, we are to introduce the New Financial Plan, commencing the first of May. Our job is the conquest of the Mexico district for Jesus Christ. Will you do your part? District stewards will meet in Montgomery City, May 13th.—R. E. Gillum, District Superintendent.

BROOKHAVEN DISTRICT

Second Round

Huh Ct., April 25-26; Huh, 29-30; Lampton, May 2-3; Expose, 9-10; Columbia, 16-17; Fernwood, 20; Tyler-town, 21; China Grove, 22; Liberty and Summit, 23-24; Brookhaven and Magnolia, 27-28; Barlow, June 4-5; Wesson, 6-7; Lucien, 12; Brookhaven Ct., 13-14; Hazlehurst, 17-18; Crystal Springs, 20-21; Rosemary, 24; Crystal Springs Ct., 25-26; Bridgeville, 27-28; Star, July 2-3; Florence, 4-5; Beauregard, 6; Oma, 9; Monticello, 10. Dear Brethren: Work first to keep your churches spiritually alive. Secondly, send your Easter collection in immediately after Easter and get a voucher for it. Don't complain. Raise your benevolent apportionment at once. Work more for the Southwestern. Send in subscribers every week.—P. H. Rembert, District Superintendent.

KANSAS CITY DISTRICT

First Round

Glasgow, April 4-5; Gilliam, 9; Slater, 11-12; Armstrong, 11-12; Odessa, 17; Marshall, 18-19; Arrow Rock, 21-22; Blackburn Ct., Perrytown, 25-26; Glasgow Ct. (P. Chapel), May 2-3; Lexington, 9-10; Wellington, 16-17; Malta Bend Ct., 23-24; Independence, 30-31; Kansas City (Centennial), June 6-7; Kansas City (New Clark Chapel), 13-14; Kansas City (Davis Mission), 16-17; St. Joseph, 20-21; Des Moines, Ia., 27-28; Oskaloosa, Ia., July 4-5; Mason City, Ia., 11-12. Marshall district stewards meeting, April 24, 9 a. m. Supplement program 11 a. m.: sermon, The Church and Its Relation to Benevolence, Rev. B. McCain; 3 p. m., The New Financial Plan (Some of Its Outstanding Features), Rev. T. H. Lockwood. Let us have a good representation and a helpful meeting. District Conference, Sunday School, Epworth League, Woman's Home and Foreign Missionary Convention, Kansas City (New Clark Chapel), Aug. 5-9. Begin now to plan, work and pray for a good delegation, etc. Pastors, just emerging from an inspiring, historical annual conference, carefully presided over by Bishop Anderson, I am quite sure you go to your respective fields of labor encouraged, having almost reached last year's slogan, "\$1,000 for benevolences," 150 cash subscribers for the Southwestern, ministerial claims met, and a revival in every charge. In His Name, let us advance this year.—Wm. H. Wheeler, District Superintendent.

HOLLY SPRINGS DISTRICT

Second Round

Corinth, April 24-26; Potts Camp, 25-26; Corinth Ct., May 2-3; New Albany, 9-10; Nettleton, 16-17; Pontotoc, 16-17; Tupelo, 22-24; Verona, 23-24; Ripley, 30-31; Pontotoc Ct., June 6-7; Ripley Ct., 13-14; Okolona, 12-14; Okolona Ct., 20-21; Houston, 20-21; Houston Ct., 27-28; Holly Springs Ct., July 4-5; Olive Branch, 4-5; Holly Springs, 10-12. Dear Brethren: Let us have a great revival in each church, set a Southwestern day, make a canvass from house to house, and raise all of our benevolence and Jubilee claims.—W. H. Gilliam, District Superintendent.

LEXINGTON DISTRICT

First Round

Leesburg, March 28-29; Oxford, 29, p. m.; North Middletown, April 4-5; Monterey Ct., 11-12; Warrenton Ct., 14-15; Lexington, Gunn Tabernacle, 19-20; Pleasant Point, 22; Ashury, 26-27; Paris, May 3-4; Versailles, 9-10; Smithfield, 12; Owenton, 13-14; Worthville, 15; Lagrange, 16-17; Pewee Valley, 18 (24, 2:30 p. m.); Jeffersonton, 19-20; Dorsey, 21; Simpsonville, 22; Anchorage, 23-24; Wilsonville, 25; Georgetown, 30-31; Shelbyville, 6-7; Buck Creek, 8; Chaplin, 9-10; Winchester, 13-14; Howard Creek, 15; Cleveland, 16; College Hill and Richmond, 17-18; New Zion, 20-21.—J. B. Redmond, District Superintendent, 436 Williams St., Paris, Kentucky.

LOUISVILLE DISTRICT

First Round

Bowling Green, April 11-12; Sonora, 13; Upton, 14; Morgantown, 15; Auburn, 16; Drakesboro, 17; Hartford, 19-20; Greenville (3 p. m.), 21; Beaver Dam, 22-23; Taylor Mines, 24; Leitchfield, 25-26; Smithland, May 2-3; Paducah, 4; Grand Rivers, 5-6; Eddyville, 7-8; Princeton, 9-10; Delaney (3 p. m.), 10; Owensboro, 16-17; Lewisport, 18; Hawesville, 19-20; Cannelton, 21; Tell City, 22; Cloverport, 23-24; Irvington, 25-26; West Point, 27; Vine Grove, 28; Hardinsburg, 30-31; Harned (3 p. m.), 31; Jackson St., June 7-8; Mt. Washington, 9; Waterford, 10; Coke Chapel, 14-15; New Haven, 16; Boston, 17; Lebanon Junct., 18; 35th Street, 21-22; Loyd Street, 28-29. Dear Brothers: The grace of God be with you. Let us into the movement for a greater Lexington conference. Get into use the New Financial Plan. Organize your forces at once for success: (1) in revival effort, (2) in meeting the financial obligations of the church, (3) in raising the benevolences, (4) in moral and civic aggressiveness. This be your motto: "Our District to the Front"—J. E. Weed, District Superintendent, 320 Jackson St., Louisville, Ky.

CINCINNATI-MAYSVILLE DISTRICT

First Round

Washington, April 4-5; Mayslick, 15; Pleasantville, 16; North Fork, 17; Augusta, 18-19; Dover, 21; Germantown, 23; Flemingsburg, 25-26; Tilton (3 p. m.), 28; Sherburne (7:30 p. m.), 28; Poplar Plains, 29; Manchester, 30; Maysville, May 2-4; Aberdeen, 6; Tolleboro, 7; Orangeburg, 8; Portsmouth, O., 9-10; Ironton, O., 11; Louisa, 12-13; Morefield (11 a. m.), 16-17; Sharpsburg (7:30 p. m.), 17-18; Mt. Sterling, 19-20; Clay City, 21; Covington, 23-25; Cincinnati, Steel's Subdivision, 27; Cincinnati, Coke Otto, 28; Cincinnati,

(Continued on page 16)

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GEORGIA

Sylvania—On Feb. 28th and March 1st our first quarterly conference was held by our district superintendent, Dr. Wm. Bellinger. The snow had held us for nearly a week and then came a severe windstorm and a blizzard, the worst we have had. But in spite of the bad weather our quarterly conference was more than a success. Our charge has raised for ministerial support since our last conference session, including district superintendent's assessment, pastor's salary, and \$25.00 for moving expenses, a total of \$205.00, with \$6.00 of benevolence. Under Dr. Gidden's leadership, the fifth Sunday in March was made our parsonage rally day at each one of our four churches, and each member was asked to pay \$1.00 toward our new parsonage. The Ladies' Aid Society of St. Andrews has raised over \$20.00 on furnishing the parsonage since our new pastor, Dr. Giddens, came. We are also planning to complete the St. Andrews church. We have a new organ for Simpson, have completed Mabry Chapel, and have a new church at Oak Grove. Our pastor has bought a nice horse and buggy. We are standing solidly by him with the intention of making this the greatest year in our history under this great leader. Our district superintendent, Dr. Bellinger, acquitted himself with great credit on Sunday and Sunday night.—(Mrs.) Ella Kemp.

LOUISIANA

Jeanerette—Sunday, March 1, was an enjoyable day. The early prayer meeting was led by Bro. Silas Glover. The Sunday school was well attended. Our beloved pastor, the Rev. F. T. Chinn, preached an excellent sermon at 11 a. m. The service at 7:30 was largely attended. We have started on our revival services. Two persons joined the church and others are requesting prayer. The sacrament of the Lord's supper was administered at night.—Orelia Alexander.

Mandeville—The service was great at this place on Sunday, March 1. One man was baptized at the altar and four others were received into the church, making a total of five accessions since my return from conference. The Lord's supper was administered by the pastor, assisted by the Revs. C. K. Kershaw and E. Pompey.—A. Robinson, Pastor.

Prairieville—We, the members of Prairieville, are glad of our new pastor, the Rev. Jarrett Green. We believe he is the man for this place. He was with us the first Sunday and Sunday night in March and preached a strong sermon from Acts, 16th chapter and 31st verse. We have all new officers and there is every prospect for a good year's work.—Idel Brown.

Glencoe—Mr. S. Green and Mrs. Ida Green take this method of thanking the Rev. W. L. Amos, Dr. E. M. Prescott, Mr. A. Amacker, the Rev. A. J. Carborugo, Bros. Green, Magee and L. Toomer, Mrs. T. C. Dison, Willie Marton, W. M. Mack, K. D. Bickham and J. W. Langston of Franklinton, for the reception and many gifts presented to

us during our delightful visit to our daughter and son-in-law, Professor and Mrs. E. P. Amacker. Our stop-over in the city during the Carnival was indeed enjoyable. Mrs. E. V. Barney, mother, father and sister, made our stay pleasant; and M. Theodule made our stay with them on Lake Pontchartrain joyful. With us were Mr. L. R. Payne and wife, of Birmingham, Ala.

MISSISSIPPI

Heidelberg—On Monday night after the third Sunday in February a great storm arose at the parsonage of Leonia Church and loaded our table with many desirable articles, for which they received the pastor's thanks.—F. Smith, Pastor.

Pass Christian—Many things are keeping the Methodist people here busy these stirring times. The coming of the President was a real big thing, and then came the great annual conference—a bigger thing for the Methodists, but the coming of the veteran man of God—Rev. H. May—is the biggest coming of them all. On Friday night, March 20, a host of our good members and friends came together at the residence of that ever wide awake Methodist sister, Mrs. T. Strotter, to give the pastor in charge a great surprise. These good friends, led by Mrs. Dedeaux, brought a splendid lot of choice goods for the pastor. The night was cold, but the Methodist hosts were nothing daunted, and about 10 o'clock they lined up at the parsonage door, singing a most appropriate song. The pastor and his ever faithful companion were up and did not keep the hosts long waiting. All were made welcome, and indeed everybody set to work to make the occasion enjoyable. Prof. Randolph introduced the pastor and his wife, and explained the coming of the great hosts at that late hour. The explanation seemed more than satisfactory to Brother May, who expressed the hope that the thing would be repeated every three months at least. Then came refreshments for all, served by the committee of ladies, assisted by Mr. George Richardson. The presentation of a substantial sum furnished a delightful event. All went home rejoicing and left the good pastor and wife rejoicing most of all. Space forbids mention of all the friends present, but there was a goodly company.—J. W. Randolph.

SOUTH CAROLINA

Pleasant Branch—At the Pleasant Branch Church, District Superintendent Dr. E. B. Burroughs held the first quarterly conference February 21-22. Dr. C. C. Jacobs, field secretary of the Board of the Sunday Schools, was with us. We had a splendid session. Dr. C. C. Jacobs' address received undivided attention. The district superintendent's talk on the ten per cent increase in membership was very effective. Sunday, Doctor Jacobs preached at 11 a. m. a strong, helpful sermon. Raised for superintendent, \$17.85; for pastor, \$8.16, and \$4.15 for the Board of Sunday Schools. We had among our visitors the Rev. B. Pond of the Baptist Church. The Rev. F. H. Vance is pastor.—H. Coleman.

THE NEGRO FARMER

Something New: Something Needed

A Paper That Helps People to Become Better Farmers is an Aid to the Church, the School and to the Secular and Religious Papers

It has been decided to publish at Tuskegee Institute Post Office, Every-Other-Week for the present, a national farm paper to be known as **THE NEGRO FARMER**. It will be published in the interest of Negro landowners, tenant farmers and of those who employ Negro labor. There is no other strictly farm newspaper in the world devoted to the interest of Negro farmers.

Many of the white farm newspapers enjoy huge circulations and there is no reason why a farm paper in the interest of Negroes should not prove equally successful. In fact, occupying an exclusive field it should enjoy a success far beyond that of the usual farm publication. It is proposed to circulate this paper among the 2,000,000 black farmers of the United States. The paper will be eight pages, of about the size of "The Country Gentleman."

DR. BOOKER T. WASHINGTON STATES:

The Tuskegee Institute has no financial interest or control over this new publication, but some of the active officers of the institution are interested in its success and believe that it will not only accomplish great good but will be a paying investment. The paper is backed by a strong organization and funds have been provided in advance to assure its publication. Those in active control of **THE NEGRO FARMER** have my entire confidence and good will.

—BOOKER T. WASHINGTON.

The success of this project is assured because of the solid and sensible lines upon which it is being laid out.

All the capital stock has been subscribed for.

The subscription price is \$1.00 a year and Subscriptions and Advertisements are invited. Clubbing rates with important Negro newspapers will be arranged for on a satisfactory basis. We are now ready to receive Subscriptions and Advertisements.

The first issue of the paper will appear February first, 1914.

Address all communications to:

THE NEGRO FARMER

TUSKEGEE INSTITUTE, ALA.

TENNESSEE

Nashville—The quarterly conference made Mr. Brown reporter to the Southwestern for Clark Memorial and gave him the paper for a year; it also made Miss Mary Steel assistant reporter. Bishop Evans Tyree, LL. D., preached for me on the first Sunday night in March; Bishop T. S. Henderson, LL. D. on the second Sunday morning. Forty of the city schoolteachers worshiped with us on March 8, 1914.—N. D. Shamborguer.

TEXAS

Waco—I was returned to historic St. James, Waco, Texas, for the third year. The church received me gladly. The outlook at first was not very inspiring but we thanked God and took courage. Our congregation is larger now than ever. A spirit of work seems to pervade every breast and the outlook grows brighter daily. We have some strong men in this charge that any minister would feel proud and grateful to have: Hon. R. L. Smith, Dr. H. L. Smith, H. Harthorne, W. M. Henry, F. H. Allen, S. E. Blacknell, J. B. Brown

and others too numerous to mention. Mrs. J. H. Swann, a normal graduate of Samuel Huston College, is a great helper and inspiration to the writer. The people are flocking to St. James from nearly every part of the city. We are organizing our forces for greater work. The Rev. T. S. Moore, district superintendent of the Waco district, was with us February 28 and March 1, to hold our first quarterly conference, which was a success. We paid him in full, \$41.25. Raised for all causes to date, \$315.00, in less than three winter months. We will entertain the Ministerial Council of the Texas and West Texas annual conferences, probably in the month of May. All General Conference officers and Field Secretaries are cordially invited to attend.—J. H. Swann.

Piles Cured in 6 to 14 Days

Your druggist will refund money if PAZO OINTMENT fails to cure any case of Itching, Blind, Bleeding or Protruding Piles in 6 to 14 days. The first application gives Ease & Rest. 50c.

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Rev. Joseph B. Hingeley, *corsecx*

WILLS

Recent events accentuate the value of Wills and the importance of having the proper title in a will. The Legal Title of the Board, which is connectional or general and provides for Retired Ministers in all conferences is "BOARD OF CONFERENCE CLAIMANTS OF THE METHODIST EPISCOPAL CHURCH."

Read your Will again and see that you have it right; and if you have made your Will and forgotten God's Aged Servants, the Retired Ministers, either make a new will or add a codicil for their benefit. You will carry regrets with you to heaven, if you forget them.

You may desire to devise a life income to a member of your family or to a friend, and then have the money go to the Board of Conference Claimants. The better way is to will such amount to the Board, subject to a certain annual income for him, as long as he lives. The estate can then be settled at once; otherwise there will be years of expense for court and administrator's fees.

But by far the best way is to purchase of the Board a LIFE ANNUITY BOND and give it to your friend. Then the money will be in the hands of the Board without delay or expense and you will administer your own estate. Remember that you can administer your own estate better than anyone can do it for you, without expense and without failure.

...

I never heard of a Bishop telling the Treasurer, Dr. Mains, that he would be satisfied with half of his salary. I never heard of a District Superintendent notifying the District Stewards that a payment of his claim at fifty cents on a dollar would be sufficient. I never heard of a pastor pleading with the Church Treasurer to pay him only half his claim. And I never heard of a Retired Minister expostulating with the Treasurer of the Board of Stewards because he insisted in paying his claim in full.

But I have known of Bishops, District Superintendents, and Pastors requesting pastoral charges to pay their Retired Brethren fifty cents on the dollar—and even less.

Is it any more just to clip fifty cents off the dollar paid to enfeebled and aged ministers than to pay Bishops, District Superintendents, and Pastors in "Clipped Coin"?

There is only one kind of apportionment which can be justified by law, reason, or love. That is the kind ordered in Par. 326 of the Discipline—AN APPORTIONMENT LARGE ENOUGH TO PAY THE BILLS IN FULL.

...

Scores of pastors told me at the Spring Conferences that they would see that the Board should be liberally treated by their charges this year. Good! Why not! The Board is not in the "Financial Plan," but it is in the pastor's "financial plans." Did you make it late last year? Make it first this year. Let there be no blanks in "Item 8, Board of Conference Claimants (Chicago) \$—." Send your money now and get Mr. Campbell's receipt.

Piles Cured at Home by New Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Joshua—Jimmie Joshua, born in 1885, died in peace March 2, 1914, at Wideners, Arkansas. His mother, stepfather, three brothers and many friends survive. The funeral services were conducted by the Rev. Mr. Gaddling of the Colored Methodist Episcopal Church and the Rev. Mr. Mitchell of the Baptist Church of Wideners.—N. L. Smith.

MARRIAGES

Grimillion-Aaron—Miss Cealy Aaron and Mr. Chester Grimillion were joined in holy wedlock at the Simpson Methodist Episcopal Church, Eola, La., of which the bride is a member, at 7:30 p. m., Feb. 26. Miss Aaron is one of the promising young members of this circuit. Mr. Grimillion is a member of one of the best families of Eola. Refreshments were served at the church. The Rev. T. A. Hampton officiated.

Clayton-Spears—At New Orleans, La., Wednesday, March 25, 1914, Miss Theoula Spears and Mr. Robert Clayton were united in holy wedlock at the bride's residence. A large crowd of white and colored friends witnessed the ceremony and a great many valuable presents were presented. They left immediately for their new home, 226 Millaudon street, this city. The Rev. Frank Walker officiated.

REVIVAL NOTES

Crawford, La.—Thirty-one precious souls have been added to the church and many are yet at the altar of Mt. Zion.—S. Green, Pastor.

White Pine, Tenn.—The meeting at Tate Springs commencing March 21, closed March 29. The Rev. A. Roach, our pastor, had been sick two months and a half. He is out on his work again. Bishop Henderson made no mistake when he sent the Rev. Mr. Roach to this work. He has held the best revival ever witnessed at Tate Springs. In eight days the conversions were 17; additions to the church, 13. The house was crowded almost every day and night. Since the conference our church has been celled at Tate Springs. We had a good attendance of the members. Our pastor baptized three adults and one child; eleven to be baptized April 26.—Florence Davis.

YOUR WORD IS ENOUGH

FOR YOU TO GET THE AGENCY FOR THE Great PONPANIC Indian Brand Liniment

The greatest liniment the world has ever known, the liniment that kills all kinds of aches and pains in man or beast like the magic of old.

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We trust you absolutely. Don't wait another minute—let us put the GREAT PONPANIC in your hands—we want you for our Agent—we know you can sell the GREAT PONPANIC. We take all risk—you don't risk a penny. Sign Coupon NOW, mail at once.

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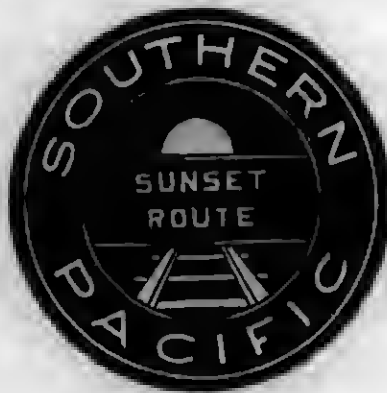
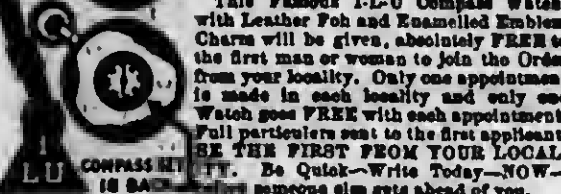
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We cannot be responsible for money sent in letters in any other than by one of the four ways mentioned.

If a Money Order, Post Office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

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PER YEAR \$1.25
SIX MONTHS75
THREE MONTHS50
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CASH REMITTANCES

Subscriptions Received March 28-
April 4

Central Alabama—James N. Wallace.
1, G. W. Brownlee 1, Eugene Greer,
J. W. Paul.

Atlanta and Savannah—J. H. Lovell.
Delaware—Daniel J. Pinkett.
Florida and Florida Mission—S. Richard.

Lincoln—W. M. Burgen.
Louisiana—I. C. Armstrong, Cornelia
Bonner, J. C. Fremont, M. L. Bradford,
L. C. Thomas *1, J. L. Wilson 2, J. L.
Augustus 1, E. Thompson, T. A. Brown
3, C. Spears, T. P. Norris *1, B. J.
Reddix 1, Southard Rainey 2, Adam
Carlson.

Lexington—Geo. H. Banks.
Mississippi and Upper—H. K. Roberts
1, N. B. Sykes, Mariah Scott, S.
A. Flowers, Mary Buchee, Sarah Tra-
wick, Malinda Hopkins, Frank Paken,
P. W. Baldwin, B. F. Donahue, A. Ran-
dall *1, W. H. Gilliam 1, O. Jossel *1,
F. L. Woods.

Tennessee and East—N. D. Sham-
borguer 1, S. W. Whittaker.

Texas and West—T. E. Speed, E. D.
Belcher 1, Dolphus Williams, R. B.
King, Jas. Hants, R. W. Williams, J. I.
Gillmore 2, L. V. Gordon.

South Carolina—F. P. Kirkland.
Washington—Mary F. Handy, Bessie
V. Harris.

Honor Roll—T. A. Brown.



The Rev. N. McNeal's address is
now Station B, Box 21, New Orleans,
La.

Ross Church—The Sunday School
is on the increase. The young people
are rallying as never before. At 3
p. m. the Sacrament was adminis-
tered to a large number. Our pas-
tor, the Rev. N. McNeal, is indeed a
busy man. The revival is in prog-
ress and there are gratifying re-
sults. The baptismal service will
take place at 3 p. m. next Sunday.
The public is cordially invited.—C.
Small.

Saint Matthew, Algiers — Palm
Sunday drew a large audience at 11
o'clock service and the pastor preach-
ed to the delight of all present. The

Palm Sunday recital was well ren-
dered with Mr. Chas. D. Smith as
master of ceremonies. The choir
was at its best, with Mrs. M. E. Col-
lins at the organ. The program was
a splendid one. The selections by
Misses Sophronia Rozier and Mary
Davis were well received. They are
teachers in McDonogh No. 32. Bap-
tizing at the altar Sunday at 3 p. m.
Special services Tuesday and Thurs-
day nights. Easter morning serv-
ice at 3:30.—C. C. Landry.

Wesley Church — The Sunday
School observed decision day, which
resulted in 21 conversions and ac-
cessions to the Church. There were
two conversions during the morning
service. Dr. J. N. C. Coggins, field
secretary of the Temperance Society,
preached a great sermon at night
and three were converted. Total
number of conversions and acces-
sions for the day was twenty-eight.
Two hundred and thirty-two partook
of the Lord's Supper. The financial
income was the best since the con-
ference. Dr. Coggins will preach
every night during the week and a
great harvest is evident. The pas-
tor, Dr. J. L. Wilson, and people are
happy over the success of the meet-
ing thus far.—L. L. Harrison.

First Street Church — Services
were excellent all day yesterday. At
11 a. m. general speaking meeting;
four joined the Church. At 3 p. m.
the Young People's Lyceum ren-
dered their first program, which was
excellent. More than 200 young

If You Have Rheumatism

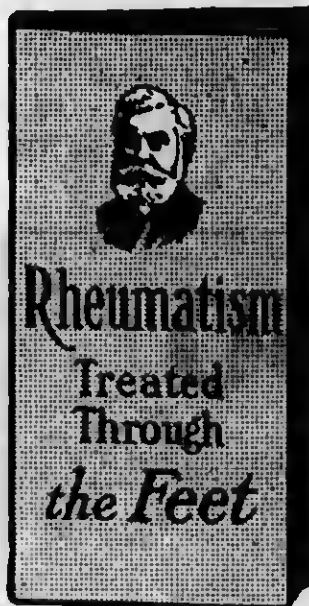
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people were present. Commendation
for the success of the same is due
Miss Ella Rose, the president, and
the officers. At 7:30 p. m. 400
communed. Dr. R. E. Jones assist-
ed in the communion service. Col-
lection for the day \$69.23. Great
preparations are being made for the
Easter services.—W. R. Bailey.

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You can make dollars and dollars
selling Pure Fruit Candy; so if you
want more money than you ever pos-
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I will help you start in business. I
am glad to help others, who, like
myself, need money. People say,
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tasted"—therein lies the beauty of
the business. You don't have to can-
vass, you sell right from your own
home. I made \$12.00 the first day;
so can you. Isabelle Inez, Block
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Hair and Dandruff Remedy. Produces
long, beautiful, charming hair. 25
cents by mail. Agents wanted. \$2
daily. Write for free particulars.
Taylor Remedy Co., Dept. 1, Louis-
ville, Ky.

DISTRICT ROUNDS

(Continued from Page 13.)

Mt. Healthy, 29; Cincinnati, Madison-
ville (11 a. m.), 30-31; Cincinnati, Cum-
mingsville (3 p. m.), 31; Cincinnati, Col-
lege Hill (7:30 p. m.), 31; Cincinnati,
Park Street, June 6-8; Cincinnati,
Cleves, 10; Cincinnati, Westwood, 11;
Cincinnati, Mt. Zion, 13-15; Boyd (11
a. m.), 20-21; Falmouth (7:30 p. m.),
21-22; Lair, 26; Cynthia, 27-28; Mt.
Olivet, 30. Dear Brother: Begin your
year's work with the new Financial
Plan. Observe Easter and Children's
Day. Begin now to raise your henevo-
lent claims. Continue the canvass for
the Southwestern Christian Advocate.
Do your best and you cannot fail.—J.

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prove that Christ
was not immersed.
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342, Maysville, Ky.

COLUMBUS DISTRICT

First Round

Dayton, McKimley Church, April 4-5;
Springfield, 12-13; Troy, 14-15; Oberlin,
(10:30 a. m.), 18-19; Lorain (7:30 p.
m.), 19-20; Elyria (3 p. m.), 19-21; New
London, 22-23; Cleveland, Cory Church,
24-26; Steubenville, May 2-4; Fern-
wood (3 p. m.), 3; Cadiz, 5; Mt. Pleas-
ant, 6; Flushing, 7; Bellaire and
Bridgeport, 8-10; Martins Ferry, 9-10;
Columbus, Hawthorne Street, 17-18;
Columbus, Penna. Ave. (3 p. m.), 17-
19; Delaware and Marion, 20-21; Co-
lumbus, Arlington, 22; Columbus, Elev-
enth Street, 24-25; Columbus, Wheat-
land Ave. (3 p. m.), 24; Columbus,
Parker Street, 30-31; Columbus, Ameri-
can Add. (3 p. m.), 31; Milford (3 p.
m.), June 5-7; Batavia (10:30 a. m.),
6-7; Xenia, 11; Urbana, 14; Detroit Ct.,
19-21. Dear Brother: We have just
closed one of our best conferences.
You are now beginning a new year.
Keep success before you along all
lines of church interest and work to
that end. Unite all your forces for
the glory of God and the advancement
of His kingdom. Work up your quar-
terly meetings for a soul refreshing
season.—Joseph Courtney, District Su-
perintendent, 336 Fair St., Springfield,
Ohio.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, APRIL 16, 1914

Vol. No. 43—No. 16

A DIRECT ANSWER TO PRAYER

We once heard Dr. Jowett define prayer as "bringing the soul naked in the presence of God." Whatever may be the definition of prayer its potency is not to be questioned, nor have we passed the day when substantial evidences are not to be gotten from everyday life of direct answer to prayer. It is to be regretted that the Prayer Meeting in many of our churches are on the decline. The praying church is the church of power and the church that does not pray, like the individual who does not pray, loses its grip on God and the life round about.

There is every encouragement to prayer, because the answers are sure to come.

In the North Carolina Conference during the "Conversation on the Work of God" conducted by Bishop Henderson, several most interesting experiences which transpired during the year, were given by the brethren. It was a most inspirational meeting. It shows that the coals on God's altar are still alive.

One of the most interesting experiences was told by the Rev. R. T. Weatherby, pastor of St. Matthews Church, Greensboro, North Carolina. We were so impressed with this story that we have had him to reduce it and give it to us in writing. He says:

"At one of our mid-week prayer meetings request was made by the pastor that each person present write some friend, preferably sinner, and ask him for a message or request for the following mid-week prayer meeting. The pastor himself joined with the members and among those written to by him was a man in the state prison in another state. The man answered thanking the pastor for interest shown and asked him to thank the membership for him, also requesting prayers of the Christians. Prayers were offered for the young man and also other prisoners. The young man's mother was written and later inquiry was made concerning the young man through a pastor in the city where the prison was located. The minister wrote, 'The meeting at the penitentiary was one of the most spiritual I was ever in. I have never seen a body of men take a deeper interest in their personal salvation, and in the salvation of their companions than those men. Our meetings continued for two weeks during which time more than three hundred made profession of faith in Christ.' It matters but little that these men were in another state. I think that a remarkable instance of answer to prayer. There were other splendid results reported from letters sent out by members."

A CHURCH MEMBERSHIP CATECHISM

Dr. J. O. Randall, Corresponding Secretary of the Commission on Evangelism, has passed to us ten searching questions, which, if a pastor will sit down and study and answer carefully, will cause serious thinking. The fields are white unto the harvest, brethren, and it is the business of the minister to get souls into the Church. Read these ten questions and answer them. We give them in the order as they come from Secretary Randall:

1. How many members are there in this church?
2. How many joined last year?
3. How many of these were transfers of

membership from other Methodist churches?

4. How many persons have united with this church on confession of faith or by probation in the last five years?

5. What is the total number of names on the church roll from the organization of the society?

6. What is the chief reason for the difference between the total roll and the present membership roll?

7. Has any attempt been made to renew the lapsed and uninterested?

8. What method was used mainly in securing the present membership? How were they induced to join the church?

9. Did you secure any of these accessions?

10. Are you expecting to see every unsaved person in your community brought to Christ? When?

Brother pastor, when are the unsaved persons in your community to be brought to Christ? How? By whom? WHEN? Answer these questions on your knees in prayer, and then as the answer comes to you in prayer get up and act.

A SIGNIFICANT CONVENTION

One of the most important gatherings of recent years is that of the Negro Christian Students' Convention to be held in Atlanta, Georgia, May 14 to 18, under the leadership of Dr. John R. Mott. This convention is to try out the spiritual impulse of the Negro Christian Students as it relates to world missions and to put the students in touch with the great forward movement of the world, that they may aid in the world's evangelization. There are to be three hundred Negro Student Delegates, about one hundred leaders among Negroes in the religious and educational life, and there are to be one hundred delegates of Southern white people and Southern white students interested in the Negro question.

This is to be a most significant convention. That it is being directed by Dr. John R. Mott warrants that it is projected upon a high plane with a noble purpose and productive of great good. John R. Mott is a world citizen with a world vision and with world sympathies. He is a Methodist Episcopal layman but in no sense is he bound on denominational lines. He is as broad as the Church of Jesus Christ and is intensely sympathetic wherever there is human need. To sit under his presidency for four days, to see this great man in action, in speech, in gesture, will itself be a short course in human dynamics. It will be worth the trip for any student to see and hear and be impressed by this one man.

While Mr. Mott is the outstanding character, he is not the only strong man connected with the convention as the outlined speakers will show.

Schools within our territory that have been allotted a number of delegates should consider it a privilege to send this number of delegates and the monetary cost should not stand in the way.

It is fortunate that the convention is located in Atlanta. The Shriners will meet there that week and will just be leaving as the convention gets in full swing. The rates for the Shriners will be on sale May 12 and 13 for trains which are due to arrive in At-

lanta before noon of the 14th. The rate from New Orleans to Atlanta will be \$15.05 for the round trip. A Pullman tourist car will be available for those who desire Pullman car service from here to Atlanta on that occasion. Those desiring accommodation should address the editor of the Southwestern Christian Advocate.

THE RE-NAMING AND RE-GROUPING OF OUR FREEDMEN'S AID SCHOOLS

Secretary Penn sends us an important communication with regards to the re-naming and re-grouping of the schools of the Freedmen's Aid Society. This is done to bring the schools in line with the modern trend in educational circles so that a school which is to do only college work will be called not a university but a college. This effort on the part of the society for standardizing the schools is being met with favor throughout the country. The Freedmen's Aid authorities have received a very favorable letter from the United States Commissioner of Education at Washington.

The facts below are as sent us from the Freedmen's Aid office. It is understood that legal steps will be taken to change the charters of the several schools so that they will conform to the names as herewith given.

The one University is Clark University, Atlanta, Georgia. Wiley College, formerly Wiley University, Marshall, Texas, and Morgan College, Baltimore, Maryland, together with the one University, will be the three permanent colleges carrying a four years' college course.

The following have been designated as colleges with certain requirements to be met by 1917, in order to continue to carry a four years' college course:

Walden College, formerly Walden University, Nashville, Tenn.

Philander Smith College, Little Rock, Ark.

Sam Huston College, Austin, Tex.

Clafin College, formerly Clafin University, Orangeburg, S. C.

Rust College, formerly Rust University, Holly Springs, Miss.

New Orleans College, formerly New Orleans University, New Orleans, La.

These colleges to continue as colleges must meet certain requirements as to endowment, and have not less than forty undergraduate students who have made college entrance requirements of not less than twelve units as described by the Carnegie Foundation.

Bennett College at Greensboro, N. C., is to be known as Bennett Collegiate Institute, and will continue to carry a four years' college course for the present. It is, however, to put special emphasis upon academic work.

The following are to be called Institutes or Academies:

Central Alabama Institute formerly Central Alabama Academy, Birmingham, Ala.

Cookman Institute, Jacksonville, Fla.

Gilbert Academy, Baldwin, La.

Haven Academy, Waynesboro, Ga.

Meridian Institute, Meridian, Miss., formerly Meridian Academy.

Morristown Normal and Industrial College, Morristown, Tenn.

(Continued on Page 8)

Missionary Conditions in Mexico

By Bishop Francis J. McConnell

I returned from Mexico on March 6, having visited some of the more important points of our mission work there and having held the conference at Pachuca. It is needless for me to say that the country is in very great disorder. Traveling about is especially dangerous. All of our Methodist territory lies within the district at present controlled by General Huerta. The larger cities are well garrisoned and protected. The work in the cities goes on very comfortably, but movement from place to place is fraught with danger. Only one railroad line, that called "The Mexican," from Mexico City to Vera Cruz, has been free from serious damage and assaults have been made upon that five or six times. If one does not have to get about the work can be carried on with a fair degree of safety.

The general lawlessness throughout the country is what may be expected when police control is withdrawn from a populace as ignorant as the masses of the Mexicans are. Any one who has read of Mexican conditions in the days of Porfirio Diaz, will realize that Mexico has, for the time being, fallen back into her old and customary condition of disorder. Diaz organized a splendid system of rural police, which kept the country under control. But all of these "rurales" have been called in for service in the army, so that the bandits roam over the country—especially at night—robbing houses, carrying off women, seizing wealthy men for ransom, tearing up railroad tracks, and burning bridges. The end no one can as yet foresee. The principal danger is from the bandits. General Huerta has thus far protected foreigners with all available power. I do not think Huerta's feeling of grievance against the United States government will affect American citizens living in Mexico; nor do I think that Americans are in any particular danger from mob uprising.

Because of the bandits, however, the women and children ought to be in the larger cities, if they do not go to Vera Cruz, or return home. The men can remain on the field. I know that the President of the United States has practically ordered Americans to withdraw from the country, but a missionary is justified in taking some risks that the ordinary citizens ought not to be expected to run; and, as I have said, I do not think the risks for the missionary are great. Even the most ignorant of the natives know that the missionaries are not in Mexico to enrich themselves. They know that our churches and schools exist for the benefit of even the lowliest. On the occasion of a riot some months ago at Pachuca, when stores were looted and burned, rioters surged past our church crying out that the church was not to be disturbed.

It would be hard to overestimate the power of Dr. Butler at this time of crisis. He is known by every person of importance in Mexico City. If any uprising in Mexico City should occur, I am sure that Dr. Butler would have more influence than any one outside the official classes in protecting all foreigners in the city. Brother J. P. Houser has traveled continuously over his large district during all these months of disturbance. While he was upon one occasion so close to an attack upon a railroad train—in which eighteen persons lost their lives—that he arrived on the scene in time to aid the wounded, he has not himself suffered any harm. The work of the district is in good condition.

Brother F. F. Wolfe, who is at present discharging the double duty of pastor of the American Church in Mexico, and Superintendent of the Orizaba district, has also been near enough the centers of distress to bury the dead killed in bandit raids but has not himself been attacked. Brother Lawyer of

the Puebla district has gone in and out over bandit-infested country without being molested. Eduardo Zapata, of the Oaxaca district, has traveled 6,000 miles on horseback through the lawless districts without being disturbed. His wife, however, was once arrested during the absence of her husband because she bore the name of "Zapata." It was supposed, until investigation was made, that she was the wife of the rebel leader. Brother Velasco and Brother Chagoyan have each done faithful work on their districts without serious interruption. Our little church at Azatlan was burned by marauders about two months ago, but the parsonage was not destroyed. Petronille Constantino, one of our hardest working ministers, was robbed by the Zapatistas some weeks ago of practically everything that he possessed. One of our day schools for girls in an out-of-the-way place was broken up. This is about all the direct damage that has been done during the year. Men like Garza, Mendosa, Epigmenio, Velasco, Herrera, Adam, and many others have done excellent work throughout the entire twelve months.

Our schools have flourished splendidly. It is an ill wind that blows nobody good. The more well-to-do Mexicans have moved into the larger towns for safety, and in many cases have sent their children to our schools. The schools have benefitted thereby. It will be gratifying to our people to learn that Dr. Valderrama has, in a large measure, recovered from his illness of some months ago. The Institute at Puebla has had a prosperous year under his guidance. Special attention is being given to the Theological Department, which has just at present a corps of unusually well-equipped instructors. Levi B. Salmans, of the medical work at Guanajuato, continues abundant in labors. The Doctor is doing an excellent educational work throughout the country by means of illustrated lectures on "Diseases and its Causes." With a set of scientifically prepared slides, he is giving instruction as to the best way to prevent the diseases so common in tropical lands.

Last year I returned home full of praise for the work of the Woman's Missionary Society, and my admiration for that work has increased. At Mexico City, Puebla, Pachuca, I saw the thoroughness of the work done, and heard the very finest things also of the school under Miss Gladden at Guanajuato. I have been asked as to whether these faithful women ought to be allowed to remain at their posts during these times of disturbance. It

will be noticed that each of these schools is in a large city where the women are comparatively safe. I do not think any of the women ought to be asked to remain in Mexico if they have the slightest nervousness about their own condition, or if their friends at home are unduly disturbed about them. I feel that they should not, under any circumstances be allowed to take journeys into the outer country away from the large cities. I trust I am not presuming, but I think the officers of the Missionary Societies should forbid any traveling about on the part of the women, unless it be for the purpose of going to Vera Cruz or some such place of safety. This matter ought not to be left to the judgment of the women themselves, because I could not find any worker of the Woman's Foreign Missionary Society in Mexico who seemed to think there was any danger anywhere. If the matter is left to the women now on the field as to whether they should go or stay, they will never leave. All the more reason, then, why the authorities at home should insist upon precautions for their safety.

I found the workers of all branches in thorough sympathy with every plan for interdenominational enterprise in carrying forward the work of the missions. The Church is to be congratulated that the spirit of mutual helpfulness among the different denominations prevails so largely in Mexico. Some new arrangements affecting the various denominations will no doubt be made after this present uproar quiets down, and I anticipate that these arrangements will be made without any friction whatsoever.

I know that it is hardly fair to single out one school for mention when all the schools are doing so splendidly. I cannot refrain, however, from expressing my appreciation of the work being done by the Woman's Industrial School in Mexico City. Before Mexico can take its proper place among the nations of the earth, the people must be trained to the better discharge of the simple tasks of daily life. It was an inspiration to see how thoroughly the Mexican girls are being trained to the performance of domestic tasks under the instruction of Miss Galvin and her able group of assistants.

I wish to record my appreciation, also, of the ability shown by Brother H. E. Morrow in the task of entertaining the conference at Pachuca. In the time of unusual strain and suspense no detail was overlooked looking to the comfort and convenience of the members of the conference. Brother Morrow is pastor of the American Church in a mining camp where there are to-day over four hundred Americans. His influence for good in this community was repeatedly manifest.

OUR SUMMER IN EUROPE—XXIII

IRELAND

By Charles M. Melden, Ph. D.

"You are as welcome as the flowers in May," was the greeting of a half tipsy son of Erin as we approached Kingston, where the boats from Holyhead land. He had recognized us as Americans and that was enough. Nothing was too good for us. In this he was representative of his race. The Irish cherish a warm regard for Americans. It is interesting, almost uncanny, to see how quickly and unerringly these people detect one's nationality. The wife asked a woman once how it was. She replied, "I know you to be Americans from the care of your teeth, the style of your husband's coat and your accent." Whether these are the only and infallible signs I cannot say but there must be something distinctive, for we are at once identified.

Dublin

detained us a day. We enjoyed a ride in a "jaunting-car" through Phoenix Park, said

to be, next to the Yellowstone, the largest in the world. It comprises 1800 acres and affords a fine recreation ground for the crowded inhabitants of the city. It is well kept. The roads are perfect, the gardens charming. The spot is still pointed out where in 1882 Lord Cavendish and his under secretary, Burke, were assassinated. This was an act characteristic of an age of violence. The oppressive and repressive measures of the government were met by determined and bloody reprisals. Better counsels now prevail. The futility of force is recognized by both parties and it looks as if "Home Rule" which has so long been sought, will be attained soon by parliamentary methods. The castle, once the abode of royalty, is attractive because of that fact but contains little that need detain one. We were more interested in the giant policemen who kept guard. It is said that Dublin's chief exports are candidates for the New York police force. Having that in mind we asked

one of these strapping fellows why he didn't emigrate, assuring him that his magnificent physique would at once secure him a place among "the finest." He said he hesitated because he understood that to secure a position on our metropolitan force it was necessary to have a "pull." How do you suppose he found it out!

The Library of Trinity College has a choice collection of books. Among many of great interest were several illuminated manuscripts. Of these the Kells Book dating from the seventh century deserves special mention. It is finely executed and a marvel of skill and patience.

If the hopes of the Nationalists are realized Dublin will regain its former glory and its Castle become once more the center of life and power. It is a city of great contrasts. Sackville street with its great buildings, elegant stores, beautiful monuments and hurrying crowds, is at one extreme and the back alleys with their squalid and hopeless throngs are at the other.

Killarney

was our next resting place. The town itself has nothing to attract one. But it forms a convenient starting point for a visit to the famous lakes.

The day after our arrival the county fair was held. This is not an exhibition but a sale. The farmers bring in their cattle and sheep and swine, disposing of them at the best obtainable price. What with drinking to promote a trade and to celebrate it after it is made, much of the money goes into the bill of the taverns. It is a poor exchange. Whiskey is the bane of the Irish as it is of the Scotch. It blights their prospects and prevents their advance. It was a sad sight to see the countrymen returning to their homes intoxicated, their stock gone and the proceeds wasted. An Irishman drunk is prone to quarrel and several brawls disturbed the peace.

We enjoyed a most delightful drive. The road leads through a great diversity of scenery. Extensive grounds, distant castles, lordly dwellings, quiet villages, lofty mountains and smiling lakes stimulated our interest and satisfied our love of the beautiful. In the midst of a vast demesne stands Muckross Abbey, one of the most noted ruins in the country. The original church was built in 1340 and after passing through various vicissitudes was finally destroyed in 1652 by the order of Cromwell. The friars were treated with great cruelty by the Puritan soldiers and many of them were hanged.

The Cromwellians in their hatred of Romanism were transformed into Vandals. They burnt and destroyed without mercy buildings of rare architectural beauty, choice paintings and statuary. The desolations which they wrought are seen everywhere in England and Ireland.

In and about the ruins are the graves of many illustrious dead including its founder, who was buried here in 1348. Some of the memorial tablets bear testimony to the high esteem in which the women were held.

The lakes are three in number of varying size but none is large. They are quite beautiful in their setting of mountain and field. At one point all three come together. It is called "The Meeting of the Waters." Much is made in the guide books of the "shooting of the rapids" from the "Upper" lake. This is largely imagination. At high water there might be a possible "shoot," but when we were there, the water was scarcely deep enough to float the empty boat in the channel while the passengers disembarked and plodded along the shore on foot to some spot where there was water sufficient to warrant them in embarking again.

The Lower Lake witnessed a tragedy a few years ago when a heavily laden boat was overturned and several tourists perished. Among these were the parents of a professor in Wesleyan Academy of which we were at one time the head. As we saw the water

laughing under the blue sky we involuntarily shuddered at its treachery.

Cork

is a characteristic south of Ireland city, that is to say it is a queer combination of splendor and squalor, of wealth and poverty, of culture and ignorance. There is a wide difference between Protestant and Catholic Ireland. Belfast is a clean thriving city with excellent business and commercial prospects. It reminds one of the best type of American cities. Dublin and Cork on the other hand lack enterprise and, as was said above, are cursed by poverty and dirt.

We saw on the banks of the river a crowd of children who were securing tickets for a free excursion. Poor little things! they were untidy and ragged, unkempt and unwashed. They looked as if they lived in the streets uncared for and unloved. And yet some of them had sweet, intelligent faces. Had they been clean and neatly dressed they would have been beautiful. We were told that wages of the workers were pitifully small and that it is almost impossible for a poor man to feed his family. No wonder the people emigrate.

Everyone who visits Cork is attracted by the sweet notes of the Shandon Bells as under the enthusiastic manipulation of the player they ring out note abounding in gladness or quivering with sorrow. The church is an old and interesting building dedicated to the Protestant faith and the famous chimes are its rarest possession.

"With deep affection and recollection

I often think of Shandon bells—

Whose sounds so wild would, in days of childhood

Fling round my cradle their magic spells.

"On this I ponder wher'er I wander,

And thus grow fonder, sweet Cork, of thee;

With thy bells of Shandon

That sound so grand on

The pleasant waters of the River Lee."

Blarney Castle

is easily reached from Cork by a steam tramway. The road runs for a few miles through a very pretty section of the city and the open country beyond. The "castle" stands in the midst of a broad domain which makes for it a beautiful setting. Only a fragment of the original structure remains. But this affords evidence of the great strength of the "Hold" in the days of its prosperity. The tower still stands and the famous Blarney Stone is at its top.

This stone is supposed to possess the power of bestowing upon the one who kisses it the gift of soft, persuasive, if not always sincere, speech. This comparatively recent interpretation of the term "Blarney" is said to date from Lord Clancarty, who was asked to prove his loyalty to the crown by surrendering his castle. While professing his willingness to do this he nevertheless constantly found ready and plausible excuses for postponing the transfer. He "blarneyed."

The act of kissing the stone involves, if not some risk of life, yet a total sacrifice of dignity. One has to lie upon his back, thrust his body out through an opening until he is suspended between heaven and earth and then seizing some iron guards pull himself up to the stone where he may complete the osculatory performance and receive the reward.

"There is a stone, that whoever kisses,

Oh! he never misses to grow eloquent,

'Tis he may clamber to a lady's chamber,

Or become a member of Parliament."

A clever spouter he'll sure turn our or

An out-and-outer to be let alone,

Don't hope to hinder him, or to bewilder him,

Sure he's a Pilgrim

At the Blarney Stone.

The pleasantest way to get from Cork to

Queenstown

is by the river. The sail is one of continuous delight. The river is broad and deep, navigable for large ocean-going ships. The shores are varied and beautiful. We greatly enjoyed the trip and advise all who can to take it.

Queenstown is noted for its fine harbor. Seen from the heights this makes a very favorable impression. It is a rendezvous of war vessels, several of which were swinging at their anchors. Wherever one goes he sees proofs of Britain's naval power. Her ships are on every sea. But this race for supremacy on water is an enormous drain upon the resources of the people. The attempt to maintain a navy equal to that of any two rival nations must ultimately fail. Germany with her great resources and her ambition for expansion will make the British program impossible.

The Cathedral at Queenstown is a modern structure not yet completed. It is an impressive building but somehow seems to lack the grandeur and dignity of the ancient churches of England and the continent. The softening effects of age and the charm of his toric association seem necessary to invest these great buildings with interest.

To-morrow we bid good-bye to the old world and turn our faces homeward. As we await the coming of the good ship which is to bear us to the friends and places we love, we think of these words of Van Dyke:

"'Tis fine to see the old world and travel up and down

Among the famous palaces and cities of renown,

To admire the crumbly castles and statues of the kings,

But now I think I've had enough of antiquated things.

So it's home again, home again, America for me!

My heart is turning home again and there I long to be,

In the land of youth and freedom beyond the ocean bars

Where the air is full of sunlight and the flag is full of stars.

I know that Europe's wonderful yet something seems to lack,

The past is too much with her, and the people looking back,

But the glory of the present is to make the future free,

And we love our land for what she is and what she is to be.

Oh, it's home again and home again, America for me!

I want a ship that's westward bound to plough the rolling sea,

To the blessed land of room enough beyond the Ocean bars,

Where the air is full of sunshine and the flag is full of stars.

First seek the Savior out, and dwell

Beneath the shadow of His roof,

Till thou hast scanned His features well

And known Him for the Christ by proof: Such proof as they are sure to find

Who spend with Him their happy days,

Clean hands and a self-ruling mind

Ever in tune for love and praise.

Then potent with the spell of heaven,

Go and thine erring brother gain.

Entice him home to be forgiven

Till he too sees his Savior plain.

—Keble, Christian Year.

"Experience helps a man or woman very little as to exact details of what may come next. But it does help in emphasizing principles. If a man has been taken unawares by temptation, and succumbed, he is a very poor character if the experience does not make him watchful of all temptations, however different."

THE CHRISTIAN LIFE

HOW? WHEN? WHERE? WHY?

You ask me how I gave my heart to Christ?

I do not know;

There came a longing for Him in my soul
So long ago.

I found earth's fairest flowers would fade and die,
I yearned for something that would satisfy;
And then at last somehow I seemed to dare
To lift my broken heart to Him in prayer.

I do not know,
I can not tell you how;
I only know
He is my Savior now.

You ask me when I gave my heart to Christ?

I can not tell;

The day, or just the hour, I do not now
Remember well.

It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart so clouded o'er with sin;
I think 'twas then I trembling let Him in.

I do not know,
I can not tell you when;
I only know
He is so dear since then.

You ask me when I gave my heart to Christ?

I can not say;

That sacred place has faded from my sight
As yesterday.

Perhaps He thought it better I should not
Remember where. How I should love that spot!

I think I could not tear myself away,
For I should want forever there to stay.

I do not know,
I can not tell you where;
I only know
He came and blessed me there.

You ask me why I gave my heart to Christ?

I can reply:

It is a wondrous story; listen while

I tell you why

My heart was drawn at length to seek His face.
I was alone, I had no resting place;
I heard of how He loved me, with a love
Of depth so great—of height so far above

All human ken,
I longed such love to share,
And sought it then
Upon my knees in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?

I knew He died upon the cross for me,
I nailed Him there.
I heard His dying cry, "Father, forgive!"
I saw Him drink death's cup that I might live;
My head was bowed upon my breast in shame,
He called me, and in penitence I came.

He heard my prayer—
I can not tell you how,
Or when, or where;
Only I love Him now.

— F. G. Brown.

Serving With Gladness

How wonderfully beautiful life would become if all of our service was willing service. If we were not haunted by the depressing thought that there was always something just before us waiting to be done that we would find not only difficult but depressing. If we were not always, or nearly always, drawing back from the new, or rather the old demands made upon our time and strength with the feeling that we were being driven to our task by some unkind power that delighted in using the scourge of "duty" to force us into line when we wavered and would draw back.

The very struggle we are making against the inevitable daily round of both necessary and unnecessary tasks weakens us, the burden grows too heavy for the tired brain and body to bear and we forget that the flowers ever bloomed at our feet, that the birds ever sang joy into our hearts, even the sunshine grows dim as we come to see it only through the clouds we have permitted to gather so thickly over our way, when God never meant that there should not be great rifts in them, for it to shine through all the way along the dreariest paths.

The secret of much of our depression, our struggle with fate as we sometimes call it, lies more often in our physical than in our spiritual condition at the first. But after a time these weary nerves of ours begin sending false messages to the brain, telling it things that are not true, and perhaps never can be. Just because we have worn these nerves into rebellion we must pay the penalty

in a weariness of body and soul that robs life of all its beauty for a time. Service ceases to be a gladness. Even service to God is shorn of its power to make us glad, and we go to our highest duties with lagging feet and heavy hands. This should not be, and yet it is not always the fault, but sometimes unavoidable misfortune that comes to many. The hope that underlies all such conditions must always come from a faith in the ultimate good that will come to us in spite of all the past and present has brought and is still bringing us of discouragement and what we call "defeat," if we hold fast to a determination to trust to the greater knowledge, the stronger love, the perfect justice that understands the underlying causes and sympathizes with us when our service is rendered feebly, shorn of its need of gladness that would have made it beautiful.

These are briars besetting every path, but in the tangle roses may bloom, and will, if we look for them. True, we find our hands pierced with the thorns, but the perfume of the hidden flowers clings to them when they are used in loving service to God or man. And some day we will reach the line where the briars cease to grow, where the sun is not darkened nor the stars hidden by night. And then, if never before, will we come to know the joy of "serving Him with gladness."

"Be thou faithful, that is all,

Go right on, and close behind thee,
There shall follow still and find thee,
Help, sure help."

—Burlington Hawkeye.

SEVEN RULES FOR DAILY LIVING

Begin each day with cheer and trust; for that is why God gives us a new start.

During the day take pains to be steadily thoughtful; for many of our sins come from carelessness.

Close each day humbly and gratefully, seeking forgiveness and reviewing your blessings.

Once each day seek to reach your best and to show your best self to others; that is, have no day on a dead level.

Vary the successive days as much as possible; in work, by improvement; in study, by fresh zest; in recreation, by frequent, simple changes. Life needs color.

For help in keeping these rules, remember often that you are a child of the heavenly Father, and seek communion with Him.

Carry with you through the whole week the rest, the joy and the uplift of the Lord's Day and the Lord's house.—Congregationalist.

SPARKS FROM THE ANVIL

Try to live for one week without grumbling.

serves the commonplace need.

A hope for the future that is not based on right effort in the present is a "false hope."

He who appreciates the help of others most will get the most good out of others.

The chief end of man is to be God's child; and the chief end of God's children is to manifest the purposes of God.

An understanding heart is superior to an understanding mind, and a religion without emotion is a cold, cheerless affair.

Where there is darkness be a light; where there is desert be a fountain; where there is need be a giver; where there is trouble be a peacemaker; such are the children of God.—From "Onward."

Be severe with yourself, but gentle with other folks.

The men who master situations master themselves first.

Better let favors seek you than spend time seeking for them.

Penitence is the morning star to a brighter and better day.

Faith is the leading characteristic of men of honor and heroism.

The highest type of chivalry is that which

NEGRO CHRISTIAN STUDENT CONVENTION

The Negro Christian Student Convention for preparation for Christian leadership at home and abroad, and for the deepening of the spiritual life of the delegates and the institutions they represent, will be composed of a selected company of Christian students from institutions, collegiate, industrial and professional, attended by Negro young men and young women, together with a limited number of ministers, educators, editors and other outstanding leaders of both races.

Object

The purposes of this convention are: (1) to give to the present generation of Negro students in the United States a strong spiritual and moral impulse; (2) to study with thoroughness their responsibility of leadership in Christian work at home and abroad, thus bringing them face to face with Christian life callings; (3) to face the responsibility resting upon the Negro Churches of America to help meet the claims and crisis of Africa; (4) to consider what light Christian thought may throw on present and future cooperation between the races

Committee

The Convention is called by the following Committee:

- Dr. John R. Mott, Chairman of the Continuation Committee of the World Missionary Conference and General Secretary of the World's Student Christian Federation,
- Bishop Walter R. Lambuth, founder of the African Mission of the Methodist Episcopal Church South.
- Bishop J. S. Flipper, of the African Methodist Episcopal Church.
- Dr. James H. Dillard, President of Anna T. Jeanes Foundation, and Secretary of the Slater Fund.
- Dr. S. C. Mitchell, President of the Medical College of Richmond, Va.
- President John Hope, M. A., Morehouse College, Atlanta, Ga.
- Major R. R. Moton, Commandant at Hampton Institute, Va.
- Rev. R. E. Jones, D. D., Editor Southwestern Christian Advocate, New Orleans, La.
- Miss Belle H. Bennett, President Women's Missionary Council of the Methodist Episcopal Church South, Richmond, Ky.
- Miss Lucy Laney, Principal of Haines College, Augusta, Ga.

Time and Place

The dates of the convention are May 14 to 18, 1914. The opening session will be held at 7:30 p. m., Thursday, May 14 and the closing session at 7:30 p. m., Monday, May 18. Every delegate should plan to arrive in time for the opening session and remain until the close. The place of meeting will be Clark University and Gammon Theological Seminary, Atlanta, Ga., where ample accommodation will be provided for all delegates.

Travel and Entertainment

Inquiry as to railroad rates should be made through local agents in order that arrangements may be made in advance for the purchase of railroad tickets. Delegates will be entertained free during the Convention through the generosity of friends interested in the Convention.

Registration

The names of all delegates should be sent not later than April 20 to Mr. W. A. Hunton, 1816 Twelfth Street, N. W., Washington, D. C. As the number of student delegates is limited to 500, and as assignments for entertainment and cards of admission to the sessions will be made as lists of delegates are received, it is very important that schools should lose no time in sending in the names of their delegates. A registration fee of one dollar will be charged for each delegate or other registered attendant. Payment of this fee must be made by check or post office money order when the lists are sent to the Registrar. Admission to the conference is limited to regularly accredited delegates, i. e., those receiving certified tickets from the officers of the Conference.

Program

The program prepared for the Convention is the most comprehensive and thorough ever planned for such a gathering. There will be no printed program, but among many speakers and leaders invited, the following have already consented to speak: Dr. John R. Mott, who will preside over the Convention. President S. C. Mitchell, Richmond, Va. Major R. R. Moton, Hampton, Va. Dr. James H. Dillard, Charlottesville, Va. Dr. C. V. Roman, Nashville, Tenn. Rev. John Little, Louisville, Ky. Mrs. John D. Hammond, Paine College, Augusta, Ga. Mr. Thomas Jesse Jones, Ph. D., United States Bureau of Education, Washington, D. C.

- Miss Belle Bennett, Richmond, Ky.
 - Miss Lucy Laney, Principal Haines College, Augusta, Ga.
 - Mrs. W. A. Hunton, Washington, D. C.
 - Mrs. Arch. Trawick, Nashville, Tenn.
 - Dr. Egbert Smith, Presbyterian Mission Board, Nashville, Tenn.
 - Dr. Booker T. Washington, Tuskegee Institute, Tuskegee, Ala.
 - Dr. O. E. Brown, Vanderbilt University, Nashville, Tenn.
 - Bishop Wilbur P. Thirkield, New Orleans, La.
 - Prof. A. M. Trawick, Nashville, Tenn.
 - Rev. W. H. Sheppard, D. D., Arican Missionary.
 - Bishop W. R. Lambuth, D. D.
 - Dean G. Lake Imes, Phelps Hall Bible Training School.
 - Prof. P. O'Connell.
 - Mr. T. C. Walker, Gloucester C. H., Va.
 - Dr. W. D. Weatherford, Nashville, Tenn.
 - Mr. W. A. Hunton, Washington, D. C.
- Address all inquiries to Mr. W. A. Hunton.

Secretary International Committee Young Men's Christian Associations, 1816 Twelfth Street, N. W., Washington, D. C., or after May 1 at 132 Auburn Avenue, Atlanta, Ga. It is of first importance that all delegates start in time to arrive in Atlanta before the first session on Wednesday evening at 7:30. It is earnestly requested that prayer be offered continually for the blessing of our Heavenly Father upon the Convention and upon all the preparations.

Never say unkind things about acquaintances and friends. This world wants nothing so much as sunny people, who see the bright side of things, and find something good in others.—Michigan Christian Advocate.

God is ever helping us to help ourselves, and ever weaving his ministries of help through and around our human efforts, till we cannot say where the one begins and the other ends. And often we say, "I alone did it."—Percy C. Aainsworth.

Board of Conference Claimants

General Survey of the Provisions made by the several colored Annual Conferences to meet the claims of the retired ministers and the widows and dependent orphans of deceased ministers of the Methodist Episcopal Church by Episcopal divisions.

Explanations

These figures are taken generally from the reports of Conference Stewards made to the Board of Conference Claimants according to the requirements of Par. 473, Sec. 2. (1) Column III. "Shortage, 1913." This

charges in 1913, so that if the full apportionment is raised this spring the "Shortage—1913"\$3,511 Will be reduced\$3,400 which will make the "Shortage—1914"\$ 111 In order to meet its full claims for 1915 the Delaware Conference should increase its apportionment \$111. (3) Column VIII. "Annuity Rate paid in 1913." indicates what proportion of the Full Legal Disciplinary rate was paid by the conference in 1913. For instance, in the Dela-

THE COLORED CONFERENCES

CONFERENCE	I Total Claims 1913	II Total Paid 1913	III Shortage 1913	IV Apportion- ment for 1914	V Increase over 1913	VI Prospective Shortage 1914	VII Disciplinary Annuity Rate	VIII Annuity Rate Paid 1913	IX Increase in Amount Paid 1908-1913
Philadelphia—Bishop Berry. Delaware	7400	3889	3511—46%	6200	3400	111—2%	5.00	3.35—56%	1450
Washington—Bishop Cranston. Washington	7000	4036	2964—42%	2000	630	2334—33%	8.00	4.00—50%	1828
Cincinnati—Bishop Anderson. Lexington	3820	2120	1700—45%	651	216	1484—39%	7.00	2.30—33%	948
Total North	18220	10045	8175—45%	7851	4245	3929—22%	7.00	3.22—46%	4226
Atlanta—Bishop Leete. Atlanta	3000	1885	1115—37%	1000	552	563—15%	4.70	2.70—58%	660
Florida	2000	1432	568—28%	400	202	366—18%	4.00	4.00—100%	685
Savannah	1538	1355	183—12%	420	273	0—0	4.60	4.80—100%	537
South Carolina	4000	2988	1012—26%	600		1012—25%	5.00		998
Chattanooga—Bishop Henderson. East Tennessee	1600	1230	370—23%	630	386	0—0	3.50	3.00—90%	575
Tennessee	2000	1396	604—30%	500	315	288—14%	4.30	2.50—58%	300
North Carolina	2668	1793	875—32%	600	246	629—23%	6.80	3.30—49%	806
New Orleans—Bishop Thirkield. Louisiana	4000	2879	1121—28%	500	302	819—20%	7.00	2.60—37%	1024
Mississippi	3500	2138	1362—39%	500	189	1173—33%	6.50	3.30—51%	892
Upper Mississippi	3500	2367	1133—32%	500	225	808—23%	6.50	3.50—54%	1080
Central Alabama	2000	1556	444—22%	600	491	0—0	3.40	1.00—30%	660
St. Louis—Bishop Smith. Central Missouri	3500	1420	2080—60%	600	389	1691—48%	7.00	2.40—35%	651
Little Rock	2500	1530	970—39%	300	176	794—31%	3.25	2.85—90%	710
Oklahoma City—Bishop McIntyre. Texas	4568	2284	2284—50%	1050	838	1446—31%	4.50	3.75—83%	1597
West Texas	3000	1952	1038—34%	500	82	956—32%	5.70	2.40—42%	919
Lincoln	1500	986	514—34%	600	426	89—6%	4.40	1.90—43%	640
Total South	44874	29201	15673—35%	9100	6092	10634—24%	5.06	2.93—58%	12583
Grand Total	63094	39246	23848—38%	18951	9338	14563—23%	6.03	3.08—51%	16809

is obtained by subtracting the Total Amount Paid in 1913 (Col. II) from the Total Claims for 1913 (Col. I), and is given both as dollars and as percentage of the shortage of the Total Claims. (2) Column VI. "Prospective Shortage, 1914." This is obtained by subtracting from the amount in Column III, "Shortage, 1913," the amount in Column V, "Increase, 1913." Column V, "Increase, 1913" does not mean the increased apportionment, but the difference between the "Apportionment for 1914" and the amount actually raised by the Pastoral Charges in 1913 for the "Support of Conference Claimants." For instance, take the first Conference, the Delaware. The Shortage in 1913 was \$3,511. The Apportionment made for 1914 was \$3,400 more than the amount raised by the pastoral

ware Conference the legal rate is \$6.00. The conference paid \$3.35; just 56 per cent of what the law requires. The apportionment should be large enough to pay the claims in full, and the Delaware Conference, and the other 140 Conferences of the Methodist Episcopal Church should no sooner think of paying its Veteran preachers fifty-six cents on the dollar than the National Government would think of paying its old soldiers fifty-six cents on the dollar. Column IX indicates the increase of the "Total Paid—1913" (Column II) over the amount paid in 1908: It is a report of progress and is full of encouragement. The Total Increase for all the 19 Conferences in this General Survey is \$16,809. In order to pay bills in full this increase must be almost duplicated next year.

Central Missouri Conference

The Central Missouri Conference convened in its twenty-seventh annual session in St. James Methodist Episcopal Church, Fulton, Mo., March 26, 1914. By request of Bishop Chas. W. Smith, who was ill, Bishop William Anderson presided and brought the greetings of Bishop Smith to the brethren. The Bishop read the first chapter of St. John, and after prayer, assisted by the pastor and district superintendents, administered the Sacrament of the Lord's Supper. The Conference was organized by electing Rev. B. F. Abbott secretary, with Revs. S. P. Johnson and W. W. Goff assistants; Rev. J. M. Harris, statistical secretary, with Revs. B. F. Bateman, E. P. Gieger, F. D. Avant, Q. E. Whaley, assistants; W. H. Smith, treasurer, with Revs. L. R. Grant, E. W. Hannah, Geo. D. Hancock, assistants. The Conference convened a day later than usual, yet notwithstanding this fact it was in many respects better than any previous sessions. Many distinguished visitors were present, who by their presence alone, lent much inspiration to the sessions. Drs. E. M. Jones, field secretary of the Board of Sunday Schools; Mr. White, representing the Freedmen's Aid Society; J. N. C. Coggins of the Church Temperance Society; J. C. Sherrill of the Board of Foreign Missions; Mr. Mulsinger of the Board of Conference Claimants; Mr. Bovard of the Board of Education; U. G. Leezenby, superintendent of the Crawfordville District, Indiana Conference; Dr. H. J. Coker of the Board of Home Missions and Church Extension. Dr. George Trever of Gammon Theological Seminary, conducted several Bible studies which were very helpful.

Dr. R. E. Jones, editor of the Southwestern Christian Advocate, addressed the Conference. The Central Missouri Conference pledged itself to send 400 more subscribers. The preachers of

the St. Louis District presented a gold watch to Dr. R. E. Giffon. He had completed his sixth year on this district at this Conference. The new financial plan was adopted by the Conference. The preachers of the Mexico District presented Dr. W. C. Ellis with a purse, he completed his six years on this District at this Conference. The Conference pledged itself to raise \$2000 for the Jubilee Fund. A resolution pledging the Conference to a hearty support of Geo. R. Smith College was adopted. A very fine quintette from Geo. R. Smith College, under the leadership of Miss Minnie Jackson, principal of the music department, sang several times for the Conference to the delight of all present.

The reports of the pastors showed very substantial gains both in finances and membership, and the future outlook is indeed encouraging. The Woman's Home and Foreign Missionary Societies had distinguished representatives present and held several interesting sessions. Rev. Geo. W. Reeves and his excellent membership deserve much credit for the way in which they took care of the Conference.

The Sunday services were unusually interesting, Bishop Anderson being compelled to leave for Cincinnati at 10 o'clock, preached a powerful sermon at 8:30 a. m. Dr. R. E. Jones preached a very able sermon at 11 o'clock. Dr. J. C. Sherrill preached to a large and appreciative audience at 3 p. m. At 8 o'clock p. m. Dr. J. N. C. Coggins preached with power to a large audience. One person came forward and united with the Church. Thus closed one of the most interesting sessions of the Central Missouri Conference. The Conference adjourned to meet next year in Louisiana, Pike County, Missouri.

E. A. JOHNSON, Lexington, Mo.

DELAWARE CONFERENCE LETTER.

By Rev. J. W. Fenderson

The Delaware Annual Conference convened April 1 at Ezion Methodist Episcopal Church, Wilmington, Del., Bishop W. A. Quale, presiding.

Rev. J. H. Blake was re-elected secretary; Rev. D. H. Hargis, treasurer, and E. O. Parker, statistician. The usual number of assistants were elected.

Bishop Quayle enriched the sessions by giving each morning addresses from some chosen passage of the Scriptures.

Though Thursday was taken for the financial convention, the entire minute business and other Conference matters were completed by Saturday afternoon.

The anniversaries were up to a high order. Dr. I. L. Thomas and Dr. P. O'Connell delivered magnificent addresses, which gripped the Conference and people as we have never before witnessed. Dr. O'Connell represented Gammon Theological Seminary and also the Freedmen's Aid Society in the absence of Dr. Penn. Dr. Thomas represented the Church Extension Society.

On Saturday night the Bishop delivered a lecture on "Shylock and David" at Grace Methodist Episcopal Church for the benefit of Morgan College. On Sunday morning at 10:30 the Bishop preached with great power in the opera house, and at 2:00 o'clock in the afternoon, he ordained the following deacons and elders: Deacons — Thos. O. Johns, Cyrus W. H. Bridgell, Geo. H. Johnson, J. L. Nichols, John L. Taylor. Elders — D. S. Quillen, D. G. Waters, Harry I. G. Jennings and Jas. M. Dickerson.

Visiting General Conference Officers — Drs. Wragg, Lucas, Sheridan, Penn, and also Mr. M. S. Davage.

Brother Davage did magnificent work for the Southwestern Christian Advocate.

LEXINGTON CONFERENCE NOTES.

Asbury Methodist Episcopal Church realized nearly four hundred dollars as a result of the Conference held there.

Drs. R. B. Bell, Perry Walker and R. A. Moreland are faithful to their Church. Owensboro should be proud of these men.

There are twelve graduates of Gammon who are active members of the Lexington Conference, viz: W. H. Riley, J. B. Redmond, J. E. Wood, W. H. H. Renfro, F. S. Delaney, E. A. Driver, Mack Lee, P. T. Gorham, Benj. Williams, A. N. Hewitt, C. H. McDonald, J. E. Burton. The Rev. Scott Ward, an old veteran of the Conference, is quite ill in a Cincinnati hospital.

News came to the Conference that E. M. Bolden was dying.

D. R. Hickman was called away from the Conference by a telegram announcing to him that his mother-in-law was dying.

Harry M. Carroll has covered himself with glory. He went to Chicago to a mission and he was able to invite the Lexington Annual Conference to Fulton Church for its next session. At Fulton we have the best Church building in the Conference.

D. H. V. Purnell never leaves a church heavily in debt. He and J. H. Payne are the money-raisers of the Conference.

The rain, snow and mud did not keep the people from the Conference sessions. That large church was simply packed at every session.

Seattle Memorial Methodist Episcopal Church, South, sent \$20 to Ashury Church for the loan of Bishop Anderson on Sunday night.

The Lexington Conference is going to do more to get subscribers for the Southwestern in the future than she has in the past. May she succeed.

Please note the class of men that went on the districts this year. Bishop Anderson is a firm believer in the indisposability not only of cultured but also of clean preachers. Moral strength is fundamental to the fitness of a Christian minister.

J. W. H. Pinkney was transferred to the Lexington Conference from the Southern California

Conference and A. P. Theikeit from the Mississippi Conference.

The Rev. Jno. W. Robinson and wife, Miss M. L. Woolfolk and the Rev. J. H. Ross made up a most efficient quartette and rendered the Conference good service, with Mrs. Hammond at the piano.

E. L. Giffam is one of the ablest men in the Lexington Conference.

Dr. G. R. Bryant made a splendid report. His spirit and breadth of character are telling for good in the Chicago-Indianapolis District.

Dr. R. E. Jones did not mince words in telling us our duty towards the Southwestern and himself. If he was supported better he would not have to spend so much of his time away from his office. Let us do better.

Dr. Rowe's watchword is ten Methodist Episcopal Churches in Chicago for our Negro members in the next few years.

The cry is let us make the Lexington Conference the strongest Negro Conference in Methodism. You may if you will.

Kentucky is noted for its spirit of hospitality, and the people of Owensboro lived up to the reputation of the old Blue Grass State.

Quite a number of prominent laymen visited the Conference, among them Dr. R. B. Scott and Dr. Emerson, Miss M. Woolfolk of Louisville, Mr. R. A. Crolley and Mr. Jno. A. Washington of Chicago. Mr. and Mrs. Noah Bell of Evansville, Ind., Mrs. Bessett of Hartford, Mrs. Macon, Mr. and Mrs. Burnett of Hawesville.

The laymen's influence in determining the appointment of ministers is more evident now than ever. This is a change in the right direction. No honest, faithful pastor should fear to trust himself in the hands of his lay brethren. The laymen will always recognize worth.

St. Mark made the largest benevolent report presented by any Church in the Lexington Conference. Jno. W. Robinson is pastor. He reported over \$700. St. Mark will build this year.

E. R. Lewis deserves special mention for the splendid work this year. He went to St. Luke in Chicago last year and began his work then with 12 members. He reports now 125 members and a handsome lump for benevolences.

Dr. J. N. C. Coggins offers himself to the brethren as a helper in any way they may choose to use him.

W. H. H. RENFRO.

LINCOLN CONFERENCE APPOINTMENTS—

1914-1915.

Guthrie District

D. G. Franklin, Superintendent, Guthrie, Okla. Ardmore (Warren), Wade Hamilton; Ardmore Circuit and Purcell, B. F. Whitaker; Anadarko, J. W. Brown; Cleveland, N. Cohurn; Caldwell, M. H. Hinton; Chandler, D. Cohurn; Crescent, J. B. White; Depew, R. D. Gatewood; Earlshoro, L. E. Hayes; Guthrie, St. Paul, H. T. Canady; Hennessey, L. S. Shaw; Luther and Wynnewood, A. Jackson; Meridian, W. H. G. Rowe; Oklahoma City—Quayle, C. W. Holmes; Warren, A. G. Thompson; Shawnee, Paul Prewitt; Wellston, H. B. Hubbard; Waurika, J. C. Williams.

Topeka District

S. A. Stripling, Superintendent, 924 North Topeka avenue, Topeka, Kan.

Alma Circuit, to be supplied; Bonner Springs, H. South; Burlingame, W. M. Dawson; Colorado Springs, S. D. Davis, Denver, D. Smith; Dunlap, to be supplied; Fort Scott, A. Faulkner; Grand Island and Hastings, to be supplied; Independence, S. E. Saunders; Kansas City, T. S. McMorris; Lincoln, A. W. Talbert; Mound City, G. C. Cooper; Omaha (supply G. G. Logan); Pueblo, M. M. Jefferson; Rosedale, L. C. Allen; Salina, S. H. Johnson; Topeka—Asbury, W. Brown; Mt. Olive, I. W. Terrell; Valley Falls, Alber Haines; Wichita Circuit, W. L. Darius; Manhattan and Clay Center, G. T. Wooten.

Muskogee District

H. T. S. Johnson, Superintendent, 916 South Third Street, Muskogee, Okla.

(Continued on Page 7)

THE LOST SHEEP AND THE LOST COIN

(Luke 15: 1-10.)

International Sunday School Lesson for April 26, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15: 10.

Time and Place—January, A. D. 30. In Perea beyond Jordan.

Home Readings—Monday, Luke 15: 1-10; Tuesday, Ezek. 34: 11-17; Wednesday, John 4: 1-14; Thursday, John 4: 15-26; Friday, John 10: 1-9; Saturday, Ezek. 34: 1-10; Sunday, Jer. 29: 11-15.

The Lesson Story

As Jesus went on His way a large company of publicans and sinners gathered about. And because Jesus gave attention to them, the Pharisees and Scribes who were present complained that He was associating with publicans and sinners, which was likely to bring about pollution.

In reply, Jesus spoke a parable showing that a shepherd with a hundred sheep, and having lost one, would leave the ninety-nine and go seeking the lost one till he found it. And, returning home with it, would call his neighbors to rejoice with him because the lost was found and safe. In like manner, He, the Great Shepherd, would turn aside to seek the lost; for if one be found to repent, there would be more joy in heaven over that one than over those who felt themselves righteous and saved.

He went on in His reply by using another parable which tells of a woman having ten pieces of silver and losing one. How diligently she would seek with lighted lamp and broom until she found it; and how she, too, would call her friends and neighbors to share her joy. In like manner, "There is joy in the presence of the angels of God over one sinner that repenteth." This parable also shows the reason for His turning aside to those who were recognized as sinners.

Jesus With Publicans and Sinners

The Scribes and Pharisees were the wise and great of their time. Many of the legal requirements were of their making; and they stood well above the common people. Centuries of practice had given them much power and much importance. And from their elevation they looked down with disdain upon the masses below. They were men of cloth, and of course the Great Teacher must associate only with them. And they were a little less than indignant when they saw Jesus, their Teacher, associating with sinners.

But Jesus was never more surely engaged in His Father's business than when trying to save sinners. He came to earth for that purpose and was not found engaged more profitably. If the Scribes and Pharisees were the "righteous persons who need no repentance," the presence

of Jesus among them was not necessary, for He came to seek and to save the lost. But He was doing for the publicans and sinners just what He had been doing for the Scribes and Pharisees—trying to save them. The greatest difference between the two classes is that one class was lost and knew it, while the other class was lost and did not seem to know it. When one is lost there is hope for him if he is not ignorant of it; but that hope is diminished if he must first be persuaded that he is lost. Really, the Scribes and Pharisees were more hopelessly lost than the publicans and sinners, for ignorance of their true situation and self-conceit were added to their lost condition. Of the two, it were better to be a "sinner." "This Man receiveth sinners!" Yes, and that is what He did when He received the Pharisees and ate with them, for they, too, were sinners. We are glad that He did receive sinners, for that which they criticized has become the hope of the race. He is now engaged in the same blessed work of saving sinners, for such He came to save.

Now and then the spirit of the Pharisees manifests itself in our churches. It comes in the form of conceit and self-righteousness. It often separates church members into factions and social classes which spend their strength fighting each other. And the "righteous persons" feel that it would be social pollution to offer Jesus to the "sinners." But true Christians, like their Lord, receiveth publicans and sinners and taketh them to the Great Shepherd rejoicing.

Rejoicing Over a Sinner

There is sufficient in the Scriptures to make it plain that it is the duty of Christians to seek the salvation of sinners. This service should be performed gladly by every one who knows Christ. It should give joy to the worker; but solicitude for the lost would greatly influence this joy, as it would not be certainly known whether he would be found. It is the joy of seeking the lost sheep or the lost coin. This joyous experience should be sought. But there is a joy also that comes of finding. We can think of the quickened pace and heart-beat of the shepherd as his eyes caught sight of the wandering sheep and a thrill of joy passed through him. We can see the woman sweeping for her coin, and can almost see her bosom heave with an emotion of joy when the ring of the coin is heard rolling before her broom. But in each case the joy is suspended in the heart for a moment; the sheep and the coin must be definitely identified. Then the joy is beyond control; they must call the neighbors and make their blessing known. This is the joy of finding. Every Christian should have this joy. It is the sort that is in heaven over one sinner who repents.

Mars Bluff, S. C.

WHY EVERYONE SHOULD SIGN A TEMPERANCE PLEDGE

Epworth League Devotional Meeting Topic for April 26, 1914

(Prov. 23:20, 21; 29:35)

The Relation of the Scripture to the Subject

Your ideals are largely taken from the people with whom you associate, especially when you are young. If every day you pass through a filthy street, or a filthy railroad station, you soon cease to perceive the filth. In the same way, if your friends readily push open the doors of saloons and go in, you will soon go with them, and cease to see the creeping evils that follow as inevitably as shadows; you will fall into that drowsiness of lack of perception, which after it has become intense shall clothe a man with rags.

Where the saloon is dominant, there is the field of the slothful. The lives that inhabit this

region are always torn by the thorns of abnormal cravings; they are covered with stinging nettles of impaired abilities, and weakened self-control and dimmed moral perceptions. The walls are broken down. Instead of showing signs of vigorous attainment and frugal industry, these lives show progressive signs of inability to make effort and keep up steady work. Poverty attacks such lives as an armed man, making wounds as with a sword thrust.

To Be Studied

1. Inside reasons.
2. Outside reasons.

1. By inside reasons we mean the effects which signing a temperance pledge has on the person who signs. This outward and public expression confirms and establishes an inward purpose. To give an outward expression will considerably strengthen an inward approval. As joining the Church confirms and makes permanent the determination to follow Jesus, so signing the pledge makes permanent the determination to be a total abstainer. Bishop McIntyre, who in his youth was a bricklayer, tells of working one time for a man who expected his workmen to take a drink of beer with their lunch. Now young McIntyre had signed a temperance pledge, and this fact furnished him with the courage to refuse the beer, and to command the respect of the man he worked for. We are unable to estimate how greatly that moral courage fitted the bricklayer to become the bishop.

2. Outside reasons. Definite and important as are the inside reasons for the temperance pledge, the outside reasons are greater and stronger.

It must be made stylish, that it is the approved custom to sign the pledge. Lincoln, with his quaint insight into human nature perceived the strength of this method of reform. He said: "If we can make it as unfashionable for a man not to sign the pledge as it is for a man to wear his wife's bonnet to church, the one will be as rare as the other."

The bigger the crowd of total abstainers the easier it is to gather others in. To get a big crowd on the total abstainers' road is to pick out the stones, so that an easy highway is cast up on which there is no stumbling.

The recruiting of the army of total abstainers is now firmly established upon a great number of accurate facts as to the effect of even a moderate amount of drinking. Two or three drinks of mild beverages are sufficient to shake loose that most necessary ability of the modern man, the perception of accuracy. In dispatching any kind of an activity that requires skill, there is an instant perception as to whether the action is right, or accurate, or whether it is going to reach the purpose for which it was intended.

In writing on a typewriter, there is a perception in striking a key, whether or not a mistake is made; in operating a typesetting machine, the operator depends upon this same perception. In operations which require accuracy, such as book-keeping, glass blowing, the running of an engine, efficiency of service depends entirely upon this nice judgment as to whether the dispatched activity is correct. Alcohol attacks the mind at exactly this point of nice judgment. Alcohol releases the realization of reality, and makes the individual feel that every activity that is dispatched is all right, that everything he does is just right. Alcohol dispatches every activity with the deception of approval, instead of a correct judgment of the result of the action. Careful tests have been made with men setting type. On the day that a drink of whisky is taken, the speed is reduced and the number of mistakes is increased. The man thinks he is working faster and better, but the actuality of his work shows that he is self-deceived. The test was made in a large number of cases of the ability to learn twenty-five lines of poetry. It took the same man sixty per cent longer time to learn the lines after he had a drink, and the repeating from memory was with more mistakes.—From "Notes on the Epworth League Devotional Meeting Topics."

LINCOLN CONFERENCE APPOINTMENTS—

(Continued From Page 6)

Atoka and Colbert, H. Bly, P. O., Pensacola, Okla.; Boley, J. O. Murphy; Boley Circuit, to be supplied; Checotah and Brush Hill, S. D. Brown; Chetopa and Oswego, E. M. Madden; Coffeyville, Joshua D. Rice; Eufaula and Bethel, Crawford R. Ross; Grand River, to be supplied; Grant Circuit, R. J. Taylor; Hudson Circuit, to be supplied; Hugo, W. Waters; McAlester, P. A. Morrow; Muskogee, S. L. Deas; Nowata and Panther Creek, J. E. Williams; Okmulgee, Andrew J. McAllister; Parsons, to be supplied; Porter, J. D. Gibson; Taft and Boynton, to be supplied; Tulsa, T. J. Jones; Weleetka, supplied by W. M. Allen; Wewoka, Riley Campbell.

Southwestern Christian Advocate

681 BARONNE STREET

1—All business letters should be addressed to Baton & Main, and all communications intended for publication to the Editor.

THE RE-NAMING AND RE-GROUPING OF OUR FREEDMEN'S AID SCHOOLS

(Continued from Page 1)

Princess Anne Academy, Princess Anne, Md.

Virginia Collegiate and Industrial Institute, Lynchburg, Va.

George R. Smith College, Sedalia, Mo., remains as it is until adjustments can be made with a joint commission of the Woman's Home Missionary Society.

Meharry Medical School continues as a part of Walden College.

Sarah Goodridge Nurse Training School and Hospital at New Orleans remains a part of and under the administration of New Orleans College.

The East Tennessee Negro Farmers' Convention is to be held at Morristown, under the auspices of the State Department of Agriculture at the Morristown Normal and Industrial College from April thirtieth to May second.

The National Sentiment-Moulding Bureau which has its office in Memphis, Tenn., is one that should command the respect and material support of all the Negroes who are interested in the advancement of the race. One, among the objects of the Bureau, is to cultivate in other races a kindlier feeling and a just attitude towards the Negro. The officers of the National Sentiment-Moulding Bureau are: Rev. J. D. Chavis, D. D., president; Rev. T. J. Searcy, D. D., vice-president; R. L. Glagg, M. D., secretary; J. J. Scott, treasurer and Sutton E. Griggs, National Organizer.

One of the laws recently passed by the United States Congress which is of no small interest and importance to the traveling public is that which directs the Interstate Commerce Commission and the Secretary of the Treasury to promulgate regulations for keeping in sanitary condition all interstate passenger cars. Surgeons of the public health service are authorized to enter cars at any time to enforce the regulations. Let us hope that this law will apply to both divisions of the separate cars which are operated through the states which have the separate car laws.

The Church Extension Department of the Board of Home Missions and Church Extension will celebrate this year its fiftieth anniversary. This Board has received from its opening October 31, 1913, on general funds \$12,550,126.54 and on the loan fund \$1,708,200.46, making a total of \$14,258,327.00. More than 16,000 churches have been aided. Last year 445 separate churches were either built through the assistance of this Board or were aided when they had almost reached the breaking point. About 1,000 churches have been aided by the special Frontier or Memorial gifts of \$250 each. This is a work that no doubt rejoices the heart of the blessed Christ for it is fundamental work.

Of General Interest

Massachusetts for Woman Suffrage

The Solons of Massachusetts recently voted in favor of referring to the people the question of granting suffrage to women. The vote of the House was 168 to 39 on a resolution which had already passed the Senate providing for an amendment to the constitution striking the word "male" from the required qualifications of voters.

Primitive Korean Schools

Modern education in Korea has not entirely displaced the old-fashioned schools. These are still to be found in almost every village up and down the land. They date from a remote period, and their organizations vary greatly. Most of them have been started in the homes of teachers who were seeking a means of livelihood. The instruction is limited to the reading of easy Chinese books. If these schools were to be abolished, many thousands of Korean children would lose their only chance of receiving even a "taste" of education.

Picture of a Slave Child Brings \$750

At the American Art Galleries in New York a few nights ago, "The Freedom Ring," that interesting picture of slave days by Eastman Johnson, brought the highest price of the evening, going to Timothy F. Crowley for \$750.00. It is the picture of "Little Pinky," the slave child of a white father whom Henry Ward Beecher sold into freedom in his church one February day in 1860. This was to keep the child from being sold by her owner into the South. Mr. Beecher took from the basket containing the contributions of his people a valuable ring, Rose Terry Cooke's gift to the cause, and placed it on the child's finger, saying: "With this ring I do thee wed to freedom." Later he had Eastman Johnson make a picture of the child sitting before an open chest gazing at the ring.

Surgical Treatment for Delinquent Husbands

Hereafter, instead of a punishment, Chicago men who do not seem to realize their obligations to their wives and children will be sent to a laboratory instead of a jail. Money for the establishment of such a laboratory has been appropriated and this laboratory, which is the first of its kind in the United States, will serve as an auxiliary to the municipal court. Believing that there is an emphatic connection between physical and mental deficiency, such men as are deemed deficient will be sent to the laboratory for examination and treatment. Dr. William J. Hickman of Newark, N. J., will have charge of the laboratory and will be assisted by Miss Mary Campbell, of Milwaukee, who did research work at Harvard and John Hopkins University. By making thoroughly scientific examinations of defendants it is thought that the judges will be enabled to bring about the best results. Money for a similar laboratory in connection with the Cook County Juvenile Court has been appropriated and will soon be established. Experiments with delinquent husbands and other defendants, in Berlin, Germany, have met with splendid success.

Health Conference To Be Held

Louisiana Health Officers will meet in New Orleans, Monday, April 20. They will discuss the all-important subject—Public Health in its local phases and in relation to the State Health Department. The interest of every man, woman and child of Louisiana is involved. States foremost in sanitation have annual conferences of Health Officers of five days or longer. The programs present measures which have been found suc-

cessful against disease; one point always stressed is the need in each community of a trained full-time health officer in sympathy with the movement of better health for all. The Louisiana State Medical Society will hold the 35th Annual Session the 21st and 23rd. For each of the three days' meeting an excellent program has been prepared. The closing days of the week—the 24th and 25th—will be devoted to a conference on how to improve hygienic conditions among Negroes. Dr. William C. Woodward, Health Officer, Washington, D. C., Dr. B. S. Warren, Surgeon, Public Health Service, Dr. J. A. B. Adcock, of Missouri, and many other prominent health and educational officials of the Southern States will be present. In the interest of health work, both local and state, every health officer should attend these meetings.

An Instructive Pamphlet

The Board of Home Missions and Church Extension has published Dr. W. B. Hollingshead's famous chart, "The Up and Down Chart," for the Spring Conferences of 1913. It will repay careful study by our readers.

The year 1912 was a year of losses for the disciplinary benevolences in the Spring Conferences, the aggregate of loss being \$16,574. This was rendered possible because while 2,515 charges had made a total gain of \$131,984, on the other hand 3,134 charges showed a total loss over 1911 of \$145,209. The collections for 1913 stand better, for while 2,308 charges lost \$110,580, 3,157 charges advanced \$157,959. That is, there were 848 more charges "pulling up" in 1913 than were "pulling down" and the result was a net gain for the disciplinary benevolences of \$48,435. There were 438 charges remained stationary, neither receding nor advancing.

The Chart shows that the tide is turning in the right direction and we hope that many more charges will join the "pulling up" column. This will be rendered certain when, through the educational campaign the time comes that every member gives something and that every member gives something every week.

There is also in the pamphlet an interesting regime of the achievements wrought through the Board of Home Missions and Church Extension and of opportunities of service offered.

This leaflet may be secured by writing to the Board at 1026 Arch Street, Philadelphia, Pennsylvania.

'Rise and Fall of Militancy in China

Reports from Peking assure us that the Chinese militant suffrage movement has passed away. Its death, more peaceful than might have been anticipated, is said to be directly due to the influence of President Yuna Shih Kai.

The Woman's Suffrage Society of China had a unique record for militancy at Nanking when Dr. Sun Yat Shen was at the head of the provisional government. On a memorable occasion thirty militants mobbed him and demanded that two of their party should be added to the list of deputies seated in the Assembly and compelled that body to suspend all business for two days. Dr. Sun tried to humor the women, but they were not to be moved by honeyed arguments.

When the Republican Government took possession of Peking the militants established themselves in the capital, opening very pretentious quarters. They held a number of successful demonstrations and attracted much interest. Unfortunately, however, the wrong element obtained control; the Suffrage Society went to violent extremes, and President Yuan Shih Kai decided that it was not helping the legitimate feminist movement in China. In a characteristic mandate, he told the members of the organization that they would have to suppress themselves or be suppressed in the interest of progress, peace and good order. From the issuance of that mandate the Society was dead.

People of Interest

The Rev. Jesse E. Holmes of Bay St. Louis, Mississippi, was in the city last week.

The Walden University Commencement will take place May seventh.

Bishop Leete made a tour of the Troy Conference before the opening of the session, April fifteenth, at Saratoga Springs.

Bishop Nuelsen, who has been visiting Egypt and the Holy Land, lectured at Haskell Institute, Jerusalem, on March second.

The North Carolina Minutes has been received. It is a credit to the Secretary, Dr. S. A. Peerler, and the printers.

The Rev. N. H. Isom, pastor of the Olive Branch Charge, and for fifteen years a member of the Upper Mississippi Conference, died at Middletown, Tennessee, March fifteenth.

Dr. Edgar Blake is one of the speakers scheduled for Sunday School week to be held June 15-21 under the auspices of the Moody Bible Institute of Chicago.

The Rev. E. O. Woolfolk, pastor of our church in Jackson, Mississippi, reports the splendid sum of \$1,120.25 raised on Easter Sunday, with more yet to follow.

Bishop I. B. Scott, of Monrovia, Liberia, West Coast of Africa, landed at New York April twelfth, a day later than expected on account of rough weather.

The Rev. and Mrs. W. J. King of the Fourth Methodist Episcopal Church, Roxbury, Massachusetts, announce the birth of a daughter on Sunday, April fifth.

"Chips from the Workshop" is the title of a booklet of fine paragraphs gotten out by Dr. James A. Hamlett, Editor of the Western Index, located at Topeka, Kansas.

Union Memorial, St. Louis, Mo., Dr. B. F. Abbott, pastor, has 140 subscribers to the Southwestern Christian Advocate. This church holds the banner. Who will take it?

St. Stephen Methodist Episcopal Church, Yazoo City, Mississippi, the Rev. J. L. ShumPERT, pastor, raised on Easter Sunday two hundred and twenty-five dollars.

Dr. J. M. Harris of the Central Missouri Conference has been appointed a delegate by the Governor of Missouri to the Fifth Annual Meeting of the Negro Educational Congress, to be held in July in Oklahoma City.

Mrs. L. M. N. Stevens, national president of the Woman's Christian Temperance Union since 1898, and vice-president of the World's Christian Temperance Union, died at her home in Portland, Maine, Monday, April sixth. She was seventy years of age.

The Alabama Christian Advocate was in the forefront fighting for the election of Congressman Hobson to the Senate, and its brave and heroic fight was not without success even though the cause of temperance did not triumph in this senatorial campaign.

Mrs. Bertrand H. Tipple, wife of the pastor of the American Methodist Church in Rome, left Naples April 4, per steamer Berlin, en route to America. While in this country, she will make her headquarters at East Orange, New Jersey.

The membership campaign of the Woman's Home Missionary Society continues to grow. The total number of new members to date is 23,079 and total number of circle members 516. The North Indiana Conference is in the lead this month.

The Rev. Dr. John W. Maynard, of Brooklyn, New York, will preach the baccalaureate sermon at the Morristown Normal and Industrial College, Morristown, Tennessee, Sunday, May third. The annual sermon will be preached by the Rev. James A. Pickett of Bluefield, West Virginia.

The Standard Life Insurance Company, of Atlanta, Ga., has added Missouri to the list of states in which they can do business, and like its entrance into Kentucky and Tennessee, Missouri Negroes have accorded a gratifying welcome by taking out many policies, both of the old line and industrial class.

Mandarin, Florida, for many years the winter home of Harriet Beecher Stowe, is planning to honor the most famous of its residents by installing a memorial window in the Church of Our Savior. The church was founded largely through the effort of Mrs. Stowe.

Bishop E. E. Hoss, at the recent launching of Uncle Sam's latest and biggest super-dreadnaught, the Oklahoma, offered an invocation, consecrating the formidable craft to "the errands of peace and Christianity." It is the first time such a ceremony was performed.

The Rev. J. M. Harris, D. D., pastor of the New Pitts' Chapel, Springfield, Missouri, will preach one of the anniversary sermons at Centennial Methodist Episcopal Church, Kansas City, Missouri, Sunday evening, April twenty-sixth. The Rev. Mr. Harris will also deliver an address before the National Negro Educational Congress at Oklahoma City in July.

Dr. Frank D. Gamewell, Superintendent of Education for the Methodist Episcopal Church in China, spent the month of March in Manila, in order to make a thorough study of Philippine Islands educational work. He was accompanied by Mrs. Gamewell. On their return trip to Peking, they made a brief stop in Hongkong and Canton to look into the school system of each city.

The second Scandinavian Methodist Congress will be held in Copenhagen, Denmark, April sixteenth to nineteenth, under the presidency of Bishop J. L. Nuelsen. It is to be a delegated meeting, representing the ministry and laity of the four Scandinavian Conferences in Denmark, Sweden, Norway and Finland. The questions to be discussed are of vital importance to Methodists in those countries of Northern Europe.

Professor Charles Alexander, formerly of Boston but now of Los Angeles, California, is giving a very remarkable lecture under the title of "An Hour with Dunbar." Professor Alexander has made a thorough and impartial study of Dunbar and his poetry, and an hour before him in this lecture is not only informing, but entertaining. Professor Alexander is eloquent, forceful, pleasing, captivating, and anyone within whose range this lecture comes should not miss it.

Dr. Lynn Harold Hough, Professor of Historical Theology at Garrett Biblical Institute, sailed with his mother, Mrs. Eunice R. Hough on Friday, April tenth, on the Saint Louis for five months of study and travel abroad. Professor Hough has just delivered a series of lectures at the Kansas and Northwest Kansas Conferences. Over three hundred copies of his books were sold at these two Conferences. His address until August fifteenth will be care of the American Express Company, 6 Haymarket, London, England.

By will of the late Francesca Nast Gamble, of Cincinnati, the following bequests were made: German Deaconess Home, \$10,000; Methodist Union, Cincinnati, for evangelistic work, \$15,000; Board of Foreign Missions, for reduction of chapel debts in Germany, \$10,000; for native preachers in India and China, \$25,000; Woman's Foreign Missionary Society, for training native Bible women, \$25,000; trustees of Methodist Episcopal Church, for retired ministers, \$50,000; for Mutual Preachers' Aid Society, Central German Conference, \$25,000; German-Wallace College, for theological students, \$25,000; for the theological library, \$5,000. An additional trust fund of \$50,000 is left to her brother, A. J. Nast, to be applied during his lifetime to the relief of needy and deserving persons, to revert at his death to Methodist Conference Claimants' funds.

News Paragraphs

Harvard has property and endowment to the amount of \$27,000,000.

In Russia the law prohibits persons over eighty years of age from marrying.

In France, last year, there were 9,819 suicides, twenty-five to every 100,000 inhabitants.

The latest statistics say that in France there are two million homes without children.

All intoxicants are to be banished from war vessels, yards and navy stations. The order becomes effective July first.

Harvard is said to be the richest college in the United States, with property and endowment to the amount of \$27,000,000.

A militant suffragette recently inflicted \$75,000 damage on the famous Valesquez picture known as the "Rokeby Venus," in the National gallery.

The report from the United States Patent Office gives a list of five hundred patents issued to Negroes, twenty-seven of this number were issued to one person.

A layman—Mr. George Wharton Pepper—is to deliver for the first time the annual course of lectures on preaching on the Lyman Beecher Foundation at Yale Divinity School.

The National Baptist Brass Band is composed of employees of the National Baptist Publishing Board at Nashville. It is said to be a most proficient musical organization.

There are in China 2,955 Christian congregations, 548 ordained Chinese pastors, 5,364 unordained workers, and 470,000 members of evangelical churches.

Russia is to have her first Y. M. C. A. located at St. Petersburg. The enterprise is backed by the Prince of Odenburg, a member of the royal family of Russia and by J. G. Phelps Stokes.

Mr. William Humphries, a Negro railway mail clerk of Missouri, has, says the Crisis, "the best examination record of any clerk in the United States, having to his credit twenty-one examination of 100 per cent each."

A colored girl was awarded the bronze medal for completing the course in Brooklyn Public School No. 3 in six and a half years, and she was the first pupil to do this in the history of the school.

In the fire, which swept Saint Augustine, Florida, on April second, five hotels and many dwellings were destroyed, as well as records and curios dating back to the days of Spanish rule. There is an estimated loss of \$500,000.

Mr. George Andrews, a farmer of Bethel, Texas, whose holdings are estimated at about \$100,000, is, we learn through the Negro Farmer, a stockholder and a director of a white bank—the First National—at Bells, Texas.

The Methodist Episcopal Church, South, will convene in its seventeenth General Conference in Oklahoma City, Oklahoma, May sixth. The delegates entitled to seats number 333. The membership gain in this church for the quadrennium has been approximately 169,000.

In the Better Babies Contest, held recently in Newark, N. J., by the Contemporary Club, a wealthy and aristocratic organization, Wesley Alexander Collins, a colored baby of seven months and sixteen days, weighing twenty-four pounds and four ounces, scored highest in three kinds of tests—mental, physical, and measurements. Seven hundred babies were entered. A second examination was ordered.

According to exchanges a colored washerwoman is said to have induced a wealthy white woman of Cincinnati to leave \$500,000 in the interest of Negro education, and next fall the Industrial School for Negro Youth will be opened at Wyoming, O., a suburb of Cincinnati. Prof. W. L. Ricks, formerly principal of the Evening School of Louisville, Kentucky, is the president-elect.

APPOINTMENTS, WILMINGTON, DELAWARE, CONFERENCE---1914-15

Cambridge District

C. W. Pullett, Superintendent, Bridgeville Delaware, Box No. 147.

Airey, J. W. W. Cox; Beckwith, R. C. Hughes; Box Iron, G. W. Downs; Bridgeville, J. W. Fenderson; Bridgeville Circuit, G. R. Hollis; Cambridge, S. S. Jolly; Cambridge Circuit, D. H. Henry; Church Creek, C. W. Briddell; Crapo, to be supplied; East New Market, J. W. Gillis; Frank New Market Circuit, J. R. Purnell; Frankford, L. H. Matin; Golden Hill, to be supplied; Harrington, E. H. Nichols; Hoopers Island to be supplied; Hurlock, W. J. Helm; Laurel, C. W. Winder; Lewes, J. W. Cook; Lincoln, New Clerk; Linkwood, I. D. Paine; Madison, J. L. Nichols; Milford, W. E. Hilton; Milton, to be supplied; Nassau, S. J. Hoosey; North Berlin, T. H. Woodly; Queponco, to be supplied; Seaford, J. H. Harman; Sinepusent, Lewis T. Robbins; Snow Hill, J. W. Jewett; Snow Hill Circuit, to be supplied; South Berlin, C. W. Downs; Stockton, J. C. Bantom; Trinity, S. Hammond; Vienna, D. S. Quillen; Whaley, to be supplied.

Centreville District

J. E. A. Johns, Superintendent, Centreville, Md., Box 103.

Carmichael, A. F. Ennels; Centreville, J. H. Blake; Centreville Circuit, Geo. S. Jacobs; Chestertown, J. R. Holland; Church Hill, S. J. Homer; Cordova (Supply); Denton, F. T. Johnson; Denton Missions, (Supply); Easton, R. H. Wallace; Easton Circuit, L. B. Buchanan; Fairlee, A. Chase; Federalsburg, W. H. Johns; Greensboro, Jas. M. Dickerson; Longwoods (Supply); McDaniel, W. G. Matthews; Melitota (Supply); Oxford, J. L. Parker; Ponomia, M. P. Sterling; Preston, W. C. West; Ridgely, C. W. Moore; Rock Hall, R. H. Coleman; Royal Oak, T. W. Cooper; St. Michaels, D. A. Ridout; Stevensville, G. T. Fields; Trappe, C. A. Noorwood; Williston, C. J. Hall; Wittman, Jose Angulo; Woodland, Joseph Bullin.

Philadelphia District

J. H. Scott, Superintendent, P. O. Address, 2511 Oxford St., Philadelphia, Pa.

Atlantic City, A. L. Martin; Bridgeton, J. E. Cook; Bridgeton Circuit, T. O. Johns; Brooklyn, J. N. Bridgman; Burlington, J. H. Blackiston; Camden, A. E. O. Parker; Cape May, H. T. Johnson; Chester, St. Daniels, W. T. Hemsley; Chester, Siloam, W. R. A. Palmer; Delair, Morrisville, A. R. Shockley; Egg Harbor, (Supply); Englewood, (Supply); Grenloch and Rhodes, M. C. Jennings; Hudson, Malachi Rasin; Magnolia, P. M. Shelton; Merchantsville, W. T. Purnell; Mont-

clair, F. H. Butler; Mount Holly, A. S. Liles; Newark, J. R. Waters; Ocean City, (Supply); Orange, J. C. Dunn; Ossining, (Supply); Pleasantville, J. A. Kiah; Philadelphia: [East Calvary, C. A. Tindley—Frankford, W. J. Moore—German-town, J. T. Fletcher—New Haven, J. R. Brown—John Wesley, M. V. Waters—Somerville, E. E. Parker—St. Paul (Supply)—Zoar, F. J. Handy]. Salem, D. H. Hargis; Salem Circuit, C. W. Shockley; Swainton, E. P. Smax; Spring Lake (Supply); White Plains, R. E. Robinson; Woodbury, (Supply); Yonkers, (Supply).

Salisbury District

W. J. L. Hughes, Superintendent, 607 Poplar Hill avenue, Salisbury, Md.

Cottage Grove, J. W. Waters; Crisfield, C. S. Sprigg; Dame's Quarter, C. T. Covington; Deals Island, T. A. Johnson; Exmore, to be supplied; Fairmount, Centennial, I. D. Pitts; Fairmount, St. Andrews, W. A. T. Miles; Fruitland, W. C. Bowland; Greenwood, T. E. Randell; Hopewell, G. T. Townsend; Horntown, to be supplied; Jamestown, T. B. H. Coleman; Kingston, to be supplied; Lawsonia, W. S. Brown; Lee Mont, E. E. Rogers; Liberia, L. J. Waters; Mardela Springs, C. L. Anderson; Marion Station, J. H. Nutter; Mt. Vernon, J. K. Adams; Nanticoke, S. T. Parker; Orlole, I. H. John; Parsonburg, J. L. Davis; Pocomoke City, J. W. Bond; Princess Anne, J. U. King; Princess Anne Circuit, to be supplied; Quantico, J. W. Parker; Salisbury, John Wesley, R. G. Waters; Salisbury, Whites Chapel, L. D. Beecham; Salisbury, Circuit, G. B. Celeman; Sharptown, W. H. Turner; Unionville, J. E. A. D. Grigsby; Wachapreague, to be supplied; Wattsville, J. S. Coulbourn; Wetipquin, A. W. Lowber; White Haven; S. A. Waters; Withams, J. T. Wallace.

Wilmington District

W. A. Hubbard, Superintendent.

Barclay, J. L. Taylor; Catlin, M. H. Murphy; Cheswold, M. A. Thompson; Cokesbury, H. T. G. Jennings; Coleman, W. T. Spellman; Crumpton, B. C. F. Parker; Delaware City, O. P. Dickerson; Dover, J. W. Jefferson; Dover Circuit (Supply); Galena, L. E. Toulson; Marydel, H. R. Purnell; Middletown, J. A. Jeffers; Millington, P. W. Price; New Castle, A. L. Henry; Newport, E. H. Webb; Odessa, L. W. Deakins; Port Deposit, J. G. Harris; Port Penn, R. S. Johns; Sassafas, J. H. Stevenson; Town (Supply); Smyrna, J. O. Stanley; Still Pond, D. G. Waters; Townsend, L. S. Moore; Wilmington—Ezion, J. A. T. Faust; Haven, W. F. Cotton; Mt. Joy, W. E. Waters; Gammon Theological Seminary, P. O'Connell; Delaware State College for Colored Youths, W. C. Jason; Princess Anne Academy, T. H. Kiah.

Slater, T. H. Lockwood; Gilliam, supplied by Geo. Harvey; Blackburn, R. H. Young; Malta Bend, B. F. Bateman; Lexington, O. A. Johnson; Wellington, Monroe Denny; Independence, J. Will Jackson; Kansas City—Centennial, Richard Davis; New Clark Chapel, A. J. Williams; Davis Mission, to be supplied; Odessa, supplied by Robert Jackson; St. Joseph, W. J. Deboe; Glasgow, B. McCain; Glasgow Circuit, L. F. Payne; Des Moines, Ia., L. W. Lee; Oskaloosa, Ia., A. A. Tolson; Mason City, Ia., F. D. Woodford.

Sedalia District

J. H. McAlister, District Superintendent.

Beauman, E. T. Anderson; California, J. W. Rolen; Clinton, William Divers; Georgetown, J. C. Jackson; Greenfield, R. G. Smith; Neosho, W. A. Massey; Osceola, to be supplied; Sweet Springs, W. H. Brown; Dresden, A. M. Summer-ville; Harrisonville, to be supplied; Knognoster, H. G. Gibson; Lebanon, supplied by J. P. Simons; Sedalia, W. C. Ellis; Versailles, Arthur Diggs; Warrensburg, S. P. Johnson; Joplin, J. B. Walker; Carthage, E. F. Pate; Butler, W. A.

Bohannon; Springfield, J. M. Harris; J. C. Sherrill, member of Taylor Chapel, Quarterly Conference.

Mexico District

R. E. Giffum, District Superintendent.

Mexico, R. H. Smith; Colombia, H. T. Reeves; Boonville Circuit, supplied by G. B. Abbott; Danville Circuit, supplied by T. D. Davis; Fayette, A. H. Higgs; Foristell, supplied by M. H. Thompson; Moberly, F. D. Avant; Montgomery City, C. S. Webster; New Bloomfield, supplied by W. A. Payton; Yates Circuit, to be supplied; Sturgeon Circuit, M. L. Mackey; Fulton, Geo. W. Reeves; Warrenton and Truesdale, G. D. Hancock; E. P. Gieger was appointed the Conference evangelist.

Personal and General

In reply to a letter printed in the Southwestern Christian Advocate, March 12, 1914, from Dr. D. H. Kears of Seneca, S. C., the Rev. E. W. Adams of Spartanburg, says: When speaking of the death of the Rev. John I. Miller of Greers, Dr. Kears said that during the Rev. Mr. Miller's progressive campaign he paid every dollar of the indebtedness on all the property of the charge and thereby took from under the sheriff's hammer one of the most beautiful and commodious parsonages within the bounds of the South Carolina Conference. I wish simply to correct Dr. Kears's statement. There was no indebtedness on the church or parsonage that would give anyone cause to sell any of the property on the Greer charge. There was not a mortgage or note against any of the property. During my five years there as pastor I built the parsonage and the church at Pelham, S. C., and remodeled the church at Greer. During which time I raised and paid out \$3300 and left an indebtedness of less than \$400, secured by the trustees' personal note and my indorsement.

Mrs. Ella B. Harris, wife of the Rev. Dr. J. M. Harris, of Springfield, Mo., is the new corresponding secretary of the Woman's Home Missionary Society of the Central Missouri Conference. All communications should be addressed her at 706 Benton avenue, Springfield, Mo. Mrs. Harris is well fitted for this position, having served as Conference president four years and as a delegate to the national meeting at Indianapolis, Ind., and the national meeting at Washington, D. C. She is a graduate of Clark University, class of 1901.

The eleventh annual meeting of the Woman's Home Missionary Society was held at Fulton, Mo., in St. John's African Methodist Church, March 27, 1914, at 9 a. m. The following Conference officers were elected: President, Mrs. Ida B. Goins, Louisiana; vice presidents, Mrs. M. A. Booker, Clarkville; Mrs. J. M. Cockrell, Troy, Mo.; Mrs. L. M. Wheeler, Kansas City; Mrs. E. J. Cooper, Mexico; Mrs. James Mason, Sedalia; corresponding secretary, Mrs. J. M. Harris, Springfield; recording secretary, Mrs. B. F. Bateman, Clinton; treasurer, Mrs. J. T. Lockwood, Slater, Mo.; secretary Lit., Mrs. R. G. Williams, Bridgton, Mo.; secretary mite box, Mrs. E. C. Johnson, Springfield, Mo.; secretary Y. P. W., Mrs. Susie McMerty, St. Louis, Mo.; sustentation, Mrs. L. C. Austin; evangelization, Mrs. G. B. Abbott, Sedalia, Mo.—Mrs. B. F. Bateman.

"A laugh is worth a hundred groans in any market."

"Do not make the mistake of trying to forget your mistakes. Keep them in mind, study them, and use them as helps to success."

This is the gospel of labor; ring it, ye bells of the kirk!
The Lord of Love came down from above, to live with the men who work.
This is the rose he planted, here in the thorn-curst soil;
Heaven is blessed with perfect rest, but the blessing of earth is toil.

—Henry Van Dyke.

Appointments of Central Missouri Conference

St. Louis District

F. S. Bowles, District Superintendent.

City of St. Louis—Union Memorial, B. F. Abbott; Bagnell Chapel, W. W. Goff; Wash St. Mission, supplied by E. Edwards; Gratiot St. Mission, supplied by J. D. Thompson; St. James, J. H. Boone; Webster Groves, supplied by C. C. Kitchen; St. Charles, A. L. Reynolds; Bowling Green, Q. E. Whaley; Bridgton, R. G. Williams; Clarksville, A. M. Todd; Curryville, J. C. Guyton; De Soto, Geo. Grady; Elsbery, E. W. Hannah; Fredericktown, J. B. Bishop; Farmington, J. L. Brooks; Grassy Creek, to be supplied; Hannibal, A. E. Miller; Ironton and Potosi, supplied by Arthur Woolfolk; Poplar Bluff, supplied by S. T. Nero; Rolla, A. Poston; Springfield, Ill., W. F. Walker; East St. Louis, Ill., M. L. Jackson; Cairo, Ill., D. J. Mitchell.

Kansas City District

William H. Wheeler, District Superintendent.

Armstrong, Leroy Woolrich; Arrow Rock, supplied by T. H. Riley; Marshall, William H. Smith;

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Gleanings From the Field

ALABAMA

Cottage Grove—The Rev. C. R. Perry has put new life into the Rockford Circuit. We have celled the church at Rivers Chapel, and are moving along spiritually. He has infused new spirit into the church at Rockford, organized a new Sunday School with thirty-five enrolled, and added five members to the church. At St. Paul we have installed a new heater. On the first Sunday in February two worthy members joined, Prof. S. H. Lee and Mr. Jacob Horton.—Annie T. Moore

FLORIDA

Hague—A report from the Ladies' Aid Society of St. John Church: We started in 1911 by giving a Thanksgiving supper, and since that time our work has progressed. Arelgn Scott, president; Catherine Ahrams, secretary; the Rev. D. J. Watts, pastor. We paid out for beautifying window sashes \$6, carpet \$10.12, to the widows \$7.25, to the sick \$9.55, to the support of the ministry \$19.10, for the deceased \$4.75, paid on indebtedness of church \$41.99, deposited in the First National Bank of Alachua \$20.00, balance in home treasury \$1.98, making a grand total of \$120.74.

LOUISIANA

Campitl—To the home Mrs. Sarah Doty, an aged servant of God and a member of St. Paul Methodist Episcopal Church. Many valuable gifts were brought recently and laid upon her table. She is 90 years old and a beggar for support. This club was organized by her granddaughter-in-law, Mrs. Fronla Kemps, followed by many other grandchildren and friends. There was a song by Matt Kemps and prayer by Dan Kemps, Jr.—Dan Kemps, Jr.

MISSISSIPPI

Escatawpa—The people of Escatawpa are indeed generous in their treatment of the pastor and his family. They came to the parsonage the first Saturday night in March

with many pounds. My mother and I thoroughly appreciated this kindness. My wife was teaching at Leaf, Miss., and did not come to Escatawpa until the fourth Saturday in March. Then that night the friends came again, and again our larder was stocked.—J. A. Patterson, pastor.

Tupelo—The pastor and his wife, the Rev. J. P. Watson, wish to thank the members and friends for the choice assortment of groceries they found at the door of the parsonage when they returned on a recent evening. I am glad to say some one is always bringing some substantial tokens to the parsonage. This basket of groceries is largely due to the efforts of Sister C. E. Giles, E. D. Selifton and Brother Lucien Gilmore. May God bless them.—J. P. Watson and wife.

Nettleton—The first quarterly conference convened at Palestine, Feb. 28 to March 1. The Rev. Dr. W. H. Gilliam, district superintendent, and the Rev. P. A. Lemon, pastor. This charge includes Union Grove, Pleasant Grove and Palestine, all of which charges were well represented. The pastor appointed a financial committee composed of W. R. Roberts and A. J. Nichols, Pleasant Grove; J. H. Tolfert and R. D. Docking, Palestine; A. M. McConnell and W. L. Gray, Union Grove. This committee collected the finances of the quarter and made its report to the district steward. The district superintendent preached Sunday at 11 o'clock at Union Grove and at Palestine at 7:30 o'clock. The Conference closed with \$38.75 in hand. We have a leader who is bringing things to pass. The district superintendent has a keen eye upon the work of the Church. The next quarterly Conference will convene at Pleasant Grove.—G. L. R. Wilkins, Secretary.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

Lillian—Our first quarterly conference convened at St. Paul Church, March 2, the Rev. S. H. Cannon presiding. The officers presented good reports. Our circuit is in a good spiritual condition. The Rev. S. H. Cannon was well pleased with the work of the Conference. The salary of the pastor was fixed at \$400. Raised \$20 this quarter. The Lord's Supper was administered. A good sermon was preached. Text: "Our Life Is in God's Hands." The Rev. Geo. Williams was elected secretary. The Rev. A. J. Lyle, pastor of Lone Pilgrim Baptist Church, paid the Conference a visit. The Rev. Mr. Lyle has the largest congregation in Scott county, nearly 1500 members. Tuesday, March 3, I assisted him in the funeral service of Mrs. Fannie Ratliff at his church.—Dr. Dukes.

NORTH CAROLINA

Shelby—Our work here is yet alive. We closed our first quarterly Conference Feb. 1. We had a glorious session. District Superintendent A. H. Newsome is a great leader. We raised \$42 and paid the superintendent in full. We are also glad to receive the return of our pastor, the Rev. R. B. Ryhne. He is a good shepherd and a Christian gentleman.—Amanda Wehh.

TENNESSEE

Wenton and Yorkville Circuit is fast coming to the front. The membership is revived and increased. We thank Bishop Theodore S. Henderson and cabinet for sending us Wm. T. Travis as pastor. The church has taken on new life, the attendance is greater and in less than thirty days after he came to us the ceiling of our church here at Kenton was finished, and now the church at Yorkville is undergoing repairs, which, when completed, will look and be 200 per cent better. The district superintendent, the Rev. D. T. Burch, held the second quarterly Conference Feb. 19-24 with success. He preached with power and to the delight of all present. Many complimentary things he said both publicly and privately of the work being done by the pastor. He is urging a great revival on the circuit.—Mrs. Francis Cason.

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Our White Silk Shirt, very handsome for summer wear. This is an ideal shirt for the hot summer days. Made strongly and will give plenty of good wear. New high-band, detached collar. Coat style, turn-back French cuffs, extra fine pearl buttons. Lightest weight, coolest shirt made for summer wear. Laundry beautiful.

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Special Notices.

SPECIAL NOTICE

Opelika District

The Epworth League Sunday School, W. H. M. and Ladies' Aid convention is to be held at Eclectic, Ala., May 6, 7, and 8, 1914. Those are planning to come by railway from different points come by the way of the Western to Milledgeville and change, then reach Eclectic by way of the Birmingham Southeastern road, two trains daily. If you come by way of the Central of Georgia you will change at Opelika, purchase a ticket to Milledgeville, then purchase a ticket to Eclectic. For further information write me at Wetumpka, Ala., Box 35.—S. L. Damous, pastor.

MERIDIAN DISTRICT APPORTIONMENT FOR GENERAL CONFERENCE EXPENSES, 1914.

Meridian—St. Paul \$9, Dekalb \$7, Rose Hill \$7, Rose Hill, M. \$6, Scooba \$7, Lauderdale \$7, Dalesville \$7, Haven Chapel \$7, Hickory \$7, Philadelphia Circuit \$7, Lake \$6, Fort Stephen \$6, Meridian Circuit \$6, Forest \$7, Chunkey \$5, Tarlandville \$4, Montrose \$4, Philadelphia \$3, Trenton \$3, Lillian \$3, Southside \$3, Preston \$2, Meehan \$2.—S. H. Cannon, District Superintendent.

AN APPRECIATION

Mr. and Mrs. J. E. Caldwell of Greensboro, N. C., are grateful beyond any expression of words to their many friends for the sincere sympathy, the beautiful floral designs and the many kind services rendered them during their recent bereavement.

GULF COAST TEACHERS' ASSOCIATION AT PASS CHRISTIAN.

The meeting of the Gulf Coast Teachers' Association Saturday in Pass Christian was very largely attended by teachers of the coast counties. "System in Education," "What Home and School are Doing for the Child," and "Moral Training in the Public School" were profitably discussed. At the evening session Superintendent J. J. Dawsey was introduced and for more than an hour held in rapt attention the audience of teachers, patrons and pupils, while he opened up the various phases of their work and pointed out to them their duties and opportunities. By applause and resolution the teachers expressed their approval and a willingness to co-operate for the attainment of these ends.

Resolutions asking for the holding of a state normal at Pascagoula in the summer and providing for Field Day at the spring meeting of the association were passed.

The next meeting will be held in Moss Point on a date to be announced later. Teachers are urged to attend and have their schools represented.—Mrs. D. A. Carr.

CARD OF THANKS.

We wish to express our heartfelt thanks and appreciation to our relatives, friends and neighbors, also to the faculty and student body of New Orleans University and the Jefferson Friendship Benevolent Association, for their kindness and sympathy shown to us at the time of the death of our beloved husband and father, John B. Alexander. Special thanks to the Rev. W. S. Chinn and all other ministers who attended the funeral, and to the second preparatory and normal class of New Orleans University for the beautiful floral offering.

WIFE AND DAUGHTER.

FIELD DAY EXERCISES OF THE COLORED SCHOOLS OF PONTOTOC COUNTY, AT PONTOTOC, MISS., MARCH 27, 1914.

Owing to the excessive rains most of the schools failed to attend, but the Pontotoc, Gates, Rosaiba and Friendship schools were present with full delegations. The teachers of these schools are S. W. Rogers, Mrs. Louvada Bradford, Miss Josie Dandridge and Mrs. Emma Elzie. Other teachers present were W. P. Woods, Mrs. Mary Bolton and Misses Bettie Dandridge, Luia Overton and Joanna Calhoun.

Nearly 1000 persons witnessed the exercises. All were highly pleased. About 50 pupils entered the literary and domestic science contests, and more than 200 articles of handcraft were placed on exhibition. The athletic contests could not be had, and it is proposed to have another exercise of the kind about three weeks hence. This will be decided April 14 at a meeting of the Teachers' Association.

The work done by the pupils was

highly commended by all. Several of the articles were sold for handsome prices. The Hons. J. M. Spain, county superintendent, and J. P. Donaldson, superintendent of the city schools, did much to promote the success of the day and manifested lively interest in the welfare of our schools. Among the visitors were the Revs. A. M. White, F. H. Buntin of Verona, and A. A. Wright, Kilmichael, who rendered invaluable service as judges, and also delivered excellent addresses. We are especially thankful to the white citizens of Pontotoc for their encouragement and advice and liberal donations to the prize fund, nearly every merchant and professional man having contributed to the cause. Excellent music was furnished by the Pontotoc Silver Cornet Band, C. L. Parisi, president, and A. W. Donaldson, leader. We thank the teachers, pupils and patrons who contributed so loyally to the success of the undertaking.—S. W. Rogers, president, Colored Teachers' Association of Pontotoc County.

THE NEGRO FARMER

Something New: Something Needed

A Paper That Helps People to Become Better Farmers is an Aid to the Church, the School and to the Secular and Religious Papers

It has been decided to publish at Tuskegee Institute Post Office, Every-Other-Week for the present, a national farm paper to be known as THE NEGRO FARMER. It will be published in the interest of Negro landowners, tenant farmers and of those who employ Negro labor. There is no other strictly farm newspaper in the world devoted to the interest of Negro farmers.

Many of the white farm newspapers enjoy huge circulations and there is no reason why a farm paper in the interest of Negroes should not prove equally successful. In fact, occupying an exclusive field it should enjoy a success far beyond that of the usual farm publication. It is proposed to circulate this paper among the 2,000,000 black farmers of the United States. The paper will be eight pages, of about the size of "The Country Gentleman."

DR. BOOKER T. WASHINGTON STATES:

The Tuskegee Institute has no financial interest or control over this new publication, but some of the active officers of the institution are interested in its success and believe that it will not only accomplish great good but will be a paying investment. The paper is backed by a strong organization and funds have been provided in advance to assure its publication. Those in active control of THE NEGRO FARMER have my entire confidence and good will.

—BOOKER T. WASHINGTON.

The success of this project is assured because of the solid and sensible lines upon which it is being laid out.

All the capital stock has been subscribed for.

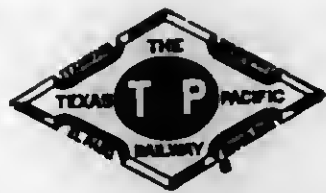
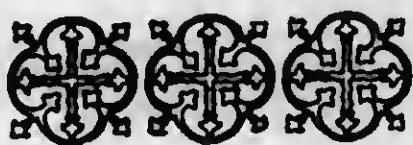
The subscription price is \$1.00 a year and Subscriptions and Advertisements are invited. Clubbing rates with important Negro newspapers will be arranged for on a satisfactory basis. We are now ready to receive Subscriptions and Advertisements.

The first issue of the paper will appear February first, 1914.

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District Rounds.

MEMPHIS DISTRICT

Third Round

Capleville, April 26-28; Dyersburg Circuit, May 2-3; Sbaron Circuit, 5-6; North Memphis, 9-10; Kenton Circuit, 9-10; Humboldt, 16-17; Alamo, 23-24; Friendship Circuit, 28-31; Ataka Circuit, June 6-7; Mason, 13-14; Gallaway, 20-21; Selmer Circuit, 27-28; Binghamton, July 4-5; Warren Chapel, 10-12; Centenary, 19-20; East Memphis, 19.

Dear Brethren—We are entering upon the last half of the Conference year. Have you done half your year's work? Hold revivals. Get men converted. Raise your benevolences. Get subscribers for the Southwestern. Make a complete membership record. Make this the best year in the history of the charge you are serving.—D. T. Burch, D. S.

ST. LOUIS DISTRICT

First Round

Bowling Green, April 4-5; Grassy Creek, 7-8; Hannibal, 11-12; Pittsfield, 14; Jacksonville, 18-19; Springfield, 18-19; Buffalo and Decatur, 21-22; Peoria, 23; Louisiana, 25-26; Curryville Circuit, 28-29; Bagnell Chapel, May 2-3; East St. Louis, 9-10; Bridgeton Circuit, 10-11 (J. H. Boone); Cairo, 13-14; Poplar Bluff, 16-17; Ironton and Potosi, 19-20; Fredericktown, 23-24; Farmington, 24-25; De Soto, 26-27; Gratiot St. Mission, 24-28 (R. G. Williams); Union Memorial, June 6-7; St. Charles, 13-14; Webster Grove, 14-15 (W. W. Goff); Rolla, 20-21; St. James, 27-28; Ellsberry Circuit, July 4-5; Clarksville, 5-6.

Dear Brethren: The district stewards' meeting will be held at Bagnell Chapel Tuesday, May 5, at 2 p. m., and the first group meeting on the new financial plan at 7:30 p. m.—F. S. Bowles, District Superintendent.

HATTIESBURG DISTRICT

Second Round

Heidelberg, April 18-19; Enterprise, 25-26; West Enterprise, 27; Qultman, 29; Shubuta, May 2-3; Shubuta Circuit, 4; De Soto, 5; Waynesboro, 9-10; State Line, 11; Shubuta Mission, 12; Little Zion, 13; Laurel and Ellisville, 16-17; Laurel Circuit, 16-17; Paulding, 19; Vernon, 23-24; Hattiesburg, 29-31; Bentley Chapel, 30-31; Collins, June 6-7; Sanford and Bay Creek, 6-7; Bay Springs, 13-14. My brethren: Easter is our best opportunity to collect our money for "Missions." The people will pay more readily and more easily on this occasion. I hope you will see that each Sunday school renders the program and makes the best collection in its history. See that each member of the Church pays his or her 50 cents on Easter. Remember our motto: "One thousand souls for Christ this year, and the Southwestern in the home of every member of the quarterly Conference."—Wm. McMorris.

LA TECHE DISTRICT

Second Round

Crawford and Glencoe, May 9-10; Union and Sorrel, 11-12; St. Peter, 15-17; Jeanerette, 17-18; Baldwin, 22-24; Godman, 24-25; Franklin, 22-24; Centerville and Vendenville, 23-24; Berwick, 29-31; Morgan City, May 31 to June 1; Houma, 7-8; Beattleville, 9-10; Schriever, 12-14; Thibodaux, 14-15; Woodlawn, 20-21; Napoleonville, 21-22; Union, 23-24; Darrow, 27-28; Donaldsonville, 28-29; Hahnville and St. John, July 4-5; White Hall, 11-12; Lutchor and La Place, 12-14; Garyville, 15; Kenner, 17; Camp Parapet, 19-20. Dear Brothers: I trust you will make this your best year. Remember, if you fail to raise your benevolence on Easter you have lost a good opportunity. Send in at least five subscriptions for the Southwestern Christian Advocate. District Conference at Napoleonville Aug. 5-9, 1914.—J. Wesley Turner, District Superintendent.

DISTRICT ROUNDS

First Round

Chetopa and Oswego, Kan., April 11-12; Parsons, 14-15; Coffeyville, 18-19; Hudson Circuit, 21-24; Novata and Panther Creek, 25-26; Checotah and Brush Hill, April 30-May 1; Eufaula and Bthel 2-3; McAlester, 9-10; Tulsa, 16-17; Weleetka, 19-20; Wewoka, 21-22; Okmulgee, 23-24; Muskogee, 30-31; Boley Circuit, June 3-5; Boley, 6-7; Grand River, 13-14; Taft and Boynton, 16-17; Portes, 18-19; Hugo, 20-21; Grant Circuit, 23-25; Atoka and Colbert, 27-28. Dear Brethren: I thank you for the splendid showing the Muskogee District was able to make at the session just closed of the Lincoln Annual Conference. With Bishop Shepard's appeal fresh upon our minds and hearts, let us start the year with great revivals. God wants to use us mightily as soul winners this year. Shall we let Him? Using the Bishop's language, remember, the best part of time enough yet is the front part. Start your benevolences with the first collection and remember them in every subsequent offering until we meet at Coffeyville, Kan., in 1915. We have assumed larger responsibilities in spiritual and financial results this year. God and the Church expects us to "make good." Let us go in for nothing less than victory.—W. T. Johnson.

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"Your study of 'Lincoln's Use of the Bible' is made with remarkable discrimination and a convincing array of citations. You have made it clear that the genius of our martyred President was not only informed but inspired and sustained by the Bible. The providential man could not have been the Lincoln whom we revere and the consummate man that he was in that critical period of our National history but for the influence of the Holy Book."—DR. A. H. TUTTLE.

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DEATHS

The Rev. John Irvin Miller.

The Rev. J. D. Miller died Feb. 17, 1914. He had been in poor health for about a year, but only confined to bed for a month. He was blessed with a vigorous constitution, excellent health, and a strong mind before stricken with tuberculosis. Brother Miller was conscious of his call to preach in his boyhood days and he made careful preparation for the ministry. He was an S. T. B. of Lincoln University and received his literary training from the high school of Anderson, S. C. The Rev. J. I. Miller was educated by the Presbyterian Board and began his life's work under its management, but believing that greater and immediate opportunities awaited him in his parents' Church, he therefore joined the South Carolina Methodist Episcopal Conference and labored here honestly and satisfactorily for seven years. In the meantime he served three charges, namely: Greenville, Bethel, Chester and Greer. He made himself so serviceable and useful that each one of these churches gave him up reluctantly. His motto was, "We learn to do by doing." He was an eloquent preacher, a faithful pastor, a sweet singer, and an ideal friend. He radiated sunshine. In his departure our ministry sustains a great loss. He leaves a wife, child, both parents, a number of sisters and brothers and a host of friends among white and colored, who regret his demise. The Revs. J. S. Thomas, his District Superintendent, D. H. Kearse, D. D., and others sought in appropriate words to eulogize the life of this worthy man.

Hunter, Mrs. — Iber Hunter, a member of St. Paul Methodist Episcopal Church, Tueplo, Miss., died March 7, 1914. For 12 years Mrs. Hunter had been a leader in her church. Her church duties she never shirked. Her life was that of a Christian. She lingered for more than two years, faithful to the end. The funeral was largely attended. She leaves her husband, four children and a host of friends. Sermon by her pastor, J. P. Watson.

Bowen — Mrs. Mary Bowen was born a few years before freedom was declared. She peacefully passed from her earthly career to her heavenly joys March 25, 1914, from Pickens, S. C. She was gloriously converted and became a staunch and serene Christian in her childhood. She was a consistent and stable member of the Methodist Episcopal Church throughout her connection with the same. Her married life was blessed with a delightful family and a pleasant home. She reared and trained seven girls and one son with such care and religious training that they all have come to their majority with clean characters and worthy lives. The funeral was preached by the Rev. John C. Gibbs, assisted by the Rev. R. Southerland. She was a member of the Farmers' Aid Society. She left a bereaved husband, children, relatives and friends.

Kemble — Mrs. Ellen Kemble, one of the oldest members of Summer-

ville Methodist Episcopal Church, Escatawpa, Miss., died March 22, 1914. Her age was placed at 114, but some who knew her well say that she was probably older. One son, one daughter and many grandchildren, together with friends, survive. The Rev. A. H. Lathan of Ocean Springs, and the Rev. W. H. Smith of Moss Point assisted the pastor, the Rev. J. A. Patterson, in the funeral service.—J. A. P.

Butler — Katie M. Butler, born in Moss Point, Miss., June 9, 1897, died March 24, 1914, aged 17 years 9 months and 16 days. She went to Mobile in the month of October of 1913, to attend the Emerson High School, and it pleased our Heavenly Father to call her home before the school term ended. She was a faithful young Christian. She was ex-president of the Queen Esther Circle and also secretary. The holy sacrament was administered to her by the Rev. Mr. Kyles, together with her family. She was fully ready and willing to go. The body was brought to Moss Point, where the funeral service was attended in St. Paul Methodist Episcopal Church, of

which the deceased was a member, by the pastor, the Rev. W. H. Smith.

Hamar — After an illness of seven months, Mrs. Janni Hamar of Kilmichael, Miss., a member of Shady Grove Methodist Episcopal Church, died Feb. 26, 1914, in the full triumph of faith. She was born Aug. 7, 1867, age 46 years 6 months and 19 days. She was a member of the Church 30 years. She was greatly loved by all who knew her. The writer preached the funeral.—A. A. Wright.

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Graham—Rosemond—A brilliant event in the history of the pretty town of Pickens, S. C., was the marriage of the Rev. Judge R. Graham to Miss Maria O. Rosemond, Feb. 24, 1914. The wedding ceremony was performed by the bride's District Superintendent, the Rev. B. S. Jackson, in the Pickens Methodist Episcopal Chapel, after which the happy couple repaired to the home of the bride's brother, Mr. Lemuel Rosemond, where the reception was held. They received many pretty and useful presents. The next day they left for their home in Taylors, where the Rev. J. R. Graham is pastor.—John C. Gibbes.

Wyatt—Conner—The Rev. J. S. Wyatt and Miss Catharine D. Conner of Mexia, Tex., were happily united in holy wedlock at the home of the bride, on March 4, 1914. A number of relatives and friends witnessed the ceremony. Valuable gifts were presented to the couple. The bride and groom left on the morning of the 5th for Calvert, Tex., their future home. Rev. George Waters officiated.

WANTED—Several honest, industrious people to distribute negro literature. Salary, \$60 per month. Prof. Nichols. Box 125, Naperville, Ill.

MINISTERS' COUNCIL OF TEXAS CONFERENCES.

The Ministers' Council of the Texas and West Texas Conferences and the Epworth Leaguers of the two Conferences will convene in Waco, Tex., May 19-21, in its fifth annual session, and we hope and are praying that it will be the best meeting in the history of the Council. Each pastor of the Methodist Episcopal Church in the Texas and West Texas Conferences is a member and is urged to attend the Council. Bishop Robert McIntyre, D. D., LL. D., has promised to be with us. Each local chapter of the Epworth League in the state is asked to send its president and one or more delegates to Waco to attend this meeting in May. Dr. W. W. Lucas, assistant general secretary of the Epworth League, will be present and he wants each Epworth and Junior League to send the president and delegates to Waco; first, to organize a State Epworth League; second, to elect delegates to the international convention of the Epworth League, which meets in Buffalo, N. Y.; third, to discuss the League work in the state and review the work of the League in Texas. Bishop Robert McIntyre will expect to meet each pastor of the two Conferences in Waco. Brethren, the necessity for a great joint meeting of the two Conferences in Texas is apparent, and this is our opportunity. Let us have a great meeting. The interest of our cause demands such a meeting. Each of the Conferences has indorsed the Council over and again. The main features

of the meeting will be the strengthening of our Conference schools, the interest of the Orphans' Home, the Epworth League and to encourage a better benevolent spirit among our people in Texas, along all benevolent lines of the great Church. The Council at Bryan, Tex., last year was a success and those in attendance were greatly benefited. The Rev. J. H. Swann, pastor of our church in Waco, and his god people, have already begun planning to entertain the Council and will give the delegates a grand reception.

If any pastor intends to bring his wife, please notify the pastor at once. Address the Rev. J. H. Swann, 712 South Second Street, Waco, Texas.

We trust, Dear Brother, that you will become interested in the Ministers' Council and attend it. We plead with you to attend and encourage the Council for the good it is trying to do for the Church. We hope to be able to see each pastor of the two Conferences at Waco in May.

B. M. Taylor, president; F. L. Kirkpatrick, vice president; M. Q. A. Fuller, corresponding secretary.

EBENEZER RECEIVES DR. MASON

Perhaps no pastor has ever received a more cordial welcome at any place than Dr. Mason received at this church. Upon his arrival he and wife were escorted to the Blodgett Villa, where they remained until the parsonage was ready for their entry. Under the auspices of the Ladies' Aid Society a welcome reception was tendered the pastor and district superintendent, which was a howling success. The ladies spared no pains in making the reception creditable. After the program a very unique banquet was served in the basement. During the quarter which ended March 20 all financial claims were met and 82 souls were brought into the kingdom. On Sunday afternoon, March 29, Dr. Mason delivered a lecture on "The Oratory of Shakespeare," and it is safe to say that one-third of those who came were not able to get standing room on the inside of the church. So numerous have been the requests that the doctor will repeat the lecture at an early date.—G. W. Hodges.

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CRESCENT CITY NOTES

First Street Church—Easter Sunday the early service was a record-breaker. At 11 a. m. the Sunday School carried out their Easter program. Attorney F. B. Smith and Miss Ella Rose, with the teaching force, had an excellent program. Our revival will close this week. During the past five weeks there have been 139 conversions and backsliders reclaimed. Baptizing on next Sunday at 6 a. m. and 11 a. m. Sunday's collection was good.—W. R. Bailey.

Malden Church—The Easter celebration was a glorious occasion. Six souls have been added to the membership. The trustees have purchased a new bell, which rang on Sunday for the first time. The collection was good for missions.—H. B. F. Charles, pastor.

Scott Chinn Church—Easter Sunday was a glorious day with us. The pastor, the Rev. T. A. Jackson, delivered the early resurrection sermon to a crowded house. Two souls were happily converted. The Easter program prepared by Miss Julian Jacques was quite a success. Collection for the day \$42.00.—P. D. Kennedy.

Trinity—Easter services excellent. Resurrection sermon at 11 a. m., with sacrament to the aged. Collection \$28. Sunday School exercises at 3 p. m.; over 200 children present and \$11 for missions. Altar service at 7:30 p. m. with sacred cantata under the direction of Prof. Baker and Miss Armstrong. Eighty accessions and conversions; revival continues. Baptizing Sunday in the church at 5 a. m.; 355 communed; church wide awake. Collection for the day \$60.—W. Scott Chinn, pastor.

Wesley Church—Dr. J. N. C. Coggins, who has been conducting a very successful revival in the church, preached the early morning Easter sermon. Six precious souls took a firm stand and united with the Church. At 9:30 a. m. the Easter program was excellently rendered by the Sunday School. Miss Hurst and her teachers deserve commendation for the success achieved in the Sun-

day School. Dr. V. Chapman, District Superintendent, preached a splendid sermon at 10:45 a. m. Dr. Coggins preached another great sermon at night and four others took a firm stand for God and united with the Church. Sixty souls have united with the Church in this revival. Dr. J. L. Wilson, the pastor, is working for a still greater ingathering of souls this week. The church is revived.—L. L. Harrison.

RUTH THE MOABITESS

The New Orleans University Choral Club will sing the beautiful dramatic cantata, "Ruth the Moabitess," in the University auditorium, Friday, April 17, 1914, at 8 o'clock. This cantata will be presented in six scenes with brilliant costumes and scenic effects. Misses Elizabeth Smith, Ethel Finnie, Beatrice Seals, Alice Thompson and Naomi Reddix, and Messrs. J. O. Morrison, David Jordan, Aaron Jordan and Phylorn Taylor will be the soloists, with a chorus of 40 voices. Prof. J. O. Morrison, director; Mrs. Viola Willoughby, organist; Miss Gladys Kinchen, pianist. Admission 15 cents.

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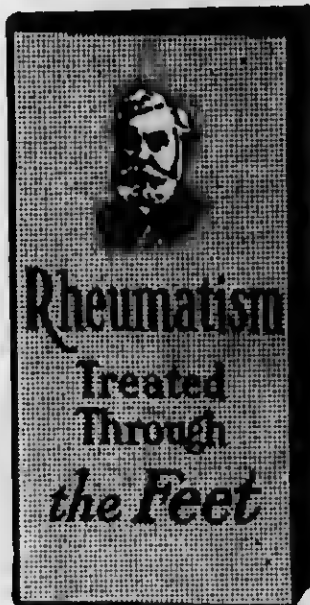
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BATON ROUGE DISTRICT

PREACHERS' MEETING

Convened March 5, at Neely's Church, the Rev. M. C. Harrison, pastor. The Revs. J. D. Poole, president; A. M. Taylor, secretary; J. D. Wilson, treasurer; M. C. Harrison, reporter. Plans were formulated to launch a religious campaign at once throughout the district. District Superintendent J. A. Landry addressed the meeting and expressed himself well pleased with the part of the work he had gone over and the cordiality with which he was received by the brethren. The ministers expressed themselves as being very much gratified with the appointment of Dr. Landry and pledged him their hearty support. Plans were drawn by which the district will be able to help the Mission Church, the work of which is so promising. Large crowds attend here. The Sunday School number seventy.

The meeting was so impressive that the return Thursday, after the first Sunday in April, was agreed upon. The Revs. L. L. Green and A. M. Taylor preached strong addresses. District Superintendent Landry is on his job. Every preacher in the district is expected to be present April 9 and 10, Neely Church, Baton Rouge.—M. C. Harrison.

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W. H. M. SOCIETY.

The Woman's Home Missionary Society convened at Aberdeen, Miss., Jan. 17, 1914, with Mrs. M. E. Ferguson presiding. The meeting was one of great interest. Mrs. A. S. Gray, the president, reported the work of the past year as very encouraging. Mrs. J. T. Strong, treasurer, made a splendid financial report. Mrs. Strong also made interesting remarks concerning the progress of the work. Mrs. N. R. Clay

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and Mrs. L. A. Roberts were introduced and sent energizing rays of light into the hearts of all present. Our watchword is "Duty;" our slogan is "Higher Womanhood;" our prayer is for the salvation of our girls. We were also highly favored with the presence of Dr. J. W. E. Bowen of Gammon Theological Seminary and Dr. J. C. Sherrell, field secretary of Foreign Missionary Society. We were also glad to have with us the Rev. W. C. Hilliard, W. H. H. Murrell and D. E. McNair. The Rev. Murrell rendered valuable assistance in our work, for which we are very grateful to this young pastor. Dr. Bowen was most ably introduced by Mrs. M. E. Ferguson, and our hearts were thrilled by the great eloquence and deep thoughts of this sagacious philosopher. Dr. Sherrell cheered our hearts with a burning message that threw great light on our work at home and abroad. We cannot close this writing without saying some encouraging words in behalf of Mrs. M. E. Ferguson, field secretary of the Upper Mississippi Woman's Home Missionary Society. The success of the work is largely due to this untiring, zealous, sacrificing woman, along with her band of coworkers. Sister Ferguson, long may you live to push forward this great work. Thus we closed a great session in Aberdeen, where we were so loyally entertained by those good people.

Assistant Secretary.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, APRIL 23, 1914

Vol. No. 43—No. 17

Scattering Leaves for the Healing of the Nations

It is exceedingly fortunate for world-wide Methodism and the Kingdom that the Book Committee of the Methodist Episcopal Church is composed of men who are actuated by a high sense of duty, by consciences void of offense and by a noble consecration to the King's Business. For to the Committee is entrusted not only large responsibilities but great power. These twenty-five men in an unguarded moment could wreck Methodism. The General Conference delegates to the Book Committee meet questions of large concern and questions, too, which are sometimes settled by the narrow margin of one or two votes. Each man, therefore, at all times must act from the purest motives, and as if in the immediate presence of God.

What are some of the functions of the Book Committee?

1. It controls the largest publishing concern of the world; and in this control it influences the thought currents of three and a half millions of members, four millions of Sunday school scholars and a constituency of ten million more. If thirteen men of the twenty-five were so minded they could poison, by questionable literature, the life of millions of people who trust the Committee implicitly. Scores and scores of periodicals and publications are put out under the supervision of the Committee. The capital of the Book Concern is now nearly six million dollars; the administration of this fund in itself is no small task.

2. The Book Committee fills all vacancies in the editorial staff caused by death or otherwise and elects the Book Editor and Editor of the Daily Advocate outright. This year the Committee had the grave task of electing an editor of the Sunday School Periodicals and the editor of the California Christian Advocate.

3. This Committee must deal with the labor question in a practical way. We may theorize on the labor question in the pulpit and press but the Book Committee must meet it face to face and give Methodism's answer to labor men not in words but in acts.

4. This Committee supervises three funds: (1) the Episcopal Fund covering salaries of General Superintendents and Missionary Bishops. This fund, to meet the actual expenses, must now total near one-quarter of a million of dollars annually; (2) the General Conference Expense Fund, (3) the net earnings of the Book Concern, which are given to Retired Ministers and those dependent on them.

5. To the Book Committee is committed all the details in arranging for the General Conference and in fixing the place for holding the General Conference. This is a large and delicate responsibility.

6. The Committee also fixes salaries of all Bishops, Publishing Agents and editors, and does many other things vital to our great Church.

In the face of such weighty responsibilities it was nothing less than an inspiration to see these men in action. Here is one of the best business directorates of the country giving their time to a task without a penny's remuneration. We thank God for the spiritual attitude of these men. Frequently the Com-

mittee stopped its deliberations and sought direction from the Giver of Light and Truth. All interests committed to them are in the safe hands of these God-fearing and man-loving servants of the Church.

Consolidation in Operation

There is now but one Book Concern. The New York Book Concern and branches and the Western Book Concern and branches were merged sometime ago and the merger is working well. The Methodist Book Concern is down to business in a most gratifying way. The total assets of the Concern now amount to \$5,924,630.60. The total business done last year amounted to \$2,666,955.69, distributed as follows: Books and merchandise, \$907,179.77; job work, \$503,266.75; periodicals, \$1,256,509.17. The net earnings of the Book Concern from all sources for last year amount to \$397,762.48.

New Editor Sunday School Publications

The Book Committee recognized scholarship, years of special preparation and apprenticeship, youth, and good German blood, when Dr. H. H. Meyer was elected to succeed the late Dr. John T. McFarland. Dr. Meyer is a man of recognized scholarship and is still less than forty years of age. The position carries with it the responsibility of providing training for more than 4,000,000 boys and girls, young men and young women, in the Sunday schools of the Methodist Church. Dr. Meyer comes to his office well equipped, having served for the past twelve years as assistant editor of Sunday School Publications in the office in which he is now elected chief. Dr. Meyer was born in Illinois, November 21, 1874, the son of the Rev. Frederick William and Caroline (Frevert) Meyer. He received his early education in the public schools of Wisconsin and California, graduated from the Los Angeles High School in 1892 and from the California State Normal School, the German-Wallace College of Berea, Ohio, and the Drew Theological Seminary of Madison, N. J. Dr. Meyer has pursued graduate studies in philosophy and education in Columbia University and in Germany. From 1895 to 1897 he was teacher in the public schools of California, in 1897 and 1898, pastor of the German Methodist Church of Wilmington, California, and in 1901 professor of St. Paul College, St. Paul, Minnesota. Since 1902 he has been assistant editor of Sunday School Publications of the Methodist Episcopal Church. For the past three years he has also been Secretary of the Sunday School Council of Evangelical Denominations in the United States and Canada. In 1898 Dr. Meyer was married to Miss Minnie E. McEuen, of Winchester, California. He is Secretary of the Commission on Christian Education of the Federal Council of Churches of Christ in America. He has written the Lesson Handbook of the International Sunday School Lessons for the last ten years, is the author of "The Graded Sunday School in Principle and Practice," and has contributed to religious magazines for many years. He is a member of the California German Conference. In 1910 he made an extended tour of Germany studying the methods of religious instruction in the public schools of that country.

New Members

Mr. Frank A. Horne was elected member of the local committee at New York to fill the vacancy created by the death of Mr. Ezra B. Tuttle. Dr. Hugh C. McDermott of the Wyoming Conference takes the place of Mr. James G. Shepard who resigned.

Mr. Horne

is a princely layman of the New York District. He was born in Brooklyn, N. Y., 1869, and has been a member of Simpson Church, Brooklyn, all his life. For many years he was Sunday School Superintendent and Trustee. At present he is a member of the Board of Foreign Missions and Chairman of the Home Base Committee of that Board. He is a member of the Executive Committee of the Laymen's Missionary Movement (Interdenominational), and the Methodist Episcopal Laymen's Missionary Movement. He is secretary of the Board of Managers of the Methodist Episcopal Hospital, Brooklyn, and a director of the Y. M. C. A., Brooklyn. After completing his education, he entered business and is now president of the Merchants' Refrigerating Company, New York, and president of the American Association of Refrigeration.

Dr. McDermott

was born in Harford County, Maryland, and educated in the public schools and Stewarts-town Classical Institute, graduating in non-resident course from college. He received the honorary degree of A. M. from Dickinson College, and D. D. from the University of Chattanooga. He united with Wyoming Conference in 1875, and served some of the leading churches of his Conference for twenty-five years. He was presiding elder of Chenango District, and is now Superintendent of Wilkes-Barre District. He was a member of the General Conferences of 1900, 1908, 1912.

BOOK COMMITTEE NOTES

Saratoga Springs, New York, was selected as the seat of the next General Conference.

A dividend of \$300,000.00 was set aside for the Retired preachers and widows and orphans of deceased preachers for next year. This is an advance of \$50,000.00.

Mr. M. S. Davage, our Business Manager, is a faithful member of the Committee and served on the sub-committee on periodicals.

The Book Committee meets next year in San Francisco.

Mr. Robert T. Miller, of Cincinnati, was absent for the first time in years. His absence was the occasion of the highest expression of regard and confidence. Prayer was offered by Bishop Cranston for his recovery and telegrams of greeting and best wishes were sent Dr. Miller, who is the senior member of the Committee.

CHRISTIANITY COMPARED WITH THE ETHNIC RELIGIONS

By the Rev. R. N. Brooks,
Class 1914—Gammon Theological Seminary

(This is not a prize paper but a Thesis read before the class. It is a strong production and shows the grade of work that is being done in the Seminary.)

Cicero has said, "It is possible to find nations without cities, without arts and sciences, without governments and laws, but not without religion," and again, all history bears witness to the fact that man is a worshipful being. Wherever we find him in the ages of the past, and study the remains of his workmanship, the fact that he had altars, temples and shrines stands out most prominently. Wherever we meet at present the same tokens of his zeal in religion are to be seen.

Man is so constituted that he cannot face the stupendous realities of this majestic world, its calms and storms, its nights and days, its morning glow and evening glory with its mighty march of stars without knowing that there is a personal power behind it all, so unthinkably great that there is a wish to worship.

The being worshiped has been conceived according to man's ability, but chiefly along the line of intensified human attributes good or bad. Hence God's benevolent and malevolent are contentions among themselves; but in human religions never was a god beyond the limits of the human mind to imagine, if even human language to define. There is an infinite variety to this belief. But every man believes in a God. Even the heathen are not without excuse if they do not discern in the visible things of creation, the eternal power and Godhood. It is the fool who says in his heart there is no God.

Let us notice here the God of this ultimate religion. He is revealed, not thought out by man. He is made up of infinities of every aspect, perfect wisdom, power, eternity from everlasting to everlasting. Among the highest human religions we find Minerva born from the head of Jove, Venus from the sea and all from somewhere. The God of Christianity is without beginning and ending, the same yesterday, to-day and forever. To the Christian a God understood would be no God at all. His ways are past finding out, how much more Himself.

To the Christian this world has its record in the rocks of its mountains, and illustrations of its life found among the leaves of its strata of millions of years; and the heavens above show that uncountable millions of years were perhaps consumed in preparing for worlds before they were formed. But go back with the scientists as far as you will, it is still true that in the beginning God created.

This last word leads us to contrast our ideas of the created universe with those of the ethnic faiths. No other religion has such a God creating all things. The Japanese God thrust his pear into the watery ooze and brought up enough mud for the islands; think of the idea of the Hindu, that the products of creations were the result of the bursting of a huge egg; the the Buddhists thinking that Creation was effected by the laws of nature; of Confucius holding the idea of sex in the pristine chaos and much the same of all the rest.

But if you would review the Christian idea, go in your minds to creation's morn and hear the mighty fiat of God, "Let there be;" see unnumbered worlds march forth into being, forever singing as they shine the hand that made us is divine; then the strain is taken up by the eternal entities, the morning stars singing together and all the sons of God shout for joy.

So the God of Christianity has eternity worthily filled with power. "He upholdeth all things"—not by cranes and chains, but "by the word of His power"

Other religions are filled with the fooler-

ies of their gods. They plot against one another, they are led astray, they squabble eternally, overcoming and being overcome. There was in Greek mythology one goddess of wisdom, but she did not have power to exercise her little wisdom, but in this vast and age long creation there is proof of wisdom as infinite as the power, and this wisdom comprehends a knowledge of man. "Oh Lord, thou hast searched me and known me; thou knowest my down sitting and mine up rising; Thou understandest my thought afar off."

The gods of other religions were, many of them, vile, lascivious, pleased with debauchery and ministering threats. Their very temples were placed of ill fame, their priestesses were fallen women who sought to make fallen men. But our God is holy. "Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, fearful in praise doing wonders?"

The world through countless ages had been prepared for man with every wealth, energy and beauty that infinite power, wisdom and love could provide, and man put here, not as an intruder or tramp but as a crowned king. But man fell into sin, squandered his treasures and wasted himself in riotous living.

The supreme character of God is shown here. Man is neither cursed, slain nor deserted. God offers to restore by greater effort than had ever been put forth, that which was lost. "Twas great to speak a world from naught." "Twas greater to redeem."

This involved an incarnation of Godhead in our flesh. Incarnations of gods in human form are familiar to our thought, they have been numerous, but almost always for the pleasure or lust of the gods. Jupiter came to Danac like any rich rake in a shower of gold, or to the beautiful Io and a dozen others in human form. The result was not the exaltation of the human, but rather the degradation of the divine. The human victim is put into a coffin and cast into the sea, or turned into a beast to be stung with torments as it wanders over the whole earth. The whole result of the best and most beautiful religion developed by man in his best estate in his fairyland of loftiest song and perfect art, was expressed by one of their poets: "The gods decree to wretched men to live in woe but they, themselves, are griefless." How different Christianity! To save men from sin God beggared Heaven of its King. He died in our behalf, and seeks to make us fit to be with Him, where He is and large enough to

sit down on His throne. But Cupid goes to the bed of the beautiful Psyche to carry measureless sorrow. In the ethnic religions no one comes to the Cross for the sake of sinners. "Here's love and grief beyond degree, the Lord of sinners died for me."

But in this ultimate religion these things are not pursued that the person may be annihilated, absorbed or any such thing. But all this pure, perfect, growing life is to be made immortal. "There is no death, what seems so is transition." This is not mere continuousness; that would be monotonous. All the incentives of travel are offered. One can go into another country, even a heavenly. Mountains of earth beckon us to their sublime summits. Seem they obstacles? Put under foot they are observatories. But Mount Zion is higher than these. The mere utilities of earth are symbolic of the sublimities of Heaven. This world was being prepared through limitless ages for man. Christ has gone to prepare with more infinite pains taking another world for the saints. "There we shall see His face, and never, never sin; there, from the rivers of his grace, drink endless pleasures in." In comparison with them the Christian religion stands out alone—incomparable in its unity, consistency and sublimest philosophy, containing every excellency of ethnic religions without exaggeration or admixture of error. Christianity has an entirely different development from these. It is an unfolding plan, an upward evolution, each stage of which is marked in the history of the nation that divine providence made its conservator by clear and unmistakable historical data. Who can tell when Vedism began? Who can definitely fix the dates of any of its sacred books? So with Buddhism and Taoism. Whatever of historical development of Christianity has been an evolution of increasing holy light upon great central truths until full-orbed day appeared, when God was made flesh and pitched his tent with us. It is not strange then that the Lord of Christianity could say "What more could I have done for my vineyard that I have not done?" With this hope we can bravely go carrying this ultimate religion to all men, especially to those who find in their members a law warring against the law of their mind, conscious that the things that they would they do not, and the things that they would not they practice. This religion drives its adherents to such with the message of truth, so clear and plain, that when men are crying in their agony, "Oh wretched man that I am, who shall deliver me from the body of this death?" our message is able to lead them to the perfect and infinite relief, and they shall be able to shout, "I am delivered through Jesus Christ the Lord."

AS AND SO

By the Rev. Edwin Whittier Caswell

The simple words "as" and "so" tell mankind what God is like, infinity and almightiness being inexpressible. We can only know something of the nature of God by comparison. The Psalmist, when he thought of his love for Absalom, cried out, "As a father pitieth his children, so the Lord pitieth them that fear Him." Pity is condescending love. As a father would make full provision for the wants of his children, so God will supply all our need. As a father quickly answers the cry of his child, so the heavenly Father says "Before they call, I will answer."

All parables teach by comparison. Christ's kingdom is like a grain of mustard seed, like the little leaven, like the goodly pearl. All the wonders of nature are but pictures in the book of God-likeness. As a drop of water is a sample of the vast ocean, so Jesus could say, "I am the water of life, the sun of righteousness, the bread of life. As a leaf is a sample of a tree or a forest, so Christ is the tree of life. As noble earthly fatherhood means admonition, kindness, affection and un-

failing devotion, so heavenly fatherhood means all that the best human can perform and as much more as the heavens are higher than the earth and God greater than man.

As Jacob in his sorrow cried out, "Joseph is not and Simeon is not, and ye will take Benjamin away," so the Almighty Father exclaims, "O Ephraim, Ephraim, my son, my son, turn ye, turn ye, for why will ye die!" Christ takes up the same refrain when He weeps over the sacred city, saying, "O Jerusalem, Jerusalem, how oft would I have gathered you, but ye would not!"

As Joseph manifested beautiful filial affection when he tenderly said to his brethren, speaking of his father, "Is he still alive?" So we should be interested to inquire whether the heavenly Father loves us still.

Christ makes a wonderful comparison when He says, "As the Father hath loved Me, so have I loved you." The Father has always loved His only begotten Son with a fulness of unchangeable affection. Christ reveals and transmits that floodtide of love to human

hearts. Will God ever love you more? Never. Will He ever love you less? Never. He is the same Lover yesterday, to-day and forever.

A missionary once said to a heathen mother, "How do you feel towards your baby?" "I feel a kind of going out of my heart towards my child." "Yes," said the missionary, "that is love. So Christ feels a going out of His heart to you."

Once a boat capsized in a storm. The three men held on to the boat, though the ice froze all over them. The older man of the three had a wife and baby; the other two were younger and stronger, but they succumbed first. When asked how he lived through it, the man said it was because I was a married man. When I would say 'I can't hold on any longer; I must go down,' I would see the face of my baby and would hear it say, 'Hold on, papa; if you turn loose, I'll have no papa in the morning.' Then the warm blood would rise up and melt the ice from my body." The face of his baby saved him. So, when Jesus was suffering on the cross, He thought of His lost children; He heard them crying for pardon, peace and cleansing. This made Him strong, mighty to suffer and to save, till at last, in triumph, He exclaimed, "It is finished." He endured the cross for the joy set before Him, of seeing His saved children in His Father's house forever.

The glorious relationship that exists between father and child extends to that of brotherhood. God's children are a great family, members one of another. When one suffers, all suffer. The weakest and lowest brother, though but a twig on the branches, is still in the lifegiving vine. It is rebellion to answer as Cain did, "Am I my brother's keeper?" What if God should say that of His children? What the Father does for His children we should do for each other. He who hateth his brother is a murderer. He who offendeth one of these little ones, it were better that a millstone were hanged about his neck and he was drowned in the depths of the sea. You touch the apple of His eye when you touch to harm His anointed; His prophets, any of His infinite family.

A father may be compelled for the sake of the safety of his other children, to say to a wilful, wicked, unworthy child, "Be gone; never darken these doors again unless you return repentant and obedient." This is an awful thing for a father to utter, but it is the spirit of the universe. Evil must be separated from the good. Our heavenly Father is no less merciful when compelled to separate the rebellious ones from His household after His lifelong waiting, patience and love. His mercy endureth forever; so may our rebellion endure. If we become repentant, "As far as the east is from the west, so far will He remove our transgressions from us."

Brooklyn, N. Y.

Protestantism Gripping Its Home Task

A News Letter

By the Rev. Ward Platt, D. D.

Corresponding Secretary of the Board of Home Missions and Church Extension

For a long time and from various quarters we have been hearing much concerning Church unity. Resolutions in most dulcet notes are common and fellowship among those of diverse creeds is genuine.

Within five years, Church currents have so merged as to create a tide ever deepening and more difficult to resist. This is prophetic. The Church of Christ may reflect His spirit in co-operation rather than in conformity.

In recent years, expressions of this are seen in the organization of the "Federal Council of Churches of Christ in America," the Home Missions Council, a Foreign Missions Council, the Layman's Missionary Movement, the United Missionary Campaign, etc. Simultaneous with these interdenominational expressions of united action there have been realignments of the several benevolent organizations within leading denominations, not by concerted action but in response to a common movement which seems to pervade the Church generally. This also will facilitate a larger unity.

The one immediate purpose is efficiency. A comparison of methods among denominational, benevolent boards, makes clear that any one branch of our Protestant body possesses excellencies not duplicated, and that the spirit of Christ operating through a total of these various characteristics may find a more adequate expression than is possible on the dead level of conformity.

One of the most striking and recent manifestations of co-operation is that of the Home Missions Council. This Council, composed of representatives of some twenty Home Boards, aims to so unify and standardize Home Missionary operations as to eliminate unnecessary duplication of agencies and expenditure. This does not mean the blurring of denominational lines. It tends rather to bring each denominational Home Missionary program to a cutting edge. Each Board works in the light and experience of all Home Missionary effort. The latest idea of each becomes the common property of all.

Standing committees systematically study and formulate not only what may best be a common task for American Protestantism but also what may most profitably be at-

tempted by a single board. This is no overlordship but a band of brothers delegated by the various boards to give fraternal advice on how all American, Protestant Missionary forces may by companies and regiments march and fight with most telling effect. It is team work on a big scale and like any well organized team, each member counts for vastly more than if alone.

Take for example the work of the Immigration Committee. Its report to the Council at the annual meeting in January was so comprehensive and convincing that it was unanimously adopted as a working program. This means that at the twenty ports of entry the one hundred unorganized missionaries will be placed under the leadership of one man who will bear the commission of a united Protestantism. Also the entire list of unchurched, foreign nationalities in the United States, are divided among the various denominations for special investigation with a view to deciding what may be done for each.

Again, note what has been accomplished through the "Neglected Fields Survey Committee." Two years ago, under the direction of the Council, this committee, composed of Corresponding Secretaries of the boards, spending most of the Home Missionary money west of the Mississippi River, traveled in company through fifteen states of the far West. By prearrangement, the missionary leaders of a state gathered at a center most accessible. Here a one day's council was held. Under general topics formulated by the National Committee, local management selected men to set forth conditions generally in the state. This was supplemented by free discussion. There was much plain talk, searchingly plain. Yet on the whole the spirit was admirable.

Testimony as to conditions did not hold together. This was natural. Few men in any part of the United States can be depended upon for first hand information concerning an actual situation. Representatives emphatically repudiated the published report of an expert sent by the Home Missions Council to survey a certain field. Before the day was over, no one present denied that the disputed publication was well within the

truth. A comparison of testimony brought light. Special consideration was given to fields untouched, to those overchurched and naturally to some plan for state comity.

Comity and an adequate state survey of religious conditions were the main objectives resultant.

In the matter of comity most of these states, under their own initiative, have developed workable plans. A state survey was undertaken following a clearly defined method. The unit was the School District. The returns were standardized by a uniform blank acceptable to those directing the work. There were no paid workers. Tabulated returns furnished a basis for bulletins already published on Oregon, North Dakota and Colorado. Northern California and Eastern Washington are in press.

A Second Visitation

From reports gathered, progress at certain points seemed to warrant a second itinerary of National Secretaries. The objective being not only to strengthen good results attained during two years, but to suggest in addition a further constructive program.

The points selected were Huron, South Dakota, Helena, Montana, Portland, Oregon, Salt Lake City, Utah, and Denver, Colorado. The sessions were lengthened to two days and evenings. The itinerary was completed between January 27 and February 13, 1914.

Among topics considered were Immigration, under the lead of Dr. H. C. Herring, Corresponding Secretary of the Congregational Home Board and Dr. L. C. Barnes, in charge of Field Work for the Baptist Home Board. Dr. and Mrs. Barnes are authors of "New Americans," the text book for the Woman's Home Boards. Charts and exhibits were much in evidence. A detailed statement was given covering the numbers and nationalities of various foreign peoples in the state and inquiry was made concerning their Church affiliations, also the missionary work, if any, of the several denominations among them.

The Rural Church

was discussed by Warren H. Wilson, head of that department in the Presbyterian Board and Ward Platt, one of the Secretaries of the Methodist Home Board. Dr. A. W. Anthony of Maine, Secretary of its Church Federation League, which has operated twenty-four years, was able to clearly demonstrate the value of various federation schemes as tried out in Maine. His conclusions were (1) the Union Church, without denominational connection, has demonstrated its futility. (2) A Federated Church, in which people of various denominations hold a tentative membership without severing connection with their home church, can answer but a temporary purpose. (3) A federation where two or more congregations unite for worship and the support of one pastor while each church retains its denominational autonomy, may be recommended for want of a better arrangement, but experience shows that a state Co-operative Commission, with advisory powers only, does its best work in (4) encouraging reciprocal exchange as a cure for overchurched, e. g., a church of one denomination consents to merge with another but the denomination losing by one merger is compensated by a merger in its favor elsewhere. Thus elimination is in pairs and every church is conserved under a strict denominationalism. Any other plan too often lacks fibre and requisite strength.

Dr. J. E. McAfee, Associate Secretary of the Presbyterian Board, outlined a possible program of co-operation whereby the missionary effort of each board might best be conserved in particular fields and Rev. Moses Breese of the same board covered the whole gamut of Church Finance. He is a sturdy young Welshman with a refreshing brogue.

At Ellis Island, as an immigrant, he was detained for two days penned in with Russian

(Continued on page 5)

THE CHRISTIAN LIFE

A PRAYER

Give me the Man-Soul, God-pure, brave, serene,
To meet these days,
Ready to walk, head high, with firm, sure tread,
The Year's strange ways!
Wake me to fill each day with work well done,
My work with joy;
And when it's over, let me laugh and play,
As when a boy!
May I not scorn the humble, lowly deed,
The common thing,
Nor hate nor harm the meanest slave, whose
face
Vells thine, my King!
I would be soul-poised, great in gentleness,
Gentle in power,
Rich in self-giving, pouring life and love
Into each hour;
Teach me to be a steward of all things,
Owner of none;
Glad to give up my will, since thine, my God,
Shall still be done.
If in my mind lurk errors—sweet, false dreams—
Shine them away!
Shatter my dearest idol, purge my faith,

Till truth holds sway!
Help me to sling and fight, not weep and cower
When blows fall fast;
Patient to bear, strong to endure—thy son,
True to the last;
Grant me a heart in tune with nature;
Eyes to see yon stars
That dartle, read their message; ears to hear
Old ocean's bars
Beat out their music; arms to hug this earth,
Its joy and pain.
Till life has lived its passion, loved its loves,
and death
Proves itself gain!
Let me live grandly, seek the things that last,
Press toward love's goal;
Win—Jewels? Fame? Nay, better; when earth's
passed,
Stand—a crowned soul.
So be my helper, Father—comfort me
With staff and rod,
Till I shall give thee back thy year, well lived
For man and God!

—Henry Hallan Tweedy.

Grapes of Thorns

By T. H. Darlow, M. A.

When I am weak, then am I strong.—2 Cor. xii, 10.

1. In the whole range of his writings St. Paul has left us no passage more intimate than this, or more impassioned, or more characteristic in its self-disclosure. And therefore it can only be understood as we read it with hearts which respond to its great experience of mingled exultation and agony. The inwardness of these verses must remain hidden from the shrewdest critic until he is admitted into the company of God's suffering saints.

2. How the apostle sums up in himself the strange and profound paradox of Christian experience! He knew how to be exalted, and he knew how to be abased—caught up into the third heaven, and yet cast down to the dust in bodily anguish—hearing unutterable words, and yet having his own speech rude and contemptible—"I reckon that I am not a whit behind the very chiefest apostles"; "Christ Jesus came into the world to save sinners, of whom I am the chief." All these contradictions can be reconciled and harmonized in the life of faith.

3. We need not add to the curious speculations which have been expended upon the precise nature of St. Paul's thorn or stake in the flesh. When mediaeval commentators suggest that it meant some sensual temptation we reply with Luther: "Ah! no, dear Paul, it was no such trial which afflicted thee." The text points to something acutely painful, something purely physical, something terribly humiliating, something chronic, or at least recurrent, something which he knew he would never be rid of. Moreover, it had a direct connection with that unspeakable rapture which the previous verses mention. It came "by reason of the greatness of the revelation" as a counterpoise to that dazzling weight of glory. He recognized that it was sent as a direct and specific antidote against spiritual pride. In Raphael's picture of the Transfiguration one frame and one canvas include the serene and glorious vision on the holy mount above and the convulsed demoniac struggling on the plain below. In St. Paul's experience the lofty rapture and

the humbling anguish are compressed into one and the same person. Like Alfred the Great with his cancer like William of Orange with his fragile health the apostle fulfilled his mission wrestling daily against the feebleness of flesh and blood.

4. "It was given him by whom? When we think of the purpose we instinctively answer, by God. And such, it can hardly be doubted, would have been the apostle's own answer. Yet he does not hesitate to call it in the same breath a messenger of Satan. The name is dictated by the inborn, ineradicable shrinking of the soul from pain; this agonizing, humiliating, annihilating thing we feel at the bottom of our hearts is not really of God, even when it does His work." In His new creation, "neither shall there be any more pain."

5. We talk about thorns as the natural accompaniments of raptures and roses, against which, if we are careless, we shall sometimes scratch a finger. St. Paul's "thorn" meant a stake on which he felt himself permanently impaled. Occasional pain can be faced and conquered. But to find yourself disfigured, or injured, or crippled for life; to discover that the mischief is cureless, and that you must go on suffering without any real respite; to know that you will have to "creep on broken wing" for all the rest of the way, until the end—this is what human nature revolts and rebels against. The terrible cross to carry is the cross which you must carry permanently without any hope of relief, the cross which in this world God refuses to let you lay down.

6. Yet the holiest and most apostolic men, with richest gifts and rarest insight, are perhaps most tempted to inward elation, most in danger of spiritual pride. And against this deadliest and subtlest of temptations God's chosen safeguard is oftentimes the steady, constant, enduring pressure of some humbling, distressing pain. Often He maims and cripples what we call a career of Christian usefulness, in order that He may perfect a saint in secret submission and child-like de-

pendence of soul. The outward hindrance is sent as an inward help. The material stumbling-block becomes a spiritual stepping-stone. The heavy burden is transformed into "such a burden as wings are to a bird, or sails to a ship." What we count as messengers of Satan prove angels of God in disguise. And when He gives His angels charge concerning us, to keep us back from the gateway of social or ecclesiastical success, it is a charge that in their hands they shall bear us up to that paradise which He hath prepared for them that love Him.

7. The effectual fervent prayer of this righteous man did not avail for the end he desired. God does not answer our requests according to what we think we require. St. Paul was only begging that a grave hindrance to his usefulness might be removed; yet the hindrance remained. Even the Redeemer had also prayed thrice over, with strong crying and tears, with agony and sweat like drops of blood, "Father, if it be possible, let this cup pass. . . ." Yet the cup was still pressed to His lips, and He drank it dry.

8. But although the apostle's prayer in its literal sense was refused, in a far deeper sense it was answered and fulfilled by the presence, the voice, the all-sufficient strength of Christ Himself. "Grace" in the New Testament means far more than benign favor; it is the name for spiritual energy, infused into the soul. Grace carries with it Christ's own courage and fortitude and endless patience, and the love which endures to the end, and the victory which overcomes the world.

9. And it remains the paradox of Christian experience that we can receive this grace most effectually only when we need it most utterly, when we are broken down into sheer poverty of spirit. Those who are shipwrecked helplessly on God obtain such Divine succours as no one else can even understand. Confession of the children of grace in all generations. Man's extremity becomes God's precise opportunity. Our bitterest pain is made a sacrament of heavenly consolations. The body of our humiliation is turned into an avenue and channel for the manifestation of Divine love.

10. St. Paul proved how to gather grapes of thorns. Who can understand or describe the infinite compensations which Christ grants to those disciples from whom He seems to take away so much which we count worth having? In the economy of grace it is the bruised lives and the shattered plans and the broken health and the spilled spear-nard which becomes peculiar objects and opportunities for the Lord's blessing. His angels excel in strength, but His saints excel in weakness. His apostles conquer through infirmities and necessities and distresses. His little flock, when it is most minished and brought low, receives the kingdom unawares. When the Church is weak, then is it strong. What we call its hindrances are appointed as its helps. Suffering and humiliated and buffeted, it becomes once more the vessel and instrument of Omnipotence. When other helpers fail, and comforts flee, Christians know, as they never knew before, that underneath are the Everlasting Arms.—From "The Upward Calling."

TO AN ASPIRING ARTIST

Paint a sunrise? Paint the glitter
Of a beetle's tiny wing,
Paint the trembling of the throat chords
When a thrush begins to sing.

Paint the dancing flames of firelight,
Or a diamond in the sun;
Paint an opal's changing colors,
Or a rippling laugh of fun.

Paint the sorrow and the longing
When from dearest friends we sever;
Paint sweet music, paint a heart-throb—
Paint a glorious sunrise?—Never!

—Mary Nowlan Wittwer.

PROTESTANTISM GRIPPING ITS HOME TASK

(Continued from page 3)

Jews. He is a wizard in his field and goes by the name of "Doctor of Sick Churches."

The last night of each Institute was given to an intensely spiritual service. The theme, "Power from on High," indicated the attitude of the participants, viz., that all plans or combined efforts were worthless unless vitalized by leadership of the Divine Spirit.

There was much free discussion. The State Missionary leaders were generally present. The spirit of brotherhood was dominant. The state men, two years before, had begun an acquaintance which by co-operation had ripened into close fraternity.

Missionary money is being conserved by a sane, state wide program, backed by united leadership. Denominational fields and enterprises are better guarded by a comity understanding, yet far more than this negative guardianship we have the beginnings of a positive re-enforcement which means that more and more a man in a given field will be conscious that his ministry expresses the good will and blessing of the united Christian forces which accord to him that undivided parish.

A striking feature is that the secretaries of leading Home Boards have traveled as one company first, for a term of four weeks and again after two years for another term of three weeks. Imagine what this means when, by frequent, formal conferences and continuous, informal fellowship, they drink in the plans, ideals and spirit of the various boards whose aggregate operations are stupendous. It is safe to say that the detachment, out of the leaders in Protestantism, has, as a result, been unconsciously welded into a closeness of acquaintance and a oneness of spirit unequalled by similar leaders of the Benevolent Boards of a single denomination and all because circumstances have not brought about the same continuous contact among the latter. Fellowship is, after all the universal solvent.

Another essential outcome is "atmosphere." All rules and agreements without this are but impediments—with it they fill a minor place.

The whole series exceeded expectation. The advance made in a workable comity and in the cementing and strengthening of ties for the common task showed in marked contrast to conditions of two years before.

The exhibition of team work by representatives of various boards had doubtless become contagious among state missionary forces generally. One worker said, "Two years ago I came with my armor on but I came to this meeting in my ordinary clothes." The outstanding meeting of the series was that held at Salt Lake City. Sixty-five, mostly men, were in attendance. Among them Bishop Spalding of the Protestant Episcopal Church, who was at every one of the six sessions and worked untiringly.

A strong Commission was organized locally to co-operate in the various gospel agencies demanded throughout Utah. That field is so difficult and the missionaries so isolated that a central, annual institute, three days or more, is planned.

The Home Boards are asked to combine in sending to Utah one of the most notable Christian leaders to be found who, for some weeks, will speak at all the various centers there. His message to be a masterly and orderly setting forth of the fundamentals of Christian doctrine.

The delegation is persuaded that the outcome of these visits through generous, local co-operation, will greatly strengthen denominational standing and effort as well as more firmly establish the work of the several boards, but above all is a conviction that the prayer of our Lord "That they all may be one that the world may believe that Thou hast sent me," is thus somewhat realized and the Kingdom hastened.

FAMINE'S HAVOC IN JAPAN

Missionary letters from the island empire bring distressing stories of famine conditions. Not only are the people suffering from food scarcity, but the spread of epidemic diseases, notably typhoid, adds terror to the situation.

Following three years of shortage, this season has brought a total failure of the rice crop.

Thousands are trying to subsist on straw, the bark of trees, or acorns powdered and made into gruel. Mothers living on such rations have been unable to feed their babies, and have made a milk substitute from rice-hulls beaten into powder and mixed with hot water.

The young men have left their homes for the double purpose of seeking work elsewhere and of reducing the number of mouths to be fed.

Native Christians are doing their utmost. In Sapporo a committee decided to block off the city into sections which should be visited by volunteer-collectors. A canvass was made on six consecutive nights. People were asked to give rice, barley, clothing, bedding and money, as they chose. Viewed from a distance the committee of fifty looked like a lantern brigade. The families visited were taken by storm, and some who thought at first that they could spare nothing, donated at least a small bag of rice. The first complete canvass resulted in a collection valued at nearly one thousand yen (\$500). The Japanese Government is said to have appropriated 6,000,000 yen (\$3,000,000).

The various Mission Boards working in Japan have formed a famine relief committee which is soliciting funds for the sufferers.

THE GIFT WITH THE GIVER

Visiting a college in Ceylon, a few months ago, Dr. John R. Mott found a band of students so poor that sixteen of them occupied one room. Near the building was a banana plantation to the cultivation of which these youths devoted all their spare time.

"What do you boys do with the money that you earn from this fruit enterprise?" inquired Dr. Mott.

For answer, they took him to the beach and pointed to an island far out at sea.

"Two years ago," they explained, "we sent one of our graduates there. He started a school, which has since developed into a church. We are going to send him to another island this year."

They also said that they required the cook to lay aside every tenth handful of rice, which they sell in order to have Christ preached a little more widely.

A Semi-Centennial Church Extension Anniversary Program

A Semi-Centennial Anniversary Program, finely illustrated and containing much valuable information concerning the Church Extension department of the work has been prepared by the Board of Home Missions and Church Extension, 1026 Arch street, Philadelphia, Penn.

When we remember that, since the formation of our Church Extension Society in 1864, through the efforts of Dr. A. J. Kynett, more than one-half of all the churches we now own have been helped into existence by Church Extension donations or loans it would seem that a wide-spread observance of the Anniversary would be both proper and welcomed by the people.

Sample copies of this program may be secured by any pastor by writing to the board and a full supply of the same will be furnished free of cost to any church which will observe the Anniversary.

Sunday School Work in Foreign Fields

At the last meeting of the Board of Sunday Schools in January, Doctor L. O. Hartman was elected Superintendent of the Foreign Department of that Board. In addition an appropriation was made for this work for the year 1914 equal to three times as large as the average annual appropriation during previous years. Ever since its organization the Board of Sunday Schools has made grants to foreign fields, and has been supporting Sunday School missionaries in these countries. At the last General Conference, however, at Minneapolis, a new piece of legislation was passed whereby this board was to receive ten per cent of the monthly missionary offering taken in the Sunday School. This added income designated entirely for missionary work has made possible this splendid forward movement in foreign lands.

Doctor Hartman, the new Superintendent, has been connected with the Board of Sunday Schools for the past three years and a half, and is well fitted both by training and experience to take up this new work. His plan is to strengthen the force of Sunday School missionaries, to study the matter of lesson helps, the organization of new schools, and the training of teachers in our various foreign conferences. Doctor Hartman starts this week from New York for a trip around the world. He will visit the various European Conferences as well as those in China, India, Japan, Korea and the Philippines, his itinerary covering sixteen months.

THE REVERSED LIFE

It is a great blessing to be stopped when we are heading in the wrong direction. For oftentimes we cannot stop ourselves,—if, for example, the power of some bad habit relentlessly drives us away from that which we know is right. It is then that we need the experience of the reversed life. As the engineer in the cab of a locomotive moves a lever and reverses the whole action of that locomotive, so that it stops and runs in exactly the opposite direction from that in which it had been moving, so our Lord Jesus Christ is ready to reverse every natural inclination and tendency of our consciously sinful nature, and do it the instant such a tendency is felt, if we will let Him. If we have a feeling of unlove in our heart, let us just remember that the Lord Jesus is here within us to reverse that; and as, in complete surrender, we quietly trust Him to do so He will replace the feeling of unlove with a supernatural, Christ-consisting love. So of every other conscious temptation to wrong-doing that we may ever know: Christ is here to reverse it, instantly, omnipotently, triumphantly, making us always more than conquerors. For us sinners to accept the reversed life is to dare to receive from God His promise that "as He is, even so are we in this world."—Sunday School Times.

It does not take great men to do great things, it only takes consecrated men.—Phillips Brooks.

There is nothing more sacred than friendship, and it is impossible to profane it by drawing the veil from its ministries. The charm of a perfectly noble companionship between two souls is as real as the perfume of a flower, and is impossible to convey by word or speech; nature has made its sanctity inviolable by making it forever impossible to revelation and transference. I cannot translate into any language the delicate charm, the inexhaustible variety, the noble fidelity of truth, the vigor and splendor of thought, the unfailing sympathy of our ardent friendships; they are a part of the forest, and one must seek them there.—Hamilton Wright Mabie.

Washington Annual Conference

The fifty-first session of the Washington annual conference was held in Annapolis, Md., April 8 to 13, Bishop Earl Cranston presiding. The conference was opened with the usual devotional services which were followed by welcome addresses by the mayor of the city, and the Rev. Dr. Beckett of the African Methodist Episcopal Church. Bishop Earl Cranston and the Rev. E. Lyon, D. D., responded on behalf of the conference. The conference was organized with S. H. Norwood secretary, M. W. Clair treasurer, and W. S. Jackson statistical secretary. Appropriate memorial services were held for deceased members. The reports of the district superintendents showed large advances in church membership, benevolences and subscribers to the Southwestern Christian Advocate. Among the noteworthy actions of the conference were the creation of a pastors' relief fund to aid the brethren in active service who have not gotten their salaries and the fixing of \$3,000 as the amount to be raised this year for Morgan College as a special jubilee offering. Eight members of the conference were ordained elders, three were ordained deacons and two were admitted on trial to the conference. An entire day was given to the study of the new financial plan of the church and the laymen and ministers sat together while experts of church finance discussed this important phase of our church life. Bishop Cranston presided throughout the entire day and made this one of the features of the conference. Among our visitors who were an inspiration to the conference were Doctors I. G. Penn, C. C. Jacobs, W. W. Lucas, R. E. Jones, J. P. Wragg, M. S. Davage, while Doctors J. W. E. Bowen and I. L. Thomas of the conference itself, were able representatives of the Church Extension Board and Gammon School of Theology respectively. Dr. E. S. Williams, the able and successful pastor of the Asbury Church, Annapolis, gave to the conference the best program and entertainment ever enjoyed by this body. He and his church committee on conference entertainment were on the alert from the beginning to the close of the sessions to see that nothing was neglected, and he set a pace which few if any will be able to follow. The conference adjourned to meet at John Wesley Church, Baltimore, in 1915. Bishop Earl Cranston has done great things in the conference during his presidency. He is giving the conference a supervision which will make this one of the great conferences of the church and the brethren are a unit for his remaining with us as presiding Bishop during the entire quadrennium. The following is the list of appointments:

ALEXANDRIA DISTRICT

C. E. Hodges, district superintendent.

Alexandria, Joseph Wheeler; Bedford, Preston R. Vaule; Bedford Springs, J. C. Ore, supply; Bridge-water, J. W. Hollands; Brownsburg, J. B. Arter; Buchanan, J. S. Roberts; Charlottesville, J. G. Grant; Covington, F. E. Nicholas; Falls Church, J. W. Colbert; Grottoes, J. H. Lewis; Halls Hill, C. E. Queen; Hamilton, E. A. Haynes; Harrisonburg, C. S. Harper; Leesburg, J. E. Dotson; Leesville, J. H. Johnson; Lexington, B. T. Perkins; Lincoln, G. H. Booe; Lynchs, J. W. T. Wills; Lynchburg, E. J. Ruddock; Luray, A. D. Brown; Middleburg, C. E. Jones; Pittsville, J. W. Warren; Richmond (Asbury), O. C. Sprague; Richmond (Leigh Street), E. M. Mitchell; Roanoke, T. P. Thomas; Salem, T. N. Austin; Staunton, G. W. W. Jenkins; Stewartsville, to be supplied; Strausburg, R. D. Jennings; Waynesboro, J. W. Waters, Jr.; West Staunton, J. A. Reid; Winchester, A. P. Shaw; Woodlawn, T. H. Brooks; Woodstock, J. W. Jenkins.

ANNAPOLIS DISTRICT

C. G. Cummings, district superintendent.

Annapolis (Asbury), E. S. Williams; Atholton, W. N. Holt; Baltimore (Centennial and Cantoa), N. M. Carroll; Eastern Chapel, S. R. Hughes; John Wesley, Ernest Lyon; St. Paul, S. A. Virgil; Brooklyn and Holly Run, Samuel Aquilla; Brooks and St. Luke, C. C. Brown; Broad Neck, S. H. Brown; Catonsville Mission, to be supplied; Chesapeake, to be supplied; Churchton, A. H. Tilghman; Davidsonville, C. A. Brady; Eastport, Alexander Denulis; Ellicott City, J. H. Goodrich; Huntingtown, Daniel Collins; John Wesley and St. Mark, Elijah Arers; Lancaster, C. A. Randall; Morans, Joseph W. Jackson;

Magothy, S. H. Norwood; Mount Hope, J. T. Moten; Mount Zion, B. W. Brown; North Point, to be supplied; St. Luke, to be supplied; St. Matthews, to be supplied; St. John, J. J. Cecil; Prince Frederick, C. H. Arnold; Sparrows Point, W. T. Harris; Waterbury, B. F. Myers.

BALTIMORE DISTRICT

D. W. Hays, district superintendent.

Baltimore: Ames Memorial, Daniel W. Shaw; Asbury, G. E. Curry; Metropolitan, J. A. Holmes; Mt. Zion, Matthias Williams; Sharp Street Memorial, M. J. Naylor; St. Matthews, R. A. Green; Whatcoat, Alfred Young; Belair, C. H. Matthews; Buckeystown, W. A. English; Centerville, J. H. C. McPherson; Chase, George De Young; Churchville, J. L. Brown; Fallston and Federal Hill, J. T. Stanley; Frederick, Asbury, L. J. Valentine; Gettysburg, Pa., C. A. Leftwich; Green Spring and Gough, Lovi Miller; Hagerstown, Asbury, H. A. Johnson; Harrisonburg, I. H. Carpenter; Hereford, Washington Murry; Hullsville, R. R. Riggs; Libertytown, C. D. Hughes; Lutherville, Wm. Brown; Michaelsville, W. H. Kent; Middletown, E. M. Dent; New Market, J. C. Norris; New Windsor, C. E. Smallwood; Reisterstown, G. A. Davis; Sykesville, A. J. Mitchell; Westminster, D. L. Washington; Williamsport, C. B. Bishop.

CUMBERLAND DISTRICT

R. W. S. Thomas, district superintendent.

Buckhannon, A. H. Whitefield; Charles Town, J. N. Yearwood; Charleston, J. S. Carroll; Clarksburg, Joseph H. Jeakins; Cumberland, C. S. Briggs; Fairmont, M. F. Hayling; Frostburg, to be supplied; Grafton, J. H. Tucker; Huntington, J. H. Watson; Harpers Ferry, S. A. Lewis; Hedgesville, J. R. Davis; Hinton and Talcott, R. S. Reid; Inwood, Edward Moore; Keyser and Piedmont, J. H. E. Carter; Lewisburg, W. J. Tyler; Martinsburg, S. M. Beane; Millersburg, to be supplied; Montgomery, to be supplied; Moorfield, C. W. Matthews; Morgantown, J. H. Peters; Mount Hope, E. P. Moon; Parkersburg, C. C. Gill; Pittsburg, Warren, C. Y. Trigg; Point Pleasant, B. B. Martin; Romney, J. W. Waters, Sr.; Ronceverte and White Sulphur, A. L. Jenkins; Seebert, G. W. Cohen; Sharpsburg, Pa., J. W. Lavatte; Shepherdstown, J. D. Brown; Sistersville, W. R. Griggsby; Union, W. B. Minor; Washington, Pa., W. E. Jefferson; Wheeling, Simpson, J. W. Jackson.

WASHINGTON DISTRICT

W. A. C. Hughes, district superintendent.

Bowie, Nathan Ross; Boyds, R. P. Lawson; Brandywine, F. F. King; Charlotte Hall, R. R. Boston; La Plata, to be supplied; Laurel, L. E. S. Nash; Laytonsville, Benjamin Gross; Linden, R. A. Hart; Marlboro, Virgil Carter; Mount Airey, Bradley Johnson; Nottingham and Croom, A. A. Brown; Oxen Hill, V. E. Johnson; Pisgah, E. D. Venture; Pomomkey, J. W. Dockett; Rockville, J. C. Love; St. Ingoes, J. T. Reed; Sandy Springs, J. W. Carroll; Scotland and Carrolls, to be supplied; Sellman, J. S. Cole; Shiloh, Moses Lake; Washington Grove, V. N. S. Hughes; Woodville, R. F. Coates; Washington, D. C., Asbury, M. W. Clair; Bennings, J. M. Beane; Central, R. A. Holden; Deanwood, to be supplied; Ebenezer, W. H. Dean; Ebenezer Mission, to be supplied; Fairmont Heights, C. C. Nelson; Haven, W. H. Barnes; Mount Vernon, J. E. Roberts; Mount Zion, W. C. Thompson; Nash Memorial, L. A. Carter; Simpson Memorial, W. S. Jackson; Stewart's Chapel, J. W. Galloway; Tenallytown, A. F. Champion. J. W. E. Bowen, vice-president of Gammon Theological Seminary, member of Asbury quarterly conference, Washington. C. A. Johnson, professor in Morgan College, member of Sharp Street Memorial Church quarterly conference. E. W. S. Peck, conference evangelist, member of Sharp Street Memorial Church quarterly conference. I. L. Thomas, field secretary Board of Home Missions and Church Extension, member Sharp Street Memorial Church quarterly conference. D. D. Turpeau, superintendent colored work of the Anti-Saloon League of Maryland, member of Ames Memorial quarterly conference. J. F. B. Coleman, missionary in Africa. R. W. Stennett, left without appointment to attend school.

THE LURE OF KOREA

"Fascinating and compelling," is Mrs. McDowell's characterization of this latest account of conditions in Korea. "It ought to have a very wide circulation," she adds. This little book prepared by Mrs. Jennie Fowler Willing and Mrs. George Heber Jones is a free gift to the Woman's Foreign Missionary Society—all receipts from the sale to go to the erection of a Bible Women's Training School in the city of Seoul. Every copy sold will help build this much needed school, and 20,000 copies have been issued in order to secure the necessary \$5,000. It gives a good working knowledge of the field and contains a sketch and picture of practically every missionary sent to that country by the Woman's Foreign Missionary Society.

After reading it, Bishop Moore's comment was: "With Mrs. George Heber Jones from her wide experience in the land of the Morning Calm to bring forth the facts, and with Mrs. Jennie Fowler Willing to dress those facts in a literary garb possible only to a Fowler, 'The Lure of Korea' is as informing as history and as interesting as romance. It should win its way into every family in Methodism."

Commenting on the story told in "The Lure" Bishop Cranston says: "It is indeed a marvelous transformation that is being wrought in that unhappy country by the Gospel of love and peace. Every Christian should covet a share in the growing victory."

Bishop Harris writes: "It is up-to-date and most readable and attractive. The Bible Women's Training School is urgently needed."

We are glad to commend it to all friends interested in Korea, both because of the good the book will do in America and the price in Korea.

COMMENCEMENT PROGRAMS MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE, MORRISTOWN, TENN.

Sunday, May 3—Baccalaureate sermon, 10:30 a. m., by the Rev. Dr. John W. Maynard, of Brooklyn, N. Y.; annual sermon, 7:30 p. m., by the Rev. James A. Pickett, of Bluefield, W. Va. Monday, 4th—Oratorical contest, 7:30 p. m., by the young women. Tuesday, 5th—Oratorical contest, 7:30 p. m., by the young men. Wednesday, 6th—Annual meeting of the board of trustees, 10 a. m.; annual meeting of the Alumni Association, 2:30 p. m.; commencement exercises by the graduating class, 7:30 p. m. The public exercises will be held in Read's Opera House.

BENNETT COLLEGE, GREENSBORO, N. C.

Friday, May 1, 8 p. m., annual exercises primary department. Sunday, 3 p. m., baccalaureate sermon by the Rev. Melton Clark, D. D., Greensboro, N. C.; 8 p. m., address to religious societies by the Rev. J. W. Wells, Lenksville, N. C. Monday, 3 p. m., industrial exhibit at Kont Home; 8 p. m., address to literary societies by the Rev. N. J. Pnss, Greensboro, N. C. Tuesday, 3:30 p. m., class day exercises; 8 p. m., Alumni reunion; address by Prof. J. A. McRay, Asheboro, N. C. Wednesday, 3 p. m., commencement exercises; address by Dr. R. B. McRay, Lexington, N. C. Thursday, 7th and Sunday, 10th, Welfare Conference, under the supervision of Bishop Theo. S. Henderson, D. D., L. L. D.

Personal and General

Our work at Oakwood, Virginia, is young, having organized a little more than nine months ago. The membership numbers twenty-five. The Rev. G. W. Henderson, pastor, asks the aid of friends in the effort now on to build a church at Oakwood.

The Daughters of Conference of Wesley Church tendered a reception to Rev. and Mrs. T. J. Johnson Wednesday evening, February 4th, at the home of Mr. L. G. Whittington, 2012 S. Liberty street, this city. The reception was a token of their appreciation of the efforts put forth by the pastor during the period of their organization.

Dr. Thos. H. B. Walker, the Florida evangelist and author, spent the first Sunday, April 5th, at Lawley, Fla. The Doctor preached twice and delivered a lecture on "The Man in Ebony." A large number of the leading white people, as well as the leading Baptists and African Methodist Episcopal members attended. The pastor, the Rev. R. R. Dukes, received his full collection and the Doctor was given \$23.00.

THE PRODIGAL SON (Temperance Lesson)

(Luke 15: 11-23)

International Sunday School Lesson for May 3, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight. Luke 15: 18.

Time—In January, A. D. 30.

Place—This parable was spoken in Perea, beyond Jordan.

Home Readings—Monday, Luke 15: 11-32. Tuesday, Deut. 30: 15-20. Wednesday, Gal. 5: 19-26. Thursday, Deut. 29: 18-25. Friday, Amos 6: 3-11. Saturday, Chron. 33: 10-17. Sunday, Psa. 32.

The Lesson Parable

The parable of the prodigal son follows immediately upon the two parables studied in last Sunday's lesson, and is a continuation of Jesus' reply to the Pharisees. The main lesson taught by this parable is the same as that taught by the two previous ones, namely, that God seeks the lost children whoever they may be, and that there is rejoicing in heaven when they are found. Associated with this central idea, there are other precious and beautiful lessons. Some of them so touching as almost to take the mind from the main idea. It is called "The Parable of the Prodigal Son" because, perhaps, the son seems to be the chief actor and is most prominent before the mind. It is sometimes called "The Parable of the Elder Brother" when the conduct of the elder brother is to be emphasized. It has been called "The Parable of the Sorrowing Father" because the father was prominent before the mind. And one has been pleased to call it "The Parable of the Kingdom of God" because it is a "Parable for all time and for every people." The titles depend upon our viewpoint and the point of emphasis. But when we see it as a whole we say, "It is the most beautiful and precious of all the parables," or "One of the masterpieces of the great Teacher. Certainly, no other parable has touched so many hearts or given to the world so clear a view of the fatherhood of God."

Leaving the Father's House

It is not unusual for boys to obtain property of their fathers and go to try the fortunes of another land. Sometimes they lose and sometimes they gain. There is nothing wrong in a young man of the proper age leaving his father's house to build up an independent home for himself. His confidence in himself is almost equivalent to his success. We rather like that independence of spirit which leads to the spread of the race and the occupation of new territory. If we had been more self-reliant and independent of spirit we might have pushed west and occupied that country to our advantage, when vast areas invited men of the proper mettle. Much toil and hardship were necessary to clear the forests and establish homes. It took strong men. And really, it always takes strong men to do well in a "far

country." The stress and strain and moral tension call for men of might. Certainly, they should be stronger than the son of the parable.

Wandering away from the path of duty, losing respect for the truth, ceasing to love the right, neglecting prayer meetings, class-meetings, preaching services, the Sunday school, are some of the ways people may leave their father's house and go into a far country of sin and ruin. The prodigal son of this parable is a typical character and stands for a great multitude of the human race who have left their first love.

He Wasted His Substance

"He wasted his substance." The very sentence has sadness in it. Repeat it and note the effect upon the sympathies. But God, the great Father, still permits sons to use their substance upon their lusts. It is not the Father's desire that this should be, but sons make the request and it is granted. It is pathetic to see a weak son with his all forsaking home for a strange and friendless country. But while the father pities he does not forbid. So do sons leave the Great Father, thinking that they are competent to meet the conditions of the new country and to fare better than at home. They put their judgment over against that of the Father. They go and subject themselves to the evils of life and succumb. And when they are seen again they bear evident marks that they wasted their substance. Many a man has run into sin and excess and come out with broken health. Many Christians once loud in their profession but now silent and absent; many still have the profession but have lost the joy of fellowship with Christ. These all have wasted their substance and are feeding with the swine.

The Return to the Father

Before the prodigal could come to the father he had to come to himself. He had to contrast his state with that of his father and that of the hired servants. He had to decide to go to the father with humility and prayer. Then he had to go. Seeing his state and deciding were not sufficient, he must carry out his decision by actually going to the offended father. These are steps necessary for the return of every prodigal or wayward son to the Father above. It is pleasing to note that we can not surprise the Father by our coming back to Him. He is on the lookout and will meet us with the heartiest welcome. And no matter if the clinging husks and mire do give evidence of the depth from which we have come, we may come just as we are, the Father will put new garments on us. We may be hungry and weak, but a feast will be immediately prepared. The "Elder Brother" may scoff a little, but the merriment will go on—there will be "Joy in the presence of the angels of God." Mars Bluff, S. C.

Heart Hunger for God and His House

Epworth League Devotional Meeting Topic for May 3, 1914

(Psa. 42)

The Relation of the Scripture to the Subject

A profound aspect of the science of the soul is demonstrated in this psalm. If a natural law is ascertained sequence of events, then this psalm may be said to show forth one of the laws of the soul, as absolute as the fact that with the application of certain degrees of heat water will turn into steam.

Verses 1-3 describe the problem. The soul, the consciousness, has come to a time of need, a pressing and imperative need like a scorching thirst. It feels an isolation of deep loneliness. It comes to such deadness that appetite is lost, and hysterical irritation is felt with the people around. That an application of the presence of God might help one out of such a situation, seems like a cruel mockery. What is the treatment for such a situation?

Verses 4-7 describe the treatment. I will definitely and in detail recall memories. I will bring to

my mind the fellowship of the great congregation, which I can remember. When my soul is cast down I will say over the names of places where I have specially found the presence of God. Nobody else needs to know what the land of Jordan, the Hermonites, or the hill Mizar means. We do not know what these places meant to the psalmist, but we know that they were associated with some great and sustaining memories.

Verses 8-11 describe the result. Gradually as the dawn comes, as a song after the darkness of night, will return confidence and peace. When the enemies are thus triumphed over, there springs up a new hope, and finally, that good health of the soul.

To Be Studied

The Law of the Soul: Hunger may be relieved by the careful recalling and association of the times of satisfaction.

Hunger

1. Hunger and thirst are very good words to express the feeling of the consciousness which has been in the habit of being sustained by the presence of God, and has for some cause lost the sustaining presence. Hunger has been defined as the memory of a former satisfaction. If we will observe the symptoms of bodily hunger, we will have some clues which will help us to perceive soul hunger. Hunger is frequently not recognized as a simple need for food, especially if there are absorbing interests on hand. Many of us describe it as a "goose feeling;" we get a headache; we feel excessively tired when we ought to be feeling strong. Restlessness is one of the first symptoms of hunger. There was a roomful of us for a luncheon which was delayed an hour. I noticed that everyone walked around restlessly, indulging in disconnected snatches of conversation, nothing like the peaceful, polished repose and flow of pleasant wit that distinguished such a company when the satisfaction of its hunger had been accomplished.

The symptoms of hunger of the soul that needs God are quite similar. A "gone feeling" on life; an excessive restlessness that absorbs itself in getting through the day's work, in hunting a show at night, in so wearying the body that it will drop off to sleep without thinking—any of the folks you know suffering with these symptoms? Soul hunger may become much more acute. It may come to hysterical irritation with the people around you; it may come to difficult nervous conflicts which cause a loss of appetite and digestion troubles. The soul and the stomach are closely related, and when the soul is out of order the effect is frequently experienced in the stomach.

Soul hunger is not a figure of speech; it has as much actuality as restlessness and nervousness and excessive weariness. In proportion as the presence of God is eliminated from the practice of life, these symptoms become frequent.

2. The treatment is time of stress. Anyone who can get regularly and carefully prepared meals and won't eat them is a fool. What a trial to the family is that finical crank, who must have his highly spiced eats at irregular times! He has dyspepsia; of course he has, and it will get worse the more he indulges himself.

The church is the house-mother of the soul; the preacher is preparing the soul meals for his big family, and he is generally that "old-woman-in-the-shoe-who-had-so-many-children-she-didn't-know-what-to-do." What a satisfaction is the child of the church who comes regularly and promptly to his meals, eats them, keeps wholesome and satisfied. We say to that child, like the Father that Jesus told about, "Son, thou art ever with me, and all that I have is thine."

But there do come times of stress. Your necessity may take you to a Western mining camp, to a coal camp, to the slums of a city, to isolated country places, to far heathen cities. Or it may be that some later experience which no one else enters into, may make you feel as if you were in the burned and desolate country, with the cry of thirst of the hart that panteth after the water brooks. You may feel utterly helpless to help yourself. Because such occasions come in the night, that is at times when you cannot appeal to anyone else to help you, you need to know about the treatment, and have the remedy ready. When you have little children, you keep croup medicine in the house. When there is the probability that your soul may choke with thirst in some night, keep on hand the medicine.

The careful use of memories, the recalling detail by detail of the time when you had special joy and consciousness of the presence of God is the treatment. The psalmist recalls first the joy of some great meeting. There certainly are times when the great congregation has taken us out of ourselves and brought us into the goodly fellowship of the saints and of God. These memories reproduced and associated will help your loneliness. Make a simple trial sometime when you must cross a dark stretch of road through a wood by yourself at night. You are lonely. Remember the most brilliant social occasion you ever enjoyed. Bring back one by one the people you met; how you felt when talking to them, all the warmth and gaiety of fellowship. See if you cannot relieve yourself from loneliness. The memories of the times with God will serve you more effectively, for they are always the highway which leads you into newer and deeper experiences.—From "Notes On the Epworth League Devotional Meeting Topics."

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Baton & Main, and all communications intended for publication to the Editor.

THE SOUTH'S NEW ATTITUDE

God bless the man who lives up to the light that he has. Whatever that living is, if conscientious, is worthy. God bless the man who is big enough to reverse himself when further light comes.

The South's chief glory is in its new attitude on things national, and local and racial. While the Negro has much of which to complain (and we offer no cringing word of apology for the unjust treatment and discrimination) he has much to praise, for assistance given, sympathy shown, encouragement extended, here on Southern soil by his former masters and their descendants.

Find if you can a bigger or grander picture than that of a Southerner—who lost all in the conflict, who saw the institutions for which he fought shattered, the ideals of his civilization dethroned and devastated of power and prestige and the Negro, whom he owned and ordered now changing right about face, still loving, and justly so, his idols because they died for what they thought was right. In this new attitude he accepts a new light and a diviner leading and views the Negro in a new attitude and accepts it and extend to the Negro a brother's hand. There is not in all history a picture grander than this. It is the highest patriotism; it is the Christly spirit; it is the divine heart incarnated in man.

The Negro appreciates the delicacy of this new relation. He does not rejoice and boast of this new regime and new attitude on the part of the South. He accepts it, of course, with the same spirit, if you please, that the white man accepts it—in no spirit of bragadocio—but in all true brotherly sympathy as coming from an over-ruling Providence.

This position ignores, as representative, any who oppose the Negro and any Negro who lives in the spirit of retaliation. We have all come to see the beauty of the character of Robert E. Lee. He was right though wrong. We are coming into the Democracy of motive. Intent is bigger than action. Here all past differences can be wiped away and a new platform established for mutual co-operation.

FRUITS OF THE DRINK HABIT

There are those who argue that a "moderate" use of beer, wine and other kinds of strong drink is beneficial to the race of mankind. And sometimes a man of exceptional strength of character who has been a moderate drinker, and, as one out of a hundred, has escaped the more disgraceful injuries of the drink habit, is offered in argument purporting to show the good effects of strong drink. While hundreds of those who start out drinking, fully determined to indulge only moderately, and are overwhelmed in the treacherous torrents of the mighty whirlpool of the drink habit, are left unmentioned by those who oppose prohibition. But how many examples of good men who have withstood the perils of drink should be required to offset this awful tragedy which was described in the despatches of recent date, so full of shame, misery, disgrace, sorrow and suffering?

John C. Clark, aged 54 years, a well-known citizen, member of the planting co-partnership of S. H. Hill and J. C. Clark, was killed last night by his 13-year old son at his home, four miles from here (Natchitoches, La.) The first report was that it was a case of suicide. The coroner's jury investigation developed the fact that Clark, in a state of drunken frenzy, was abusing and ill-treating his wife when the son interfered in the de-

fense of his mother, the elder Clark, seizing his pistol, threatened to kill the entire family. The son secured his shotgun and fired just in time to save the life of his oldest sister, at whom the enraged father had leveled his pistol. The incident is most deplorable and the most horrible ever known here. A widow and nine children, the oldest about 15, survive."

The phrases "drink-crazed" and "drug-crazed" are getting to be common expressions in the daily papers which so frequently record terrible and shocking deeds perpetrated by the victims of drink and drugs. It should be noticed also that these awful deeds are not confined to those of no reputation. Instance the case here cited—"a well-known citizen, member of the planting co-partnership of S. H. Hill and J. C. Clark." Truly the demon, Alcohol, is no respecter of persons.

When will the nation arise to a sense of its duty in a determined effort to crush the power of its most dreaded foe!

Of General Interest

Great Britain's Liquor Bill on the Increase

According to the report of the United Kingdom Alliance Temperance organization the total amount expended on alcoholic liquors in Great Britain in 1913 was \$835,000,000; more than \$25,000,000 above the 1912 figures. This shows an increase of a little more than three per cent for the year.

Negro Appointments Objectionable

Early last week a most emphatic protest was made to the Post Office Department at Washington by Representatives Dupre and Estopinal against the action of P. M. Leonhardt at New Orleans in appointing such a large number of Negroes as substitute letter carriers at this place. There were of whites and blacks on the eligible list, fifty-five. When appointments were made recently twenty-two Negroes out of the forty-two on the eligible list were made substitute carriers and seven white men out of thirteen. When we recall that the carriers are appointed according to the percentages made in examination, it is at once apparent that the representatives' protest is unjust and unfair. If more white men had fitted themselves for the carriers' examination and carried off higher marks there would have been more white appointments. But as they did not, just WHY this protest?

Warships to Mexico

The arrest of a number of United States "blue jackets" the other day by Mexican officers was, as it is claimed by "Uncle Sam," the "straw that broke the camel's back" with regard to a number of minor insults given the United States Government by General Huerta, the Provisional President of Mexico. As a fitting apology for the indignities mentioned President Wilson, through the American representative in Mexico, demanded of General Huerta that a salute of twenty-one guns be fired to the Stars and Stripes. This President Huerta refused to do only on the conditions that President Wilson would authorize the United States minister in Mexico to sign on behalf of this country a protocol pledging that a return salute should be given to the Mexican flag by our own vessels. This condition is construed by President Wilson and members of his cabinet as involving a technical recognition of the Mexican Government as headed by Huerta. President Wilson has no mind to involve himself and the nation in any such manner. Hence he insists upon an unconditional salute, and the War Department has ordered several ships of the Atlantic and the Pacific fleets to proceed at once to Mexican borders to enforce the President's demand. If Huerta persists in his refusal to comply with the demands, it is expected that

a blockade of Tampico and Vera Cruz, and probably other Mexican ports, will be ordered. It is reported also that provisions are being made for a speedy transportation of land forces to Mexico if it should become necessary. President Wilson says that there can be no formal declaration of war in this case since this country does not recognize the Mexican Government under the Huerta administration; yet provisions of war may be necessary to secure justice for the United States and to maintain the honor and dignity of her flag.

Broad Education for Shanghai

A wealthy Chinese gentlemen of Shanghai, Mr. Chi Chen Nieh, has just made a generous gift of land to be used as the site of a Boys' School. There are already two public schools for the native youth of this city, under control of the Municipal Council. This gift is especially significant because moral teaching is made a primary condition. To quote Mr. Chi's own words: "I desire that mind, body and spirit shall receive education. Not only should pupils study Chinese and Western literature to develop the mind, and play games to develop the body, but they should also have moral instruction. The morality taught in the Christian religion is considered the highest form of ethics and I desire that the pupils may have an opportunity to obtain a knowledge of this subject and of Biblical literature, together with the principles and literature of Confucian philosophy. I am greatly impressed with the lack of all moral training in the education of Chinese youths. This training cannot, of course, be supplied by the parents as they themselves have never received it. I would urge that manual and industrial instruction be made a part of the school curriculum. Training along this line is considered necessary in European and American schools, and I think it is just as necessary in Shanghai. This city is fast becoming an industrial center of the first order and the boys in our schools should be prepared to meet all demands upon them."

Centenary of the Death of Bishop Thomas Coke

On Sunday, May 3, 1814, on board ship in the Indian Ocean, the brave spirit of Bishop Thomas Coke passed home to God. The executive committee of the American Methodist Historical Society, Rev. John F. Goucher, D. D., president, suggests to all Methodist preachers and churches the celebration of the centenary of Bishop Coke's death on Sunday, May 3, 1914. And he was worthy for whom this remembrance is called. He was "chimed out" of his church at Petherton to become Wesley's first man, and the first Protestant Bishop of the new world. In later years the Petherton bells ring again for him a hearty welcome to his old pulpit. Here is a summary of his great work:

He traversed continually the United Kingdom, the United States, and the West Indies. He had charge for years of the Irish Conference, presiding at its sessions oftener than Wesley himself. He won the title of the "Foreign Minister of Methodism." He crossed the Atlantic eighteen times, defraying himself his expenses; organized under Wesley, the Methodist Episcopal Church, as its first bishop; originated the constitutional organization of English Methodism by Wesley's Deed of Declaration; founded the Wesleyan Missions in West Indies and in other lands. "The greatest man of the last century," says Asbury, "in labors and services as a minister of Christ."

Evidences of the extent of the traffic which may be expected to pass through the Panama Canal are given in figures made public recently by the Department of Commerce. They show that in 1913 two small Isthmian railways carried \$130,500,000 worth of merchandise brought by vessels from the United States and foreign countries.

People of Interest

Bishop Neely's latest book is "The Minister in the Itinerant System."

The Rev. W. R. H. Harry, our pastor at Allen, Louisiana, who has been very ill for several weeks, is improving.

Bishop Henderson has delivered lectures, recently, at Wesleyan University, Syracuse University and Walden University.

Bishop Smith, who has been confined to his home ever since the close of the St. Louis Conference, with lumbago, is slowly improving.

Mrs. E. I. Johnson, of Biloxi, Mississippi, Corresponding Secretary of the Gulfport District Woman's Home Missionary Society, spent several days in New Orleans last week.

Dr. Booker T. Washington, of Tuskegee, delivered the dedicatory address at the Odd Fellows' one hundred thousand dollar Auditorium in Atlanta, Georgia, on Tuesday night, April fourteenth.

The Rev. Dr. Daniel W. Shaw, pastor of Ames Memorial Methodist Episcopal Church, Baltimore, Maryland, is yet quite ill. Doctor Shaw was unable to attend the recent session of his conferences, the Washington and Annapolis.

Count J. Teffner, of Texas, is a member of "Class 14," Meharry Medical College. There are seventy graduates this year from the medical department, twenty-eight from the dental, eight from the pharmaceutical and five from the nurse training.

Bishop I. B. Scott, who reached New York Easter Sunday, April twelfth, on the ship "La Lorraine," coming direct from Monrovia, Liberia, preached in Salem Methodist Episcopal Church, New York, on last Sunday morning.

The Rev. Dr. J. Francis Robinson of Mobile Alabama, pulpit orator and writer of note, at present editor of the colored page in the Mobile Weekly Tribune, is in the city and paid our office a visit this week. Doctor Robinson's stay in the city is indefinite.

The Rev. W. S. Ellington, D. D., will deliver the baccalaureate sermon at Meharry Medical College on Sunday, May nineteenth. The address to the graduating classes will be delivered by Bishop Theodore S. Henderson, D. D., Tuesday night, May twenty-first.

The Rev. W. H. Redfield, pastor of the St. Marks Church, Mayesville, South Carolina, and his congregation, received a donation of \$75 from the Church Extension Fund. The gift, though small, encourages the congregation to do its best in the struggle to complete their edifice.

Dr. L. D. Bristol, oldest son of Bishop and Mrs. Frank M. Bristol who has been connected with Syracuse University, has recently been elected to the head of the public health department of the state of North Dakota, and will, May 1, enter his new position. He will also occupy the chair of bacteriology and pathology in the state university at Grand Forks, N. D.

The Rev. Dr. Ernest Lyon delivered an address at the Baltimore City College April fourteenth, on "The Genius, Characteristics, and Contribution of the Black Race to the Civilization of Mankind." This lecture by Dr. Lyons was the eighth in a series of nine given under the auspices of the School Board, of Baltimore. The speaker was introduced by Assistant Superintendent of Schools Charles J. Koch.

Dr. J. Will Jackson has been elected vice-president of the Methodist Episcopal Preachers' Meeting of Kansas City, Missouri, the same position that he held some years ago when pastor of Centennial Church at Kansas City. Doctor Jackson will deliver the address on "Founders' Night," April twenty-third, during the series of services celebrating the Thirty-third Anniversary of the founding of our Methodism among our people in Kansas City.

The Christian Advocate says that a most appreciated incident of the session of New York East Conference was Bishop Wilson's tribute to Dr. James M. Buckley, when he said: "I consider Dr. Buckley one of the greatest figures in the history of Methodism, as a conservator of the things essential to Methodism, and when history is written this will be recognized. He has been one of the elements in our history that has conserved what is best in ancient days and laid the foundations of the best things to come."

Mr. James Deering, of Chicago, has transferred securities aggregating one million dollars as a perpetual endowment for Wesley Hospital of Chicago which now becomes Wesley Memorial Hospital. Under the terms of the gift the Hospital shall be known as a memorial to Mr. William Deering and Mrs. Abbie Deering Howe. The interest alone is to be used and is to be applied to charity work and to popular education in the prevention and cure of disease. The staff of Northwestern University Medical School becomes the staff of the Hospital and the administration of the fund is to be shared jointly by representatives of Northwestern University and Wesley Hospital.

Dr. J. N. C. Coggins, Field Secretary of the Temperance Society of the Methodist Episcopal Church, conducted, during the past two weeks, evangelistic services in Wesley Church, this city, the Rev. Dr. J. L. Wilson pastor. The evangelistic campaign was one of marked success. Much religious interest was aroused in the community and the membership was greatly quickened and encouraged. Doctor Coggins is a powerful and convincing preacher, earnest, direct and simple in his talks to the people. There were in all one hundred and seven conversions and accessions. On last Sunday Doctor Coggins did effective work for the temperance cause in Old Wesley. One hundred and forty-two Sunday school scholars, church officials and members signed the temperance pledge. The Doctor left for his home in Covington, Georgia, Monday of this week.

The Western Christian Advocate says that Bishop Hartzell reached his home in Cincinnati, Monday morning, April thirteenth, having spent five weeks in Southern California, and Easter Sunday in Euclid Avenue Church, Oak Park, Ill. On each of the five Sabbaths in California the Bishop preached once or twice in leading churches, and during each week made several addresses at Brotherhood meetings, Young Men's Christian Association assemblies, or banquets. He made an address at the corner-stone laying for a new church at Huntington Beach, and aided Bishop Hughes in placing the stone. He is to attend a meeting of the World Sunday School Committee on Work Among Moslem Children, April twenty-second, in Philadelphia, and will attend the Bishops' Conference, beginning April twenty-ninth, at Germantown, Pennsylvania.

On the week beginning Sunday, May third, Rust College at Holly Springs, Miss., will begin the closing exercises of one of the most interesting and successful years of its almost half a century history. The past year in many respects has been its best year. It has had a much larger enrollment than usual, and a fine body of young men and women coming from nine different states has crowded its dormitories to overflowing. The Rev. Dr. Pezavia O'Connell, professor in Gammon Theological Seminary, will deliver the commencement sermon on Sunday morning, May third. On Tuesday evening, the Rev. Dr. E. P. Jones, of Vicksburg, will deliver the annual address before the literary societies. On Thursday, May seventh, at 10 a. m., the commencement exercises will be held. The address to the class will be delivered by the Rev. William N. Duncan. The new and beautifully illustrated catalog of the college is now ready and will be mailed to any who desire the same and will write to the president, the Rev. Dr. J. T. Docking, Holly Springs, Miss.

News Paragraphs

The American Federation of Labor issued 9,485,000 union labels last year.

There are 11,000 unemployed persons on the island of Cuba.

Japan will spend \$600,000 on her exhibits in the Panama Exposition, 1915.

The financial resources of New York are nearly five times as great as those in Boston.

Free dentistry for all railroad employees is contemplated by the railway ministry for Austria.

The Health Department of St. Louis announced recently that eight tons of bad eggs have been condemned since January first.

The quietest city in Europe, and perhaps all the world, is Berlin. All unnecessary noises are prohibited.

King George has raised the wages of the laborers on his farm in Norfolk county, England, to 16s per week.

Wellesley College has received a gift of \$750,000 toward restoration of facilities lost in a recent fire.

Chicago receives \$3,299,000 as its share of the net earnings of the surface railway companies.

Thirty-seven Negro chauffeurs before the New Orleans Examining Board, during March, were granted license to operate machines.

Great Britain has ordered ten high-sea monsters built at a cost of \$12,000,000. For 1914-15 her naval estimate amounts to \$257,500,000.

During the Panama Exposition, the National Council of Women Voters plans to hold a big meeting in San Francisco. The Historical Section will be in charge of Mrs. Ida H. Harper.

The Last Supper, a painting by Gustavus Hesselins which has been missing since 1773, was discovered in Frederick, Md., recently by Charles Henry Hart, art critic of Philadelphia.

Mrs. Annette Adams, named by United States District Attorney Preston of California for appointment as Assistant District Attorney, is the first woman to receive such a recognition.

Mr. J. M. Gwinn, Superintendent of the New Orleans Public Schools, was elected President of the National Society for the Promotion of Education, at the recent meeting in Richmond, Virginia.

Of the 21,780 living alumni of Harvard University, more than one-fourth are said to be engaged in the practice of law. Educational work has 4,300 representatives, medicine 3,400, business 1,900 and the ministry 1,100.

John D. Rockefeller has recently given one million dollars to the Rockefeller Institute for Medical Research to be added to the general endowment fund of the institution for the study of animal diseases.

Miss Lucy Belknap, whose will was probated recently in the county court at Louisville, leaves \$10,000 for the promotion of education of Negro girls and women in Louisville.

The Alabama State Teachers' Association, Prof. William Pickens of Talladega College, president, held the annual session in Birmingham April eighth. One of the features of the session was the address by Dr. Booker T. Washington before an immense audience.

The death of the Dowager Empress Haruko, of Japan, which occurred on April ninth, in Namazu, will postpone the coronation of the present emperor as the court will go into mourning for a year. The Dowager Empress was born May 28, 1850.

It is estimated that the American people save \$30,000,000 a year on sugar.

The Board of Foreign Missions of the Methodist Episcopal Church received \$50,000 recently to be added to its permanent fund for the care of retired missionaries.

Atlanta has been made southern headquarters of the International Committee of the Young Men's Christian Association.

ROYAL BAKING POWDER

Absolutely Pure

Cakes, hot biscuit, hot breads, and other pastry, are daily necessities in the American family. Royal Baking Powder will make them more digestible, wholesome, appetizing.

No Alum—No Lime Phosphates

District Rounds.

VICKSBURG DISTRICT

Second Round

Bude, April 30; Kirhy, May 2-3; McNair, 9-10; Harriston, 16-17; Centreville, 23-24; Natchez 29-31; Fayette, June 6-7; Cary, 13-14; Vicksburg, 19-21; Vicksburg Circuit, 23-24; Bovina, 26; Edwards, 27-28; Bolton, July 4-5; Clinton, 11-12; Union Church, 16-17; Meadville, 18-19. Nor for the great educational rally and jubilee movement. Let us observe the day set apart by the Church as far as practicable, for this cause, but by all means observe some day at each point. Please secure at least two cash subscribers for the Southwestern to be reported in the Quarterly Conference. Let us see to it that the Southwestern is placed in every home. Now that the hymnals are in every church let us sing the songs that once set the world on fire, until our hearts are aglow with the hallowed fire and a new "Pentecost" shall dawn upon us. Let the burden of souls rest on our hearts until we are moved by the Holy Ghost to go into the highways and hedges and compel men to come to Christ.—D. L. Morgan, District Superintendent.

HUNTSVILLE DISTRICT.

Third Round

Alhertville, May 16-17; Gunterville, 23-24; Scottsboro, 30-31; Oakland, June 6-7; Triana, 13-14; East Decatur, 20-21; Cedar Grove, 27-28; Centre Grove, July 4-5; Lowe's, 11-12; Huntsville, 18-19; Decatur, 25-26; Moores, Aug. 1-2. The District Conference will convene at Beula Mission on Wednesday, Aug. 5.—A. W. McKinney, District Superintendent.

GUTHRIE DISTRICT

First Round

Wellston, April 11-12; Waurika, 16; Temple, 17; Anadarko, 18-19; Purcell, 23; Berwyn, 24; Ardmore, Warren, 25-26; Sulphur, 28; Davis, 29; Wynnewood, 30-May 1; Oklahoma City, Quayle Chapel, 2-3; Oklahoma City, Warren, 3-4; Guthrie, St. Paul, 9-10;

Crescent, 14; Hennessey, 16-17; Caldwell, 18-19; Meridian, 23-24; Depew, 27; Ames, 28; Cleveland, 30-June 1; Lima, 6-7; Shawnee, 7-8; Chandler, 13-14. Dear Brethren: Let us plan for greater work this year. The district stewards are called to meet at Oklahoma City, Quayle Chapel, Monday, 2 p. m., May 4th. The Ministerial and Layman's Council will meet at the same time. Each pastor and at least one layman are expected to be present. A list of subjects will be sent you. Prepare yourself on all of them. Begin preparations now to come. We want and must have a Pentecost. Let each pastor try to report five subscribers for the Southwestern. Begin early with your benevolences. As you collect, send it in to the place where it belongs.—D. G. Franklin, District Superintendent.

GRIFFIN DISTRICT

Third Round

Stone Mountain and Redan, May 30-31; East Point and Hapeville, June 6-7; Serliner, 7; Oak Hill, 13-14; Stockbridge, 20-21; Brooks, 27-28; Lithonia Circuit, July 11-12; Hampton, 25-26; East Atlanta, 31-Aug. 2; Decatur, 2; McDonough, 1-2; Fayetteville, 8-9; Williamson, 15-16; Jonesboro, 15-16; Griffin, 21-23; Griffin Circuit, 22-23. Dear Brother: The District Conference Sunday School and Epworth League Convention will convene August 4-9 at New Hope Church on the Fayetteville charge. Come prepared to pay at roll call, Clark University endowment and local board money. Send your personal subscription to Bishop F. D. Leete, D. D., LL. D., 621 Rhodes Building, Atlanta, Ga. Let every delegate be present on the first day. Buy your ticket to Ackert, Ga. Write your letters to Inman, Ga. Let us make this the best district conference of the district's history. Many visitors are expected to look in on us. Let the stewards push pastor's salary and the pastor rush the benevolence.—J. D. Lovejoy, District Superintendent, No. 218 E. Tinsly St., Griffin, Ga.

GREENWOOD DISTRICT

Second Round

Morgan City, April 25-26; Inverness and Moorhead, May 2-3; Lexington and

Galilee, 9-10; Owens, 16-17; Croyer, 21; Greenwood, 22-24; Leland, 27-28; Schlatter, 30-31; Goodman, June 6-7; Gunnison, 11-12; Greenville, 14-15; Belzona, 16-17; Pickens and Ebenezer, 20-21; Indianola, 27-28; Stephenville, July 4-5; Itta Bena, 11-12; Shelby and Mound Bayou, 18-19. Dear Brothers: Easter has just passed and we have fallen behind in our benevolences. Let's make Children's Day, June 14th, round on all claims. Brother, have a revival in each charge and we will have a round report. Send in your Jubilee money to Bishop Thirkield. If each pastor on the Greenwood District would get hard at work we could send Dr. Jones 300 subscribers by the first of May. Who will be the first to start? Notify me as you send them. Yours faithfully.—Harry B. Hart, District Superintendent.

SEDALIA DISTRICT

First Round

California, April 26-27; Versailles, 22-23; Knobnoster, May 10-11; Harrisonville, 13-14; Dresden, 1; Butler, 17-18; Warrensburg, 24-25; Clinton, 31-June 1; Osceola, 4; Greenfield, 7-8; Joplin, 14-15; Neosho, 17-18; Carthage, 21-22; Lebanon, 25-26; Springfield, 28-29; Sedalia, July 5-6. District stewards' meeting, Knobnoster, May 6, 1914. All district stewards are expected to be present. Dear Brethren: Call your official boards together, present and explain in full the benefit to be derived, have them to adopt and put into execution the Financial Plan at once. See that an every-member canvass is made at once. Supply them with the necessary literature from the Book Concern. See what will be the necessary amount of money to meet the current expenses of the church, ministerial support and the benevolent apportionment and secure weekly pledges from each member to meet the same. Every pastor will be expected to report at the first quarter that the Financial Plan is in good working order. Make previous arrangements for your quarterly meeting so that I may be in a position to help you and the church upon that occasion. Observe all of the special days set apart by the General Conference. Push the Southwestern. Remember Geo. R. Smith College rally day and do your best for the school. You have my thanks for your last year's achievements. Let us double our benevolences this year. We are asking for \$1,000 this year.—Jno. H. McAllister, District Superintendent.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

THE LADIES' AID SOCIETY

Of Union Methodist Episcopal Church, Marietta, Ga., raised and reported to the second quarterly conference \$58.40 in cash. This money is to be used in assisting to complete the parsonage, the foundation of which has been well laid by our former pastor, the Rev. Mr. Spencer. We are few in number, but earnest and willing workers. The members are: Sisters Carrie Gather, Amy Jackson, Cora Dunn, Bessie Keith, Mary Ann Smith, Minnie Browning, Hester Cantrell, Willie Jackson, Georgia Strickland, Mariah Woodward, Vally B. Jackson, Azzie Holmes, Louella Woodward Patterson. Mrs. G. T. Gather is president; Mrs. L. A. Patterson, secretary and treasurer; the Rev. R. E. Williams is pastor.



Silk SHIRT FREE

Our White Silk Shirt, very handsome for summer wear. This is an ideal shirt for the hot summer days. Made strongly and will give plenty of good wear. New high-band, detachable collar. Coat style, turn-back French cuffs, extra fine pearl buttons. Lightest weight, coolest shirt made for summer wear. Laundry beautiful.

We give it FREE to our agents

All that we require is that you show our samples and take a few orders for our special made-to-measure clothes. We pay highest cash profits and give extra presents besides. Your choice of 600 valuable premiums—such as Leather Suit Cases, Musical Instruments, Pipes, Watches, Sporting Goods, etc. Write for elegant free outfit and full particulars.

SPENCER MEAD CO., Dept. 615, CHICAGO

CARD OF THANKS

I was taken sick on the 22d of November with influenza and la grippe, and for three months have been unable to enter my pulpit or do my work. Five doctors have been attending me. To day I wish to use this method in thanking them for their faithfulness and skill and by the mercy of the Almighty I am able to be up at it again. I am unable in words to fully express my gratitude to Drs. Marmillion, Hays, Bryce, Joshua and Wadkins, and never till I close my work down here shall I forget the kindness of members of Warren Church. They have surpassed and congregation that I have known in their care of a sick pastor. May the good Lord ever bless them, and I shall hold them in everlasting memory. The Rev. H. H. Williams of the New Sun Light Baptist Church I shall never forget, for he remained by to the last, as did his good people and many other friends of this city. To the brethren of the Conference who have written my letters, too many to answer separately, I take this method of expressing my most hearty thanks for their words of sympathy, they breathed such a spirit of Christ love, which did so much to alleviate our pain and encourage us in the hour of our affliction. God bless you all. I will never forget you. Mrs. Clark wishes to thank Mmes. Hagan, Dancy, Jefferson and other friends for the beautiful suit and hat presented to her on the 22d. Great are the people of Warren Church.

Rev. and Mrs. P. W. Clark.
Lake Charles, March, 1914.

We brothers and sisters thank you Bishop for sending our pastor back to us again at Jones Chapel, Brother J. C. Clark, and also the members receive him gladly. We have held our first Quarterly Conference.

The Atlanta Constitution

Daily—Sunday—Tri-Weekly

The Standard Southern Newspaper

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. T. O. STOKES, Mohawk, Fla.

NEGRO FARMERS' CONVENTION

Program of the East Tennessee Negro Farmers' Convention, to be held at Morristown, Tenn., under the auspices of the State Department of Agriculture at the Morristown Normal and Industrial College, April 30-May 1 and 2.

April 30

Morning Session—Invocation, the Rev. J. W. Manning. Scope of the Work of the State Department of Agriculture, Capt. T. F. Peck, Commissioner. Sanitation and Its Relation to Farm Life, Dr. Yancy, State Department of Health.

Afternoon Session—Farm improvement Work, B. M. Anderson, Field Agent Southern R. R. Farm Demonstration Work, H. D. Tate, State Agent Farm Demonstration Work. General discussion, led by farmers and speakers.

Evening Session—Domestic Science Lecture, Alice McLean. General discussion by ladies.

May 1

Morning Session—Need of Silos on East Tennessee Farms, by O. P. R. Fox, farmer. Fundamental Principles of Soil Improvement, by H. A. Morgan, Experiment Station.

Afternoon Session—The Farm Dairy, by C. A. Hutton, dairy and poultry expert, Southern R. R. Diseases of Farm Animals, by Dr. Geo. R. White, State Live Stock Veterinary. General discussion, any topic.

Evening Session—Morristown and East Tennessee as a Poultry Center, by F. Roger Miller, editor Morristown Republican. Farm Poultry, by J. A. Dinwiddie, Assistant Commissioner of Agriculture. General discussion.

May 2

Morning Session—Morristown Board of Trade and Its Interest in the Colored Farmer, by President J. N. Fisher. Discussion of farm fertilizers, by S. A. Miller, Field Agent Southern R. R.

Afternoon Session—Live Stock Industry in East Tennessee, by D. C. Lowe, Live Stock Agent, Southern R. R. Insect Control, by G. M. Bentley, State Entomologist. Election of officers, etc., for ensuing year. Adjournment.

Special Notices.

GULFPORT DISTRICT W. H. M. S.

At the annual conference which convened in Pass Christian, Miss., our district was apportioned \$20.00 for special fund. We are asking each auxiliary to pay \$2.00 to help make the amount. We will be glad for remittance to be made not later than May 15th, to Mrs. O. L. Brown, conference treasurer, Pelahatchie, Miss. We hope that every auxiliary will do its best to help make this a success. The auxiliaries are all at work as never before. We thank the ministers for their loyal support.—(Mrs.) E. J. Johnson, Dist. Cor. Secy., Biloxi, Miss.

CLOW DISTRICT

Each pastor on the district is requested to meet the District Council at Clow, Ark., on the 23rd of April, at 10 a. m. Brethren, let not one be absent.—W. S. Sherrill, District Superintendent.

MAY CENTURY NEWS NOTES

Commuters with their hands full of gardening problems, will be interested to read of the Government's heroic struggles against the gypsy moth and other pests, to be described in the May

Century by Harold Kellock under the title of "The Winged Armageddon."

Have you heard of the Lunists who go one step further than the Cubists or Futurists? This cult will be described in the May Century in a story called "The Rise of Menal Tarbell" by Thomas W. Wilby.

James Davenport Whelpley, author of "The Trade of the World," will ask and answer in the May Century Magazine the question: "Are We Honest with Japan?"

TRI-STATE SUNDAY SCHOOL CONVENTION.

Walnut Hills, Cincinnati—I have just returned from the Tri-State Sunday School Convention, held at Brazil, Ind., last Friday, Saturday and Sunday, where there were 1,000 delegates assembled, to better acquaint ourselves with such methods that better prepare us to keep pace with the onward movement of our Sunday School in the Church. Indeed we were well paid for our trip, as the best educators in the Sunday School work were present to give us the benefit of their experience. I was sorry to see the convention so

poorly attended by our colored churches. There were only three colored delegates in attendance—myself, from Cincinnati; Jas. Howard, from Steubenville, Ohio; and one from Terre Haute, Ind. The fact was brought out there that there was over 3,000,000 colored children in the United States, but less than 1,000,000 attend the Sunday Schools. I returned filled with greater love for the work. We will have at least 24 persons who will graduate this spring in the teacher training work. We have three classes, one in the first standard, two in the advance; the first standard has an enrollment of 32 members. Our revival has added to the Church this month 10 members and one conversion. The Rev. Mr. Franklin is a progressive pastor. The church is very much alive with such a man. We all love him and are glad to have such a pastor as he is today. I am using what is known as the beginners' duplex envelope in the Sunday School with much success. I take my missions money each Sunday and have a missionary program each month.—L. J. Hollins.

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Gleanings From the Field

ALABAMA

Mantua Charge—Our rally March 8 at Mt. Zion Methodist Episcopal Church was a success. The pastor, the Rev. R. L. Cobb, preached for us at 1 p. m. The sermon was forcible and inspiring. Our members are loyal and are doing well spiritually and financially. Collection for the day was \$56.25. We are sorry to note the illness of Sister Williams and hope she will soon recover. The pastor is trying to encourage all of his members to subscribe for the Southwestern Christian Advocate.

Marietta and Simpson Charge—The first quarterly conference was held at Simpson Chapel on Feb. 28-March 1, the Rev. J. W. Martin, district superintendent, presiding. The roll was called and officers present. The reports from each officer showed an improvement on all lines. The pastor and officials are working together in harmony and love and doing all in their power to push things. We think our beloved pastor is the right man for the place and our painstaking district superintendent is the right man in the right place. The district superintendent preached Sunday at 11 a. m. and administered the sacrament. We raised for district superintendent, \$18.00; for pastor, \$50.00; for church improvement \$30.00; and for church record, fuel, Sunday school, \$3.00; total, \$102.00. We thank Bishop W. P. Thirkield and our superintendent for sending us our beloved pastor, the Rev. G. W. Washington.—K. D. Oliver, Secretary.

Corona—Our first quarterly conference was held Feb. 21-22, Dr. J. W. Thomas, district superintendent, pre-

siding. He preached two great sermons Sunday and 72 came forward and partook of the Lord's supper. Collection for the day, \$51.68. Prof. Griffin, principal of the Corona College, took the collection. He knows how to do things; he and his school gave \$10.80 of the collection. Reports for the quarter were good. All the officers were present. Raised and paid district superintendent in full, \$15.00; paid pastor, \$102.85; trustees, \$28.00; Ladies' Aid Society, \$33.71; Epworth League, \$7.00; Woman's Home Missionary Society, \$6.90; Sunday school, \$4.19; total raised for first quarter, \$197.65; with ten cash subscribers to the Southwestern Christian Advocate. Received into the church three persons. Our new pastor, W. O. Pearson, knows his job.—Thomas Spann, Secretary.

Union Springs—It is felt by the members and friends that the appointment of the Rev. J. T. M. Willis to the Aberfoell and Brown Grove Circuit is a God-sent blessing. Since the Rev. Mr. Willis has been on the work he has purchased a very nice horse and buggy which prepares him to visit the circuit. He is putting forth every effort possible to bring about a success on his work. The officers have promised to stand by the pastor. Our second quarterly conference was held March 14-15 at Owens Chapel, with our beloved district superintendent, the Rev. W. M. Jones, presiding. Many of the officers manifested their interest in the church by their presence on Saturday with reports. On Sunday at 11 a. m. the superintendent preached an able sermon from the eleventh chapter of St. Lauke. Dr. Jones laid much stress in showing the power and results in prayer. Many

souls feasted at the Lord's table. Paid the pastor this quarter, \$91.00; paid the district superintendent \$26.00; total, \$117.00.—L. W. Owens.

ARKANSAS

Louisville and Canfield—My first quarterly conference was held March 7-8 with the Rev. W. S. Sherrill presiding. Dr. Sherrill made an abiding impression on the people at Louisville. Monday we left for Canfield, where he preached another strong sermon. Collection, \$30.65. Total collection for charges since conference, \$60.00.—F. J. Jacobs, Pastor.

Gill Charge—Our first quarterly conference was held March 7-8. Timely remarks were made by the district superintendent. Business reports from all the leaders showed the work under splendid progress. Sunday morning at 11 o'clock an able sermon was preached from the 11th chapter of Hebrews, part of the 16th verse. Sixty-five met with us around the communion rail. God grant us a year of success.—J. A. Brooks, Pastor.

LOUISIANA

Gueydan and Abbeville—Our first quarterly conference was held March 18-19 with the Rev. R. C. Worsham, district superintendent, presiding. The officers were present and submitted good reports. Four have joined the church and four subscriptions have been secured; also several necessities for the church.—Mrs. Maggie Meton.

Marthaville—Devotional exercise was conducted by the Epworth League Chapter for the morning service. Sister Cora Kenida, our newly elected president, is getting things well in hand; we are sure she will make the work a success. Service was good all day. The members of Union Chapel have pledged to make this a year of jubilee.—S. P. Branch, Pastor.

THE NEGRO FARMER

Something New: Something Needed

A Paper That Helps People to Become Better Farmers is an Aid to the Church, the School and to the Secular and Religious Papers

It has been decided to publish at Tuskegee Institute Post Office, Every-Other-Week for the present, a national farm paper to be known as THE NEGRO FARMER. It will be published in the interest of Negro landowners, tenant farmers and of those who employ Negro labor. There is no other strictly farm newspaper in the world devoted to the interest of Negro farmers.

Many of the white farm newspapers enjoy huge circulations and there is no reason why a farm paper in the interest of Negroes should not prove equally successful. In fact, occupying an exclusive field it should enjoy a success far beyond that of the usual farm publication. It is proposed to circulate this paper among the 2,000,000 black farmers of the United States. The paper will be eight pages, of about the size of "The Country Gentleman."

DR. BOOKER T. WASHINGTON STATES:

The Tuskegee Institute has no financial interest or control over this new publication, but some of the active officers of the institution are interested in its success and believe that it will not only accomplish great good but will be a paying investment. The paper is backed by a strong organization and funds have been provided in advance to assure its publication. Those in active control of THE NEGRO FARMER have my entire confidence and good will.

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The success of this project is assured because of the solid and sensible lines upon which it is being laid out.

All the capital stock has been subscribed for.

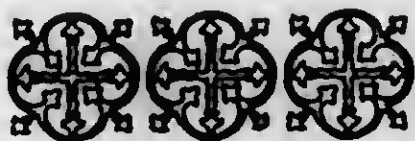
The subscription price is \$1.00 a year and Subscriptions and Advertisements are invited. Clubbing rates with important Negro newspapers will be arranged for on a satisfactory basis. We are now ready to receive Subscriptions and Advertisements.

The first issue of the paper will appear February first, 1914.

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May make a life the sweeter;
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May make a friend's the fleetier;
If any little lift may ease
The burden of another,
God give me Love and Care and
Strength
To lift my fainting Brother.

Especially if he be a veteran
preacher.

ANOTHER WILL

has been probated giving \$25,000 to the Retired Presbyterian Preachers. Get out your own musty will and make a codicil for the Methodist Veterans. Perhaps you made your will sometime ago, before the General Conference organized the BOARD OF CONFERENCE CLAIMANTS. If so, now is the time to put in a codicil making the bequest payable to the "BOARD OF CONFERENCE CLAIMANTS OF THE METHODIST EPISCOPAL CHURCH."

Dr. James Rowe is dead—a great organizer and leader of men, who, in the midst of many cares, did not forget the older brethren. When Rock River Conference was fixing the apportionment for 1914 Brother Rowe said:

"Tell us, Brother Hingeley, how much money the pastoral charges should raise in order to pay the Retired Ministers and Widows all that is coming to them."

When we answered, "\$30,000," he said, "Then that is what we must raise for the old preachers. They are as much entitled to what is coming to them as any of us. I move that the apportionment be fixed at \$30,000"; and it was done.

It is now up to the District Superintendents, Pastors and Bishop to see that this apportionment is paid in full.

There will be a lot of shame-faced saints in heaven, who will awake to the fact that Veteran Preachers are suffering for the money they intended to give them. Take a little time now and make your will for them, and eternity will seem worth while.

O, those fertile fields of Illinois, and the land of corn and plenty! There are a thousand good Methodists in the Corn Belt who could for their own good and for the glory of God send us \$1,000 each for the Retired Preachers. Heaven would thunder Amen and showers of blessing would fall on their fields and hearts. Tempt God's goodness by doing good.

The first week of April brought ten inquiries as to Life Annuity Bonds—the providential way of giving a perpetual gift to the Aged Ministers and at the same time providing a Life Income for yourself. Write us.

Gleanings from the Field.

LOUISIANA

New Iberia—I desire to thank the members and friends of St. James Methodist Episcopal Church of New Iberia, La., for the surprise of March 9, resulting in 87 pounds of provisions of various kinds! We are very grateful to you. Sunday, March 15, the church was crowded to hear the memorial service of two former pastors, the Rev. M. P. Franklin and the Rev. D. M. Seals. These two sainted men died

during last year. The sermons were preached by the Revs. Travis Larkins and H. H. Dunn of Central Congregational Church, New Orleans, La. Our church is spiritually alive.—T. P. Norris, Pastor.

Boyce—The members and friends of St. Paul Church gave a very pleasant surprise to the pastor and family on March 16-18. Inmates of the parsonage are grateful to the members and friends for groceries given.

Keithville—Members of the Epworth League and Sunday school, together with the church officers, gave the inmates of Keithville parsonage a very pleasant surprise. The family table was loaded with all kinds of eatables. We appreciate this evidence of kindness and extend an invitation to come again.

Dennis Mills—Andrew Methodist Episcopal Church—A storm party very pleasantly surprised the inmates of the parsonage March 10, 1914. The address for the party was delivered by the Rev. Mr. Charles, and responded to by the pastor, the Rev. E. W. Jackson. The guests were invited into the dining room, where lemonade and cake were served.—E. W. Jackson, Pastor.

Wilson and Wesley—Our first quarterly conference convened March 7-8, with District Superintendent J. A. Landry presiding. All officers were present with good reports. We organized two Epworth Leagues and feel quite sure that they will progress under the two able presidents, Mr. Jake Nero and Miss Lillie E. Barton. District superintendent was paid in full. We will be able to meet all our indebtedness this year. On Sunday the Rev. Mr. Landry was at his best and preached two able sermons. Thirteen probationers united with the church. The conference showed progress along all lines.—L. E. Barton, Reporter.

Lake Arthur—The parsonage has been enclosed with a nice fence at a cost of \$17.00. Services were good on Sunday and Tuesday nights. One person was happily converted to Christ and two joined the church. We are beginning the new year with new vigor. Several have asked for prayers. Every member has pledged to save one or more souls during this year.—S. S. Earls, Pastor.

MISSISSIPPI

Crawford—On the night of March 18 the steward sisters of Mt. Zion Methodist Episcopal Church, led by Sister Julia Griffin and others, presented the pastor and wife with 100 pounds of groceries. The pastor and his wife thank these good sisters and ask God's blessings upon them.—S. Greer.

Rosedale—We were greatly surprised by Miss Carrie Randolph, Mrs. Fanny O'Connor, Miss Louisa Wilson, Mrs. Bella Franklin, Mary Garner and others, who came to the parsonage at a late hour and brought many pounds of choice groceries. May the Lord bless these good people of Rosedale. Call again.—Wm. Emmett, Pastor.

Lauderdale—Our first quarterly conference was held February 17, with the district superintendent, the Rev. S. H. Cannon, D. D., in the chair, and there were 32 members present with good reports. Paid the pastor \$32.00 and district superintendent in full, \$15.00. The Rev. S. H. Cannon preached one of his best sermons.—E. H. Langston, Pastor.

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DEATHS

South—Bowling Green, Mo. The funeral services of Mrs. Harriet South, one of the oldest colored citizens of Bowling Green, Mo., was held at Wesley Methodist Episcopal Church here. She was the mother of thirteen children, five girls and three boys, survive her. She was a faithful and highly respected mother in Israel. The funeral service was conducted by the pastor, the Rev. Quinetius E. Whaley.

Caldwell—Ethel Caldwell, daughter of Mr. and Mrs. J. E. Caldwell of Greensboro, N. C., passed away Saturday, Feb. 28, 1914. Her illness was of short duration, and her death was a shock to her many friends and acquaintances. The funeral service was conducted from St. Matthew's Methodist Episcopal Church. Mrs. Maude Windsor sang "The Song of the Soul," a solo which Ethel loved, and which she herself sang on the occasion of her brother, Lyndon H. Caldwell's, piano and organ recital at St. Matthew's during the Christmas holidays. Dr. S. A. Peeler and her pastor, the Rev. R. T. Weatherby, conducted the service.—G. H. Caldwell.

Houma—The Rev. Calvin S. Stanley, our newly-appointed pastor, was most cordially received by the officers and members of Wesley Church and the people in general of the town of Houma. A great crowd filled the auditorium of Wesley Church Monday night. The following participated on the program: J. R. Smith, S. Hutchinson, Prof. Dickerson, principal of Houma Academy; Dr. C. D. Reese of the Baptist Church. Each delivered addresses of welcome and greetings. Response by the pastor. Solo by Mrs. Calvin S. Stanley, also Mrs. Selma Crowley. The choir rendered excellent music. Mrs. Ford presided at the organ. The pastor delivered his introductory sermon to the delight of all. Several came forward for prayer. We have made a start for a good year's work. Four have been added to the church.—A. H. Lee.

THE REV. PETER W. CLARK

The Rev. Peter Wellington Clark was born at East Baton Rouge, La., July 13, 1859. He was made a local preacher Aug. 11, 1883; joined the Louisiana conference Feb. 6, 1886, at Monroe; was ordained a deacon by Bishop Bowman; and ordained an elder by Bishop Vincent, Feb. 2, 1890, at Shreveport, La. He has served the following charges: Bayou Goula, one year; Macedonia, two years; Wesley, three years; Rosedale, five years; Bastrop, two years; Monroe, three years; Williams Church, New Orleans, one year; Alexandria, four years; City Mission, one year; Lake Charles District, three years; Union Church, New Orleans, one year; Boonville, one year, and at Lake Charles he was entering his third year. The translation of this good man occurred Friday morning, April 3, 1914. The funeral service was held in Warren Methodist Episcopal Church, Lake Charles, Saturday afternoon, April 4, by the Rev. R. C. Worsham, district superintendent, and the following named elders assisted: E. C.

Goins, E. Hutchinson, M. S. Goins, M. L. Baldwin, S. M. Haines, D. G. Farris, B. J. Reddix, J. J. Obee, P. C. Coitout, H. H. Williams, L. L. Estivan and the Rev. M. Whitte. The Rev. P. W. Clark was a member of the Ministerial Alliance of this city and wielded a great influence for good. Truly a great man has fallen in Israel. He leaves his wife and five children, three brothers, one sister, and a host of friends.

MRS. M. B. ALEXANDER

Mrs. M. B. Alexander, wife of the Rev. C. E. Alexander, died Feb. 17, 1914, at Nashville, Tenn. She came to West Tennessee when quite young with the Rev. H. W. Key and family in company with two other teachers, Eleanor Burford, her sister, and Marla Tompkins. Here she taught successfully two years at Pleasant Grove, after which time she returned to Central Tennessee College. In 1877 she married C. E. Alexander, professor at Mason Academy, and returned to West Tennessee. She joined her husband in school teaching, which seemed to be her life's work. During their stay here six children blessed their union, two of whom died in infancy; four survive. Mrs. Alexander as a teacher in West Tennessee was unequalled. She made many friends. She joined the church when quite young and was a strict Christian, very refined and lived a spotless Christian life. During her stay in West Tennessee her husband was called to the ministry and she shared with him her part of duty as a minister's wife and was a zealous worker until failing health unfitted her for public work for many years. She was a devoted wife and a loving mother. The body was brought to Mason, Tenn., by the Rev. Mr. Alexander, for interment. Many friends sympathized with the sorrowing family in their bereavement.—D. T. Burch, District Superintendent; H. P. Gordon, Pastor.

McDonald—Mr. S. McDonald of Moss Point, Miss., passed from labor to his reward Feb. 1, 1914, in full triumph of faith. He was a devout class leader of Class No. 1; a good father, a true husband and a faithful member of the choir, aged 36 years. He was buried with Masonic honors. The funeral services were held in St. Paul Methodist Episcopal Church, of which he was a member, the pastor, the Rev. W. H. Smith, officiating.

Gallager—Mrs. Mahala Gallager a member of Matileu Methodist Episcopal Church, New Orleans, was called from labor to reward on March 4, 1914. She was for many years a faithful Christian. The funeral service was conducted by the pastor, the Rev. D. S. Sloan, assisted by the Revs. W. S. Chinn and T. F. Robinson.

Hathaway—Mr. Eulis Hathaway, of Campti, La., husband of Sister Bernice Hathaway, the daughter of the Rev. John McKee, died after several days' illness. He was converted at Litcher, La., and baptized by the Rev. R. F. Long. He died in full triumph of faith. His remains were brought to Campti for burial and the funeral was conducted by the Rev. J. J. Woolridge, pastor of St. Paul Methodist Episcopal Church. He leaves a wife, two children, two sisters, one brother and a host of friends to mourn.—Dan Kempt, Sr.

Green—Mrs. Lula Green, a faithful member of Adams Branch Methodist Episcopal Church, Hallettsville, Texas, died February 11, 1914. She united

with the church eight years ago and lived a consistent Christian. She leaves her husband, two children, four brothers, two sisters, and a host of other relatives and friends. The deceased was 23 years of age. The Rev. G. W. Nevils officiated.

Barber—Mrs. Mary Barber was a probationer of the Methodist Episcopal Church of Port Allen Charge, Louisiana. She was converted during her illness and she requested the pastor to read her into the church a full member. She was baptized and received the Lord's supper. She was 27 years of age.—Daniel G. Tnylor, Pastor.

Crade—Mrs. Annie E. Crade, a member of Wesley Methodist Episcopal Church, Lake Arthur, La., died March 14, 1914. She was a faithful Christian and died in the triumph of faith. She leaves a son, a daughter and a host of friends to mourn their loss. The funeral was conducted by her pastor, the Rev. S. S. Earls, assisted by Revs. E. M. Wallace and G. Gardner.

Barker—Mrs. Delia Barker, of Aberdeen, Miss., died Feb. 10, 1914. She was born in 1832; joined the Methodist Episcopal Church in 1868. She was a willing worker and a consistent Christian. She was buried by the Willing Workers' Society No. 1. Her funeral was attended by the Revs. A. E. Franklin and R. E. Franklin. She leaves two daughters, one son, a host of grand children and many friends to mourn.—A. P. Harper.

Williams—Mrs. Darkest Williams of Aberdeen, Miss., died Feb. 13, 1914. She was a member of the Methodist Episcopal Church. Sister Williams died in Little Rock, Ark., and was brought to Aberdeen for burial. The Willing Workers' No. 1 had charge of the body. She leaves a husband, one daughter and two sons to mourn. The Rev. R. E. Franklin attended the funeral.—A. P. Harper.

Hunter—Mr. Geo. Hunter, of Greenville, Ga., died March 3, 1914. He was a member of Russ Methodist Episcopal Church for 15 years. He was a class leader and was at his post at all times. He was a faithful Christian and an ardent worker for Christ. He leaves to mourn a mother, five brothers, sisters, a devoted wife and three stepchildren. The funeral was preached by the pastor.—H. B. Campbell, Reporter.

Butler—Mr. William Butler of Itta Bena, Miss., one of the oldest members of Samuel Methodist Episcopal Church, departed this life Feb. 28, 1914, aged 76 years. He was a successful class leader for many years and to the church and a loyal Christian. Funeral preached by the Rev. E. C. F. Troupe, pastor.

Reed—Mrs. Eliza Reed, of Houston, Miss., and a member of the Methodist Episcopal Church, died January 16th, 1914, in full triumph of faith. She was an ardent worker in the church. She leaves two sons, one daughter, and several grandchildren to mourn. The funeral was conducted by the Rev. Hill.—Sam Clark.

Joiner—Mrs. Eser Joiner, of Houston, Miss., and a member of the Methodist Episcopal Church, died Feb. 27, 1914. She was an earnest worker in the church and a consistent Christian. She leaves four sons and three daughters, and several grandchildren to mourn. Funeral was conducted by the Rev. W. C. Conwell.—Sam Clark.

Carthon—Mrs. Emma Carthon died March 7, 1914, in full triumph of faith.

She lived a Christian and was a member of Haven Memorial Methodist Episcopal Church of Winona, Miss. She leaves a father, three sisters, two brothers, six children and a host of friends to mourn. The remains were carried to the old home 7½ miles west of Vaiden, and buried in the family cemetery. Relatives were accompanied by many friends from Winona. The pastor attended the funeral, assisted by the Rev. L. F. Jones, pastor of the Vaiden Circuit.—J. W. Golden.

Thomas—Miss Nancy Thomas of McKinley, La., died March 3, 1914. She had been happily converted, was a member of the Sunday school and was secretary of the Epworth League. She was a faithful worker. Her pastor, the Rev. J. B. Johnson, attended her funeral.—J. D. Willson, Jr.

Dillard—Mr. Mat Dillard of Cappleville, Tenn., a member of Burdett Methodist Episcopal Church, died on March 3, 1914, in full triumph of faith. He was converted in 1886 during the pastorate of the Rev. Burdett 28 years ago. He lived a consistent Christian until death. Brother Dillard leaves a devoted wife, two loving daughters, three sons and one brother and other relatives and a host of friends to mourn their loss. The funeral was conducted by the pastor, assisted by the Rev. Wm. Falkner of St. Paul's Baptist Church, and the Rev. A. L. Nelson of Mansfield, Tenn.—T. B. Blackman, Pastor.

Pickett—Mrs. A. J. Pickett of Franklin, La., departed this life February 10, 1914, in great peace. The widow of the late Rev. A. J. Pickett has been a member of the church for 40 years. She leaves seven children, three sisters, one brother and a host of relatives to mourn their loss. She was a faithful member of Asbury Methodist Episcopal Church and died in the full triumph of faith.—C. Spears, Pastor.

Alexander—Mrs. Catherine Alexander of Logansport, La., died Jan. 15, 1914, at the age of 41 years. She was the wife of Mr. B. N. Alexander. She leaves a husband, four children and a host of friends to mourn. The funeral was preached by the Rev. J. D. McCair.—Charles Mack.

Young—Mrs. Vera Young of Logansport, La., the wife of Mr. Bite Young, died Feb. 18, 1914, at the age of 35 years. She was a faithful member of the Baptist Church. The funeral was preached by the Rev. J. D. McCair and the Rev. Mark Henderson of the Baptist Church.—Charles Mack, Reporter.

Thompson—Mrs. Sarah A. Thompson, daughter of David and Mary Mitchell, wife of Brother Burnoy Thompson of Mineola, Texas, was born Aug. 8, 1879, and died Feb. 24, 1914. She professed religion and joined the Methodist Episcopal Church 19 years ago at Quitman, Texas, under the Rev. M. Q. A. Fuller. She lived a consistent Christian and was, at the time of her death, president of the Ladies' Aid Society, always willing and ready to give her services to the church. She was married to Barney Thompson in 1895 by the Rev. W. J. Holland and was the mother of seven children, all but two of whom survive her. She leaves a devoted husband, five sweet children, father, four sisters, one brother and other relatives to mourn. The funeral was attended by the Rev. P. H. Jenkins, district superintendent of Marshall District.—Rev. J. E. Epperson, Pastor.

Marriages

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Jones-Graham—Jones-Grimes—On March 4, 1914, at the residence of the brides, Mr. Homus Jones and Minnie Graham and Mr. Howe Jones and Miss Nettie Grimes of Sardis, Miss., were united in holy wedlock. Many friends witnessed the ceremony and extended good wishes for a happy future. The Rev. S. D. Troupe officiated.

Franklin-Lenoir—On Thursday, February 12, 1914, at the home of the Rev. and Mrs. A. E. Franklin, of Aberdeen, Miss., Rosetta Amanda Franklin and Mr. Joseph Dumpsie Lenoir were united in the holy bonds of matrimony. The ceremony was performed by the father of the bride, the Rev. A. E. Franklin. Miss Margaret Woolfolk presided at the organ. Mendelssohn's wedding march was used for the entrance and during the ceremony Hearts and Flowers was softly played. The popularity of the young couple was fully attested by the many handsome presents presented them. Mr. and Mrs. Lenoir left immediately after the ceremony for Memphis, their future home.

Carr-Frances—Mr. Charley Carr and Mrs. Lucinda Frances of Deerford, La., were married Jan. 22, 1914. The Rev. A. Vincent officiated.

Gross-Jones—Mr. Wm. Gross and Alice Jones of Deerford, La., were married Dec. 20, 1913. The Rev. A. Vincent officiated.

River-Frances—Mr. Johnny River and Miss Josephine Frances of Deerford, La., were married Dec. 23, 1913. The Rev. A. Vincent officiated.

Squares-Scott—Mr. Alonzo Squares and Miss Stella Scott of Deerford, La., were married recently at Moore Methodist Episcopal Church. The Rev. A. Vincent officiated.

Smith-Mosely—Mr. Henry Smith and Miss Lillie Mosely of Logansport, La., were happily married March 8, 1914, at the home of the bride. The bride is a member of the Baptist church and the groom a member of the Colored Methodist Episcopal Church. Their home will be at Logansport, La.—J. D. McCain, Reporter.

McDaniel-Crowell—One of the prettiest weddings of the season took place at Logansport, La., Jan. 18, 1914. The bride, Miss Beulah McDaniel, is the youngest daughter of Mr. and Mrs. Bill McDaniel and a student of Mt. Zion school. The groom, Mr. Tally Crowell, is a young man of sterling qualities. An arch, beautifully decorated in foliage, flowers and wedding bells, was erected in front of the altar. As the beautiful strains of the wedding march was played the bridal party entered. The ceremony was performed by the Rev. J. D. McCain. A solo was rendered during the ceremony. The groom and bride were dressed in traveling costume and left for their future home in Grand Cane, La. They were the recipients of many valuable presents.—Mrs. O. V. Lovett, Reporter.

Coleman-Stokes—Mr. Andy Coleman and Miss Fannie Stokes of North Birmingham, Ala., were united in mar-

riage March 10, 1914, at the home of the groom. The groom is a brakeman on the L. & N. railroad. Miss Fannie Stokes is a member of the Ladies' Aid Board of our church here. The bride and groom are progressive members of Scott's Methodist Episcopal Church, North Birmingham, Ala. The pastor, the Rev. J. A. Howard, officiated.

Chappell-Stanback—At New Prospect Methodist Episcopal Church, Starkville, Miss., Mr. W. E. Chappell, son of the Rev. W. M. Chappell, and Miss Alberta Stanback, daughter of the Rev. Mr. Stanback, were united in holy matrimony March 15, 1914. Both are members of our church. The bride is first assistant teacher in the public school. The Rev. W. M. R. Lester officiated.

Lova-Williams—Mr. James Lova and Miss Bertha Williams of Abbeville, La., were married recently at the home of the bride. The Rev. H. C. Wilson officiated.—Maggie Trenton.

Faulker-Seals—Mr. Joe Faulker and Miss Carrie Seals of Lauderdale, Mississippi, were united in holy wedlock at the home of the bride, Mrs. Zella Seals. Many friends witnessed the ceremony. The Rev. E. H. Langston officiated.

Mitchell-Thomas—Mr. John Thomas, Jr. and Miss Mag Mitchell were married March 11, 1914, at Mansfield, La. The Rev. D. Shelby officiated. Mr. Jno. Thomas is one of the most brilliant young men of the community. The new couple have many friends, who extend their most hearty congratulations.—Rev. D. Shelby.

Floyd-Dumas—Mr. Jonah Floyd of St. Marys, Ga., and Miss Minnie Pear Dumas of Monticello, Ga., were happily united in marriage at the bride's home, March 10, 1914. Mr. Floyd is an exhorter of Trinity Methodist Episcopal Church.

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Atlanta-Savannah—J. B. Banks *1, J. W. Thorpe 2, J. J. Jones 2, W. J. Hamilton 1.

Central Missouri—G. W. Robinson.
Delaware—U. G. Adams, Dez Walworth, W. J. L. Hughes 1, N. B. Snowden.

Florida-Florida Mission—E. A. Davis, L. Calvin Foster *1.

Lincoln—C. L. White, P. T. Drizzle, M. N. Grass.

Louisiana—D. S. Sloan 2, F. M. Lashington 4, W. Wallace, A. B. Harris 1, Pette & Morrell, R. C. Worsham 3, J. F. Marshall 10.

Lexington—Thomas Brown 1, J. E. Wood 2, Jas. E. Allen 1, H. P. Evans, Parls Fisher, R. A. Crolley 1.

Little Rock—Lula Buckner, B. B. Turentine 2, W. S. Sherrill 1, N. B. Bell *1.

Mississippi—Upper—J. W. Winbush 1, A. Davis 1, Leon M. Johnson, D. L. Morgan 4, J. A. Patterson 2, W. H. Smith 1, E. O. Woolfolk 1, H. B. Jordan 2, W. H. Smith 3, W. F. Isalah 1, J. W. Byrd 2, S. R. Weatherall 1, R. Howze 2.

North Carolina—J. L. Lovell 1.
Tennessee and East Tennessee—Samuel Redmond 1, G. W. Grimes, J. W. Tate 1.

Texas—West—S. A. Casey, Blanche Dillard, E. H. Holden 1, Geo. Cupp, Sarah Randolph, R. B. Booker 1.

South Carolina—A. G. Kennedy *4, J. S. Thomas 1, Samuel G. Miller *1.

Washington—S. H. Norwood 2, J. H. Knox, Arabella Chase, E. J. Ruddock 1, *4; Charlotte Dotson, John H. Propier.

Honor Roll

J. F. Marshall, F. M. Lashington, D. L. Morgan, R. C. Worsham, W. H. Smith.

CRESCENT CITY NOTES

Trinity—Revival closed with 86 added, 27 baptized around the altar at 5:30 a. m., and the whole class admitted into probation at night. Preparations are being made for our annual debt rally, Sunday, May 3. We expect our pastors in the Louisiana Conference to send whatever amount they can, and

a voucher will be sent them in return. Let us hear from you, brethren, for Trinity needs your help greatly.—W. Scott Chinn, Pastor.

SPECIAL NOTICE

Some time ago, letters were sent to pastors and friends requesting of them help for our Trinity Church, and asking them to report for the same by May 3rd. Will those who received the same please respond, so we can report? Any amount given will be duly acknowledged and published and you will thus help a worthy and needy people.—W. Scott Chinn, Pastor.

Wesley Church—Sunday morning Dr. J. N. C. Coggins addressed the Sunday school on "Intemperance," and at the conclusion of his pointed address 142 Sunday school scholars, church officials and members signed the temperance pledge. Doctor Coggins preached at 11 a. m. and seven precious souls professed Christ and joined the church. After the sermon Dr. J. L. Wilson, the pastor, baptized a large number at the altar; a number were baptized early in the morning. At night Doctor Coggins preached again and four persons professed Christ and united with the church. The revival closed with 107 conversions and accessions. Long live Dr. Coggins. Next Sunday at 10:45 a. m. the pastor's subject will be "The Discoveries of Christ's Deep-Water Fishermen;" and at night, "Man Saving to Lose and Losing to Save."—L. L. Harrison.

First Street Church—Sunday more than 122 received baptism. At 6 o'clock a large number was immersed and we desire to thank the Revs. H. Taylor and J. L. Wilson for service rendered on this occasion. At 11 a. m. baptizing at the altar. The Rev. J. A. Landry, superintendent of the Baton Rouge district, assisted us. At 3 p. m. the Grand Lodge Court of Calanthe's annual sermon was preached by the Rev. J. A. Landry. At 7 p. m., sermon by the pastor to the Sons and Daughters of America. Every service was attended by audiences that filled the church. Total conversions and accessions during our five weeks' revival, 154. Collection for the day, \$93.29.—T. F. Robinson, Pastor.

Asbury and Boynton—Sunday's services were good. We are growing both spiritually and numerically. We have just closed one of the best and most helpful meetings, it is said, that has been held at Gretna for many years. As a result eight souls have been wonderfully converted and reclaimed and added to our church. The future is bright. Boynton has a few stalwarts who seemingly have resolved to never retreat. We are now running a revival at Asbury with hopes of great results.—Jesse D. David, Pastor.

BEAUMONT DISTRICT

To the Loyal Pastors—Here is another opportunity to "make good," the semi-centennial anniversary of our Church Extension work. The Church requests that we observe the Fiftieth anniversary of Church Extension, organized by order of the General Conference of 1864, should be observed during 1914, preferably in the month of

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May. To all of my loyal pastors, take the third Sunday in May and raise the balance of your Board of Home Missions and Church Extension Claims. Remember, my brethren, that more than one-half of the churches owned by our Methodism have been helped into existence through Church Extension donations and loans. The Church hopes that you as the leader will lead out in the observance of the third Sunday in May. The programs are very unique, and they will catch the people. They are free of cost to all of my pastors on the Beaumont District. A post card directed to the Board at 1026 Arch street, Philadelphia, Penn., stating the number of programs desired, will bring a prompt response from that Board.—W. L. Duncan, District Superintendent.

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NEW ORLEANS, APRIL 30, 1914

Vol. No. 43—No. 18

A THRONE OF POWER IN THE SOUTHLAND

Gammon Theological Seminary has an undisputed mission. The founder of this institution was a prophet as well as a philanthropist; a statesman as well as a preacher. He was an American patriot as well as a soldier of Jesus Christ. The planting of this institution means the strengthening of the bulwark of the American Republic, as well as widening the horizon of the Kingdom of Jesus Christ.

Gammon Theological Seminary is one of the outstanding institutions of the country; its mission, its field, its response to an urgent need and its splendid equipment make it so. Primarily it has to do with training ministers for ten millions of people; ten millions of undeveloped people whose religious life is the easiest door of approach. You can train the Negro into good citizenship through the Church easier than any other way, and the minister is the man to do the training.

Never was the need of consecrated and well-trained Negro ministers more urgent than to-day. The Negro people themselves are demanding a better ministry; the times demand a better equipped ministry for this people. If this people is to keep up with the march of civilization. Gammon Theological Seminary has the equipment, endowment, location and history for the education of Negro ministers. It is, therefore, a throne of power, a throne that is worthy of the best man in Methodism and a throne that will call into play all the latent resources of any man strong of mind, body, will and administrative force.

To the President of Gammon is given the Herculean task of directing the boys of the Negro race toward the ministry. He is to stop the drift of the select men from medicine and other fields and turn them to the high and exalted calling of preaching the gospel of peace, good will and high living. He is to relate this Seminary to this ten millions of people; for the Seminary was founded not only for the few members of the Methodist Church. The thought of the founder was broader than this. It was to train a ministry for all the churches of the Negro race and, ultimately, a constituency that would work for the redemption of Africa.

Dr. S. E. Idleman, who has served this institution during the past four years with unquestioned fidelity, consecration and unselfishness, seconded in all his activities by his good wife, felt called upon recently to resign the Presidency of the institution. In filling this vacancy the board selected the Rev. Philip Melancthon Watters, D. D., of the New York Conference. Dr. Watters is one of the outstanding men of Methodism. He had served as District Superintendent of the New York District, a position that called for the highest type of administrative ability, clear judgment, forceful initiative and the highest ability in the pulpit and on the platform. The big task needed a big man and those who know say that the task and the

man have met in proper proportions. Dr. Watters is immediately from the pastorate of the Washington Square Methodist Episcopal Church, of New York City, where he has labored for the last four years.

Dr. Watters has been a member of the New York Conference since 1885, and has served the following churches: 1885-87, Central Valley; '88, Warwick and Florida; '89, Warwick; '90-'94, Dobbs Ferry; '95-96, Washington Street, Poughkeepsie; '97-1900, Grace, New York; '01-04, St. James's, Kingston. In 1905 Dr. Watters was appointed Superintendent of the New York District, in which position

President of the New York Educational Society, which is composed of members of the New York and New York East Conferences; is a member of the New York Deaconess Board, and the Board of Managers and Executive Committee of the New York Society. He was a delegate from the Board of Foreign Missions of the Methodist Episcopal Church to the Foreign Mission Conference of North America recently held at Garden City.

Dr. Watters prepared for college at Trinity Church School, New York City. He graduated from Amherst College in 1882 with the degree of B. A., and membership in Phi Beta Kappa, and from Union Theological Seminary in 1885 with the degree of B. D. Wesleyan University, Middletown, Conn., conferred upon him the degree of D. D. in 1900. In 1885 Dr. Watters married Miss Hyla Ada Stowell of Peru, Massachusetts, who has not only been a faithful and efficient co-worker with him in his several pastorates but has also been prominent in missionary activities, having served as president of the New York District Woman's Home Missionary Society, and Secretary of the New York Conference Woman's Home Missionary Society. She has served as delegate at the National Conventions of this organization several times.

Dr. Watters' son, the Rev. Philip Sidney Watters, valedictorian of the class of 1910 of Princeton University, and a member of the class of 1913 of Drew Theological Seminary, Madison, New Jersey, joined the Newark Annual Conference this spring, and will receive his M. A. degree at New York University in June. The elder of the two daughters, Florence A. (Smith College, 1911) was married to the Rev. Clyde Stuntz, Wesleyan, 1910, a son of Bishop Homer C. Stuntz, and a classmate of her brother at Drew. Both Mr. and Mrs. Stuntz took the degree of M. A. at Columbia last year; Mr. Stuntz in Persian and Sanscrit, and Mrs. Stuntz in Zoology. They are at present in Farley, Iowa, but plan to sail as missionaries to India in the fall of 1915. Miss Hyla S. Watters is a junior at Smith College. Dr. Watters has been an occasional contributor to the Church press, and is the author of Peter Cartwright, in The Founders of Methodism series published by the Methodist Book Concern. He is a member of the Phi Beta Kappa Association of New York City.

We are quite sure that our constituency throughout the South will welcome Dr. Watters in our midst and co-operate with him in every way for the largest possible success of his administration at Gammon Theological Seminary. Among us he will find a loyal Alumni. There is not a Conference of the twenty colored Conferences where there is not a group of consecrated men of Gammon, who will not only receive Dr. Watters most cordially but pray and work for his success. These men will also turn toward

(Continued on page 8)



The REV. PHILLIP MELANCTHON WATTERS, D. D.
President Gammon Theological Seminary, Atlanta, Ga.

he served the full term of six years, after which he was appointed to Washington Square Church. Dr. Watters' service to Methodism, however, has not been limited to his local task. He served for a quadrennium as a member of the Board of Home Missions, and for the past two quadrenniums has been a member of the Board of Foreign Missions. He was a member of the General Committee on Home Missions that met at Wilkesbarre, Pa., and a member of the General Committee on Foreign Missions which met at Albany, N. Y., and the one which met at Decatur, Ill. Dr. Watters was a member of the General Conference which met in Baltimore, 1908; is

THE SOLILOQUY OF A SOUL

By the Rev. Edwin Whittier Caswell

The Psalmist, as he thought of his own salvation and many deliverances, rapturously sang, "Bless the Lord, O my soul, and forget not all His benefits."

In what deep contrast do some take up with the lamentation, "The harvest is passed, the summer is ended, and I am not saved."

The dirge of the Dies Irae is on the lips of many a sinner as he goes to his doom. Lord Byron sang at the close of his dissolute life,

"My days are in the yellow leaf,
The flowers and fruits of love are gone,
The worm, the canker and the grief,
Are mine alone.

The fire that in my bosom preys,
Is like to some volcanic isle,
No touch is kindled at its blaze;—
A funeral pile.

The hopes, the fears, the jealous cares,
The exalted portion of the pain,
And power of love I cannot share,
But wear the chain."

In what contrast are the lines found in a young man's vest pocket after he suddenly fell asleep in Jesus,—

"And I know that my rest can only be
In the death of the One who died for me;
For my rest is bought with the price of blood,
Which gushed from the veins of the Son of God;

So I fear not the wave of the gloomy grave,
For I know that Jehovah is mighty to save."

Lord Chesterfield was like many people of this present time, crazy after pleasure of every kind, regardless of coming consequences. At the close of his life, he soliloquized, "I look upon all that has passed as one of those romantic dreams which opium common occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. I think of nothing but killing time the best I can, now that he has become my enemy." Cardinal Beaufort cried out at last, "What! Is there no bribing death?" Mirabeau exclaimed, "Give me more laudanum, that I may not think of eternity." Space would fail to quote the many who have said, "Oh that I had known the things that belong to my peace, but now they are hid from mine eyes."

"I risked all and lost all. I have bartered the jewel of my soul away and have nothing with which to buy it back. All seas cannot wash out the spots of my guilt. I rejected the only One with power to cleanse and save. I was charmed by the songs of the sirens, fascinated with momentary illusions, bitten by the serpents of poison. I closed my ears to heaven and listened to the critics of the Bible and the despisers of Almighty God. My old comrades cannot help me out of the abyss into which I am plunged. I cannot return; I have no second set of early years. I cannot blot out my past or change my future. I have been led by false guides, blind leaders, proud presumers. I have fought an evil fight, denied the faith and rejected the crown. Henceforth there is laid up for me a scarlet letter, a badge of evil, a brand of infamy, which the righteous judge shall give me in that day."

At last when the lost soul looks upon the Savior whom he has rejected and realizes that Jesus is the divine Son of God, the only Redeemer, will he not exclaim, "Alas, I am forever mistaken. I now see that no one ever exaggerated Jesus' greatness, His love, His power, His being and His holiness. I know now that He is mightier than all other powers, holier than all other beings, higher than all other names, thrones or dominions. His

miracles were but drops in the ocean of His omnipotence; His resurrection but the touch of a finger of His almighty hand. His blood as infinite in power to cleanse as Himself."

"O my Soul, if I had only worshipped Him, loved Him, followed Him, I would now be numbered among the immortals of His kingdom, dwelling in the realms of His glory."

Suppose at last, that one who had ventured all upon Christ and the Bible should find the Holy Scriptures to be only a human book and Christ only one of the best of God's fallen children. Would he not stand on the same platform with that portion of humanity who denied and rejected the Book and the Master; could he not say to the great Judge, "How canst Thou condemn me. I took the only path marked out by the Bible; I believed

in the only Redeemer Who came within the horizon of my earthly vision. There was none other to lead or guide me." When a soul takes the only path marked out for his footsteps, he cannot be condemned if he has been mistaken, but when mankind rejects God's call, God's Son and the leadings and inspiration of His divine Spirit, they can but be held responsible for such action. If the platform of Christianity shall fall, it rests upon the platform of all humanity who have rejected God's revelation, but unbelief has no other recourse. When it fails, it fails forever.

"That soul which is left for you to fill,

Far hidden from human sight,

May be a sepulchre of ill,

Or a temple of delight.

Oh! keep it till earth and time shall cease,

For thoughts that are good and pure—

A sanctuary of love and peace

In a citadel secure."

THE SENTENCE OF DEGRADATION WILL BE REVOKED

By President J. E. Wallace

"Out of the shadows of night
The world rolls into light.
It is daybreak everywhere."

It is daybreak for the Negro if the glowing accounts of his progress in all parts of the country are true. If the remarkable development of the race during the past fifty years in every line of activity is to count for anything it should encourage us to look forward with hope and cheer. The Negro has decreased his illiteracy from 97 to 30 per cent; he has accumulated property to the extent of 20,000,000 acres, valued at more than \$700,000,000. Numerically the race has increased from 4,500,000 to 10,250,000. The Negro is, to a large degree, supporting his own churches, schools, hospitals, and business enterprises. He is purchasing property in the very best residential sections of the towns and cities of the country and is improving this property for home purposes. The passer-by can no longer tell whether or not the occupant or owner is white or colored. The attractive architectural structures no longer belong exclusively to the other race, for the Negro is beautifying his home, equipping it with modern devices, and furnishing it with good sense and taste. The Negro is progressive in that he is a reader of the best literature—he is a subscriber to the local newspapers as well as to the metropolitan dailies, the weekly and monthly magazines, and is selecting a library of useful books on all subjects. He is emphasizing the family unit—in other words he is making home what it should be, the dearest spot on earth.

His progress, however, is making him enemies who are afraid of comparisons. The desire for segregation is not due to proximity, but to social causes, for the friction is keenest in cities where the Negro is making the greatest advancement in wealth, and in culture and refinement. It appears that his prosperity is causing others to become intolerant. "Base envy withers at another's joy, and hates that success it cannot reach."

The question is raised, whether or not our country has been undergoing a complete revulsion of feeling toward the Negro on account of his strides in education and material worth. The Southern press is not unfriendly, the Greensboro News a few weeks ago paid a fine tribute to the influence of the Negro Colleges located in Greensboro, stating in substance that the three colleges are one of the most valuable assets of the community—and the Columbia (S. C.) State one of the leading dailies of the South very recently in an article "Putting the Negroes Back in Politics," stated: "Sooner or later the Negro will recrudescence in the political equation. In time he will come again to vote under the rights guaranteed him by the Fifteenth Amendment

to the United States Constitution. Every day the South itself is educating him liberally for just that destiny." Other evidences of a better spirit could be furnished, but why multiply cases?

The Negro does not want material assistance so much as he needs the friendly interest of his white neighbors, and a fair and square chance to show his fitness to make a proper way in life.

The education the Negro is receiving is fitting him for political as well as social service. There will come a revolution of sentiment to which no bounds can be set. The "sentence of degradation" passed on the Negro will be revoked—a dawn of a new day will come, and the spirit of improvement already abroad in the land will bring marked changes, and prejudice against him will slowly pass away.

The time has come for us to awake to a true conception of the end for which we were created, and to have a clearer sense of our deficiencies. We are to go on our way on peaceful pursuits bent—we cannot afford to develop a chronic state of discouragement. It will do us no good. It will result only in sure failure. The most essential need to our life is unanimity. There must be concord to assure strength of purpose. If a great change does not come in our condition in our own time we should strive to the utmost to have our posterity enjoy opportunities denied to ourselves.

We can and must be aggressive. We must plant for a better day. We must be positive in our demands for our rightful privileges in common carriers, and for larger support for our schools and colleges under the care of the states. We must work assiduously for our betterment, but we can win and hold the good will of those who can forward our interests, without being offensive.

All we want, all we should want, as a broad principle, is an equal chance and a fair field. To insist on these is both a right and a duty. We cannot make any satisfactory progress in the face of unjust discrimination. With our thrift and enterprise, why should we be handicapped? Why should we not be placed on the same footing with other races?

"We must extend the area of life and multiply our relations."

"Thank God that for the human heart there is more than one springtide. Whenever we realize a vital truth, whenever we gaze with sympathy upon an unselfish life, whenever we read inspired thoughts and our inmost being springs alert in response, then, for us, all nature is bursting into bloom, even in the deadness of winter; for us, every frozen stream has a melody, and even the cold, gray sky a message."

UTTERING HIS EVANGEL

By Dr. J. O. Randall

It was one of those mixed trains up in the north section of the middle west. Three men with numerous bundles and other impedimenta took possession of a double seat and at once entered upon conversation that attracted attention from other occupants of the car. An old man—an Englishman—came up and, indicating the subject of the Church, said he was interested and would like to listen if he might. After leaning over the back of the seat awhile, he was invited to come in and take the unoccupied seat, which he readily did. This was the occasion for a man who was across the aisle to move over where the Englishman had been. At the same time two or three men moved nearer. The topic of conversation was on the value of personal attempt to win men for Christ, the three preachers approving—one ardently advocating, and the Englishman stoutly insisting that he had no responsibility in the matter, his contention being that it is the business of the minister, that the full stature of his duty lay in his being a good man, but not in any propaganda. On being asked if there were no unsaved persons in his community that did not go to church, he said, "I do not care to answer that question. This man who just took the seat I was in lives in my village." One of the ministers turned at once to this man and calling him "Henry" as a matter of pleasantry, found he had struck a good lead. "That's my name," said the stranger, "go ahead." The minister asked him how long he had lived in that particular town and he answered, "twenty-seven years." "How old are you?" "Forty-seven years of age." "Are there any churches in your village?" "Yes, three." "In the twenty-seven years has any one ever come into your place of business to ask you to become a Christian?" "No, sir." "Has any one ever spoken to you about accepting Christ?" "No, sir." At that point the personal work advocate broke in and asked, "Henry, do you count yourself a Christian?" Without a moment of hesitation, "Yes, sir." "Would you like to publicly confess Christ and unite with His Church?" Again without hesitation, "Yes, sir." Taking him by the hand, the minister said, "Henry, will you do it next Sunday?" And again he said, "Yes, sir." By this time the Englishman's face was damp with tears and when the other conversation ceased, he reached over to the man in front of him and said, "I never thought of it that way before. I have gone by this man's shop two or three times a week for more than twenty years. It never seemed my duty to speak to him. I want to promise something too. I'll speak to my neighbors, beginning nearest home and take everyone clear to town."

The train was stopping for us all.

THE EPISCOPACY AND THE COLORED MEMBERSHIP IN THE METHODIST EPISCOPAL CHURCH

Editor: Some time ago there appeared in The Christian Republic: "We must care for the Whites and Blacks. What the Negro people need is not a colored Bishop. The Negro people require a Bishop's care, whether he be white or black. The annual visit of a Bishop up North to the session of a conference, and his hurry on to another section does not furnish the supervision required. We do not need the Negroes in our Church so much as the Negroes need to be in our Church. If the Negroes choose to get out of the Church, and organize one great Methodist Church, that is their privilege."

The above editorial concedes the unequal supervision by the Bishops over the membership. It claims that colored Bishops are not a necessity in securing equal supervision over all the members, and owing to them not being so much needed in the Church, and then

owing to their grievance about this unequal supervision by the Bishops, they are invited out of the Church.

We concede this unequal supervision by the Bishops in spite of each member paying the same assessment for their support. A like unequal supervision once existed among the presiding elders and pastors, but was remedied by extending those offices to colored members without lowering the dignity of said offices, and even if said extension did, which is the greater evil, the wronging of a people or the lowering of an office? If an organization knows that a part of its members are not getting equal treatment, its duty is to give them equal treatment rather than invite them out. A black Bishop cannot now be made out of a white one any more than in the past a black presiding elder and pastor could be made out of white presiding elders and white pastors. Black Bishops are the only solution of this unequal supervision of membership in the Church, which is in line with the practical life of the Church in her growth. The Church can succeed only by adjusting herself to her membership. White men cannot fill black men's places among black people. Everything was made for man, not man for everything else. Please give us black Bishops.

Sylvester H. Norwood.

Baltimore, Md.

BISHOP QUAYLE'S LECTURE ON SHYLOCK AND DAVID AT GRACE CHURCH, WILMINGTON, DURING DELAWARE CONFERENCE.

The most of us feel the gloom of a dull morning while there is music in the pattering rain, and beauty is the picturing shadows on the enhancing fogs. The all pervading depression apalls us, ere we will it however, the triumph of the early sun sweeps with beautiful shadows and with it the gloom and despair. This has been called the dawning of a new era in the history of the Negro; we cannot but despairing feel that it is aught but cloud and gloom. Not so much that an enduring destiny will not be wrought out, not so much that unthinkable burdens must not be borne, but that there is apathy among our friends. We not only contrast it with the past when the country dark with strife was lighted by the fiery flames of eloquent speech, and beacons by a benign press in defense of human rights, but with the present where every moral reform has an illuminating defense save that of human rights, about which there is an unfortunate laissez faire, an apathy so paralyzing that it sometimes smites the faith of a hopeful people. The average Negro feels the loss of faith at times. Methodism has given such a glorious history of nobility and loyalty to the imperishable truth of human brotherhood in the past, that we listen eagerly for the tocsin sound in the present. We ask that with the rebirth of social prophylaxis the crowning of temperance sentiment, that human rights should not be bound in the dungeon. The victim of limitless insouciance. If one had been bound by such a gloom, it would have been dashed into dawning by that masterful lecture of Bishop Quayle on Shylock and David. It was an amazing array of elocutionary excellences as well as abundant in histrionic graces with a touch of subtle philosophy set in a literary background wondrous to behold. As we tramped with Shylock to his home and hear petulant pleas to enter answered by the piteous wail of his wife Leah as bearing the insult and scorn of breed. She weeps the wrath of her husband into a murderous fury ere the spell had been broken by the thrilling impersonation of the lecturer ere we saw Shylock as a pitiable malcontent out of sorts with the world as race prejudice not only oppressing him brings unmerited contempt on his wife. He speaks out with a multiple master stroke, a defense in language bold and supernal. It was not a patronizing platitude, given to sop the colored

men present, but it was put on such a high ethical basis, yet so sweeping in its requirements of man to man that every colored man saw the sun rays of hope driving away the gloom, and answering the real call for freedom. We had to think of the man, versatile, gifted, whose imagination and language lifted us in a rare atmosphere. The more a man, the chieftain, who made room for himself beside Lincoln, Sumner and the many Bishops who array the halls of honor and fame. We thought of a great Church, of the good it had done, of the good it may do as a world Church. We thought of the Southwestern Christian Advocate speaking often into caverns unechoing. But now morning appears, the storm clouds seem to break and thanks to the strong plea of the lecturer there seems to be more light ahead. Our Conference always appreciates the visits of our Bishops, and their frequent strong defense of a struggling race.

STORER S. JOLLEY.

Cambridge, Md.

PRELIMINARY PROGRAM, SOUTHERN SOCIOLOGICAL CONGRESS

Memphis, May 6 to 10, 1914

List of Subjects

The Mission of the Southern Sociological Congress.

The Significance and Work of the Present Congress.

Race Co-operation

In Maintaining Public Health.
In Promoting Church Work.
In Securing Law and Order.

Hindrances to Negro Progress

In Industrial Conditions.
In Health Conditions.
In the Lack of Proper Home Life.
In Urban Conditions among Negroes.
In Religious Conditions.
In Neglect of Colored Children as Future Workers.

Inter-Racial Interests

The Common Industrial Life.
The Common Cause of Justice.
The Common Interest of Health.
The Common Basis of Religion.

The Church and Social Service

Report of the Committee on the Church and Social Service.

The Social Mission of the Church to Small Industrial Communities.

The Social Mission of the Church to City Life.

The Social Message of the Church to Modern Industry.

The Sunday School as an Agency for Social Service in Community Life.

The Present Social Duty for the Church to the Home.

The Present Social Order in Conflict with the Ideals of the Church.

The Imperative Demand for Church Cooperation to maintain Social Health and Righteousness.

The Preparation of Ministers for Social Service.

The Preparation of a Church for Social Service.

The New Profession of Social Service and the Training of Social Workers.

Some Speakers Invited

Ex-Gov. W. H. Mann, Virginia.
Gov. Ben. W. Hooper, Tennessee.
Dr. Jno. E. White, Atlanta.
Dr. Jno. A. Rice, Ft. Worth, Texas.
J. Lewis Thompson, Houston, Texas.
Dr. W. B. Patterson, Philadelphia, Pa.

(Continued on page 6)

Meharry's Thirty-Eighth Commencement

113 Members of Graduating Classes

The thirty-eighth commencement of Meharry Medical College was brought to a close Tuesday night in Ryman Auditorium in the presence of over five thousand people. One hundred and thirteen young men and women were given diplomas and sent on their mission of service.

The congregation joined in singing "Onward, Christian Soldiers." The Rev. Johnson, a Superintendent of the Methodist Episcopal Church, led in prayer. The University Glee Club sang "The Wind in the Chimney," the rendition of which was so highly appreciated by the audience that another selection was necessary.

In his preliminary remarks Dean Hubbard said that this was the thirty-eighth commencement of Meharry. There may be some here who were at the first and you can see what the progress of the college has been. Meharry has about 1,800 graduates in the southern states and a good many in the northern states. In all the graduates of Meharry make up more than half of the graduates in the country. The enrollment this year has been 567, which was the largest in the history of the college. We are proud of our nurses and take delight in mentioning Miss Minnie Woodard, one of our graduates, who has been appointed a nurse by the city. Her salary at first was \$50 per month, but her work was so satisfactory that her salary has been increased to \$75. These who graduate to-night have had thorough training, as the work in the hospital has been very heavy.

The Dean then introduced the speaker of the evening, Bishop Theodore S. Henderson, of Chattanooga. The Bishop recited the story of Edward Rolling Sills' "Ruby Heart," on which he based his discourse. After the violin solo by Mr. W. H. Cargill and the presentation of the diplomas by the Dean and President Durgin, the prizes were awarded by Dr. J. B. Singleton. The following are the members of the graduating classes:

Medical

W. Joseph Amos, Chas. L. Asbury, J. Armillo Banks, Ernest J. Blakely, Millard C. Beverette, Joshua M. Brown, A. B., Samuel Leroy Brown, John William Burrill B. S., Arthur Chester Byas, Ralph P. Cummings, Saunders Leon Chandler, Chas. Henry Christian, Ivra A. Clark, A. B., William H. Cantrell, William H. Cargill, W. Hawthorne Davis, G. Alderman Drysdale, W. E. Alonzo Ford, Chas. M. Ferguson, A. B., P. Evan Fraser, Mabel C. (Smith) Fugitt, William Green, J. Waverly Gordon, Frank Mulford Hill, O. Leslie Hambrick, William A. Hardy, Ph. B., Fred D. Jackson, Louis A. Johnson, Erskine D. Johnson, J. Leonidas Leach, Thomas Arthur Lewis, Fred G. McMitchell, B. Oliver Moore, Robert W. Moore, Chas. H. L. Moore, B. Th., Arthur T. Martin, T. Juroy Meacham, Ernest A. Maryland, J. Clyde Parr, J. Langston Poole, J. Leonard Pratt, B. S., Bernard A. Riley, J. Nathaniel Rucker, A. Franklin Radford, Reuben L. Richardson, William H. Roberts, Solomon Whittier Smith, Pinkney A. Simms, Sylvester A. Spann, Elbert L. Stephens, Fred H. Strawbridge, John H. Sparks, James A. Simpson, Phillip Stewart, Pedro M. Santos, J. Henry Snow, Lon M. Tillman, Count J. Teffner, B. S., William T. Thompson, Ph. C., Roman E. Turmon, A. B., Rufus Benj. Wilson, O. B. White, William Wells, Ira C. Watson, H. Brown Wright, George A. Wesley, Thomas G. West, G. Herman Wyman, P. J. Williams, Ernest Young.

Special

Winston C. Hackett, M. D., Margaret C. Vital, M. D.

Dental

Clarence James Allen, Earl Nugent Brown, H. Hewett Brown, Emmitt Barnes, John Wilton Black, Gordon M. Chambers, M. D., Ph. C., William H. Cockrill, James Lucian Crawford, Napoleon Ben Hester, Chas. Ellis Jones, Benjamin Franklin Jones, Arthur J. Kerr, Chas. W. Kerr, Andrew H. Logan, Vereen Marion Marshall, B. S., Alfred S. Nairne, A. St. Clair Nurse, Simon Franklin Phillips, Emile J. Ravennah, Jr., A. B., N. Boneparte Roe, Daniel P. Smith, Sidney St. Julian Scott, Lithgo H. Taylor, Elbert Mitchell Welch, Arthur R. Williams, Henry L. Woods, Hubert Regional Weaver, Love L. Windom.

Pharmaceutical

Lelia Pearl Barhary, Edw. H. Cravens, Charles C. Floyd, Ruben H. Longdon, Jr., Nichedemius McCullom, Willice W. Randolph, Andrew C. Shockley, Thomas M. Taylor.

Nurse-Training

Miss Birdie Annie Allen, Miss Beattie Esabell Boulware, Miss Mamie Pearl Buckner, Miss Annie Louise Jones, Miss Mary Ellen Penn.



DEAN GEORGE W. HUBBARD

Dr. and Mrs. Hubbard Fittingly Honored

Thursday evening, April 16, the annual banquet to the senior classes of Meharry by Dean and Mrs. Hubbard was given, and in connection therewith the faculty and graduates planned a pleasant surprise in the presentation of a beautiful silver set. The guests began to arrive as early as 7:30 o'clock, and there was a continual inpouring until the opening hour. In the receiving line were Mrs. P. R. Burrus, Miss Jackson, Dr. and Mrs. Hubbard. For this occasion the dining room was profusely decorated with festoons of black and red bunting. As the occasion also represented the fiftieth year of service of Dean Hubbard, gold was used in the decorations. A large streamer bearing the inscription in gold letters, "50th Anniversary," graced the center of the front of the dining hall. The table flowers were also of gold, being represented in cut flowers. The tables with their snowy linen shone in immaculate beauty. On each table were silver candelabras encircled in wreaths of golden jonquils and ferns, holding lighted tapers. One of the tables in the banquet hall was reserved for a bridal party which arrived over the L. & N. from Kentucky. The groom, Dr. Lynn Taylor, an alumnus of the school, arrived with his bride, who was formerly Miss Lucy Perry, a graduate of Fisk University. The table grace was said by Dr. Durgin, president of

Walden University, then began a feast royal, where one of the most elaborate menus of the season was served. Dr. Hubbard opened by introducing Dr. Count J. Teffner, who was the banquet speaker for the occasion. Dr. Teffner paid a glowing tribute to Dean Hubbard and the faculty. Miss Butler, who represented the nurse-training class, presented in a beautiful manner the greetings of her class. Dr. Durgin, president of Walden, was next introduced. The next speaker was Dr. J. L. Watson, an alumnus of Meharry and principal of one of our city public schools. Dr. H. T. Noel, of the faculty, after some interesting remarks, presented Dr. C. V. Roman. Dr. Roman read a most interesting paper on the life of Dean Hubbard, in which some of the many helpful deeds done for our race were given. Dr. Roman's address was in part:

"A Golden Jubilee Address by the Faculties of Meharry to George Whipple Hubbard, Dean.

"Dr. George Whipple Hubbard: The faculties of Meharry Medical, Dental and Pharmaceutical colleges believe that you fill in every dimension Dr. A. D. Watson's splendid description of a man, and we desire to testify publicly to our confidence in you personally and to our appreciation of your great work in the educational world. Few men have wrought so long and so well. Fifty years of service in an altruistic cause is enough to make the blood tingle to contemplate. In August, 1864, appointed a delegate in the Christian commission and ordered to report for duty at the headquarters of the commission in General Sherman's army, then besieging Atlanta, Ga., reached Nashville the latter part of August, and, while waiting for transportation south, Gen. Joe Wheeler made a sudden raid on the railroad between Nashville and Atlanta; was detained until the railroad could be repaired. But, true to the splendid stock from which you sprang, you were never idle. While waiting, was detailed to teach in a school in the basement of the Baptist church on Pearl Street of which the Rev. Nelson Merry was pastor. At the request of Elder Merry, was excused from duty in the Christian commission and appointed principal of this school, and remained there until the close of the year, 1865.

"In July, 1865, commenced teaching in the One Hundred and Tenth United States colored infantry, then stationed at Gallatin, Tenn., and remained with the regiment until it was mustered out of service at Huntsville, Ala., the following spring. In February, 1867, received an appointment by the Pittsburg Freedmen's Aid commission and taught at Contraband camp, near what is now known as Belmont avenue. Later opened a school in a government building on Summer street, near Line street. In November this school was transferred to the city, and in January was consolidated with Belle View School. Was appointed principal of the combined school; remained there for nearly seven years. During this period joined fortunes in holy wedlock with Miss Sarah A. Lyons, the noble consort who sits by his side to-night. In 1876 was invited by Dr. John Braden to begin the work of organizing a medical department for Central Tennessee College; was allotted a room in the building which was afterward burned, and with Dr. J. W. Sneed, began the work with about eight or nine pupils. From the small beginning has developed what is now known as Meharry Medical College, with an enrollment of 566 students for the present year, with 1,800 graduates, including the class of the present year, and a property valuation of at least a hundred thousand dollars. Submitted by the joint faculties of Meharry Medical College. Committee: C. V. Roman, chairman; P. R. Burns, Wm. Sevier, J. A. McMillan, G. H. Bandy, R. H. Voorhees, secretary."

At the conclusion of this paper Dr. Noel introduced Dr. F. A. Stewart, who has spent twenty-five years as a member of Meharry (Continued on page 5)

The Unjust Steward

-Luke 16. 1-13

Intergrational Sunday School Lesson for May 10, 1914

Memorize verso 13.

Golden Text—He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much. —Luke 16. 10.

Home Readings—M. The Unjust Steward, Luke 16. 1-13. T. The righteous steward, Gen. 41. 37-49. W. A man of strict integrity, Psa. 15. Tb. A dangerous love, 1 Tim. 6. 10-19. F. True love of the neighbor, Exod. 23. 1-9. S. A heartless steward, Matt. 18. 24-35. S. Fidelity to trust, 2 Kings 12. 4-16.

Concerning Parables

For some weeks past our lessons have consisted almost exclusively of parables of Jesus. We may, therefore, with profit consider briefly the nature of a parable, especially in its relation to other similar forms of figurative speech used in the New Testament. The Greek parable is, in the New Testament writings, almost wholly confined to the Synoptic Gospels, the only exceptions being Heb. 9. 9; 11. 19, where it is used of the Old Testament types of New Testament realities. In the Gospels it occasionally means a maxim or proverb (Matt. 15. 15; Luke 4. 23; 5. 36; 6. 39), but nearly always a parable; that is (so far as our Lord's parables are concerned), "a narrative, fictitious, but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God's kingdom, are figuratively portrayed." A parable is to be distinguished from a fable. The former is probable and might be true, the latter introduces impossibilities, such as trees talking; the former teaches important spiritual truths, the latter does not advance beyond homely lessons of worldly prudence. The parable is also to be distinguished from an allegory. The parable is a story complete in itself, quite apart from its interpretation, whereas an allegory has no meaning at all apart from its interpretation. The parable differs still more from the myth, in which allegory and fact are so mixed that the allegory is taken for fact. No parables occur in the fourth Gospel; their place is taken by parolmal, "allegories," of which the most complete are those of the fold (John 10. 1), the good shepherd (10. 7), and the vine and the branches (15. 1).

The Lesson Text

1. And he said also unto the disciples, There was (a) a certain rich man, who had a (b) steward; and the same was accused unto him that he was wasting his goods. 2. And he called him, and said unto him, What is this that I hear of thee? (c) render the account of thy stewardship; for thou canst be no longer steward. (d) 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4. I am resolved what to do, that, when I am put out of the stewardship, (e) they may receive me into their houses. 5. And calling to him each one of (f) his lord's debtors, he said to the first, (g) How much owest thou unto my Lord? 6. And he said, (h) A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. 7. Then said he to another, And how much owest thou? And he said, (i) A hundred measures of wheat. He said unto him, Take thy bond, and write fourscore. 8. And (j) his lord commended the unrighteous steward because he had done wisely: for (k) the sons of this world are for their own generation wiser than the sons of the light. 9 And I say unto you, (l) Make to yourselves friends by means of the mammon of unrighteousness; that, (m) when it shall fail, they may receive you into (n) the eternal tabernacles. 10. He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much. 11. If therefore ye have not been faithful in the (o) unrighteous mammon, who will commit to your

trust the true riches? 12. And if ye have not been faithful in that which is another's, who will give you that which is your own? 13. (p) No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Christian Prudence

This parable has been found very difficult to interpret, and many absolutely contradictory explanations have been given. This has, however, been the result of attempts to make the details of the parable mean something definite; whereas in this, as in many of the parables Jesus told, the lesson is to be drawn from the whole story, and the details are used merely as a setting. The

Framing God's Compassion Into Laws

Epworth League Devotional Meeting Topic for May 10, 1914

(Lev. 19: 9, 10; Ex. 22:26, 27; Lev. 25:8-10.)

(By THE REV. A. PRESTON SHAW, B. D.)

The Scripture Lesson.

Laws properly enacted are the expression of God's nature, the manner of His activities, His will concerning human conduct and human relationships. At the basis of the welfare of all society is its obedience to the laws of God in nature and revelation. There is no other way. The tricks and schemes of socialists are but rot unless in the social fabric they seek primarily to have God's will done among men. There is no social system worth mentioning outside of Christianity. There never will be an ideal society until the kingdoms of this world become the kingdoms of God and His Son and His will is done on earth as it is in heaven.

The great Hebrew Lawgiver sought this end in his legislation. How well this is illustrated in the scripture references of to-day's lesson! (Lev. 19: 9, 10). God is not too great to give commandment concerning the smallest matters of human conduct. Not Moses only, but the Lord commanded: "When ye reap the harvest of your land thou shalt not wholly reap the corners of thy field, neither shall thou gather the gleanings of thy harvest, and thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger. I am the Lord your God." "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down; for that is his covering only, it is his raiment for his skin, wherein shall he sleep? And it shall come to pass that when he crieth unto me, I will hear, for I am gracious." (Ex. 22:26, 27.)

"And ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his family."

These are only a few illustrations of laws enacted in harmony with God's compassion for the poor, the weak, the stranger, and the unfortunate of society so that its inequalities of possession would in a measure be satisfactorily adjusted.

The Application to Us

Too much attention cannot be given by law makers of to-day to the spirit of Moses, the great lawgiver of the Jews.

First of all our laws must be an expression of love and compassion. The interests of society are too important to be legislated for by unprincipled, prejudiced demagogues. The reading of the stories of the "mighty acts" of certain solons in our state legislatures and general assemblies reads like a chapter from the darkest of the Middle Ages. In South Carolina the chief work of her solons was the enactment of laws that advertised their unfitness for the least office, and the oppression of Negroes from whose possession already they had taken

key to the meaning of this parable seems to be verse 9. The steward, although unfaithful and dishonest, "showed great prudence in the use which he made of present opportunities as a means of providing for the future." The Christian should show like prudence in using the opportunities of this life as a means of providing for the future life. Worldly men take advantage of all the means within their reach to promote their interests here. How much more prosperous would the kingdom of God be if Christians were as wise and as actively interested in promoting its welfare. The shrewd steward provided for his future through the use of goods which were not his own, but merely intrusted to his care. "The wealth out of which the Christian lays up treasure in heaven is in like manner not his own, but is held in trust." The unjust steward was commended by his earthly master for providing for his ready future through the dishonest use of means intrusted to him. How much more will the Great Husbandman commend those who, through a good use of that which has been intrusted to them, lay up store in heaven.—From "The Lesson Handbook."

almost all the privileges of citizenship. How unlike Moses and ungodlike is such legislation! How far below the plane of Christian legislation does such filibustering fall!

Oppression has never settled a social problem and never will. How blind to history must the oppressor be! Has he not read how God heard the cry of the oppressed Israelites in Egypt and came with a strong arm of deliverance to their rescue? Does God Himself not say that He will hear their cry and deliver them? Will He fail to do what He has promised? Certainly not. Social problems must be settled with love and compassion. It is God's method and it must be ours before we can have success. The problem of better hours and social opportunities for the laborer and children, the problem of proper education and training for efficient service of the children; the problem of reforming instead of hardening the criminal with inhuman, brutal treatment, the problem of bringing about a more sympathetic relationship between labor and capital is of too much importance to while the time away getting grudges even by legislation.

Winchester, Va.

Personal and General

The address of the Rev. J. H. Hubbard, D. D., is now 622 Caddo street, Shreveport, instead of 2431 Iberville street, New Orleans, as heretofore.

The Rev. J. J. Rylander's postoffice is now Battle, Louisiana.

The following were recent visitors of Lee Tabernacle Church, Navasota, Texas: Mrs. E. L. Adkins, Madisonville, Texas; Mrs. Key, of Greenville, Texas; Mrs. Dr. Davis, of Calvert, Texas, and Mrs. Williams.

The Rev. W. H. Pope, the Lexington Conference Evangelist, preached morning and evening at our church in Jeffersontown, Kentucky, Easter Sunday. The Rev. J. T. Leggett was returned to the work at Jeffersontown to the delight of the members.

MEHARRY'S TWENTY-EIGHTH COMMENCEMENT

(Continued from page 4)

faculty. Dr. Stewart began by paying a most pathetic tribute to the departed of Meharry and Walden faculties. During this address a table was uncovered and displayed a handsome silver service of a most beautiful pattern. Dr. Stewart, on behalf of the faculty, presented this service to Dean and Mrs. Hubbard. Dr. Hubbard, in a most touching manner, accepted the handsome gift in behalf of himself and Mrs. Hubbard. After singing "God be with you 'till we meet again," the large concourse of guests began to depart.

Washington Annual Conference

The Washington Conference held its fifty-first annual session at Ashury Methodist Episcopal Church, Annapolis, Md., Rev. E. S. Williams, D. D., entertaining pastor; Bishop Earl Cranston, D. D., LL. D., presiding.

On Tuesday evening, April 7, the anniversary of the Epworth League and Board of Sunday Schools was held. Instructive and inspiring addresses were delivered by Dr. C. C. Jacobs, field agent of the Board of Sunday Schools, and Dr. W. W. Lucas, assistant general secretary of the Epworth League.

Promptly at 9:30 Wednesday morning, April 8, Bishop Earl Cranston announced hymn No. 78, Holy, Holy, Holy which was heartily sung by the brethren. The Rev. B. F. Myers, one of the veterans of the conference, led in fervent prayer. After one of those matchless morning talks for which the Bishop is noted, assisted by District Superintendents D. W. Hays, W. A. C. Hughes, C. E. Hodges, C. G. Cummings and R. W. S. Thomas, he administered the sacrament of the Lord's supper.

Organization

Rev. S. H. Norwood, the secretary of the last session, was requested by the Bishop to call the roll and 141 members and probationers answered to their names. Five members had died during the year, viz: P. G. Walker, C. D. Nickens, C. G. Taylor, J. T. Owens and C. C. Young.

Rev. S. H. Norwood was re-elected secretary and named as his assistants J. M. Beane, C. S. Harper, A. L. Jenkins, C. E. Queen, George DeYoung, W. E. Jefferson, J. H. E. Carter and W. J. Tyler.

Rev. W. S. Jackson was re-elected statistical secretary and named as his assistants C. S. Briggs, S. M. Beane, J. D. Brown, V. E. Johnson, J. H. Jenkins and V. N. S. Hughes.

Rev. M. W. Clair was re-elected treasurer and named as his assistants J. S. Carroll, W. H. Dean, S. A. Virgil, A. P. Shaw, E. J. Ruddock, Wm. Brown and R. F. Coates.

Welcome Addresses

Addresses of welcome were delivered by His Hon. James F. Strange, mayor of the city of Annapolis; His Excellency, Hon. Phillips Lee Goldshorouh, governor of the state of Maryland; Rev. C. G. Cummings, B. D., district superintendent of the Annapolis district, and Rev. D. J. Beckett, pastor Camp Parole African Methodist Episcopal Church.

Fitting responses were made by Bishop Earl Cranston and Dr. Ernest Lyon.

Reports

The names of the five district superintendents, D. W. Hays, W. A. C. Hughes, C. E. Hodges, C. G. Cummings and R. W. S. Thomas were called, their character passed, and they made reports that would compare favorably with those of any conference in our Methodism. Not only had the financial interest of the church been carefully looked after, but revival fires had burned in most of the charges and the spiritual life of the membership had been quickened. The character of every member of the conference was passed and they made reports which indicated progress in all the departments of church work. Twenty-five thousand two hundred and sixty-three dollars were raised for benevolences, over \$12,000 of which was disciplinary, an increase of more than \$2,000 over last year.

Specials

The morning talks by Bishop Cranston deserve special mention. With unusual earnestness and power he gathered in, each morning, the scattered thoughts of his hearers and focussed them upon some important spiritual truth.

The All-Day Convention

Friday, April 10, was set apart as All-Day Convention Day by the Commission on Finance. A large number of laymen representing the various charges were present. Inspiring addresses were delivered by Doctors I. Garland Penn, C. C. McLean, J. O. Spencer, Ward Platt, Parker and J. E. Crowther. The address by Dr. J. E. Crowther in the evening on "The Total Task," was one of those feasts of oratory and world-wide vision that shall not soon be forgotten.

The main object of the All-Day Convention was the thorough explanation of the new financial plan. Many of the brethren left the conference determined to adopt the new plan in their charges.

Visitors

Among the conference visitors were Dr. I. Garland Penn of the Freedmen's Aid Society; Dr. W. W. Lucas, of the Epworth League; Dr. Ward Platt, of the Board of Home Missions and Church Extension; Dr. Hare, of the Anti-Saloon League; Drs. J. P. Wragg and Welderman, of the American Bible Society and the Maryland Bible Society, respectively; Dr. Crantz, of the Book Concern; Prof. M. S. Davage, business manager of the Southwestern Christian Advocate; Doctors Handy, Fletcher and R. G. Waters, of the Delaware conference, the latter of whom brought fraternal greetings; Drs. Wortham and Bockett, of the African Methodist Episcopal Church, and others.

The following persons were admitted into full membership: A. H. Whitfield, Mathias Williams, Levi Miller, J. C. Allen, C. A. Brady, E. M. Dent, C. D. Hughes, C. A. Randall, O. C. Sprague and Jas. H. Tucker.

The following persons were ordained elders: E. M. Mitchell, Robert A. Hart, J. T. Reed, R. S. Reid, Chas. E. Jones, John H. Johnson, John H. Wilson and Owen C. Sprague. Those ordained deacons were: J. H. Tucker, C. A. Randall, C. A. Brady and C. D. Hughes.

Sunday, April 12, was a great day in Annapolis. Hundreds were turned away for lack of seats in the Colonial Theatre, where the morning and afternoon services were held. At 11 a. m. Bishop Cranston took as a text John 17: 3, "And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." For fully an hour and a half the Bishop held the attention of that vast audience as he reasoned concerning the true theory of life. This sermon will long be remembered by those who heard him.

At 3 p. m., Dr. W. W. Lucas preached an inspiring sermon to a large and appreciative audience.

Too much credit cannot be given Dr. E. S. Williams, the successful pastor of Asbury Methodist Episcopal Church, the good people of all the churches of Annapolis and Eastport for the excellent manner in which they entertained the conference. It could be heard on all sides that the conference was better entertained at Annapolis than ever before in its history.

On Monday, April 13th, after hearing the reports from the various committees, the treasurer the board of stewards, and the reading of the appointments by the Bishop, the conference adjourned to meet at John Wesley Methodist Episcopal Church, Baltimore, Md., at its next session.—A. P. S.

NOTES FROM THE FIELD—WOMAN'S HOME MISSIONARY WORK

The months of March and April are being spent in an itinerary through the Louisiana Conference. During March I traveled 550 miles visiting twenty-one charges. I was prevented by rain and other circumstances from visiting a few others that were scheduled. Thirty-three addresses were made. Eight auxiliaries with a total of 143 members; two Queen Esther Circles with a total of 16 members; two Home Guard Bands with a total of 27 members, were organized. Forty-four new members were added to auxiliaries already organized; 31 subscribers to Woman's Home Missions were secured; four reading circles were organized; 20 personal calls were made in interest of the work and 50 letters written; \$47.71 were collected.

I herewith extend to all pastors, district superintendents and the faithful women of the auxiliaries who have assisted in making this report for March possible, my sincere thanks.

Miss Emma Bessie, conference president, was especially helpful to me in my work in New Orleans. The Rev. J. O. Brown and the members of Mt. Zion Church together with many other pastors, and the conference and district officers of the Woman's Home Missionary Society co-operated beautifully with me in the mass meeting held March 23rd. Special mention must also be made of Prof. M. S. Dav-

age, Mrs. W. P. Thirkield, Miss Eliza Page, Miss I. M. Gibson and the choir for their splendid contributions to the success of the meetings.

The outlook for April is bright. Again we appeal to the pastors of charges to be visited to co-operate with us in making these visits a success.—Bessie M. Garrison, Field Secretary.

PRAISE THE LORD!

A Gospel Hymn

Into my garden at break of the day
I hurried to hear what the flowers would say;
The rose and the lily, in reverent mood,
Were swaying and saying, "Praise God who is good."
Yes, they spoke to my soul of his bounty outpoured;
By their beauty they said, "Praise the Lord,
Praise the Lord!"

At noontide I stood where the green billows surge
Where the green and the gray and the blue gently merge;

And the music they make, all the song that they sing
Is a paean of power in the praise of their King.
For their thunders re-echo his glory outpoured,
With their fulness of sound, "Praise the Lord,
Praise the Lord!"

When eventide came, with the silence that fills
The heart of mankind, I looked up to the hills,
And their summits august, reaching into the sky,
Seemed like towers of God standing solemn and high.

And the winds brought the tale of his wonder outpoured,
For they whispered in peace, "Praise the Lord,
Praise the Lord!"

My heart shall reply at the break of the day,
At noon, and at night, as I go on my way,
Like the flowers of my garden, the waves of the sea,
And the soft winds that slip from the hillside to me:
My heart shall give thanks for his bounty outpoured—
All my days shall repeat, "Praise the Lord,
Praise the Lord!"

—Marguerite O. B. Wilkinson.

WANTED—PASTORS

Men who have been born again,
Men who love their fellow men,
Saturated with the Word,
Oft communing with the Lord;
Faithful shepherds of the sheep,
Sentinels who never sleep;
With a father's tenderness,
An ambassador's address;
Bold and strong to rule aright,
Patient with affront or slight,
Tactful with discordant folk;
Yet each word a hammer-stroke,
Prophets, speaking from above,
Full of faith and full of love.

W. C. Martin.

PRELIMINARY PROGRAM, SOUTHERN SOCIOLOGICAL CONGRESS

(Continued from Page 3)

Dr. C. A. Waterfield, Paris, Tennessee.
Andrew J. Bethea, Columbia, S. C.
Dr. Chas. A. Ellwood, Columbia, Mo.
Dr. A. W. Freeman, Richmond, Va.
Bishop T. D. Bratton, Jackson, Miss.
Dr. Booker T. Washington, Tuskegee, Ala.
Dr. James R. Howerton, Lexington, Va.
Dr. H. S. Bradley, Worcester, Mass.
J. R. McWane, Birmingham, Ala.
Dr. W. S. Rankin, Raleigh, N. C.
Prof. A. M. Trawick, Nashville, Tenn.
Prof. G. E. Haynes, Nashville, Tenn.
Dr. J. H. Dillard, Charlottesville, Va.
Dr. C. A. Gardner, Louisville, Ky.
Dr. Chas. S. MacFarland, New York, N. Y.
Dr. G. B. Mangold, St. Louis, Mo.
Major R. R. Moton, Hampton, Va.
Dr. S. C. Mitchell, Richmond, Va.
Dr. C. V. Roman, Nashville, Tenn.
Dr. W. D. Weatherford, Nashville, Tenn.
Dr. C. B. Wilmer, Atlanta, Ga.

"DADDY"

Andrew Evans was born at Richmond, Va., in the year of 1833. He and his slave mother were set free when he was ten years old, and they came to Ohio and settled at Springfield. He worked when a young man at the harber trade and at hotels. When the war came on he enlisted as a private soldier in the Twenty-seventh Regiment of United States Cavalry troops, served twelve months and was honorably discharged.

Starko preached to a large audience. Collections were taken by Sisters H. W. Bartley of Starke, \$8.25; Fannie Thomas, \$5.25; Paul of the African Methodist Episcopal Church, this place, \$2.00; Bro. W. M. Maxie, \$4.70; total collections, \$20.20. Our church has taken on new life.—Reporter.

KENTUCKY

Simpsonville—Mr. and Mrs. Robert Lawrence of Dorsey celebrated their twelfth wedding anniversary on February 12th. The house was brilliantly lighted and handsomely decorated. The host and hostess were beautifully dressed for the occasion. Many elegant and useful presents were received. The Rev. C. E. Alexander officiated in the ceremony.—Mrs. S. R. Alexander.

Augusta—On March 1 there was held a great rally among members and friends of the church. They laid on the table \$145.25. On Jan. 24th our fourth quarterly conference was held by Dr. J. S. Bailey. Reports showed much advance in the spiritual life of the church, debt paying and improving of property. Sunday, Jan. 25, Dr. J. S. Bailey addressed the Sunday school. The junior choir sang. At 3 p. m. the praise service led by Prof. R. L. Dent was indeed a spiritual overflow. Following this service Superintendent Bailey administered the Lord's supper to 42 persons. Epworth League at 6:30, led by Anderson Lindsay, president. At 7:45 Superintendent J. S. Bailey preached an excellent sermon to a large and appreciative audience. Superintendent paid in full. Receipts for the day, \$31.30.—B. J. Coleman.

MISSISSIPPI

Roseneath Circuit—The Ladies' Aid Sisters of Roseneath Circuit visited the parsonage recently and left 230 pounds of groceries and other necessities for the benefit of pastor and family. The following are the names of the visitors: Mrs. Bettie Payne, Jane Golden, Malissie Knight, Cora Halstead and Mary Walker.—J. C. Small, Pastor.

Hernando—Under the leadership of the Rev. Mr. Tyler, who was appointed to this work at the last annual conference the church has taken on new life and great things are anticipated for this conference year. He has his work well in hand and is looking after every department of the church. A small group led by C. T. Myers, Mrs. Jessie Bennett and others, assembled at the parsonage after prayer and class services and pleasantly surprised the inmates. The Rev. Tyler invited them in. After disposing of their packages a very short program was rendered: Solo, Miss Bertha Price; recitation, Rebecca Bennett; solo, Earthy Bennett; recitation, Hattie L. Myers. Our good sister Baptist Church was represented by the Rev. J. H. Pride, pastor, and Mrs. Mary Moore and Mrs. Elolria Wallace.—Hattie L. Myers, Reporter.

Minter City—Sunday, March 15, was a great day. The Rev. C. W. Butler held his first quarter and the Rev. W. S. Leaks, the pastor, preached a strong sermon. We thank the Bishop for sending us this great man. Our church has been revived. On this day eight members were added to the church. On Sunday night the Rev. C. W. Butler preached an able sermon and administered the Lord's supper to 60 members. Every reportment of the church has taken on new life. Collec-

tion taken for the day, \$300.10.—I. W. Washington, Secretary.

The Rev. J. A. Brooks and family were pleasantly surprised recently by a party of friends. Their table was loaded with the choicest delicacies.

A party led by Mrs. F. G. Wilhon, M. C. McEwen, Bros. W. Joiner, N. Croom and others, happily surprised the Rev. J. W. Golden of Winona, Miss., recently with select groceries.

Bay St. Louis-Pearlington—At our last annual conference held at Pass Christian, Bishop W. P. Thirkield returned to us our pastor of former years, the Rev. J. E. Holmes. It can be truthfully said that the Rev. Mr. Holmes enjoys the highest respect and confidence of every citizen of Bay St. Louis, regardless of creed or color; and is looked upon as a Christian gentleman. An ideal church record has been purchased and our church records are being properly kept. The individual communion service has been installed. We have had two accessions. Last Monday evening the Ladies' Aid Society, under the presidency of Mrs. Paralee Lasage, gave a "Trip Around the World," in the interest of the church, and it was a success financially. In our first quarterly conference held at Pearlinton, March 14-15, we raised \$25.00; paid the district superintendent in full and had \$20.00 more to apply to moving and travelling expenses. Never in the history of the charge has so much real enthusiasm been shown for real growth and constructive church work as now.—Mrs. Estella McMillan.

Gunnison—Our first quarterly conference was held March 7-8 at Wesley Methodist Episcopal Church by the Rev. G. M. Chisom, the pastor of Greenville. Our district superintendent was ill. All officers were present with good reports. We estimated our pastor's salary at \$200.00 and our district superintendent at \$32.00. The Rev. Mr. Chisom preached at 11 a. m. and baptized one infant and then administered the Lord's supper to 34. The district stewards asked for a liberal collection. We raised \$8.00. The Rev. W. M. Clark preached at 8 o'clock. One came forward to join the church. Total raised for the day was \$10.05.—B. L. Roberts.

Winona—Our first quarterly conference was held Friday night, March 13, our district superintendent, the Rev. E. F. Scarborough, presiding. The reports showed splendid indications for a good year. The official members are working faithfully with the pastor to make this the banner year on the charge. On Sunday our much loved district superintendent preached very strong sermons at 11 a. m. and 8 p. m. His sermons left a lasting impression.—J. W. Golden, Pastor.

TEXAS

Goliad—Our first quarterly conference convened March 7-8. The Rev. M. L. Wyatt, our wide awake and energetic pastor had everything well organized and spared no pains in making the quarter a success. The old Methodist lovefeast was well attended. The business session of the conference convened at 2:30 p. m. Saturday, the Rev. J. W. Warren, district superintendent, presiding. All officers were present with good reports, which showed an improvement on all lines. Many of the prominent laymen of the church were present, which made this the largest quarterly conference ever held in the history of Fannin Street Meth-

odist Episcopal Church. The closing lecture by the district superintendent on the "New Financial Plan of the Church" was very instructive, inspiring and uplifting. Sunday was a gala day. Sunday school opened at 9:30 by our worthy superintendent, Prof. J. B. Whitely. At 10:30 the district superintendent addressed the Sunday school, using for his theme "Sunday School; Its Relation to the Program of the Church." At 2:30 Bro. W. F. Walker and Sister M. L. Wyatt conducted the devotional services. At 3:30 the district superintendent delivered an able sermon to a large and appreciative audience. The sacrament of the Lord's supper was administered and 75 persons kneeled at the altar. Never before had we seen such interest manifested before in this great feast. Twenty-five sinners came forward for prayer and one accession to the church. The district superintendent preached again Sunday night. Paid pastor \$45.00; benevolence and incidental expenses, \$13.00; district superintendent, \$20.50; grand total for the quarter, \$78.50. The pastor and his officials have decided to go down on record from this conference to canvas every member.—G. W. Bland, District Steward.

Leona Circuit—It is indeed gratifying to know that Leona Circuit has taken on new life. Most every department of the church is busily at work. The mercy and help department of the League began its work only a few Sundays ago. More than \$20.00 has been raised in cash, besides supplies for this most worthy cause. The pastor is pushing the great Jubilee movement as never before and is determined to collect \$1.00 from every member and friend if possible. Our first quarterly conference convened March 7-8 with the Rev. G. W. Carter, district superintendent, presiding. Every officer was present with good reports. The reports showed that every department of the church is at work. We desire to make special mention of the Woman's Home Missionary Society and the Ladies' Aid Society under the leadership of Mrs. Susie Green and Mary Manning, respectively, of Leona, and Miss M. A. McDanel of Tomlin is doing a noble work. The district superintendent preached a strong sermon. One hundred and forty-nine partook of the Lord's supper. Collection for Saturday and Sunday, \$40.00; amount raised during the quarter, \$130.00.—Hattie E. White, Reporter.

Denison—The Rev. D. C. Lacy, our district superintendent, held our first quarterly conference March 7-8. All the officers were present with good reports which showed great improvement on all lines. We raised \$17.80 in the quarter. Raised during the quarter for all causes, \$125.00. We cannot praise the Rev. R. D. Dennis too much for he has put new life into every department of the church. We had four to join the church since he has been our pastor.—A. S. Turner, Reporter.

Anderson—Sunday, Feb. 15, was a high day at Yarbrough Chapel. The Rev. A. L. Gahrlei preached a strong sermon to a large congregation. He is the right man in the right place. The Lord's supper was administered by the pastor to 82. R. L. Pratt took a collection of \$24.25. The work is in fine shape under the leadership of the Rev. A. L. Gabriel. We paid him in two months \$84.76.—R. Pratt, Reporter.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.



He was converted in 1855 at Troy, Ohio, under the pastorate of the Rev. George Morgan, and joined the Methodist Church. Shortly afterward he was appointed class leader. For fifty-seven years he has served as class leader, steward or trustee of the Methodist Episcopal Church. He is the founder of this church (in 1865) at Clarkville, Ohio. In 1873 he moved to College Hill, Ohio, and established the church here, and has been its leading factor ever since. Father Evans is the mainstay of this church, and never fails to fill his seat in it if he is able to walk to it. May he yet be spared long to do service for the Master.—T. R. Fletcher, pastor.



FLORIDA

Hogan—Last Sunday the Rev. L. G. McLendon, pastor of Shiloh Church, called in the ten workers who caught his spirit when he said: "Let us finish our new church." So, last night (Apr. 3) these ten members laid upon the table \$23.00. The pastor offered a little reward to the one who brought in the largest amount. Mrs. Samuel Bailey was the winner of a beautiful alligator purse containing a coin. Bro. J. L. Bartly brought in the second highest amount and Mr. Alfred Bartly the third. The others did well. The Rev. L. G. McLendon is untiring in his efforts; he is the man for the place. The Rev. C. H. Brown preached a splendid sermon at 3 p. m. and at 7:30 p. m. the pastor preached.—(Miss) Camilla Bartly.

Lawtey—At 9:30 a. m. Sunday school was conducted by Superintendent W. M. Thomas. At 11 a. m. the Rev. J. J. Keller preached for us. At 8 p. m. our pastor, the Rev. P. R. Dukes, preached. At 8 p. m. the Rev. H. W. Bartley of

Southwestern Christian Advocate

661 BARONNE STREET

1—All business letters should be addressed to Editor & Malins, and all communications intended for publication to the Editor.

A THRONE OF POWER IN THE SOUTHLAND

(Continued from page 1)

Gammon the choice men who ought to enter the ministry.

To Dr. and Mrs. Watters we extend a most cordial welcome and prophesy for them the most useful years in all their ministry.

THE NEW VICE-PRESIDENT OF GAMMON

In presenting to our constituency the new President of Gammon Theological Seminary, it is also our pleasure to present the new Vice-President. We have mentioned the selection before. The election of Professor J. W. E. Bowen to the Vice-Presidency of Gammon rewards a man for unflinching loyalty to his task and unswerving devotion to the institution during all these years. Dr. Bowen has served Gammon Theological Seminary longer than any other man who has ever been connected with it. Bishop Thirkield put in seventeen years, remarkable for achievement, but Dr. Bowen has served twenty-one years. In writing the history of Gammon John W. E. Bowen will have a large place. As a teacher, preacher and leader the boys honor and look up to Dr. Bowen with becoming pride. He is a scholar, a man of prayer, of holy living, of deep consecration, and of unswerving loyalty to the best interests of his people. His many friends throughout the South will rejoice with him in this recognition that will come as a reward of faithful service.

NORTH CAROLINA WELFARE CONFERENCE

One of the most significant meetings held in a long time in North Carolina, will be the "Welfare Conference" at Bennett College, Greensboro, from Thursday, May 7, to Sunday, May 10, inclusive. The welfare of the colored race is sought in this conference, which will deal with such topics as "better schools, better farms, better churches, better homes," with addresses by prominent speakers in each department. From 8:30 each morning to noon, again in the afternoon and again at night, all our Methodist people in the section are urged to gather and take part in the meetings. Among the speakers announced are State Superintendent of Public Instruction J. Y. Joyner; Professor N. C. Newbold, the supervisor of Negro rural schools; Professor C. R. Hudson, State Agent of farmers' co-operative demonstration work; Dr. J. S. Burnett district superintendent of the Holston Conference. "Better homes" will be demonstrated by Mrs. Donelson and her assistants from Kent Home; the music will be in charge of Dr. Waddy of Greensboro; recreation under the direction of Professor Munday, of Bennett College. Bishop Henderson will preside at all sessions and make addresses each day.

Inasmuch as free entertainment is to be provided to all delegates who will notify the committee of their coming, it is important that every one send word to Professor J. E. Wallace, president of Bennett College, at

once. This will avoid misunderstanding later. Bishop Henderson says: "I urge every pastor in the North Carolina Conference, with all his officials, to make every possible effort to attend this conference. It will mean better things for our churches and for our people in those churches, and we expect to make it a distinct contribution to the advancement of the Kingdom of God."

Of General Interest

A Half Century Freedom Celebration

Congressman Madden introduced in the House a bill approving the celebration of the Half Century Anniversary of Negro Freedom to be held in Chicago in 1915, under the direction of the Illinois Commission. The bill also calls for a National appropriation to pro-

Federation of Settlements; National League on Urban Conditions Among Negroes; National Probation Association.

Fight For National Prohibition

If the Amendment for national prohibition is submitted to the States for ratification it will be because of insistency of the voters upon the representatives and senators in Congress. The Wets are particularly active in trying to prevent this Amendment being reported favorably by the Committee. They are filing in petitions regularly. Now is the chance of the Prohibitionists and Temperance force to show their strong hand and to file petitions with their Congressmen with as large a number of signatures as possible, urging that the bill favoring the proposed Amendment be reported favorably, and if it is so reported it is stated it will pass the House.

New Orleans To Benefit by the Mexican Situation

A Washington dispatch announces that New Orleans has been selected as naval base for whatever war there may be with Mexico. The yard here will be used for whatever may be needed in the way of repairs and overhauling for all the vessels in the blockading fleet, other than those of the dreadnought type. It is reported also that \$250,000 has been sent to New Orleans and placed in the sub-treasury to the credit of Capt. William O. Smith for the use of the Quartermaster's Department. The money will be used to purchase coal and other supplies should the army transports be ordered here. This action on the part of the War Department at Washington is taken to indicate that New Orleans is to be army base as well as naval, and that in case of real war with Mexico this port will be at its maximum as a port of concentration and embarkation. This will mean much to the commercial interests of the Southern metropolis.

High Death Rate of the Negro Due To Racial Causes (?)

Dr. William C. Woodward, health officer of Washington, D. C., who attended a Negro Health Conference recently held in New Orleans, advanced the theory that the high death rate among Negroes may not be due to hygienic conditions, or the lack of them, but may be accounted for by inherent racial characteristics. Dr. Woodward cited as an evidence of his theory an observation that white people who live in about the same condition as the Negroes in the alleys of Washington do not show so high a death rate. Hence he thought that the cause might be racial.

Dr. Dowling, president of the Louisiana State Board of Health, said: "At present the death rate among Negroes is 28 per thousand as opposed to 15 among the white people. This makes the Negro a menace." He suggested that education was the best means to fight the evil. Housing is fundamental, he added. He said that no people can be moral when they are herded together as in the Negro shacks. He further contended that the prevalence of tuberculosis and venereal diseases is a feature for important consideration.

The need of teaching the Negro to work was the note struck by nearly all the speakers. The suggestions for the improvement of health conditions among the Negroes were adopted in a set of resolutions placing the responsibility primarily on white men for the work. The resolutions also demanded the co-operation of the more intelligent Negroes in the necessary improvement of housing. Teachers are to be asked to emphasize the element of self-control.



THE REV. J. W. E. BOWEN, PH. D., D. D.
Vice-President of Gammon Theological Seminary.

mote the celebration. Our readers are requested to write the Congressmen of their respective districts and urge the passage of this bill—No. 15733.

Twelve Conventions in One

The largest gathering of social workers ever assembled in America will be that in Memphis, Tennessee, May sixth to tenth. The object of this convention is a national crusade for social health and righteousness. The following organizations constitute the Joint Convention: Southern Sociological Congress; National Conference of Charities and Correction; American Red Cross; American Association of Officials of Charity and Correction; American Association of Societies for Organized Charity; Commission on the Church and Social Service of the Federal Council of Churches; National Association for Advancement of Colored People; National Conference on the Education of Dependent, Truant, Backward and Delinquent Children; National Conference of Jewish Charities; National

People of Interest

Truman D. Collins, who died at his home, Nebraska, Pa., April 16, at the age of eighty-three years, was one of the most interesting men of Methodism. He was a man of large wealth and greatly devoted to his church. He was a liberal giver, but he had his own mind about giving. As a member of the General Committees the Church saw him. His blue flannel shirt he never discarded, for whatever the function,

if Bro. Collins was there the blue flannel shirt would lend color to the occasion. He was a man of simple and rugged habits. He was honest and sincere at all times. He was widely known for his generous gifts to Methodist missions. He was born on a farm at Cortland, N. Y., and became a railway surveyor and later a lumberman, conducting operations on a very large and profitable scale. He was a man of simple religious faith and great zeal. He founded mission schools in India, China, Manchuria, Korea, South America and Porto Rico. Collins Institute, at Calcutta, and Collins Academy, at Pyengyang, Korea, and Collins Rest Home, Aibonito, Porto Rico, bear his name. He was a liberal supporter of Chaplain McCabe in many of his enterprises and had been giving increasingly to Home Missions and Church Extension projects. In conjunction with his business partners he erected a fine church at Tionesta, Pa., near his home, a few years ago. He had served the Church as lay representative of the Third General Conference District on the General Committees. He represented Eric Conference as a delegate in the General Conferences of 1892, 1904 and 1908.

The Bishops are holding their semi-annual meeting this week in Germantown, Philadelphia.

The Rev. N. D. Shamborguer, of Nashville, Tenn., is to deliver the commencement address at Meridian Institute next week.

The Rev. Dr. J. Mercer Johnson will deliver the baccalaureate address before the graduating class of the Texas College at Tyler, April twenty-ninth.

Mrs. M. G. Miller, of Monroe, a member of the Finance Committee of the Knights of Pythias and Court of Calanthe, was the guest of Mrs. O. C. Bradford during the session of that body in this city last week.

Professor Alfred Lawless, Jr., a prominent educator of this city, is president of the National Convention of Congregational Workers Among Colored People, which held its recent session in Washington, D. C.

The Rev. F. R. Bridges, our pastor at La Grange, Georgia, will deliver the baccalaureate sermon at Haven Academy, Waynesboro, Georgia, Sunday, May tenth, and the commencement address on Monday night, the eleventh.

Bishop Thirkield announces the transfer of the Rev. R. P. Threlkeld from the Louisiana Conference to the Lexington Conference and the transfer of the Rev. B. F. McEwen from the Upper Mississippi to the Louisiana Conference. He is stationed at Lake Charles to fill out the appointment made vacant by the death of the Rev. P. W. Clark.

Our Resident-Bishop W. P. Thirkield will be in the North attending the Bishops' Conference and raising funds for the Sarah Good-

ridge Hospital of New Orleans, until May thirteenth. Letters addressed to the Bishop in New Orleans will be forwarded.

Dr. U. G. Mason is urging all of the Tuskegee graduates and former students in the Birmingham district to contribute at least \$50 each, the cost of an Annual Scholarship, toward the work of the Tuskegee Institute, and has himself contributed \$50 as a starter, which amount he promised to contribute annually.

Bishop Thirkield put in a good day's work last Sunday at Atlantic City, N. J. He preached at St. Paul in the morning, addressed the Y. M. C. A. in the afternoon and preached at Asbury, the Rev. A. L. Martin pastor, at night. The Bishop will deliver the commencement address at the Central Alabama Institute, May thirteenth.

Bishop Scott has arrived in this country, landing at New York, where he was met by Mrs. Scott. The Bishop is in fine health and good spirits, showing no signs of his recent illness. We will have an important message from the Bishop on his work very soon. Bishop Scott's address is 125 Fourteenth avenue, North, Nashville, Tenn.

President Yuan Shih Kai has appointed Mr. H. C. Hwang, principal of the Methodist Boys' School, at Nanchang, China, as Commissioner to the Panama-Pacific International Exposition, to take charge of the Chinese exhibits. As a poor boy Mr. Hwang entered our Mission High School at Kiukiang about thirty years ago. After graduation he came to the United States where he worked his way through college.

Mrs. Mary B. Shuett, for twenty years a missionary of our board in Angola, Africa, and now retired, arrived at New York April fifteenth. It was through her efforts that a successful Girls' School was started in Quiongoa, a few years ago. This work will be continued under Mrs. J. C. Wengatz' supervision. For the present Mrs. Shuett will make her home at 4948 Indiana Avenue, Chicago, Ill.

Mr. and Mrs. George A. Roberts, with Miss Pearl Mullikin, missionaries of our Church in Rhodesia, reached New York April nineteenth. As head of the agricultural department in the Boys' Central Training School, Mr. Roberts has been carrying forward a significant work at Old Umtali. For the present he and his wife may be addressed at Marathon, Iowa. Miss Mullikin is spending her furlough at her parents' home in Wilmore, Kentucky.

President L. M. Dunton will deliver the baccalaureate sermon at Claflin University Sunday afternoon, May third; the Hon. E. J. Sawyer delivering the annual address before the Y. M. C. and the Y. W. C. Associations Sunday morning. At the public Alumni meeting, May fifth, address by the Rev. W. W. Green, B. D. The Rev. Dr. E. B. Burroughs will deliver the annual address on May sixth and the Trustees' annual address will be delivered by the Rev. Dr. M. M. Mouzon.

A telegram from Vera Cruz, received April 24 by our Board of Foreign Missions at New York, announces the safe arrival in that city of the Rev. and Mrs. Frederic F. Wolfe, the Rev. Raymond A. Carhart, Misses Harriet Ayres and Elizabeth Benthien, all of Mexico City. Miss Blanche Betz of Pachuca, and Miss Dora Gladen of Guanajuato, also are at Vera Cruz. The despatch further states that other missionaries stationed at Mexico City, Puebla and Guanajuato were safe at that time.

An Efficiency Conference in the interest of the forward movement and the carrying out of the program of the Indianapolis Convention will be held at Birmingham, Alabama, on May twenty and twenty-one, under the direction of Bishop Thirkield. This is open to laymen as well as ministers. As efficiency conferences were held at both the Mississippi and the Louisiana Conferences, it is proposed to bring the benefit of the new methods, plans and ideals of church work to the Central Alabama Conference. Attendance of ministers is not required, but a cordial invitation is given to all. The program will be announced later.

News Paragraphs

The population now of Chicago is 2,500,000. The yearly wastage of natural gas is estimated at \$50,000,000.

There are 1,099 Negro patients in State Sanitarium of Georgia.

According to the Official Catholic Directory, there are 16,067,985 Catholics in the United States.

A group of buildings for a national exposition and museum is proposed for New York.

The 350th anniversary of Shakespeare's birth was celebrated in New York City on April twenty-third.

The state of Minnesota receives \$82538 as taxes on the estate of the late Charles G. Gates.

The Baldwin Locomotive Company has been awarded the contract for the construction of forty big freight locomotives for the Norfolk and Western railroad.

One million, seven hundred thousand dozens of eggs were imported into the United States during the first three months of the new tariff act.

The Department of Agriculture reports that out of 5,945,846,000 bushels of potatoes, the world crop for 1912, 1,844,863,000 bushels were produced in Germany.

The Grand Gold Medal of the Geographical Society of France will be awarded to Rear Admiral Robert E. Peary, U. S. N., Arctic explorer.

Mrs. Thomas J. Emery, of Cincinnati, Ohio, gave \$50,000 to Packer Institute recently to establish a pension fund for retired teachers of the school.

According to figures compiled by the American Museum of Safety there have been found 125,928 cases of defective teeth among school children in this country.

The National Academy of Science will award gold medals to Col. George W. Goethals and Col. William G. Gorgas "for eminence in the application of science to the public welfare."

French interests in Mexico are roughly estimated at \$800,000,000; England to the same extent. While it is estimated the interests of the Americans in Mexico amount to \$1,200,000,000.

The cloister built at Godalming, England, in memory of Jack Phillips, the brave wireless operator, who went down with the ill-fated Titanic, was formally opened on April fifteenth. The cloister cost \$3,500.

Commencement week began at Clark University, Atlanta, Georgia, Friday, April twenty-fourth. The baccalaureate sermon will be delivered Sunday, May third. The commencement program will be given Wednesday, May sixth.

Mr. Reed B. Freeman, of Binghamton, New York, gave his entire fortune of \$3,000,000 to the families of the thirty girls who lost their lives in the fire which destroyed his factory, recently. Mr. Freeman, who is now sixty-five years of age, began work again as a clerk in New York City.

The Rev. Otis L. Spurgeon, a Baptist minister of Des Moines, Iowa, was taken from his hotel in Denver, Colorado, by several hundred men and women, to about twenty miles outside the city, and there beaten and left on the highway because of his criticisms of the Catholic Church.

According to the Census statistics recently made public, the city of Seattle has the lowest death rate in the United States—8.8 per 1,000. New Orleans and Albany, N. Y., are tied for the highest, 20.4. Of the states, Washington is lowest, 8.9, and New Hampshire the highest, 17.1. Two cities in Massachusetts, Lowell and Fall River, are tied for the highest death rate among children, the figures being 200 per 1,000.

Gleanings From the Field

GEORGIA

Mannerlyn—Our first quarterly conference convened Feb. 14 and 15 in Asbury Methodist Episcopal Church, the district superintendent presiding. At 11:30 he preached a strong sermon to the delight of all. Our church has taken on new life. A collection of \$20 was taken.—E. A. Brown, Reporter.

Waycross—The inmates of the parsonage at Waycross, Ga., were very happily surprised on March 10th by a company of friends led by Mr. J. W. Woodard and others. The Rev. S. M. Haynes wishes to thank the members and friends of Shady Grove Church and of Leesville for the pleasant surprise recently.

Culloden—Our second quarterly conference convened at Russellville, Ebenezer Methodist Episcopal Church, on the 7th and 8th of March, with the Rev. G. H. Lennon, district superintendent, presiding. Reports were very encouraging. Every phase of the church work was looked into with thoroughness and the business was dispatched with unusual satisfaction. On account of illness our beloved pastor, the Rev. J. B. Liburd, was compelled to be absent, but we are glad to report that he is much improved and we trust he will soon be himself again. Sunday at 11 o'clock an enthusiastic crowd of earnest worshipers gathered at the church and were much delighted to listen to the able message delivered by the superintendent, who afterward made his way back to Asbury church in Culloden and conducted service at 7:45 p. m. We commend the judgment of the Bishop and cabinet for giving us these men. The Southwestern Christian Advocate was vigorously put before the people and each official was urged to become a subscriber. The superintendent's claims were paid in full and an overplus paid on pastor's salary.—(Mrs.) Mazura Woodard, Reporter.

Greenville—A number of Freedmen's Hill members and friends of Greenville very pleasantly surprised the inmates of the parsonage recently and left them very happy. The Rev. Daniels, pastor, asks that they call again.

Waycross—A band of faithful members happily surprised the inmates of the parsonage on Tuesday night, March 3, led by J. W. Willson and others, who left the tables filled with good things to eat and also presented a purse to the pastor. The pastor asks God's blessing upon the good members of King Solomon's Methodist Episcopal Church. The Rev. J. W. Brown and family extend a cordial invitation to all.—Chas. Chaplin, Reporter.

Waycross—The members of King Solomon's Methodist Episcopal Church have taken on new vigor and have pledged themselves to reach the standard once more. On March 8th one member joined this church. The Sabbath school rendered a splendid program on temperance Sunday, March 8.—Charles Chaplin, Reporter.

Bailey Charge—Our second quarterly conference convened at Bella Chapel March 14-15, 1914. Owing to the fact that our district superintendent, the

Rev. W. V. Doughtry, could not be present, the Rev. Wm. M. Melton held the quarter. Reports showed progress on all lines. Sunday the 15th, the Rev. Mr. Melton delivered two able sermons, at 11 a. m. and 7:30 p. m. His sermons were uplifting and inspiring. The pastor, the Rev. E. J. Kimball, had matters well in hand. Too much cannot be said about the good people there. The church was taxed to its utmost capacity at each service. Paid the district superintendent in full. Total collection for the day, \$23.50.—Mrs. Anna Whitered, Reporter.

Whitesville—Our second quarterly conference was held at Union Spring Methodist Episcopal Church March 14-15. A large crowd met for service on Saturday at 12 o'clock and all were greatly delighted by the splendid sermon of our newly appointed district superintendent, the Rev. G. H. Lennon. At 2:30 p. m. the business was resumed, with the Rev. G. H. Lennon presiding. The conference was well attended and the reports were very encouraging. Our district superintendent preached strong sermons at 11 a. m. and 7:30 p. m. We raised our full assessment during this quarter. The faithful members of this charge have pledged themselves anew to stand by the great church.—Vira Cotton, Reporter.

St. Marys—Mr. Jeff Lyles, the sawyer of the mill firm of Brandon & Davis Lumber Co. of St. Marys, greatly surprised us on Tuesday evening by sending to the parsonage a 15-pound ham and a sack of flour. May God's richest blessings ever abide with him.—J. R. Wallace, Pastor.

Savannah—Our first quarterly conference was held March 8-9. Our new district superintendent, the Rev. W. V. Doughtry, was with us and preached a very strong and practical sermon. The present district superintendent was for three years the earnest, zealous, strong pastor of this flock and they are delighted with his well-earned promotion. The business session was held Monday night at the usual time with the district superintendent presiding. Every leader of fourteen was present with good reports. All other officers were present with good reports for their departments. The business was dispatched with ease by the superintendent. Raised for ministerial support during the services, \$31.00; during quarter, for ministerial support, \$222.25; for traveling and moving expenses, \$75.12; total, \$297.40. Accessions, 6.—J. S. Stripling, Pastor.

Woodbury—Our first quarterly conference was held at Woodbury, Ga., in connection with lay delegates and district stewards meeting, February 27. The Rev. F. R. Bridges, pastor of the Lagrange Charge, preached a wonderful sermon at 2:30 p. m. The Rev. J. H. Lennon, district superintendent of the Lagrange District, was at his best. Reports were good. Raised this quarter, \$55.55.—E. E. Crawford, Pastor.

Savannah—A company of friends with choicest groceries invaded the home of the Rev. J. S. Stripling and left him pleasantly surprised.

Buford—The first quarterly conference of Buford Circuit was held at

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, coming kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advice." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address: **MRS. M. SUMMERS, - - - - - Box H, SOUTH BEND, IND.**

New Bethel, Feb. 14-15. The business was dispatched in a masterly way. Paid superintendent in full. Total collection for the day, \$67.30. Dr. Jos. Griffith preached.—Willie Yancy.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

LOUISIANA

Alexandria—The year's work in this church has begun well. The membership is more interested and active than formerly. The parsonage was visited on a recent evening by a fine group of friends, who brought many useful articles of household necessities, and after a delightful repast, brief expressions, witticisms and merry-making, joyously departed, wending their way homeward. Our cheerful friends can come again, with their tokens of love and good wishes, for we appreciate their kindness. Sunday, March 8, was appropriately observed as "Go-to-Church" Sunday, with excellent effect. At each of the two services the congregations were largely increased and three were received into the church and one baptized.—J. F. Marshall, Pastor.

Berwick Charge—The members and friends of Berwick showed their appreciation of the return of their pastor, the Rev. W. H. Long, for the third year. On Thursday night, March 12, while the pastor and his wife were at service, by surprising them with more than 200 pounds of choice groceries. The party was led by Mr. Wash Mesiah and Mr. Willie Steward. The presentation speech was delivered by Miss Florida Legarde, the principal of our private school; response by the pastor. The outlook for this year seems bright and this charge is at high-water mark.—D. C. Smith.

Leesville—Our first quarterly conference was held March 7-8, 1914, with the Rev. R. C. Worsham in the chair. He preached two able sermons on Sunday. Several sinners came forward for prayer. We paid him in full, \$15. The church is alive spiritually and financially.—S. M. Haynes, Pastor; Guy McCrny, Secretary.

Mansfield—The first quarterly conference of Wesley Methodist Episco-

pal Church was held Monday night, March 16. Nearly every officer was present with good reports. Ladies confirmed as presidents of the Ladies' Aid: Mrs. Lucile Barland, Mattie E. Havell, Hannah Pinkston, Matilda Havell, Lucile Shallowhorne and Cynthia Gilbert. Our district superintendent preached on Sunday night. At the close of the sermon three young men came forward and bowed at the seat of mercy for prayer. The pastor and the district superintendent were cordially received by the members and friends. Peace and harmony pervaded the conference. The reports were inspiring and predict a successful year's work at this place. The district superintendent was paid in full. Our pastor at Bonchest was present. The first quarterly conference has passed into history. Pastor Rev. H. C. Gair and the district superintendent had sat down for a chat over the victory of the night, when suddenly the door flew open and a crowd led by E. C. Howell, Joe Mayo, Dr. Shallowhorne, N. R. Goodwin, C. E. Simpkins and others marched into the dining room and left the table heavily loaded with good things. Several friends contributed. Total paid district superintendent, \$20.—Ed. Lee, District Steward.

Franklin—At Asbury Methodist Episcopal Church March 9, the sinners gave a rally in behalf of the pastor. Mr. Charley Menino gave \$3.28; Mr. James Scott, \$3.15; Mr. Col. Turner, \$1.06; total, \$10.49. Too much praise cannot be given to the young people of Asbury Church. On the fourth Sunday night the pastor preached a special sermon for them on the soul and the world.—C. Spears, Pastor.

(Continued on page 11)

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

The Atlanta Constitution

Daily—Sunday—Tri-Weekly

The Standard Southern Newspaper

Gleanings from the Field.

(Continued from page 10)

The loyal members of Cade, La., recently surprised the inmates of the parsonage and left them happy. The work is reported as being in fine shape.

Boyce—On the night of March 16-18 a party of friends gave the inmates of the parsonage a very pleasant surprise and left their table loaded with choice groceries.

Alexandria—We are very glad to have Dr. Marshall back as our pastor this year. We had such a pleasant year with him last year that when we heard that he was coming back we planned a reception and met him at the parsonage, about an hour or two after his return. We are beginning the year in a way that points to good work and success. We are all pleased at the thought that the next conference is to be held here. Our church can, and we expect it to do better than ever this year. The Sunday school is among the best and I am glad to be one of its teachers.—Georgia Ambler, Reporter.

Port Allen—The return of the Rev. D. G. Taylor, our pastor of Port Allen, La., was enthusiastically received by the members and friends of the church. We pray that God will lead us on to a greater victory this year.—A Friend.

Gueydan and Abbeville—Our pastor, the Rev. H. C. Wilson, returned to us for his second year, which is a benediction to all. We entered on the second Sunday of February with a great service; one joined the church and two Southwestern subscriptions were taken and sent in. The pastor is going into a series of meetings that will be helpful to all. He is out for a good year's work.—Alice S. White.

Angie—Sunday, March 1, at Ducon's Chapel, was a great day. Ten young men came to the altar for prayer. Collection, \$18.00. We have made a good start for a great work.—C. E. Bradford, Pastor.

MISSISSIPPI

Meridian—The first quarterly conference of Haven Methodist Episcopal Church was held February 15-16 the District Superintendent Dr. S. H. Cannon, presiding. All the leaders were present with good reports. Dr. Cannon rendered good service in the pulpit on the night of the 18th. There was a storm that struck the parsonage and left many pounds of groceries and necessary comforts. We welcome them any time. The party was led by Mrs. Willis, Evans, Nobles, Wilson, Edwards, Johnson and others.—H. E. Morgan.

Sardis—I was re appointed for the second year by Bishop Thirkield at Aberdeen, Mississipp, and met with a warm reception by both white and colored. The quarterly conference was held on February 7-8 by the Rev. C. W. Butler. Sixteen persons have been added to the church. Collection, \$17.80.—S. D. Troupe.

Lauderdale Charge—This is a live charge along all lines. The Elizabeth

Church has been covered since my arrival here and all of the officers and members are fully active. Prospects are encouraging for a great year's work.—E. H. Langston, Pastor.

Starkville Circuit—My first quarterly conference was held March 21 with the Rev. W. F. Isalah presiding. Reports show marked improvement along all church lines. Every phase of the church was represented. The district superintendent preached strong sermons. Eighty-four communed. Paid superintendent in full. Collection for the day, \$23.00.—W. M. R. Lester, Pastor.

Summit and Liberty Charge—Our first quarterly conference was held on March 7-8, with our district superintendent, the Rev. P. H. Rembert, presiding. The Rev. J. E. Thompson was elected secretary. The district superintendent made some very timely remarks relative to the annual conference held at Pass Christian, Miss. The meeting was a success along all lines of church work. Our district superintendent preached two very strong sermons. At 11 o'clock, love feast; at 3 o'clock, preaching, and the Lord's sup-

per was administered to a large number. After the adjournment on Saturday evening the president of the Ladies' Aid Society, assisted by a host of friends, gave a grand reception in honor of the district superintendent and pastor's return, and after the reception the committee was joined with others in a storm party, which laid on the parsonage table many precious gifts. Collection for the day, \$22.46; total for the quarter, \$45.90.

Aberdeen—The work of the church has started off nicely for the year. All of the departments of the church have been organized save one. The "every member canvass" has been established and is working admirably. Class meetings are taking on new life. Members are pledging themselves to work for the ten per cent increase in membership this year. Our first quarterly conference was held March 6-8 by our district superintendent, the Rev. J. M. Marsh. The conference was well attended and the business dispatched with accuracy. The district superintendent touched on every department of the church in his lecture before the conference, and urged the members to try to make at least a ten per cent in-

crease in the membership and to raise the full apportionment for benevolences. At 11 o'clock we had a love feast. At 8 p. m. the district superintendent preached one of his best sermons and administered sacrament to 80 persons. Collections for the day were good. Paid the district superintendent in full. On Tuesday night following the quarterly conference a number of the leading sisters and brethren pleasantly surprised the pastor and family with a storm party. They brought many nice eatables and left the pastor and family full of smiles. They were asked to come again.—B. F. Woolfolk, Pastor.

Ocean Springs—The Ladies' Aid Society gave an entertainment on the 9th of March, called a Feast in the Wilderness. A splendid program was rendered. The house was beautifully decorated by Mrs. Nancy Washington, Mrs. Lillian Hawthorn and Mrs. B. Greer. Prof. M. F. Nichols made the introductory speech, through his proxy a brilliant young man of his school, and was responded to by the pastor. A solo was given by Bro. Geo. Greson. The

(Continued on page 12)

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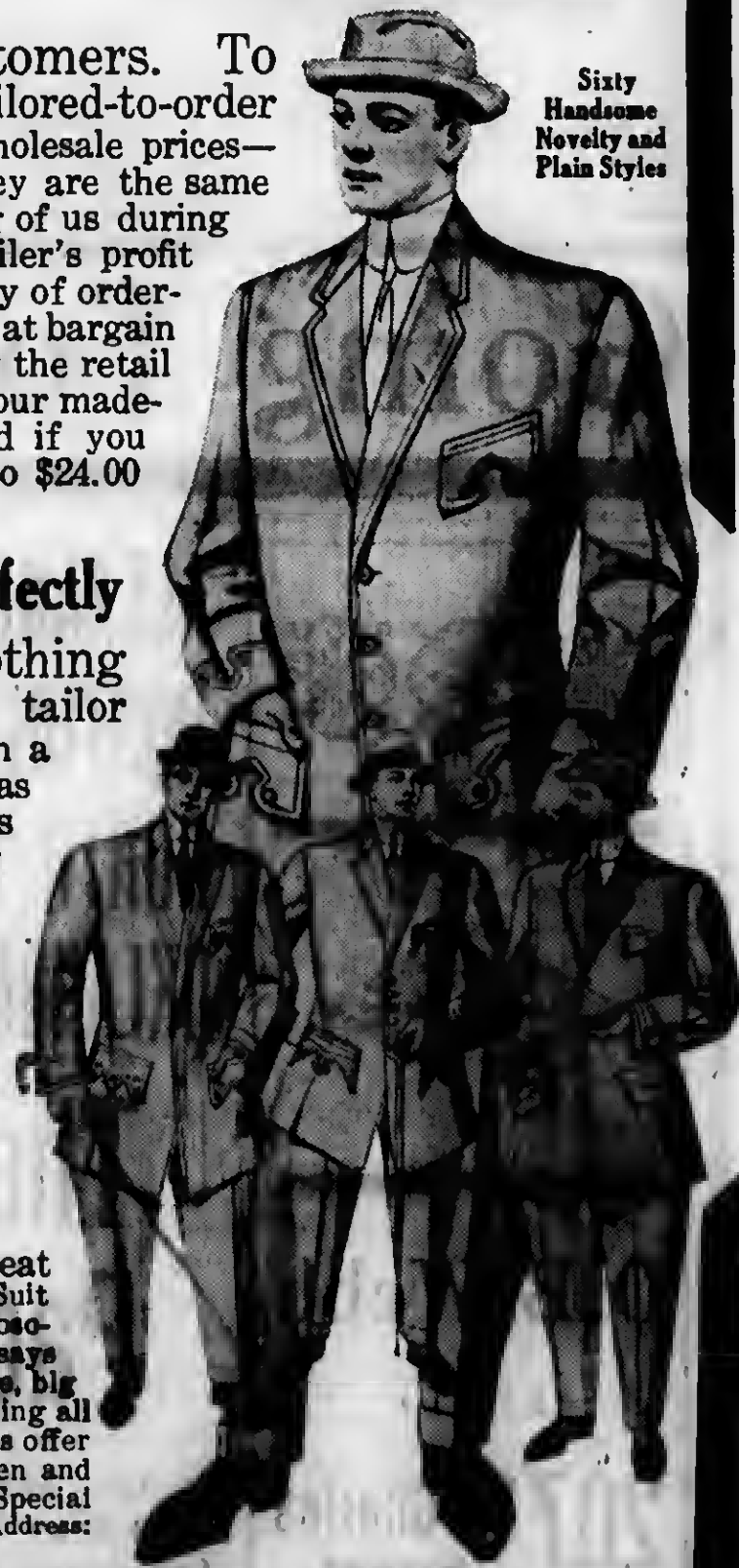
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**AUTOMATIC
PISTOLS**

Gleanings from the Field.

(Continued from page 11)

following read splendid papers: Mrs. Maddox, Mrs. Carrie Irvin, Miss T. Douglass, Mr. J. H. Carter. Mr. T. I. Keys, who is one of our leading colored merchants of this city, responded to these papers in a most eloquent way. A solo by Mrs. Taylor was given. Total amount of money raised in this feast, \$15.10. Mrs. Louisa Smith, Mrs. N. Washington, Mrs. B. Greer were the leaders, assisted by Bro. E. Smith and others. The president and ladies of the Woman's Home Missionary Society gave an entertainment on Feb. 28 and cleared \$6.45.—A. H. Latham, Pastor.

Philadelphia Circuit—Our first quarterly conference was held on the 7th and 8th, the Rev. S. H. Canton, district superintendent, presiding. Nearly every brother was at his post with good reports. On Sunday the district superintendent preached to a large congregation. Raised and paid district superintendent \$20.00; raised during the day, \$24.65. At night the superintendent preached at the new church at Philadelphia. Our district conference will be held at Hopewell, Philadelphia, next July. Dear brothers, the people are preparing for you, so come to this conference.—H. R. S. Erby, Pastor.

Caledonia—Our first quarterly conference was held Feb. 21-22, with the Rev. J. M. Marsh, district superintendent, in the chair. The business of the conference was dispatched with ease. All of the officials were present. The district superintendent preached an able sermon and, assisted by the pastor, administered the Lord's supper to 92 persons. I was cordially received for the second year by the good people of this charge. As a token of their appreciation of my return to them for the second year, a large number of members from Military Chapel and

Brown Leo churches, led by Bros. A. J. Kldd, S. J. Kldd, James Diekerson, C. L. Bankhead, J. D. Bankhead, surprised the pastor and wife with 100 pounds of groceries, for which we extend many thanks. Raised during the quarter, \$70.00, and secured two subscribers to the Southwestern.—G. J. Dobson, Pastor.

Bay St. Louis.—On Monday night, March 16, the Ladies' Aid Society of the Methodist Episcopal Church gave for the benefit of the church an entertainment known as "A Trip around the World." No entertainment given at any time for this cause has proven such a splendid success. Young and old of all denominations took part in this unique enterprise and helped to bring about the excellent results. Nearly forty dollars was realized in this effort and was applied to the moving and traveling expenses of the pastor, the Rev. J. E. Holmes and family. We would not do justice to this occasion should we fail to mention in this connection the names of Mesdames Ellen Price, Estella McMillan, Cecilia Mann, M. J. Wright, Georgia Gilbert, Susie E. Powell, Rosa L. Holmes, Frances Govan and Miss Carrie Jacobs. We must make special mention of Mrs. Paralee Lasage, president of the Ladies' Aid Society, who appears to be exactly the right lady in the right place. Much of the success of this fête was due to the thorough organization through this splendid president.—G. W. Brown.

MISSOURI

St. Charles—The Ladies' Aid Society made a very great success of their bazaar on March 12-13. Mrs. F. Jennings by her courageous leadership, assisted by her co-workers, put on exhibition a goodly number of aprons and quilts; from these and refreshments served, \$47.95 was realized. The Willing Workers, another auxiliary, has accomplished a great work during

its five months' existence. Instead of two rooms nine feet wide, we now have a neat four-room parsonage. Great praise is to be given to this small membership.—A. L. Reynolds, Pastor.

NORTH CAROLINA

Shelby—We have just closed our first quarter and had a glorious success with our district superintendent, the Rev. A. H. Newsome, presiding. He is a great leader. All the leaders made good reports and we raised \$10.00. We paid our district superintendent in full. We were delighted to get our same pastor back, the Rev. R. B. Rhine; he is a Christian gentleman and a good shepherd. The Ladies' Aid and Sunday school have built a new altar and are still working.—Mrs. Amanda Webb.

OKLAHOMA

Wewoka—The Freedmen's Aid Society anniversary program, rendered at Park Street Methodist Episcopal Church, was a decided success. A few active members of our little church, four of whom have been benefited by Freedmen's Aid schools, determined to carry out the anniversary program in order to raise what money we could on the Jubilee Fund. The Rev. Shanks, our aged exhorter, offered prayer. The addresses were rendered by Dr. W. S. Dunlap, Dr. S. L. Brown, Mr. J. A. Dunlap, Miss Elma Tyson and Prof. E. L. Coffey. An unusual feature of the program was a striking address by an aged white man, Mr. Middleton; a man who actually stands for Christian brotherhood. The music, under the direction of Mrs. B. F. Abner, was enjoyed by all. The quartette "Lord, I Want to Be a Christian," was beautifully rendered by Mrs. Hattie Jones, Miss Amanda Browning, Dr. B. C. Chandler and Prof. S. M. McGrew. The amount raised was \$10.10. We are planning to add more to this soon. Though we are few in number we are willing to do our best.—Mrs. E. L. Whitby-Brown.

SOUTH CAROLINA

Georgetown—We have just closed a 12 days' revival meeting. The Rev. W. M. R. Eaddy, pastor of the Turkey Creek Charge, was with us four nights and rendered excellent service. Dr. Eaddy preached each night that he was with us. His sermons were of a high order. We were indeed glad to have Dr. Eaddy; his presence meant much to us and he has a standing invitation to visit Georgetown. Our church is moving on to victory. We hope to make a round report at the next annual conference.—A. P. Gillard, Pastor.

TENNESSEE

Cumberland—Sunday, March 1, the pastor, the Rev. E. J. Reddick, preached two able sermons at St. John and in spite of inclement weather had large attendances. We are certainly proud to have Brother Reddick as pastor.—Mrs. E. E. Nesbitt, Rptr.

Alamo—The Rev. D. T. Burch, district superintendent, was with us on March 14-15. The business session of the quarterly conference was held on March 14. The conference elected Bro. E. H. Midgett secretary. The roll was called and 15 were present with good reports. A committee reported

over \$30.00 for the various benevolent causes. The district superintendent preached Sunday morning. The Rev. Wm. Neal conducted the love feast. Fifty partook of the Lord's supper. At 8 p. m. the district superintendent preached another strong sermon. Paid the superintendent in full. The Rev. Wm. Neal is the man for this place; he looks after every cause of the church. The superintendent did not forget to bring the Southwestern before the members. With our pastor as a leader and his wife, Mrs. E. Neal, we raised this quarter \$200.11.—Lulia Scales, Reporter.

Livingston—We had our second quarterly conference on February 23, which showed a splendid progress in our work. Four were added to the church. Some benevolence for all departments of the church and seven subscribers to the Southwestern. The church is hard at work to make this a great year. Fork Chapel is still growing and will do good work.—A. B. Thompson, Pastor.

TEXAS

Lodi—We, the sisters of the Ladies' Aid Society of Union Methodist Episcopal Church, wish to thank the following brethren for their active help in our effort to build up our treasury: Brothers J. H. Moore, F. L. Lewis, S. M. Cole, G. W. Weaver. God bless these good brethren.

Mexia—On my arrival at my new appointment of the East Mexia Circuit I met a most cordial welcome, a most prosperous and loyal set of Methodist Episcopallans. Almost every man and woman of the entire membership is rallying to his post of duty. The Rev. G. W. Carter, the new district superintendent, is making good on his job. He held my first quarterly conference on January 17-18, at Willson Chapel, one of the meeting houses of the circuit. Bro. Carter preached a great sermon to the delight of all. Paid the district superintendent \$22.50 and pastor \$43.80; moving expenses of \$4.00, and \$4.50 benevolences, making a total for the quarter of \$104.80. Received in the church six persons. We are preparing to build a modern parsonage.—J. P. Belcher.

VIRGINIA

Wytheville—At Franklin St. Church the work is moving on nicely. The carpenter work which has been on hand since May 1st is finished and would be a credit to any people. This work was done by colored men, under F. L. W. Clark, foreman. It is of modern style. We have had good success. All departments of the church are at work. The Ladies Aid and the Brotherhood are at work. Both have good leaders in Mrs. Bettie Gray, president of Ladies' Aid Society, and C. R. Chapman, president of the Brotherhood. The Sunday school is doing well; also the Bible class. Our second quarterly meeting was held Feb. 15-16. The district superintendent, the Rev. Anderson Davis, was with us and we had fine services. Paid the district superintendent in full. Additions to the church this quarter, 19. The outlook is good. Our pastor is doing good work. We raised our full assessment last year and we mean to do the same this year.—G. J. Hedrick, Pastor.

Going To



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GOOD FOR NEW JERSEY

The New Jersey Conference added \$4000 to its apportionment for Conference Claimants. This amount will not enable them to meet the bills in full next year but it will be a very great advance. In the name of the Retired Ministers and Widows I thank the brethren who championed their Cause.

The sentiment is all right in the Annual Conferences. What is needed is leadership in behalf of Conference Claimants a leadership which is not at this time furnished by the Superintendents District or General, who are under great pressure from other causes and whose habit is to move in the line of least resistance.

And, while we believe there is ample leadership in every Annual Conference, men would be worth more to themselves and to the Church who did something specific. The laymen christened the cause of Conference Claimants as "The Supreme Claim of the Church." Why treat it in the old-fashioned way?

The only indispensable factor of the Christian Church is the minister. If we have him, all else will come. Without him nothing comes or goes. The best way to secure the best young man for the ministry is to show him that, whatever may be the sacrifices of his active days, his old age is provided for.

Almost every day brings letters complaining of the apathy of District Superintendents who are so anxious to make records for Missions and for the Financial Plan that they are making records of shame by the lack of interest in the Aged Ministers; and who, while endorsing the large apportionments for benevolences for the Episcopal Fund and for their own salaries keep down the apportionment for Conference Claimants. They ignore the duty of prorating their own claim, and do not see that the claims of the retired men are prorated, etc.

We do not challenge the accuracy of these statements which have come to us concerning individual cases, but we do know that they do not apply to all. Still we think that nothing is truer than that the old preacher will come to his own whenever the Superintendents, both General and District, use their tremendous influence, determined to see that this claim shall be met.

WEST VIRGINIA

Lewishurg—The fourth quarterly conference of John Wesley Methodist Episcopal Church was held Feb. 3, the Rev. R. W. S. Thomas, A. M., D. D., the district superintendent, presiding. He favorably surprised us with his presence on Sunday morning, Feb. 1st, preached a very able sermon to an appreciative audience and carried on the business of the conference Tuesday night in an intelligent, brotherly and yet positive way. He stands high in the esteem of all. His visit and inspiring address to the graded school will live in the minds of the youth. He expressed himself much pleased with the work of the church. The three weeks' revival resulted in a spiritual uplift to the members. Four probationers and six accessions. The reports brought comments. That of the trustees may be noted. The main debt on the church property and some other petty debts were met. Total amount

raised, \$626. They are now in the act of putting on a metal roof. The stewards' report showed interest. The district superintendent was paid in full. The Ladies' Aid and the Woman's Home Missionary Societies are doing good work. The benevolences are in good shape. The quarter was largely attended by friends, members and officers. Indeed the unusual method of creating interest on the part of our district superintendent will infuse life into any conference. He held every quarter and through his rich experience has been a great source of strength in piloting and helping us to avoid "Scylla and Charybdis." Many expressions of appreciation by way of surprises to the inmates of the parsonage and a birthday reception to the pastor have been made manifest.—A. L. Jenkins, Pastor.

Bluefield—The second quarterly meeting of Raleigh Street Church, of Bluefield, W. Va., was held Feb. 1-2, the Rev. W. T. Marley, district superintendent, presiding. Sunday, the 1st, was also the date set for our mid-winter rally. The quarterly meeting and rally coming on the same date suited us precisely in that we could have with us our district superintendent in the rally. The district superintendent preached a strong sermon at 11 a. m. to a large audience. Music was furnished by the Bluefield Colored Institute choral class. At 3:30 p. m. the Rev. W. W. Hicks, D. D., pastor of Mt. Zion Baptist Church, preached an excellent sermon. Music by the Mt. Zion Junior choir. At 8 p. m. the pastor preached to a vast audience; music furnished by the Senior choir of Raleigh Street Church. The following amounts were reported: Miss Onida Trigg, \$212.85; Mrs. Annie Washington, \$119.00; Mrs. Ardella Williams, \$67.00; Mrs. Mollie George, \$100.25; Miss Julia Lumpkins, \$16.80; Ladies' Aid Society, \$34.10; total, \$550.00. We feel very grateful to Dr. S. R. Bullock, pastor of Scott Street Baptist Church, and to Dr. W. W. Hicks, pastor of Mt. Zion Baptist Church, and their good people for their hearty co-operation in this effort. Accessions for the quarter, five. Total cash raised this quarter, \$726.74.—J. A. Pickett, Pastor.

ST. JAMES CHURCH, SUMRALL, MISSISSIPPI

There will be a grand rally at St. James Methodist Episcopal Church, May 19, 1914. Our church here was blown down last September. We are now busy rebuilding. We have bought two and a half lots in the best part of the city. We hope to have it enclosed by the date above mentioned. The officers and members are standing by the pastor and working as never before. We are building after our church plan. We have raised since I came here February 1, 1914, the sum of \$450 in cash, have paid for the lots and for the lumber for our church and built a four-room parsonage, which we are occupying. We had neither church nor parsonage when we came to Sumrall, but Prof. T. J. W. Allen opened his doors to wife, baby and me, and we staid with his family until we could get the parsonage in shape. We are indeed grateful to the Professor and his good wife for their kindness toward us. The members are also very kind. We have no church in which to worship, but we are doing our best. The people bring us some good things to the parsonage



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now and then, for which we thank them.—W. A. Oates, pastor.

BOWMAN CHURCH—TAMPA, FLORIDA

The Rev. W. O. Bartley, pastor of Bowman Methodist Episcopal Church, is rejoicing over his victory achieved during the past three years at the above named church. He is now beginning his fourth year. When he arrived here three years ago, he found the above named church upward of \$6,000 in debt with a very much discouraged membership numbering 185. We have now 279, and a Sunday school and Epworth League second to none in the South Florida Mission. We are planning to burn the long standing mortgage on our church this year. We are indeed thankful to the following brethren who came to our rescue last Conference year: Dr. John A. Patten of Chattanooga, Tenn., for his subscription of \$25, and Dr. P. A. Daniels and his good wife, of St. Petersburg, Fla., for \$2,000. We are still asking our friends to kindly aid us in paying off the balance of our indebtedness. Any friend who will kindly consent to aid us may send whatever amount you will give to Mr. A. J. Graham, Tampa, Fla., or Mr. A. J. Prince, Tampa, Fla. We will gladly publish your name and amount in the Southwestern Christian Advocate as well as other local papers. We raised for all purposes last year \$4,227.40. We

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paid on old indebtedness alone \$3,000, leaving a balance of \$2,480. Of this amount we now have subscriptions to the amount of \$885. We must burn the mortgage this year. Who will be the first to send us something? We believe that you will help us.—A. J. Graham, Recording Steward; A. J. Prince, Treasurer; W. O. Bartley, Pastor.

Mrs. Roslee Smith, aged 47 years, a faithful member of St. Matthew, New Orleans, died in full faith. Funeral services were conducted by her pastor, the Rev. C. C. Landry, assisted by the Rev. F. Hooker.—Edna May.

CARD OF THANKS

I take this method of thanking the ministers and friends of the Lake Charles district for \$26 on a suit of clothes.—R. C. Worsham.

DEATHS

MRS. LENA MADDUX

Mrs. Lena Maddux of Milner, Ga., wife of the Rev. Jacob B. Maddux, pastor of Harris City, Georgia, Methodist Episcopal Church, died in peace March 5, 1914 (her birthday), at the age of 36 years. She was a model preacher's wife, of sweet disposition, affable and kind. She was a loving wife and mother. She had been the wife of the Rev. Mr. Maddux for seven years. She had been a member of the church 22 years, always ready for what her hands found to do. Her devoted husband, one little son, mother, father, one sister and eight brothers survive. The deceased was also the M. A. M. of the Ladies' Court of Milner. The memorial service was conducted by the Rev. R. R. O'Neal of the Zebulon Charge; the Rev. Mr. Duhinard, a Baptist minister; the Rev. I. C. Freeman, of the Colored Methodist Episcopal Church; the Rev. W. C. Hunter, of Milner, Ga., and the Rev. J. H. Komp, her pastor.

Davis—The home of the Rev. F. K. Davis of Holly Springs, Mississippi, is bereaved by the death of their beloved little daughter Myrtle, the sunshine of that home, on March 10, 1914. Myrtle was a Christian and her young life was a model. She was devoted to her father and was one of his most ardent admirers. She leaves father, mother, brother and many other relatives and friends. The Rev. Mr. Pool of Anderson Chapel conducted the funeral service.—D. E. McNair.

Leach—On Friday, Feb. 20th, the death angel visited the home of Mr. Robert Leach, of Laurinburg, N. C., and took away one of the dear children of that home. Catherine was a girl of fine qualities and a good Christian. She was a regular attendant of the Sunday school and a member of Galilee Methodist Episcopal Church almost from her infancy. She was conscious of her condition and left a helpful testimony for all of the young people who care for the uplift of themselves and their race. On Monday morning, March 2, the next oldest daughter of Brother Leach passed from death to reward. She was also a member of Galilee church and was a young woman of noble parts. For over a year she had proved to be a faithful wife. Her husband and the infant baby sustain an untold loss in the death of this sainted wife and mother as well as do also the bereaved parents and loving sisters and brothers. May the entire family draw nearer to our blessed Savior and continue to serve Him, for He knows best.

Young—Miss Elizabeth Young, the beloved and only daughter of the Rev. R. H. and Mrs. Sallie Young, died on March 2, 1914, at Blackburn, Saline county, Missouri. She was born in Kansas City, Kansas, January 8, 1887. She came into the church in early life. She was a great help to her father in his ministerial work. Though delicate physically, she was always willing and ready to give herself to the call of the church. She was a zealous and devoted Christian woman, cheerful in her makeup, untiring, unselfish, gentle and kind-hearted, and all who knew her loved and honored her. She goes to her grave as one who has nev-

er caused any grief or pain to burden the heart of mother or father. She found her greatest pleasure in giving herself to the work of the church. The church has lost a noble Christian woman. The Rev. William H. Smith of Marshall, Mo., preached the funeral sermon from the eleventh chapter of St. John, verses 25-26.—Nellie Combs.

Williams—Dave Williams, a member of Townes Methodist Episcopal Church, Minter City, Mississippi, died February 24, 1914, at the age of 110 years, 65 of which he had spent in Christian service. He is survived by two relatives and many friends.—W. S. Leake, Pastor.

Grant—Mrs. Nannie Grant, of Armstrong, Mo., mother of Rev. Luther Grant, departed this life Sunday, March 29, 1914, in the full triumph of Christian faith. She was loved by all who knew her. The funeral was conducted by the pastor, assisted by the Revs. Rivier, Lockwood, Whaley and Long.—L. Woolrich.

Harvy—Mrs. Harriet Harvy, Clarence, La., died on March 4, 1914. She was 98 years old. She lived a Christian for fifty years. She was one of the founders of Mt. Zion Methodist Episcopal Church. She leaves a host of relatives. She has three daughters and one son and 26 grandchildren and 93 great grandchildren. She was a good mother and a loving grandmother. She was the aunt of the Rev. F. Harvy. The funeral was preached by our pastor, the Rev. J. R. Williams, and A. Kemps, one of our local preachers.—Anna L. Harris.

Perkins—Mr. Eckel Perkins, born Nov. 15, 1891, died March 1, 1914. Brother Eckel was converted during the pastorate of Rev. E. A. Boyd in 1908 and lived a consistent Christian. He was class leader two years and was at his post as long as he was able. He leaves a father, stepmother, two sisters, three stepsisters, wife and baby, six aunts, seven uncles, a grandmother and hosts of relatives and friends to mourn. Funeral services were conducted by the pastor.—Rev. J. T. Cannon.

Tatum—Mr. Robert Tatum, a member of Quinn's Methodist Episcopal Church, Summit, Miss., died Feb. 11, 1914.—J. E. Thompson.

Johnson—Mr. Solomon Johnson, son of Bro. Fred Johnson, Summit, Miss., died March 11, 1914. Brothers and sisters of Home Union Society had charge of the body.—J. E. Thompson.

Brown—Mrs. Mary Brown, aged 58 years, died March 10, 1914. She was converted in early youth and lived a consistent Christian. Funeral was conducted by the Rev. S. T. Walker.

McKinly—Mrs. Ella McKinly, one of Mt. Hermon's class leaders, Ackerman charge, died March 12, 1914. Sister Ella died in the faith. She leaves four sisters, two brothers, father and mother to mourn her loss. Funeral conducted by the pastor, the Rev. S. T. Walker, assisted by the Rev. Bailly of the Presbyterian church.—S. T. Walker.

Mays—Mr. Ahram Mays of Clinton, La., died March 14, 1914. At the age of 97 years. He was a member of Mt. Zion Methodist Episcopal Church for many years. He has been a faithful Christian. He leaves four daughters, a son and a host of grandchildren to mourn his passing. The funeral was conducted by the pastor, the Rev. L. L. Green.—(Mrs. Sarah Thomas.

Burton—Mr. Yance Burton, of Lauderdale, Miss., one of the oldest members of the Antioch Church, departed this life in full triumph of faith March 4, 1914. He leaves an afflicted wife, one brother and a host of relatives to mourn his going. He was faithful until the end. The funeral was conducted by the pastor, the Rev. E. H. Langston, assisted by Bro. H. B. Key.

Robinson—Mrs. Violet Robinson, of Newport, Ark., a member of Emory Methodist Episcopal Church, died on March 2, 1914. She was 76 years old and had been in the church 33 years. She said there was nothing between her and Jesus Christ. She died at Auervergne, Ark., but was brought to Newport. Funeral was preached by the writer in Emory Chapel. She was one of the oldest citizens of Newport, Ark. She left two sisters to mourn.—J. W. Terrell, Pastor.

James—Mrs. Betty James of Seay Methodist Episcopal Church of Alexandria, Tenn., departed this life in full triumph of faith on January 23, 1914. She was Junior League superintendent and a dutiful member of her church. She leaves to mourn a husband, one son and a daughter. Her funeral was largely attended. The writer preached the funeral.—Jesse P. Price, Pastor.

Rollins—Mrs. Allie Rollins of Alexandria, Tenn., departed this life Jan. 31, 1914, in full hope of heaven, aged about 36 years. She joined Seay Chapel when very young and was a good member of the Sunday school and church and was a devoted wife. She leaves a husband, father, four sisters, one brother and a host of friends.—J. P. Price, Pastor.

Dowell—Mrs. Elzara Dowell of Alexandria, Tenn., departed this life Feb. 17, 1914, aged 47 years. She died in full hope of heaven and in peace with all mankind. She professed faith in Christ when a child and lived a consistent Christian and useful member in Seay Methodist Episcopal Church of Alexandria, Tenn. She leaves two sons and three daughters. Her funeral was very largely attended.—Jesse P. Price, Pastor.

Mency—Mr. B. J. Mency of Pulaski, Ga., had been a class leader ever since Dixon's Church has been organized, more than thirty years ago. The circuit was then known as the Bullock circuit. He had reached his sixty-sixth year. After plowing all day the 23d of February, he fell asleep in Jesus. He leaves a wife and five children to mourn and several grandchildren. Bro. Mency was a faithful Christian, a loving husband and a good father. His remains were laid to rest at Mt. Zion cemetery.—S. P. Bryant, Pastor.

Johnson—Mrs. Candacy Johnson of Pulaski, Ga., and a faithful member of Dixon's Grove Church, died March 8, 1914. Her remains were laid to rest at Dixon's Grove cemetery. The funeral was conducted by the pastor, the Rev. S. P. Bryant.

Myers—Mrs. Ella Myers was born near Middleway, W. Va., and died Jan. 28, 1914, aged 48 years. For 30 years she was a member of the Methodist Episcopal Church. Born with high ideals, regenerated with a lofty conception of the plan and purpose of life, she lived to exemplify the honor and excellency of work in the Master's vineyard. The funeral services were conducted by the Rev. John W. Waters, Jr., of Waynesboro, Va., assisted by the Revs.

S. M. Biane and J. W. Keets of Martinsburg, W. Va. Intermment in the grounds of the church at the head of Inwood charge.—James W. Walker.

Hughes—Mrs. Malinda Hughes, of Brookshire, Texas, wife of Brother Adolphus Hughes, died February 3, 1914. She was born Jan. 1, 1843, being 71 years of age at her death. She was married to her husband March 1, 1865, who survives her. She was of an intensely religious disposition and early in life while but a child on her master's plantation sought and found the Lord. She was born in the neighborhood where she lived all her life, in Fort Bend county, and her neighbors bore testimony to the esteem in which she was held by the great number who attended her funeral, both white and black. She entered with her husband after their marriage to improve their lives, emerging from the degradation of slavery and to build for themselves a fortune. In their laudable efforts the Lord did not disappoint her, for she rose steadily in society, became a faithful worker in the Methodist Episcopal Church, and shared with her husband the accumulation of a splendid fortune, among the greatest possessed by our people anywhere in the South, being rated at from \$150,000 to \$200,000 in cash, land, stock, and personal holdings. Sister Hughes was stricken with paralysis in the month of July 1910 and for three years and seven months she bore her affliction with Christian grace and fortitude, never murmuring, never complaining, never showing the least impatience, but seemed to hold on to Jesus by faith. She was not blessed with children of her own, but she had the pleasure of rearing and training a goodly number of other people's children, which seemed to give her great joy and pleasure, especially when they turned out well in life. One year after Sister Hughes' affliction her husband was likewise stricken with the same complaint, but he had sufficient use of his limbs to keep moving and was enabled to administer to the necessities of his afflicted wife. The funeral was conducted by the pastor, the Rev. Jas. Hants, assisted by the Rev. W. H. Logan, of Houston, who delivered the funeral sermon. Brother Hughes is having a monument erected over the remains of his wife.—Jas. Hants, Pastor.

Wadell—Tommy Wadell, son of Mr. and Mrs. Charles Wadell of Leakesville, N. C., died March 9, 1914. He was a member of Shady Grove Methodist Episcopal Church, near Leakesville, N. C. As the pastor, the Rev. Roht. Wells, could not be present, the funeral was attended by the Rev. Raleigh Dillard. He leaves a mother, a father, grandmother, eight brothers and three sisters to mourn his going.—S. R. Hamlin.

Horton—Mrs. Selma Horton, age 20 years, died at the home of her mother at 317 Willow street, Johnson City, Tenn., January 23, 1914. She was a member of Elmo Street Methodist Episcopal Church and proved faithful until the end. She possessed a strong Christian character and always tried to do her duty. She was loved by all who knew her. Some of her last words were, "I am ready and waiting on the Lord; meet me in Heaven." She leaves a mother, 3 brothers and 2 sisters to mourn her loss, besides many relatives and friends. The funeral services were conducted by her pastor, assisted by Dr. J. W. Tate, District Superintendent.—B. J. Martin, pastor.

Marriages

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Joseph-Grant—Mr. William Joseph and Miss Eula Grant of East Baton Rouge, La., were united in marriage, by the Rev. Daniel G. Taylor.

WILLIAMS-PATRICKS—At the residence of the bride's parents, Lillian, Miss., at 7:30 p. m. March 15, Miss Mable Patrickks, daughter of Mr. Able Patrickks, and Mr. James Williams, Jr., the son of our Rev. Jamea Williams of the Mississippi Conference, were united in marriage. Both parties are members of Union Grove Methodist Episcopal Church. We wish for them a long life.—D. D. Dukes, pastor.

ROBERTSON-JACKSON—Mr. Johnnie Robertson and Miss Annette Jackson, Crawford, La., were united in marriage in Mt. Zion Methodist Episcopal Church on March 11, 1914. The bride is a member of the above named church.—S. Green.

DECUIR-SMITH—At New Iberia, La., on March 21, Mr. Joseph Decuir and Miss Victoria Smith were united in marriage at the parsonage. The bride is a member of St. James Methodist Episcopal Church. The Rev. T. P. Norris officiated.

GREEN-COLLIER—Mr. and Mrs. E. C. Collier, who are prominent members of the Methodist Episcopal Church at Starkville, Miss., announce the marriage of their daughter, Miss Katie Bell Collier, to Mr. E. A. Green, of Cleveland, Ohio, on March 14, 1914, at the home of the Rev. E. A. White, D. D., in the Winona Flat, E. 40th street and Central avenue.—J. W. Winbush.

JONES-MOSES—The marriage of Miss Mary P. Moses to Mr. W. M. Jones, Lonoke, Ark., was solemnized at St. James Methodist Episcopal Church. The church was beautifully decorated. A solo was rendered by Mrs. Eula O. Moses. To the strains of Mendelssohn's Wedding March played by Mrs. Eula Moses, the bridal procession entered. The impressive ceremony was performed by the Rev. G. T. Saxton, District Superintendent of the Little Rock District, in the presence of a large audience.—Reporter.

PARISH-BROWN—At the bride's residence Mr. Shim Parish and Miss Ellen Brown, of Belcher, La., were married March 7 at Bradford Methodist Episcopal Church. The Rev. David Harrison officiated.

ANDERSON-WILLIAMS—Mr. St. Clair Anderson and Miss Sylvia Williams, of Belcher, La., March 22. The Rev. David Harrison officiated.

JORDAN-GARRISON—Mr. Charles Jordan and Miss Matilda Garrison, of Shreveport, La., were married March 25. The Rev. S. B. Henderson officiated.

McGOWAN-BARRIETT—Mr. Albert McGowan and Miss Pauline Barriett were married on March 17. Miss Barriett is a leading member of Bayou Seale Methodist Episcopal Church. The Rev. J. D. Frazier officiated.

WILLIAMS-JACKSON—Mr. George Williams and Miss Lily Jackson of Bayou Seale were married March 28. The Rev. J. D. Frazier officiated.

ELKINS-WHITE—Miss Dalsie Lee Elkins and Mr. Sidney White of Aberdeen, Miss., were married at the residence of the bride's parents, Mr. and Mrs. Elkins, Sunday night, March 29, 1914. Miss Elkin is a member of Leagues Chapel Methodist Episcopal Church and stands well in her church. Mr. White is an energetic young man and a member of Mt. Moriah Baptist Church. The Rev. G. W. Baker officiated.

MISSISSIPPI

Goodman—From February 28 to March 1st District Superintendent H. B. Hart was on the sick list, and the quarter was held by the writer. We advanced the District Superintendent's salary from \$19 to \$25 a quarter. The pastor's salary was placed at \$700, an advance of \$100. Raised in quarter \$24. The Rev. W. M. Payne of the Mississippi Conference was with us and rendered great service, as did also the Rev. J. J. Johnson of the Durant charge, who preached two strong sermons.—D. A. Bragg, pastor.

University—The following persons contributed \$1.00 each toward the suit of clothes presented to the Rev. C. W. Conwell on the eve of his departure for the annual conference in January: Mrs. Ellen White \$1, Mrs. Eliza McPherson \$1, Mrs. Lizzie Morgan \$1, Mrs. Lena Wiggins \$1, and a number of others contributed from 25c to 50c each. The contributions were solicited by Mrs. Ellen White, as a token of the appreciation of his friends in Burns Chapel of his splendid work during the past year.

Valden—Valden is enjoying a season of prosperity under the pastorate of the Rev. F. S. Smith. In less than two months \$50 was paid on the church debt. Prospects are that this will be the greatest year in the history of the church.—F. S. Smith.

Hernando—The pastor of Hernando was most pleasantly surprised by a

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number of friends who loaded his table with choicest groceries. An appropriate program was rendered. After remarks by the Rev. G. E. Taylor the joyful and loyal members returned to their homes.



Knights of Shepherds, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own vine and fig tree.

Address quick today to Sir L. W. Davis, S. G. C., No. 1026 Pickett St., Shreveport, La. Dismiss yourself as a hewer of wood and drawer of water. Inclose 2 cents stamp for immediate reply.

The Rev. M. H. Harrison of Kendleton, Texas, is making a strong effort to build a parsonage. The trustees rallied on Saturday, March 7, 1914, and the brethren paid as follows: H. Harris, \$10; J. Burnett, \$10; T. B. Mitchell, \$10; H. M. Moore, \$10; B. B. Dillard, \$10; H. C. Haynes, \$10; N. J. Taylor, \$10; A. Harbert, \$10; A. E. Brown, \$5; C. H. Taylor, \$5; S. M. Taylor, \$5.—T. B. Mitchell, Reporter.

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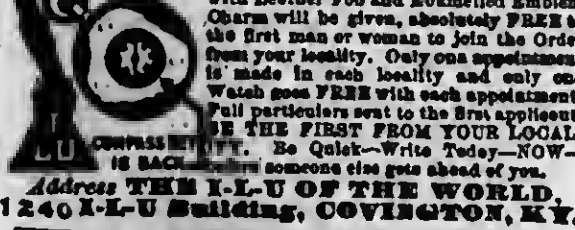
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Israel Townsend 1.

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Central Missouri—W. H. Smith 3,
Geo. W. Reeves 1.

Delaware—Wm. H. Woolfolk, Mary
L. Tilgham, Elijah Ayers 1.

Lincoln—S. B. Jones 3, L. C. Bassett.

Louisiana—Thos. Howard, R. H. Williams 2, J. W. Turner 2, C. C. Landry 1.

Little Rock—Amery Parmer.
Lexington—Mrs. S. A. Helpier, W. T. Hayes 3, H. J. Kirkpatrick 1, J. H. Ross.

Mississippi—Upper—Fred H. Bunton 3, Green Spencer *1, L. W. Price 1, J. W. Winbush 1, C. W. Evans 1, W. H. Golden 1, R. E. Tyler 2, D. R. Brentley 2.

Tennessee—E. Tennessee—A. Thompson 1, W. A. Rogers 1.

Texas—West—Geo. W. Cupp, C. Davenport 1, J. E. Beal 1, T. J. Douglass, G. W. Gill 1.

South Carolina—A. S. J. Brown, 2.
Washington—J. H. Fropler, N. B. Snowden, M. W. Pryor, W. S. Jackson 2, W. C. Thompson.

Honor Roll

S. B. Jones, H. W. Smith, W. T. Hayes, F. H. Bunton.

CRESCENT CITY NOTES

Wesley Church—The recent revival just closed served as an eye opener to Christians as to their duty and as an awakening to sinners as to their salvation. The results of the meeting are seen in all of the services. The Sunday school is planning for larger things and the church has a greater vision. The pastor preached morning and evening and baptized two persons. Next Sunday, 10:45 a. m., the pastor Dr. J. L. Wilson, will discuss "Some Dastardly Results of Self Deception," and at 8 p. m. he will discuss "Confession, Forgiveness, and Cleanliness." The sacrament of the Lord's supper will be administered and the class leaders will hold their meeting at 3 p. m.—L. L. Harrison.

S. COLERIDGE-TAYLOR CHORAL SOCIETY

The S. Coleridge-Taylor Choral Society will render "Hallelujah's Wed-

ding Feast" at New Orleans University Friday night, May 1st, with a chorus of 45 well-trained singers. Everyone who enjoys good singing should go and encourage this choral society to become a real fixture in our city. Admission 25 cents.

Rose Church—The Rev. F. Walker was with us at 3 p. m. and preached a strong sermon. We will begin our eight nights' camp meeting May 4th. All city and neighboring pastors are cordially invited to come up and help us.—N. McNeal, Pastor. C. D. Small.

Scott Chinn Church—Monday night, April 20th, the Rev. T. A. Jackson was pleasantly surprised by a band of ladies. He was led into the church by Mother Gray, Sisters Jones and McMillen, where a number of friends had gathered, and was conducted to a table laden with many valuable presents and a beautiful cake in honor of his thirty-second birthday. The presentation speech was made by Sister Jennie Miles. The pastor responded. The choir rendered good service. Beautiful solos were rendered by Mrs. S. A. Fields and L. Bailey. Refreshments were served. Sister Miles deserves credit for the active part she took in getting up this affair.

First Street Church—Service good all day Sunday. At 11 a. m. the Rev. John McKee preached. At 7 p. m. standing room was at a premium. The pastor, the Rev. T. F. Robinson, delivered the annual sermon to the Golden Rule Society. Collection, \$50.80. The Young People's Lyceum will render another program next Sunday at 3 p. m. This movement, under the direction of Miss Ella Lee Rose and other young folks, is proving very helpful to the social life of the church.—W. R. Bailey.

St. Matthew, Algiers—The Rev. Valcour Chapman, D. D., preached his first sermon at 11:30 a. m. for the quarter. At night, the people heard the Rev. G. W. Forrest. The Ladies of Friendship will hold their anniversary Sunday, May 17th. A Sunday school meeting of the various schools of Algiers will be held on the third Sunday in May at 3 p. m. The Sunday school rendered a good program for Easter under the direction of Mrs. L. A. Smith, Mrs. Ella Foster and Mrs. V. J. Landry.—Edna May.

PROF. HARRISON AT ST. MATTHEW

Friday night was literary night at St. Matthew. The church was decorated with ferns, cut-flowers and flags. Prof. Richard B. Harrison of Chicago gave a recital for the benefit of the local fund of McDonogh No. 32. Mr. Harrison was accompanied on his visit by Mr. James Lewis, Jr., Dr. L. B. Landry, Mrs. Clark, principal of First Street public school, and Miss Edna Clark, Miss Florence Lewis, principal of McDonogh School No. 32, and her corps of teachers. Miss Mary Davis rendered a beautiful solo, and Mrs. G. L. Gibson presided at the organ. The teachers were delightfully entertained in the cosy home of Mr. and Mrs. Chas. D. Smith. The Saint Matthew choir rendered good music.—Edna May.

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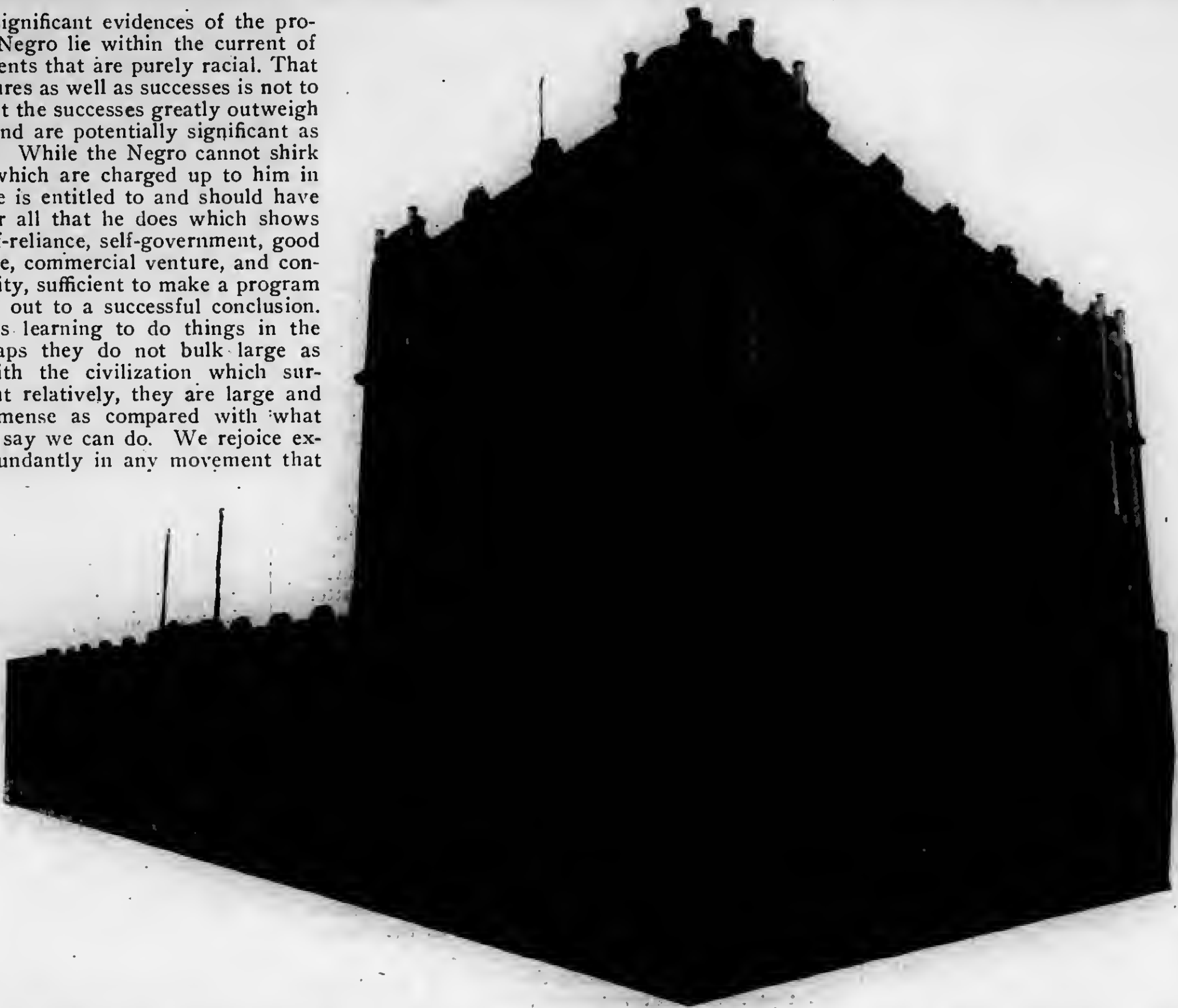
ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, MAY 7, 1914

Vol. No. 43—No. 19

A SIGNIFICANT CHAPTER IN RACIAL PROGRESS

The most significant evidences of the progress of the Negro lie within the current of those movements that are purely racial. That there are failures as well as successes is not to be denied. But the successes greatly outweigh the failures and are potentially significant as to the future. While the Negro cannot shirk the failures which are charged up to him in the trying, he is entitled to and should have full credit for all that he does which shows initiative, self-reliance, self-government, good business sense, commercial venture, and constructive ability, sufficient to make a program and follow it out to a successful conclusion. The Negro is learning to do things in the large. Perhaps they do not bulk large as compared with the civilization which surrounds us but relatively, they are large and they are immense as compared with what the doubters say we can do. We rejoice exceedingly abundantly in any movement that



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Negro puts forward in an independent We say this without implying one sword of criticism against movements the Negro is linked with the stronger We rejoice in racial movements because they show what the Negro can do in himself and the way he responds to Negro ship. It is more than passingly significant that some of the largest chapters in our development are those in which the enterprises are led by Negroes themselves. I want to call attention at this time to the picture and to let our readers draw their conclusions as to what it signifies. To Negroes themselves, no doubt, it will be a source of pride; to those who doubt our ability, a challenge; to those who have aided us gratefully, a reason for renewed helpfulness. The picture given is that of a building located in Atlanta and owned by Negro Odd Fellows of the state of Georgia. The whole enterprise cost \$253,000 and there is not one penny of outstanding indebtedness and there is not a single charge of misappropriation of a single

penny, and all this has been done within a few years. Besides this same order has created a sinking fund of over \$200,000 and yet there are saintly white people who think that the Negro cannot handle a budget of a few thousand dollars. They think he is absolutely incapable.

But to the story: The main building to the right is the Odd Fellow Building proper and cost \$100,000. It is a handsome structure of red pressed brick with terra cotta stone trimming; stands six stories above the ground, contains six stories, forty-two offices and six lodge rooms, bringing an annual rental of \$12,000 and every room is taken by Negro enterprises, professional and business men. Benjamin Griffith Brawley is right when he says, "Merely to walk through this excellent building is to receive a new respect for Negro enterprise." When this undertaking was complete, they added the Auditorium Building. It is the annex to the left in the picture. It occupies 140 feet of frontage on a site which cost \$53,000; stands two stories high; contains eight stores, 18 offices, an auditorium that seats 1,300, and cost \$100,000 with a rental income of \$7,000 a year. Every store and office was taken before the building was completed.

The main building has an excellent elevator service, and the entire building is steam heated from their own plant installed in the basement of the main building. Both buildings are fire-proof, well ventilated and well lighted, and each room fitted with hot and cold water service.

This business block which is said to be the largest and most representative investment of Negro brain and money in the world, was dedicated on the fourteenth of April with Dr. Booker T. Washington as the orator of the occasion. At which time representatives from the officers of Atlanta, the Chamber of Commerce and other commercial organizations were present to lend sympathy and encouragement to this sort of movement. Among other things, Mr. Washington most significantly said:

"One definite, big achievement of this character."
(Continued on page 8)

Visit to the Art Centers of the Old World

By William Pickens

Under the above heading I shall now write a series of articles, attempting to give some idea of the most impressive set of experiences that I have ever had in the short space of four months—experiences that have contributed to my further understanding of Art, History and Literature.

The American Negro who is able and intelligent should travel more, not simply to see the world for himself, but to let the world see him for itself,—for there is no object in the world that has been more misrepresented than he. Besides, any report is inadequate, even if it be true. One may learn more in person in three months than he may learn by proxy in three decades. There are many, very many Negroes in America who are easily able, financially, to enjoy the benefits of travel abroad, but who simply do not see their way, do not know the route. They should seek to organize travel parties of convenient sizes like ten to twenty persons. They could then go wherever in the world they pleased under the leadership of somebody who "knows the way."

On June 2, 1913, we left Talladega, Mrs. Pickens and I, with our friend, Mrs. Jno. T. Avery, of Galesburg, Ill., to visit Canada, Great Britain and the Continent of Europe. We stopped in Lexington, Ky., long enough to greet a commencement audience in the Opera House. In Oberlin, Ohio, we stopped long enough to visit the college and have a farewell dinner with our veteran friend, Dr. Geo. W. Andrews, together with that heroine of many years' work at Fisk, Miss Morgan.

After a brief visit in Cleveland we went on to Niagara Falls, one of the greatest natural wonders in the world. The impression of this phenomenon is always great, even though one has seen it several times before. From here we took the "Gorge Route" and went to Lewiston on Lake Ontario.

Here our foreign travel really begins, for we took a lake steamer from Lewiston to Toronto, Canada. A great storm arose on the lake and it was dark before we could reach port. It was an electric storm that darkened the coast lights of Toronto, so that our steamer had to "weather it" as they could not land or approach the harbor in the blackness. The passengers instinctively gathered in the front of the cabin and sang, "Throw out the life-line" and other Christian airs. Finally the fury ceased, the lights came up and we landed.

The next day we set out on the Steamer "Toronto" for Montreal, a journey of over twenty-four hours by water. After traversing the great lake and having a night's rest, we awoke next morning to the exquisite pleasure of traversing the part of the St. Lawrence in which stretch the "Thousand Islands." These islands are a chain of beauty. They are more than one thousand in number and are of all sizes, some containing large estates and some appearing not much larger than one's fist in the distance. Wealthy people have got possession of most of them and many modern castles are to be seen, one of the most splendid sights imaginable. The Thames itself near London has hardly been made more lovely by the art of man.

But a large steamer like the "Toronto"

cannot go down the St. Lawrence as far as Montreal, so at Prescott we change to a smaller steamer which can "shoot the rapids" of the river. In several of these rapids the water foams and leaps in a way to excite the timid. But the good boat "Rapids King"

Notre Dame (which seems great until one sees the cathedrals of Europe), we went aboard the "Laurentic," the White Star liner which was to carry us from Montreal to Liverpool. The steamship was to leave before day on the morning of the 10th of June, while we all slept. Aboard one is delighted to find "steamer letters" from his friends, that have been sent in care of the ship.

At about midday we had reached Quebec, next to Gibraltar the mightiest fortress in the British Empire, and whose possession in the early history of the New World was to determine whether North America should be French or English. We had a few hours ashore and ascended the high city to visit the Chateau de Frontenac, the Canadian Parliament buildings and other sights. In the late afternoon we steamed away from this picturesque fortress never to stop for one minute again until we should draw up before Liverpool.

We sped towards the northeast in the wide St. Lawrence, which is a good "introduction" to the ocean; the mouth of this river is really an arm of the sea. Our course led south of Newfoundland, as the northern passage was still choked with ice. On the 12th we sighted Cape Ray, and then Cape Race, and so passed out of sight of the Western World. We now adjust ourselves to the open sea; we sit in our deck chairs and read, play "bunco" and other games.

The experience of traveling out into the world of men and things is like journeying through a fog; objects which seemed dim and indistinct in the distance, clear up as you approach them, and things which in the foggy distance seemed one thing, become quite another thing when you get near enough to touch them. We learn mental and moral perspective just as we have learned ocular perspective.

PART II

One June 13 we were approximately in 49 degrees north latitude and fifty degrees west of Greenwich—that is, in the ocean just off Newfoundland. This was the coldest day I have ever experienced in my life far as the searching qualities of are concerned. There were huge bergs in our neighborhood and coldness from the salt sea pene all barriers, even the steel sides ship. I was clothed in wrapping would have been too warm for almost any winter day I had experienced in New England or gan; winter underwear, a wo sweater vest, a heavy fur-line coat, and outside of all this: thick woolen "steamer rug," in I could wrap up my whole when I sat in a deck chair, half-fur cap on my head. all of this armor the damp to my very bones so that times quaked. If you are cro Atlantic between Europe an ica in any season of the y

need winter clothes.

And this thirteenth day of June in hundred and thirteen, which had the still further suspicious character of being Friday, fully upheld the tradition of "thirteen." I was sea-sick. Be assured that I would have missed a large part of my journey had I

(Continued on page 12)

EVERYMAN

BY DR. FRANK CRANE

(This article is copyrighted by The Cosmopolitan Magazine, in which Journal it appeared, and is here reproduced by special permission. In response to a direct question as to whether this very fine statement on human brotherhood included the Negro, Dr. Crane, the author, replied: "Most certainly the Negro is included."—Editor.)

EVERYMAN is my brother, and should be my equal in opportunity. No two people are equal in muscle, health, brain-power, or morals; in such things there can be no equality, but only that infinite variety that marks all manifestations of life. But justice shall never come upon earth until Everyman has a fair chance. Everyman is my master. William C. Redfield tells of seeing over the desk of a prosperous business man in Rotterdam, this motto, "Every man I meet is my master in some point, and in this I learn of him." To despise any human being is a mistake. Everyman can teach me something.

Everyman is my kin. I may belong to a lodge, a club, a church, a party, or a family, and call my fellow members "brothers"; but there is something to which I belonged before I joined any of these and which has first claim to my loyalty and helpfulness—and that is the human race. Everyman, no matter how poor or how rich, is entitled to my assistance, as far as in me lies, to procure for him justice and protection in his rights. Every baby in China or Afghanistan has a claim to my support. Every criminal rightly demands my sympathy. Every human being struggling in this untoward world has a right to my helping hand. There are no aliens. There are no foreigners. There are no enemies.

Everyman is in part my maker. What I am is mainly the reflection and influence of Everyman. I may build up my conscious mind; it is Everyman that forms my subconscious mind, and the latter is nine-tenths of me.

I cannot escape from Everyman. He embraces me as the ocean. He surrounds me as the atmosphere.

I can have no good thing that I do not share with Everyman. Whatever virtue, ideal, vision, comfort, or power I have that Everyman does not to a degree participate in, is unwholesome. I can have no real liberty until Everyman has his liberty, the right to live his own life.

Everyman's goodness uplifts me. Everyman's vice infects me. Everyman's disease, perversion, greed, hatred, and brutishness exercise a certain pull on me.

To love my friends is instinct; to love my clique is intelligent selfishness; to love Everyman is religion.

In me is a certain nerve attuned to Everyman, a certain sympathy for Everyman, a certain consciousness of Everyman. To develop this nerve, this sympathy, and this consciousness, is the purpose of destiny. For this the world was built.

rode us safely into Montreal by dusk of June 8.

Montreal is named from Mont Real (the royal mount) which stands at the back of the city and from which we get a beautiful view. After spending a day and a night here, seeing some of the first of Edison's talking-moving pictures and visiting the Church of

To Fight the Saloon the Duty of Every Patriot

WHAT THE TEMPERANCE SOCIETY OF THE CHURCH IS DOING

A great many men came to the General Conference in 1912 with the firm conviction that the magnificent work done by Dr. Clarence True Wilson in revivifying the Temperance Society of the Methodist Episcopal Church opened tremendous possibilities for good. Accordingly, the Conference made the Temperance Society a regular benevolence, and commissioned it to enlarge its field of action. Since that time the prosperity and progress of the Society has been remarkable. It has proceeded with several definite objects in view:

1. To awaken our Church to the necessity of acting against the saloon as an organization, as well as individually as good citizens.
2. To enthuse and instruct our young people, especially in the Sunday School and the Epworth League.
3. To arouse the Negro members of the Methodist Church, and especially its pastors, to the racial danger of alcohol.
4. To send men and literature among our foreign-speaking citizens.
5. To be of real and constant assistance to all of the pastors of the Church.
6. To create, in Topeka, Kansas, the capital of a prohibition state; a lecture bureau, a research and publicity bureau, and an emergency bureau of help for local option and state-wide prohibition campaigns.
7. To reach the masses in the streets through the secular press and by means of posters, stereopticon slides, and every other available channel of conveying information.

Something has been done in carrying out practically every one of these plans. Dr. Clarence True Wilson, one of the most magnificent orators in America, and the Rev. Harry G. McCain, the new Extension Secretary, are witnessing concrete results from their activity in the field and before the Conferences, and Dr. Wilson's executive management of the Society has given this benevolence a firm place in the affections of the people of the Church as evidenced by increased support.

The Rev. J. N. C. Coggins, D. D., formerly pastor of Grace Methodist Episcopal Church (colored), Covington, Georgia, is now in the field, representing the Temperance Society among the colored people of the South, and while he has been only a short time in the service of the Society, his work has been most effective. It is believed that in time much can be done to reach colored people with the truth in regard to the effect of alcohol upon the body, upon prosperity, and upon good citizenship. It is especially important that the true facts in regard to the physical effects of liquor and of the moral obligation to abstain should be brought home to a people who still evidence in their bodies the splendid racial result of freedom from alcohol but who are, as all of their leaders agree, in imminent danger of being sacrificed to an un-American traffic.

The Temperance Society desires to earnestly request the co-operation of all colored people in two ways:

1. Let every pastor and every interested layman make full use of the Society's headquarters, Shawnee Building, Topeka, Kansas, as a source of information and supply. We earnestly desire to help any colored Methodist in any possible way our resources of in-

formation can serve him.

2. Let no pastor neglect the finances of the Society any more than other benevolences are neglected, for, all in all, next to the Freedmen's Aid, the Temperance Society is the most important branch of the Church's work, so far as the Negro race is concerned.

LIQUOR THE ENEMY OF MAN

In one of the most beautiful and significant



THE REV. J. N. C. COGGINS, D. D.

FIELD SECRETARY, CHURCH TEMPERANCE SOCIETY FOR COLORED WORK

Dr. Coggins was born in the State of Mississippi, where he was converted in early life. He completed the Elementary studies in the Public Schools and attended Rust University. He joined the Mississippi Conference in 1890; after traveling four years in the Conference, he entered Gammon Theological Seminary and Clark University and received the degree of A. B. from Clark University and B. D. from Gammon Theological Seminary; later, Rust University honored him with the degree of Doctor of Divinity. He is a student of men and books, an orator who always charms his hearers, a speaker of sparkling wit and pungent thought, who never fails to help and please, and a preacher of rare evangelical powers. In the battle of life, he has climbed steadily to his present position. His pluck and push, his common sense and amiable qualities are the weapons with which he has won his way. His excellent wife, Mrs. Jessie Gray Coggins, has served as a great helper in his success. The Temperance Society of the Methodist Episcopal Church is fortunate in securing the service of Dr. Coggins, who as Field Secretary will be felt throughout the Church because of his ability to present his cause in a manner always convincing.

chapters of the Bible it says: "But He (Jesus) spoke of the temple of His body." To Jesus, the man, the body was a temple to be kept holy, and also to be defended from the profanation of enemies. God has written this fact into our bodies in a wonderful way. It has, only of late years been understood that water, the air, our food, and every inch of matter in the universe contains multiplied myriads of bacteria, or little living organisms, many of which attack the body and if not slain and expelled from the system, accomplish its destruction by such diseases as pneumonia, typhoid fever, and similar afflictions. God has permitted these little enemies to constantly assail the temple, and in

order that we may not be helpless against them, He has provided our bodies with soldiers for its defense, little living organisms which fight these disease germs, kill them, and, having killed them, expel them from the body. Not only do they do this, but they employ themselves exactly as the street-cleaning and sanitary department of a great city—in sweeping clean the blood and muscles, in busily removing the wasted, worn-out, or burned-up parts. Medical men call these little body cleaners and body defenders opsonins, and the measure of their ability to protect the body and keep it healthy is called the opsonic index.

Perhaps the most interesting defenders of the body are the leucocytes. These are the white blood corpuscles, and are tiny things shaped like a coin, with a flat depression in the center. These little leucocytes are constantly rushing through the blood, changing their shape and being able to extend themselves in such a way that they can even pass through the walls of a blood-vessel and into the muscles. When the leucocytes find a pneumonia germ, or the germ of typhoid fever, in the blood they flow their jelly-like bodies around it and absorb it, and if such a number is required, sometimes thousands of these little cells will be gathered in one place, engaged in destroying the seeds of disease. This is why, if you cut your finger and neglect it, what we call "matter" will finally develop. This dead bodies of the little white leucocytes who have lost their own lives in attempting to defend the health of the finger.

The leucocytes and their fellow-soldiers live only to fight. They must fight or they deteriorate and if it were possible to exclude from the body all bacteria, the result would not be beneficial. The man becomes diseased or sick only when he receives so many germs into his system that the leucocytes are unable to fight them successfully, or he will become ill if the leucocytes and opsonins are not in good condition for warfare, or if they are hindered in their work.

Alcohol the Enemy

Now alcohol when it is taken into the blood in the form of whiskey or beer, fatally handicaps the defenders of the body. The leucocytes do not like poison, and especially are they repelled by alcohol, so that when alcohol is introduced into the blood, in large numbers they leave the blood-vessels and go into the muscles. If, under these circumstances, the finger is cut, the leucocytes have to hurry to the place where they are needed through the muscles, rather than through the blood-vessels, and are consequently much longer in arriving at the scene of action, and often before they arrive to seal up the

wound and prevent the spread of the poison, the finger is in a bad condition. Alcohol also slows down their movements, making them sluggish, and causing them to neglect their work of removing waste matter from the body and absorbing poisons. It makes them an easy prey to their enemies, for they, themselves, are often destroyed by disease germs. This is why intelligent physicians no longer give alcohol in consumption, pneumonia, or similar diseases. If these sicknesses are to be successfully fought, they must be fought by the leucocytes and similar organisms, and if alcohol is given, the leucocytes are slowed up and handicapped in their work and the

(Continued on page 10)

Under the British Flag in Africa

A THRILLING CHAPTER IN MISSIONS

During the interim which followed the announcement of my election as missionary Bishop of Africa, at Cleveland, Ohio, in May, 1896, and before I was invited to the platform, the following words were distinctly impressed upon my mind:

"Somewhere in South Africa in the midst

By Bishop Joseph C. Hartzell

Umtali seven lots valued now at from \$6,000 to \$8,500. On one of two lots on the main street, stands our beautiful St. Andrew's

prayer followed, the results of which only the Holy Spirit Himself can estimate.

To me, that scene and manifestation of spiritual power was an assurance of answer to prayer. Of that great audience only three



MAKING BRICK AT THE OLD UMTALI INDUSTRIAL MISSION

of the advancing waves of Anglo-Saxon civilization northward, and under the British flag, American Methodism should have missionary work."

About that time, when the Rhodesian government was transferring the Umtali town site and its probably 300 people ten miles farther east into another valley, Mr. Cecil J. Rhodes was asked, "What will you do with the old site?" His reply was, "We will turn it into a mission."

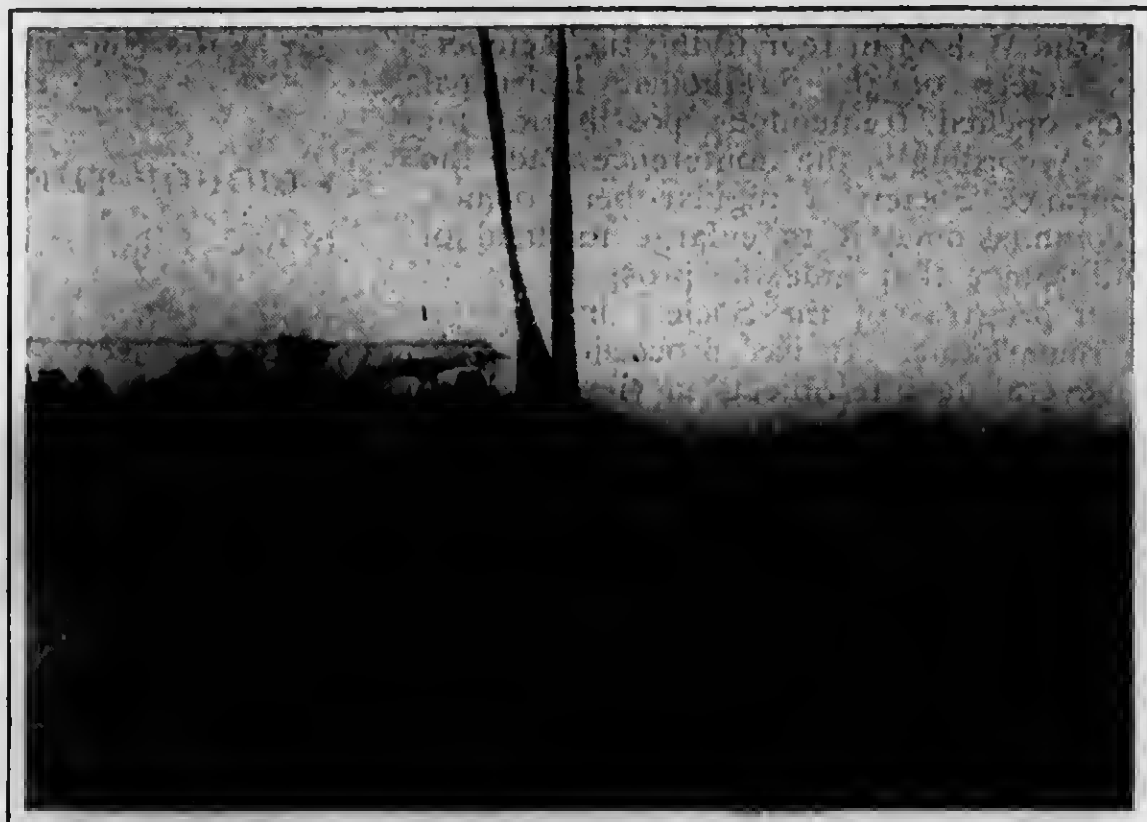
Not many months after his historic question and characteristic reply—in October, 1897—Mrs. Hartzell and I reached Beira, the eastern ocean port for Rhodesia. The rainy season was on and the newly built two-foot gauged railroad was reported washed out in many places. But we went one hundred and seventy-five miles to Massekasse, natives carrying us over the washouts. Beyond this point there were no trains and Mrs. Hartzell remained in a mud "hotel." After riding on horseback for twenty-five miles through mud and rain and fording a number of swollen rivers, I got my first glimpse of the Umtali Valley.

The view was from a mountain pass. Rain wall falling steadily. Several miles distant in the valley nestled a thriving village, with the sun shining upon it, and surrounded by mountains; the whole making a picture of restful beauty never to be forgotten. The words that thrilled me at Cleveland came again, and I said, "There, or somewhere near, is the place!"



OFF FOR A TEN-MILE SPIN

Church (white) which cost us \$20,000. In Penhalonga, a mining centre, ten miles away, we received two lots valued at \$2,000, on one of which is our St. Paul's Church (white) the



"SAILING" ON A DONKEY—BISHOP HARTZELL UNDER THE UMBRELLA

500 feet higher than the plain, which is 3,500 feet above the sea, where the new mission was to be established. After the papers for the land had been signed, I climbed to the top of that mountain and alone knelt before my Lord and poured out my soul in a prayer of thanksgiving, and praise, and then by faith claimed a new spiritual empire in Africa for American Methodism.

Recently I had stirring proof that the foundations of this empire are indeed begun. October 28 and 29, 1913, were remarkable days at Old Umtali Mission. Fully one thousand of our native people—nearly all Christians—accepted the invitation to come and meet their Bishop and the missionaries and rejoice together in holy convocation. With few exceptions, those present came from the Umtali District. They brought their own food and most of them arrived Monday night. All went into camps as directed, at several centres on the extensive mission grounds. The sermons and addresses by missionaries and natives were of a high order, while the singing led by the missionaries and over fifty teachers and evangelists must have been heard to be appreciated.

As I was describing the return of the prodigal son, the native leaders and people started a movement forward and fell on their faces around me. In a moment, the whole



AFTER SIXTEEN YEARS—LESS THAN HALF OF THE GREAT CROWD ADDRESSED BY BISHOP HARTZELL AT OLD UMTALI ON NATIVE ASSEMBLY DAY, 1913

The outcome is a matter of history. Through Earl Grey, the Administrator or Governor of Rhodesia, and Mr. Cecil J. Rhodes, we received about 13,000 acres of land. With this grant came several buildings at Old Umtali for which the Government had paid as compensation to their owners more than \$100,000, when the town was transferred. I was permitted to inspect the schedule of buildings and other properties and the amount paid. Besides we received in

building of which cost over \$4,000.

So far as I have learned, these gifts make up the largest single donation received by the Methodist Episcopal Church in any foreign land.

Overlooking Old Umtali is a mountain 1, great audience—men, women and children—was prostrated upon the grassy ground where they sat. There was no noise except one universal subdued sob, indicating profound spiritual emotion. A most impressive season of



JUDGING SHEEP—THE FIRST CLASS OF ITS KIND IN RHODESIA

were Christian when my prayer was offered on the mountain top.

The thorough and impartial report of the government inspector on the educational and industrial work at Old Umtali was very gratifying. The farm was never before in such good condition. At the Fourth Native Agricultural Show, held on the mission campus last July, 153 exhibitors had over 500 exhibits, and the evidences of progress in home and farm life were a surprise and gratifica-

tion to our missionaries and the large number of white neighbors who attended. The Boys' and Girls' Training Schools are highly commended, but neither are what those in charge propose they shall be. Wonderful victories have been accomplished in winning the respect, confidence and co-operation of leading native chiefs hitherto strongly opposed to the work of God.

All lands, whether lots or farms, received from the government, are perpetual grants for mission purposes, and cannot be alienated without consent of the government. Should the Society desire to sell any land and invest the proceeds in mission work, the government has established the precedent of granting the request. There is a small "peppercorn" tax amounting to less than \$50.00 a year on all grants of land thus far received, while there is no tax on buildings or equipment, no matter how valuable. Besides the government makes "grants in aid" each year toward the support of our native schools and on salaries of missionaries who teach special industries. The grants for 1913 amounted to \$3,250. This help will increase as the work grows. Other grants for special purposes are made, as for example, to install a laundry for the girls' school.

The original grant of 13,000 acres was in a single block. As it was desirable to have farms in different important native centres, by an arrangement with the government, 10,000 acres (round numbers, the grants being in morgem, a fraction over two acres each), were deeded back and placed to our credit, to be located elsewhere as we might choose. One valuable farm of about 3,500 acres, 60 miles south of Old Umtali, we have not occupied for three years and have the beginnings of a large central native station adjoining a permanent native reserve, which insures an increasingly large constituency. Another 1,200 acre farm has been agreed upon in another direction, 75 miles, in one of the largest native centres in this section of Africa. The remaining 5,000 and more acres will soon be taken up in centres not yet occupied in our territory in Rhodesia, waiting for the Church to give us the men to occupy them. In all these transactions, we have the cordial co-operation of the government.

Besides government grants, two adjoining farms amounting to about 4,500 acres, were bought at an expense of \$3,500, the gift of Hon. A. K. Howan of New Jersey. These are near the Central Kraal of Umtasa, the paramount chief of a great region.

These and other farm centres, as fast as possible, will be occupied by one or more missionaries and model schools, churches, agricultural work, stock raising, etc., will be developed. From these centres, large old-fashioned Methodist Circuits are formed of native churches and schools taught by natives. Outside of lands mentioned the government licenses for mission stations with the consent of the native chiefs. There are a large number of such opportunities we have not been able to accept, although strong appeals have come from chiefs and people.

Our present properties in Southern Rhodesia, by a very conservative valuation, are worth \$137,385. This represents a work that is spreading broadcast, with splendid results, the beginning of modern Christian civilization in this part of Africa.

FROM ABRAHAM LINCOLN PHILOSOPHY

Let none falter who thinks he is right, and we will succeed.

This nation cannot live on injustice.

You may say anything you like about me—if that will help.

I trust I shall be willing to do my duty, though it costs my life.

As our case is new, so we must think anew.

If I can learn God's will, I will do it.

He sticks through thick and thin—I admire such a man.

The occasion is piled high with difficulty, and we must rise to the occasion.

When you have an elephant on hand, and he wants to run away, better let him run.

This government is expressly charged with the duty of providing for the general welfare.

We are not bound to follow implicitly in whatever our fathers did. To do so would be to reject all progress, all improvement.

Understanding the spirit of our institutions to aim at the elevation of men, I am opposed to whatever tends to degrade them.

Revolutionize through the ballot box.

Never fear, victory will come.

Gold is good in its place; but living, brave, and patriotic men are better than gold.

WHAT IS THE OUTLOOK FOR THE NEGRO

By Bishop I. B. Scott, D. D., LL. D.

Without doubt this is an exceedingly grave question. Its gravity is emphasized by the fact that in the face of the rapidly increasing prejudice of our time, many who thought they saw the Negro's way out are abandoning the solutions they once so confidently presented: Such as get education, get property and money and improve your standing in your community. While it is as true to-day as ever it was that these are necessary, yet, it cannot be denied that too often they are the very things that it is criminal to possess in some communities.

Well, what is to be the outcome? Will they all be eventually driven from their homes? No. Will there be a general slaughter of innocent people? No. Will the effort to prevent their securing property, money and education become general? No. Well, what then? While I believe there will be both persons and communities here and there that will do what they can to hinder the progress of the American Negro, the principal thing that he needs look forward to and expect is that both as a civilian and a churchman he will be forced more and more to himself. He is to become the second Jew of the world. Not generally driven aside but impressed that he is not desired.

It must be admitted that it takes a brave black man not to lose heart when he faces the unpleasant things he meets these days in travelling hither and thither in the states. But you will also agree that it takes a brave white man to face, independent of self-interest, the contempt of his own as a result of his standing up continually for and with the despised black. It is just possible that the latter calls for a higher degree of moral courage than the former, a degree that only a small minority of men possess. I feel that these two propositions are evident. This being true and since all must admit that prejudice against everything black, both learned and ignorant, is on the increase it is equally evident that moral courage will be more and more put to the test. The question is how far will it stand the test.

It is useless for one to close his eyes to these conditions simply because he does not wish them to be so. Circumstances are forcing the issue. I write thus because I believe the Negro like the Jew is to become a nation within a nation, and this has been my conviction for some time. For this reason I sounded the alarm to my church in the article I wrote two or three years ago. I believe as I did then, only more intensely. The Negro must face conditions as they are whether in church or state. If he can change them do so, but if not then make the best terms possible and make them before prejudice renders the difficulties too formidable for justice to prevail.

Monrovia, Liberia, Africa.

LIQUOR THE ENEMY OF OUR CHILDREN

If you prepare two pots of earth, exactly the same in the character of the soil, and plant in each pot a geranium seed, watering the seeds carefully, and otherwise giving them attention, at the end of six weeks time you will have two plants of about the same size and health.

But if, when you first plant these seeds, you begin to water one plant with water in which a small quantity of whiskey has been placed, and at the same time water the other plant with pure water, in six weeks, time you will have one pot with a large and healthy geranium, and one with a frail and sickly plant.

If, now, you take a cutting from the healthy geranium and plant it again, giving the plant good care, you will procure another splendid flower, but if you take a cutting from the unhealthy plant and give it the best attention you can, you will nevertheless have a poor specimen.

Alcohol visits the sins of the father upon the children. If a man or a woman drinks he or she not only may, but probably will, blight, to some extent, the lives of his or her children, and just to the extent that he has rendered unhealthy his own being will his children be affected.

A man may be willing to fly the motto for himself: "A short life and a happy one," and risk his life and prosperity in order that the brewers at Cincinnati, Louisville and Jacksonville may pay big dividends, but not many who are fathers or mothers, or expect to be, will be indifferent when shown absolute proof that the children of the drinker will be weak in mind and body because of the drinking of their parents.

A teacher of history said to his class: "And now we come to Germany, which is governed by a kaiser. Now, Tommy, what is a kaiser?" It happened that Tommy knew more of geysers than of kaisers, and so answered: "Please, sir, it is a stream of water springing up and disturbing the earth." Not long ago the Kaiser of Germany, the greatest ruler in Europe, disturbed the liquor dealers of the whole world by declaring that Germans must abstain from beer if they were to continue to be successful in their struggle for wealth and power among the nations.

Professor C. F. Hodge, of Clark University, selected from a litter of spaniels two little brothers, exactly alike, and brought them up. In the food of one of these puppies he placed, each day, a small quantity of alcohol, about as much as is contained in one glass of beer. From another litter of spaniels they selected two little sisters exactly alike in infancy and brought them up in the same way, one as an alcoholic, the other as a total abstainer. When the four dogs were grown they were mated, the two alcoholics together, and the two total abstainers together, and the process was repeated. The two mothers and the offspring were placed under close scientific observation. Extraordinary phenomena set in with the alcoholic mother. She experienced difficulties and accidents, suffered great travail in birth, and finally died in pup-birth with the fifth litter, a phenomena unknown before. Many of her offspring were born dead. Many of them died in infancy, and of those that survived only 17.7 per cent were not deformed or defective. The little abstaining mother had no such experience. She bore large litters of pups, of which 90.5 per cent were strong and healthy. Professor Demme of Berne found almost the same proportion of normal and abnormal offspring in the descendants of ten alcoholic families (17 per cent) and ten temperate families (88.5 per cent).

The Preacher's Throne

A Sermon by the Rev. W. C. Thompson, D. D.

Theme—"The Church of the Living God."

Text—"Behold I have graven thee upon the palms of my hands."
Isaiah 49:16.

Through human frailties and faculties men think of God. They attribute to him physical senses and human appendages. God is referred to as possessing hands, feet, eyes, ears, and other organs of the five senses. This is the tangible, practical way of gripping Him in our thought. God speaks, therefore, to His people through the prophet Isaiah that they "Are graven upon the palms of his hands." The original will admit of another reading which does not change the main thought, namely, "Behold I have portrayed or pictured thee upon the palms of my hands." This interpretation places Israel, though in exile, before a great Record Keeper and Preserver. This exegesis places the character and the image of Israel in a process of development under Divine Providence. There is within us a real spiritual image. This spiritual image given of God, and which was like God, which image has been broken up and lost, is to be gotten together and reconstructed. As this spiritual image is undergoing various changes here, like impressions are being made in heaven under the strict observance of a loving Father.

This very comforting message was uttered more specifically to Israel who were then in exile. They were passive and almost discouraged. They could not sing a song in a strange land, and would sit down by the canals of Babylon and weep when they would remember Zion. And yet this message is exceedingly applicable, in many respects, to the Church of to-day. The church people of to-day are the modern Israel, they are the chosen people of God. One has likened the church to a magnificent, stalwart tree. This old tree was rooted into the times of the patriarchs, of Abraham, of Isaac, and of Jacob. The Christians of to-day are not the roots nor trunk of this great tree, but may be the budding flower. The same sun that vitalized the dormant roots and energized the sluggish trunk will make glad the laughing flower.

We say that the Christian Church of to-day is the chosen of God. She is the apple of His eye and graven upon His hand, says the poet. And yet this declaration does not imply that she was selected against her own will and volition. The Church has elected to be selected of the Lord. And too, it is the privilege of every man, woman and child to be selected of the Lord and become the chosen of God. That she is chosen does not imply nor argue that she is immaculate in character; for there are those outside of the Church whose moral standing and ideals are higher than that of some people who are within the Church. Nevertheless the Church people are the chosen people of God.

The Church is chosen to fulfill a mission which is twofold, namely, to save herself and to save others. St. John wrote the churches at Philadelphia, "Hold that fast which thou hast, that no man take thy crown." Jesus said, "Go ye therefore and teach all nations." There ought to result from all the sacrifices, privations, and self-denials of men and women, a great benefit to our brothers and sisters in the Lord, a greater glory to God, and some reward to ourselves. No Christian is expected to lose his life for nothing. Jesus lost his life but it was for the benefit of man, for the glory of God and unlimited adoration for himself. The Church is chosen to lay down her life for others but not without some ultimate gain in the loss.

The character of the Church is in a perpetual process of development; she is going on to perfection. As Christians you rejoice that you are God's chosen people and that you are graven upon the palms of his hands, but that



Rev. W. C. Thompson, D.D., Pastor Mt. Zion M. E. Wash., D.C.

is not enough. The weightier question is what kind of impressions, what is the picture, or photo of the image that is reflected in heaven, that is graven upon the palms of God's hands? In the Metropolitan Museum of New York City you may observe many Scandinavian wood engravings. Some of these images have preserved their identity for a thousand years or more. But in that collection are images that have lost their beauty and are rid of charms. The lapse of time and changing circumstances have made them uncomely and somewhat unattractive. Let us ask therefore whether the photo of your spiritual image as a Church or as an individual would be the same as it was when you first professed faith in the Christ? Have your glorious countenances been so scratched and mutilated by scars and defacements from sin that the once beautiful and symmetrical image is now blurred again? Be sure that God has no charge against you, "Because thou hast left thy first love."

Then, too, it is expected of a Christian or of any body of Christians to grow in grace. If they do not grow in grace, there must be something fundamentally wrong somewhere. If your child does not grow physically you soon call in a physician and have him examined. It is not expected that the child be born into this world full of innate ideas and truths of reason, but he is expected to develop. Neither is it expected that a Christian should be born spiritually full grown. The Apostle Peter says, "Grow in grace and in the knowledge of our Lord Jesus Christ." Like the little child of the home the individual Christian or Church fails to grow for lack of sufficient exercise, for the need of wholesome atmosphere and surroundings and for need of the proper nourishments.

Let us now go on to another phase of this subject. In the building of character other men are not the final judges of your worth. We illustrate the thought. All things being equal the photographer is not responsible for the photo. And yet the photographer is much abused and often unmercifully criticised. People generally want to be flattered with a photo somewhat better looking than the original. It must be admitted that the photographer and the engraver often make serious blunders in the portrayal of physical features. But God, who superintends the divine camera of heaven, if you please, never makes a mistake in noting impressions from your images as they are graven upon the palms of His hands. Man sees through a glass darkly but God sees things as they are and not as they seem to be.

Then again man cannot be your final judge in character because he is biased and prejudiced in his decisions. Men have two stand-

ards of morality; one for the men and another for women. On the contrary the word of God says "there is neither male nor female, we are all one in Christ Jesus." Man may by trickery and conspiracy, supported by a keen intellect, governed by a mixed motive, keep you from coming to your own both in Church and in State, for a time, but no man nor set of men can keep you from building a great character. In character building you and God are the contracting parties.

The last and main proposition presented in this text is the providential care of God over His people, especially over His Church, His chosen people. In Oriental countries, we are told, men make punctures on their arms and wrists to commemorate their visitations to some sacred shrine or heathen deity. This practice of tattooing the flesh is observed by peoples in our own towns and cities. You meet men and women with birds, beasts, anchors and other objects or images carved on their arms and hands. The image that is carved in the palms of anyone's hands is constantly before him, always under his constant observation. You see now the heart of the message that God wanted Israel His chosen people, to receive. He wanted them to know that they were ever before Him and could not be easily forgotten because they were graven, cut deeply, upon the palms of His hands.

We do not stop here to discuss the folly of some modern scientists, some skeptics, a few atheists, and people of that class who do not believe in a personal God, whose special providences are over His chosen people.

You modern Israel, ye chosen of God, the Church our Savior purchased with His own precious blood, like the prophet Elijah, you may at times despair of the final triumph of the cause of Christ in this world.

"He hides so wondrously
As if there were no God,
And seems to leave us to ourselves
Just when we need Him most."

But if we will be patient and keep the faith, Jehovah will pass by; perhaps not in the destructive path of an earthquake, nor in thunderous tones, but with a still small voice that will be more pacifying and comforting, make himself known. It is human nature and a matter of record that men and women, in a crisis, in a crucial moment, in the hot conflict, will grow tired, and many of them will become frightened and discouraged. But you will always find a few still at their posts of duty and groaning at the hill. If every one of you, if all the Church could but get a vision of your safe and blessed relation to Jehovah, life would be sweeter, services would be more effective and greater results would follow. "Behold the fowls of the air, they sow not neither do they reap, nor gather into their barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

How could God be other than interested in His Church? He could no more remain indifferent toward you than could an earthly parent towards his home or household and a battle scarred soldier toward his country. See what our heavenly Father has done to establish His Church and to maintain His chosen people. When you had separated yourself and seceded from the union in heaven, when you had broken away from God, His only Son gave His best blood directly out from His own heart to cement you again to eternal life.

Pompeii, an ancient city of Campania, overlooked the Bay of Naples and was not far from Vesuvius. Vesuvius became a scene of great volcanic eruptions. The lava, smoke,

(Continued on page 12)

THE CRIPPLE OF NUREMBERG

CHAPTER VIII.

A Morning Visit

By Felician Buttz Clark

Down the cobbled street, straight from the castle, came the clatter of hoofs, and Hans Sachs stood aside to make room for three horsemen who were coming rapidly toward him. He had heard no news during his walk. Nuremberg was settling down now to the inevitable. The Duke of Alva was there, the city was in the hands of his soldiers—there was really nothing to be done. Reassured by the peaceful actions of the strangers, notwithstanding their warlike appearance, the citizens were once more opening their shops and going on with the ordinary labors.

The horsemen came nearer and nearer, and the shoemaker saw that the one in advance was still young, not more than thirty-five years of age, with a dark, handsome face. He wore a light suit of armor deeply inlaid with gold, but was not fully armed. No weapon was visible, except the short, thick sword which knights of that day were accustomed to wear at all times. He drew rein beside the Nuremberger, and, saluting him pleasantly, asked in broken German if he could tell him where the Widow Weber dwelt. "She is a kinswoman of mine," he added, as if in explanation, "and I would gladly see her again after a separation of many years."

"The Widow Weber," returned Hans Sachs, bowing in his turn, "lives in the so-called Casa d'Oro. You, who come from the Southern countries, will no doubt recognize it at once on account of the Venetian style of architecture. Follow this street to the inn, whose sign you see down yonder, and then turn to the left. The house is not far from the St. Lawrence Church."

The stranger touched with his heavily gloved hand the broad hat which he wore, and was riding away, when he suddenly reined in the horse once more. "There is one son, I believe," he said.

"Yes, sir. One son, Orlando, a poor, afflicted lad." "So I understood. Good morning to you, sir."

The Marchese di San Marzano rode swiftly on, looking with wonder and even admiration at this city, so well and favorably known in the sixteenth century. Its tall churches, built in the perfection of Gothic style; its numerous fountains, with quaintly wrought figures; its wide streets flanked by picturesque houses; and, above all, the manifest wealth of the Burghers, made a very strong impression upon the mind of the young man who visited for the first time the countries of the North.

He beckoned toward him the man who rode just behind. "This is a beautiful city, Father Antonio," he said, pointing out the different objects of interest.

"It is, indeed," replied his companion, "but not so beautiful as our Italian cities, with their soft lights and shades and their gardens full of roses." He shivered a little in the wintry air.

"There is no country like Italy," responded the Marchese with pride.

They had now reached the inn of which the shoemaker had spoken, and, according to his directions, the leader turned his horse to the left.

"That must be the house yonder. How like it is to the palaces which stand on the banks of the canals in Venice!"

The priest looked up at the front of the building as they came closer, and at sight of the mosaic Madonna with its ever-burning red light, crossed himself reverently. "The signora has forgotten neither her home nor her faith," he said aloud.

The Marchese di San Marzano had already alighted from his horse and, flinging the bridle to one of the servants behind, sprang forward to greet Orlando, who approached the door at the same moment. The quick eye of the older man had noticed at once the deformed figure of the lad as well as his strong resemblance to his mother.

"Art thou my cousin, Orlando?" he asked, stretching out his hand with a gesture of pleasure.

"I am Orlando Weber," replied the cripple. "And you, sir, must be the gentleman for whom my mother has been so anxiously watching, the Marchese di San Marzano."

"Say rather, her cousin Alberto, Orlando. Thou and I must not use such formalities here."

The boy blushed with pleasure at this warm

(A serial story to be published in twelve installments appearing in the first issue of each month of this paper. This is the fourth installment.)

greeting. He had not expected it. In fact, he had dreaded the meeting, fearing that this cousin, whom he had never seen, might shrink from him on account of his deformity.

"And this is Father Antonio," continued the Marchese, indicating with a wave of his hand the priest, who had been interestingly regarding the lad.

Orlando spoke to the priest rather unwillingly, but politely enough. "My mother will be waiting," he said.

At the same moment the door of the house opened, and in it stood Carlotta Weber, whose beautiful face shone with excitement.

The Marchese sprang toward her. "Cousin Carlotta, it is many years since I have seen thee. Then thou wast a young girl just turning sixteen."

"And now thou findest an old woman," she replied, with a flash of her dark eyes.

"I find a woman more beautiful than the maiden," was the response, as her cousin stooped to kiss her hand.

The priest stood on a lower step, and the Frau Weber reached out her hand to him. "This is the priest of whom thou didst write?" she said.

"Pardon, Reverend Father, that I forgot you in the moment of greeting the cousin whom I have not seen for so long. It is Father Antonio, Carlotta, one of our best-loved priests in Rome. He might have been a bishop, or even have worn the cardinal's hat long ago, had it not been for his modesty."

The priest smiled a little, and then bowed in response to the respectful words of the lady. "The Marchese di San Marzano does me too much honor," he said.

Anita, who was waiting, led the way up the stairs to a large drawing-room used only on special occasions. It was carpeted with rich rugs, and the furniture was of the most costly design, much of it of ebony inlaid with mother-of-pearl. There were couches piled high with cushions of damask and velvet, heavily embroidered, and low tables laden with rare china and delicate glass.

The priest glanced about him with a practiced eye. There must be plenty of gold here!

And the Marchese muttered under his breath: "The rough old Nuremberger must have worshiped her! I wonder whether it is hers or her son's, this house."

Again his eyes sought those soft, dark ones of the woman whom he had come to visit. Rarely had he seen one—and he had seen the renowned beauties of Rome and Bologna and Venice—who pleased him so well. Carlotta Weber was extravagantly fond of crimson. In every dress which she wore there was always a touch of that rich color, harmonizing so well with her olive skin and sleek hair. Today she wore a gown of black, which fell away from a vest of her favorite color, and this vest was trimmed with precious stones sewn upon it in conventional designs. Everywhere were signs of great wealth, and her cousin wondered at it. He had not thought to find her in such surroundings.

Long they talked, while Father Antonio listened, occasionally adding something to that which his younger friend said. Orlando sat near, fascinated by this new cousin, this splendid, strong man, whose face changed with every passing emotion, and whose clear eyes sparkled and danced as much as any woman's.

Anita brought in refreshments for the guests, and time passed so quickly that the great bell in the watch-tower rang out the hour of noon before they had half finished what they had to say. The lady asked so many eager questions of people and places which she had known! She leaned forward, almost breathless, as her cousin described to her the gay life of those cities from which she had been so long absent.

As the bell sounded the noontime, the marchis rose. "I had no idea that it could be so late! Will you pardon me, Father Antonio, if I withdraw a moment with my cousin? I should like to speak with her."

"Certainly," replied the priest. "I will talk a little with this young gentleman who has been so interested in the conversation. Would you like to go to Italy, young sir, even to Rome where the Holy Father lives?"

Orlando's face shadowed, and the priest was shrewd enough to see it. There must be something wrong here.

"I should dearly love to travel," Orlando replied, evasively.

"In Rome you could see the holy relics, and could bow at our most sacred shrines. I understand that here in Nuremberg the heresies of Protestantism have made great strides. Never mind, time will right that. The enemies of our faith shall be forced to stop this unholy strife and return to the true Church. If not—the priest's face grew so stern and forbidding that Orlando trembled—"the curse of the Church shall be upon them for ever and ever; they shall be outcasts upon the earth; they shall be hated of all men; they shall be destroyed." He was a very tall man, and he raised himself now to his full height, looking down at the cripple. Then suddenly his expression changed, and he laid his hand gently on the boy's head. "We have nothing to fear, my son, for we are faithful and true."

The cripple's lips trembled so that he could scarcely speak. Who was this awful man? He could not bear to have him look at him; his eyes had blazed with fire when he said those words. Orlando whispered within his heart, "And I, too, am a Protestant," but he dared not say it aloud.

The marchis came from the deep window in which he and his cousin had been standing conversing in a low tone. "The Frau Weber wishes me to invite you to make her house your home during your stay in Nuremberg, Father Antonio. She feels the need of a spiritual counselor, and you will be much more comfortable here than up yonder with us."

"There is a room for you, Father, if you will condescend to occupy it," added the lady. "I shall consider it an honor if you will remain here."

"I thank you, honored lady," replied the priest in his deep voice, "and I shall be pleased to accept your invitation, trusting that my humble ministry may be of value to your soul and that of your beloved son." Orlando shrank back as though a cold blast had struck him. "But for a few hours, I must return to the duke. He wishes to see me this afternoon. If it is convenient for you, I will return about five o'clock."

There were farewell words said, and then the small cavalcade rode away, the marchis turning to wave his hand to his cousin as she stood at the oriel window of the drawing-room.

Orlando slipped away to his own room, and threw himself down in his chair by the table. The tortoise-shell cat drew near, but he paid no attention to her. The birds sang their sweetest, but he heard them not. It seemed to his sensitive soul as though the terrible eyes of that priest were still upon him, and as if he heard the echo of his words: "They shall be outcasts upon the earth; they shall be hated of all men; they shall be destroyed." Was this to be his fate? How could he ever support the presence of that man in the house? Yet he was to come that very night, to sit at table with him, to watch him every hour of the day. It would not be long before those shrewd eyes would see far down into the depths of his soul, and would read there, "Heretic! Protestant!"

CHAPTER IX

The Duke of Alva

"My cousin must be very rich," remarked the marchis, letting his reins hang loose upon the horse's neck as they mounted the steep incline of the hillside.

"Either the signora or her son," was the priest's reply. "The lad has a fine face, as beautiful as a girl's."

(Continued on page 13)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Editor & Mails, and all communications intended for publication to the Editor.

A SIGNIFICANT CHAPTER IN RACIAL PROGRESS

(Continued from page 1)

acter is worth more than all the abstract discussion of race problems that we can indulge in from now until the end of time. Think of it! At the end of fifty years of freedom the people who were slaves themselves or whose parents were slaves, have erected here in the heart of the South a building containing fourteen store rooms, sixty office rooms, six lodge rooms and an auditorium with seating capacity of 1,300.

"This building also means that we have faith in ourselves, faith in our ability to do, and that we have confidence in our leaders; that in the future we are going to cultivate a feeling of race pride in a larger measure than we have in the past and that we are going to let the world understand that we are just as proud of being members of the Negro race as any one can be in being identified with other races.

"This building also means that our race and other races have learned that we as a race can work together in an organized capacity. It has been said in the past that the Negro is individually strong but organically weak. This great occasion means that we have learned to do team work and to plan together, to pull together and co-operate until success has been attained to."

It is usually hazardous to single out one man in calling attention to such enterprises as this, but we can do so at this time with a full satisfaction that the members of the Brotherhood of Georgia heartily approve. The leader and promoter of this vast undertaking is none other than a man born of slave parents. He received no special consideration in youth, but by perseverance, dependability, thrift and intelligence won his way to the front. We refer to the Hon. Benjamin J. Davis, who is the Grand Secretary of the Odd Fellows in the state of Georgia. He it was who conceived and put through this enterprise. When Mr. Davis came to his present position December 27, 1902, the entire inventory of the District Grand Lodge and Chapter consisted of one day book valued at 75 cents; one canvas back ledger at \$1.50; one seal at \$3.00; one-half dozen receipt blank books at \$2.00; letter-heads and bill-heads at \$2.00; a total outlay of \$9.25; with not more than ten thousand members in the order in the state, good, bad and indifferent, active and inactive, financial and unfinancial; and the highest amount that had been paid in any previous year was \$701.53. What is the showing today? The membership has been increased to 60,000, and endowment department created with policies ranging from \$300 to \$500. The magnificent building referred to above, planned, completed and occupied at a cost of \$253,000, a sinking fund authorized of \$300,000, of which \$205,000 is already raised. The receipts increased from \$700.00 to \$500,000.00 in the year 1914. Beginning with no office help at all, this office furnishes employment for Negro men and women, instead of none at the beginning, at the present time twenty-six and at times as high as forty, at salaries ranging from \$900 to \$1,000 a year, with larger salaries for head officials. We regret that we cannot give at this time a picture of this man who has been able to accomplish so much and who deserves great credit for what has been done. A chief supporter of Mr. Davis is Dr. W. F. Penn. Dr. Penn served as chairman of the Building Committee and as chairman of the Sinking Fund. Dr. Penn is a brother of our own Dr. I. G. Penn.

LIQUOR THE ENEMY OF THE NEGRO

We are devoting considerable space this week to the Liquor question. There are two great facts that stand out in the problem of liquor and the Negro. First, the Negro has not, as yet, been greatly cursed in his strong body by liquor. He is yet a man of great brawn. Second, the use of liquor among Negroes is now so common that it is spreading death among them and is rapidly undermining the magnificent physique built up by centuries of abstinence. A contractor in West Virginia who works hundreds of men, said that one Negro is equal to two Italians or other foreign immigrants. Explaining, he said: "The Italian has lived on spaghetti and wine for many generations; the Negro has lived on meat and cornbread, and hardly knew the taste of liquors until the present or preceding generation."

In China, where they have been waging an awful war against opium, the cry has been not that opium injures the individual and hurts business, but rather this: "That China may be strong." The Chinese have noted the victories of anti-opium Japan over opium China and whiskey-drinking Russia, and they have determined that their country also will be made strong. This should be the motto of every patriotic Negro: "That we may keep ourselves strong," not only because bodily strength is a good thing to have, but because it is a splendid foundation for moral and mental strength.

The Human Factor in a recent issue showed by striking charts that since 1880, although the American death rate per thousand has been reduced 25 per cent, chiefly by better care of young children and better sanitation, protecting the lives of the young up to twenty years of age and in less degree to forty, the death rate above forty years of age has shown a marked increase from diseases of the heart, kidney and other degenerative effects common to middle life and old age. The report says: "Something is causing the important organs of the American's body to wear out too soon." Who can doubt that this increase of deaths is due to the increasing use of liquors in wet territory, and especially to the increase of the social evil and its accompanying solitary vice? Impurity, even more than intemperance, gambling and Sabbath-breaking, is the question of life or death to nations.

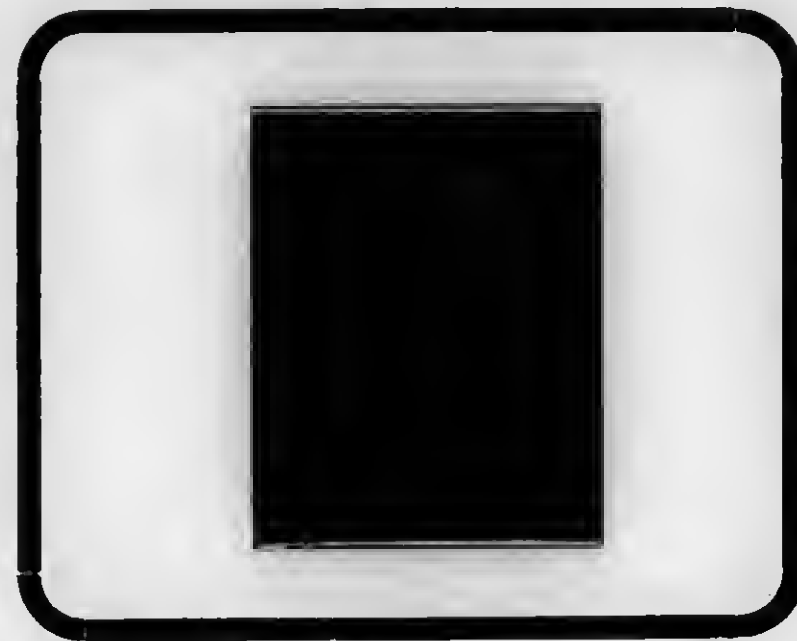
Race degeneracy is going on fastest of all in the cities of our so-called "civilized race." Sir Andrew Clark, physician to Queen Victoria, said that when he looked at the hospital wards, and saw that seven out of ten owed their diseases to alcohol, and when he thought of all the other evils wrought by drink, he felt impelled to give up his profession, "To give up everything and go forth upon a holy crusade, preaching to all men, 'Beware of this enemy of the race.'" If we cannot give up everything to do this grand and necessary work, surely we can give a little time, a little work, a little money, an earnest prayer, a few words, a good example, a temperance vote. It is the duty of every patriot to fight the saloon.

Old Glory To Be in Honor at the Opening of the American University

The official opening of the American University by the President of the United States, announced as for the afternoon of Wednesday, May 27, will be marked further by the formal raising of the American flag over the marble buildings and extensive grounds of the University located on the Northwest Heights of Washington. The flag is the voluntary gift of patriotic friends living in Tenleytown and the immediate vicinity, and is to be of the prescribed size and pattern for the full naval ensign. Several persons of distinction will participate in the ceremonial of hoisting the Stars and Stripes. The Marine Band will play the Star Spangled Banner, and furnish music for the program, which will include speakers of national repute.

ROBERT T. MILLER

Our friend is dead. He was dead a full week and more and his precious frame, that had weathered the change of seasons for almost eighty years, was locked in cold clay before the news reached us. What a shock it was to learn of his death. The Book Committee and those related thereto were planning to recognize his eightieth birthday which passed May fourth and the fiftieth anniversary of his marriage which May twelfth would have marked. But he has gone. We are all the sadder and the poorer because of his going.



ROBERT T. MILLER, LL. D.

Born	Died
Neville, Ohio	Cincinnati, Ohio
May 4, 1834	April 23, 1914

We never looked upon the face of Robert T. Miller but that we associated him with Abraham Lincoln. We do not know how Lincoln looked except as we get it through the eyes of others. But there was a purity of motive, a conscientious devotion to truth as he saw it, a gentleness in dealing with men, a keen interest in the lowly, a wealth of soul and a warmth of heart in Robert T. Miller that invariably called to mind those self-same qualities that the great Lincoln had. And we do Lincoln no harm when we liken unto him this saint who has just gone home.

Mr. Miller was born on the north side of the Ohio, but we always thought of him as a Kentuckian—a Southerner—but to us he was bigger than the provincialism of the South. In all policies of the Church where Southern ideals entered in, he recognized the difficulties but never attempted the impossible. Like Cavour, of whom his biographer Thayer said, "He had an enthusiasm for the possible."

We knew Mr. Miller well, for the approach to him was open. He had a tender heart. He loved and cherished the love returned. But he loved because he was Christ's and he loved like Christ—the Master lover. Those who did not know Mr. Miller well, likely enough knew not of the tenderness of his life. But back behind his great intellect, his adherence to conviction, he had a citadel of affection that was as warm as the sun of Dixie under whose rays he grew into tall manhood.

He was a princely Methodist layman. Loyalty was a cardinal virtue with him. He was a Methodist through and through of the original type. Bishop Anderson, writing of Mr. Miller said, "How John Wesley would have delighted in him! He was a man after Wesley's own heart."

Dr. John W. Butler, of Mexico, and a party of missionaries arrived Monday morning on the Steamer Monterey from Vera Cruz and were detained at Quarantine, La., until Thursday of this week. All of the party are well.

Paragraphs of Racial Progress

The National Association for the Advancement of Colored People met in Baltimore this week.

The National Baptist Sunday School Congress is to be held in Beaumont, Texas, in June.

Members of the National Negro Press Association will foregather in Muskogee, Oklahoma, during August.

The Negro Protective League of Pennsylvania has been recently organized in that state.

The Columbia State of South Carolina, says that Negroes in that state pay taxes on farm property worth more than \$22,000,000.

The Finance Board of the African Methodist Episcopal Church reports a total collection, in dollar money alone, for two years, of \$428,916.64.

Dr. Shosuke Sato, of Japan, who is making a tour of American Universities, was a classmate of President Woodrow Wilson at John Hopkins University.

Negroes of Atlantic City are making an effort to secure a Negro principal for the Indiana Avenue School, the only exclusively Negro school in that city.

Dr. J. C. Sherrill is to deliver the University sermon at the commencement of Clark University. Dr. Sherrill is having flattering success in his work.

Mrs. Booker T. Washington, of Tuskegee Institute, Alabama, is delivering a very practical, strong and helpful lecture on "Motherhood."

Dr. George H. Trever, of Gammon Theological Seminary, Atlanta, conducted recently a revival, splendid in results, at Cookman Institute, Jacksonville, Florida.

Dr. D. P. Roberts, an able Negro surgeon, is said to enjoy the largest practice of any physician in the city of San Augustine, Florida.

I. D. Burrell, M. D., of Roanoke, Virginia, the oldest Negro practicing physician as well as the wealthiest Negro of that city, died in Washington, D. C., March twenty-second.

Seven of the nine Negro Masonic fraternities of New York are the purchasers of property valued at \$15,000, which will be converted into a Masonic Temple.

The City Council of Savannah, Georgia, is said to have appropriated \$300.00 toward the entertainment of the colored teachers, who will meet in that city in July.

To Adolph Hodge, of Howard University, has been awarded the intercollegiate essay contest prize. His subject was "The Effect of Emancipation Upon the Physical Condition of the Afro-American."

The Carnegie Library, now being erected for the colored people of Savannah, Georgia, will be ready for use about July first. The city will appropriate \$12,000 for its maintenance.

Sergeant of Police F. Arthur Robinson, of Cambridge, Massachusetts, has served on the police force of that city for thirty years. Sergeant Robinson is the only Negro on the Cambridge force.

The Industrial Home for Negro girls, near Tipton, Missouri, is to have a new building which, when completed, will cost \$80,000. Governor Major of Missouri has appointed a new board for the home composed of Negroes.

Charles Henry Phillips, Jr., M. D., an alumnus of Meharry, now practicing in St. Louis, Missouri, contributed to the April number of the New York Medical Journal an article on the treatment of gallstone colic, that is receiving very favorable comment.

Wm. H. Hogans, the only Negro member of the graduating class of the night school at P. S. No. 43, of New York City, was awarded the second prize, a silver medal, suitably engraved. Mr. Hogans' subject was "The Finishing Touch of the Universal Artist."

Mrs. Eloise Bibb Thompson, of Los Angeles, formerly of Tuskegee Institute, and well known as a social settlement worker, is a regular contributor to the Los Angeles Times. Mrs. Thompson is one of the splendid, progressive women of the race.

The receipts of the post office at Mound Bayou, Mississippi, from March, 1912, to March, 1913, were as follows: Money orders issued, \$67,776.22; fees, \$539.40; on postal account, \$3,607.44; sale of stamps, \$3,337.51, and in the Postal Savings Department certificates to the amount of \$343.

Earl St. Claire, a member of the Ninth Cavalry, now stationed on the Mexican border, was responsible for the capture of eight Mexicans and two Americans, who attempted on April eighteenth to steal two machine guns. Young St. Claire is said to be in line for promotion because of said service.

William Dunston, a Negro and one of the most faithful and efficient of Mr. John D. Rockefeller's employees, has been placed in charge of Mr. Rockefeller's estate at Pocantico Hills, in Westchester county, New York. The property on this estate is said to be worth millions of dollars and gives employment to 800 people.

As an appreciation of twenty-five years of faithful service, George Williams, the only Negro in the employ of the Racquet Club of Philadelphia, Pennsylvania, was presented with a purse of \$3,000.00, recently, by one hundred of the original members of that organization. Mr. Williams is sixty-four years of age.

William McKinley Brooks, a Negro lad, and a member of senior class of the Keokuk, Iowa, High School, won first prize medal in the annual declamatory contest held under auspices of the Keokuk Literary Society. The second and third honors were awarded Miss Nina Hodge and Miss Helen Pond, respectively.

Dr. Pezavia O'Connell, of Gammon Theological Seminary, will preach the annual sermon at Rust College, Holly Springs, Mississippi, on Sunday, May third. Dr. O'Connell will preach also the baccalaureate sermon and deliver the address before the graduating classes at the forthcoming commencement of Sam Huston College.

Howard P. Drew was the only colored athlete to win a place in the 20th Annual Relay Carnival, held recently under the auspices of the University of Pennsylvania. Drew won the 100 yard dash in 10 1-5 seconds, although the field was in poor condition because of incessant rain, and afterward took first prize in the broad jump.

An association of thirty-two colored women of Los Angeles, California, are conducting on modest plans a Day Nursery for children whose mothers are bread-winners. This institution opened its doors last November, at which time the faithful promoters had raised in various ways \$2,150 from their own people.

Mrs. Eloise Bibb Thompson, in the Los Angeles Tribune, tells of Some Interesting Negro Characters in Los Angeles. In one prominent location is a piece of property containing nine apartments—of three rooms each—and two stores, now worth \$50,000. This is the property of a Negro, who when he landed in Los Angeles twenty-two years ago, began work as a bootblack. This Negro gave recently to the Colored Y. M. C. A. \$1,000.

Of the \$988,575 appropriated by the legislature of Virginia for educational institutions in that state, white institutions receive \$926,075 and the two State schools for colored youth but \$61,500. Virginia has a total population of 2,060,905, of which 32.6 per cent are colored. The 1,629,626 farm acres owned by the colored people are valued at \$14,156,757, the taxes on which last year amounted to \$49,548.

R. W. Thompson, of Washington, D. C., says in the Indianapolis Freeman: "In the Post's Holy Land contest, with fifteen tours to be awarded, the Rev. M. W. Clair, pastor of Asbury Methodist Episcopal Church, stands eighth, with a total vote of 153,070. The leader has 221,410. The colored contestant standing next to Dr. Clair in strength is the Rev. Alexander Willbanks, of the Friendship Baptist Church, with 49,860 votes."

Thomas J. Francis, formerly of Chicago but now of Mexico, writing to an exchange, says that after the siege of Torreon, engaged in by the eighth general division, Constitutional army (of which he is a member), under General Gamargo, was promoted to the rank of Colonel. He states that there are several hundred American Negroes in the ranks of the Mexican rebels, and that the American Negro is ranked among the best and bravest fighters.

Lucy Nichols, of New Albany, Indiana, is the only colored woman member of the Grand Army of the Republic and is thought to be the only colored woman in the country drawing a pension as an army nurse in the Civil War. She accompanied the Twenty-third Regiment—the New Albany—throughout the civil war, returning with that regiment to New Albany at the close of the same. She was made a member of Sanderson Post, G. A. R., and the post obtained for her a pension by special act of Congress. According to recent reports, the earthly career of this brave woman is nearing its close.

Judge Frank R. Willis, of the Superior Court, in a letter to Mr. R. C. Owens, of Los Angeles, commending the "able and efficient manner" in which he performed his duty while serving as a juror, recently, said: "Your services have demonstrated once more the fact that the services of a colored man are equally as faithful and as well received as that of a white man on jury service, and I trust that from time to time in the future we shall have a larger percentage of colored men on the jury." Mr. Owens is a prominent and wealthy business man.

Miss Phyllis Wheatley Waters, a colored girl of Charleston, West Virginia, is pronounced an all-round athlete, a young woman of charming personality and splendid scholarship, and is one of the most popular members of the basket-ball team of the freshman class of the University of Michigan. In the recent game between Juniors and Freshmen for the Varsity championship, the Freshmen won and to Miss Wheatley was given unstinted praise for her skillful work. According to the press, she "played the most sensational and daring game that had ever been seen in the Barbour Gymnasium."

Dr. E. H. Oliver, pastor of Warren Church, Atlanta, Georgia, was interviewed recently by the Constitution and gave forth a remarkable picture of the slum conditions of Atlanta and incidentally pointed out the great work which his church is seeking to do. Dr. Oliver's statement called forth a strong editorial from the Constitution urging for help for the Negro. No man in Atlanta is doing more to solve the problem than is Dr. Oliver, and his institutional church, which has been under way for some time, should be forthcoming. It is one of the real necessities of greater Atlanta.

William Hasbrouck, the night telephone and elevator operator at the Spencer Apartment in Baltimore, saved many lives on the morning of April eleventh, when that building was greatly damaged by fire. Hasbrouck, the first one to detect the fire, gave the alarm, and started the elevator, arousing the sleepers from the top floor down, and then returning, conveyed, in several trips, the occupants of every floor to the ground floor in safety. On the last trip, made in order to see that every person was out of the building, Hasbrouck was overcome from the fumes inhaled and collapsed as soon as he reached the open air, but many were the grateful tenants rescued who administered to his needs.

SEES LIQUOR AS CRIME CAUSE

Dr. Booker T. Washington Finds Where Prohibition Is Rigidly Enforced Negro Crime Decreases

Gives Some Interesting Facts From Southern States

"Prohibition, when enforced, is a valuable aid to law and order," declares Booker T. Washington, the great Negro leader, in a letter to the Methodist Temperance Society.

The letter to the Temperance Society was in response to an inquiry regarding the following, which appeared in the American Brewers' Review for November:

"In this connection we may point out that Booker T. Washington, writing in the Journal of the American Institute of Criminal Law and Criminology, of September, 1912, on 'Negro Crime and Strong Drink,' analyzes the replies he received from the sheriffs of the different counties in Alabama and Georgia in answer to his inquiries as to the relation between crime and drink among the Negro race. The rural districts report that crime has increased under prohibition because of 'boot-legging' etc., whereas the city districts maintain about the same ratio under prohibition as under license. Crime among Negroes when related to drink is, in the opinion of Mr. Washington, due entirely to the drinking of whiskey and other strong drinks."

"The statement in the American Brewers' Review for November, I quoted from the recorder of the police court of Selma, Alabama," writes Dr. Washington. "Prohibition, when it closes up the bar-room and prevents the sale of liquor, helps my race."

* * * *

Strong Drink, One of the Chief Causes of Crime Among Negroes

"When all the facts are considered, strong drink, I believe, is one of the chief causes of Negro crime in the South. It appears that where prohibition has really prohibited the Negroes from securing liquor their crime rate has been decreased. On the other hand, it appears that where the prohibition law did not prevent the Negroes from securing whiskey there has been no decrease in the crime rate; in fact the introduction of a cheaper grade of liquor has apparently had a tendency to increase the crime rate. In every instance, however, where the prohibition law has been rigidly enforced and the Negroes have been unable to get liquor, there has been a decrease in the crime rate."

"This is the case in Macon county, Alabama, where I live. In this county there are about 22,000 Negroes and 4,000 whites. The sheriff of my county recently reported that he had only one deputy and did not have enough work to keep him busy. Sentiment has a great deal to do with the enforcement of the prohibition law and indirectly with the increase or decrease of the crime rate. In my own county there is a healthy sentiment both among the whites and the Negroes in favor of prohibition. There is published in the county a Negro farm paper the influence of which has been very helpful in aiding the prohibition effort. Another thing that has helped has been the attitude of the Negro ministers. All the Negro ministers in the county are organized into an undenominational association. This association has given its support to the enforcement of the prohibition law and has even gone so far as to organize a Law and Order League to work in co-operation with the officers of the law. Although this League as such has not accomplished much yet the moral effect on the people of the county has been very salutary."

Another Proof

"A further proof that prohibition when enforced does cause a decrease in crime is shown

by the reports that came from Atlanta, Georgia, and Birmingham, Alabama. During the first two months that prohibition was in effect in those cities there was a remarkable decrease in crime. At the end of the first month in Birmingham, Judge N. B. Feagin reported to the mayor that 'the decrease in arrests averaged about as follows: In comparing January, 1908, under prohibition, with January, 1907, with saloons, aggregate arrests decreased 33 1-3; for assault with intent to murder 22 per cent; gambling, 17 per cent; drunkenness, 80 per cent; disorderly conduct, 35 per cent; grand larceny, 33 per cent; vagrancy, 40 per cent; wife beating, 70 per cent."

"The Birmingham News, in commenting upon the first effects of prohibition, said: 'For ten years Birmingham has not enjoyed so orderly a period as it has since the first of January (1908). The moral improvement of the city has been marked since prohibition went into effect. The newspapers are no longer giving space to shootings, murders and cutting scrapes, personal altercations and other disorders as they formerly did for the reason that the regard for law and order in this community is very much more in evidence since the removal of the whiskey traffic.'

An Extraordinary Showing

"In Atlanta there was a more extraordinary decrease in crime than in Birmingham. During the month of January, 1907, 1,653 cases were put on the docket of the recorder's court. During the month of January, 1908, there were but 768 cases on the docket, a decrease of considerably more than 50 per cent. During January, 1907, there were 341 cases of drunkenness tried, but in 1908 only 64, a decrease of more than 80 per cent."

"A further confirmation of the fact that prohibition tends to reduce crime is shown by the statement of Chief Justice Walter Clarke of the state of North Carolina, who says that since prohibition has gone into effect in the state the general crime rate has been reduced by 50 per cent. Murder in the first degree has decreased 32 per cent; burglary 20 per cent; attacks with deadly weapons, 30 per cent; larceny, 40 per cent; manslaughter, 35 per cent; murder in the second degree, 21 per cent; minor crimes, from 25 to 55 per cent. Justice Clark, I understand, has prepared a five years' comparison which shows that some crimes have decreased more than 60 per cent since the saloons have been abolished. According to his report in five years there had been only two lynchings in the state of North Carolina and none in the last two years."

MORE BLIND PIGS IN WET TERRITORY

Whenever the people of a state resolve to strike for freedom from the legalized liquor curse, the men who make their living by this parasitic industry protest that the abolition of the licensed liquor traffic will simply mean an epidemic of blind pigs and boot-leggers.

It does not appear upon the face of the proposition just how a blind pig or a blind tiger is more dangerous than one which has the senses of sight and smell, feeling and hearing, etc., going full blast at the business of promoting the liquor trade.

But it is nevertheless a fact easily susceptible of proof that the licensed saloon throws off yearly more blind pigs than a crab will.

drop claws during a season. Practically every licensed saloon has an unlicensed saloon as its little brother.

According to the report of the commissioner of internal revenue for the year ending June 30, 1913, 766 Kansans bought tax receipts permitting them to sell liquors at retail. Ninety-seven of these permitted only the sale of malt liquors.

Not all of these 766 were lawbreakers. Some of them were druggists who sell medicines in which alcohol is used as a solvent. A great many of these druggists are talked into buying the tax receipt by smooth revenue collectors who want to swell their business. Neither does the buying of a liquor tax receipt indicate the holder does an uninterrupted month by month business. It rather indicates that he is going to try to sell as much liquor as he can before he is caught and jugged, or, since he is a blind pig, caught and penned. Sometimes his career ends after the first sale. It is nothing uncommon in reviewing the year's report of liquor tax receipts sold to run across this statement: "John Smith located at 441 First street (this receipt now transferred to county jail)."

Figures That Prove

And it is absolutely true that there are more blind pigs in wet territory, by far, than in dry. For instance, in New York, in 1913 there were 23,472 saloons licensed by the state. During this time the internal revenue collectors issued 34,522 permits to sell liquor. This means that there were in New York state just exactly 11,050 blind pigs, as contrasted with 766 in Kansas. And the difference between a New York blind pig and a Kansas blind pig is that probably the New York animal will live his life in peace from year's end to year's end. There is another difference. In Kansas a blind pig is a blind pig; in New York a blind pig is a blind pig and he probably also conducts another disreputable business on the side. In fact, a blind tiger in a licensed community is almost invariably a blind tigress. Doubtless a large majority of illegitimate liquor establishments in the state of New York are located in houses of ill repute.

Illinois shows a similar state of affairs. According to recent investigations, there are in that state 12,708 licensed saloons, but there are 22,754 dealers in liquors holding the federal tax receipt. This indicates the presence in Illinois of 10,046 blind pigs, tigers, etc.

The full significance of these figures, however, can only be gathered from their consideration in connection with the state population. Looking at it from this standpoint New York has one blind pig for every 81 people; Illinois has one blind pig for every 561 inhabitants of that state; Kansas has one blind pig for every 2,207 of the population and in the case of Kansas the figures include not only those doing business contrary to law but those druggists who do not sell liquors at all, but hold the federal tax receipt to protect their sale of medicines containing alcohol.

The best way to free territory from the unlicensed liquor traffic, the blind pig, is to strike the licensed liquor traffic, the seeing pig, with the ax of prohibition exactly where it will do the most good.

TO FIGHT THE SALOON THE DUTY OF EVERY PATRIOT

(Continued from page 3)

disease makes much more rapid progress.

In seven of the great hospitals of London in 1876, \$40,000 was spent in one year for alcohol to give to the patients, and only \$15,000 was spent for milk. In 1902, less than \$15,000 was spent for alcohol, and more than \$40,000 was spent for milk; and since that time the use of alcohol has decreased so rapidly that now it is practically not used at all.

MESSAGES OF SPRING

"HAPPY SPRINGTIME"

Pressing through the loosening sod,
Wee green leaves begin to show;
Little flower-stems bend and nod
When the first warm breezes blow.
Starry faces, shy and sweet,
Mid the ferns and grasses hide
Where the light and shadows meet
And the brook's clear waters glide.

Overhead the maple flings
Its red banner to the day,
And the robin sways and sings
Singing on the topmost spray.
Through the forest glad wings whirl,
Songs of joy glad voices trill,
Opening leaves, and sound, and stir
Happy springtime stories tell.

Everywhere life springs anew,
Over death triumphant still,
Proving all God's promise true—
At his holy, blessed will
Earth, so desolate, once more
In her glory doth rejoice;
Clothed with bloom and light again,
Rings with praise her happy voice.

"There's no death," they seem to say,
"And its sting has passed away;
Just beyond its portal dread
Wakes immortal life instead;
All our dead shall rise again,
With the King of kings to reign."

—Ida L. Reed, in *The Christian Herald*.

CLOVER TIME

Orange-lined and crimson-belted,
Flag of columbine unfurls;
Early springtime's gems are melted
In the sunshine's golden curls;
And where bitter hailstones pelted
Lie the hawthorn's shattered pearls.

Yonder gleams a pear tree whitely,
Where the orchard seas begin;
Here a catbird, chanting brightly,
Ripples forth the joy within,
Like the notes that trickle lightly
From a mellow mandolin.

Daisies with their milky frilling
Trim the edges of the croft;
Meadow-breathing winds are filling
All the barn with echoes soft,
And the clover hay is spilling
Fragrant tatters from the loft.

Redbud's careless grace is showing
In a ragged, rosy frock;
Clumps of drooping brides are blowing
In a silken-hooded flock;
Down the hollow starts a-growing
Arrow grass and spatter dock.

There's a whisper in the rushes,
Of the frolics just begin;
There's a matinee of thrushes
In the dawning's gold and dun,
As the April buds and blushes
Like a flower in the sun.

—Hattie Whitney.

THE REDWING

BY BLISS CARMAN.

I hear you, Brother, I hear you,
Down in the alder swamp,
Springing your woodland whistle
To herald the April pomp!

First of the moving vanguard,
In front of the spring you come,
Where flooded waters sparkle,
And streams in the twilight hum.

You sound the note of the chorus
By meadow and woodland pond,
Till, one after one up-piping,
A myriad throats respond.

I see you, Brother, I see you,
With scarlet under your wing,
Flash through the ruddy maples,
Leading the pageant of spring.

Earth has put off her raiment
Wintry and worn and old,
For the robe of a fair young sibyl,
Dancing in green and gold.

I heed you, Brother. To-morrow
I, too, in the great employ,
Will shed my old coat of sorrow
For a brand-new garment of joy.

May "Century."

"SPRING"

"Spring, with that nameless pathos in the air
Which dwells with all things fair;
Spring, with her golden suns and silver rain,
Is with us once again.

"In the deep heart of every forest tree
The blood is all aglee,
And there's a look about the leafless bowers
As if they dreamed of flowers.

"Yet still on every side we trace the hand
Of winter in the land,
Save where the maple reddens on the lawn,
Flushed by the season's dawn."

DANDELION'S SPRING HAT

A dandelion grew in a garden plot,
In the shade of an old stone wall;
Her slender leaves made an emerald mat,
Where the stem grew straight and tall.

In the cool spring days she had worn a hood
That was small and tight and green;
She wore it as long as she possibly could,
Till many a hole was seen.

Then she sent down word through her stem and mat
To the storehouse under her feet,
That she needed at once a bright new hat,
With trimmings and all complete.

It was fine as silk and yellow as gold,
Like a star that had fallen down;
With brightest trimmings and all complete,
The gayest hat in the town.

And next she wanted a summer hat,
Adorned with small white plumes;
So they sent her one in place of that
They had sent with yellow blooms.

For many a day she waved and danced,
And bowed to the birds and bees;
For many a day the sunbeams glanced
Through leaves of the friendly trees.

But a brisk little wind went by one day,
"Please give me your hat!" he cried.
He carried the little white plumes away,
And scattered them far and wide.

—*Kindergarten Review*.

APRIL

April for me is everywhere thou art,
And 'tis December every time we part,
Yet! though for other folks the wild white spring
Half heals, half breaks, the heart
With every lovely and rejoicing thing.

Before thy lightest footfall winter goes,
And turns to violets her shroud of snows,
The leafless desert when thy voice is heard
Fills with the budding rose,
And rings with song of the enraptured bird.

God, spare me from the coming of a May
That can return, but thou he gone away,
Urgent with crowding leaf and cruel bloom!
Yet best for me to stay

Than thou in such a fearful empty room.

—Richard LeGallienne, in *Ainslee's*.

SPRING MUSIC

My heart sings with the robin,
The silver flashing rill,
And carols with the breezes,
In joy's delicious thrill;
With flowers and grass and lambkins,
It joins the glad refrain:
"Oh, fairest days!
Oh, rarest days!
'Tis blossom-time again!"

—George Cooper.

They are all in the lily bed, cuddles close together;
Purple, yellow-cap, and little baby-blue;
How they got there you must ask the April weather,
The morning and the evening winds, the sunshine
and the dew.

—Nellie M. Hutchinson.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

(Continued from page 2)

missed this one day of sea-sickness. It is indescribable; something like a new volcano is the only approximate simile. Before a fellow gets to the "eruptive" stage he feels just like a volcano whose fury is pent up and whose crater is choked with obstructions so that it cannot quite "go off." And when he does finally "belch forth" he rocks and reels and shakes and quakes, just like Vesuvius in action. "Ugh, ugh! my friend, feeding the fishes is not allowed," one of your neighbors might say—some vindictive person whom you beat at a deck-game on the day before. But this one black day got me "on my sea-legs" so that for the rest of the voyage I was as well as a sailor. Some of my fellow-passengers had a worse experience.

Contributory causes of seasickness are eating too much and getting insufficient exercise. In the higher classes of travel the big ships will dine a fellow six times a day or more, if he wishes it, and some of the passengers seem determined to "get their money's worth." They get it, but as often happens in the commercial world, after getting it, they may have to "cough up" most of it for other "sharks."

There are many ways to entertain oneself on a modern ship. There are good libraries for those who wish to read. There are sea stories, travel stories, much humorous fiction and some heavier literature. A daily paper was printed aboard, the news being received from two continents by the Marconi wireless operator. These news items are necessarily brief, merely "headlines," so to speak, but they are very welcome to the traveler at sea. The rest of the paper consists of advertisements and other stereotyped matter. Also there is the spinning of yarns or the playing of games. On the 14th of June, in latitude fifty-two degrees north and longitude thirty-eight degrees west, we had "field sports,"—sack races, three-legged races, needle races, cock-fights and wheelbarrow races, in which men took the place of the cocks and the wheelbarrows. On the 15th there was a dance on the upper shelter-deck, which the sailors screened in by an awning, or side canvas. On the 16th, we had a grand concert in which we brought out every sort of talent that could be discovered on the ship. There were many nationalities in these various functions, and the easy way in which they consoled together proves that "all nations are of one blood." One thing that amused us very much was some fun-making in which the third-class passengers entertained themselves one evening. The other classes have an orchestra, so the third class got up a "band" of their own; they got together all the tin buckets, tin pans, tin cans, boxes, whistles, rattles and anything else on which a noise could be made, and came on deck and did literally "beat the band." One fellow, as director of the performance, got up on a high place and with a broomstick for a baton he led the musicians, who followed in a manner worthy of such leadership. Such symphony is seldom ever heard. I have always noticed that men and women seem at their best when they are most like children. Besides, anything which breaks the monotony of a sea-horizon becomes an object of interest; a cloud of smoke, a white sail or a passing steamer which would not be noticed in Liverpool or New York, will on the high sea bring us all to the railing in the greatest admiration. A flock of sea-gulls really followed us over the ocean from Canada to Great Britain. They feed on the refuse from the ship. Sometimes they settled upon the water for a few minutes to feed or rest, but were always close in the wake of our vessel, usually flying in a zig-zagging course, because the ship could not go fast enough to allow them to follow in a straight line, so swift and durable is their flight.

It was now June 17, and we were near the north end of Ireland, and although it was too foggy to see much of the coast we passed very near to the lighthouse of Inistrahull (meaning in Irish "the island of Hull") in the morning. We got above the 55th parallel of latitude, and entered the Irish Sea through the North Channel, coming southward to Liverpool.

It was not until this last day of the voyage that the passengers generally learned the worst news of that fatal "thirteenth." In the early hours of the 13th, the crew had buried a man at sea. He had gotten on at Montreal and was tubercular. They keep bad news very close at sea. Such coincidence affects the superstitious, but in fact Friday is as good a day as there is in the week, and thirteen is a better number of good things than twelve and a better number of bad things than fourteen.

We reached Liverpool that night but after many of us had retired in our berths. It is too late to land after eight o'clock and the ship is not allowed to go into wharf and must stand out in the channel. The customs officials do not intend for any dutiable goods, like tobacco and whiskey, to be smuggled ashore.

On the morning of the 18th we were towed in by a tug. The baggage was let off first, and then the passengers. Having claimed our baggage from the customs officials we engaged a Liverpool "cabby" and were driven to the Shaftesbury Hotel.

"Ha'p'nies, pennies, shillings and pounds!" English money is the most miserable stuff to count in Europe, simply because it is not arranged on the decimal system. They say that a newcomer into any country learns first to count his money and then to swear, but in the case of English money the two lessons would very likely be learned at the same time.

And now we shall begin our new experiences in the Old World.

(To be continued)

HEALTH PAPERS

THE CARE OF THE SKIN

By Dennis A. Bethea, M. D.

The skin, the kidneys, the intestines, and the lungs form the "big 4" waste channels of the human body. Each one is inter-dependent upon the other in the promotion of good health. The kidneys must be continually flushed out by the drinking of lots of water between meals. In fact, drinking water during meals is not now considered very harmful. The drinking of much water dilutes the solid impurities so that they are largely passed out through the kidneys rather than clog the body and give more work for the skin. A large amount of the skin trouble to which we fall heir has its origin in faulty intestinal elimination; so the bowels must receive careful attention. The lungs likewise must be kept in good condition in order for the skin to receive the proper care; while the skin has a respiratory function also, it performs its work better when the lungs are acting well. In the first place the lungs must have pure air to breathe and plenty of it—the more the merrier. In this way much of the body's waste is readily thrown off which would have remained in the body and caused trouble.

The paramount factor in the care of the skin is cleanliness. We often hear it said that "Cleanliness is akin to Godliness." It seems that we might go a step further and say "Cleanliness is Godliness." The principal functions of the skin are protective, sensory, respiratory, heat-regulating, and secretory. But these functions are almost nil if the skin is not kept clean. For the purpose of cleanliness mild soap and warm water baths are best. These baths are best taken at night before going to bed. There are always some dirt and natural excretions of the skin which make a very unhealthy accumulation and should be removed daily. The cold sponge may well be taken every morning for the stim-

ulating effect. One who is old or infirm may just as well omit the cold water body baths during the winter months. It is usually unnecessary to exhort most folks to omit them.

It is said that the Japanese crowd has no odor. This cannot be said of an American crowd. The Japanese are proverbially great bathers, and too they wear more or less loose clothing, which gives the skin ventilation. The ancient Greeks and Romans and even the Egyptians, when they were at their zenith of civilization, spent much time in the bath tub. Some have claimed that a people's civilization is generally known by how often they bathe. Let us pray for more civilization.

One should do enough work each day to start the perspiration. In this way the pores of the skin are kept open as they are washed out from within. Many persons who are scrupulously clean when it comes to the bath, the clothes or to any outside cleanliness, but inside, "they are like unto whited sepulchers, which indeed appear beautiful outward, but within full of uncleanness." In other words the channels of waste must not become clogged. There must be a free elimination through the sweat glands, through the bowels, through the kidneys and through the lungs.

The skin of the face is both delicate and much exposed, so it calls for especial attention. For general use the moderately cold water is best. Cold stimulates the muscles and blood vessels and keeps them in good tone. Whenever possible only clean soft water should be used for the bath. Whenever soap is used it should afterwards be rinsed with cold water. The face should be thoroughly dried before going out in the wind. The failure to do this is sure to cause chapping of the skin. A clear healthy complexion is an indication of good digestion good circulation and good elimination. It is obtained and kept only by attention to the general health.

It may just as well be admitted that "good looks" count for a whole lot in this world. Therefore it is the moral duty of every one to seek out those things that will enhance his personal appearance and make his good parts show to the best advantage. The best way to accomplish this is to begin within. Along with good health one must have good thoughts, good desires and a good determination. It is a law of physiognomy that beautiful thoughts beget beautiful faces, unwholesome thoughts are just as injurious as unwholesome food.

Terre Haute, Ind.

THE PREACHER'S THRONE

(Continued from page 6)

and fire ran over the regions of Vesuvius and covered the city of Pompeii. That beautiful and famous city was buried and almost forgotten. But one day a relic was found on the scenes of the old ruins that started an excavation that unearthed the hidden treasures of a smothered civilization. Like Pompeii man was covered over, but with fumes and lava of sin. Some relic that God considered worthy was found upon His ruins. God saw enough in the sign to warrant His digging down to the lowest pits of Hades to open up again the marred beauties of an image that was once like God himself. This image is to be brought back to its original likeness, by the grace of Jesus Christ and under the leadership of the Holy Spirit.

Church of the living God, I know that we are a long ways from home and in a strange land, but we must while we have this one opportunity build up our spiritual images and make them ready and fit to live eternally with God and His angels in glory. The work is not yet complete you are going on to perfection under the divine leadership and protection of our Heavenly Father. To Him be glory, dominion, and power, world without end. Amen.

THE CRIPPLE OF NUREMBERG

(Continued from Page 7)

"He is the image of his mother as she was at sixteen. How well I remember her, a slender girl with great liquid eyes full of brilliancy and laughter. I went once to make a visit at my aunt's, and Carlotta and I spent many a long day out on the lagoon with old Beppo, the gondolier, floating in the sunshine. She sang sweetly, and her voice used to sound on the water like the carol of a bird."

The priest looked keenly from under his overhanging eyebrows at his companion, and a smile played around his lips. "The boy is not so ardent a Catholic as his mother," he remarked.

"That seems scarcely possible—Carlotta's son—for she herself is as devoted as a woman can be to the Church in which she was born."

"In fact," the priest continued, "I am positive that he is a Protestant."

"A Protestant!" exclaimed the marquis; "that rather complicates matters."

"It is very simple. If he is a Protestant, he must suffer with the scum to which he has so foolishly connected himself. In the case that the property is his," he carefully scanned his companion's face, "there would be little difference. The property of a Protestant is very easily confiscated, and by order of the Emperor it might very properly be conferred upon the mother."

"I was not thinking about the money," said the marquis, but the hot flush on his face belied his words.

The Duke of Alva, with a few of his most intimate friends and the higher officers of the army, were quartered in a large, comfortable house near the entrance to the castle. Peter von Reuss had wished the baughty Spaniard, who was so high in favor with the Emperor Charles V, to occupy rooms in the castle itself, but the duke had very wisely decided against it, knowing that his master would be better pleased when he arrived at Nuremberg to find the "Burg" reserved for him and his suite. Into the courtyard of this house, through a covered passageway, rode the priest in his long, black gown, and the marquis. Alighting, they gave the horses to the attendants and walked up a flight of winding stone steps on the left of the court. The hum and laughter of many voices broke upon their ears.

"The duke is gay to-day," whispered the marquis; but the priest only nodded. He knew better than to refer to the commander of the troops while in this house. Even the walls have ears sometimes. There was only one man in all the world of whom the priest was afraid, and that was this other man of iron, so like himself in the power of hatred and revenge, in patient, unflinching vindictiveness, the Duke of Alva.

Entering a large, square room, the newcomers found a dozen men seated around a table, at whose head was the duke. He called out to them: "Come on, laggards, dinner is served. The Marchese di San Marzano must have passed the time very pleasantly at his cousin's house to forget the hour of feasting. Is the lady as fair as ever, my friend?" He motioned the marquis to a seat beside him, while the priest took the vacant place on the duke's right.

"She is, indeed, your Grace," replied the marquis, but not very pleasantly.

The duke laughed, and then patting him familiarly on the arm, said in a

low tone, "Never mind, Alberto, thou wilt take me to see her, I know; but these other fellows will have to remain at home."

The marquis made no reply, but serving himself to meat from a big platter in front of him, he began to eat his dinner, quaffing at intervals from a huge glass beside him.

One could not have found a greater contrast than these two men presented. The Duke of Alva was at this time thirty-nine years old, very tall, very thin, with a long, sallow face, from which shone a pair of wonderfully sharp black eyes. His hair and long beard were black, slightly sprinkled with gray. Never very particular about his dress, he wore costly garments with an air of negligence. He was now in undress uniform, with a thick velvet mantle, having a wide collar of dark fur, wrapped about him, to protect him from the cold. Accustomed from childhood to scenes of war, he was at this time one of the greatest generals in the world of Europe. Utterly unyielding, with no spark of mercy in his nature, he was still to make in the Netherlands, twenty years later, the reputation which has tarnished his name forever. His bitter hatred of the Protestants and his inordinate ambition caused him to commit some of the most brutal acts known to history. He served Philip of Spain in those latter days, as he served Charles the Fifth now, giving to them both not only his military genius, but the worst traits of his character.

The duke paid no attention to the sulkiness of his friend, but, drawing his mantle closer about him, looked out of the window by his side at the city below. "What an awful climate!" he exclaimed. "It is no wonder that the Germans are so quiet and stern. They can not help it. There is nothing in this cold air to make one want to sing and dance as we do in our sunny land. Ah! Spain, beloved Spain, when shall I see thee again?"

"Ah! Italy, beloved Italy, when shall I see thee again?" echoed the marquis, now quite recovered from his ill-humor. The shadows never rested long on his bright, handsome face. He looked as if he were fifteen years instead of four years younger than the man with scarred and lined countenance who was wrapped in the velvet mantle. "You might fly back to your beloved home as you did from Hungary ten years ago," continued Alberto, laughing.

The duke laughed too. "Dost thou remember my mad ride?" he replied. "I was young then. It is long ago. How my horses foamed, and how blood-shot their eyes became, as I rushed along! Two of them fell dead under me. But what of that? They were simply a means to an end. The Emperor gave me a leave of absence for three weeks, and it is a long distance from Hungary to Spain. There were mountains to climb and rugged hills to cross, and many times the road was rough and stony, but Angela, my beautiful wife, was waiting at the other end, and I minded all these things very little. Poor Angela!"

The duke dropped his head upon his breast a moment, and Father Antonio crossed himself and muttered, "May her soul rest in peace."

"Thank you, Father," said the man of war. Then his face brightened again. "I had three weeks' leave of absence, and I went to Spain and back in seventeen days and nights. It was a mad ride, indeed. I spent a whole day at home, and the orange and lemon trees were full of fragrant blossoms and the fountains splashed softly in the court, while Angela and I talked and talked."

A loud knock resounded through the room, and the duke threw off his melancholy. "Open the door," he called, "and throw another stick of wood on the fire." He was no longer amid the sweet odors and balmy breezes of his dearly-loved Spain, but in a bare room in the bleak climate of Germany.

One page opened the door, and another mended the fire to such good effect that the log sprang into full flame. As the new comer waited for permission to enter the duke's presence, the page came to his master. "It is a messenger from the castle, your Grace. A certain Jakob Eigel, so he says, lieutenant of the Emperor's Guard there."

"Let him come in. I have had a busy morning," he said, turning to Father Antonio. "Callers of every description have come; the Burgermeister and his friends, stupid-looking men, but evidently rolling in wealth; for the gold chains they wore were twice as heavy as this one I have, and this was given me by Charles himself, after our successful campaign against the Turks." As he said this, he drew from under his mantle a chain composed of large links of gold which wound twice about his neck and then fell low upon his doublet.

"There is great wealth here in Nuremberg," was the priest's reply.

"Why should Protestants be allowed to accumulate wealth?" the duke said, roughly. "Some of it shall be ours, Sir Priest, before we leave this cold city."

The priest gave him one of those smiles which softened the harsh expression on his usually grave face.

All this time, Jakob Engel stood patiently waiting. He could not understand one word of the conversation, for it was conducted in the Spanish tongue with which the priest was as familiar as with Italian.

Jakob's little, deep-set eyes were fixed upon the Duke of Alva, that great general of whom he had heard so much. He was meditating as to the best way by which he might win his way to his heart, so as to advance himself more quickly. Was it by religion, or was it by deference and respect, or was it by money? This last occurred to him when he saw the duke draw out the costly gold chain and finger it so lovingly. No doubt the last way was the best. Who was there in the world that was not susceptible to the magical clink of gold? Jakob thought with pleasure of his own little hoard of shining pieces hidden away in a cleft in the old wall of the castle, a cleft overgrown with thick masses of ivy.

"What is your business, my man?" asked the duke, so suddenly that Jakob, who had never even known that he possessed any nerves, jumped.

"The captain of the Guard sends humble greetings to your Grace, and begs to know if you have any further orders for today."

"The captain of the Guard should have come himself," the duke responded, haughtily.

Jakob's small eyes twinkled. Perhaps it would not be so very hard to oust Peter von Reuss from the honorable position which he held and place himself there. But that was not the business immediately at hand. There was something which pleased him better.

"It was my fault, your Grace. I wanted to see you on a particular matter. Could I see you alone a moment?"

"Is it important?"

"Yes, your Honor."

The duke examined Jakob's appearance more carefully. Decidedly he was a man who did not make requests lightly. It would be well to know what was going on around him. He raised his voice. "Gentlema, I will excuse you from further attendance at present," he called to a group of officers who had now left the table and were talking together at the other side of the room. In response to his words, the men, saluting their superior officers, filed out.

The Marquis of San Marzano arose also, and was following the others, when the duke detained him. "Do not go, Alberto; I would rather have the father and thyself remain. You can hear what he says, and perhaps aid me in my judgment."

This sounded very complimentary, but the marquis knew well that, literally translated, it would read thus: "This man is a stranger to me. I do not care to be left alone with him." The marquis seated himself a little further away, and the duke turned once more to Jakob. "Now, state your business, my man, and be quick."

Jakob came a little nearer, and spoke rapidly in German, with which language all three of the gentlemen were familiar. "Last night, when your Grace and the Emperor's troops entered the city, there was in session at the town hall a meeting of the Council to deliberate as to whether it would be wise for them to send aid to the Elector of Saxony."

The duke's mouth closed more firmly at the mention of this name. His eyes were fixed on Jakob's wrinkled face.

"The deliberation was very long, and most of the Council were in favor of helping the Protestant leader. Then the sound of your Grace's trumpets was heard, and the meeting broke up hastily, without coming to any decision."

"Do you think that they are still favorable to sending aid to this traitor?" asked the duke, a dry smile passing over his countenance.

Jakob smiled also, and in exactly the same way—in many respects he and the great general resembled each other in look and action.

"They are nearly all strongly for the Emperor this morning," was his reply.

"All the better for the Council," the duke said in German, adding in Spanish to Father Antonio: "These men were here an hour this morning, but they said not one word of any such meeting. They were full of devotion to the Emperor and his cause. I tell you, Father Antonio, we shall get more than one gold chain from these honored Burgers before we get through with them, I for my own use, and you for the decoration of a Madonna in Rome. There must have been a deputation from the Elector to the Council," he continued to Jakob. "Where are the fellows?"

"There was a deputation, but it consisted of only one man, or rather boy, for he is only nineteen years old. I rather imagine that the Elector can not spare many of his men just now." Jakob's withered face was convulsed by another grim smile.

"A boy! The Elector must have had great confidence in him to send him alone on such an important embassy."

"I have heard that he stands high in the confidence of John Frederick," responded Jakob. "Then, too, he knows Nuremberg well, and the Burgermeister has respect for him, for he was always a good lad." Jakob's voice assumed here such a touch of satire, min-

(Continued on page 15)

THE RICH MAN AND LAZARUS

INTERNATIONAL SUNDAY SCHOOL LESSON FOR MAY 17, 1914

(Luke 16: 14, 15, 19-31)

(By the Rev. N. W. Greene, B. D.)

Golden Text—Whoso stoppeth his ears at the cry of the poor, he also shall cry and shall not be heard. Prov. 21: 13.

Home Readings—Monday, Luke 16: 14, 15, 19-31. Tuesday, Job 31: 16-28. Wednesday, James 2: 1-10. Thursday, Psalms 49: 6-20. Friday, Mark 9: 43-50. Saturday, Psalms 34: 1-10. Sunday, Psalms 34: 11-22.

The Lesson Parable

This parable of the rich man and Lazarus goes farther in giving us a view of the conditions beyond the grave than any other. We get a glimpse of heaven and see Lazarus there in Abraham's bosom. We are permitted to look into hades and see Dives there writhing in anguish amid flames of fire. We see happy companions in heaven, while lonely misery is the portion of those who go to hades. This parable also allows us to hear voices from the dead. We hear the bitter cries of Dives calling for help from the very man whom he neglected to help when in need. We hear his plea followed by an attempt at argument. Then we hear the voice of authority from heaven answering the plea and confirming the wretched man to his doom. These awful sights and sounds that come from the other world are dreadful warnings to those yet in this world, and they ought to deter men from their course downward. And at the same time, seeing the once despised Lazarus at rest in Abraham's bosom ought to encourage the poor and despised with the hope of entering into like joy and peace.

This parable may turn a little light on the disputed question whether the dead pass immediately to their final home and reward or tarry in a place for the dead until the great judgment day when all the dead shall appear before the tribunal of God. The central thought in the parable, however, is neither heaven nor hades, but the danger of riches in preventing a man from seeing and sympathizing with the needs of others and blinding him to his own spiritual needs.

Riches and Poverty

In teaching this central truth, Jesus drew a picture of a rich man and a poor man, surrounding it with interesting and suggestive details. The purple and fine linen and sumptuous fare of Dives are not to be craved, nor should he be condemned for having them. He doubtless obtained them honestly, and therefore deserves to be commended above those who, like him, tried but failed; he being stronger than they. His servants found employment with him and his palace was doubtless the scene of many beneficent acts. While "faring sumptuously every day" many others fared better than they would have fared without him; and his great feasts made feasts for them. But while this high living brought benefit to others it was not intentional, but only necessary to his own manner of life. The gifts he bestowed were for his own vanity and show; and if they were benevolent in any sense the ben-

evolence was in the gifts and not in the giver.

What condemned the rich man was his utter disregard for the really needy. There was poor Lazarus at his very gate begging for the fragments of bread with which the rich had wiped their fingers and cast out, but Dives considered his station too humble to receive attention. "The dogs, prowling for garbage, would lick with their soft warm tongues his festering sores, the only dressing they ever got." Chrysostom says, "The dogs were nobler than the rich man, kinder than his inhumanity."

They Both Died

As this parable progresses from the manner of life to the fact of death for the rich and poor alike, so does all humanity steadily march to the tomb and pass its mystic gate. It is not likely that Dives gave this a serious thought, he was faring too sumptuously. Life for him consisted in the abundance of the things he possessed. There was no need for humility, sympathy, philanthropy, prayer. His spiritual eyes were so blinded that he could not see what to pray for. "A wretched man like Lazarus might pray, but why should Dives?" he proudly thought to himself. Ah! but the time soon came when they both died. The splendor of the rich cast not a ray into the dark valley of death; neither could his servants do more than the dogs about Lazarus. They are both gone, the rich and the poor alike—gone.

In Abraham's Bosom

These men seem to have exchanged stations at the grave. The Scripture says that "The beggar died and was carried by the angels into Abraham's bosom: and the rich man also died, and was buried." The rich man was buried while the poor man was taken into Abraham's bosom. When earthly riches are all one has, burial is his utmost desert. Lazarus is now with the rich, for Abraham was a rich man. All the splendor and joy of heaven are now his; he had been laying up treasures in heaven, and he is now rich. His mansion was built by a hand divine, and his companions are Patriarchs. But the once rich man is now poor. All he had is left to others—absolutely all, for he had nothing laid up for the other world. He is more miserable now than Lazarus once was. His companions are not to be compared with the dogs that gave the kindly lick to the sores of Lazarus. He is down, hopelessly down. And now he begs Lazarus.

A Prayer Too Late

He prays that Lazarus might relieve his distress, probably remembering with bitterness that he did not help Lazarus. But he was too late; there was a great gulf, an impassable gulf between them. He could not be helped, so he gave up to his fate. A missionary spirit then took him (pity he did not have it before) and he prayed for his brothers that they might be warned against the place of torment. But his prayer was unavailing; and Abraham explained that a ghost or one from the dead had no power to persuade above that of the prophets of God. One in torment may experience a form of repentance and good thoughts may visit him, but these add to his torment when he discovers again and again that it is too late.

Mars Bluff, S. C.

energy of the young into healthy hopeful channels, when the Epworth League was organized for that purpose. We now quote at length from the Notes on Epworth League Topics:

Past Memories

The Epworth League is a great household that has made an all-round success at living, coming now to celebrate the silver anniversary. Perhaps some of the sparkle of the early days has grown into deeper usefulness, and the League is truly stronger and sweeter than in the beginning. The League is training a great household for efficient church membership, with full confidence that the next generation of church members will more bravely and generously face the problem of evangelizing the world.

At Cleveland, Ohio, twenty-five years ago, by the union of the five young people's organizations then existing, the Epworth League was formed. The name "Epworth" was given to it in memory of the parsonage home which gave to Christian service John and Charles Wesley, and the purpose of the Epworth League is to provide nurture as good as the mother of Methodism provided for her boys, and to provide fellowship as stimulating as the students found in the Holy Club at Oxford.

The publication of The Epworth Herald was begun in 1890, and the General Conference of 1892 gave the Epworth League official recognition as the method by which Methodist young people should receive preparation for active Christian life. The first International Epworth League Convention was held in Cleveland in 1893; since 1905 the plan has been to hold the great International Conventions once in four years. The next one—the League's Silver Jubilee—will be held at Buffalo, N. Y., July 1-5, 1914.

The Present Activities

The constant purpose of the League is to win, to save, and to train young people for Jesus Christ. Where the League chapters are working in harmony with the general plan, every member is assigned to some department, either the spiritual, world evangelism, social service, or recreation and culture. All chapters are urged by the Central Office to organize and maintain study classes in Bible study, missions, Christian stewardship, and personal evangelism. Some chapters had as many as nine study classes in missions in operation last year. These study classes will give the church of tomorrow a leadership thoroughly equipped for the task of world conquest.

Winchester, Va.

ANNIVERSARY DAY: SILVER JUBILEE

Epworth League Devotional Meeting Topic for May 17, 1914

(John 1: 50; 11: 40; Mark 9: 23.)

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson

To the serious student of life among young people, there arises the question: Can all this social energy and pleasure seeking, this overflowing of gladness and joy that comes through health and unburdened minds, be placed in channels that will lead on to abiding pleasure and permanent usefulness? Our attitude toward this question will determine whether we will coldly criticize the young life, or seek to lead it into those higher pleasures and labors that belong to the perfected life. In this respect as in all others Jesus was an optimist. He saw Nathaniel, "that Israelite indeed in whom there was no guile," sitting with the merry social set under the fig trees as was the ancient custom, talking, eating and making merry with his young associates. He did not look with awe upon the innocent pleasure of these young folks, but yet there was somewhat of a lack of satisfaction on his part with their innocent joy as a goal of life. He saw that there was in this guileless Nathaniel something worthy of a greater glory than that which the shade of the fig trees or the innocent glee of his associates gave. There was a look in

the Savior's eye that was also a call to come up higher and that was an expression of his faith in the young that soon when they became men and women they would "put away childish things."

The interest that Jesus manifested in "this social set" in His day and the hopefulness which he expressed concerning their future usefulness forever puts under the ban that host of "rheumatics" who look with awe upon the glee of young life and are not hopeful concerning its outcome. For with the young as in the healing of the sick, the raising of the dead, the doing of many wonders, "all things are possible to him that believeth," for only those who believe in the young people shall be able to see the "glory of God" manifested in them by and by.

The attitude of the great Methodist Episcopal Church toward the young people has always been hopeful. Since the very beginning of her illustrious history she has received the children and the young into her communion and given them a hearty hopeful welcome. It was not until twenty-five years ago, however, that the whole church expressed a special desire to direct the



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THE CRIPPLE OF NUREMBERG

(Continued from page 13)

gled with hatred, that all three men eyed him closely.

"He hates this youth for personal reasons," whispered the duke to Father Antonio, who nodded affirmatively.

"What is the envoy's name?"

"Ulrich von Reuss, your Grace."

"Von Reuss! Isn't that the same as the captain of the Guard?"

"He is his only son, sir," and again the thrill of hatred rang out.

"But he is a Protestant, and his father is certainly a faithful Catholic," Jakob howed. "He ran away to join the Protestants, your Grace."

The duke arose, and placing his hands behind his back began a hurried walk up and down. "There is no time to lose," he said, suddenly. "Get you gone, and let not a moment pass before you have sent word to all the sentinels that they prevent this young man from going out of the city. You are sure that he has not already escaped?"

"An hour ago he had not yet left the house of the shoemaker, Hans Sachs, sir."

"But in this hour he may have gone. He will be frightened now." The duke's voice grew more and more eager. "You should have come to me sooner."

"I came twice, but was refused entrance."

"I will write the orders myself," said the general; and seating himself, he began to write hurriedly upon a tablet.

"Is not this Hans Sachs, of whom you speak, the poet?" asked Father Antonio of Jakob.

"I have heard that he is ever writing trash that some call poetry, your Reverence. I never read any of it myself, and don't want to."

"He has done great harm by his satires on our Church and our clergy," the priest explained to Alberto. "He has really great gifts in poetry, and is one of the foremost of the Meister-singers. His 'Wittenberg Nightingale' was circulated widely, not only throughout Germany, but also in other countries, reaching even to Rome. He has been of great assistance to Luther in promoting the Reformation."

The duke arose. "Here, take this, and lose no time. This fellow must be arrested. If he has already left the city, send after him. He can not have gotten far away if he was here an hour ago. I desire word within the afternoon that he is taken."

"You shall be served, sir."

Jakob saluted the three gentlemen, and left the room.

"A rascal," said the duke; "but a man that can serve a purpose. It will be a good thing to catch this man, the messenger from our all-wise John Frederick. Well, the Elector may count his days, for they are numbered. Who knows what valuable information we may obtain from this young heretic? Strange that he should be a son of that old, stern graybeard at the castle!"

"Perhaps the youth may not be so easily moved by the torture as you think," spoke up the marquis. "I have seen not a few of these heretics in positions of great peril. It is singular how long they hold out."

"If the stories of the torture-chamber at Nuremberg Castle are true," said the duke, with one of his curious smiles, which closed his narrow eyes and wrinkled his brow, "there will be a lack of instruments on which to try him."

The priest smiled, too, and it was not pleasant to see.

Alberto shuddered. "I do not like to talk about torture chambers," he said.

"Well, as thou art a good Catholic, and hast no intention of perjuring thyself, thou needst not fear," responded the duke, clapping him on the shoulder.

District Rounds.

LAKE CHARLES DISTRICT

Second Round

Boonville, May 9-10; Bunkle, 10-11; Eola Cir., 12-13; Cottonport Cir., 14-15; Washington, 16-17; Opelousas, 17-18; Crowley and Eunice, 21-22; Welsh and Jennings, 23-24; Longville, 29; Leesville Cir., 30-31; Spring Creek Cir., June 2-3; Briggs and Campbell, 6-7; Abbeville and Gueydan, 8-9; Lake Arthur, 10-11; Lake Charles, 12-14; Hubertville, 18-21; Olevia, 19-21; Lafayette, 23; Cade, New Iberia Mission, 24-25; Wiley and Lott, 27-28; Maringouln, 30-July 1; Melville Cir., 4-5; Waxia, 7-8; St. Martinsville, 11-12; New Iberia, 12-14; Patout, 16. Dear Brethren: I rejoice with you over the success you have had in your several charges. There has been a spiritual awakening throughout the district. Many souls have been saved and added to the church. Our Missionary Convention held at Lake Charles April 21-22, was a success. The financial reports were very good, all things considered. Brethren, let us look carefully after every interest of the great old church. Let us renew our canvass for the Southwestern Christian Advocate. Do not let up until the paper is in every home. Do not forget to observe Children's Day, the second Sunday in June; make it a record breaker. Our district conference will convene at Leesville Thursday, Aug. 27-30.—Robt. C. Worsham, District Superintendent.

SPECIAL NOTICE

FIELD SECRETARY'S VISIT TO CENTRAL ALABAMA CONFERENCE

Miss Bessie M. Garrison, field secretary of the Woman's Home Missionary Society, is planning to spend the months of May and June in the Central Alabama Conference. This is by special consent of the National President and Corresponding Secretary. Miss Garrison comes to organize and revive auxiliaries, to organize the Young People's department, to solicit subscribers to "Woman's Home Missions," and to create an interest in the work everywhere. We urge district superintendents, pastors and auxiliary members to co-operate in making this visit a success. I wish also to call attention to all members of the society in the Central Alabama Conference that it is near the close of the fiscal year and we would like to have all reports and monies in not later than June 15th, in order that the secretary and treasurer can make an intelligent report for the year ending June 30th. We hope to have a good report on new members this year. The slogan is, five new members for each auxiliary.—(Mrs.) G. Carter Hamlett, 1412 6th Ave., Birmingham, Ala., Conference Secretary.

MARION DISTRICT

To the Pastors: The Rev. G. W. Brownlee asks all pastors of the above named district to send him the names of delegates to the Sunday School and Epworth League convention at Eutaw, Ala., June 3-5, 1914. Send names to above address.—G. W. Brownlee.



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Program of

COMMENCEMENT EXERCISES

New Orleans University.

Friday, May 8, 8 p. m. Entertainment and Graduation—Elighth Grade.

Saturday, May 9, 7:30 to 9:30 p. m. President's Reception.

Sunday, May 10, 3:30 p. m. Baccalaureate Sermon—President Chas. M. Melden.

Monday, May 11, 8 p. m. Graduation—Students in Pharmacy.

Tuesday, May 12, 2 p. m. Commencement Exercises.

All these exercises will be held in the University Chapel, 5318 St. Charles Avenue.

You are invited to be present.

District Rounds

TOPEKA DISTRICT

First Round

Independence, Kans., April 11-12; Wichita, Kans., 18-19; Burlingame Cir., Kans., 23-26; Dunlap, Kans., 25-26; Salina, Kans., 28; Alma Cir., Kans., 29-May 1; Manhattan, Kans., 2-3; Mound City, Kans., 6; Fort Scott, Kans., 7-8; Topeka (Asbury), Kans., 9-10; Omaha, Neb., 16-17; Grand Island and Hastings

Neb., 19-21; Lincoln, Neb., 23-24; Valley Falls, Kans., 25; Topeka (Mt. Olive), Kans., 30-31; Bonner Springs, Kans., June 2-3; Rosedale, Kans., 5-7; Kansas City, Kans., 6-7; Clay Center, Kans., 12; Denver, Col., 18-14; Fort Logan, Col., 15; Cheyenne, Wyo., 17-18; Colorado Springs, Col., 20-21; Pueblo, Colo., 23-24; Canyon City, Col., 25; Albuquerque, N. Mex., 27-29; Phoenix, Ariz., July 1-3. Brother: As leaders of our congregations, you are to be commended for the splendid showing made in your reports at the conference just closed. That you may push this good bringing to larger success this year, use wisely the first days of "time enough yet" in soul winning, in meeting the claims that are on your church, and for pushing the Southwestern into every home on your charge.—S. A. Stripling, District Superintendent, 924 N. Topeka Ave., Topeka, Kans.

FOREST CITY DISTRICT

Second Round

Crawfordsville and Jeanette, May 2-3; Beardstown and Osceola, 5; Hughes Cir., 6-7; Park Place, 9-10; Marlana, 16-17; Haynes, 18-19; Gill and Lee's Chapel, 23-24; Palestine, 30-31; Forrest City (Friday night), June 5-6; Colwell Cir., 6-7; Auvergne, 10-11; Augusta, 13-14; Hunter and Hillman, 20-21; Cottonplant Cir., 25-26; Cottonplant Charge, 28-29; Brinkley Cir., July 4-5; Brinkley Charge, 5-6.—A. T. Stephens.

ALEXANDRIA DISTRICT

Second Round

Clarence, Mt. Zion, May 2-3; Campiti, 3-4; Grand Ecore, 5; Cane River, 6-7; New Town, 8; Natchitoches, 10-11; Alexandria Mission, 14-21; Longstreet, 23-24; Mt. Zion, 24; Logansport, 25; Fisher, 26; Mary Cir., 28-29; Shady Grove, 30-31-June 1-2; Kingston, 3; Frierson, 4; Bonchest, Thomas Chapel Cir., 5-6; Mansfield, 7-8; Pleasant Hill, 10; St. Matthew Cir., 11-12; Pelican, 13; Marthaville Cir., 14-15; Allen Cir., 16-17; Robeline, 18; Alexandria Mission, 19; Boyce, St. Paul, 20-21; Boyce and Village, 21-22; Rapides Cir., 23-24; Cheneyville, 27-28; Leconte, 29; Pineville, July 11-12; Colfax, 14-15; Newman Memorial, 17-19. Dear Brethren: Thus far you have run well. Write at once to the Finance Committee, No. 150 Fifth Ave., New York City, and get the literature of the New Financial Plan. Our district conference will convene in Campiti in August, 1914. See to it that each pastor brings ten cash subscriptions or more for the Southwestern. Try and raise your full apportionment for benevolence in time to report at the district conference. Our Missionary Convention at Natchitoches, La., April 22-23, was a great success.—J. O. Richards, District Superintendent.

SHREVEPORT DISTRICT

Second Round

Flournoy and Jewella, May 10-11; Wesley and Atkins, 13-14; Asbury and Curtis, 16-17; Mt. Sinai, 20-21; Jones and Casper, 22; Washington, 23-24; Bastrop, 24-25; Mt. Nebo and Fairbanks, 26-27; Bonita, 30-31; St. Paul, Monroe, June 3-7; St. James, 4-7; Lake Providence and Joyce, 10-11-14; Florence and Waterproof, 15-16; Shreveport, St. James, 18-21; Daniels and Round Grove, 21-22; Johnson and Hayes, 23-24; Fairfield, 25-28; Keithville and Fairview, 27-28; St. Paul, July 9-12; Grand Bayou, 18-19; Gahagan and Mt. Carmel, 19-20; Alden Bridge and Houston, 22-23; Belcher, 24-26; Vanceville and Scott, Aug. 1-2. Dear Brethren: You are expected to make a good

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

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showing this year along all lines. The district conference will be held at Lake Providence. Let us have an increase in membership, Southwestern subscriptions and the Jubilee collection. Dr. W. W. Lucas will represent the Epworth League and give vouchers for all League money. New Orleans University will be represented by Prof. Lovell, and the Southwestern by Prof. M. S. Davage. Let every officer subscribe for the paper.—B. J. Reddix, District Superintendent.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
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DESPISE NOT THE LITTLE ONES

One of the most gratifying prospects in the program of the Christian Church to-day is that gradually the proper emphasis is being placed upon the importance of the child and its relation to world evangelization. In the light of the clearness of Christ's teaching on this subject it is strange that the Church for so many centuries has shifted the greater emphasis to the ideal of reforming and christianizing the adult.

This fact has been especially significant as the Church has gone forth to do missionary work. The teaching and training of the children have been found well nigh indispensable to the planting of Christianity and to the progress and development of Christian work in the missionary fields. In fact, men of thought and of vision are beginning to see eye to eye that the Ideal Way of evangelizing the world is to grow up the youth of the land in the Church—to keep the children from the snares of the world, and at the same time to keep the Church rejuvenated with the ardor, enthusiasm and vigor of young, gleeful, bubbling life.

Yet, notwithstanding the strength and prevalence of these advanced ideas, there are still some who are supposed to be in the vanguard of Christian progress who have not caught the true spirit of the Church's attitude towards the child and the child's relation to the kingdom. There are still some parents and even ministers who stand in the way while Jesus is saying: "Suffer the children and forbid them not to come unto Me." There are still some pastors who in reporting the number of conversions on their charges will add rather proudly that "nearly (or quite) all of them were grown men and women." Evidently in such cases the children have practically been forbidden to come to Christ. There are still some parents who, although they talk to their children on every other subject, never even invite them to the front pews in the church, or say anything to them about becoming Christians. On special occasions such as sermons for the children, Decision Days, or at any time when invitation is given and persons are urged to make confession of Christ, these parents never indicate even with a look that they desire their children to go forward and identify themselves with God's people. There are some instances still, we are grieved to note, where, after the children on their own initiative have publicly confessed Christ, the parents have even dared to criticize them and to hinder them from uniting with the Church.

An instance is reported of a girl who at a special service declared her intention to follow Christ, and on going home, after being examined by a parent who recognized but one way of accepting Christ, or rather of "getting religion," was frankly told that she "didn't have anything," and that if she went

on with that profession she would surely be lost. The girl wept in her fright and confusion and was distressingly undone. She had gone home, evidently, with a light heart, with a consciousness of her acceptance by Christ, rejoicing in the fact that she had acknowledged Him as her personal Savior, to have this stumbling-block placed in her way by those who most of all should have encouraged her.

We have heard of other cases where parents have freely told the child that they had no faith in his profession of Christ, and have brought in others of their own persuasion and formed a court of examination to test the child's religion in very much the same man-



THE REV. HENRY H. MEYER, D. D.,
Whose Election as Editor of the Sunday School Publications
of the Methodist Episcopal Church Has
Met With General Approval

ner as we would question a person of adult years. Of course the child becomes excited and confused and usually stands a very unsuccessful test. What can be farther from the mind and spirit of the blessed Christ as is expressed in His care for the children when He took them in His arms and blessed them, saying: "Of such is the kingdom of heaven?"

The minister, the parent, the leader, the Sunday School teacher, the public school teacher, and all who in any way assume the role of instructor to the child, are incumbents of a wonderful responsibility relative to the progress of Christianity in the world, and to them the warning of Jesus should come with especial emphasis: "Take heed that ye despise not one of these little ones."

PROTEST AGAINST RAILROAD ACCOMMODATIONS

To submit in silence when we should protest makes cowards out of men.

The human race has climbed on protest.

Had no voice been raised against injustice, ignorance and lust, the inquisition yet would serve the law, and guillotines decide our last disputes.

The few who dare, must speak and speak again to right the wrongs of many.

Ella Wheeler Wilcox.

Ella Wheeler Wilcox's exhortation for protest against wrong certainly is most pertinent when it comes to the Negro and the injustices that are heaped upon him in the matter of separate cars. Elsewhere in this issue we are publishing a severe arraignment of the separate car from the pen of Mrs. L. H. Hammond, the author of "In Black and White." We have taken this chapter from Mrs. Hammond's recent book of above title because it is one of the best indictments of the iniquitous operation of the separate car law that we have seen. She calls attention to the filth, to the inconvenience, the discomfort and the insults that are heaped upon Negro passengers. The testimony is beyond peradventure. It is unimpeachable and to Mrs. Hammond we are profoundly grateful as we are also grateful to her for her recent book, an editorial review of which will appear in next issue.

We are publishing also a call from Dr. Booker T. Washington for the observance of what he has pleased to call Railroad Days. The purpose of these days will be to arouse sentiment, to formulate a committee and to lay before City Railways and railroad officials our grievances on account of the accommodations we are forced to endure. Dr. Washington has been taking an exceedingly active part to relieve the situation and in this, as in his unselfish services for the race during his long career, is practical and wise. For there is nothing in the dealing with the Negro in the South that grinds into his very soul, that makes him have less respect for the white man's sense of justice, than the laws which are forced upon him in the separate car. It is the abomination of abominations. It is the vexation of vexations. The suffering, traveling, Negro public ought not longer endure such conditions when the remedy is easy to be found. Let us not forget Sunday, June 7, and Monday, June 8. Collect specific instances of disregard of the separate law as they pertain to accommodation, the insults and the inconvenience which we endure. This must be done in an orderly, quiet, dignified, tactful manner. The data must not be hearsay. It must be carefully collected and systematically correlated so that when it is presented to the officials they will have something definite to work upon. Give day and

(Continued on page 8)

Railroad Days Sunday, June 7th and Monday June 8th.

A Visit to the Art Centers of the Old World

PART III

By William Pickens

We had landed in Liverpool in the morning, but we set about "sight-seeing" that very afternoon. We took a carriage drive to the most interesting parts and places of the city. If one is to really profit by sight-seeing he must make work out of it. I now set about one of the hardest summer's work I had ever done in my life—and yet it was complete rest, for it was novel, and it was a change.

Of course, it is not practicable even to call the names of all the things of interest which one sees in a whole summer's tour. The list would contain thousands of things of interest. We can only speak of a few of the things which interested us most.

Liverpool is a great city of about eight hundred thousand inhabitants. It is the greatest shipping port in the world or in the world's history. The "Liverpool docks" stretch for seven or more miles along the Mersey River. One is surprised to find so much of beauty in Liverpool. When we speak of sea-coast towns we ordinarily think of traffic and dirt and fish smells. The river front of Liverpool looks commercial enough, but the public munificence of the rest of the city is worth the attention of the tourist; there are beautiful avenues and residences, magnificent parks and government buildings. The Sefton Park reminds one of the Golden Gate Park in San Francisco. The Palm House in this park is one of the finest I have ever seen, and like the park itself and many other public institutions in Liverpool, it was the gift of a public-spirited citizen. Here we saw the house in which William E. Gladstone was born, one of the best citizens of the world-at-large. There are good art galleries and museums, and the greatest piece of architecture is St. George's Hall. Here for the first time we saw the two-story street cars; the upper story is sometimes covered and sometimes unsheltered. They have many advertising signs on the outside, so that some of them appear like traveling "bill-boards." Just outside of the city we visited the Childwall Abbey with its hotel and gardens. It has furnishings hundreds of years old and is very unique.

We also got an introduction to the European tipping evil; after paying our carriage fare we had to give the driver something in addition. To exchange money one must always go to a well-recommended place, for the money-changers are as wicked now as they were in the days of the Old and New Testaments. And these two evils, with the additional evil of the beggar, increase as one progresses towards the older parts of Europe.

On the nineteenth we took the train for Chester, to spend the day and then return to Liverpool. The trains are different from ours: the passenger coaches are cut up into small compartments for six or eight persons each, and on the short-distance trains there is no communicating opening between apartments. The freight cars are light-built, many of them having only four wheels, and the engines are smaller and have their machinery more protected.

Chester is worth a visit. It is situated on the Dee and is the "capital" of Cheshire. It is noted for its narrow streets, its houses with the old-fashioned "half-timbered" gables, its complete old Roman wall and its quaint cathedral. From it also we could see the Welsh mountains and made excursions into Wales and to Eaton Hall, the great house of the Duke of Westminster. Chester is from the Latin "castra," meaning camp, and it was a Roman stronghold in the first century and the famous XXth Legion was quartered there for many years. The substantial wall which the Romans built has played a part in English history ever since. In one corner is the tower from which Charles I watched the defeat of his troops by Cromwell's forces in the seventeenth century. In some places

the streets are so narrow that they have resorted to the expediency of leaving all of the real street space to vehicles and making gallery-passages for pedestrians by removing the front parts of the first or second floor of



THE PODIUM AND SOUTH FRONT OF GEORGE'S HALL, LIVERPOOL

the buildings. These make handsome sidewalks for bad weather, of course, and when they are in the second story they are called "Rows." When we say "second" story, we mean what they call "first" story in Europe; they call the first floor the "ground" floor, and the next floor above they call the "first," etc.



KING CHARLES TOWER, CHESTER

We drove to Eaton Hall and were shown through this home of the Duke of Westminster. It is a fine example of the life of the richer English nobility. There was the great estate of forests and meadows and fields, many Welsh cattle, and hundreds and hundreds of deer lying carelessly together in large deer-parks. The house is proportionately richly furnished, with heirlooms and gifts from many of the greatest people in the history of the world since William the

Conqueror. In the front court is the famous equestrian bronze statue of Hugh Lupus, one of the officers of the Conqueror and the progenitor of the Duke's line. This hall was more magnificent than many of the palaces which we afterwards saw.

From Eaton Hall we took the long front drive which keeps the mansion in sight for several miles, and rode into north Wales through Hawarden Park to Mr. Gladstone's estate. Here we had our first sight of an old castle—the old Hawarden Castle. The new castle is Mr. Gladstone's home and sits under the hill on the top of which stands the old castle, in ruins, but looking as mighty and imposing in the distance as when Llewelyn, the last native prince of Wales, built it in the thirteenth century. The word is pronounced Har-den, and is good Welsh. What mighty fortresses the ancient castles were! It seems that they should have been impregnable against the arms of that day, and yet they were often taken and destroyed. But Llewelyn was not taken here by storm; he was starved out.

The little town of Hawarden is full of the history and traditions of Gladstone. The cabman spoke of him with familiar pride. There was the church which he attended and where he often "preached," and there was the great theological library which he founded as a school for theology. He married a Welsh woman who was heir to Llewelyn's old castle and so came into possession of that estate.

After spending one of the most interesting days of our whole summer, we drove back to the Chester railway station and took the train for Liverpool. All day long we had seen vine-clad stonewalls or green hedges used in the place of fences; and many of the dwelling places had beautiful names which were put on their gate-posts, like "Brookside," and "Ivanhoe."

(To be continued)

THE RETURN OF SPRING

By Mrs. J. F. Love

The voice of Spring is heard in the land, Robin cleaves the same unseen pathway through the skies that he clave last year.

He makes the same round to his evening bower, stopping in his accustomed trees to trill to our rapturous ears his joyous melody.

The Turtle Dove returns to her last year's nest.

The same Infinite Hand that guided them in the Autumn time along that trackless path in search of bluer skies and sunnier bowers has brought them again to our doors and to our hearts.

That the Springtime is really here no one can doubt.

The wintry snows still cover the tender twigs that are growing green beneath them, and stormy winds rock the bare-armed trees, and the dove ceases for a time her morning devotions, yet we have them with us and their presence proves beyond a doubt that the springtime is really ours.

So in the life of man the bleak winter of disappointment and shattered hopes may abide for a season and all beauty and all joy seem to be wrapped up in sullen silence, but winter cannot always last, and anon we pass thro' the gloom into the beautiful morning of springtime.

The bright sun kisses the hilltops; new hopes, new aspirations arise in our lives, the song-birds of peace return to our souls. The same definite Hand that guides the sparrow thro' the ethereal way so surely guides his children, step by step, along the unseen pathway of life into the perpetual springtime of the life beyond.

THE EVILS AND INJUSTICE OF "JIM CROW" CARS

By Mrs. L. H. Hammond

From her recent Book, "In Black and White"

Last of all in this connection, yet in their practical prevention of good feeling between the races not least, are the annoyances, discomforts and hardships laid upon the better class of Negroes by our failure to see under their black skins a humanity as dear to justice and to God as our own. There are many points for illustration; but one will suffice here—the matter of "Jim Crow" cars.

We who believe that the races should be kept racially, and therefore socially, distinct cannot advocate their mingling in the enforced intimacy of Pullman cars. It is enough for us to put up with ourselves under such conditions—and sometimes almost too much. But that does not at all excuse the travelling conditions which are forced upon Negroes of education and refinement (I use the word advisedly), throughout the South. They pay for a straight railroad ticket exactly what we pay, and we force them to habitually accept in return accommodations we would despise one of our own people for putting up with. And we say the Negroes are dirty! Miraculously, some of them are not, notwithstanding all the provisions we make for confirming them in that condition.

Last year a young Negro girl came to the school of which my husband is the president—a school, by the way, founded, maintained and officered by Southern whites; and after she had been there some time she confided to one of her white teachers the fact that when she came to the city she had ridden in "the white folks' car."

"Were you with white people?" she was asked.

No, she was not. She had paid her full fare, as usual, and had taken her place in the "Jim Crow" car, filthy with tobacco juice and incrustated dirt, foul with smoke both new and old, and containing a number of Negro men of the baser sort—the kind of car, in short, in which Negro women and girls, and clean, educated, well-to-do Negro men are so frequently expected to travel. There were no women that day, and only these rough men; and they began to molest the girl almost at once. Shrinking back in her seat in terror, she felt a sudden hope as the white brakeman came through the car; but he passed through, as unheeding as though dogs were squabbling over a bone. She stood it a few minutes longer, and then dashed frantically into the next car, the white day coach, dropped into the last seat, and burst into tears. Thus the conductor found her. On hearing her story he told her to stay where she was; that if any of the white people in the car objected he would explain her presence, and they would be willing for her to stay. No one objected, however, and she rode to her destination in peace.

Not all conductors are so humane. And it is practically impossible, as may be seen at a glance, for one white man, often a mere boy, to keep order among a car full of Negroes like that, roused to evil by the presence of a girl evidently above their own social class. A white boy-conductor would be risking his life in such a case; and even if he saved it, if he started any "race row" on a railroad train by defending one Negro from another he would lose his job. So most of them harden their hearts and turn their eyes the other way—a performance for which I, for one, am slow to blame them. We have no right, as a people, habitually to permit impossible situations, and then to throw the responsibility for them on one man's, or one boy's shoulders.

Last Christmas a colored kindergartner, employed by some Southern white women in settlement work among her own people, went home for the holidays. There are several day trains, but some important home happening

made her presence there necessary the morning after her work closed at the settlement; so she took the night train, a thing she had never done before. The young woman is a college graduate, refined in speech and manner, modest and sensible in her relations with people of both races, and a strong and wholesome force in the lives of the poorer Negroes among whom she works. She took the Jim Crow car, of course, expecting to sit up all night, but with no idea of the experiences before her. The car was full of half-drunken Negro men off to enjoy one of the very few pleasures open to Negroes in the South—a regular old Christmas spruce. There were one or two other women in the car, and they huddled together and endured the night in frightened silence. The train men, passing through, took no notice of the insults, or oaths, or vile talk.

When she told the white women who had employed her about it, ten days later, she trembled as she spoke.

"I had never seen Negroes like that in my life," she said. "I knew there were such men; but my mother had spent her life keeping me away from them. Why can't the white people see it?" she burst out passionately. "Will they think forever that we are all like that? Why can't they let us be decent when we want to be?"

While my husband was Secretary of Education of the Southern Methodist Church, part of his work was to lay the matter of Negro education on the conscience of his denomination. One of the teachers at our one school for Negroes was a colored man of unusual gifts and character, an honor graduate of a Northern university, and a man high in the respect and friendship of Southern whites in many states. To bring "the Negro question" closer home to our people the Methodist Board of Education paid this man's salary and travelling expenses; and for four years the white man and the black one travelled the rounds of our Annual Conferences, presenting the cause of the Negro to our white preachers and laymen, and finding, as time went on, much prejudice giving way to sympathy.

The conference meetings are nearly all crowded into three months, several being held each week. When a secretary attends them his days are given to the conferences, his nights to travel; and it is a time of physical strain, even with all the comforts of modern travel. My husband, strong as he is, came home tired out at the end of each annual round.

"How Gilbert stands it, physically or religiously, I cannot see," he said. "He goes half the time without lying down to sleep. If I were not with him, to dash into some white restaurant and buy him a cup of coffee and something to eat, he would often go hungry. And I have never once heard him complain, or seen his Christian composure ruffled. He is doing us white people a great service, freeing us from some of our worst prejudices; and we require him to do it at this cost—"

I know a Negro woman, the wife of a doctor, whom white doctors of the city tell me they respect both as a man and as a physician. He has a large charity practice, but a large paying one also. He is a man of considerable means, and owns an automobile. His home is thoroughly comfortable; and his wife is as amply provided for as the wife of a white man in similar circumstances would be. She is a refined, sensible, good woman, whose influence among her own people is of the best.

She told me not long ago that she went on a visit which necessitated a day in the usual Jim Crow car. I had asked her about the matter or she would not have mentioned

it. We do not suspect the reserves of pride in Negroes of this class; and I count it a chief proof that my life among them is not a failure that they will speak to me frankly, as to a friend.

There had been no insult or terror in her case; simply filth, tobacco juice and smoke, coarse talk among other Negroes, and blinding, choking dust. When she reached her destination, she said, no one could have told the color or texture of her dress or hat.

Somehow the hat gripped my sympathies. Women do so cherish their hats! I am never happy myself until the porter brings me a bag, and my head-gear is safe beyond reach of dust, with a hatpin thrust through the gathered opening of the bag into the back of the opposite seat, to keep its precious contents from being waggled about. I can wash my hair; but a soot-filled hat is irretrievable; it can never look impeccable again.

Why should this other woman, who loves cleanliness as much as I do, and who is quite as willing to pay for it, be forced to travel in that disgusting filth? I know if I were forced to do it my husband and my children and all my friends would feel outraged about it, and would never have any use for the people who made me do it. Why should these people feel differently? It is nearly always the smaller matters of life which make its bitterness or its sweetness for us white people. We can bear great things greatly, often; but our courage and kindness and sympathies fail before the annoyances of life. Shall we expect more of Negroes than of ourselves?

A Southern state, a few years ago, required the railroads to provide equal accommodations for whites and Negroes in that state. They replied by a threat to take off Pullmans for white people, as they could only be operated at a loss for Negroes; and the matter was dropped.

But day-coach accommodations are rarely equal. Even where the cars were originally alike, the habitual neglect of those in use for Negroes soon reduces them to a condition revolting to people of cleanly habits. The fact that many Negroes are unclean in their habits is no excuse for the condition of the cars. When white people are unclean, as they often are, the railroad is not excused from keeping the cars in a fairly decent condition, at worst. They may have to spend a little more for soap and water; but they must take their chances on that when they sell tickets.

The Jim Crow cars come under no one general description. I have occasionally seen a car for Negroes as clean as any day coach for whites. Similarly, I have known personally of Negroes riding through Southern states all day and all night in a Pullman section, their presence known to all the white passengers, none of whom voiced any objection to them. But neither occurrence is the rule.

Sometimes there is a clean day coach for Negroes, and also a separate place for Negro men to smoke—usually a cut-off end of the smoking-car for whites. This is the best accommodation on the best roads. Sometimes this half of a smoking car, with its single toilet, is the only part of the train open to Negroes at all. Sometimes there is no place for Negroes except in the car with white smokers, though this again is unusual. The average conditions, undoubtedly, are far below those provided for white passengers paying the same price; and the spirit manifested by this treatment of Negroes is one people of any race or any class have the right to resent.

If whole Pullman cars cannot be profitably provided, one end of a first class day coach could be fitted up as a Pullman, and put in charge of the men on the white people's Pullman; and the other part of the car could give the Negroes what they now so often lack—day-coach accommodations equal to those for whites.

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THE NEW METHODIST BUILDING IN PHILADELPHIA

We present in this issue a picture of the new Methodist building which is soon to go up on the corner of Seventeenth and Arch streets, Philadelphia. The building is to be the home of the Board of Home Missions and Church Extension and of the Philadelphia Conference Tract Society.

The lot selected for the new structure commends itself in various ways. It is six squares west of our present buildings. Arch street is sixty feet in width and gives promise of developing into one of the important business centres of the uptown district. Our corner is only a few feet from the proposed Parkway which is to greatly beautify that section of the city, and is three blocks west of the City Hall and Pennsylvania Terminal. The corner is, therefore, near the very heart of the city, and is reached by street car lines from all directions.

The structure is to be 60x117 feet. Foundations to support a building of twelve or more stories will be put in, but at present only six of these stories will be erected. The first story will be of granite, and the remainder of steel and terra cotta. This will make the building practically fireproof.

The entrance to the main stairways and elevators will be in the center of the Seventeenth street front. Five stores will occupy the ground floor—three on Arch street and two on Seventeenth street. One of the Arch street stores, No. 1705, will be the book store of the Tract Society. The two Arch street and two Seventeenth street stores owned by the Board of Home Missions and Church Extension will be for rent.

A wide stairway winds up to the second floor from the marble vestibule. In the rear of the second story, and running entirely across the sixty feet the Board Room will be located. This will have ceilings sixteen feet high with an ornamental cornice, and will make a convenient little auditorium with seating capacity for perhaps 350. The remainder of the second floor will be divided into offices for rent. An office on the Arch street front of this floor will probably be assigned to the resident Bishop, who is also president of the Board.

The third floor will contain the publication department of the Board of Home Missions and several fine offices for rent. The fourth floor has been arranged for the exclusive use of the accounting department and for the filing cabinets which are so necessary for the classification and care of documents and securities connected with the business of the Church Extension Department of the Board.

The fifth floor will be occupied by the executive department. Here offices are provided for the Corresponding Secretaries, the Recording Secretary, the Treasurer and stenographic force. The sixth floor will be rented, a proposition having already been received from a well-known firm to rent the entire floor for a term of five years.

Arrangements are made for proper committee rooms, toilet rooms, etc. It is proposed that while the building of the Board of Home Missions and that of the Philadelphia Tract Society shall be distinct and separate structures, there shall be communication on each floor between the two. Two modern elevators will be installed at once and an additional shaft will be provided for a third elevator should it be required in the future. It is proposed that both the buildings shall use the elevators upon some equitable arrangement of dividing the expense.

The terra cotta to be used is of cream color.

It will be observed that the windows are large and numerous, and of Gothic design. This is in harmony with the architect's plan to give the building an ecclesiastical appearance as far as that is possible in a business block.

The cost of the entire building will approximate \$200,000, two-thirds to be met by the Board of Home Mission and Church Extension and one-third by the Tract Society. The present headquarters of the Board, 1026 and 1028 Arch street, Philadelphia, is clear of debt and will largely finance the new enterprise.

COMMENCEMENT WEEK AT GAMMON THEOLOGICAL SEMINARY

More than usual interest is taken in the closing program of the school year, since it



PROPOSED METHODIST BUILDING IN PHILADELPHIA

is the 30th anniversary of the Seminary, and the 20th anniversary of the Stewart Foundation. Universal good feeling prevails, and a high type of religious life and power. The visit of the commissioners appointed by the University Senate, and the mid-year meeting of the Board of Trustees stimulated a careful study of the actual work done as compared with similar institutions of the Church, and as related to all the requirements of this special field, with the result that those most intimate with the work here and elsewhere are unstinted in their praise and commendation of the type of work done, and the school spirit that obtains at Gammon Seminary.

Senior Reception

The public functions connected with the closing year began with the senior reception given by Dr. and Mrs. J. W. E. Bowen, in their capacious residence on the school campus. This event sounded the note of good fellowship, and the personal interest and confidence characteristic of all the social life of the school, and which is richly emphasized in these closing days. Dr. E. L. Parks, of

Howard University, Washington, D. C., who took part on commencement Sunday, was an honored guest at this reception.

Commencement Sunday

There were four distinct gatherings, each of peculiar interest and power. The anniversary of the Y. M. C. A. was held at 8 a. m. The address was made by Dr. D. D. Martin, of the Department of Missions, on the "Master Secret." All were made to feel the importance of ultimate fixedness of character in God. At 9:30 a. m. the Seminary Love-feast was opened by Dr. P. O'Connell, of the Department of English Bible and Sociology. For ninety minutes there was a rising tide of spiritual fervor. At 11 a. m. Dr. Parks, who for eighteen years was an honored member of the faculty, and who declared though he had been transplanted he could not be transformed, and that every day he prayed for Gammon Seminary, gave a forceful address on the Essentials of the Christian Ministry. At 2:30 p. m. a large crowd gathered in Clark University chapel to listen to the baccalaureate sermon delivered by President S. E. Idleman. It was a masterpiece. In the four years of his splendid service to the schools of South Atlanta he had not appeared at better advantage. His utterances evinced a grip on the situation, and an application of the gospel of promise and power to the problems involved, that fully justified the strong utterances of the Board of Trustees regarding his administration at their last meeting.

Stewart Foundation Anniversary

The twentieth anniversary of the Stewart Missionary Foundation for Africa was held in the evening of Commencement Sunday. Dr. J. W. E. Bowen presided with his usual grace and inspiring utterances. Addresses were also delivered by Dr. J. C. Sherrill, representing the Board of Foreign Missions, and Dr. P. O'Connell, of the Gammon Faculty. The principal address was delivered by Dr. E. L. Parks, of Washington, who reviewed the history of the establishing the Foundation, and the record of its work to the present time. He was a personal friend of the Rev. W. F. Stewart, and had much to do with attaching his interests to Gammon Theological Seminary. He made all the correspondence and counsel, leading up to the present relation between the work resulting from the gifts of Mr. Gammon and the Stewart Foundation, so realistic and clear, that the whole plan in the mind of these two great benefactors will be always better understood. At the close of his address the General Secretary, Dr. Martin, gave a brief report for the year, and announced the winners of the grand prizes. A generous collection was then received for a scholarship in Africa, and many gave themselves in renewed consecration to the great work of Africa's redemption.

The Alumni Association

The annual meeting of the Alumni was held on Tuesday afternoon, and a public program rendered on Tuesday evening. Dr. J. C. Sherrill was elected president, other offices in the association were given to the Rev. E. D. Petty, the Rev. H. E. Burns, the Rev. D. C. Richardson. Dr. W. W. Lucas was elected orator for the next annual meeting. Aggressive measures were endorsed to bring all the alumni and old students into closer relation to the institution. A great meeting is being planned for next year. The princi-

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NEWS LETTER: OUR WORK AND WORKERS IN MEXICO

By Dr. John W. Butler

We have been for weeks realizing that the situation was becoming grave, but none of us anticipated such a turn as it finally took. I kept in touch with the United States Embassy and Consulate-General almost daily for a long time, and had been assured that should any thing like a rupture of relations between the two countries occur we would have at least three or four days notice. I suppose they based their assertion on the rule generally followed under conditions of that kind; that is, it is the rule that nations which are about to sever relations will notify not only their own people but will certainly notify all the other foreign legations at the Capital of the nation. But nothing of this kind was done. The first thing we knew the American marines were landed at Vera Cruz. Whether with a misunderstanding or not, I do not know, but fighting began at once. The general in charge of the Mexican forces withdrew all his troops and the police from the port. Then it was necessary for the American Admiral to land more marines to do police service. When this occurred General Huerta sent the Charge d'Affaires of the American Embassy his passports. That led to the hasty departure of the Charge d'Affaires and also of the Consul-General and left us without any protection whatever from our own people. We then became wards of the British Ambassador who insisted upon all Americans leaving the country. He was very kind and did everything he could for us, but insisted that it was safer for us to leave. Some of our people left at once and nearly all the others came out with me, so that when I left only two of our people remained. My sister remained in Puebla but has since come out. Miss Temple now is the only American missionary of the Methodist Episcopal Church in the country and she has joined the Red Cross. Our work in Mexico now is entirely in the hands of native men. We have put the business interests in the hands of native men in each one of the six districts of the Conference. All of our native men are good, faithful fellows. Of course they are Mexicans and patriots, but they are Christians and will be true to the best interest of

the Church. As much as they regretted it, our native men advised us to leave temporarily until the storm is over. In many places our work has been temporarily upset, but in all the more important centers it goes on as usual. The Sunday before I left services were held as usual and were well attended in the city of Mexico. Unfortunately, most of our schools had to be closed before the end of the term. The best of the Mexican people deplored the circumstances which have led up to the breaking off of friendly relations with the United States, and the Methodist people generally in Mexico will rejoice when the day comes that we can return. Both natives and foreigners are earnestly praying and hoping that war may be averted. After the storm is over there will be a great opportunity for the spread of Protestant Christianity in the City of Mexico. Whatever way the matter may end, the people will look for a better condition of things; they will want their children educated and, in their reaching out for better things, they will welcome such blessings as the Methodist Episcopal Church and, indeed, all Protestant Churches are ready and anxious to give them. As lamentable as the conditions may be now, out of all the confusion God will yet bring to Himself glory and to the unhappy Mexican people their rightful inheritance under the Gospel of Jesus Christ. In all these three years of disturbances I have known of no serious objections to our work. It is true that one of our village chapels was burned, but it does not appear that it was burned because it was a Protestant church, but was burned in connection with two or three other buildings as a matter of spite against some local authorities. Although a number of our workers have suffered some considerable annoyance I cannot recall that any of these annoyances came to them because they were Protestants. Even in this unhappy time we cannot forget the words of our immortal Lincoln, "Mexico will rise again," and Protestant Christianity will have a great deal to do, if faithful to her mission, in making the resurrection what it should be.

New Orleans, May 9, 1914.

Her Brother's Keeper

Helen Egerton was going out home on the 6:30 train. Just as the train was about to start a flashily dressed girl of about Helen's age came bustling in, laughing and talking loudly to some one outside.

"That girl works in your store, doesn't she, Burnham?" said a gentleman in the seat in front of Helen to the one beside him.

"Yes," was the reply. "Why?"

"Oh, I would watch her a little if I were you. I see a good deal of her, and I do not like the company she keeps. Besides, she dresses more than I should think she could afford to; for she has nothing but what she earns."

"I have thought of that myself," said the merchant; "but I supposed she had help at home. I will have my eye on her hereafter. I do not like her manner."

Somehow Helen found it hard to fix her attention on the notes of her afternoon's work after this. She knew the girl in question—Hester Morgan by name. She had been in the same class in Sunday-school with her. Why Hester had dropped out some little time before was more than Helen knew—or cared, if the truth were told.

"But you ought to have cared, and to have found out and brought her back," whispered

"But you ought to have cared, and to have had everything to help you and make you happy. Aren't you ashamed to be so selfish?"

"But she isn't nice. She dresses too showily, and talks so loud, and goes with a fast set. I do not want to have anything to do with her," pleaded Helen, impatiently to herself.

"How much better would you do if you had never had any more chance than she has, and if 'nice' girls let you severely alone?" said the restless little monitor, sharply. "Have you lifted your finger to help her? Since she has been put in your way, aren't you in a measure responsible if she goes wrong? Will your Father in heaven hold you guiltless?"

It was very vexatious, to say the least.

"I wish," thought Helen, as she strapped her books up, "that Hester hadn't come home on this car, or those men hadn't sat where I could hear what they said."

"But you see she did, and you heard every word of their conversation. Don't you think perhaps God meant you to? If even not a tiny sparrow falls to the ground without His notice do you suppose He is unmindful of the danger of one of His children?"

These questions followed Helen all the next day, and when it happened that she was detained again, she felt no surprise to find Hester on the same train.

"I must help her if I can," she thought. "God has surely put her in my way."

It was hard to go to her—Helen was ashamed to find how hard; but she did.

"Good evening," she said pleasantly.

"May I sit with you? I haven't seen you for a long time. I hope you have not dropped out of our class entirely—have you?"

Hester looked thoroughly surprised for an instant; then she smiled brightly. Unknown to Helen, she had always cherished a great admiration for her, though she had no thought or hope of ever being in the least intimate with Judge Egerton's daughter.

"Well," she answered, really trying to speak lower than usual, though Helen winced in spite of herself. "Well, I'll tell you just how it was. I didn't care so great about going, and I didn't see as anyone cared any more about having me."

"Didn't I tell you so?" whispered conscience triumphantly.

"But I care—for one. Won't you come back to please me?"

"Sure," was the unhesitating response.

That was the beginning, and Helen, once enlisted in the work, would not give up. Often she was discouraged; many and many a time it seemed to her utterly hopeless, but still she prayed and struggled on, seeking to uplift and strengthen her weaker, more unfortunate friend.

One night Hester came to her, her eyes shining brightly through tears.

"I want to tell you what you have been to me. Mr. Burnham has just given me a much better position than I have had. He told me that I had changed very much for the better the last year, and that if I kept on he would do better yet for me. Miss Helen, I owe it all to you. You have made a friend of me; you have reached down and tried to lift me up, and I can never tell you how much I thank you and bless you for your help.—Christian Intelligencer.

Let me be a little braver,
When temptation bids me waver,
Let me strive a little harder
To be all that I should be:
Let me be a little meeker
With the brother that is weaker,
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day;
Let me toll, without complaining,
Not a humble task disdain,
Let me face the summons calmly
When death beckons me away.

—Selected

SYMPATHY

By Paul Laurence Dunbar

I know what the caged bird feels, alas!
When the sun is bright on the upland slopes;
When the wind stirs soft through the springing
grass,
And the river flows like a stream of glass;
When the first bird sings and the first bud opens,
And the faint perfume from its chalice steals—
I know what the caged bird feels!

I know why the caged bird beats his wing
Till its blood is red on the cruel bars;
For he must fly back to his perch and cling
When he fain would be on the bough a-swing;
And a pain still throbs in the old, old scars.
And they pulse again with a keener sting—
I know why he beats his wing!

I know why the caged bird sings, ah me,
When his wing is bruised and his bosom sore,—
When he beats his bars and he would be free;
It is not a carol of joy or glee,
But a prayer that he sends from his heart's
deep core,
But a plea, that upward to heaven he flings—
I know why the caged bird sings!

—From "Our Dumb Friends."

DR. WASHINGTON SUGGESTS A RAILROAD DAY

Editor The Southwestern Christian Advocate: I have sent to the colored newspaper of the country lately in two sections letters from railroad officials in answer to letters which I had written to these railroad officials regarding the poor and unequal accommodations furnished colored people in many parts of the country. The interest of the railroad people has been aroused in many ways, and they are beginning now to see that it is worth while to treat 10,000,000 people with consideration.

Now, let us follow up this whole matter by setting aside Sunday, June 7, and Monday, June 8, to be known as Railroad Days. On one of these days, or on some other day near these dates, I want to suggest with all the emphasis I can, that various groups of our people, through churches, secret societies, business leagues, woman's clubs and other agencies organize themselves in a way to go directly to the railroad authorities and put before them the difficulties under which we labor in cases where there is in existence unjust treatment. I would suggest that the committees that go to these railroad officials should not be large; two or three good, sensible people will accomplish more in making themselves felt than a dozen or two.

I do not attempt to advise in detail how to bring about better conditions; that matter can best be left to the people in each community and in each state; they know what the conditions are and know what remedies ought to be brought about, but I would urge in appointing these committees that the following subjects be given attention; in their contact with the railroad officials the committees should call their attention to these points wherever local conditions make it necessary:

1st—Proper accommodations in restaurants controlled by the railroads.

2nd—Proper accommodations in the way of sitting rooms in the depots controlled by the railroads.

3rd—Proper and just accommodations on street cars, steamboats and railroad trains.

I want to repeat, that in my opinion if this matter is taken up vigorously and the principal railroad officials approached and talked to directly and frankly a change will soon take place in every part of the country where conditions of public travel are not now what they should be. If the committees are appointed on Saturday and Sunday the railroad officials could be approached on Monday, but the matter of letting this movement be brought to a head on one day, or in one single week, so that the railroad officials may be impressed with the bigness of the occasion and the opportunity which is before them to increase their revenues by doing justice to nine or ten million of their patrons.

I wish especially to urge upon ministers and other leaders to give notice of Railroad Days several times during the next few weeks from their pulpits. I am equally anxious that the colored newspapers should call attention to this day from time to time. It is a matter of the greatest importance and I believe that hard work and concentrated effort will help to change present conditions very noticeably.

My coat and I live comfortably together. It has assumed all my wrinkles, does not hurt me anywhere, has molded itself on my deformities, and is complacent to all my movements, and I only feel its presence because it keeps me warm. Old coats and old friends are the same thing.—Hugo.

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better,
Those that I am striving for.

COMMENCEMENT WEEK AT GAMMON THEOLOGICAL SEMINARY

(Continued from page 4)

pal address this year was delivered by Dr. L. H. King, pastor of the Central Avenue Methodist Episcopal Church, Atlanta. It was a forceful exposition of a scripture reading on the "Pauline Conception of the Christian Ministry."

Reception To President and Mrs. Idleman

On Wednesday evening occurred the event of greatest social interest, when again the fine home of Dr. and Mrs. Bowen was filled with faculty, students, alumni and friends of the institution, in honor of President and Mrs. Idleman. There seemed nothing wanting to make this an ideal blending of a great school family, whose interests all center in the one great purpose of developing personal and community life according to the highest ideals of Christian brotherhood. Music and greetings were enriched by seasonable home decorations and tastily served delicacies. Resolutions indicating the esteem and love with which the president and his wife are held by all the friends of the school were unanimously adopted, and Dr. Bowen's rare genius in use of language very touchingly spoke the feelings of all regarding the work and leadership of Dr. Idleman during the four years of his presidency of Gammon Theological Seminary.

Commencement Day

The graduating program began at 10 a. m. Thursday, April 30. The school was in good form in marching from Gammon Hall to the chapel of Clark University. The music, under charge of Dr. Bowen, was rendered by the student body. Orations were delivered by J. E. Williams, E. L. Wright, L. R. Brabey, E. S. Johnson, C. C. Nelson, J. Holman, W. H. Williams, R. G. Morris, R. L. Brewer, and R. N. Brooks. President S. E. Idleman delivered a fervent and most impressive address to the class, and on behalf of trustees and faculty conferred Degrees, Dipomas and Certificates.

An Innovation

At the close of the program a member of the senior class came forward and in a unique and pleasing manner, on behalf of the faculty and student body, and several friends of the institution, presented to President and Mrs. Idleman a beautiful and artistically engraved "Loving Cup." This was accompanied by a spontaneous burst of cheers and applause which was reassuring as to the genuineness of the spirit back of the token. The faculty and institution were also presented by the senior class with a beautifully finished and well mounted class picture together with the members of the faculty. This was the closing of a most interesting and satisfactory commencement week program. And there is universal conviction, by those who have been longest in touch with the school, that it marks the closing of one of the very best years in its history.

Commencement Notes

In the graduating class there were two receiving the degree of Bachelor of Divinity, R. N. Brooks and R. G. Morris, both of North Carolina. There were two receiving the Greek-English diploma, J. Holman, of South Carolina and W. H. Williams, of Ohio. Six received the English diploma, L. R. Braboy and J. E. Williams, of Georgia; R. L. Brower, South Carolina; E. S. Johnson, Louisiana; C. C. Nelson, Maryland; E. L. Wright, Tennessee. Four received Certificates: D. R. Cooper and R. L. Williams, Georgia; J. W. Sanders, Mississippi; J. S. Stokes, Arkansas.

There were a larger number of guests this year than usual in attendance up on all the commencement program. Some of these coming from quite a distance. It seems to

mark unmistakably a rise of interest in the work and welfare of the school.

The general improvement upon the grounds and halls of Clark University has added much to the attractiveness of the Gammon School of Theology, as these schools are mutually dependent for many things that contribute to the success of any public function.

The fine library equipment of Gammon is being entirely overhauled, the building is being renewed from the basement floor to the highest alcove in the gallery. By the vigorous action of Bishop Leete, the new president of the Board of Trustees, several hundred volumes of the latest and best books are being added both to the Seminary Library and the Stewart Foundation special missionary collection.

All the school grounds and buildings are being put in fine condition anticipating the student convention to be held here under the leadership of Dr. John R. Mott, May 14-18.

D. D. MARTIN,
Secretary of the Foundation, So. Atlanta, Ga.

THE EVILS AND INJUSTICE OF "JIM CROW" CARS

(Continued from page 3)

I believe the railroad people themselves have little idea of the number of Negroes who could and would pay for first-class accommodations. We know little about the educated, prosperous members of the race. As fast as they enter this class they withdraw into a world of their own—a world which lies all about us white folks, yet of whose existence we are scarcely aware. It is largely the inefficient, the failures, or the immature and untrained who remain with us. As they rise out of this class they disappear from our view. There are more prosperous Negroes who would pay for Pullmans than we imagine.

But if the railroads claim that they really cannot provide decent day coaches and comfortable sleeping accommodations for Negroes, a commission should be appointed to look into the matter; and if their contention proved just, fares for everybody should be raised by law to a point which would allow the roads to maintain standards of comfort and decency for all their passengers. We cannot afford, as a people, to let the Negroes pay for our cheap fares; for that is just what it amounts to when the railroad takes the same amount of money from both of us, and gives us better accommodations than it can afford to give them. We are not paying for all we get in our day coaches, evidently; and if the Negro isn't footing the bill for the deficit, who is? As for the Pullman Company, if half the published tales of its dividends be true, it could furnish cars for Negroes and pay its employees a living wage, and yet be in no danger of bankruptcy. Public utilities should be subject to public control.

It should be pointed out that not one of the Negroes whose cases I have cited, nor any Negro I ever spoke to on the subject, had any desire to share cars with white people. They have their pride, too; and they are not going where they are not wanted. They want safety, cleanliness and comfort, not white company; and they are willing and ready to pay for them.

HOPE

Though the night be long
And the morning far—
We will measure hope
By the midnight star.
Though the road be steep
And the blood stains free—
We will follow hard
What we hope to be.

—By Rena H. Ingham, Lee, Mass.

FARMERS' CONFERENCE AT PRINCESS ANNE ACADEMY

(By J. W. Fenderson)

The twelfth annual session of the Farmers' Conference of the Eastern Branch of Maryland Agricultural College was held at Princess Anne Academy, May 1 and 2. The weather was ideal and great crowds moved around on grounds and campus.

Splendid programs had been prepared and sent out to them, and these programs promised to have discussed by trained and experienced specialists, such questions and subjects that would give them large information. And too, there was the Woman's Conference to be participated in by the mothers and daughters in the Domestic Science Hall. Hence men and women came in on trains and every imaginable kind of vehicle, from Somerset and Worcester and Wicomico counties. And they got what they came for, and went back home loudly proclaiming the praise of the conference as the best in program and preparation ever given them. At 10 o'clock sharp, Friday morning, May 1st, the conference was opened. After prayer and singing of many melodies and hymns, Principal Thos. H. Kiah in a twenty-minute welcome address set the conference in motion by putting into its life that kind of inspiring enthusiasm of which he is certainly and truly capable. Then came the first lecturer, Dr. R. S. Hill, director of Farmers' Institutes for Maryland. Dr. Hill spoke on "Profitable Crops for Marylanders." A general and interesting discussion, participated in by a large number, followed the lecture. The sentiment favored the recommendation of the speaker as to the variation of the crops. The lecture on "The Family, the Farm, and the School" was delivered by Dr. Clark, who represented Mr. C. K. Graham, director of Agriculture, Hampton Institute. This question and lecture elicited keen interest, for all present understood what relation the family, farm and school must bear to the life, strength and future of our race.

In the afternoon the people had gathered in such large numbers—for fully two thousand were present—part of the program was carried out on the campus. At about 3 o'clock the school band assembled on the lawn and played beautiful selections, which drew the people from every part of the grounds. It was an inspiring scene when the boys in full uniform, under the direction of Mr. Gordon H. Byrd, and the girls, also in full uniform, under the direction of Miss Lydia Brown, went through a drilling exhibition to the delight of the two thousand visitors. At the conclusion of his demonstration of skill, Dr. J. O. Spencer, president of Morgan College and its branches, introduced Dr. M. Bates Stephens, state superintendent of education. Dr. Stephens spoke on education in its broadest sense as meaning not only the training of the head, but the fullest training of the hand. He commended our people for being the pioneers in this branch of education. He expressed the hope that industrial training would be a part of the course of every public school in Maryland, in which he is deeply interested, and intimated his interest in our own educational welfare. After the closing of the campus program, the women gathered into the Domestic Science Hall for the Woman's Conference, and the men into the Chapel for the Farmers' Conference. At the Woman's Conference addresses were made by Miss Lucretia Kanard, supervisor of the public schools of Coraline county, Maryland, and Mrs. Thos. H. Kiah, of the Academy. At the conference in the Chapel, the first address was made by Prof. J. E. Metzger, B. S., Maryland Agricultural College. He spoke on "Boys' and Girls' Clubs," and urged the organization of such clubs in every community for the purpose of studying gardening, raising corn, poultry, or any other farming industry. Prof. B. W. Anspon, B. S., also of Maryland Agricultural College, made an address on "Beautifying the Farm." He emphasized the proper arrangement of houses on the farms so that each would bear, not a conspicuous, but a conservative relation to others. And he suggested the planting of trees and flowers and shrubs around every home; also lawns and grass plots, if only small. Mr. Thomas C. Walker, a lawyer of Virginia who travels in the interest of the Graduate Department of Hampton Institute, was introduced to the conference by President Spencer, and made an enthusiastic address, and urged the people to get homes and farms, if only small farms, of their own.

Saturday's session was taken up with conferences of parents and teachers. Mr. Herbert S. Wilson, supervisor of the public schools of Somerset county, made an address on the "Public School in the Rural District," and Prof. Metzger conducted the Question Box.

Princess Anne Academy is a veritable beehive of industry. Everything is done in order and on time—eating, sleeping and studying. All the boys have practice in agriculture. Taking the theory there are five. In blacksmithing and wheelwrighting, five; carpentering, fifteen; joinery, sixteen; printing, five. In the millinery department there are eleven girls; sewing, seventy-one; dress-making, forty-two; laundry, sixty-three, and housekeeping, eighty-two.

The summer school will begin June 29th and continue until August 7th. The teaching force will be made up of eight trained and experienced instructors: Mr. Alonzo H. Long, B. Ped., psychology. Mr. J. H. Lackerman, mathematics. Mr. J. H. Smith, science. Miss E. Junita Bowen, A. B., English. Miss Olive C. Mardella, domestic science. Mr. Stephen H. Dix, A. B., English. The Rev. T. H. Kiah, A. B., principal.

ASBURY CHURCH—ANNAPOLIS, MD.

Dr. E. S. Williams, pastor of Asbury Methodist Episcopal Church, Annapolis, Md., has just closed a year's most successful work. In spite of an increase of \$200 in salary the church paid him out in full five weeks before the conference, and gave him the class collection since that time, amounting to more than \$100.

On the closing Sunday of Dr. Williams' pastorate for this year he preached in the morning a Palm



PARSONAGE OF ASBURY CHURCH, ANNAPOLIS, MARYLAND

Sunday sermon, administered communion and distributed palms. At 8 p. m. a union service was held. The African Methodist Episcopal and Baptist churches closed their doors and worshipped with Dr. Williams and his congregation. Dr. Wortham of the African Methodist Episcopal Church preached at that hour. This union meeting was a testimony to Dr. Williams' broad policy of federation with all the churches. He raised more than \$3,000 in all departments of his church this year and more than 200 have been added to the membership.

Notwithstanding he was sick part of the year this has been accomplished and more, for he took part in civic reforms, being largely responsible for a movement which drove a saloon out of business which was located near a public school.

In addition to this Dr. Williams built a magnificent parsonage, costing something like \$3,000, a picture of which is given.

CORNER-STONE LAYING FOR \$25,000 NEW AUDITORIUM, FIFTIETH STREET AND WABASH AVENUE

(The Rev. J. W. Robinson)

The corner-stone for the new \$25,000 auditorium of St. Mark Methodist Episcopal Church was laid Sunday afternoon, April 26th. The day was ideal. The sun shone bright but not hot. The wind blew gently but without the slightest chill. No gathering

clouds were to be seen anywhere to threaten even an April shower. It was a day for which the St. Mark people had prayed. A time for which many had longed to see.

The Morning and Evening Services

The chapel, which seats 400, was crowded to an overflow at the morning service. Chairs were brought in. Men stood and gave their seats to the women. The Rev. E. L. Gilliam, pastor of the Eleventh Street Methodist Episcopal Church, Columbus, Ohio, who was the presiding elder when St. Mark was organized April 1895, preached both morning and night. Dr. Gilliam preached two able and deeply spiritual sermons. Two persons were converted. In the morning his subject was "Faith," at night, "What Must I Do to Be Saved?"

The Corner-stone Laying

The service for the corner-stone laying was held in the open air. The crowd began to gather at 1:30. When the United States Boy Scouts, Major Stephen Horde commanding, arrived at 2:30 o'clock they were compelled to hold the crowd back. Promptly at 3 o'clock the Prince Hall Grand Lodge of Illinois F. and A. M., escorted by a platoon of Chicago's police, the Eighth Illinois Regiment Band, the Knight Templars, Shrines, and the Blue Lodges, with Acting Grand Master Joseph Moore and staff, arrived.

Program

The opening hymn, "All Hail the Power of Jesus' Name," was sung by St. Mark, Fulton Street and St. Luke choirs. Invocation by the Rev. E. S. Lewis, pastor of St. Luke Methodist Episcopal Church. Hymn, "All Thou Once Despised Jesus." Scripture lesson, read by the Rev. Dr. H. J. Gailis, pastor of Walters African Methodist Episcopal Zion Church. Anthem, "Glory," by St. Mark's choir. The Uniform Rank Knights of Pythias arrived, headed by their band and escorting the Major General Robert R. Jackson and staff. They had been detained by the death of a brother Knight, whose funeral they had to attend. These Sir Knights presented a most thrilling picture with their ostrich plumes and gold bespangled uniforms glistening in the April sunshine. Men, women and children gazed upon them with increasing admiration; upon all lips could be heard the brief but pointed exclamation: "Isn't it grand! Isn't it beautiful!" With the Knights of Pythias resting on Fiftieth street between Wabash and Michigan avenues, and the plumed Knights Templars, resplendent in their beautiful uniforms, as well as the Shriners and Masonic Blue Lodges drawn up in front of the corner-stone on Wabash avenue, between Fiftieth and Fifty-first streets, many declared the occasion to be the grandest that has happened in Chicago. There were fully 5,000 people present.

After a brief interruption the program continued. Anthem, "O Come Let Us Sing," by Fulton Street choir. The Rev. H. M. Carroll, pastor of Fulton Street Methodist Episcopal Church, in very fitting and appropriate words introduced the principal speaker, the Rev. Charles B. Mitchell, D. D., St. James Methodist Episcopal Church, Forty-sixth street and Ellis avenue. Dr. Mitchell said: "We are engaged in a mighty big business today. Vastly more important than the laying of the corner-stone of an Egyptian pyramid to receive the body of a dead king. More important than the laying of the foundation of a Roman Coliseum. We are laying the corner-stone of the Church of Jesus Christ where men shall not be buried but born into a new and an eternal life; where men shall not be destroyed but saved both soul and body. The presence of the Church makes for the safety and protection of life and property. It is worth more to the neighborhood to build one church on the corner than if Chief Gleason would put 100 policemen in that neighborhood. Wherever the Church of Jesus Christ has gone civilization has followed." St. Luke's choir sang "Praise the Lord." The Rev. Dr. Gilliam was then introduced and gave a brief historical sketch of St. Mark. The corner-stone was then laid by the Acting Grand Master Joseph Moore, with the beautiful and impressive ceremony of the Masonic Order. St. Mark raised \$2,000 on this occasion. Too much praise can not be given Wm. Odneil and Thos. H. Gause for the financial success.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to *Haton & Main*, and all communications intended for publication to the Editor.

PROTEST AGAINST RAILROAD ACCOMMODATIONS.

(Continued from page 1)

time of day; remember the number of car in case of city railway, and the number of conductor. In case of railroad, the number of train, whether North or South-bound. When these facts are collected then hold a meeting Sunday afternoon, June 7, and talk the matter over quietly, dispassionately; let no hot-headed, blood and thunder speeches be made. Simply, in a quiet, dignified way call upon the people to join in this movement for the betterment of all.

Do not appoint a large committee. Appoint a small committee of representative citizens. Select one out of the number who can talk. You will not need a person to make a flowery speech but some one to tell the truth in a plain way. Then arrange with the railroad officials for an opportunity to present your grievances. You might call on the city railway officials, in case of a large city, one day and the railroad officials the next day.

Get in earnest, and let us see if we cannot in the name of wives and daughters; in the name of the suffering, traveling public, secure for ourselves, at least, a measure of relief.

Remember the days, Sunday, June 7, and Monday, June 8.

Read carefully Dr. Washington's suggestions.

SOUTHERN SOCIOLOGICAL CONGRESS

The most important movement in the South to-day, as concerns better race relationship, is the Southern Sociological Congress which closed its annual session Sunday night in Memphis, Tennessee. Here the "silent South" assembled in large numbers and spoke out in no uncertain words on justice and freedom for all men. One of the larger streamers that greeted one's eyes on entering the Orpheum Theatre where the large meetings of the Congress were held, was: **Our Creed is Brotherhood, if you are with us, come on!** This creed of brotherhood was lived up to in all the meetings of the Congress and in all the speeches. The speeches on the race question, the cordiality with which they were received, the frankness with which both white and colored men spoke were a revelation, and furnished grounds for all sorts of hope. Colored men not only spoke but took part in the meetings, voting, making motions and receiving places on committees just as other members. The races sat on the same floor. This was a new experience for both and sets a new precedent. This was good for both, for it was teaching the white man that he had nothing to fear in treating the Negro as a man and a brother. The largest meeting was held Thursday afternoon, when Bishop Theodore D. Bratton, of Mississippi and Dr. Booker T. Washington spoke. One Negro of wide travel and experience said: "I never expected to live to hear a Southern white man speak like that in the interest of the Negro." It was a bold utterance for justice and fair play. We never heard Dr. Washington to better advantage. He spoke for more than an hour with his audience completely with him. He never rendered better service for the race in public address than

on this occasion, when in frankness he told the white part of the audience of the annoyances and suspicions aroused by the many unnecessary laws and measures.

The chairman of the section on Race Questions is our own Dr. J. H. Dillard, who in speaking of the meeting said, "The most important meeting held in the South of recent years is this Southern Sociological Congress and not the least important is the section on race relationship."

It is without excuse that so many of the leading Negroes of the country have not connected themselves with this movement.

While the race question is one of the big features of the Congress, it is by no means the only field for investigation and discussion. The Jew, Catholic and Protestant met to interpret the new social conscience of the South on all the questions that affected public welfare. It was a great meeting. Comment on various features of the convention will be reserved for later use, when some of the principal addresses will be published.

Church Extension Semi-Centennial Anniversary

The Bishops at their last annual meeting, held in Germantown, Philadelphia, passed the following paragraph commending the observance of the Semi-Centennial Anniversary of Church Extension in our churches:

"In view of the action of the last General Conference in designating the year 1914 for the observance of the Semi-Centennial Anniversary of the organization of our Church Extension work, and recognizing the great value to our Methodist Episcopal Church in the aid of more than 16,500 of our churches by Church Extension donations and loans, the Bishops heartily approve and recommend the observance of this Semi-Centennial Anniversary by all the pastors and churches of our Methodism."

Of General Interest

Nearly One Hundred Million People in America

According to the estimate of the Census Bureau, there are nearly 100,000,000 people in America. Including the United States possessions the number runs up to 109,021,992. Of this number 5,333,537 are in New York City, distributed as follows: Bronx, 529,198; Brooklyn, 1,833,696; Manhattan, 2,536,716; Queens, 339,886; Richmond, 94,043. Each borough shows a gain in population. The greatest increase in population outside of New York is found in the states of Connecticut, Delaware, New Jersey, Pennsylvania. The only state in which a decrease was noted was Iowa, which fell off more than 3,000.

Fighting at Tampico

The battle for the possession of Tampico, fought so desperately early this week by Constitutionalists and Federals, was still undecided up to the time of our going to press. While the former took the initiative in attack and fierce attack at that, the latter were firmly fixed in a very strong position and apparently were not being dislodged. A thick smoke hung over the city and field glasses were of almost no use. This smoke comes either from the oil wells and tanks or from houses in the line of fire. It is hoped that the oil wells and tanks which are American interests will remain safe.

Africa Being Opened for Natives' Benefit

Of the numbers of Europeans who go to the west coast of Africa in the service of the various trading companies very few wish to make that country their home. They go for two or three years according to contracts

but with no thought of making there a permanent home. The existing religious and economic conditions are such that the majority also of the American Negro colonists to Africa cannot accommodate themselves to them and although there is an association endowed a number of years ago by an American white woman of wealth that encourages Negro colonization in Africa by paying the passage of colonists to Liberia perhaps but one Negro out of every hundred is content to make it his home. Then it would appear that Africa is being developed solely for the native African and it is not hoped to make it a "white man's" country. Liberia invites most heartily colonization by American Negroes of financial means and education. But it seems that the natives nearly always look upon them as foreigners and consequently keep somewhat apart from them. This condition of affairs greatly deters the coming in a large measure of Christ's kingdom in Africa.

Up-to-Date Street Cars for New Orleans

Although the designs for new street cars in New Orleans have not been selected, it has been decided that the New Orleans public is to have the most up-to-date cars that can be had. According to the officials it may be some months before the new cars will be in operation, but that they will come is assured. It is refreshing to know that there will be a change in the style of car and steps, too, we are hoping, for at present most of the cars, with their high reaches, are the cause of great discomfort to women and children. It is hoped too that in the designing and putting more up-to-date cars into service, that a few conveniences for the comfort of the Negro will be remembered. At present he is badly off, with his feet tramped upon and his two little side seats almost taken entirely from him by the white passengers who pay no heed to the conductor's cry: "Move up, please: plenty of room up front." There have been instances where white men have squeezed in by these above-mentioned seats and rested dust-covered feet upon them and when remonstrated with upon the injustice of such an act by Negro passengers, the reply came in words not fit for penning. Many more injustices of a similar nature we might relate, but rather will turn from complaint and ask very earnestly for better accommodations and conveniences for the Negro in the new street cars.

Crime on the Increase

That crime is on the increase in this country of ours is everywhere acknowledged and regretted and while several causes for the increase can be given, just what action will stop this steady march of increase has not yet been found. Judge Swann, of the New York General Sessions, lays the responsibility for the increase of crime to the courts themselves, and to the technicalities therein found which have operated to prevent the punishment of those who commit crime. Showing how technicality as a means of cheating the law and escaping punishment, may be used, the judge gives the case of a prisoner confessing his guilt before the committing magistrate. The judge who tried the case seeing the prisoner's written confession, suggested that he plead guilty and thereby gain a lighter sentence. Judge Swann holds that this indicates the atmosphere of the courtroom, for the judge trying the case was committed in advance to the theory of the defendant's guilt and that this reversed the verdict of the jury, although there was no legal error in the trial. The judge in further searching for causes of the increase of crime, finds that "the sentimental treatment of prisoners is not having the softening influence upon them that was hoped for, but to the contrary seems a direct cause of more crime," and this in spite of the presence of modern reformatories, reform schools, farms, colonies and probation laws. Judge Swann feels that one of the "strongest deterrents of crime would be the knowledge that in case of guilt the prisoner will be certainly and promptly convicted and punished."

People of Interest

Mr. R. H. Williams, of Lake Charles, La., was among our office callers last week.

Hon. Robert H. Terrell was confirmed as Municipal Judge for the District of Columbia, April 24.

William Thirkield Eusan is the name of the son born recently in the home of Dr. and Mrs. J. C. Eusan, of Yorktown, Texas.

The Christian Advocate says that Bishop F. M. Bristol was able to be moved from Chicago to his home in Omaha, Nebraska, April twenty-fifth. He was attended by Mrs. Bristol and their son, Dr. L. D. Bristol.

The many friends of Mrs. E. A. Dorsey were sorry to have her give up her Library Work in Clafin. On account of her illness, she has gone to Baltimore, her home, for treatment. We are glad she is better and hope she will resume her duties another year.

The Rev. N. R. Clay, D. D., of Columbus, Mississippi, attended the General Conference Evangelical Committee meeting May twentieth to twenty-first, at Detroit, Michigan. He represents the Seventh General Conference District.

Dr. N. W. Shamborguer, of Nashville, Tennessee, delivered the baccalaureate sermon and the commencement address at the recent commencement of Meridian Institute. The Rev. D. L. Morgan of Natchez, Mississippi, preached the annual sermon.

Dr. John Gowdy, president of the Anglo-Chinese College at Foochow, accompanied by his wife, sailed from Hongkong March thirty-first, bound for San Francisco. It is their plan to spend a few weeks in the west before going to Pittston, Pa., which will be their permanent furlough address.

The Rev. C. E. Hodges, of Staunton, will preach the annual sermon to the graduates of the Virginia Collegiate Industrial Institute, on Sunday, May twenty-fourth. The address to the graduates will be delivered by the Rev. Charles Y. Trigg, of Pittsburg, Pennsylvania.

The Ministers' Council of the Texas and West Texas Conferences will be held this year in St. John Church, Waco, Texas. The Rev. B. A. Taylor is president and the Rev. M. Q. A. Fuller, secretary. Bishop Robert McIntyre and Dr. W. W. Lucas are among those announced to be present. A large meeting is expected.

Dr. M. W. Dogan delivered the baccalaureate sermon at Wiley University and the Rev. J. I. Gilmore delivered the annual sermon. The alumni address was delivered by the Rev. K. W. McMillan, A. B., and Dr. I. L. Thomas, of Baltimore, Maryland, delivered the address to the class on Normal Night. Principal P. W. Horn, of the Houston Public Schools, delivered the address to the graduating class.

President Judson S. Hill, of Morristown Normal and Industrial College, has organized a Farmers' Convention in connection with the school. It was under the auspices of the State Department of Agriculture, with the Commissioner taking a very prominent part. The Southern Railway sent several men to talk on important topics. We congratulate Doctor Hill on this new departure, believing, as we do, that it is along right lines to educate the masses.

After twenty-five years of distinguished service as a teacher, eighteen of which have been spent in Drew Theological Seminary as Professor of Systematic Theology, Professor Olin B. Curtis, owing to long-continued ill health, has resigned his chair, and his resignation has been accepted with very great regret by the Board of Trustees. His relations with the Seminary will be continued, however, the Trustees having made him Professor Emeritus of Systematic Theology and Lecturer on Christian Doctrine. Dr. Curtis will take this next year for rest, and his first course of lectures will be given in the fall of 1915.

Dr. Ernest Lyon, pastor of John Wesley Methodist Episcopal Church, Baltimore, Maryland on his recent return to this church was presented by the trustees with a handsome loving cup.

Some time ago we made the sad announcement of the death of the Rev. P. W. Clark, whose widow survives him, at Lake Charles, La., and now comes the sadder news of the death of the son of their home, Luther W. Clark, who died on April 15th. He was hanging between life and death when his father departed. May the Lord bless and sustain the bereaved family.

Dr. E. L. Parks, Treasurer of Howard University, was the speaker on the Twentieth Anniversary of the Stewart Foundation in Gammon Theological Seminary. Dr. Parks has many warm friends in the South. His genuine scholarship, his noble character and unselfish devotion to the work in the South give him a warm place in the hearts of all the students whose privilege it has been to sit at his feet; for years he was professor of Systematic Theology in Gammon Theological Seminary and his return even for a brief visit is much appreciated.

It was a very rare pleasure to have as a visitor in the Southwestern office last Saturday, Dr. John W. Butler, of Mexico, who with a party of missionaries, was detained on the Steamer Monterey at Quarantine, Louisiana, until Friday of last week. The day of his visit to this office, Saturday, May ninth, marked the fortieth year of this distinguished Methodist's service to our work in Mexico. Doctor Butler was well and optimistic as to the future of our work in Mexico, and he is anxious to return to the seat of his activities as soon as possible. He left the city for New York Saturday night.

The Board of Foreign Missions is saddened by news of the death at Colorado Springs, April twenty-sixth, of Mrs. John Z. Moore, after prolonged illness. In 1905 as Miss Alpha E. Raney, of St. Clairsville, Ohio, she went to the mission field, joining her fiance, the Rev. John Z. Moore, at Kobe, Japan, where they were married. They were stationed at Pyengyang, Korea, where both gave themselves to the work with rare consecration and efficiency. Failing health compelled Mrs. Moore's return to the United States in 1908. But she has always retained a keen interest in the people that she had so loved and helped. Her husband, the Rev. John Z. Moore, is at present in St. Clairsville, Ohio.

The Rescue Society of Huntington, West Virginia, is a very important work in the prisons of that vicinity. Among its officers are: Editor, the Rev. S. F. Boston, of the African Methodist Episcopal Church, and former editor of the West Virginia Register; President, the Rev. J. H. Watson, a pioneer minister of the Washington Conference of the Methodist Episcopal Church; Secretary, Prof. E. R. Harvey, member of the faculty of Douglas High School, a prominent member of the Methodist Episcopal Church; Treasurer, Prof. L. O. Wilson, principal of the public school at Weston, West Virginia, and Grand Chancellor of the K. of P. Grand Lodge of West Virginia.

The Forty-seventh Annual Commencement of Drew Theological Seminary, Madison, New Jersey, will be held May seventeen-twenty-one. The baccalaureate sermon, Sunday, May seventeenth, will be preached by Professor Olin A. Curtis, S. T. D. In the evening the annual Missionary address will be given by the Rev. Dr. John F. Goucher, who will speak on "Christian Education and the Far East." Tuesday, May nineteenth, will be Alumni Day, when there will be reunions of the classes of 1869, 1874, 1884, 1889, 1894, 1899, 1904 and 1909. In the evening the Alumni address will be delivered by the Rev. Fairbank B. Stockdale, D. D., of the class of 1889. The Commencement address on Thursday, May twenty-first, will be given by Elmer Ellsworth Brown, LL. D., Chancellor of New York University. The graduating class is a large one.

News Paragraphs

The Commission on Evangelism will hold its biennial meeting in Detroit, Michigan, May 20-21, in Central Methodist Episcopal Church.

The Christian Workman is a monthly published in the interest of the Evangelical, Educational and Industrial work in Bassau, Liberia, West Coast of Africa.

"Billy" Sunday's work closed at Scranton, Pennsylvania, Sunday, April nineteenth, with more than eighteen thousand conversions reported.

Japan has a compulsory educational system with only two per cent of illiteracy in the Empire. This refers to women and men as well.

Tan and Blue is a spicy, well edited, and attractive paper, which is put out in the interest of New Orleans University. This is just one of the few things that President Menden is starting at New Orleans University.

On April fifteenth, a memorial bridge in honor of Major Butt, who went down with the Titanic, April of last year, was dedicated at Augusta, Georgia. The address was delivered by ex-President William H. Taft.

The International Council of Women held its quinquennial meeting in Rome, Italy, May fourth. Six and a half million women compose the membership of the organizations included in the Council.

The fifteenth annual commencement exercises of the Industrial Center and Clarke Training School, at Washington, D. C., will be held from May eleventh to the eighteenth. Mrs. Addie R. Clarke is principal.

The African Methodist Episcopal Church raised last year for Foreign Missions \$50,122.69, and for Home Missions \$29,341.77, the largest amount ever raised in the history of the Church.

There were 4,222 foreign students attending American universities and colleges during the year 1913. Canada has the largest number, 653. There are 594 Chinese students and 336 from Japan.

In view of distress incident to the recent famine at Inhambane, Portuguese East Africa, the Board of Foreign Missions has voted the sum of \$500, to be forwarded to Inhambane and divided between the two districts most seriously affected.

The annual meeting of the Woman's Home Missionary Society will be held in First Church, Syracuse, New York, next October. Mrs. E. M. Mills is the chairman of arrangements. A most cordial welcome to this enterprising city is assured.

In ten years kindergartens in the United States have grown from 3,244 kindergartens with 205,000 children to 7,557 kindergartens enrolling 364,189 children, according to a bulletin issued by the United States Bureau of Education.

The Adeline M. Smith Home at Little Rock, Arkansas, has had a most prosperous year with an enrollment of ninety-three girls crowding the building. Fifty-three were refused admission for lack of room. The graduating class this year numbers twelve. All the unconverted students save three have made a profession of religion during the year. Mrs. H. M. Nasmyth is the enthusiastic and hard-working superintendent of this Home.

The Grand Lodge, Knights of Pythias of the State of Louisiana, closed on Wednesday night, April 22nd, one of its most interesting sessions. They convened in their magnificent two-hundred thousand dollar Temple. The reports of the various officers showed a healthy condition. The membership continues to grow. The officers were re-elected by acclamation. They are as follows: S. W. Green, Grand Chancellor; Dr. J. B. Maclin, Grand Vice Chancellor; E. W. Dunning, Master of Exchequer; Dr. A. W. Brazier, Medical Registrar; F. B. Smith, Grand Attorney; A. D. Jones, G. I. G.; A. Dennison, G. O. G.; Rev. J. E. Thornton, Grand Prelate.

Unprofitable Servants

(Luke 17: 1-10)

International Sunday School Lesson for May 24, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—He that glorieth, let him glory in the Lord. 1 Cor. 1: 31.

Home Readings—Monday, Luke 17: 1-10. Tuesday, Matt. 18: 1-17. Wednesday, Matt. 24: 45-51. Thursday, 2 Tim. 3: 10-17. Friday, Acts 6: 8-15. Saturday, Matt. 19: 23-30. Sunday, 1 Thess. 5: 12-24.

Introduction

The lesson for today, unlike those for the past weeks, contains four parables instead of one. In former lessons containing a single parable, a central thought or teaching could be found, around which gathered suggestive details. In our lesson for today, the four parables seem disconnected in thought; and were probably not all spoken on the same occasion nor in the order given. Some have found a central teaching for these parables, like faith, but this is rather uncertain and strained. We prefer to agree with The Expositor: "The four sayings severed from their true historical connections, flung down in a heap, as it were, without a word to explain why or when they were uttered." Considering it thus, it is better to study each parable or saying separately under its own central teaching.

Causing Others to Sin

In the first two verses of our lesson Christ teaches that it is impossible to live a Christian life without having occasions and causes which usually result in sin. Sinfulness is to be found almost everywhere, and Satanic power is felt wherever the human race is found. It is never necessary to yield to sin, yet "it is impossible but that offences will come." No one will doubt that there are "occasions of stumbling" all along the Christian's pathway. Always something to allure the traveler and entrap him.

The fact of their coming in no way justifies him who brings them; and seeing them beforehand does not cause them. They are coming, and someone will bring them; but "Woe unto him" who brings them. Some of the stumbling-blocks or offences are: "Keeping others out of the church by false slurs on Christianity, presenting inconsistencies in our own lives that turn others from the truth, doing weekday business on the Lord's day, conducting business in any way that varies by a hair's breadth from uprightness and justice, telling 'white lies,' getting others to tell them for us, as when we bid a servant tell an unwelcome caller that we are 'not at home.'" When in these and in many other ways we cause others to sin, we incur the displeasure of the Lord so that He considers it better if a "millstone were hanged about his neck, and he was thrown into the sea." He who causes "one of these little ones to stumble" will suffer consequences worse than drowning; and his escape from punishment will be more impossible than to rise out of the sea with a ponderous millstone about his neck.

Forgiving Others

Verses three and four teach us some lessons on forgiveness. When we receive an injury from another, either to our bodies or otherwise, our first impulse is usually to retaliate. This only increases the trouble. We are taught here to "rebuke him." But we should be cautious lest the rebuke irritates and leads to further injury. Not every one knows how to rebuke, nor when. But a little wisdom will aid us in applying the precept to great advantage.

But if the offender repents, our duty toward him changes. We are not now to rebuke, but to forgive him. This may seem a little hard, but it must be done; not only once, but as many times and as often as he repents. The forgiveness should be complete and hearty—the forgiveness that forgets.

"Seven times, O Lord, I've pardoned them; seven times they've sinned again,

They practice still to work my woe and triumph in my pain;

But let them dread my vengeance now to just resentment given:

'Forgive,' the voice in thunder spake, 'or never be forgiven'."

The Power of Faith

"The apostles said unto the Lord, 'Increase our faith.'" The Lord only can increase faith, and they did well to make this request. No doubt they needed more faith for their life's journey and work, much as we do for ours. From the Lord's reply, it does not appear that He granted the increase of faith at that time. These disciples were not making full use of the faith they already had. They needed to bring its full power into use, then more faith would be given for further duties. They saw difficulties and mistrusted the faith they had. But Jesus told them that if their faith be only the size of a mustard seed, it could remove difficulties the size of a mountain and could break habits and customs as deeply rooted as a sycamore tree. The full power of faith

is seldom recognized; and in consequence people go tiptoeing through life, when they might walk boldly in the strength of faith in God.

Should Do More Than Mere Duty

Verses seven to ten teach us that when we have done our duty only, we are still "unprofitable servants." As such, we have no right to expect special favors. As servants, we are to do our Master's bidding, by which we only escape His punishment, and have no claim beyond that. We have no merit to plead and no right save that which comes of grace. We should strive to go beyond the point of mere duty. It is a sort of slavish service, whether for God or for man, that seeks the nearest limit and does no more than is strictly demanded. Service from love will carry one farther and add joy to work. There are those who find it as much as they care to do to merely go to church or do a little service for God. They do not get any joy out of it, but they seem to desire the church to thank them for it. They seem to feel that even God is under some obligation to them. They have deceived themselves, and they need to know how truly they are unprofitable servants. But in this parable "Christ's purpose is not to teach in what spirit God deals with his servants, but to teach rather in what spirit we should serve God."

Mars Bluff, S. C.

CHRISTIANITY'S GREATEST RIVAL---MOHAMMEDANISM

Epworth League Devotional Meeting Topic for May 24, 1914

(2 Tim. 3: 1-8)

(By THE REV. A. PRESTON SHAW, B. D.)

The Scripture Lesson

In the scripture reference of our today's lesson we have a fearful description of the terrible times that should come as foreseen by the apostle Paul. The world of men and women does not love the truth as devotedly as it loves error. The truth lover therefore need not be discouraged when he finds himself on the side of the minority, or when he finds himself among the persecuted for truth's sake. The great majority love the form of godliness but lack and hate the power of it. They are always learning but never come to the practical knowledge of the truth.

The greatest rival to the truth is not gross error, but truth's counterfeit. The greatest enemy of righteousness is the hypocrite. The greatest rival of Christianity is not a religious system that denies the truth of its tenets, but tacitly acknowledges them yet practically ignores them. Such is Mohammedism, the most successful opposer that Christianity has ever met.

Mohammed

"Mohammed, the great prophet of the Arabs, was born in the holy city of Mecca about the year 570 of our era." He possessed a deeply religious nature, and often retired to a cave a few miles from Mecca and there spent long vigils in prayer. He declared that he had visions in which the Angel Gabriel appeared unto him and made to him revelations which he was commanded to make known to his fellow men. The sum of the new faith which he was to teach was this: "There is but one God, and Mohammed is his prophet."

Mohammedan Doctrines

The doctrines of Mohammedanism are contained in the Koran, the sacred book of the Moslems. "They declare that God has revealed Himself through four holy men: to Moses He gave the pentateuch; to David, the Psalms; to Jesus, the Gospels, and to Mohammed the last and greatest of all the prophets, he gave the Koran." "There is no God save Allah" is its fundamental doctrine; to this is added the equally binding doctrine, "Mohammed is his prophet. The faithful moslem must also believe in the sacredness and infallibility of the Koran. He is also required to believe in the resurrection and the day of judgment and an after state of happiness and of misery. Also he must believe in the absoluteness of the decrees of God—that he foreordains

whatever comes to pass and that nothing man can do can change his appointments. It inculcates the practice of four special virtues: prayer five times a day with face turned toward Mecca, aims giving, keeping the Fast of Remaden for a whole month, and making a pilgrimage to Mecca. The method of Mohammedan propagation was by the sword, by bloody conquest.

A careful study of the above fundamental doctrines of Mohammedanism clearly indicates that in the beginning at least it acknowledges the authority of the three greatest leaders of Judaism and Christianity—Moses, David and Jesus, and also the three greatest of Hebrew writings; the Pentateuch, the Psalms and the Gospels. And yet it carelessly casts into the glorious truths contained in these writings and exalts above them all that rubbish heap of arrogance, treachery, hypocrisy and covetousness, the Koran.

Christianity Growing: Mohammedanism Failing

Lift up your eyes, look on the fields. You see Christianity becoming the religion of nations that for centuries have been the devotees of other religious systems. India, China, Japan, Korea and even dark Africa are opening their gates for the reception of Christianity as the state religion, while the Moslem strength seems now about broken. The light of Christian civilization has made manifest its darkness and deception. Over the Tomb of Mohammed hangs an electric light, invented and applied by disciples of Christ. The recent military defeats have made the proud Moslem see that they are poor, ignorant, dirty and inefficient, and that they can not stand before the forces of modern civilization.

Beware of the Modern Mohammedan Spirit

We need not fear Mohammedanism so much in these days as the Mohammedan spirit. We can not allow any revelation from angels or fake revelations from God himself to relegate Jesus and the Scriptures to the background. We must not attempt to assent intellectually to the teachings of Jesus and at the same time write a Koran for our own practical use.

Do not organize secret orders by the score and falsely push their origin back to the days of Hiram and David and Solomon. The Bible was never intended to be a foundation for fakes to rest on. Many ignorant people are deceived into the very gates of hell by such forgeries.

Winchester, Va.

EASTER NOTES

Eupora, Miss.—The program was well rendered. The music was superb. Much credit is due Prof. W. M. Ford, the superintendent, and Miss V. D. Moody, the organist, for the success attained. Collection, \$31.06.—C. E. Moody, Pastor.

Thibodaux, La.—At Calvary Church, Easter was observed as usual. Large crowds attended each service. At 11 a. m. the children rendered a very excellent program. Mrs. S. E. Johnson rendered excellent music for the occasion.—T. J. Johnson, Pastor.

Nashville, Tenn.—At Gordon Chapel splendid Easter exercises were conducted by Mrs. M. T. Bentley; nine children were baptized. Raised for missions, \$3.50. The Rev. J. W. Satterfield is pastor.—Lee House, Supt.

Collins, Miss.—Easter was observed. Collections: Mt. Olive, \$1.00; Magee, \$2.00; Collins, \$2.27; total, \$5.27.—W. C. Walker.

Rose Hill, Meridian, Miss.—The Easter services were greatly enjoyed by all attendants. Miss Willie Johnson and Miss Hattie Nelson presented a good program. Miss Mary Thrash, organist. Collection, \$16.00.—W. L. Mills, Pastor.

Alta Bena, Miss.—At Samuel Chapel the Easter program was rendered to the delight of all. Two children were baptized. Collection, \$300.10. Prof. T. Strong is superintendent.—E. C. Troupe, Pastor.

Nettleton, Miss.—Easter was observed with good results. Collections: Palestine, \$41.07; Pleasant Grove, \$22.03; Union Grove, \$6.16; total, \$69.26.—P. A. Lemon, Pastor.

Ackerman, Miss.—My Easter collections were as follows: Ackerman charge, Mount Herman, \$160.47; Rockport, \$48.17; total, \$208.64.—S. T. Walker, Pastor.

Orange, Tex.—The Easter program was carried out in full under the management of Mrs. C. E. Robinson, president of the Missionary Sunday School, with the assistance of Mr. W. M. Deon, superintendent of the Sunday school. Amount raised, \$160.00.—B. M. Taylor, Pastor.

Sand Hill—Easter Sunday was a glorious day with us. The pastor, the Rev. I. H. Timmons, delivered the resurrection sermon at 11 a. m. The Easter program prepared by Miss Cora Bell was quite a success. Collection for the day, \$20.47. Our Sunday school, under our efficient superintendent, Mr. Dan Blakely, is growing.—(Mrs.) Ida Hemphill.

Marietta, Ga.—On Easter Sunday we raised \$21.37. The Rev. R. L. Williams is pastor.—A. H. Jackson.

Fernwood, Miss.—The Easter program, in charge of Mrs. V. Thompson, was greatly enjoyed. Mrs. Ruth Dill, organist. Collection, \$2.35.—R. H. Patton, Pastor.

Alexandria, Tenn.—The Sunday school and League rendered a splendid Easter program. The League conducted a sunrise Easter prayer meeting. The pastor, J. T. Price, preached an able Easter sermon at 11 o'clock. The Sunday school had a very interesting exercise at 3 o'clock and at night. Collection, \$9.40.—H. Gordon.

Laurel, Miss.—Easter was quite a success at St. Paul. Our pastor, the

Rev. J. C. Hibbler, delivered two excellent sermons on "The Resurrection of Christ." A good program was rendered at night. Collection for Laurel, \$30.50; for Ellisville, \$10.80; total, \$41.30.—A. S. Riley, Supt.

Belzona, Miss.—Our Easter service was carried out to the letter, under the management of Misses Powell, Hill, Hay, Wood and Murray. Mrs. A. T. Morrison furnished music. Collection, \$11.00.—(Mrs.) V. E. M.

Mandeville, La.—The pastor preached the Resurrection sermon at 4 a. m. The program was rendered at 3 p. m. and at night to a packed house. Mrs. Oleria Robinson and Misses Mannerling T. Cummings and Alice Lewis read excellent papers. Collection for the day, \$15.00.—A. Robinson, Pastor.

Meridian (Miss.) Circuit—Tabernacle Church. Our superintendent, J. L. Smith, and children raised on Easter Sunday, \$2.65.

Grenada, Miss.—Easter was fittingly observed at Payne's Chapel on the Elliott and Duckhill Circuit. Our pastor, Dr. M. C. McEwen, preached an able sermon on the Resurrection. Collection for the one church, \$30.00.—S. C. Hardiman.

De Soto, Miss.—At the morning hour the pastor preached the Resurrection sermon. In the afternoon, the children's program, conducted by G. W. Watts and Mrs. Pearl Hampton, was an enjoyable feature. Collection at De Soto, \$9.31; at Bethel, \$2.48; total, \$11.79.—W. Toole, Pastor.

Meridian (Miss.) Circuit—Our superintendent at St. Peter Church, Mr. John Russell, and the children raised on Easter Sunday, \$3.00.

Morristown, Tenn.—The program conducted by Mesdames Neal and Glissie was enjoyed by a large and appreciative audience. Collection, \$38.33.—L. C. Guthrie.

Inverness and Moorehead, Miss.—The program was carried out to the letter. Inverness raised \$30.00; Moorehead, \$18.25; Union Grove, \$9.00; total raised for the day, \$62.40. The Rev. H. T. Saulter is pastor.—Prof. J. L. Green.

Jesup, Ga.—Easter was celebrated with interest. Collection, \$19.81.—A. N. Jackson.

Knoxville, Tenn.—We celebrated Easter appropriately. The delightful program was indeed a credit to the efforts of Mrs. W. A. Jackson. The music by Mrs. Hazelton Handerson, who accompanied the children, was one of the attractive features. Collection, good.—W. A. Jackson, Pastor.

Holly Springs, Miss.—Excellent program at Asbury. The music, directed by Mrs. S. K. Phillip, was inspiring. Superintendent Arthur Bolton and Mrs. S. K. Phillips are to be commended. The church is indebted to Mrs. M. E. Richardson for the beautiful floral decorations. Easter offering, \$230.00.—J. H. Henry, Pastor.

Shreveport, La.—Easter was a great day in St. James Church. The Sunday school program was splendid. Raised \$25.00 for missions.—Joshua J. Obee, Pastor.

Chattanooga, Tenn.—At Grace Memorial the Easter program was carried out to the delight of a large congregation.

Collection, \$5.60. The Rev. R. M. Green is pastor.—(Mrs.) Emily Spruce.

Hattiesburg, Miss.—At St. Paul Easter was a great day. Dr. J. C. Sherrill, field secretary of Foreign Missions, preached morning and night. At 3 p. m. the Easter program was well rendered under the management of Superintendent R. L. Hand and a committee of ladies. Collected for benevolence, \$47.00. Mrs. S. Jones presided at the organ.—R. M. Jones, Pastor.

Ashville, La.—Our program, under the direction of Miss Carrie Byers and Miss Lucy Moore, was highly entertaining. Collection was good. The pastor preached at 11 o'clock on the Resurrection of Christ.—Carrie Byers.

Boyce, La.—Our Easter exercises began at early morning. The Resurrection sermon was preached by the Rev. A. B. Venable. The Sunday school, under direction of the superintendent, Mrs. L. Western and teachers, rendered an excellent program. Raised for missions, \$11.00.—A. B. Venable, Pastor.

Meridian, Miss.—At Haven Methodist Episcopal Church the Easter program under the direction of the efficient superintendent, James A. Lagran, was highly interesting. Class No. 1 received a prize for raising \$8.25. Total collection, \$34.00.—H. E. Morgan.

Gueydan, La.—Easter was observed and a splendid program was rendered. Mrs. M. J. Waters of our church at New Iberia and our public school teacher here, delivered the principal address. Mrs. M. Green sang a select piece of music.—Alice White.

North Carrollton, Miss.—The Easter exercises of these two churches, Timmon's Chapel and Vincent Chapel, were highly enjoyable. Collection for the day of both churches, \$24.10.—D. P. Shaw, Pastor.

Gainesville, Ga.—Easter was a high day at St. Paul Church. The children and young people's exercises were the best that have been rendered in the city. Total collection, \$200.00.—Robert Haywood, Sec.

Amory, Miss.—A splendid Easter program under the direction of Mrs. Josie Cooper and Rebecca Scott was rendered at St. James Methodist Episcopal Church. Collection for the day, \$164.78.—N. H. Williams.

Hernando, Miss.—Our Easter exercises under the direction of Mrs. Hattie Myles were splendidly rendered. The program consisted of solos, recitations and papers. Collection for the day, \$13.00.—G. E. Tyler, Pastor.

Potts Camp, Miss.—Our Easter program was carried out in a most interesting way, under the direction of the superintendent and Miss Lizzie Howell. Collection for the day, \$33.96.

Douglassville, Ga.—Easter exercises were very appropriately arranged. Mr. G. W. Bridges is our superintendent.—E. M. Love.

Kelleyton, Ala.—Easter day was appropriately observed. Superintendent Lonnie Marbury and his teachers had the Easter program well arranged. Collection for the day, \$24.50.—G. W. Reeves, Pastor.

Springfield, Mo.—New Pitts Chapel Easter exercises were under the direction of Mrs. Ella Harris and Mr. Maria Dove Motley and were a success. Collection for the day, \$35.00.

Lake Arthur, La.—Easter services began at 4 o'clock a. m. The sermon was preached by the pastor. There were eight conversions and eleven accessions to the church. Eight persons were baptized. The Rev. P. D. Cooper, a minister of the Baptist Church, preached at 11 a. m. At 7:30 p. m. the Easter program, under the management of Mrs. Earls and Olevia Crader, was rendered.—S. S. Earls, Pastor.

Pelahatchie, Miss.—Easter was observed at Little Zion Church. A splendid program was prepared under the direction of Mrs. C. L. Brown. The children and Mrs. Brown deserve commendation for the program.—Mrs. C. L. Brown.

Crystal Springs, Miss.—Our Easter services began at 4 o'clock in the morning. The Rev. D. Ray led the prayer service and preached the Resurrection sermon. Three programs were rendered consisting of papers, recitations, readings and songs, under the direction of Mrs. R. B. Williams. We raised for missions, \$63.66.—W. H. Cain, Dist. Pres.

Crawford, Miss.—A most excellent program was rendered under the direction of Superintendent William Baldwin. There was a good collection, Mr. Dick Kirksie contributing \$250.—B. W. Wynn, Pastor.

Moss Point, Miss.—The day began with the 4:30 o'clock service, the pastor preaching. Seven children were baptized. Superintendent J. E. Thomas and teachers are entitled to great credit for splendid presentation of the Easter program. The Sunday school choir rendered excellent music, directed by Mr. L. W. Smith; Miss Mamie Smith organist. Collection, \$96.00.

Avondale, Ala.—The Eastern sermon at Bradford Chapel was preached by the pastor at 11 a. m. The program, which was rendered at night, was enjoyed by all present. The choir furnished splendid music. Collection, \$3.48.—J. C. Houghton, Pastor.

Navasota, Tex.—Our Easter services were highly enjoyable. Raised during the day, \$195.00. One young lady was baptized.—M. Q. A. Fuller.

Texarkana, Ark.—Visitors Methodist Episcopal Church observed Easter and used program. Collection good. The school is increasing. Church is alive and the people are at work as never before.—W. A. Taylor, Pastor.

DECISION DAY

Meridian, Miss.—Decision Sunday, April 5, was a great day at St. Paul. The decisions were as follows: to visit the sick regularly, 134; to maintain a family altar in the home, 182; to attend church once on Sunday, 137; to attend Tuesday night class, 19; to give God one-tenth, 28; to lead one sinner to Christ this year, 81; to attend Sunday school, 115; to join Monday night Bible Class, 8; not to patronize "blind tigers," 175. One hundred stood in the Sunday school for these nine points. This day will not be forgotten soon in St. Paul.—L. W. Price, Pastor.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.



THE REV. J. A. GUTHRIE

The Rev. J. A. Guthrie, one of the oldest pastors of the East Tennessee Conference, sweetly breathed his life away and went from labor to reward Jan. 17, 1914, aged 55 years. In his young days he was converted and joined the Methodist Episcopal Church. He was an ordained deacon. He traveled for 30 years or more, serving his people, his church, and his God; in this way holding the following charges and others: Bristol, Radford, Va.; Dayton, Tenn., and others. He was in every way earnest and sincere. He was loved and respected by all who knew him because of his Christian character and love he had for his people and church. He leaves six children, one sister, three brothers, relatives and friends. Dr. Hill officiated with other pastors.—L. C. Guthrie.

THE REV. N. T. SANDERS

The Rev. N. T. Sanders of Prairie Point, Miss., died March 14, 1914. He was a member of the Baptist Church. Rev. Sanders had many friends both among white and colored. He leaves a wife, eleven children, two grandchildren, three brothers, two sisters and a host of friends. His funeral was largely attended. The funeral sermon was preached by the Rev. Mat Williams in Rock Hill Methodist Episcopal Church.—A Friend.

THE REV. PERRY GREEN WALKER

Perry G. Walker, son of Perry and Harriet Walker, was born at Libertytown, Frederick county, Maryland, on June 19th, 1831. His parents were members of the Methodist Episcopal Church of that place. In the 18th year of his age, during a revival service at the church conducted by the Rev. Warner H. Cook, a local preacher of Montgomery county, Maryland, Perry G. was converted and converted, and connected himself with the Methodist Episcopal Church and remained a faithful member of that church until his admission into the Conference, October 27th, 1864. When Brother Walker joined the church, we had white class leaders, and our pastors were sent from the Baltimore Conference. In those days it was unlawful for our people to hold meetings without the presence of a white brother. On May 26, 1853, he married Miss Mary Ellen Snowden, a daughter of the late John Baptist Snowden, formerly a member of this Conference, and sister of the Rev. Thomas B. Snowden. The ceremony was performed by the Rev. W. H. Chapman of the Baltimore Conference. They lived happily together for 50 years, 3 months and 21 days. This excellent woman died in great peace, Sept. 17th, 1903. Brother Walker was licensed to preach by the quarterly conference of Liberty Circuit, Frederick county, Maryland, in 1858. At the first session of the Washington Conference, held at the old Sharp Street Methodist Episcopal Church, Baltimore, October 27th, 1864, Bishop Levi Scott, D. D., president, he was admitted on trial, and sent to Lingamore Circuit, Frederick county, where he served one year. His subsequent appointments were as follows: 1865-67, Asbury, Baltimore; 1868, John Wesley, Baltimore; 1869-72, P. E. Staunton District; 1873-75, Old

Sharp Street, Baltimore; 1876-77, Ebenezer Washington, D. C.; 1878-81, P. E. Lynchburg District; 1882-83, Alexandria, Virginia; 1884-86, Metropolitan, Baltimore; 1887-91, Ames, Baltimore; 1892-94, Wheeling, West Virginia; 1895-97, Charlestown, West Virginia; 1898-1905, Westminster; Maryland. This was his last charge. At the forty-second session of the Conference, held at Warron Church, Pittsburgh, Pa., April 12, 1906, Bishop Berry president, in consequence of his age, he voluntarily asked to be retired from active service, which request was granted. He remained at Westminster until his death. Brother Walker was twice married. About seven years before his death he was married to Mrs. Eliza Dorsey, a widow of Westminster. In his preaching, Brother Walker was a clear, earnest and helpful expounder of Divine truth. As an administrator he was most judicious. He was calm and forbearing. As a husband and father he was beyond the eulogy of the pen. His end was glorious. He told his friends that the gospel he preached to others would save him. He died in great peace, Friday, January 16, 1914, in the 83rd year of his age. He had been a member of the Methodist Episcopal Church over sixty years. The funeral service was held in the Union Methodist Episcopal Church, of which he had been pastor for seven years before he retired, Monday, January 19th, and was very largely attended, the Rev. J. C. Norris pastor. The Rev. D. W. Hayes, D. D., district superintendent, being absent, at the request of the pastor, the Rev. J. A. Holmes conducted the service, assisted by the Revs. W. C. Thompson, Thomas H. Brooks, C. G. Cummings and L. A. Carter. Solo and chorus, "When Peace Like a River," by the Rev. B. T. Perkins. Resolutions of sympathy from Asbury Church, Baltimore, read by the Rev. G. E. Curry. Resolutions from the Baltimore Preachers' Meeting, and one from the Washington Preachers' Meeting, read by the Rev. W. S. Jackson. Hymn, "Asleep in Jesus," by the Rev. D. L. Washington. By special request of the family, the Rev. N. M. Carroll, D. D., delivered the funeral sermon: Psalm 37: 37. Eulogies by the Reverends E. W. S. Peck, W. A. C. Hughes and John A. Holmes. At the close of the services his remains were laid to rest beside his first wife in Westminster cemetery, the Rev. C. G. Cummings officiating. Brother Walker is survived by a widow, five children and several grandchildren. His children are: Elizabeth Myers, wife of the Rev. Benjamin Myers; Fannie M. Clair; wife of the Rev. M. W. Clair; Sena Madeira, widow of Dr. W. H. Madeira of Alexandria, Virginia; Dr. Perry Walker and Robert Walker.—N. M. Carroll.

Davis—Mrs. Millie Davis of West Point, Miss., died March 25, 1914, in full triumph of Christian faith. She was the mother of two children and is survived by the daughters. The Rev. D. Kelly attended the funeral.—D. Kelly, Pastor.

Spann—Mrs. Bohlie Spann, Brooksville, Miss., an aged sister of 95 years, died on March 25, 1914, in full triumph of faith. She was interred at Baldwin cemetery.—J. W. Thompson.

Gross—Mr. Henry Gross of Campti, La., died suddenly on March 12, 1914. He was a good Christian and much loved by all who knew him. He leaves a wife, ten children, thirty-six grandchildren and a host of friends to mourn. The funeral was attended by the Revs.

Andrew Harris and George Jackson.—D. Kemp, Reporter.

Marshall—On March 11, 1914, little Ruby M. Marshall, the beloved daughter of Bro. D. M. and Sister Marrie Marshall, of Columbia, Miss., died. She was a good Sunday school pupil. She was entered on the cradle roll of Columbus Valley Sunday school soon after birth and at death was a member of the primary class. Funeral conducted by the Rev. J. E. Coloman.—G. L. Crosby.

Dunn—Mr. Anderson Dunn, Dennis Mills, La., died March 23, 1914. He was a member of Andrew Chapel for quite a number of years. He was one of the old fathers of the church. He loved his church and pastors. He stood by the cause of Christ. His funeral was conducted at his house by his pastor, the Rev. E. W. Jackson, assisted by the Rev. A. D. Charles, pastor of the African Methodist Episcopal Church. He leaves a wife, seven children and a host of grandchildren to mourn his passing. He was 80 years of age.—M. F. Ruderson, Reporter.

Ducett—Mrs. Amelia Ducett, Glencoe, La., and a faithful member of Mt. Zion Methodist Episcopal Church, died in full triumph of faith Feb. 9, 1914.—S. Green, Pastor.

Betson—Mr. Ambrose Betson, a true and tried member of Mt. Zion Methodist Episcopal Church, fell asleep in Jesus March 22, 1914. The Rev. A. Murry of the Baptist Church assisted the pastor in attending the funeral.—S. Green.

Davy—W. J. Davy was born in North Carolina June 2, 1827 and died March 20, 1914, at the home of his son, W. P. Davy, Clay Center, Kansas. In 1840 he moved with his people to Kentucky. In 1848 he married Matilda Montgomery. There were born to this union seven children, six boys and one girl. In 1859 he moved to Missouri and in 1884 he moved with his family to Kansas. Here he joined the Second Methodist Episcopal Church in Clay Center and remained a faithful member until his death. He was trustee, class leader, and held these offices for many years. The funeral was conducted by his pastor, the Rev. B. J. Donnell.

Bolton—Mrs. Florence Evelyn Bolton, Holly Springs, Miss., born Oct. 17, 1878, in Gerrington, Miss., died March 23, 1914. In early life she professed faith in Christ, joining Asbury Methodist Episcopal Church during the Rev. N. R. Clay's pastorate. She lived a true Christian. She was a loving mother, a true wife and a loyal member of the church.—F. H. Henry, Pastor.

Roberson—Mr. Buck Roberson, Eutaw, Ala., for 15 years was a member of the Springfield Methodist Episcopal Church, and departed this life March 13, 1914. He died in the faith. He leaves a son, a number of relatives and friends to mourn. The funeral was preached by the pastor, the Rev. G. W. Brownlee.

Balderidge—Mr. W. G. Balderidge, Sweeny, Texas, an aged member of Lynnvillio Methodist Episcopal Church, was born in St. Louis, Mo., in 1844; was converted in 1878; joined the Methodist Episcopal Church, and lived a consistent Christian until the day of his death. He leaves a wife, six children and between forty and fifty grand and great-grandchildren to mourn. His funeral was largely attended. His life was fraught with good deeds. He was

loved by all who knew him. The funeral sermon was preached by the pastor, the Rev. J. R. Carnes.

Cilgare—Mrs. Pearl Cilgare, a faithful member of St. Mary's Methodist Episcopal Church, Potts Camp, Miss., was born Dec. 28, 1887, and died March 2, 1914. She was a young yet devoted wife and mother, having professed a hope in Christ in 1902, under the pastorate of the Rev. J. H. Bynum, and lived faithful until her death. Pearl was loved by everybody in the community. She was kind, gentle and sympathetic. She leaves to mourn a husband, three children, father, mother, six sisters, three brothers and a host of friends.—(Mrs.) Daisy B. Scott.

Broaddus—Grandison Scott, son of the Rev. and Mrs. R. F. Broaddus, pastor of Jackson Street Methodist Episcopal Church, Louisville, Ky., born Aug. 19, 1911, died March 29, 1914. Funeral services were conducted by the Rev. J. T. Leggett, of Jeffersonton, Ky., assisted by the Revs. Reed, Smith, Clark, Thompson, Shepherd, Hickman and Pyles.—(Mrs.) Eva L. Smith.

Crowder—Mrs. Polly Crowder of Alexandria, Tenn., died suddenly at Nashville, March 13, 1914. She was about 60 years of age. Her funeral was attended by the Rev. J. P. Price.

Phillips—Mrs. Fannie Phillips of Alexandria, Tenn., died March 11, 1914, in full triumph of faith. She had been a member of the Seay's Chapel since childhood and lived a consistent Christian. She had been married to Mr. Reuben Phillips for 39 years. She was a faithful wife and a loving mother. Sister Phillips leaves two boys, four girls, a husband and a host of friends to mourn. Her funeral was largely attended.—J. P. Price, Pastor.

Dunlap—Kynett Chapel suffers a great loss in the death of Sister Minerva Jane Dunlap, of Forrest City, Ark., daughter of Henry and Lucy Suggs. She was born February, 1872, in or near Holly Springs, Miss.; joined the Methodist Episcopal Church when a girl; came to Arkansas and became a member of Kynett Chapel, Forrest City, Ark., Feb. 1, 1887. She was very active and loyal to her church. She died March 14, 1914. Her funeral was largely attended. Services conducted by the pastor, the Rev. M. B. A. Cain, assisted by the Rev. Rollins, pastor of First Baptist Church, and the pastor of the African Methodist Episcopal Church.

Smith—Mrs. Nancy Smith, Hattiesburg, Miss., was born in North Carolina 86 years ago. She was converted and was baptized by the Rev. Murphy at Quitman, Miss., 40 years ago. Eight children were born to her, three of which survive. She died in peace with her Maker. Her funeral was largely attended. Interment in the family plot in East End cemetery.—R. N. Jones.

Boston—Mrs. L. V. Boston, of Thibodaux, La., and a faithful member of Calvary Church for 26 years, died on March 28, 1914. Sister Boston was loved and honored by all. The funeral was largely attended. A husband, children, grandchildren, sisters, brothers and a large number of other relatives and friends survive her. The Rev. Rylander of the African Methodist Episcopal Church, assisted in the funeral service. Her remains were hurried by the Olive Progressive Society, of which she was a faithful member.—Rev. T. J. Johnson, Pastor.

\$1,000,000 FUND OF THE PERMANENT BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH 1018 SOUTH WABASH AVENUE CHICAGO, ILLINOIS Rev. Joseph B. Hingeley, *cor. secy.*

1915 PRE-EMPTED FOR THE VETERANS

Our Bishops never fail in seeing or meeting a crisis. When on April 30 they were waited on by representatives of forty conferences and of the Board of Conference Claimants, and asked for leadership in the great, intensive, co-operative campaign for Conference Claimants, they immediately and unanimously endorsed the plans of the Board and devoted the year 1915 to the Cause of the Retired Ministers and Widows of the Church, accepted the call for leadership and formed a Committee to prepare and present a suitable CALL to the CHURCH to realize to this generation of Veterans the provisions of the Discipline in their behalf and to secure the Five Million Dollars asked of the Church for Permanent Investments in Annual Conferences and in the Permanent Fund of the Board of Conference Claimants.

The thanks of the Veterans are due not only to the Bishops but to the brethren, who at personal sacrifice presented the plea to the Bishops, viz: Drs. T. F. Keeney, J. W. Van Cleave, J. B. Hamilton, E. C. E. Dorion, C. M. Shepherd, W. G. Slease, J. S. Hughes, C. W. Bidwin, H. L. Jacobs, W. G. Koons, J. B. Hingeley, and also Messrs. Charles Scott, Jr., and John Walton.

The Bishops, as one man, are back of this great movement which involves larger apportionments for the support of the Conference Claimants and large gifts to Permanent Funds; and they put up this campaign to the District Superintendents and Pastors. If other pastors respond as heartily as these our Chief Pastors have done, then the JUBILEE DAY FOR VETERAN PREACHERS has already dawned.

Oh these Veterans! How pathos and humor mingle in their reports! Said Dr. Munsfield, "I know of no church which is asking for me, and I am looking for a transfer. I trust that the great Shepherd and Bishop of Souls will grant it."

Doesn't the Veterans' Cause appeal to you? The Board of Conference Claimants represents them. Invest with us for them.

The Veterans' Cause, as boiled down by Dr. V. A. Cooper:

"They took us for life; let them see us through!"

A GOOD WOMAN

asks for a Joint Life Annuity Bond for herself and her pastor. We can furnish it. While she lives it will provide for her; when she is crowned and he retires, it will provide for him; when he goes home, generations of Retired Preachers will rise and call her blessed.

Mr. Collins' "Happy Mnn" was a happy thought. You will like this sanatorium story. Drop us a card for it.

The following resolutions were adopted by the Birmingham Methodist Preachers' Meeting, March 23rd, 1914, to the effect that it has pleased Almighty God in His wise providence to take out of the world our beloved and sainted Mrs. Laura Townsend; that fifty or more years ago God gave her to our fellow-worker and father in the Gospel and Conference, the Rev. I. Townsend; that we commend him to God in this hour of sorrow. Faithfully submitted: D. J. Price, E. Mixon, J. C. Houghton.

District Rounds

OPELIKA DISTRICT

Third Round

Bethel Ct., June 5-7; Union Ct., 8-9; Eclectic Ct., 12-14; Wetumpka Ct., 19-21; Lomax and Mallies, 26-28; Rockford Ct., July 3-5; Alexander City, 10-12; Kellyton Ct., 17-19; Dadeville Ct., 24-26; District Conference, Five Points, Ala., 28-Aug. 2; Opelika Ct., 7-9; Goodsell Memorial, 14-16; Lanett Ct., 14-16; La Fayette and St. John, 21-23; La Fayette Ct., 28-30. Dear Pastors and Members: Please bring forward all of powers engaged, for at the ten per cent increase in conversions and accessions. I am asking, praying for one thousand converts and accessions this conference year, together with every dollar of disciplinary benevolence to be raised; an increase in students for Central Alabama Institute; also five hundred subscribers to the Southwestern Christian Advocate. This can be done. It is reasonable, when we take into consideration that we have on the Opelika district 3,104 full members, with a commonwealth of more than \$3,000,000 in the hands of our membership. Let us show ourselves workmen that need not be ashamed of our reports at the next annual conference. This can be done by taking hold hard of the new financial plans of the church and the committee on finance the old way will not do for this new day of progressiveness in which we now live. Let us "forward march."—Lewis S. Price, District Superintendent.

PARIS DISTRICT

Third Round

Paris Ct., June 6-7; Medill Ct., 13-14; Cooper, 20-21; Chicota Ct., July 11-12; Hinckley Ct., 11-12; Bagwell Ct., 18-19; Clarksville, 19-20; Honey Grove, 25-26; Brookston, 25-26; Terrell, Aug. 2-3; Freehope, 8-9; Greenville, 16-17; Sulphur Springs, 22-23; Mt. Zion, 30-31; Mt. Pleasant Ct., 29-30. Brethren: This quarterly round embraces the district conference which will convene at Terrell, Texas, July 28. You will note that I have made no engagements for the fourth Sunday in June and the first Sunday in July. This means that I will be at Buffalo, N. Y., in attendance on the Board of Control and the International Epworth League Convention, which opens July 1. Let us rally our forces for the district conference. Bring as many delegates as you want; the Rev. T. M. Jackson is preparing to care for all who come. This must be a spiritual feast for all.—K. W. McMillan, District Superintendent.

STARKVILLE DISTRICT

Second Round

Rock Hill, May 16-17; Ackerman, 23-24; Weir, 30-31; Maple Springs, 30-31; Hopewell, 30-31; Starkville, July 5-7; Starkville Ct., 6-7; Bellefontaine, 13-14; Eupora, 13-14; Kosciusko, 20-21; Kosciusko Ct., 20-21; West Point Ct., 21-28; Liberty Hill, 27-28; Maben, July 4-5; East Louisville, 13-14; Bradley, 20-21.—W. F. Isalah, District Superintendent.

GAINESVILLE DISTRICT

Third Round

Suwanee, May 30-31; Athens Mission, June 5-7; DuLuth, 20-21; Lavonia Ct., 20-21; Elberton Ct., 27-28; Pearls Mission, 28; Lawrenceville, July 3-5;

Gillville, 11-12; Commerce, 18-19; Union Grove, 25-26; Gainesville, 25-26; Buford Ct., Aug. 1-2; Leo, 1-2; Doraville Ct., 2; Fort St., 7-9; Oxford Ct., 8-9; Covington Sta., 9-10; St. Luke, 23-24; Hoschton Ct., 29-30. Dear Brother: Please accept my congratulations for the heroic efforts on Easter. Remember the Educational Day, June the 14th. Do your best to raise the remainder of your benevolence on the above named date. The district conference will convene at Lawrenceville, Aug. 12-16. The roll will be called for Clark University endowment money. Let each pastor try to be ready to report in full at the district conference.—Joseph Griffith, District Superintendent.

WAYCROSS DISTRICT

Third Round

Liberty Hill, June 6-7; Cordele, 13-14; Valdosta, J. W. Brown, 12-14; Sparks, 20-21; Bainbridge and Thomasville, 20-21; Glenmore and Homerville, 27-28; Patterson, 28-29; Fitzgerald and Ocilla, July 4-5; Waycross Station, 10-12; Waycross Circuit, 13; Folkston and Traders Hill, 18-19; Blackshear, 25-26; Helena, 31; Eastman, Aug. 1-2; Barnesville, 8-9; New Zion, 16-17; Nicholls and Douglas, M. P. Moore, 16-17; Forsyth, 22-23; Macon, 21-23; East Macon, 20-23; Flovilla, 25; Bolingbroke, 27. The district conference, Sunday School and Epworth League Convention of the Waycross District, Savannah Conference, for the lower end of the district will convene at Scott's Chapel, Blackshear, Ga., July 22 to 26, 1914. The district conference, Sunday School and Epworth League convention for the upper end of the district will convene at Green Mt. Methodist Episcopal Church near Barnesville, Ga., Aug. 5 to 9, 1914. Let us have a full attendance and an all-round report. Programs will be out in time.—W. H. Brown, District Superintendent, Forsyth, Ga.

NEW ORLEANS DISTRICT

Second Round

Asbury and Boyton, May 2-4; Mandeville and Covington, 9-10; Trinity, 13-17; Angie Cir., 21-24; Bogalusa, 24-25; Shidell Cir., 30-31; Franklinton Cir., June 4-7; Mallalieu, 10-14; Scott Chinn, 11-14; Pleasant Plain, 15-21; Haven, 17-21; Williams, 24-28; Malden, 25-28; First Street, 30-July 5; Mount Zion, 1-5; Wesley, 8-12; St. Matthew, 9-12; Thomson, 13-19; Union, 19-20. My Brethren: The Lord has graciously visited us in our revivals, in bringing many souls into His kingdom. Apparently it seems as if we have neglected to collect our Easter offerings; for one church on the district last Easter collected on Easter over half as much for missions as the entire district collected this year.—Valcour Chapman, District Superintendent.

THIS GIRL IS A WONDER

You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, write me, and I will help you start in business. I am glad to help others who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business. The candy is eaten immediately and more ordered. You don't have to canvass; you sell right from your own home. I made \$12.00 the first day; so can you. Isabelle Inez, Block 417, Pittsburgh, Pa.

SPECIAL NOTICES

CENTRAL ALABAMA CONFERENCE

To the Members of Central Alabama Conference: All delegates who will attend the efficiency conference which meets in St. Paul's Church, May 20-21, 1914, please drop me a postal card at once, to 605 N. 15th Street, Birmingham, Ala.—D. J. Price.

BATON ROUGE DISTRICT

The Baton Rouge District Conference will be at Rosedale, La., commencing Wednesday, July 22, 1914. Bro. William Emmett and his people promise to have things in good shape for the entertainment of the conference.—J. A. Landry, District Superintendent, 736 Europe St., Baton Rouge.

SAVANNAH CONFERENCE

The committee on Home Missions and Church Extension will please meet at Warren Chapel, Macon, Ga., May 27, 1914, at 1 o'clock p. m. A full attendance is desired.—W. H. Brown, Chairman; J. H. Kemp, Sec.

LOUISIANA CONFERENCE W. H. M. SOCIETY

All members of the Conference Board Woman's Home Missionary Society, especially those who are not city residents, please take notice: The last meeting of the Board until after vacation will be held Thursday, May 14, at Peck Home, Leontine and Pitt streets, New Orleans. Reports or communications if any, from the corresponding secretary or any other member of the Board who may be unable to attend will be received. A good attendance is very much desired.—Miss Emma Bessie, President; Cornelia Hayman, Rec. Secy.

AUSTIN DISTRICT

Dear Pastors and Sunday School Superintendents: Our Sunday School Convention, which meets with the district conference at Georgetown, early in July, promises to be a great one. It is my desire to make it the greatest in its history. That can be done only with your assistance, and I ask that each of you join in with me and help to make this the banner year for our Sunday School Convention. Let each pastor and superintendent push the plans adopted by the Ministerial Council at Luling, in February, in connection with our former plans of raising the per capita money and Sam Huston College scholarship contest. I desire that every charge on the district put out a live, energetic contestant for the Sam Huston College free scholarship. Please do so at once and write me immediately the name of your contestant. In addition to presenting a banner to the Sunday school raising the greatest amount per capita above legitimate taxation, the superintendent of said Sunday school will be given the District Sunday School Convention gold medal to wear for one year or until he is defeated. What superintendent will be the first to be honored thus by wearing the District gold medal?—(Mrs.) M. A. Tucker, Dist. S. S. Supt., 311 S. San Jacinto St., San Antonio, Texas.

I take this method to thank the members of Longstreet and their friends for a suit of clothes for conference. I am grateful to you. Special thanks are due to Bro. J. White, Bro. A. David, Bro. Gibbs and Mrs. Lula Wise, who worked so faithfully collecting for the same. May God's blessing rest upon them all.—J. L. Augustos.

MARSHALL DISTRICT—GROUP RALLY EBENEZER CHURCH—MARSHALL, TEXAS

The first of five group rallies to be held on the Marshall District was held at Ebenezer Methodist Episcopal Church, April 17-19, with the following points represented, viz.: Wiley Chapel, Ebenezer, Marshall Circuit, Mallalieu Circuit and Concordia. The District has for its motto "Two Thousand Dollars for Ministerial Support and Benevolences and Two Hundred Subscribers for the Southwestern Christian Advocate." The following pastors were present and helped to make the meeting the success it was, to-wit: the Revs. J. W. Haywood, A. M., S. T. B., Dr. M. W. Dogan, Ph. D., S. A. Andrews, J. L. Blue and R. V. Doaks. A splendid program was carried out. Friday morning at nine o'clock District Superintendent P. H. Jenkins formally opened this, the first Group Meeting of its kind, with a very pointed though brief address on the Difference between Success and Failure. The Rev. R. V. Doaks led the devotions. "What is the Duty of the Committee on Home Mission and Church Extension?" discussed by the Revs. R. V. Doaks and J. L. Blue. "The Relation of the Foreign Mission's Committee to the pastor," led by the Rev. J. L. Blue. The District Superintendent's question: "By what means can the various committees be more interested?" called forth a lively debate. Other papers were read and discussed. The evening session was opened with prayer by Prof. S. S. Reid, A. M., after which the Superintendent introduced Dr. M. W. Dogan, who spoke on "The New Financial Plan." Dr. Dogan is one of the best financiers in our Church and of course he was at home in unfolding to the eager listeners the merits of "The New Financial Plan." The second day's session was opened with devotions by the Rev. S. A. Andrews. The District Superintendent gave a few minutes to testimonials. "The Ladies' Aid Society, its Object and Real Work" was discussed by Prof. H. B.

Pemberton. The afternoon session was opened with devotions conducted by the Rev. J. W. Haywood. This session was given over to the Sunday School and Epworth League. "The Necessity of having Regular Sessions of the Sunday School Board" was discussed by many; District Superintendent P. H. Jenkins closed the discussion. "Why Support the Conference Claimants' Fund?" was very practically handled by the Rev. J. W. Haywood. "The Epworth League a Reforming Power" was discussed by Prof. R. E. Brown and P. H. G. Jenkins. On Sunday morning a model Sunday School was conducted by Prof. S. S. Reid and his co-workers; quite 200 people were present. At 11 o'clock a. m. an audience of 800 gathered to hear a missionary sermon. Everybody was atune to the spirit of the occasion. A choir of 30 trained voices inspired all by their music. The Rev. J. W. Haywood offered prayer. The Rev. S. A. Andrews led in the responsive reading. Then the Rev. P. H. Jenkins introduced Dr. C. H. Maxson, president of Bishop College, who preached from the text, "What good thing shall I do to inherit Eternal Life?" At the close of this great sermon the choir sang "Praise ye the Lord," obligato by Mrs. Martha Jones. The following collections were taken: Wiley Chapel, \$168.20, Dr. M. W. Dogan, pastor; Ebenezer, \$646.25, J. W. Haywood, pastor; Red Oak, \$19, S. A. Andrews, pastor; Concordia, \$23, R. V. Doaks pastor; Edward's Chapel, \$7.50, J. L. Blue, pastor; Rose Hill, A. Marsh, pastor; Mallalieu, \$52, J. L. Blue, pastor; Zion, \$6.00, S. A. Andrews, pastor; Sunny Grove, \$4.05, Mack Hayes, pastor. Total up to the 11 o'clock services was \$926.50. A missionary mass meeting was held at 3 p. m. at which time much enthusiasm was shown toward increasing our zeal for the missionary cause. At 7:30 p. m. the Rev. J. L. Blue preached. This closed one of the greatest group meetings in the history of the district. On to Hawkins is the cry.—J. W. Haywood, pastor; R. E. B., Reporter.

A VISIT TO CHATTANOOGA

I left Harriman March the 10th to attend a meeting called by Bishop T. S. Henderson, D. D., LL. D., and invited the ministers of Chattanooga District to attend. We found Dr. W. R. Stephens, pastor of Wiley, hard at work. The Doctor is accomplishing much at Wiley. The meeting was called to order at 2 p. m. by the Rev. E. H. Forrest, District Superintendent. The Rev. Forrest is a model Superintendent and stands high in the hearts of the ministers. The object of the meeting was to point out the weak points in the organization of the church, to correct them and thereby increase the usefulness of every individual in winning souls to Christ. The meeting lasted two days. The speakers were men of ripe experience, and handled their subjects in a masterly manner. This was a great meeting, and we returned to our homes much benefited. We were entertained at the home of Mr. and Mrs. C. J. Small. Mr. Small is the president of the Layman's Association of the East Tennessee Conference and is a man of deep Christian piety and an earnest worker in Wiley Memorial Church.—D. T. Turner, Harriman, Tenn.

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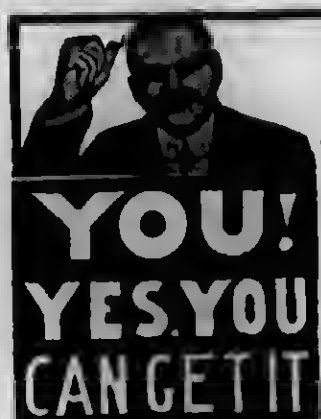
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Knights of Shepherds, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own vine and fig tree.

Address quick today to Sir L. W. Davis, S. G. C., No. 1026 Pickett St., Shreveport, La. Dismiss yourself as a brewer of wood and drawer of water. Inclose 2 cents stamp for immediate reply.



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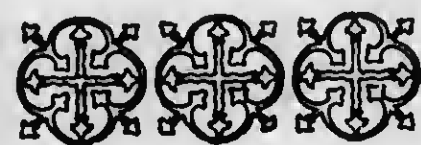
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That's what you should get—every month. Needed in every home. Badly wanted, eagerly bought. Modern bathing facilities for all the people. Take the orders right and left. Quick sales, immense profits. Look at these men. Smith, Ohio, got 18 orders first week; Meyer, Wis., \$250 profit first month; Newton, California, \$600 in three days. You should do as well. 2 SALES A DAY MEANS \$300 A MONTH. The work is very easy, pleasant, permanent, fascinating. It means business of your own.

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Little capital needed. I grant you that. Help you out. Back you up—Don't doubt. Don't hesitate—Don't hold back. You cannot lose. My other men are building houses, bank accounts, so can you. Act then quick, SEND NO MONEY. Just name a penny post card for free tub offer. Hustle!

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PREACHERS' MEETING

The Birmingham District Methodist Preachers' Meeting met on March 11, 1914, in Enon Methodist Episcopal Church, Birmingham, Ala., at 11 o'clock, with the Rev. J. W. Thomas, D. D., the president, presiding. Devotional exercises were conducted by the Revs. B. J. Brooks and J. R. Houser. Dr. J. W. Thomas delivered an address and stated the object of the meeting. The following officers were re-elected: J. W. Thomas, president; J. C. Houghton, secretary; D. J. Price, treasurer. The following were appointed on the program committee: A. P. Camphor, J. C. Carson and D. J. Price. The Rev. B. G. Smith read a paper, subject "The Unity of the Pastorate." Bro. D. D. Field read a paper on "The Place of the Local Preacher in the Church." This subject brought forth a lively discussion by a goodly number of the pastors and local preachers. President A. P. Camphor addressed the meeting on the subject of "The New Day and the New Demand." The address was enjoyed by all. The meeting adjourned to meet some time in the month of May in the chapel of Central Alabama College.—J. C. Houghton, Sec.

GALLATIN, TENNESSEE

Quite a storm struck the parsonage in December, led by a number of young people who came bringing with them a large assortment of presents for which the Rev. Mr. Jones was very thankful. During the same month he visited his parents at Turners, Ark.; he reports a delightful stay, and since his return we have started out with vitalized resolutions. Through an effort put forth by the Ladies' Aid Society new energy was awakened among the members and the church in general. Through an effort, also put forth by the Ladies Aid Society, we raised \$47.50. The Woman's Home Missionary Society is doing effective work. Our rally on March 29 was a happy success. The Rev. Mr. Guthrie was with us on his second round. At 11 o'clock he preached an impressive and helpful sermon. The rally was led by eight men who took the responsibility of raising \$100 on this day. They brought in: the Rev. J. R. Jones, \$13.41; John Blackmore, \$13.31; W. M. Anderson, \$13; Louis Withers, \$1.50; Henry Norris, \$16.30; Ed. Boddie, \$13; George Payton, \$7.75; Herman Baker, \$6.03; total \$100. This goes on the indebtedness which has been on us for some time. We are thankful to say that we see the end of it.—Hattie Winston.

THE WOMAN'S HOME MISSIONARY SOCIETY OF OXFORD, N. C.

Is alive and doing splendid work. Our auxiliary did a large part of the church work last year. We painted the interior of the church at a cost of \$38. The old lights and wires were taken out and the church was rewired and new lights installed at a cost of \$45.50. Paid \$150 on the indebtedness of the church and parsonage. Gave our pastor's wife \$5 as a gift. We gave a Christmas tree to the orphan asylum children and a barrel of good clothing. Each little girl was remembered with a doll and plenty of candy and nuts. Our young people are at work also. Last year they had the parsonage fenced in at a cost of \$10, and put triple pulpit chairs in the church at a cost of \$35; they also papered and painted the interior of the parsonage. Our work in general is moving along smoothly. We have in-

creased in membership. We had our first Home Mission program the fifth Sunday night in March, from which we realized \$5.02. The church work in general is progressing. We have purchased a new organ and hope to have more interest manifested in the choir. We had a revival during the month of January and as a result of the meeting twenty-three were added to the church and since that time two more have been added, making a total of twenty-five since the annual conference at Maxton. Mrs. Margaret Harris has charge of the "Home Guards" and Mothers' Jewels and is doing a splendid work in training the children. The pastor has special services for the children at 3 p. m. on the fourth Sunday in each month. With such training of our children we shall be able to see in the next few years Methodism in full sway in this section of our conference.—(Mrs.) Mittie Pool.

THE MISSIONARY CONVENTION, SHREVEPORT DISTRICT, LOUISIANA ANNUAL CONFERENCE

Convened in Johnson Chapel, Shreveport, April 20-21, the Rev. B. J. Reddix presiding. Devotions conducted by W. R. London. W. R. London was elected secretary; Miss L. M. Cash, assistant. Welcome address delivered by Napoleon Russ; response by the Rev. J. E. Rolax. District Superintendent Reddix put great stress on the necessity of good singing, and throughout the convention good singing was had. Dr. I. L. Thomas, field secretary of the Board of Home Missions and Church Extension, delivered his message. Dr. W. W. Lucas represented the Epworth League and Miss Hungerford of Peck's Home also spoke to the convention. The financial success of the district was \$454.55. The convention was well attended, with representatives of the several churches on the district; it was full of enthusiasm and many good papers were read. The larger churches of the city contributed largely to the success of the convention. The pastor, the Rev. I. B. Henderson and members, spared no pains in trying to make it pleasant for the delegation. The district superintendent has his work well in hand. A number of converts were reported at this great meeting. The work on the district showed marks of improvement along all lines.—Sec.-Reporter.

ANNIVERSARY OF WOMAN'S HOME MISSIONARY SOCIETY OF CENTRAL MISSOURI CONFERENCE

Was held on Friday afternoon during the session of the Conference, which met at Fulton, Mo., March 26-29. Report of treasurer showed an increase over last year. The women of the Conference are becoming more interested in the work. We were fortunate in having with us Miss C. K. Swartz, National field worker from Washington, D. C., who gave us an inspiring and helpful address on the work in general, also touching especially the work the Society has accomplished among our people. Mrs. J. R. Chambers, of St. Louis, was present also and spoke encouraging words to us.—Mrs. J. M. Harris, Cor. Sec.

Nearly a million people have read Mahaffey's recent book on Baptism proving from oldest records that John baptized by SPRINKLING. Many say they would not take \$10 for it. Send 16 cents in stamps to Book Box 148, Batesburg, S. C., and get yours now.



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CASH REMITTANCES

Subscriptions Received, May 2-8

Atlanta and Savannah—H. W. Foster 1, E. A. Allison 2.

Central Alabama—W. L. Boyd 1, A. W. McKinney 1, N. H. Redrick 1, Anna V. Ford 1.

Central Missouri—J. L. Brooks 1, Charles Baker 1, J. A. Colly 1, M. L. Jackson 16, W. L. Lee 1.

Lexington—R. P. Threlkeld 5, Chas. Jones 1.

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North Carolina—O. R. Pope, J. W. Simpson 1, Noah Black 1.

South Carolina—H. W. Williams 1. Tennessee and East Tennessee—B. J. Martin 2, D. T. Turner 1.

Texas and West Texas—B. H. Harde-man, J. C. Euson 6, M. S. Jordan 1, A. D. Jacques 3.

Washington—C. G. Cummings 1, Emma J. Harris, A. Young 2, David Earles 4.

*Part yearly subscriptions.

HONOR ROLL

M. L. Jackson, J. C. Eusau, David Earles, A. D. Jacques, J. H. Hubbard, T. A. Brown, A. Young, B. J. Martin, E. A. Allison.

CRESCENT CITY NOTES

WESLEY CHURCH.—The prayer meeting was a source of spiritual uplift and comfort; the Sunday School was well attended; and at 10:45 a. m. the pastor, Dr. J. L. Wilson, discussed "The Abiding Influence of a Godly Mother." The Literary Exercises of the League were held in the afternoon; and at night Prof. T. W. Sherard preached. The choir rendered excellent music. Next Sunday, 10:45 a. m. the pastor will discuss "The Religion of the World Versus the Religion of Jesus Christ;" and at night, "Ahaz and his False Con-

ception of Life." The church is preparing for its annual rally, June 14.—L. L. Harrison.

Sister Rachel Yates entered into rest Saturday, April 25, 1914, aged 80 years, in Lafon Home.—Eliza Gant.

The concert given at Williams Chapel on the evening of April twenty-seventh was a decided success. The entertainment was given by the Peck Home girls under the direction of Miss Beatrice Brown. A large crowd was in attendance. We wish to thank the energetic pastor, the Rev. C. W. Reeves, and the other friends who so kindly assisted us in making this entertainment a success.—Ida M. Gibson, Superintendent, Peck Home.

The Rev. Jesse D. David, pastor of Asbury and Boyton, New Orleans, is spending this month at his home, Bennettsville, South Carolina, with his parents, Mr. and Mrs. Simon David. On May 26th he will be married to Miss Mary Jeffries, of Atlanta, Georgia, who is at present teaching at Columbia, South Carolina. Miss Jeffries is an exceptional young woman, well prepared for her life's work. The Rev. Mr. David is a graduate of the South Carolina College, class 1910, and Gammon Theological Seminary, 1913. He took work here, New Orleans, on May 9, 1913, and has added nineteen souls to our Methodism during his first year. His work is being taken care of by some of the local preachers. Mr. and Mrs. David will return to New Orleans by the first of June, at which time a grand reception will be given at Boyton.



THE REV. M. L. JACKSON

The Rev. M. L. Jackson, pastor of our church at East St. Louis, Ill., is a wide-awake, progressive gospel preacher. He is having large success in his parish, is loved and honored by his people. He is one of the loyal supporters of the Southwestern.

LITTLE ROCK DISTRICT Second Round

Newport, May 15-17; Jacksonport, 16-17; Batesville, 24-25; Batesville Circuit, 31; Lonoke Circuit, June 7-8; Argenta and Rock St., 14-15; White Chapel, 21-22; Little Rock Circuit, 27-28; Hensley, July 5-6; Sweet Home, 12-13; Wesley Chapel, 19-20; Hot Springs, 26-27. Dear Brethren: Now is the time to raise your claims; not to-morrow but to-day. Children's Day should be a great opportunity. Let us plan well and work hard. Don't forget the Southwestern. District Conference, Jacksonport, August 5-9. Sunday School Convention, Lonoke, October 14.—G. T. Saxton, Dist. Supt.

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

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Limited accommodations. end \$1.00 and have room reserved in advance.

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REVIVAL NOTES

Gordon Chapel—The revival service at Gordon Chapel was conducted by the Rev. Wm. Meals. Six conversions and 12 additions to the church. The

Rev. J. W. Satterfield, our pastor, is doing great work. We have brick on the grounds for the purpose of building a new church.—Mrs. Mamie Childress, Rec.

Mansfield, La.—Easter revival at Wesley Methodist Episcopal Church resulted in five accessions and the church was greatly awakened.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, MAY 21, 1914

Vol. No. 43—No. 21

Two Timely Books On the Race Question

One of the most hopeful signs as regards the Negro question in this country is the serious treatment of the subject in magazine articles and more particularly in recent books. We are beginning to discuss the question dispassionately, frankly, and sincerely. We are hunting for the truth even though it may run cross-grain to some of our predilections and pet notions. When truth gets the right of way an equitable and fair solution of the difficulties will be found and there is a true solution as sure as the sun shines and God lives. The whole question has been blurred, distorted and mangled because of heated discussions growing out of preconceived prejudices. Likely enough the Negro from his viewpoint has much error. He no doubt has some, but he is sure that those on the other side have much. But when we can come into a realm of truth seeking where we will be free enough to think aloud and the views expressed respected by opposing sides, then we shall have a chance to solve the difficulties and allay friction and come to a mutual understanding. The authors of books on this subject who seek to tell the truth and go to the bottom of the real difficulties are rendering the kingdom and country a patriotic service.

Among the new books which have come out recently are two, one "In Black and White" by Mrs. L. H. Hammond, being "An Interpretation of Southern life." The other book to which we refer is "The Facts of Reconstruction," by John R. Lynch. These two authors are Southerners. Mrs. Hammond, a white woman of Southern birth and training but of heroic devotion and service for the uplift of the Negro. Major Lynch is one of the Negroes of reconstruction days who still survives. He was an outstanding figure of that much discussed period and speaks at first hand. Mrs. Hammond's book is written in beautiful style, and is pervaded by a most inspiring Christian spirit. It is a distinct contribution to the discussion of the race question. She has covered the points discussed so admirably that it is a distinct loss that she did not go further. Major Lynch's book is in the nature of reminiscences of the history that came under his personal observation and in which he participated. His book is singularly interesting. Senator Hoar, of Massachusetts, in his "Autobiography of Seventy Years" says, "Perhaps, on the whole, the ablest colored man who served with me in congress was John R. Lynch, of Mississippi."

There has been much said about the colossal blunders of reconstruction and on this subject both books touch. Mrs. Hammond's book quite briefly, while Major Lynch treats the subject at length. Mrs. Hammond refers to that period as "The North was bent on growth by cataclysm." Referring to the period more particularly she says, "The North called it reconstruction. It was destruction on a very high order. It shrivelled in the fires of hate; and from the ashes rose suspicion and injustice, all wrong inflicted and sustained, to curse both races! Yet the shock of those anarchic days is deep in the South's nerves to this day. Much of which the North calls by a harsher name, is resurgence of an almost physical hysteria."

Speaking generally on the question of re-

construction, we have no doubt but that many mistakes were made. Mistakes are made now in government control. It is easy to criticise that period when the country was in the midst of an upheaval, when there was so much excited and heated discussion. There was a sad lack of the calmness and poise which should have given direction to our plans for the rebuilding of our national life. If we had been calm, both sections would have acted quite differently. That Negroes who come suddenly into power make mistakes is not at all a surprise nor is there any attempt to deny that mistakes were made. For even to-day in government control, with the Negro entirely eliminated, we find daily in newspapers as serious charges against legislative and state officials as ever were charged to the reconstruction period. It is a huge joke to hear people speak about mistakes in government of those days. But there was nothing else to do but to give the Negro the ballot even if we had known that we were coming to the very thing that did come. The South could not be trusted to deal fairly with the race question at that

REMEMBER

that

June 7 and 8

are

Railroad Days

Make full

Preparations for the observance of these days in line with the suggestions in last week's paper. Watch next week's paper on this matter.

IT IS IMPORTANT

time. Major Lynch, in his "Facts of Reconstruction," says: "It was ascertained and acknowledged that to make possible the reconstruction of the states lately in rebellion, in accordance with the plan which met with the emphatic approval of the North, the enfranchisement of the blacks in the states to be reconstructed was an absolute necessity."

It is information given by Major Lynch that makes his book exceedingly valuable and a real contribution to the already full discussion of the race question. He says: "The state, district, county, and municipal governments were not only in control of the white men, but white men who were to the manor born, or who were known as old citizens of the state—those who had lived in the state many years before the War of the Rebellion." The first man that was put up for Governor by the Republicans in the state of Mississippi was General James L. Alcorn, who had been General in the Confederate Army and after whom the State Institution for Negroes was named. Alcorn Agricultural and Industrial College stands until this day as the pride of the Mississippi Negro.

Read carefully the chapter which is found elsewhere in this paper, taken from Major Lynch's book, under the title "What Constitutes Negro Domination." This will be exceedingly illuminating. He says that no colored man in his state occupied a judicial position above that of justice of peace, and very few aspired even to that position. Of the two United States senators and seven members of the lower house of Congress, not more than one colored man occupied a seat in each house at the same time. With reference to the State Legislature, out of thirty-five members of the Senate there were never more than seven colored men, and of the one hundred and fifteen in the House the highest number of colored men was forty. Further, of the ninety-seven members that composed the Constitutional Convention in 1868, there were but seventeen colored men. As to the county government, out of the seventy-two counties in the state, at that time electing on an average of twenty officers to a county, it is safe to assert, says Major Lynch, that not over five out of one hundred such officers were colored. It is pretty clear that whatever the mistakes of the reconstruction period might have been, certainly it ought not all to have been charged up to the Negro. As a matter of fact, the purpose of the argument was to eliminate the Negro entirely from the political situation and not to give him any participation at all in the affairs of the state.

Major Lynch's book is a refreshing contribution and should have a large reading for an understanding of those days. He writes interestingly, informingly and is thoroughly reliable in the facts which he has given.

We know of no book of recent date which goes so thoroughly into the race question as the book by Mrs. Hammond. It certainly is advanced thought on the race question, and is written from a humanitarian standpoint, with an introduction by Dr. James H. Dillard.

Mrs. Hammond touches on social questions and says: "Nobody can force on anybody association undesired." That is the pith of the whole question, and a sufficient safeguard for any emergency. With reference to the whole situation, Mrs. Hammond says: "It is not only the Negro's well-being that is at stake in this matter; it is the civilization of the South through all the ages. The country which denies the poorest equal justice is the one foredoomed to fall." In regards to segregation, Mrs. Hammond says: "If I were a Negro I should do just as the Negroes do—resent with all my heart our stupid white assumption that when they attempt to buy property in our own desirable sections they are trying to force themselves upon us in impudence and to assert their belief in a desire for social equality. What these Negroes of the better class want is first of all a neighborhood of assured moral decency in which to rear their children. Next to this they want sanitary conditions, avoidance of the lower classes of their own people, just as we do ourselves. To get these things some Negroes are willing to thrust themselves, if they can, among white people, and endure their resentment and contempt." And then Mrs. Hammond pertinently adds: "No people can rise higher than their homes, and

(Continued on page 8)

A Visit to the Art Centers of the Old World

PART IV

By William Pickens

On June 20 we set out for the country of the English "Lake Poets," which lies northward from Liverpool. After many short-distance rides and changes of trains, we boarded a small steamer at Windemere, Lake Side, and sailed on Lake Windemere to Ambleside. We took rooms at the Salutation Hotel in Ambleside, and then made excursions. A few miles away was Rydal, the home of the philosopher and poet of nature, William Wordsworth. Thither we drove in a coach-and-four and visited the home, the church, the boyhood haunts and the grave of the poet. There was the great rock on which the poet sat under the open sky and wrote most of his great works. Ridiculous-minded people often go and sit upon that rock now, in the vain hope of catching the poet's inspiration. These lakes are up among the beautiful hills, and we saw many of the things which the poet has made famous; there was the grave of his favorite dog; there were the "seven sisters," or seven beech trees, "Eve and Adam," two other trees, and the eight trees left of the original "twelve apostles." In the same cemetery where Wordsworth lies are also the graves of Hartley Coleridge and other poets.

Leaving Ambleside we rode in an open coach drawn by four horses through this most charming and poetic country to Keswick. High among the hills we passed through the gap of "Dunmail Raisé," famous in clan warfare, and in Keswick we saw the home of Shelley. In this country we noticed that the sheep's wool is about the same color as the gray stones, so that on a distant hillside we could not tell a sheep from a rock unless the sheep should move. This has doubtless been a natural protection to the sheep.

Our objective was Glasgow, Scotland, but we stopped at Dumfries to visit the home and grave of Robert Burns. The house where he once lived is now a museum with many of his manuscripts and other relics. There are exhibited articles of furniture which he used and the little room in which he slept. Here is also a cast of his skull showing the very large rear bump, known as the "bump of natural humanity" or love—a passion which we know often mastered the poet's will. There are words, names and verses on the window-pane, which he scratched there with a diamond. In the "Burn's Howf," a sort of inn where he often went to drink and make merry with his friends, are exhibited his punch bowl and drinking vessels, and "Highland Mary's" chair.

As we journeyed on toward Glasgow I had a talk with an Englishman who was very much opposed to the "Suffragettes," and I could see in him that there is a class of men in England whose opposition to woman-suffrage is not based on moral, intellectual or economic grounds, but on the simple fear that if women vote, their superior personalities and numbers will permit them in some places and cases to rule. And for an English man to be ruled by a woman will be a subversion of history if not of society. In other words, his opposition is based on the same reason or lack of reason on which the average Mississippian bases his opposition to the suffrage of Negroes. This is causing bad manners to be bred into the oncoming generation of English males; when a number of well-dressed and well-behaved ladies got off at a station, I heard a crowd of young fellows cry insultingly into their ears, "Suffragettes! suffragettes!"

We spent Sunday, June 22, in Glasgow, and visited the ruins of Cathcart Castle, from which Mary Queen of Scots watched the defeat of her troops. I remember Glasgow for its children: I saw more children in that city than I have ever seen in any other city of the same size. I saw one family with fourteen healthy children and the eldest was twenty years old. From the "wee" baby up they made a perfect pair of stairs. The Scotch

often use the word "wee;" the chambermaid showed us a "wee closet," and in giving some directions she mentioned "a wee street." We attended services at the great Glasgow Cathedral and every seat was packed full.

We set out for Edinburgh, by way of the Trossachs and Sterling, on a day's trip that caused us to ride several times on railroad



KENILWORTH CASTLE FROM THE OUTSIDE

trains, to traverse lakes several times by small steamers, and to drive several times in horse-drawn coaches. On Loch Lomond we had a beautiful view of Ben Lomond and on another lake we passed "Ellen's Isle." From Stronachlachar to the Trossachs we rode on the steamer "Walter Scott." The name of Scott is great in this country, and we passed many places which his pen has made familiar. It



BURNS' MAUSOLEUM, DUMFRIES

was good to see Ben Lomond, Ben Ledi, Menteith, etc.

Stirling Castle, with its double-portcullised gate and rayless dungeon, was next to engage our attention. It is rich in the memory of kings and queens and royal struggles. From its battlements can be seen the Wallace Monument, the field of Bannockburn and Cambuskenneth Abbey. In this castle Mary Queen of Scots was held a prisoner by her own jealous people. There is a small hole in the wall where she was permitted to look through upon the great plains below; she was not allowed to look over the walls for fear she

might signal to some sympathizer and start a movement for her rescue, for the woman's personal magnetism was very great. Nearby stands the Greyfriars' Church, where James the Sixth of Scotland, who was James the First of England, was crowned at the age of thirteen months, John Knox preaching a great sermon on the occasion. This church yard has the monument to the martyr maidens who were bound where the gradually rising tide would drown them to make them renounce their faith, but who stood the ordeal and conquered—by their death! On the tower of this church one of Cromwell's generals placed cannon to bombard the castle, and there are still the indentations in the tower walls made by his foes who were trying to shell him off. Hard by the castle is the famous tournament field, where the ambitious knights gallantly unhorsed each other while admiring ladies watched from the battlement walls.

From Stirling we went on to pay a longer visit in Edinburgh, one of the foremost cities of the world. We stayed at Warling's Regent Hotel, where there still lingered a memory of the band of Jubilee Singers who went abroad in the early history of Fisk University. Edinburgh is the soul of Scotland.

(To be continued)

A SUMMER MINISTRY

By Ralph Welles Keeler

The weariness and the burdens of life all seem intensified with the coming of summer's heat and the inertia which the warm south winds breathe. The glory and magnificence of Nature, the lake, the sea, the field, the woods, the mountain, the valley, all alive with a something which mere language fails to interpret, is such a lure to the tired, overheated, fretful mind that one finds it difficult to stick to any appointed task. Everyone seems to be hurrying somewhere. The neighbors are all off for their vacations, very few are at the church services, the Bible class is more or less depleted, and there really doesn't seem to be much to do except to growl and complain of the heat. But there is much to do. And the doing of a part of it will greatly lessen the heat annoyances of a hot day. The beneficent ministry of kindness is awaiting the hand of those who will become its ministers. To such as will, the summer may bring a sense of service well rendered in the covering over of broken walls. And by the same token some wall of ours will be made more beautiful by the reaction of our own ministry. Lanta Wilson Smith has sung it for us:

Over a winding, wayside wall,
Ragged and rough and gray,
There crept a tender and clinging vine,
Tireless day by day.
At last its mantle of softest tint
Covered each jagged seam;
The straggling wall, half broken down,
Became, with that leafy, tinted crown,
Fair as an artist's dream.

Oh, for the kindness that clings and twines
Over life's broken wall,
That blossoms above the scars of pain,
Striving to hide them all!
Oh, for the helpful, ministering hands,
Beneficent, willing feet,
That spread rich mantles of tender thought
O'er life's hard places, till Time has wrought
Its healing—divine, complete!

Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.—Dickens.

"Christianity in the Heart of Africa"

By Mrs. J. C. Wengatz

Intuitive Christian leadership is rare enough in any land. But who would think of finding it in the heart of Africa?

Two years ago Luiz Buta came to us from a village about forty miles away asking for religious instruction. He explained that he had long ago learned to read and that a careful study of the Gospel of Matthew, which some missionary had placed in his hands, formed the basis of his knowledge of Christianity.

Although he had never heard a sermon, he was conscientiously keeping the Sabbath, and learning from his study of Matthew that the use of tobacco was not in accordance with a Christian life, he had laid aside his pipe. In fact, everything that impressed him as out of harmony with the law of God, he was ready to reject.

So far as he knew, he was the only Christian in the community where he lives. He stayed with us two or three days, and seemed literally to drink in the truth.

Some months later one of our missionaries visited Buta's village. He questioned the neighbors about Buta, and they said quite confidentially that he was going crazy over the white man's religion, but that he was nevertheless a good man. They mentioned many things that he had quit doing on the advice of some missionary. This, they declared, was the height of foolishness.

At the end of another year, Buta again appeared to us for instruction. With him were five or six of his neighbors, one of whom brought a daughter to be placed in our school. On this visit Buta received a light on the matter of polygamy. We told him that as a Christian he could retain but one of his three wives; and we wondered how he would stand the test. Shortly after returning home he divorced two of his wives, and now having "laid aside every weight," was ready to undertake the Christian race at automobile speed.

A short time ago we received a letter from Buta begging for a man to teach his villagers. They were so numerous, he wrote, and he himself was so ignorant of the Christian way that he could not teach the inquirers. The missionary was unable to go, but sent Mariano, one of our native helpers, who arrived at Buta's home on a Saturday evening, just as the sun was setting. He noticed that the people were gathering near Buta's house, bringing baskets filled with fruits, nuts and other food.

"Who are these?" said Mariano.

"Oh, they are just getting together for the Sunday services. They have come from a long distance, and are eager to be on time."

"Shall we hold to-morrow's meeting in your house, Buta?" questioned Mariano.

"No, indeed. We shall have far too many people for that. I used to teach them here when we began. But we have a good church now for our services."

Buta led Mariano to a roomy grass building, having a door at each end, with six windows on one side and five on the other. There were benches for the men to sit on, and grass mats for the women and children.

"Those who wanted to learn the Christian way," explained Buta, "offered their services. One brought sticks, and another grass, until all the materials were provided; and we built this house of worship. Then each contributed a cent or two until we had enough to buy these mats."

That Sunday ninety-eight persons—not counting the little ones—came to the service.

"How many of these are Christians?" asked Mariano.

Just one man rose in his place and remarked, "I have not yet repented of my sins."

Ninety-seven of these black heathen had confessed Christ, burned their fetiches, and

had been enrolled by Buta as church members. Still others who had burned their idols were not present at the meeting. It turned out that Buta had gathered a Christian community of at least one hundred and twenty persons.

The miraculous testimonies of the people clearly indicated that God was in their life. Mariano was much astonished at the stories repeated.

One man who had been in a death stupor following a severe illness, testified that as his family were gathered about his bedside, imploring the spirits to save his life, he clearly saw two ways open before him. One was a wide, red road along which a red train was running; and away in the distance appeared a great cavern where the train would certainly be wrecked. The thought immediately came to him that this was the road Buta said leads to destruction. The other way was white, bright and shining, and led out into a beautiful pasture. Quickly it came to him that the bright sunlit way was the one he should take, that he might not be lost. His tongue had been so parched and dry that he could not speak. No sooner had he decided upon the Christian road than he came out of the unconscious state, and opening his eyes called for water. The family was greatly astonished. He immediately asked them to send for Buta that he might pray with him. They protest-

ed vigorously at this, saying, "You will surely die if you send for Buta. We have implored the spirits, and as a result you can talk; but even the spirits cannot save you, if you believe what Buta teaches." Again he begged them to go to Buta. Reluctantly they obeyed. What followed is best told in the man's own words: "Buta was away from home, but his brother and three other believers came and prayed with me. I repented of my sins, burned my fetiches, and the next morning rose from my bed a well man. Not a weak man recovering from sickness, but a well man!"

Following this remarkable manifestation of the Spirit, a neighbor who had been a witness of the healing declared that since a man all but dead had been restored by the Christians' prayers, he was ready to believe in their religion. The man's wife, a niece of Buta, was delighted and exclaimed, "We'll take the Christian way together; and I'll throw away my pipe at once." But the half-believing man had two other wives and for this reason he hesitated. As the women do the farm work in Africa, he feared the gardens would be neglected if he gave up these wives, and therefore he decided to wait awhile. But the swift judgment did not "wait awhile," and in one week the man died. His Christian wife is sure that the Lord struck him dead because of his indecision.

Buta tells the story of a man who started out on the Sabbath to hunt reeds for mats. He was reproved, but scoffing said, "Who is God or what is the Sabbath that I should not work to-day?" He gathered the reeds, but no sooner had he laid them down at home than serious sickness came upon him and that night he died.

A girl was reproved for digging out "ienzi" on the Sabbath. Ienzi are insects living in the ground. They resemble grasshoppers and the natives eat them. The girl replied, "Whoever believes in keeping the Sabbath is foolish." She dug the ienzi, put them on to cook, but before she had time to eat them she was taken sick, and died.

Another incident happened, most pitiful when one knows how entirely the people are bound by their superstitions. A boy of some fifteen years was very ill. His whole body was badly swollen but the heathen divining did not help him. He could not go to his mother, because he believed he would die the moment he saw her face. At this father's death she had married a man outside of the family instead of her husband's younger brother. Since her marriage she had lived at a distance, and had not seen the child simply because she feared his death would result.

"Bring him to me a few days," urged Buta.

They did so, and Buta did what he could to help him while the company of Christians all prayed for him. In a few days he was well and a firm believer in the new religion.

"Now, go and tell your mother all about it," said Buta.

Think of this boy, bound by the superstition that he would die the moment he saw his mother's face, put to such a test in the first days of his faith in God!

"I'll go," he resolutely said.

While on the way he knelt down and prayed that the Lord would strengthen his faith. As he came in sight of the house, he knelt down and prayed again. Before he reached the house he prayed a third time.

Imagine his mother's horror when she saw her son coming to what she believed would be his death. She could not understand it. But he told her his story, and he did not die. It all seemed so wonderful to her that she returned with the boy to hear the new message, and later moved to Buta's village where both have remained true to the faith.

What does all this mean? Is it the work of some great evangelist? No! It is God working through one poor ignorant, heathen black man who walked in the light of the Gospel of Matthew.

Quinongoa, Angola.

FORWARD MARCH

(Tune) "Onward, Christian Soldiers"
(By Mary Polndexter Johnson)

Forward march Epworthians!

Lift your banners high,

Satan's host we'll conquer

If by faith we try;

We must be united

If the fight we win,

Onward then Epworthians!

On to conquer sin.

CHORUS

Onward then Epworthians!

At our Lord's command,

Take this world for Jesus!

With our loyal band,

Forward march Epworthians!

We must win the race,

Jesus is our captain

Onward by His grace;

See our blessed Saviour!

Nailed to Calvary's tree,

Onward then Epworthians

Jesus died for thee.

Forward march Epworthians!

Slaying with the word,

Spread the holy gospel,

Tread where brave men trod;

Send the message ringing

Over land and wave,

Tell the slumbering nations,

Jesus waits to save.

Forward march Epworthians!

Fight until we free—

Every sin-bound nation,

Give them liberty.

We must be successful,

Jesus leads our throng,

Onward then to conquer,

Rout the giant wrong.

Forward march Epworthians!

Let your watch-word be—

"Take this world for Jesus;"

On to victory.

Loyal to our Master

If we only be,

We shall shout hosanna!

Dixon Hill, Md. Through ETERNITY.

"What Constitutes Negro Domination"

By Major John R. Lynch,

From his recent book, "Facts of Reconstruction"

It is claimed that in states, districts, and counties, in which the colored people are in the majority, the suppression of the colored vote is necessary to prevent "Negro Domination"—to prevent the ascendancy of the blacks over the whites in the administration of the state and local governments. This claim is based upon the assumption that if the black vote were not suppressed in all such states, districts, and counties, black men would be supported and elected to office because they were black, and white men would be opposed and defeated because they were white.

Taking Mississippi for purposes of illustration, it will be seen that there has never been the slightest ground for such an apprehension. No colored man in that state ever occupied a judicial position above that of Justice of the Peace and very few aspired to that position. Of seven state officers only one, that of Secretary of State, was filled by a colored man, until 1873, when colored men were elected to three of the seven offices—Lieutenant-Governor, Secretary of State and State Superintendent of Education. Of the two United States Senators and the seven members of the lower house of Congress not more than one colored man occupied a seat in each house at the same time. Of the thirty-five members of the state Senate, and of the one hundred and fifteen members of the House—which composed the total membership of the State Legislature prior to 1874—there were never more than about seven colored men in the Senate and forty in the lower house. Of the ninety-seven members that composed the Constitutional Convention of 1868 but seventeen were colored men. The composition of the lower house of the State Legislature that was elected in 1871 was as follows:

Total membership, one hundred and fifteen. Republican, sixty-six; Democrats, forty-nine. Colored members, thirty-eight. White members, seventy-seven. White majority, thirty-nine.

Of the sixty-six Republicans thirty-eight were colored and twenty-eight, white. There was a slight increase in the colored membership as a result of the election of 1873, but the colored men never at any time had control of the state government nor of any branch or department thereof, nor even that of any county or municipality. Out of seventy-two counties in the state at that time, electing on an average twenty-eight officers to a county, it is safe to assert that not over five out of one hundred of such officers were colored men. The state, district, county, and municipal governments were not only in control of white men, but white men who were to the manor born, or who were known as old citizens of the state—those who had lived in the state many years before the war of the Rebellion. There was, therefore, never a time when that class of white men known as Carpet-baggers had absolute control of the state government, or that of any district, county or municipality, or any branch or department thereof. There was never, therefore, any ground for the alleged apprehension of Negro domination as a result of a free, fair and honest election in any one of the Southern or Reconstructed states.

And this brings us to a consideration of the question, What is meant by "Negro Domination?" The answer that the average reader would give to that question would be that it means the actual, physical domination of the blacks over the whites. But, according to a high Democratic authority, that would be an incorrect answer. The definition given by that authority I have every reason to believe is the correct one, the generally accepted one. The authority referred to is the late Associate Justice of the Supreme Court of the state of Mississippi, H. H. Chalmers, who, in an article in the North American Review about March, 1881, explained and defined what is

meant or understood by the term "Negro Domination."

According to Judge Chalmers' definition, in order to constitute "Negro Domination" it does not necessarily follow that Negroes must be elected to office, but that in all elections in which white men may be divided, if the Negro vote should be sufficiently decisive to be potential in determining the result, the white man or men that would be elected through the aid of Negro votes would represent "Negro Domination." In other words, we would have "Negro Domination" whenever the will of a majority of the whites would be defeated through the votes of colored men. If this is the correct definition of that term—and it is, no doubt, the generally accepted one—then the friends and advocates of manhood suffrage will not deny that we have had in the past "Negro Domination," nationally as well as locally, and that we may have it in the future.

If that is the correct definition then we are liable to have "Negro Domination" not only in states, districts and counties where the blacks are in the majority, but in states, districts and counties where they are few in numbers. If that is the correct definition of "Negro Domination,"—to prevent which the Negro vote should be suppressed—then the suppression of that vote is not only necessary in states, districts and counties in which the blacks are in the majority, but in every state, district and county in the Union; for it will not be denied that the primary purpose of the ballot—whether the voters be white or colored, male or female—is to make each vote decisive and potential. If the vote of a colored man, or the vote of a white man, determines the result of an election in which he participates, then the very purpose for which he was given the right and privilege will have been accomplished, whether the result, as we understand it, be wise or unwise.

In this connection it cannot and will not be denied that the colored vote has been decisive and potential in very many important national as well as local and state elections. For instance, in the Presidential election of 1868, General Grant, the Republican candidate, lost the important and pivotal state of New York, a loss which would have resulted in his defeat if the Southern states that took part in that election had all voted against him. That they did not do so was due to the votes of the colored men in those states. Therefore Grant's first administration represented "Negro Domination."

Again, in 1876, Hayes was declared elected President by a majority of one vote in the electoral college. This was made possible by the result of the election in the states of Louisiana, South Carolina and Florida, about which there was much doubt and considerable dispute and over which there was a bitter controversy. But for the colored vote in those states there would have been no doubt, no dispute, no controversy. The defeat of Mr. Hayes and the election of Mr. Tilden would have been an undisputed and an uncontested fact. Therefore, the Hayes administration represented "Negro Domination."

Again, in 1880, General Garfield, the Republican candidate for President, carried the state of New York by a plurality of about 20,000, without which he could not have been elected. It will not be denied by those who are well-informed that if the colored men that voted for him in that state at that time had voted against him, he would have lost the state and, with it, the Presidency. Therefore, the Garfield-Arthur administration represented "Negro Domination."

Again, in 1884, Mr. Cleveland, the Democratic candidate, carried the doubtful but very

important state of New York by the narrow margin of 1,147 plurality, which resulted in his election. It cannot and will not be denied that even at that early date the number of colored men that voted for Mr. Cleveland was far in excess of the plurality by which he carried the state. Mr. Cleveland's first administration, therefore, represented "Negro Domination." Mr. Cleveland did not hesitate to admit and appreciate the fact that colored men contributed largely to his success, hence he did not fail to give that element of his party appropriate and satisfactory official recognition.

Again, in 1888, General Harrison, the Republican Presidential candidate, carried the state of New York by a plurality of about 20,000, which resulted in his election, which he would have lost but for the votes of the colored men in that state. Therefore, Harrison's administration represented "Negro Domination."

The same is true of important elections in a number of States, districts and counties in which the colored vote proved to be potential and decisive. But enough has been written to show the absurdity of the claim that the suppression of the colored vote is necessary to prevent "Negro Domination." So far as the state of Mississippi is concerned, in spite of the favorable conditions, as shown above, the legitimate State Government—the one that represented the honestly expressed will of a majority of the voters of the State—was in the fall of 1875 overthrown through the medium of a sanguinary revolution. The State Government was virtually seized and taken possession of *vi et armis*. Why was this? What was the excuse for it, what was the motive, the incentive that caused it? It was not in the interest of good, efficient and capable government; for that we already had. It was not on account of dishonesty, maladministration, misappropriation of public funds; for every dollar of the public funds had been faithfully accounted for. It was not on account of high taxes; for it had been shown that, while the tax rate was quite high during the Alcorn administration, it had been reduced under the Ames administration to a point considerably less than it is now or that it has been for a number of years. It was not to prevent "Negro Domination" and to make sure the ascendancy of the whites in the administration of the State and local government; for that was then the recognized and established order of things, from which there was no apprehension of departure. Then, what was the cause of this sudden and unexpected uprising? There must have been a strong, if not a justifiable, reason for it. What was it? That question will be answered in a subsequent chapter.

TEACH ME, O GOD

Teach me, O, God, the ancient truth of the divine goodness, the wondrous joy of repentance, the rich regards of obedience, the deep satisfaction of the companionship of Jesus, and all the marvelous inspirations of Thy glorious Word!

Teach me the courage of unrequited toil, the nobility of speech and the splendor of silence, the gladness of a humble task done in love, and all the masterful uplift of that fine music of the heart that sings amidst the dust of things!

Teach me "the patience of unanswered prayer," the plentiful strength of discipline, the sacred stillness of life's problems, the softened meanings of life's shadows, and all the high reach of life's far-flaming hopes!

Teach me the value of love and the warm joys of a dedicated hearthstone, the revelation of life in the heart of a child, the message of truth in the heart of a friend, and all the endless inspiration to service in the heart of the world!—Edgar Whitaker Work.

BIBLES FOR THE WIDE WORLD

The leading Protestant denominations of the United States, with here and there an exception, recommend to their pastors offerings for the American Bible Society, and for these important reasons:

I. The whole world is now open to and crying for the whole Bible.

II. To give the whole Bible to the whole world requires a comprehensive plan, carried out with wise and scientific methods.

III. The American Bible Society, organized in 1816, is the agent chosen by the Protestant Churches of the United States through which to do their Bible work in the world.

IV. In its first year (1816) this Society printed and circulated 6,410 Bibles in one language; in its 97th year it printed and circulated 4,049,610 volumes in 112 tongues. Its receipts the first year were \$37,779; its budget for 1913 was \$815,000.

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VI. The American Bible Society pays for the following, and other similar work, done for YOUR CHURCH, thus saving your denomination large sums:

1. Translations or revisions of the Scriptures.

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A. Missions and slum workers, and to charitable, philanthropic, and reformatory institutions.

B. Foreign, Home Missionary, Sunday School, and Church Boards for denominational use.

C. The struggling churches of pioneers or of special classes.

D. The blind and poor.

YOUR CHURCH, through its national body, recommends an annual collection for the American Bible Society.

We respectfully urge that YOUR congregation take a collection, or place the Society upon its budget for an annual offering.

Send contributions to the undersigned, or to Wm. Foulke, Treasurer, American Bible Society, Bible House, New York.

Literature and catalogue on application.

Sincerely,

J. P. WRAGG, Agency Secretary.
South Atlanta Station, Atlanta, Ga.

To the Pastors and Official Laymen of the East Tennessee, North Carolina and Tennessee Conferences:

I send greetings to all the brethren of these Conferences and pray that grace and prosperity may abide in all the churches. The Bishops of the Methodist Episcopal Church have appointed me to preside over these three Annual Conferences for the third successive year, and I am ambitious to have this year the best in spiritual fruit and in all material welfare. I write to the pastors and official laymen on a particular matter which should engage our earnest endeavors for the next month: namely the use of Sunday, June 14, as a Special Rally Day for Benevolences in every church in the Conferences. In very many sections Easter Sunday was unfavorable for the bringing in of large amounts for the benevolent enterprises of the Church, and for that reason we should double our efforts for the second Sunday in June. It should be the best day for benevolent offerings in the history of each church in these Conferences. Let every pastor immediately call together his officers, and plan wisely and largely for this Rally Day, June 14.

To the pastors, let me say that you will suffer sad disappointment in the results of your people's offerings if you do not plan for

great things. You must not only outline a plan for the people but you must get behind the plan and see that the people work it. No plan, however good, will work itself. It needs a wise, consecrated, energetic, tireless leader behind it. The pastor must be that leader. If you are to divide your membership into committees or bands with a chairman or captain, do it now, and keep in weekly touch with your chairmen as to how your plan is working; if you plan to distribute envelopes among the young people and the children, as well as among the older people, begin now, and then keep inquiring in private and public what success is crowning these efforts. Whatever plan you adopt, work your plan. Keep working it or it will fail. Instruct and inspire your people first to give something themselves before they solicit aid from others. Do not make beggars of your people, but workers.

I know that you cannot raise your benevolences without the help of your members and especially of your official members. Let me urge upon every official member in the churches that you support the pastor in his plans for this Benevolent Rally. You agreed when you became a member of the Methodist Episcopal Church to contribute of your earthly substance to the various benevolent enterprises of the Church; every member takes that vow, and as a leader in the church and an office bearer you are under double obligation to do your part. Surely you are not numbered among the dull minded and callous hearted people that do not believe in doing their share to help Christ save the world. Christ came to save all men, everywhere. Christ has saved you; you ought not to refuse to pass on the news of salvation to others and to all. May God give pastors and people a new appreciation of his gospel for all men in all countries, and send upon the members of every Methodist Episcopal Church in these Conferences a baptism of liberality to help save the world for which Christ lived and died.

Let every member help to the uttermost. Make the heart of Jesus glad by your offerings on June 14. **Begin to save now; begin to sacrifice now; begin to work now; begin to pray now,** and let all the people come to the house of God rejoicing, bringing their gifts with them.

This message is written in Christ's redeeming name.

Very faithfully yours,

THEODORE S. HENDERSON.

IMMORTALITY

A starbeam had danced across the abyss and, as she neared the earth, cried: "I must die." But at the moment of contact she buried herself in a warm clod and kissed a tiny seed into renewed life.

And the little seed that held the sunbeam began creeping toward the light, and grew and grew until it pushed itself above the surface into the air, bursting finally into a flower at its stem top.

"Alas!" she cried; "I must die. The world is so large and I so insignificant! I shall die and be forgotten!" But ere she fell back to the ground a pale face was made brighter by her beauty and fragrance, and down in a human heart grew the flower that held the sunbeam.

"Where are we?" exclaimed the flower.

"What a beautiful place this is!"

"Why?" answered the dancing sunbeam, "this is a human heart."

"Then," answered the flower, with a smile, "we shall live forever."—Ex.

Impulse may give a good start. Resolutions alone can keep the long road.

The best sign that a man believes anything is not his repetition of its formulas, but his impregnation with its spirit.—Phillips Brooks.

HUERTA WILL STICK, SAYS DR. BUTLER

That Huerta will not back down in any particular is the opinion of Dr. John W. Butler, of Mexico City, who has returned to New York by order of the Board of Foreign Missions.

"Huerta will not eliminate himself," says Dr. Butler, "nor will he run away. From what I know of Huerta he is more likely to die in his tracks than to flee the country."

"If our people go to war with Mexico now, history will return the verdict of General Grant regarding the war of 1847. General Grant said, 'The Mexican war is the most unjust and unrighteous war of modern times.'"

Dr. Butler states that the reports of anti-American outrages in Mexico have been much exaggerated. He does not know of any American having been hurt in Mexico City, although property has been damaged.

"Just after the taking of Vera Cruz we were awakened in our house in Mexico City one morning about four o'clock by the sound of the breaking of glass. Lifting the curtain we saw a group of ten men breaking with crowbars the glass windows of American stores and houses along the street. They came to our house, saw the church notices on the door, and passed on. We later found that the windows and some of the furnishings of every American building, except ours, around the entire square had been destroyed."

"I received a threat signed by three names but paid no attention to it except to hand it to the chief of police."

"A party of Americans from Aguascalientes on their way to Mexico City were held up and suffered indignities and rough treatment at the hands of federal troops. An American consular agent, who was with them, is now in Washington registering a complaint."

"The majority of the Americans in Mexico are of one mind in the opinion that all the present trouble might have been averted by granting some form of recognition to Huerta. The only hope left is that something may come of the Niagara Conference. That is not probable since Huerta and Wilson are determined on the question of recognition."

"If we go into war with Mexico it will mean a ten years' struggle. We can take the coast cities and Mexico City easily enough, but in the interior we will have to face a long period of guerrilla warfare under adverse climatic conditions."

With a party of twenty Methodist missionaries, Dr. Butler was brought on the steamer Monterey from Puerto Mexico to New Orleans. He states that there were 637 American refugees on board the ship which has a capacity of 222. The twenty-one missionaries of our board were assigned to one cabin with two berths. Two or three of the fifteen ladies in the group occupied the cabin each night, and the rest of the party slept on deck, sometimes with and sometimes without mattresses.

The refugees were not allowed to bring any trunks out of Mexico and many had to be helped with clothing and equipment upon arriving in New Orleans.

PLEDGES FOR KENTUCKY WORK

Plans and specifications are ready for the new school building, "Aiken Hall," transferred to Olive Hill, Kentucky. Contracts are being let and the building will soon stand, we trust, as a "strength in the hills" for the mountain girls and boys. We request that all friends who have pledged for this work and have not yet sent in the gifts, will do so at once that we may be able to meet the bills as they fall due.

MRS. H. C. JENNINGS.

Bureau Secretary, 3638 Zumstein Ave., Cincinnati, Ohio.

The measure of a man's life is the well spending of it—not the length.—Plutarch.

The Grateful Samaritan

(Luke 17: 11-19)

International Sunday School Lesson for May 31, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—Were there none found that returned to give glory to God, save this stranger? Luke 17: 18.

Time—March, A. D. 30, shortly before the crucifixion.

Place—On the border line between Samaria and Galilee, going from Ephraim through Perea to Jericho and Bethany.

Home Readings—Monday, Luke 17: 11-19. Tuesday, Lev. 13: 4-14. Wednesday, Luke 5: 12-16. Thursday, Psalms 103: 1-13. Friday, Psalms 77: 7-15. Saturday, Deut. 8: 11-20. Sunday, Psalms 124.

The Lesson Story

Jesus is now near the end of His ministry, and is with His disciples going to Jerusalem. While passing the border line between Galilee and Samaria, His attention was called to a group of lepers by their cries for help. They were some Jews and some Samaritans, but racial antagonism was forgotten when seized by a common dread disease. They were lepers and they grouped together, and together they cried for help.

They were some distance away, as lepers were not allowed to approach other persons. But Jesus heard their call and stopped long enough to give them faith a working chance. He bade them go and show themselves to the priests as clean men, free from leprosy. They were to go without any act or word of healing on the part of Jesus, and without any signs of the disease departing. It took obedience born of faith to do this; but the ten men obeyed and went each his own way to find the priest near his home that he may be pronounced clean. As they went and probably drew near the priests to show leprous limbs as clean through faith in Jesus, to their great joy they experienced a change of feeling, new strength came to their limbs, they became normal men, they were actually clean and free from their disease.

One of the ten immediately returned to Jesus and fell down at His feet giving thanks for the healing. As he came he was glorifying God with a loud voice; he believed that the healing came from God, but he knew that it had come through Jesus. This was a despised Samaritan who gave thanks; but the other nine, who were probably mostly Jews, went on their way rejoicing in their new health and thinking what they will now do for support, how happy their friends will be to see them whole again, thinking of the pleasure of being permitted to mingle freely with society again, but they forgot all about the Man through whom all these benefits came. None returned to give glory to God save this stranger. To him, Jesus added a second and greater blessing when He said, "Arise, and go thy way: thy faith hath made thee whole."

A Cry Answered

These lepers were in great need. Their disease was wasting away their flesh and strength. Their whole systems were poisoned, and death was slowly approaching in full view of each one. There was no hope of human help, for their disease was incurable. They had cried for charity and had received it at the hands of passers-by. But the depth of their need lay beyond the reach of human charity. They saw Jesus, and they called upon Him for help; and they received it in full measure.

It was not only a cry arising out of real need, but it was united and earnest. We find ten men here "touching and agreeing upon one thing." That is the sort of cry that Jesus delights to listen to—an earnest cry that comes from a whole church, a whole race or a whole nation. Prayer may be effective if offered single, but "in union there is strength;" and we believe that prayer would be more effective if more would join in it. How about a united church praying for the accomplishment of some great end? What about the race praying for its advancement and its rights? What about men generally praying, "Thy kingdom come"? The answer ought to come to these prayers, and will, provided all conditions are met. One condition is that

there should be real earnestness, a heart yearning for the answer, and each should share in this. Another condition is that all should want the same thing—all wanting it for each, and each wanting it for all. There should be faith in the power and disposition of the Lord to grant the request. In looking at these ten men we see that they were of different races, races that antagonized each other, but they forgot this in trying to deal with their common interests. They said, "Master, have mercy on us." I wish we could forget the small matter of race difference and engage in an earnest, united prayer for the things that are of vital concern to all. The answer would come duly. But when a prayer smacks too strongly of selfishness it is not very effective. When it comes from a heart that hates the "Samaritans," it is an offense to God.

The answer always requires faith. Faith is required before the answer is given; there must be at least enough to act upon the answer without proof of its presence. Then faith is required to appropriate the answer when it comes. See the faith these men had in Jesus to do more than other men could do, and hear them cry aloud upon Him who is their only hope. They had the faith to refer their case to Him and to expect healing. But in the answer more faith was required. For Jesus did not touch

their diseased bodies and bid them be clean. He did not command the leprosy to flee. He simply told them to act on their faith without having anything to show as the effects of their faith. They must take it that they are clean and free from leprosy, and go show themselves as such. But we usually want God to prove things to us. We must see the leprosy gone before we are willing to say that it is gone. We must feel good and happy before we believe we are saved. We are not willing to trust anything but proof, which is not faith.

The Thankful One

As they went away acting on faith in the words of Jesus they found their leprosy gone, and health and happiness instead. When they reached the priests they could show clean hands and bodies. Faith never faileth. But there was only one who returned to give God thanks for his healing. This was a "Samaritan." The nine were unthankful and did not return; or perhaps they thought it unnecessary and that it would be better to go home and mingle in society again. But the one who gave thanks received more for which to be thankful. Christ gave him another blessing. It is ever so; those who are thankful always have something to be thankful for. The thankful one pleases man and God and continually receives from both. The unthankful one has received his last gift. Yet one out of ten is about the number that seeks to give thanks to God for the blessings of life. And about that number has time to be grateful to man for favors granted. We should be thankful for the healing of leprosy of the body that we may be healed of the leprosy that lies deep within.

Mars Bluff, S. C.

BUILDERS OF METHODISM---FRANCIS ASBURY

Epworth League Devotional Meeting Topic for May 31, 1914

(2 Cor. 11: 23-29.)

(By THE REV. A. PRESTON SHAW, B. D.)

The Scripture Lesson

The Christian hero need not take off his hat to any other kind. In fact, there can be no true heroism without the Christian spirit. A lot of the stuff that passes for heroism in war is nothing more or less than bully, barbarism running riot.

The Christian reader need not hunt up the imaginary stories of ancient Greek and Roman literature to read about the heroic; nor does he need to read the annals of bloody warfare to find a list of the world's greatest heroes. He needs only to take down his old dusty Bible or Church History and read the stories of the sacrifices of God's men and women, who, forgetful of themselves and their own glory and honor, made for themselves names imperishable. There we have the story of Moses who deliberately took his hands off the reins of the government of Egypt that he might lay bold on to the outskirts of an eternal kingdom seen only by faith. There we have the story of Jesus, who left heaven with all of its glory and grandeur, wrapped Himself in frail human flesh, dwelt among the lowliest of men, had not where to lay his head, became a man of sorrow acquainted with grief—persecuted, a burden bearer with none to help, crucified, dead and buried yet risen with a name above every name. There we have the story of Paul who boasted not of the good times he sought and won for himself, but of abundant labors, stripes above measure, frequent imprisonments, deaths oft, stonings and shipwrecks, long and perilous journeys, weariness and painfulness, hunger and thirst, fasting and nakedness, for the word of God and the upbuilding of His kingdom. He won a greater prize than that of the hero in the arena—not a fading crown of leaves but a crown of life that fadeth not away. And, thank God, in these modern times in the history of our own Methodism we have those to whom grace has been given to follow in their train, among whom is Francis Asbury, the Wilderness Apostle.

The Story of His Life

Francis Asbury was the son of a farmer of Staffordshire, England. When seven years of age he began to manifest pious traits and was especially fond of reading the historical parts of the Bible. At fourteen years, he became prayerful and earnest,

and, as God would have it, he came in contact with the Methodists and was thoroughly impressed with them. The power of the gospel preached by the Methodists reached his heart, and while praying in his father's barn he found peace to his soul. He quietly began public labors and was soon a local preacher, and at eighteen was preaching as often as five times a week while still working at his trade. At twenty-one he began to itinerate and after five years he was named for America.

From 1771 to 1784, he was in training, circuit riding through the swamp, swimming rivers, asking and sometimes receiving hospitality in pioneer log homes, in perils from warring Indians, in perils from storms and bridgeless rivers, in hunger and weariness always, and yet more than sustained by the seals of his ministry, the souls he saw born into the kingdom under his preaching. Thus he was prepared for that event as big for the destiny of America as the signing of the Declaration of Independence—the Christmas Conference at Baltimore which organized the Methodist Church and set apart Francis Asbury as bishop. On the evening of the adjournment of the conference he preached from the text, "Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." The next day he set forth on horseback to practice "this grace," through swamps, swimming icy, swollen rivers; following trails where the mud sucked to unmeasured depth; he arrived after six weeks at the end of the southern circuit and founded the church at Charleston, S. C. June finds him back in Baltimore, but July finds him at the furthest extremity of the western circuit. When Asbury took charge there were 18,000 members in the societies and 104 traveling preachers. No hardship was too great for him to endure for Christ. No sacrifice of self and home daunted him. No lack of salary or supplies prevented his untiring labors for the kingdom of God, and today the Christian world respects and honors his memory and reaps the fruits of his labors.

The Spirit of Francis Asbury

The roads over which the Methodist ministers of

(Continued on Page 7)

EAST TENNESSEE NEGRO FARMERS' CONVENTION

The first annual sessions of the East Tennessee Negro Farmers' Convention were held at Morristown April 30th and May 1st. The meetings were conducted in the auditorium of the Morristown Normal and Industrial College under the auspices of the State Department of Agriculture. Owing to their inability to leave their farm work just at this time, the attendance was not as large as had been hoped for, but all who came greatly profited therefrom, and returned home much benefited and inspired. The students of the school, both boys and girls, attended every session and manifested much interest in the lectures and demonstration work. The speakers addressed no small portion of their talk to the students, impressing them with the fact that more than ever before, the farm needs educated men and women. As one lecturer put it, "now-a-days to be a successful farmer, a man must use his brains as well as his hands, and no man can ever hope to make good in farming unless he has received first, a practical common-sense, basic education; secondly, he must be a specialist, just as lawyers and chemists are specialists. Farming no longer requires enthusiasm and hard work only—brains also must be added to the recipe. In other words, farming is a profession, requiring as much intelligence and thorough preparation as that for any other profession."

It may be mentioned here that among those present was a Negro farmer from Knox county. This man has made a decided success of farming and is a well-known hog raiser. His hogs have taken prize after prize at the county fairs and he has no trouble in selling his produce.

After the invocation on the opening session by the Rev. J. W. Manning, the "Scope of the Work of the State Department of Agriculture," was ably presented by Assistant State Commissioner Dinwiddie. Mr. Dinwiddie addressed the farmers and students again in the afternoon along similar lines, and was followed by Mr. B. M. Anderson, field agent of the Southern Railway, who gave an interesting and instructive address on "Farm Improvement Work." A general discussion ensued in which a number of students and farmers took part. At the evening session, Miss Alice McLain, teacher of Domestic Science and Home Economics at Morristown College, read a very helpful and interesting paper on "Some of the More Important Aspects of Domestic Science."

Friday's session was opened by an able talk on the "Need of Silos on East Tennessee Farms," from O. P. R. Fox, a leading farmer of this vicinity. Mr. Fox not only talked of silos on which he is an authority, but made a few pertinent and helpful remarks on farming in general, and of the genuine happiness to be found in creating something which adds to the world's comfort and needs. He was followed by Professor Pridmore of the State Experiment Station who delivered a forceful address on "Fundamental Principles of Soil Improvement," laying especial stress on the absolute need of soil study and crop rotation. The afternoon session was marked by two extremely helpful talks. Mr. C. A. Hutton, dairy and poultry expert of the Southern Railway, spoke first on the "Farm Dairy." This was followed by Commissioner Dinwiddie's authoritative lecture on "Farm Poultry." Mr. Dinwiddie is perhaps the best-known poultry raiser in the State, and his remarks on "the old hen" were decidedly interesting and instructive. After a general discussion by farmers and students, the Institute adjourned.

It is planned to convene early next March so that all the farmers of the surrounding counties shall be able to attend without interfering with their work. Much credit is due President Hill for the success of the Institute just held and for the inauguration of such an important movement; also to Commissioner Dinwiddie for his untiring aid and assistance in arranging the program and securing rates, etc. Next year a bigger and better institute will be held; one that will rival in attendance and importance any Farmers' Convention to be held in Tennessee.

LATEST INFORMATION ON METHODISM IN MEXICO

Dr. John Wesley Butler, who probably knows more about Mexico and its conditions than any other American living there, has written an extremely interesting account of the country, its people, and our

work among them. He describes it as a land of unbounded resources, with a people who are suffering from a heritage of religious corruption and perversity that has brought them to the present state of distraction. His account of the results of the first generation of Methodism in Mexico is extremely interesting and informing, and the whole book throws light upon our nearest neighbor and the conditions there which are of so much concern to the United States at the present time. It is published in booklet form by the Board of Foreign Missions and can be secured from the Literature Department, 150 Fifth Avenue, New York City, for the nominal price of 10 cents. It is finely illustrated and contains a map of the country.

THE EPWORTH LEAGUE'S INFLUENCE:
A SILVER ANNIVERSARY STUDY

In order to determine the influence of the Epworth League on certain classes of Church workers, as well as to discover what suggestions they might care to make regarding its future policy, fifteen questions were sent to the foreign missionaries, theological and deaconess students, and lay delegates to the General Conference of 1912 of our Church. The following facts, gathered from an article in the forthcoming anniversary number of The Epworth Herald, should be of more than passing interest to the denomination at large:

"Six hundred and seventy-one answers were received. Eight confessed to having had no part in the work of the League, because its formation came after their youth or departure for foreign fields. Five hundred and thirteen had attended League conventions. Five hundred and forty-six, or about seventy-nine per cent, had been officers in the League. What was perhaps most remarkable, in view of the Institutes' recent origin, was the fact that 190 had been enrolled at some Epworth League Institute.

"Three hundred and nineteen testified that they had been influenced in their choice of a lifework by the League. The overwhelming majority of these testimonies were from foreign missionaries. Only fifteen less said that the League had given them a desire for a college education or other special training. And, most notable of all, of the 663 complete answers, 657, or ninety-nine and one-eleventh per cent, volunteered, joyously, confidently, but without thoughtfully, asserted that, given the chance, they would join the League again."

COMMENCEMENT AT MORRISTOWN NORMAL
AND INDUSTRIAL COLLEGE

Commencement week at Morristown Normal and Industrial College was one of the most successful and pleasant in the history of the school. The exercises lasting from Sunday, May 3rd, to Wednesday, May 6th, inclusive, were held at Read's Theatre, which was filled at every exercise. On Sunday morning, the Rev. Dr. John W. Maynard, pastor of Embury Street (Methodist) Church of Brooklyn, New York, preached the baccalaureate sermon. It was a masterful effort and thoroughly inspiring to the great throng present. On Sunday afternoon the annual love feast and testimony meeting was held in the First Methodist Episcopal Church. The Rev. Dr. James A. Pickett of Bluefield, W. Va., delivered the annual sermon before a large and appreciative audience. The girls' oratorical contest was held on Monday night, and Cleopha McDonald of Chattanooga was awarded first prize, a gold medal. On Tuesday night, the young men had their oratorical contest, and Eugene Walker of Morristown, Tennessee, received the gold medal. On Wednesday morning, the annual meeting of the board of trustees took place in the new administration building. In the afternoon, the alumni association held its yearly meeting in the parlors of Cray Hall. Over sixty alumni were present, and almost as many friends and visitors. Mrs. Nellie Ford, nee Bruce, '09, gave the address of welcome, and Professor Leon C. James, '05, delivered the annual address, his subject being "Patriotism versus Savagery." The meeting was conducted by its president, Mrs. Hattie Walker, '96, and at the conclusion of the business session, the alumni and friends adjourned to the dining room where a dainty luncheon was served. On Wednesday evening the regular commencement exercises were given. A play entitled "What Would a Gentle-

man Do," was presented by the senior class and normal students. The theatre was packed and nearly half of the audience was composed of our white friends. Every member of the cast did exceptionally well, reflecting much credit upon Miss Breckenridge's efficient coaching, and the play was declared by many, competent to judge, to be one of the best and most finished ever put on at Read's Theatre. At its conclusion, President Hill presented gold medals as follows: Scholarship, Melvin Swagerty; promptness, Frank Tate; deportment, Sara Hughes. Diplomas were granted to the five members of the class of '14 and twenty-eight certificates to the graduates of the several industrial departments.

It is needless to say that the quartette singing, choruses, solos and duets featured every exercise, and were pronounced to be even superior to the high-grade singing of previous years. Much credit is due Professor James for his excellent work in training the choruses and quartette. The quartette proved to be one of the biggest drawing cards of commencement week, and so delightful and effective is their singing that Dr. Hill has decided to take them East this summer, and will use them in his campaign for \$150,000 endowment. He expects to have them sing in all our large Eastern churches.

Personal and General

I wish to thank the Rev. E. W. Adams for a correction contained in a recent issue of the Southwestern touching the matter of indebtedness on the Greor, S. C., charge. I am indebted to a brother whom I thought knew the facts for the information concerning the acuteness of the situation there respecting that particular matter. If this statement was overdrawn as it now appears from Brother Adam's letter, while I am not responsible I feel sure that Brother Adams is entitled to this apology. —D. H. Kears, Cowpens, S. C.

We, the members of the La Teche District Missionary Convention, so cordially welcomed and royally entertained during our stay in Houma and the Rev. Calvin S. Stanley, pastor of Wesley Church and his loyal members and friends did so much to make the days pass happily that we desire to here extend to them our sincere thanks and hearty appreciation. We pray the blessing of the Almighty God upon them.—Signed: J. A. William, Pres.; M. R. Walker, I. C. Dougherty, Sec.

Rev. J. T. Reid, pastor St. Ingoes, Maryland, is enjoying large success in that charge. There has been a wonderful increase in membership and benevolent collection and in the spirit of the church to do large things. Brother Reid and his people are loyal supporters of the Southwestern.

The Rev. W. L. Darius' address now is 1102 East 15th Street, Wichita, Kans., instead of Clinton, Ala., as heretofore.

Mrs. Isadora J. Wilson, wife of the Rev. J. D. Wilson of Clinton, was the guest, recently, of relatives in Franklin.

Mrs. C. C. Muldrow of Muldrow, Miss., will visit relatives in Washington, D. C., New York and Cincinnati.

Helen Murphy, daughter of the Rev. J. D. Murphy of Maxton, North Carolina, died April sixth.

Mrs. J. D. McCain of Logansport was a recent visitor at Wiley University, Marshall Texas, where her daughter Lillian is a student.

EPWORTH LEAGUE

(Continued from Page 6-)

today travel are not so rough and muddy as those in the days of Asbury. Many are the conveniences of travel in these modern days. It is much easier to reach the people, but are we delivering the goods as effectively as he? No matter how many may be our conveniences we shall not win victories for God like Asbury unless we suffer and toil, sacrifice like him. With every convenience a larger duty and responsibility comes. There are greater difficulties than rough roads which we must overcome. No times, or conveniences, or seasons, or culture will ever make the road to heaven easy. Moses, Joshua, Elijah, Paul, Wesley and Asbury—"They (all) climbed the steep ascent to heaven through sorrow, toil and pain. O, God, to us may grace be given to follow in their train."

Winchester, Va.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Editor & Main, and all communications intended for publication to the Editor.

TWO TIMELY BOOKS ON THE RACE QUESTION

(Continued from page 1)

we criticize unsparingly the Negro's weakness and faults, yet fasten upon him living conditions which, the world over and among all races, breeds just those things for which we blame him most." This book, first, is a plea for helpfulness for the Negro. And if we do not misinterpret it, it is a defense of the work which Doctor and Mrs. Hammond are doing for the Negro. They have given themselves unselfishly to the work of Payne College, at Augusta, Georgia, an institute supported jointly by the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church. We have no doubt but that Doctor and Mrs. Hammond at times feel the pinch and that some of their friends wonder how they can give themselves, talented as they are and among the South's best in social standing among the lowly. But be they assured that there is sincere appreciation for their work from those among whom they labor and that there will be for them in the final day a well-earned reward in the great adventure.

Mrs. Hammond's book should be bought by thousands of our people; it will give us great hope as to the future as concerns the Negro.

HATTIESBURG NEIGHBORHOOD WELFARE AND CHURCH EFFICIENCY CONFERENCE.

Bishop Thirkield announces that the Efficiency Conference partially announced for several of the districts at Hattiesburg, has, for two important reasons, been changed to a "Neighborhood Conference"—only preachers and laymen who live near and can come with little expense are expected. The District Conferences are not far off and it has also been found impracticable to secure the speakers who will be at the Birmingham Conference. The meeting will be devoted to addresses and conversations on various practical features of church life and work and the welfare of the neighborhood; including home and health, social service, the relation of the Church to the farm and rural life; the Sunday School and the care of the child, etc. There will be three sessions beginning Tuesday morning, May twenty-sixth. Ministers and laymen are all welcome. The Bishop will preside.

SOUTHERN METHODIST CONFERENCE DISCUSSES COLORED METHODIST EPISCOPAL CHURCH

The General Conference of the Methodist Episcopal Church, South, now in session in Oklahoma City, Okla., spent much time the other day discussing the proper supervision of the Colored Methodist Episcopal Church in America, the Church which embraces the work of the Southern Methodists among the Negroes of America. It had been proposed to change the supervision of this work from the Board of Education to the Board of Missions. By special request Bishop Warren A. Chandler addressed the Conference on the subject and stated that he hoped the Conference would not disturb the present relationship as it would mean damage to the educational institutions of the Colored Church. The Conference voted to refer the whole matter to the Board of Education, requesting a report on the same, after which final action would be taken.

By a very close vote the Conference reject-

ed the recommendation of the Committee on Revisals proposing to change the Apostles' Creed by striking out the words "Holy Catholic Church," and inserting the words "Church of God."

A resolution has been presented protesting against the modern dance. The paper was not made public, but it is understood to condemn severely the present mode of dancing. One gray-haired veteran is said to have declared after the session that the modern dance was sending more young people to ruin and damnation than perhaps any other agency.

By a fair majority the Conference has decided that henceforth all applicants for membership in an annual conference must abstain from the use of tobacco.

Of General Interest

Lectures Over Alcohol Victim

An object lesson illustrating the evil effects of drink, unique and entirely interesting, was furnished recently by the corpse of a man who died of alcoholism in Pottsville, Pennsylvania. The county coroner gave to the jury impaneled to fix the cause of the man's death a most impressive and deeply interesting temperance lecture, emphasizing the facts he presented with an exhibition of the stomach of the dead man, which was the seat of great inflammation, swollen and full of ulcers. The inner lining of the man's body had been completely destroyed by the strong liquor which the victim had drunk. An empty quart bottle that had contained the worst kind of liquor was found on the man's body.

Working on a Religious Basis.

In Binghamton, New York, there lives, we are told, a man who runs his factory by the Golden Rule and in the doing, prospers. How the man, a Mr. Charles J. Cook, conducts his business, makes interesting reading. Although he has not given to the public all the methods he employs in running his business as "Jesus would," Mr. Cook says he has conducted it on a simple but strict religious basis. One of the features of interest in following this line of operation, is a noonday religious service in a little chapel connected with the factory. The wagons used in Mr. Cook's \$50,000 business carry mottoes and everywhere about the factory the spirit of "bringing God into the firm" is evident.

Will Use Sawdust Brick

It is interesting to note that lumber companies of British Columbia, in view of the fact that there is a demand for a cheap fuel that will produce less ash and cinder than coal, is encouraging experiments in the use of the by-product of the mills, such as sawdust and slabs. The conversion of this refuse into fuel possessing great heat-producing power promises to be a profitable industry. By disposing of this waste which furnishes quite an item of expense in the operating of the mills, the mill expenses will be greatly lessened. The estimated annual waste of the mills is 236,250 tons. If this material were manufactured into compressed bricks which would easily sell at \$6 per ton, the total value of what is now waste would be \$1,417,500. Two companies are already at work experimenting in the manufacture of briquets that are made of sawdust conveniently in the shape of bricks. The bark, slabs, shavings, sawdust and other portions of the wood are first cut into pieces not more than three-fourths inch long and are then shredded into fine particles which are placed in a dry kiln where they are thoroughly dried and then the compress machine puts the finishing touches upon them and we have a splendid fuel only three inches in diameter.

A Delicate Operation

An operation in which the living chance was one out of a thousand was performed recently upon a man and consisted of severing the jugular vein to allow blood to escape from the clogging blood vessels in his brain. This remarkable operation was performed in New York City at Beth Israel Hospital at

midnight by Dr. Samuel Kopetsky. The operation was commenced by the cutting away of the bony portions of the ear, and to prevent the clogging process from extending down towards the heart, the surgeon decided to cut the throat. Accordingly the jugular vein was delicately severed and, then as carefully brought together.

In commenting upon this remarkable piece of surgery, the directors of the hospital said: "The skill and accuracy of the men in charge alone are accountable for the excellent result. The patient had only a few hours to live because of the pouring of blood within the confines of the skull to such an extent that pressure on the vital centers and bleeding to death threatened to extinguish life."

A Dangerous Method

One of the evils of pampering children is shown in the case of the little Czarevich of Russia, who at the age of nine years, it is said, is given his own sweet will, is never denied anything for which he expresses a desire and is every day told how precious his existence is to his parents. This method of pampering is developing many evil propensities in the boy which will by and by work his utter undoing. Already it is reported, he beats his sisters, tyrannizes over the servants and when anyone tries to check or correct him, the Czarevich threatens dire punishment. Indulgence by his royal parents is making him peevish and disagreeable, so much so that at present he is given no tasks at all and is without a tutor and is attended only by a sailor who follows him everywhere and acts as tutor and guardian. Added to the unwise indulgence of his parents is the fact that the little fellow is far from strong and when he should be conserving his strength, gives way to violent outbursts of anger which threaten to increase the weakness from which he now suffers. The Czarevich is indeed unfortunate in not having parents who realize that to train a child in the way he should go will mean his walking circumspectly in later years in the same way. Oh, for parents in Russia, in America and elsewhere who will realize that "the child is father of the man," and who accordingly will teach the child self-control, and again and again self-control!

The Constitutionalists in Mexico Gaining Steadily

When upon the tender of the good offices of the South American diplomats they were accepted as mediators between the United States government and the Huerta government of Mexico, upon the request of the mediators President Wilson and Provisional President Huerta agreed to an armistice during the time that the mediation investigations should be in progress. The same request was made of General Carranza, the leader of the Constitutionalists' forces, but he refused the request and has continued a vigorous operation of his army all the while. A few days ago the rebels succeeded in capturing Tampico which is regarded as the most important victory they have yet scored. From the beginning of the revolt Tampico has been strongly garrisoned, the Federal land forces being supported by gunboats operating on the Panuco River. Two former attacks of the rebels were beaten off with comparative ease, probably because the besiegers were lacking in artillery. But for their third effort the Constitutionalists were strengthened numerically and by the addition of field batteries.

Having taken Tampico the Constitutionalists now have a seaport which they hope to use both for importing war stores and exporting the cotton confiscated inland. There are some doubts, however, as to the realization of these hopes. It is possible that the Federal gunboats will undertake to blockade Tampico. Should this be done it would also force a clearer definition of the American policy, as some think.

It is stated that the disastrous defeat of the Federals at Tampico is visibly felt at Mexico City, where the popular feeling is reported to be running high against Huerta.

People of Interest

Colonel Theodore Roosevelt is en route home from South America.

Bishop Henderson's forty-sixth birthday was—May fourteenth.

The Hon. William H. Taft succeeds the late Robert C. Ogden as president of the Trustee Board of Hampton Institute.

We are grateful to Secretary J. H. Thompson for a copy of the Tennessee Conference Minutes.

The Rev. H. London, pastor of our work at Slaughter, left New Orleans last week with health much improved, after ten days' treatment in the hospital.

The Rev. and Mrs. Marvin A. Rader, of our Mission staff at Manila, Philippine Islands, reached New York by steamer "Princess Irene," April twenty-ninth.

The Rev. A. L. Martin of Asbury Church, Atlantic City, writes enthusiastically of the fine service rendered his congregation by the recent visit of Bishop Thirkield.

The many friends in America of the Rev. and Mrs. L. B. Jones, Methodist missionaries at Aligarh, India, will regret to learn of the death of their four-months-old son Lucien, which took place at Naini Tal, April twelfth.

Mrs. W. F. McDowell's subject at the recent meeting of the Commission on Evangelism, at Detroit, Michigan, was "The Utilization of Women's Organizations in Specific Christian Service."

The Rev. John R. Denyes, pioneer worker in Java, has been appointed as educational secretary of the Methodist Episcopal Church for all Malaysia, with residence at Singapore.

Bishop David H. Moore, of Indianapolis, Indiana, was the principal speaker at the opening of the work on the \$200,000 annex to Christ Hospital, Cincinnati, Ohio.

Dr. Levi Gilbert, editor of the Western Christian Advocate, delivered the Commencement address at Samuel Huston College, Wednesday, May thirteenth.

Dr. Charles Bayard Mitchell, pastor of our St. James Church, Chicago, has been elected president of the Cook County Sunday School Association, said to be the oldest and largest county organization in the world.

The Honorable Justice William Renwick Riddell, L. H. D., of the Supreme Court of Ontario, is Commencement speaker this year at Boston University—Wednesday, June third.

The Rev. S. Tyler Nero, A. B., pastor of McCabe Temple Methodist Episcopal Church, Poplar Bluff, Missouri, preached the annual sermon for the City School of Greenwood, Mississippi, Sunday, May seventeenth.

Mrs. C. L. Stewart, of Shreveport, was in the city last week attending the commencement exercises of New Orleans University, her daughter, Miss Pansy Ray, being a member of the graduating class.

Bishop Anderson, through the Western Christian Advocate, issues a very urgent appeal in behalf of the Rust Methodist Episcopal Church at Oberlin, Ohio, of which the Rev. F. S. Delaney is pastor.

The Rev. T. F. Robinson, pastor of First Street Church, this city, appointed a delegate to the Farmers' Conference by Mayor Behrman, will attend the sessions of that body in Alexandria from May eighteenth to the twenty-first.

Dr. J. L. Wilson, pastor of Wesley Church, this city, is to deliver the Commencement address before the graduates of the High School in Pensacola, Florida, on Monday, June first. At Jacksonville, on the third, Doctor Wilson will be heard in his lecture on "That Animal, a Monkey or a Man."

The members of the General Deaconess Board of the Methodist Episcopal Church at their recent meeting in Washington, D. C., were received at the White House by President Wilson; among them was Dr. J. B. F. Shaw, president of Meridian Institute, Meridian, Mississippi.

The American University at Washington, D. C., will be formally opened on May twenty-seventh by the President of the United States, Bishop Earl Cranston, presiding. Addresses will be delivered by Bishop William F. McDowell, Bishop John W. Hamilton and the Honorable William Jennings Bryan.

Bishop William F. Anderson will deliver the Commencement address at Drew Seminary for Young Women at Carmel, New York, on Wednesday, June tenth. Commencement events will begin at Drew, Saturday, May thirtieth. President Robert J. Trevorow, A. M., D. D., will preach the baccalaureate sermon Sunday morning, June seventh.

During Claflin University commencement, President L. M. Dunton delivered the baccalaureate sermon; the Rev. R. S. Hickson, D. D., the annual sermon; the Rev. N. W. Greene, D. D., the alumni address; the Rev. E. B. Burroughs, D. D., the address to the graduating class, and the Rev. M. M. Mouzon the address to the trustees.

During commencement season at Campbell College, Jackson, Mississippi, President W. T. Vernon has set aside Tuesday, May twenty-sixth, as "Laymen Educational Movement Day," addresses to be delivered by Dr. C. V. Roman of Nashville, Tennessee, and Dr. J. B. F. Shaw, president of the Meridian (Miss.) Academy. Dr. J. G. Thornton, of Little Rock, delivered the address to the graduates.

Dr. James I. Vance, pastor of the First Presbyterian Church, Nashville, Tennessee, will preach the annual commencement sermon of Tuskegee Institute, Sunday, May twenty-fourth. Dr. C. T. Walker, pastor of Tabernacle Institutional Baptist Church, Augusta, Georgia, will deliver the commencement address Thursday, May twenty-eighth.

Among the passengers bound for the Orient on the steamer Nile sailing from San Francisco May ninth, were Bishop M. C. Harris and Dr. William N. Brewster. The Bishop's start had been postponed from April twentieth. Dr. Brewster is returning after furlough to his work as superintendent of the Hingwa Mission. His family will remain for the present in Berkeley, Cal., where the children are students, with address at 2418 Dana street.

President Bryan, of Colgate University, a Baptist institution located at Hamilton, New York, said of Bishop Burt, recently, when introducing him to an audience in Hamilton: "The Methodist Episcopal Church is richer and stronger in Italy than the Baptist Church is, and this is largely due to the efforts of the distinguished Bishop. Bishop Burt is more than a denominational asset. I speak guardedly when I say not only Italy and his particular Church, but the world itself has taken an advanced step in religion through his services. He is an asset to the entire Christendom. So we, as a community, share the honor with this Church and express our deep gratitude for this, his first visit."

Dr. John H. Reed, former President of the College of West Africa, Monrovia, Liberia, accompanied by Mrs. M. L. Reed, his wife and the Honorable John Louis Morris, Secretary of the Treasury of the Republic of Liberia, reached New York by steamship Caronia of the Cunard Line, on Monday, May eleventh. Doctor Reed was recently appointed by the President of Liberia, Principal of the Caroline Donovan Normal and Industrial Institute, established by an act of the Legislature under the Donovan Fund. He comes at this time to the United States for the purpose of carrying into effect all the provisions of the act for the equipment of the Institute. Mr. Morris comes to America upon matters of importance touching the recent Loan Agreement between the Republic of Liberia and American bankers. He will also visit Hayti and the Dominican Republic. He is a young man of rare gifts, having been connected with the Post Office Department and also served as Accountant General of the Treasury Department, and recently appointed Secretary of the Treasury by the President of the Republic of Liberia.

News Paragraphs

The battleship Denver will be the first ship to pass through the Panama Canal.

There are eight hundred voices in the Hampton Institute chorus.

The first big memorandum of expense on account of the Mexican crisis, sent to Congress, was submitted recently. The House received estimates aggregating \$2,701,327.

President Wilson issued a proclamation Saturday, directing that in honor of Mothers' Day, Sunday, May tenth, the Government officials display the United States flag on all government buildings.

Miss Simeona Asido, the first Filipino native woman to complete a course in graduate hospital nursing in Chicago, has returned to her native home in Payte, Philippine Islands. She had been taking postgraduate work at Wesley Memorial Hospital.

Mr. Harry T. Burleigh, colored baritone soloist of St. George's Church, New York City, appeared in a Recital at Hampton Institute, May twentieth. Mr. Burleigh is the composer of fifty songs, two festival anthems, a set of six short piano pieces on Southern themes, and a volume of plantation songs.

President Wilson, finding his private office in the Executive building uncomfortable for use during warm weather, has been using a tent in the White House gardens. This fact caused the introduction of a bill before the House of Representatives providing for a summer mansion for the President near Washington, \$50,000 being named as the sum necessary for purchase of site, etc.

Mme. Lillian Nordica, the American singer of world-wide fame, died at Batavia, Java, on May tenth. Madame Nordica was making a farewell concert tour of the world. She was born in 1859 in the village of Farmington, Maine, and made her first public appearance as a singer forty years ago as soprano soloist at Grace Church, Boston. She was a graduate from the New England Conservatory of Music.

According to information received by the Methodist Board of Foreign Missions, the Chinese government has issued an edict to the effect that persons under forty years of age will be shot if found smoking opium at Chengtu, West China, after May 30. Those above the age of forty are to be sentenced to terms of penal servitude. So strenuous is the campaign against opium smoking in Szechuen that all persons addicted to the habit throughout the province are compelled to submit to a course of treatment.

The special Teachers' College edition of the Howard University Record, a pamphlet of thirty-six pages illustrating the work of the Teachers' College from its foundation in 1899, is a magnificent setting forth of the results of the genius and energy of Dr. Lewis B. Moore, who organized and remains Dean of the Teachers' College and who is one of the potent factors of that great university. Dr. Moore was educated at Fisk University and the University of Pennsylvania. He has studied at Clark University under Dr. G. Stanley Hall and traveled in Europe to study school systems and methods in London, Paris, Berlin and Copenhagen. Although a preacher and lecturer and much in demand for pulpit and platform, he has devoted himself with singular zeal to the training of teachers for colored schools. Since the foundation of the Teachers' College, he has graduated two hundred and forty-five students who are distributed through twenty-two states, the District of Columbia, Africa and the Philippine Islands. Dean Moore has been fortunate in summoning to his aid graduates of some of the most famous institutions in this country and Europe. The colleges and universities represented in his faculty, not including the President of the University, are the University of Pennsylvania, Harvard, Columbia, Chicago, Brown, Yale, Clark, Atlanta, Fisk and Oxford, England.

EASTER NOTES

Eclectic, Ala.—Under leadership of C. W. Adair and J. B. Robinson, superintendents, assisted by the teachers, gave an interesting Easter program. Both churches were neatly decorated. Benevolent collection largest in history of both churches.

McNary, La.—Easter exercises were highly enjoyable at this place. The Rev. H. J. Robinson preached the Resurrection sermon. Collection for the day, \$10.00.

Webb, Miss.—The program rendered by the Sunday School was excellent. Much credit is due to the good teachers who worked so faithfully with the children. Raised, for missions, \$15; for all purposes, \$25.00.

Kosciusko, Miss.—Our Easter rally under the management of our proficient pastor, the Rev. L. F. White, was a success. Collection for the day, \$120.13.

Caddo Gap, Ark.—Easter exercises were held at both churches, Mountain Grove and St. Paul. Total collection for both churches, \$5.52.

Lake Charles, La.—Easter sermon was preached by the District Superintendent, the Rev. R. C. Worsham. Collection for the day, \$53.00.

Sealy, Texas.—Easter was observed at this charge and a splendid program was rendered. Collection for the day \$21.23. F. W. Johnson is pastor.

Yazoo City, Miss.—Easter services at St. Stephens Methodist Episcopal Church were highly enjoyable. Resurrection sermon was preached at five a. m. Total collection for the day, \$225.

Hogan, Ga.—Easter sermon was preached by our pastor, the Rev. F. S. Johnson. A splendid program rendered and a good collection taken.—F. L. Johnson.

REVIVAL NOTES.

Ocean Springs, Miss.—Up to Easter there had been sixteen additions to the membership. Fourteen children have been baptized and three adults.—A. Latham, pastor.

Baton Rouge, La.—At Neely Church, eighteen added to the church, as the result of our three weeks' revival. One class of children formed for religious instruction, of 32. Neely will be in the near future another strong church in Baton Rouge. Membership increased since Conference 30 per cent.—M. C. Harrison, pastor.

Meridian, Miss.—At St. Paul our ten days' and night meeting was a great success, resulting in 55 conversions and accessions with the entire church quickened, unified and the city blessed. We extend thanks to the following brethren for timely help: Dr. J. C. Sherrill, Dr. Hunter, Dr. S. H. Cannon, District Superintendent, and Dr. Lucas. The leaders and members worked as never before. The membership deserves great credit for their faithfulness.—L. W. Price, pastor.

Nearly a million people have read Mahaffey's recent book on Baptism proving from oldest records that John baptized by SPRINKLING. Many say they would not take \$10 for it. Send 16 cents in stamps to Book Box 148, Batesburg, S. C., and get yours now.

LAKE CHARLES DISTRICT.

Missionary Convention

The Missionary Convention of the Lake Charles District Preachers' Meeting convened at Lake Charles April 21 and 22, the Rev. R. C. Worsham, District Superintendent, presiding. The Rev. Thos. A. Hampton was elected secretary. There were a number of the pastors present and they reported more than one hundred conversions, the Rev. P. C. Colton leading with 52 converts. Every pastor reported additions to their membership. The Easter collections were good; the district had raised from the charges heard from the sum of \$195. Each charge had increased in their collections. When all will have reported it will be an increase over last year. The Lake Charles District is alive and there have been revivals in every charge. The Rev. R. C. Worsham has his work well in hand and every man on the district seems to be with his administration. The District Preachers' meeting was called to order by the Rev. T. P. Norris, vice-president, for the purpose of electing officers for this year and the following were elected: T. P. Norris, president; M. S. Goins, vice-president; T. A. Hampton, secretary; P. C. Colton, treasurer; M. L. Baldwin, reporter. The convention closed with a sermon by the Rev. M. S. Goins. A large number came forward for prayer. This district has hoisted its sails for success on all lines with the ten per cent membership increase marked on its banner.—M. L. Baldwin.

MINISTERS' UNION—EUTAW, ALA.

The ministers of Eutaw, Ala., met in the St. Paul Church May fourth, and organized a Ministers' Union. The Rev. S. M. Todd, pastor of the Second Baptist Church, was elected president; the Rev. J. W. Rhymes, of the African Methodist Episcopal Church, vice-president; the Rev. G. W. Brownlee, pastor of the Eutaw Circuit, secretary; the Rev. L. S. Lamb, pastor of the Union Circuit, assistant secretary; the Rev. N. Winston, pastor of the First Baptist Church, treasurer; the Rev. G. W. Brownlee, reporter.

CLOW DISTRICT

A Ministers' Meeting of the Clow District convened at Clow in Wiley Chapel on the 23rd day of April, 1914. Dr. W. S. Sherrill, District Superintendent, presiding. The devotion conducted by the Rev. S. J. Brown. This is the first meeting of its kind held upon the Clow District. Dr. Sherrill stated the object of the meeting to be first, to discuss the needs of an increased membership of church upon the district; second, the financial standing of our church, touching ministerial support; third, revivals and what is being done to save the young people; fourth, a district parsonage—the need of the same upon the Clow District. The above subjects were thoroughly discussed. Our beloved superintendent Sherrill has planned well the year's work. From what we could learn, the pastors all have their work well in hand. This was indeed a great meeting. The subject which was of the most concern was that of the district parsonage and its location. After a free and deliberate discussion by the pastors, a vote was taken and Texarkana was declared the parsonage site. A committee of ministers and laymen

was appointed to select the site in Texarkana. The new Financial Plan was adopted. Each pastor was made a member of a committee to raise means to build a district parsonage on the Clow District to be known as the Home of the District Superintendent of the Clow District. It was also agreed that the pastor hold group revivals over the district this year in the following order: Clow, Clow Circuit, Blingen and Murfreesboro; Centre Point, Horatio; Hope, Louisville, Stamps and Texarkana; Caddo Gap, Gurdon and Camden. The Rev. Messrs. Taylor, Jacob and Henry were appointed by the District Superintendent to visit the school (Bowen Seminary). The meeting adjourned with benediction by the Superintendent.—C. W. Sampson.

SLOAN MEMORIAL CHURCH

HOUSTON, TEXAS

This church closed a 74 days' revival meeting with the church membership greatly revived, 13 souls happily converted and 52 accessions. Dr. W. Hartley Jackson, our able pastor, is an Evangelistic revivalist and a great financier. He found the church \$5,000 in debt and has paid \$608 on said debt and kept up the running expenses at the same time. We are very thankful to Dr. W. H. Logan, District Superintendent, and the cabinet of the Texas Conference for sending us such an able leader and great preacher. Every cause of the church is looked after. The Sunday School has increased ninety per cent. He has bought and paid for a \$75 bell. The congregation has doubled in point of attendance.—Sam Cebrun, secretary trustee board.

THE NATCHEZ CHURCH

Final notice to pastor and trustees of St. John Church received today to this effect: (1) We are behind two years with payments. (2) Interest now past due must be paid in full (as per pastor's assurance) June 1, 1914, or we will be foreclosed; (3) these notes must be paid this year. I know many of the brethren are facing great difficulties, which are making large demands upon them. But I have the greatest confidence in their insight and loyalty to our cause. Consistent with this conception when we could pay neither the principal nor interest then due we paid what we could and assured our creditors that the Mississippi conference has men who will help us save what we have already paid. A solution leading to self-support is in hand, if you will make a special effort now and a uniform pull later on. If placed upon the market St. John will bring double the debt. Shall we fall now with victory in sight? Send all remittances payable to Trustees of St. John Church, M. G. J. Howard, Secretary and Pastor, 638 N. Pine St., Natchez, Miss. With thanks in advance, your brother and servant.—M. G. J. Howard, April 29, 1914.

FULTON STREET CHURCH, CHICAGO, ILLINOIS

An Ideal Easter was enjoyed at Fulton Street Methodist Episcopal Church. The church was decorated with palms and lilies; the sun shone in all her splendor, and Fulton Street's

white-robed choir sang to the delight of all who heard it. Our beloved pastor, the Rev. H. M. Carroll, preached a powerful sermon, subject "They have taken away the Lord out of the sepulchre and we know not where they have laid Him" (John 20: 2). At night the choir rendered a sacred cantata. Six persons united with the church. Too much cannot be said of the many accomplishments under the leadership of our most efficient pastor and loyal members. The Rev. H. M. Carroll came to us five years ago, when we were in our embryo stage. Through hardships, but surrounded by a small praying army of about fifty persons, he was able to pay off every cent of indebtedness on our property (known as Scott's Chapel), amounting to \$3,630, and purchase new property for the church valued at \$20,000, and parsonage, \$5,000; paying \$5,000 down as first payment. Thus Methodism has been established on the West Side of our great city. Our pastor has won the respect and esteem of his congregation and the public at large on account of integrity and honesty. He is as popular on the South Side as on the West. We have a membership of over three hundred. Every auxiliary is at work. The W. H. M. S. is achieving much under the leadership of Mrs. Rachael Sulgleton, president of Ladies' Aid No. 1; Mrs. Bessie Brown, president of Ladies' Aid No. 2; Mrs. Eimer Dickerson, president. They are paying off many troublesome bills. The Epworth League is a live factor under the leadership of Miss Cora Braxton, president. The Methodist Brotherhood has increased its membership greatly under the leadership of their newly-elected president, Dr. Frank Armstrong. They presented the pastor with a suit for conference and have challenged the women of Fulton Street in a rally, May 17. The women have Mrs. Mamie M. Momon as captain. Too much cannot be said of our Sunday school under the leadership of Mr. Jesse Ware, superintendent, and his efficient corps of teachers. The children rendered a splendid Easter program. While the pastor was at conference the ladies and friends of the church tendered Mrs. Carroll, who is much thought of by members and friends, with a surprise.—(Mrs. Wm. Johnson, Rec. Steward.

CLEVELAND, TENN.

The members and friends put themselves on record at this church April 26th, 1914. Confidence is fast being restored in the growth of this church through the untiring zeal and energy of our pastor and the Rev. E. H. Forrest, district superintendent, one of the best who has presided on this district. The report of the clubs is as follows: Mrs. Laura Gray, \$16.50; Mrs. Mary Howard, \$14.00; Mrs. Georgiana Matthews, \$14.20; Mr. John Stephens, \$13.20; Mrs. Mary Johnson, \$12.50; Mrs. Nanly Venison, \$12.00; Mrs. May B. Inman, \$6.55; Miss Louella Knox, \$6.55; Miss Mariller Chastine, \$6.15; Miss Lydia Hutehinson, \$6.15; Miss Nellie Marley, \$5.10; total, \$112.85. The Rev. I. R. Hill is pastor.—Mary Howard, Ser.

Invigorating to the Pale and Sickly.
The Old Standard general strengthening tonic, GROVE'S TATSTLESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children, 50c.

DEATHS

Olson—Mrs. Rachel Olson, Harris, Ark., lived a faithful member of Boone Methodist Episcopal Church 35 years and died at her home March 23, 1914, at the age of 65 years. She leaves a husband, one son, Mr. Andrew Olson; her daughter-in-law, mother, one brother and a host of friends to mourn. She was loved by all who knew her. She was laid to rest in her home graveyard by her pastor, the Rev. E. Washington.

Dawson—Mrs. Lottie Dawson, Sardis, Miss., was born in 1817 and died March 25, 1914. She was a member of the Methodist Episcopal Church for 50 years. She died in full triumph of faith. Her funeral was largely attended. She leaves two sons and one daughter to mourn.—S. D. Troupe.

Joyce—Mrs. Louisa Joyce, Greenwood, La., who departed this life the last day of December, 1913, was a faithful member of New Hope Methodist Episcopal Church; lived a consistent Christian and was loved by all who knew her. She leaves eleven children and a host of friends to mourn their loss. Her remains were laid to rest in Pine Grove cemetery.

Lee—Mrs. Annie Lee, Greenwood, La., a member of New Hope, has passed to the great beyond. She was one of the faithful teachers of the public schools and also of the Sunday schools. She leaves a faithful mother and sister and a little girl to mourn.—Stella B. Stripling.

Lavender—Mrs. Francis Lavender, Mantuwa, Ala., departed this life on March 28, 1914. She was the wife of Brother Nelson Lavender for 45 years and one of the oldest citizens of this place. She was a devout Christian and a member of the Methodist Episcopal Church for 18 years. As a mother she was loving in every respect, discharging her duty willingly and patiently. She was an ideal wife and mother. She leaves ten children, thirty-five grandchildren and three great-grandchildren, an affectionate husband, a host of relatives and friends. Her funeral was largely attended.—R. L. Cobb, Pastor.

Douglass—Mrs. Bettie Douglass, of Zachary, La., one of the oldest members of Magnolia Baptist Church, died April 17, 1914, at Zachary, La. She died in full triumph of faith. She leaves a husband, 13 children, 19 grandchildren, 14 great-grandchildren, and a host of relatives and friends. The funeral service was conducted by the Revs. J. D. John Clark and S. Walters.—Miss Hazel Ayer.

Griffin—Little Wesley Griffin, of Moscow, Miss., the son of Mr. and Mrs. L. G. Griffin, died April 18, 1914. He was active in Sunday school and was loved by all his associates. Funeral was conducted by A. B. Britton.—R. H. Edmonds.

The following members have died from Sloan Memorial Church, Houston, Texas, since conference: Mr. Frank J. Burton, Sisters Annie Gill, Isabella Howard, Martha Lee; and Bros. Marion Jackson and Anderson Colbert.—W. H. Jackson, Pastor.

Stamps—Mrs. Amy Stamps, the wife of Mr. Palmer Stamps, of Somerville,

Texas, died March 28, 1914. Sister Stamps was converted at Brenham in 1872. She joined the Methodist Episcopal Church and remained true until death. She leaves a husband, three sons and five daughters. The funeral was conducted by the Rev. C. G. Curtis and the Rev. Hammond, pastor of the African Methodist Episcopal Church.—C. G. Curtis.

Miller—Mrs. Jennie Brown Miller, of Yazoo City, Miss., who was converted in early life and joined our church in Canton, died recently. After moving to Yazoo City she united with St. Stephen and lived a faithful Christian until the day of her death. She leaves a husband, two children and many friends.

Kent—Mrs. Mary Kent, of Yazoo City, Miss., who had been a member of St. Stephen for a number of years, faithful in her religious duty, her benevolence to the poor and needy, and to the church, died recently. She rests from her labor.

Mathews—Mrs. Ann Mathews, of Yazoo City, Miss., and a member of St. Stephen, died recently. She was said to be more than 100 years old when she died. She had no relatives, but kind friends and members of St. Stephen's Church came together and took charge of the remains, carrying her body from her home to the church, where her funeral was attended.

Cox—Mrs. Missie Walton Cox, of Yazoo City, Miss., who had been a member of the Methodist Episcopal Church for twelve years and a faithful Christian, died recently. She left a large family and many friends to mourn their loss.

Newman—On March 29, 1914, Mr. Lawson Newman, who was born April 1864, died in great peace. For twenty years he was a member of St. Stephen's Church in Yazoo City, Miss., and was for several years a faithful steward and trustee. Several children and many friends mourn the loss of Brother L. M. Newman.

Madkins—Mr. Milton Madkins was born in Caswell county, North Carolina, and was converted to God at a camp meeting when a boy. Came to Yazoo City in 1879, but failed to join the church until a few years ago. Was married to Mrs. Burrus 26 years ago. He died suddenly April 8, 1914. A large congregation assembled at St. Stephen's to pay the last respects to one of our departed brethren and a successful business man. His wife and family had the sympathy of many friends, both white and colored.—J. M. Shumpert.

Henderson—Mrs. Mary G. Henderson, of Eutaw, Ala., wife of Bro. Brown Henedrson, one of the stewards of the Eutaw Methodist Episcopal Church, departed this life Sunday morning, April 19, 1914. She had been a member of the Methodist Episcopal Church since girlhood. She leaves a father, mother, six brothers, four sisters and six small children to mourn. The Rev. L. S. Lamb and her pastor, the Rev. G. W. Brownlee, preached the funeral.

Jordon—Mr. Ed. Jordon of Pachuta, Miss., died April 20, 1914. He was 96 years of age, was loyal to his church. The Rev. N. Toole attended the funeral.—H. B. Jordon.

Bell—Mrs. Vinnie Bell of Brinkley, Ark., died April 20, 1914. She was a member of the Methodist church for 44 years and loyal to its cause. She

leaves sons and daughters and a host of friends to mourn. The funeral services were conducted by the Rev. A. T. Stephens and the Rev. D. W. Nelson.—H. Bright, Pastor.

Nichols—Miss Lora Nichols of Lake, Miss., died in full triumph of faith. She joined the church at an early age under the pastorate of the Rev. Goodlow. She was a graduate of Rust University.—L. S. Shumpert.

Laird—Mrs. Millie Laird, one of the old soldiers of Spring Hill Methodist Episcopal Church, Sardis, Mississippi, died April 5, 1914, at the home of her daughter. She was a member of the Household of Ruth and was buried with the honors of the same. The funeral was largely attended. Four daughters and three sons survive.—S. D. Troupe, Pastor.

McAustin—John McAustin, of Arkansas City, Kansas, was born January 12, 1847, in Greenville, South Carolina. He moved to Eddiewar county, Alabama, in 1867. Here he met Miss Martha Jane Cox, who became his wife December 28, 1871. To this union were born thirteen boys and two girls. John McAustin decided to follow Christ in the year 1887, and joined the Methodist Episcopal Church in the state of Alabama. He began preaching the Gospel in the year of our Lord 1889. He moved to Arkansas in the year of 1894 and from that state to Oklahoma in 1896; when he finally came to this city he opened up a church. But soon his health failed and he was confined to his bed from November 29, 1913, to December 6, 1913, when he was called Home.

Lewis—Mrs. M. J. Lewis, a faithful member of St. James Church, Shreveport, died April 6, 1914. Her end was peaceful. She was the widow of the late Rev. J. W. Lewis, at one time an honored member of the Louisiana Conference. She joined the church 27 years ago. Her two sons and a host of friends survive.—J. J. Obee, Pastor.

Fowlkes—Dick Fowlkes, a member of the Methodist Episcopal Church at Fowlkes Station, Tennessee, died on March 12, 1914.

Vincent—Dorothy Vincent, a member of the Methodist Episcopal Church at Fowlkes Station, Tennessee, died in November, 1914.

Wiley—Mr. Charley Taylor of Huntsville, Texas, who had served the church as class leader, trustee, exhorter and sexton, died March 30th, 1914. He had served the church 42 years, joining under J. K. Loggans. The funeral services were very impressive.—A. E. Watkins, Reporter.

Horn—Mrs. Frances Horn of Enterprise, Miss., and the oldest member of St. John Methodist Episcopal Church, died March 11, 1914, at the age of 103 years. She was a faithful Christian, a loyal member and loved by all who knew her. The funeral was attended by the Revs. N. Toole and M. Anderson.

Manning—Mr. George Manning departed this life March 25, 1914. He was born in Montgomery, Alabama, in 1829, and was brought to Texas when only 14 years of age and served the Welch family until emancipated in 1865, and under their Christian training he accepted the Master. He became an active follower and laborer in the Master's vineyard. He served the church of his choice as steward, trustee, class leader and as sexton and was

always found when needed at his post of duty. He leaves a wife and two sons and a host of grandchildren and many other relatives and friends to mourn.—N. N. Sawyers.

Harmett—Mrs. Alfred Harmett of Starling, La., born December 13, 1855, died March 17, 1914, and was laid to rest in the village cemetery. She leaves a husband, thirteen children, forty-five grandchildren. She was a member of the Methodist Episcopal Church for forty years. The Rev. Wm. Harrell officiated, assisted by Dr. V. Chapman.

Phillips—Mrs. Fannie Phillips of Alexandria, Tenn., died March 11, 1914. She was 54 years of age and had been a member of the church since a child. She leaves a husband, two boys and four girls. She was a devoted wife and mother. Her funeral was conducted by the Rev. J. P. Price.

Crowder—Mrs. Polly Crowder died March 13, 1914, at Nashville, Tenn. She was a member of the church at Alexandria, Tenn. She was 60 years of age and leaves a mother and sister to mourn. Her funeral was attended by the Rev. J. P. Price.

Williams—Mrs. Lizzie Williams, Hattiesburg, Miss., was born in Quitman, Miss., March 27, 1883, and joined the church in 1899 and since then lived a consistent Christian. She was burned in Bogalusa, La., Dec. 11, 1913, and died Feb. 18, 1914. She was an active member of the church and died in full triumph of faith.—R. N. Jones, Pastor.

Whaley—Mrs. Annette Whaley, of Bay St. Louis, Miss., died Feb. 3, 1914, in the full triumph of faith, at the age of 87 years. For upward of 40 years she has been a faithful member of the St. Paul Methodist Episcopal Church.

Guinn—Miss Margie Guinn, of Lodi, Texas, a loyal and faithful member of Gethsemane, died March 27, 1914. Both are prominent in the community. She was loved by all who knew her. She leaves a loving mother, father, sisters, brothers and a host of relatives and friends to mourn.—Mrs. C. S. Williams.

Marriages

Linscomb-Pickles—Mr. W. Linscomb and Miss Frances Pickles of McNary, La., were married April 24, 1914. Both are prominent in the community. The Rev. H. J. Robinson officiated.

Benton-McLendon—Mr. George Benton and Miss Maggie McLendon of Quitman, Miss., were married December 24, 1913, at the home of the bride. The groom and bride are members of our church. The Rev. R. Howze officiated.

Guldry-Campbell—Mr. Amos Guldry and Miss Ida Campbell of Gueydan, La., were married recently, the Rev. H. C. Wilson officiating.

The following were married at Bastrop, La.: Mr. Charles Archie and Miss Mildred Blocker; Rev. S. L. Moore and Miss Katie Williams. All are members of our church.

McCarty-Parker—Miss Mary Parker and Mr. McCarty were married March 31, 1914. The Rev. N. Toole officiated. Both the bride and groom are of Enterprise, Miss.

**\$1,000,000 FUND OF
THE PERMANENT BOARD
OF THE CONFERENCE CLAIMANTS
METHODIST EPISCOPAL CHURCH**
1018 SOUTH WABASH AVENUE
CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, *corsecy*

1915 FOR THE VETERANS

Nothing in the history of the movement for the Veterans has given more happiness to them than the interest shown by their brothers, the Bishops, and the setting aside of 1915 for intensive work for Conference Claimants.

A great leader in the Protestant Episcopal Church exclaimed: "O, your Connectional Bishops! If we only had them, we could do all that is needed!" The Veterans thank God that we have leaders who lead the entire Church.

One of the oldest benevolent institutions in America has asked permission to use Judge Horton's book on "WILLS." If it is worth their attention, it is worth yours. Send for it.

A Bangor paper headlined better than it thought when it stated that the Mexican War would be settled "by meditation." Meditation will convince you that the Veterans of the Great King should be provided for, and that you should help.

NATIONAL HONOR

We hear much about it. We believe in it and are pained that it is jeopardized. We believe also in METHODIST HONOR. To conserve it Methodists must pay to the Veterans their due; not in words, "Talk is cheap," but in \$\$\$\$—hundred cent Dollars.

Dr. Keeney tells us that on Veterans' Sunday the people of the Central New York Conference decorate the graves of the deceased preachers and widows. Special services are held in the churches and Sunday Schools.

The East Maine Conference placed itself on the "HUNDRED CENTS ON THE DOLLAR ROLL" for the coming year. The St. Johns River and Eastern Swedish Conferences being already on the ROLL; this makes three of the twenty-three Atlantic Coast Conferences "HONOR ROLL" Conferences. Of the twenty others, Bishop Hamilton has five conferences which now pay from fifty to seventy-three cents on the dollar; Bishop Wilson, four conferences which pay from sixty-two to seventy-five cents on the dollar; Bishop Berry, four conferences which pay from fifty-three to seventy-three cents on the dollar; Bishop Cranston, two conferences which pay fifty-eight and seventy-two cents on the dollar; Bishop Henderson, two conferences which pay fifty-two and sixty-eight cents on the dollar; and Bishop Leete, four conferences which pay from sixty-three to eighty-eight cents on the dollar. At least four of these twenty conferences will be "clear on the books" this Fall. The Bishops, District Superintendents, and Pastors of the other sixteen will see to it that they are placed on the "HONOR ROLL" at the next session.

STARKVILLE, MISS.

Easter was a great occasion in Starkville. The program was well rendered under Supt. E. C. Collier. Our mock annual conference rally resulted in a collection of \$400.25. Mrs. D. E. Isalah, wife of our beloved district superintendent, the Rev. W. F. Isalah, presided in the conference, which represented the six districts of the Upper Mississippi Conference. The following ladies represented the districts: Mrs. Matilda Wilson, Mrs. Leatha Jones, Mrs. Ella Collier, Mrs. Alice Peoples, Mrs. Ada Lovely and Mrs. Lucinda Peoples. The entire church is rejoicing over the results. Mrs. Matilda Wilson's district led.—J. W. Winbush, Pastor.

District Rounds

BATON ROUGE DISTRICT

Second Round

Macedonia and Pine Grove, May 9-10; Stoney Point, 10-11; Mt. Carmel, 16-17; Asbury, 17-18; Clinton and St. Paul, 21-24; St. Peter and Rylander, 22-24; Mt. Zion, 29; Wilson and Wesley, 30-31; Slaughter, June 4-5; Jackson, 6-7; Deerford, 10-11; Zachary, 12-13-14; Baker, 14-15; Denham Springs, 17-18; Jones Creek, 19-20; Wesley, B. R., 21-22; Neely, B. R., 21-24; Port Allen, 27-28; St. Mark, B. R., 28-29; Prairieville, July 1-2; New Roads, 4-5-6; Batchelor, 5; Conrad, 8; Torras, 11-12; Lettsworth and Island, 12-13; Springfield, 15; Natalhany, 16; Plaquemine, 18-19; Bayou Geula, 20; Rose-dale, 21; Lohdell, 23-24. Dear Brethren: We have done well this last quarter but there is room for improvement. You who have not sent in your minute money, do so at once. Let us keep the revival fire burning and put the Southwestern in every home.—J. A. Landry, District Superintendent.

CLARKSDALE DISTRICT

First Round

Byhalla, May 2-3; Batesville, 8-9; Sardis, 9-10; Hernando, 16-17; N. Carrollton, 23-24; Carrollton, 30-31; Menly, 30-31; Shellmound, 30-31; Philipp Circuit, 30-31; Bedford, June 6-7; Webb, 20-21; Ruleville and Drew, 13-14; Clarksdale, 26-28; Clarksdale Circuit, 27-28; Lamhart, 20-21; Dublin, 25; Rome and Bluelake, 24; Coahoma and Lula, July 4-5; Geren, 2; Sarah and Lauslake, 4; Avalon, 3. Dear Brethren: You did well Easter. Make Children's Day a great day. Raise all of your benevolence. Send it in as fast as you get it; the Church needs the money. Plan for good revivals. Take care of the young people in your charge, they are the Church of tomorrow. Don't forget the Southwestern. Dr. Jones is depending upon us. Chas. W. Butler, District Supt.

FORT SMITH DISTRICT

Second Round

Danville Circuit, May 9-10; Roland Circuit, 16-17; Little Maumee Circuit, 23-24; Marche Circuit, 30-31; Conway and Mayflower, June 6-7; Conway Circuit, 13-14; Morrilton Station, 20-21; Solgohachle Station, 27-28; Springfield Circuit, July 4-5; Fayetteville Station, 11-12; Bentonville Circuit, 18-19; Van Buren Station, 25-26; Fort Smith (Mal.), August 1-2. The District Conference, August 26.—D. H. E. Harris, D. D., Dist. Supt.

JACKSON DISTRICT

Second Round

Norton, May 2-3; Pelehatchie, 9-10; Branden, 16-17; Jackson Central, 22-24; Pratt's Chapel, 30-31; Jackson Mission, June 2-4; Canton, 5-7; Canton Circuit, 13-14; Couparie, 20-21; Carthage, 27-28; Benton, July 4-5; Yazoo, St. Stephen, 10-12; Roseneath, 18-19; Craig, 25-26; Yazoo Circuit, 25-26; Flora, August 1-2. Our District Conference convenes at Flora, Miss., July 30-August 2. Dear Brethren: I thank you for the courtesies shown and the interest manifested in our appeal for a forward movement along all lines of our church work. Above all things let us remember that "He that winneth souls is wise." Let us make each service count in soul winning. Remember our rank in the benevolent scale and the urgent appeal of the finance commission. Let

us do our full share to make the New Orleans area the equal of any in the great Church. Send to Dr. Heilingsheat for literature on this subject. Note the date of my coming and use me at as many points on the circuit as you wish. Draw on me. I am ready to be used five or six nights at any point. Your brother,
W. P. C. Morrisen, Dist. Supt.

ANNISTON DISTRICT

Third Round

Gadsden Mission, June 3-4; Gadsden, 5-7; Attalla, 6-7; Beaver Valley and Ragland, 10-11; Ashville and Springville, 13-14; Anniston, St. John, 17-21; Hobson City, 18-21; Anniston, First Church, 19-21; Fort Payne and Collinsville, 27-28; Cedar Bluff, July 2-3; Center Circuit, 4-5; Heflin and Choccoloco, 11-12; Lamar, 18-19; Wedowee, 25-26; Roanoke and Hunter's Chapel, 31-Aug. 2; Mount Olivet and Rocky Mount, 1-2; Sylacauga, 8-9; Ashland Cir., 15-16; Talladega and Kid St., 22-23; Lineville and Youngs, 24-30. Dear Brethren: This must be the banner year for our Methodism on the Anniston district; therefore let the first thing he see to it that each of your charges undergoes a spiritual awakening to the extent that more than the ten per cent gain be reached in membership and every benevolent cause have a full financial report; also make a specialty in pushing the subscription of our Southwestern Christian Advocate. Let each pastor see to it that he brings at least three subscribers to the district conference; also each local preacher, exhorter and delegate is urged to be prepared to subscribe for our paper or renew their subscriptions. Our district conference convenes at Lineville, Alabama, August 25-30, 1914. Let all of us be present the first day of the conference. Bishop Thirkield, the General officers, together with Dr. and Mrs. Camphor are invited to be present. Remember our Jubilee rally Friday afternoon, August 28.—S. J. Jordan, District Superintendent.

LAGRANGE DISTRICT

Third Round

LaGrange Cir., June 6-7; Whitesville Cir., 13-14; Knott Mission, 20-21; Culloden, 27-28; Columbus, 19-21; Manchester Mission, 27-28; Hamilton Mission, 20-21; South LaGrange Cir., July 4-5; Concord, Rev. R. R. O'Neal, 4-5; LaGrange Station, 11-12; Harris and Odessa, 18-19; West Point, 18-19; Stovall, 25-26; Chipley, Rev. T. A. South, August 1-2; Zebulon, 1-2; Greenville, 8-9; Yatesville and Woodbury, 15-16. Dear Brethren: The district conference will convene at Stovall, Ga., July 23-26. Let every charge be prepared to pay something on local board fund, also on educational endowment to Clark University. Let no charge come short of full amount of benevolences. Brethren, the skilled workman will be known by the full accomplishment of the tasks before him. Let the stewards push the pastor's salary and the pastor push the benevolent claims.—G. H. Lennon, District Superintendent.

ATLANTA DISTRICT

Third Round

College Park, May 29-31; Battle Hill, June 5-7; Grantville, 6-7; Oakland City, 19-21; Palmetto, 20-21; Fairburn, 27-28; Foss Chapel, 28-29; Lutherville, 27-28; Trimble, July 3-5; Grantville Cir., 4-5; Hogansville, 11-12; Franklin Cir., 11-12; Ariel Bowen, 12-13; Newnan Cir., 18-19; Newnan, 26-27; Union City and Aherdeen, 25-26; Hogansville Cir., Aug. 1-2; Central Ave., 9-10; So. Atlanta, 9-

11; Warren Chapel, 16-17. Dear Brother: You did well on Easter. The next great day for the Church is Children's Day, June 14th. This is the educational day. Give all the children a chance to show their love for Methodism by raising all the rest of your benevolent money. Teach them what the day means to them and to our educational cause. The District Conference Sunday School and Epworth League Convention will convene in College Park, Aug. 5-9. Pastors will please report Clark University endowment money and the Local Board of Church Extension Money at the district conference.—G. W. Arnold, District Superintendent.

ROME DISTRICT

Third Round

Tallapoosa, May 30-31; Douglassville, June 6-7; Aragon, 6-7; Cartersville, 13-14; Marietta, 14-15; Adairsville, 20-21; South Rome, 20-21; Villa Rica, 27-28; Floyd Cir., 27-28; Cedartown, July 4-5; Cave Spring, 11-12; Carrollton, 12-13; Robertsville and Livingston, 12; Summerville, 18-19; Chickamauga, 19-20; LaFayette and Trion, 21; Metropolitan, Rome, 26-27; Cohutta, 25-26; Austell, 25-26; Bowdon, Aug. 1-2; Temple, 8-9; Rivertown, 15-16. Dear Brethren: Thus far you have wrought well. Strive to reach the goal on Children's Day for benevolent causes. The slogan of our warfare is to "Save Men." Let us work and pray for a successful revival in every charge. District Conference Sunday School and Epworth League Convention will convene at Villa Rica, Ga., Aug. 26, at 9:30 a. m. Remember the roll call for endowment, Freedmen's Aid and Local Board.—E. D. Petty, District Superintendent.

BIRMINGHAM DISTRICT

Third Round

Enon, May 22-24; Bessemer, 29-31; St. Paul, June 5-7; Pratt City, 7-8; Woodlawn, 11-14; Sayreton, 20-21; E. Thomas, 25-28; Scott's Chapel, 26-28; Avondale, July 3-5; Brownville, 10-12; Blount Springs, 18-19; Warrior and Bangor, 24-26; Village Springs, Aug. 1-2; Oneonta, 7-9; Tuscaloosa, 14-16; Cardiff, 21; Corona, 22-23; Jasper and Manchester, 23-24; Mason City, 29-30. Brethren: The Birmingham district conference will be held at Mason City, Aug. 26-30. Look well to every interest of your work; come prepared to make good reports, not good excuses.—J. W. Thomas, District Superintendent.

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Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Gulfport	Biloxi, Miss.	June 24-28	J. C. Houston
Baton Rouge	Rosedale, La.	July 22	J. A. Landry
Waycross	Blackshear, Ga.	July 22-26	W. H. Brown
La Grange	Stovall, Ga.	July 23-26	G. H. Lennon
Paris	Terrell, Texas	July 28	K. W. McMillan
Griffin	Fayetteville, Ga.	August 4-9	J. D. Lovejoy
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Anniston	Lineville, Ala.	August 25-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham

CONVENTIONS

MARION DISTRICT—Epworth League and Sunday School Convention, Eutaw, Alabama.	June 3-5
LEXINGTON CONFERENCE—Woman's Home Missionary Society, Strawberry Church, Flemingsburg, Ky.	June 24-28
TENNESSEE CONFERENCE—Epworth League, Pickett Chapel, Lebanon, Tennessee.	June 25-28
BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smoakes, S. C.	July 29—Aug. 2.

CARD OF THANKS

The wife and daughter of the deceased Rev. P. W. Clark are very thankful to the ministers and people of Lake Charles, La., for their loyalty to him during his illness. Their untiring efforts to meet his every want and to alleviate his suffering shall never be forgotten. Special mention must be made of the members of Warren Methodist Episcopal Church, for they were continually near him, and served him faithfully. We pray that God will bless them and forever keep them.—Mrs. P. W. Clark.

The Rev. D. W. Boatner and family were very pleasantly surprised on April 20 by a party of friends. The Rev. Boatner wishes to tender his thanks to the company and invite them to come again.

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 178, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.



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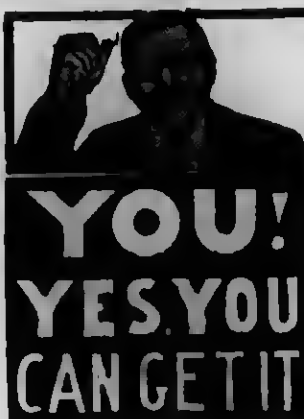
SPECIAL NOTICES

TENNESSEE CONFERENCE

To the District Superintendents, Pastors and Presidents of Epworth League Chapters: Dear Co-workers, as our Conference Epworth League Convention will convene in Pickett Chapel June 25, 26, 27, 28, 1914, at Lebanon, Tenn., will you please see to it that each chapter sends a delegate to said convention or send a report. We are praying that our efforts may be a blessing to our Zion.—Jesse P. Price, president; Miss M. M. Green, secretary.

The Rev. B. M. Taylor, pastor of Orange, Texas, and his good wife were very agreeably surprised recently when a party of friends left their tables filled with choice groceries. The pastor and wife wish to thank the good people of Orange for this evidence of their esteem.

Sunday, March 29, was women's day in connection with the various courts of the Daughters of Sphinx, of King Solomon's Lodge, Washington, D. C. Exercises were held in the beautiful Temple on Pennsylvania avenue, under the auspices of the Daughters of the Lily of the Nile Court No. 3, at 3:30 p. m. The preacher of the occasion was the Rev. Martin L. H. Barclay, B. D., formerly of the East Tennessee Conference. A refined and intelligent gathering of men and women greeted the speaker. Dr. Brown preached a wonderful sermon, using as his text Nehemiah, Chap. 4, verse 6 and John, Chap. 12 and verse 7, "Let her alone." A vote of thanks was unanimously tendered to the Rev. Mr. Barclay and the officers of King Solomon Lodge then present, agreed to invite the Rev. Barclay to preach a sermon to them at some time. An excellent programme was rendered. The offering was good. Dr. Barclay went from the hall to Israel Colored Methodist Episcopal Church to preach at 7:30.—(Mrs.) Altie Oram, M. W. G. M., Sadie Bell, Recorder.



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DEATHS

THE REV. SCOTT WARD

The Rev. Scott Ward, father of Samuel, Silvester and Schayler Ward and Mrs. Soloma Burton and Mrs. Synderia Hockaday, was born in Niles, Wyatt county, Ohio, March 4th, 1838. He was converted to Christ early in life and lived faithful and an influential Christian up to the day of his death. He finished 50 years in the ministry; 45 years in the Lexington Conference. He was the last member who was in its organization 45 years ago as one of the conferences of the Methodist Episcopal Church. Brother Ward was a great organizer and many of the now splendid charges owe their existence to him. He was a man of sterling qualities and possessed untiring energy. He served with credit many of the prominent churches of his conference; served a full limit as presiding elder of the Bowling Green district, now with some changes the Louisville district. Early in the beginning of the year he was taken by a lingering illness. A close of his earthly life was fully and clearly seen by him, and notwithstanding his suffering he was conscious to the last. He joyously exclaimed that he saw his life companion, Elizabeth, his wife, coming after him and leading him to his heavenly home. The grand old man had his bright anticipations fully realized on April 1, 1914, at which time he entered into his great reward, at the age of 76 years and 28 days. Besides the children named above, Brother Ward leaves a daughter in Texas, Mrs. Lee, and one sister, Mrs. Wallace, of Yellow Springs, Ohio; also many other relatives and friends.

Johnson — Miss Kato Johnson of Gueydan, La., died April 10, 1914. She was received in church last fall. She leaves to mourn a father, brothers, sisters and friends. The funeral was attended by the Rev. H. C. Wilson.

Wallace—Mrs. Ella Wallace, wife of Precious Wallace of Mobile, Ala., died March 24, 1914. She was born in West Perry, Ala.; was happily converted and baptized at the age of twelve, and joined Oak Grove Methodist Episcopal Church and was a faithful member. She served well as Sunday school secretary, treasurer, and was a wide-awake Sunday school teacher. Mrs. Wallace lived a consistent Christian. She leaves a devoted husband, father, mother, brothers, sisters and a host of friends. She was buried by the S. B. O. Society. The Rev. P. Y. Wofford officiated.—Lottie L. Cox.

Douglass—Mrs. Julia Douglass, of Galloway, Tenn., and a faithful member of Anderson Methodist Episcopal Church, died April 12, 1914. She leaves an aunt, several cousins and a host of friends. The funeral was conducted by the Rev. Wm. Harris, assisted by the Rev. Shelby of Arlington, Tenn.—Mrs. Gertrude Williams.

Richards—Mrs. Alpha Richards, of Bay St. Louis, Miss., departed this life March 25 at the advanced age of 85 years. She had been a consistent Christian since the days of her girlhood. The pastor being absent, the funeral was attended by the Rev. H. May, our pastor at Pass Christian.

Howard—Mrs. Hannah Howard, one of our faithful members at Pearlinton, Miss., departed this life on April 14, 1914, in full triumph of faith. Her last words were these: "When they ask how I died, just tell them how I lived." Sister Howard was 42 years of age at the time of her death.—Jesse E. Holmes, Pastor.

DESTRUCTIVE STORM AT MURFREESBORO, ARK.—ONE DEAD, SIX INJURED

Monday evening, April 27, 1914, a cyclone passed through the vicinity of Murfreesboro, one-half mile west of the city, leaving death and destruction in its path. Some eight or ten dwellings were destroyed at this place and one precious life was lost, that of a child. This storm began its work of destruction in the community by destroying Bro. Blake Hayslip's meat-house. Next it struck the parsonage. Dr. W. S. Sherrill, superintendent of Clow district; the Rev. S. J. Brown, pastor, and others were assembled at the parsonage when the storm occurred. It lifted the house from its pillars and in less than two minutes tore it into pieces and went on its destructive way. Dr. Sherrill was pinned to the earth by fallen timbers. His right shoulder was dislocated, his shoulder blade broken, bruises about the head and face and waist. We are glad to say, however, that we do not think his injuries will prove fatal. Wednesday morning he was taken to Texarkana by the Rev. J. L. Bryant and the writer, who was enroute to his home in Pine Bluff. We were met in Texarkana by the Rev. and Mrs. C. A. Taylor and the Rev. J. W. Johnson. The latter took Dr. Sherrill to his beautiful home to await the coming of the 6 o'clock train. The Rev. S. J. Brown, pastor at Murfreesboro, had severe and painful wounds about the head and face. He thinks he will soon be able to resume his work. His good wife suffered a broken limb. In an adjoining room their baby boy lay still in death. We are told that this was a good boy and as he lay there bruised and mangled that he crossed his hands upon his breast and with a smile upon his face, his little soul took its flight unto the God who gave it. The storm stripped this dear family of everything except what they had on. They are at the mercy of the people. The son of Bro. Blake Hayslip received painful wounds about the head and had three ribs fractured; he is getting along nicely. Sister Mary Harris, a true and tried member of our church, received several flesh wounds. They are all being cared for by friends, but don't forget your part. If you have a book to spare send it to the Rev. Mr. Brown; if you have a dress or something to help out in the home, send it to Sister Brown; and a few cents will do them no harm. The residence of Mr. John F. Davis was torn into splinters and the most of it was carried away in the storm. His leg was broken and several ribs fractured. His wife was so badly hurt that the doctor pronounced her case as fatal. Mr. Davis is one of the oldest and best citizens of Murfreesboro. It can be truly said that he is a poor man's, and especially the Negroes, friend. God bless the physician who attended these people without charge. His blessings also upon those who gave them kind attention in their hour of need.—C. W. Sampson, Pastor, Clow Circuit.



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Central Alabama—G. W. Reeves 1, J. W. Whitfield 1.

Central Missouri—S. J. Jordan 1.

Lexington—James Allen 2, W. H. Chubb, Rosa A. Martin.

Little Rock—T. S. Barnett.

Lincoln—Mack Wesley, F. R. Morton, Edward Parker.

Louisiana—T. B. Oville, Fronie Mays, D. G. Pharis 1, D. Y. Givens, Thos. Delong.

Mississippi and Upper Mississippi—J. A. Robinson 2, Louisa Kirkwood 1, E. D. Montgomery 3, J. C. Hibbler 2, Wm. McMorris 1, G. W. Smith 1, G. W. Wilkes 2, A. B. Britton 1, Henry Blackwell.

South Carolina—L. H. Fulton 1, S. M. Miller.

Tennessee and East Tennessee—Wm. Harris, Reuben Johnson 1.

Texas and West Texas—Chas. Wolford, Jacob Tate, P. H. Perkins 1.

Washington—J. W. Jackson, T. N. Austin 1.



NOTICE—NEW ORLEANS DISTRICT

The pastors of the New Orleans district in the city of New Orleans are notified that Bishop W. P. Thirkield desires to meet them and the officials of their church at Wesley Church of this city Friday night, May 29th, at 8 o'clock sharp, at which time plans will be inaugurated for aggressive Evangelism throughout the city as never before. Let not a Sunday school superintendent nor the president of an Epworth League stay away; for these two departments are to be made the central basis of operation.—Valcour Chapman, District Superintendent.

First Street Church—At 11 a. m. the Rev. Geo. Forest preached and assisted the pastor in the baptismal service. At 7:30 p. m. the pastor preached a

special sermon to the converts, subject, "The New Life Is a Conflict." All who were present were benefited by this powerful sermon. A splendid paper was read by Mrs. Rozella Ross. Collection for the day, \$42.20. On next Sunday night the Sisters of Mysterious Ten will celebrate their thanksgiving anniversary at this church.—Maria Smith.

Wesley Church—The Sunday school was well attended; the catechising given the children by Dr. J. L. Wilson, the pastor, was helpful. Next Sunday at 10:45 a. m. the anniversary of the Young Friends of Louisiana will be held and the pastor's subject will be "The Heart of Woman the Secret Channel of God's Revelation to Man;" at night his subject will be "The Resurrection of the Human Body." The Epworth League services are growing in importance under President Buchanan.—L. L. Harrison.

The reception to the Rev. and Mrs. T. L. Robinson of First Street Church was one of the most successful in the history of the church. Every auxiliary was represented. An excellent program was rendered. Short addresses by W. R. Bailey, E. H. Anderson, F. B. Smith, Mrs. O. A. Carr, E. S. Boyd, Jennie Ghee, Mary Smith, Misses Alma Clark, Velma Adams and Annie Brown. Among the visitors were Dr. L. T. Burbridge, the Revs. E. L. Brown, D. S. Sloan, G. W. Toney, H. H. Dunn, Prof. J. W. E. Bowen, Jr., and District Superintendent Valcour Chapman. After the rendering of the program all were invited to the annex, where an elaborate feast was served under the direction of E. C. Ross, H. M. Williams, Andrew Jackson and Leonard Green. Mrs. Lizzie Thornton acted as chef.—Maria Smith.

THE MAY CENTURY

An Idyl of New York life, by James Lane Allen, author of "The Kentucky Cardinal," etc., opens the May Century Magazine. This long story is called "A Cathedral Singer." Other authors of the seven stories in this number are Ruth McEnery Stuart and L. Frank Tooker. A study of the present Administration is given in "An Englishman's Review of President Wilson's First Year," by A. Maurice Low, for many years Washington correspondent of the London Morning Post. The art features of the number include pages from "Rodin's Note-Book," with various photographs and scenes from the great French sculptor's life. There are illustrations in full colors by Arthur Rackham and by Thomas Shields Clarke, and several "Century Color-tones," engraved by H. Davidson. The cover, reproduced in full colors, is an architectural mosaic design by Howard Greenley. "Shakespeare and Balzac" is a study by George Moore, author of "Esther Waters." Music is treated in Pierre V. R. Key's article, "Opera Fun and By the People," and in James Huneker's "Music of Today and Tomorrow." In Lighter Vein, the comic section of the Magazine, continues to occupy many bright pages. A feature of growing importance in the Century is the Educational Department. Outdoor subjects are covered in this number in "The Soul of Golf," by P. A. Valle, author of "Modern Golf," and in "The Winger Armageddon," by Harold Kellock.

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

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NEW ORLEANS, MAY 28, 1914

Vol. No. 43—No. 22

DO YOU WANT BETTER ACCOMMODATIONS ON THE RAILROADS?

Every Negro who loves his family and has in himself a spark of self-respect owes it to them and to himself to make every effort possible to end the injustices, the filth and inconveniences of the separate car. We have devoted considerable space to this subject from time to time and more, recently, than usual. To those who do not know the situation this space may seem out of all proportion, but there is nothing that makes for unhappiness so much in the life of the Negro as the separate-car as it is operated. Nothing lowers the Negro in his own self-respect and destroys race-pride more than this separate-car in which he is compelled to ride. The separate-car as operated has done more to undermine the moral fibre, the race-respect, and race-consciousness, the desire to rise and become a self-respecting, worthy citizen than any other one thing. Here is where the Negro comes in contact with civilization in the most unfair and unworthy and unstatesmanlike methods. Often he is herded as cattle; he is forced to accept conditions which at times are outrageous, and in this very forcing he becomes cowed and subdued even to the point of unmanliness. If this does not happen, then that which is diametrically the opposite happens. It makes the Negro ferocious, mean, resentful, a dare-devil and a fatalist in his dealing with the white man. We heard a Negro say one night in a separate-car, when he was upraised by the conductor, "Now, whitefolks, I have nothing to live for and had just as soon die at one time as another. If you are ready to die, come on," and with the words he whipped out a six-shooter and laid it upon his knee.

Nothing gives the Negro such a poor estimate of the white man's sense of justice and of equity and of fair play as the separate-car. The Negro knows full well that he pays on an average more to ride than does the white race. That is to say, he gets fewer courtesies in the way of rates, passes, favors and the like. He usually pays the stipulated two cents or three cents per mile, except when he is traveling in large numbers to conventions. He knows also that he has the poorest accommodations in waiting rooms, in cars and in the general equipment of the trains that is offered the public.

Talk about racial co-operation, nothing would go further to bring about peace and harmony between the races than a fair and equitable treatment of the Negro in railroad and street car accommodations. There is nothing that makes the Negro so dissatisfied with the South as the separate-car.

We thoroughly believe that this situation could be changed. The entire race owes a debt of gratitude to Dr. Booker T. Washington for the interest he is taking in this matter. His position in the nation at large and the confidence that he has built up during all these years make it possible for him to be of large service to the race in this very particular. He has named June seventh and eighth as Railroad Days. We should co-operate with him in every way to make this movement a success. We owe it to ourselves to do so and we will lose the respect of our children unless something is done.

Let us be assured to start with, that there will be ample reward for our efforts. If any one doubts this let him read the excerpts from letters written to the Editor of this paper by

various railroad officials—the highest men in the service—and at once it will be seen that they are solicitous for our welfare. Sometimes they do not know conditions, and again they think we will put up with conditions without protest. What we do should be done in a careful, moderate, courteous manner, but nevertheless it should be firmly done. Read carefully all the points of advice given in Doctor Washington's article; it will be a real guide in this matter. Get ready to observe Railroad Days, especially in all the centers where there are division headquarters and superintendents of the railroads. In the small towns let the complaints be sent to general headquarters. The addresses of the men at the general headquarters may be secured from any time table. Send your complaints, marked "personal," either to the General Passenger Agent or to the President. In the case of street cars, go to the highest official it is possible to reach. This should be done at once. Let there be a general movement on the part of our people throughout the length and breadth of our country.

"THE MOST FORMIDABLE FIGHTING MACHINE IN THE WORLD"

The Times-Picayune of New Orleans carried an article the other day which gave the following statement from a speech of Col. Marchand of "Fashoda fame," relative to Negro soldiers of the French army:

"Every black soldier of France is a hero; he fights with the fanatical courage of a Mohammedan, and can endure privations that would decimate white troops. Now that skill and discipline have been added to his native bravery, he is the most formidable fighting machine in the world. France will not hesitate to use these troops in Europe when occasion arises." The speaker stated that there is now a coming increase of 20,000 men in the black army.

Gen. Mangin, who has devoted his entire career to the organization and the development of the French colonial army, while talking with the Times-Picayune correspondent, pointed out a deplorable military situation in the fact that the population of France now remains stationary, while that of Germany increases about 1,000,000 a year; and he said that the only remedy would be to incorporate into the French army increasingly large numbers of black troops. He is certain that 40,000 volunteers could be secured annually from West Africa alone.

Further, as to the exceptional qualities of the Negro soldier, Gen. Mangin says: "He can march for incredible distances under a burning sun, bear hunger and thirst without complaining, and fight for three days without rest." The General cites instances to show that there is no foundation to the reproaches often urged that the Negro soldier has no initiative. He says he could give many instances proving that the black soldier has just as much initiative as the white. Furthermore, he is not troubled with his nerves. He can sleep at the word of command even within the sound of cannon. Gen. Mangin also gives many examples of "the heroism and the incomparable abnegation of our black troops."

Is not this another door of hope for the black man? Apart from the strength that would be added to the French army, who can estimate what it would mean to the Africans

themselves to have 40,000 of them each year come in contact with European civilization, as they must of necessity do, in receiving training and discipline as French soldiers? We must remember that these are not the horned cattle which Hannibal used in his army, or the elephants which the Romans used—these are MEN, men susceptible to the influences of civilization and enlightenment. And if we take God into account, this may be a vast missionary enterprise in disguise. For even though it is strange, it is nevertheless true according to history that no people have arisen out of the barbarous state without passing through the conflicts and turmoils of war.

Again, what are these excellent qualities of the soldier which the French have discovered in the black man? They are nothing more or less than the rude traits of manhood and the sure elements of character. The world has been wont to accept without further recommendation the loyal, faithful soldier as a true and honorable citizen.

Finally, if this policy of the French army is pursued as is here suggested by Gen. Mangin, it will give a different aspect to the African question. The black man will be looked upon as a being in demand by civilized people for the service he is capable of rendering them, instead of being regarded as a shapeless, surplus mass of God's creation, an object of pity and of general reproach to the rest of humanity. Truly God works in a mysterious way. Let us hope that His hand is to be made manifest even in this, which seems to be, an unseemly way. Let us hope also that this may have its effect in causing the American Negro to be rated at his true worth in all places where his personal values are compared with, or pitted against, those of his more fortunate fellow-citizens.

A CHURCH-CLEANING CLUB

In riding along on a train coming into New Orleans recently, we saw a little church snugged up to the levee along the Mississippi river. There were no trees or buildings immediately around, but the church preached its message of cleanliness and Godliness because of its beautifully white-washed fence and the clean and tidy appearance of the grounds and surroundings. Then there came to our mind other churches that are poorly kept, yards full of old barrels, boxes, cans and all sorts of rubbish lying around in the corners; rubbish that is absolutely good for nothing but to promote disease, and to give the church a bad name. The proper consideration of our Heavenly Guest, Christ the Lord, when we invite Him to come to meet us at the church, should at least force us to have the place clean. The church-yards and church are untidy simply because the people and preacher do not clean them. At least twice a year, there ought to be a church-cleaning with the pastor and members of the church all at work. The floors should be scrubbed, windows washed and the house cleaned thoroughly, and the yard made presentable.

How much more effectively would the gospel be preached if the churches were surrounded with a few flowers and everything were bright and clean. The church itself would give a sermon to the passer-by. We are commending to our brethren the idea of a church-cleaning club and we know of no club that could be of more help to the spiritual life of the church than this one.

A Visit to the Art Centers of the Old World

PART V

By William Pickens

Edinburgh is full of memories of Walter Scott. There are many things in Edinburgh named "Waverly"—like the "Waverly Station," the "Waverly Hotel," etc. There is a beautiful monument to Scott on the principal street. Here are the Edinburgh Castle, the Holyrood Palace, still used by the royal family of England at certain times in the year; many traces of Queen Mary, St. Giles' Cathedral—and the greatest steel bridge in the world, the one over the Firth. The rooms, especially the bedroom, of Mary Queen of Scots, are preserved today just as she left them hundreds of years ago, when she was led away to be finally killed by her jealous rival, Queen Elizabeth. Neither one of these two great women lived up to the womanly standard of our day, and not quite up to the standards of their own day. There was also the famous "Debtors' Line" in Edinburgh. The palace stands on the site of the mediaeval Holyrood Abbey, which was among other things a sanctuary for debtors in that stern day when they imprisoned men for debt. Their persons were inviolable so long as they did not cross a certain line toward Edinburgh. But finally a benevolent and repentant social consciousness decreed it that they could cross this line once a week, between 12 o'clock Saturday night and 12 o'clock Sunday night, and visit their families in the city.

We went next to Melrose, right into the heart of the Walter Scott country, where are the haunts of his boyhood, the home of his manhood and his grave. We drove to Dryburgh Abbey, where he is buried with his wife, his sons and his son-in-law. These are among the finest abbey ruins in the world and are convincing proof of the high position and power of the mediaeval monk, in the day when the monastery was the high center of the community life—when the people were not permitted even to have their corn ground anywhere but at the monks' grist mill, and when the monastery had even a system of coinage, as if it were a state in itself. Like kings they had courtyards, dining halls and dungeons! They were monks, but to be a monk in that day was to be the top of society, not in one that day was to be the top of society, not in one respect merely but in all respects. In these fine ruins lies Scott in the dust of his ancestors.

Back through Melrose and out to Abbotsford we drove. Abbotsford is Scott's house upon the Tweed. This home is a work of art that deserves to rank among his other works. He had gathered many relics of the characters and persons about whom he wrote, and his home is a great museum. There were Rob Roy's tobacco pouch, purse and gun, and there was a pair of Napoleon's pistols. He had all the various types of mediaeval armor, and many steel armor-suits were put up on dummies. This explains, partially, the accuracy of his descriptions of knights and knightly times and exploits.

After driving back to Melrose and before taking the train for England we visited the artistic ruins of the Melrose Abbey, in which are buried the body of David the First of Scotland and the heart of Bruce. The richly carved capitals and beautiful tracery of these ruins are well preserved.

We changed trains at Carlisle and had time to visit its Cathedral and its Castle. Inside of the Cathedral some of the great columns have been slowly sinking into the ground for generations, so that the archwork of stone masonry that connects two of these columns in the ceiling, is actually bent out of shape, twisted, and not broken or cracked—so tremendous is the weight and so slow and sure the force. This demonstrates in the works of man what the geologist has long ago shown in the works of nature—that a rock will bend if under sufficient weight or pressure to prevent breaking. This is seen in the convolutions of the deep rocky strata of the earth. In the castle, which is now military barracks, is the dungeon into which 180 Scotch prisoners of war were put one night by the English, and the next morning only six of them were alive. They had

died of suffocation: there were only two small slits for air and no sun ever reaches the place.

Passing Newcastle we stopped long enough to examine its old Roman wall—the "castellum in vallo"—and as we passed Durham we had a good view of its Castle.

When we reached York we ran into a great demonstration: all the English Churches of the city were on dress parade to protest against Lloyd George's Welsh Disestablishment Bill, that is, his bill to disestablish the English Church in Wales. Civilized man knows how to protest: the vested boy choirs, the officers and the membership of each church marched with flying banners to the historic York Minister and had a brief period of prayer, and then this great gathering, followed by tens of thousands of citizens, withdrew to the market place to listen to great speeches of protest to Parliament. So vast was the throng that four different speakers addressed them simultaneously from platforms erected in different parts of the market place. We listened

at the platform where spoke the Archbishop of York, who wears the historic title of "Primate of England." In discussing this measure he spoke generally like a statesman and did not employ much of the dogma-logic of the clerics.

The York Minister has more old stained glass than any other cathedral in England: there is estimated to be about three-quarters of an acre of stained glass windows. There is one window about the size of a tennis court. This old town has the inevitable Roman wall, which bears also many marks of the later Norman supremacy.

Leaving York, we took a route that led through Lincoln, Nottingham and Birmingham. In Lincoln we enjoyed the Cathedral, the Castle and the old "Jew's House" which dates from the twelfth century and is one of the oldest houses in Britain. Here, too, was a Roman arch. How the eternal Romans have left their mark in solid masonry—arches, walls and towers.

We now stopped for several days at Leamington, from which we were to make excursions to Warwick, Kenilworth, and into the haunts of Shakespeare—experiences that will always be among the most cherished of our lives.

Talladega College, Talladega, Ala.

"Railroad Days"

To the Editor:

With reference to the observance of "Railroad Days" about which I have already written you, it occurs to me to suggest to committees which may be appointed to present our grievances a plan of action.

While I do not want to encourage any body of our people to move in this matter unless they feel their complaints are amply justified by conditions in their locality, we should bear in mind that railway officials are busy persons and whatever we say to them should be definite and to the point. For that reason I suggest the following program of protest:

First—A statement of present conditions.

Second—A statement of conditions desired.

I believe that the following statement covers pretty well the conditions of which we have had reason to complain as well as the conditions we should like to see enforced. If any, or all of these conditions exist in your community, I urge upon you to see that they are brought to the attention of the proper officials.

I. PROPER ACCOMMODATIONS IN RESTAURANTS CONTROLLED BY RAILROADS

A. Present Conditions

I. Colored persons can purchase no food on trains in the South in the majority of cases. This makes it necessary for them to try to obtain food at the railroad restaurants.

II. They are seldom permitted to buy food at railroad restaurants.

III. If they are allowed to purchase food at these restaurants, they must take the food out of the place, be sent to some room not properly cared for, or be kept waiting at the lunch stand until it is almost time for their trains to leave.

IV. Colored restaurants are seldom near enough to the depots to be of any service to the passengers.

B. Conditions Desired

(a) In Particular:

I. Opportunity to purchase food at railroad restaurants so that colored passengers may claim the service, not as a favor grudgingly given, but as a privilege to which they, like all other passengers, are entitled, and without paying higher prices.

II. Proper provision in these restaurants so that colored passengers may be served promptly and courteously, always with a view of their having the same time to eat their meals as other classes of passengers have.

2. PROPER ACCOMMODATIONS IN SITTING ROOMS IN THE DEPOTS CONTROLLED BY RAILROADS

A. Present Conditions

(a) Waiting Rooms, Alone—

Colored waiting rooms:

I. Are not kept clean.

II. Are usually too small.

III. Seldom are built so as to permit proper ventilation.

IV. In winter, are very often without fires.

V. Seats are often of the most uncomfortable character.

VI. Seldom offer any toilet comforts for colored women who travel—in most cases conveniences for washing the face and hands and preparing the toilet, generally, are absolutely unheard of.

VII. In almost every case, the accommodations denied colored passengers, as indicated above, are given to other passengers in other waiting rooms at the same depots.

(b) Waiting Rooms in Connection With Employees of the Railroads—

VIII. In a great number of cases, ticket agents will not sell colored people tickets until all other passengers have been served, even though colored passengers have been standing at their windows long before the arrival of the most favored class of passengers.

IX. The harshness of speech of many ticket sellers, directed studiously and specifically to colored passengers, is provocative of needless friction and bitterness, and is one of the most grievous burdens laid upon colored travelers.

B. Conditions Desired

I. Clean waiting rooms.

II. Rooms large enough to accommodate comfortably all the colored passengers.

III. Properly ventilated waiting rooms.

IV. Efficient janitor service as is provided for passengers of the most favored class.

V. Comfortable seats.

VI. Cleanly kept toilets with necessary comforts for women who travel.

VII. Ticket agents who will not needlessly insult colored passengers who ask for tickets.

VIII. Such regulations for the government of railroad ticket offices, or such increase in the number of ticket agents, as will permit colored passengers to purchase their tickets in ample

time to allow the former to check their baggage and go into their trains without needless friction and bitterness.

3. PROPER AND JUST ACCOMMODATIONS ON RAILROADS

A. Present Conditions

- I. Inferior equipment of cars, embracing—
 1. In many cases, but half of a car, the other half being either a baggage compartment or a smoker for white men.
 2. In most cases, but one toilet for men and women.
 3. Toilets without conveniences for washing the face and hands.
 4. Dilapidated and worn-out cars.
 5. Cars without any conveniences for sleeping. In the South, colored passengers are prohibited from riding in sleeping-cars, even when they hold sleeping-car tickets.
 6. Cars without smokers for colored passengers.
 7. Cars without conveniences for the purchase of food.

II. Annoyances and Embarrassments—

1. Location of news "butchers" in Negro coaches.

Since these agents sell cigars, papers and magazines, the colored coach is constantly being invaded by white men who usually light their cigars and begin smoking before leaving the car, thereby making a smoking car of the only car the Negroes have.

2. Use of the colored coach to transport section hands from one point to another on the road.

3. Failure to keep cars clean.

4. Permitting conductors and news "butchers" to prohibit lunch vendors at way stations to bring food into cars for colored passengers.

B. Conditions Desired

- I. Cars equipped as for white passengers, to include—

1. At least one compartment or car for colored passengers, separate from the baggage car and from the smoker for whites.

2. Separate toilets for men and women, each properly equipped.

3. The same class of cars as used for the most favored class of passengers.

4. A smoking compartment for colored men.
5. Such changes in car construction or equipment as will provide either sleeping accommodations or reclining chair cars.

6. Such changes in car equipment or regulations as will permit colored passengers to purchase food on trains.

7. Steel cars for colored passengers wherever steel cars are used behind or before Negro coaches, or before and behind them.

8. Removal of news "butchers."

9. Use of separate car or compartments for the transportation of section hands of all races, so that the colored coach need not be employed for this purpose.

10. Clean cars.

11. Permission for lunch vendors to sell lunches to colored passengers in their cars; that is, permission for them to enter these cars.

12. Some authority to whom these matters may be referred, where friction arises, and who will, in good faith, investigate and adjust them.

4. IN GENERAL, CONDITIONS DESIRED ARE:

- I. The same class and quality of accommodations for colored passengers as are provided for the most favored class of travelers.

- II. Such regulations as will protect colored passengers from the rudeness and insults of employees of the railroad.

- III. Some definite authority to whom these matters may be referred, where friction arises, and who will, in good faith, investigate and adjust them.

All those who are going to act on the suggestions to make a united effort to bring about better railroad and other traveling facilities, should not omit to remind our people that they have a duty to perform as well as the railroads.

First, our people should try to keep themselves clean and presentable when traveling, and they should do their duty in trying to keep waiting rooms and railroad coaches clean.

Second, it should be borne in mind that little or nothing will be accomplished by merely talking about white people who are in charge of railroads, etc. The only way to get any results is to go to the people and talk to them and not about them.

(Signed)

BOOKER T. WASHINGTON.

Tuskegee Institute, Alabama,

May 15, 1914.

High Officials Indicate Willingness to Give Relief

Sometime last year we wrote an editorial on "Separate Car as Operated; Reflection Upon Business Sense of Railroads—Some Suggestions." This editorial was mailed to nearly one hundred of the high officials of the railroads doing business in the South. Excerpts given here with from some of the replies received indicate that these officials want information and that a properly addressed complaint will receive courteous consideration. Dr. Booker T. Washington seeing this full correspondence says in a letter to the editor: "Mr. Scott has just let me see the copies of correspondence you have had from the railroad people. It is perfectly fine. You have done one of the finest things in the interest of the race that has been done since freedom. Of course, these letters mean more than they appear to mean; the mere fact that they took time and trouble to answer you at all means that they are beginning to think and mean to act."

This encouragement should give nerve to our people to go forward with this campaign in the matter of better accommodation with assurance that their efforts will be appreciated and will be rewarded no doubt in improvement of service for our people.

The Texas & Pacific Railway Co.
New Orleans, La.

As previously advised, I have referred this matter to our management and it is desired at all times to give proper consideration to the colored race in the matter of proper transportation service, and if at any time you call our attention to

any unsatisfactory service that may be shown, we will be glad to correct it.

N. M. Leach, Traffic Manager.

Illinois Central Railroad Company,
Office of General Passenger Agent,
Memphis, Tenn.

I take pleasure in stating that the editorial has been referred to the management and the subject matter thereof will doubtless be given due consideration.

G. H. Bower,
General Passenger Agent.

Central of Georgia Railway Company
Passenger Traffic Department

I do not know what you mean by "Is it not possible to give us some relief?" If you will point out in what particular our accommodations for colored passengers are not adequate and satisfactory, we would be glad to give attention to specific complaints or criticisms.

We handle quite a large colored travel on our line, and are anxious to give same good service.

J. C. Haile,
General Passenger Agent.

Seaboard Air Line Railway
Office of President
Norfolk, Virginia

I shall be very glad to take this matter up with our officers to see what can be done with relation to the conditions complained of.

W. J. Harahan, President.

International & Great Northern Railway Co.
Passenger Traffic Department
Houston, Texas

Yours of July 24th calling attention to an editorial in the Southwestern Christian Advocate on the "Separate Car—A Suggestion," has been referred to our management.

D. J. Price, G. P. & T. A.

Southern Railway Company
General Offices
Washington, D. C.

I know it is the intention of our management to afford appropriate and adequate accommodations for the Negro traveling public and as far as my observation goes, this is generally done, and I may say frankly that as a rule we afford even more ample accommodations in coaches than are utilized and it is a fact, therefore, that as a rule, the Negro travelers have as good coach room and more of it, on account of the very small number of Negro travelers as an average. I mean to say that while of course we do not accord exactly the same amount of space in the coaches, yet the average number of Negro passengers is even less than the accommodations which we provide for them will require, or I may say, hardly justify.

I am referring your letter and editorial to our vice-president and general manager, Mr. E. H. Coapman for his best attention, which I am sure it will receive.

I should say that we do not in our coach service afford towels and soap for any travelers of any race, but we certainly want to do all that we can appropriately for the Negro travel.

If you have any particular cause for complaint at any time on the Southern Railway about any of these matters, either Mr. Coapman or I will be glad if you will kindly bring it to our attention.

S. H. Hardwick,
Passenger Traffic Manager.

St. Louis & San Francisco Railroad Company
Assistant General Passenger Agent
Memphis, Tenn.

This is the first criticism that we have had so far as the Frisco Lines are concerned. It is our understanding that the accommodations offered our colored travel were satisfactory.

J. N. Cornatzer, A. G. P. A.

Louisville & Nashville Railroad Company
Assistant General Passenger Agent
New Orleans, La.

I thank you for editorial in question, and beg to advise that I have referred same to our general passenger agent in Louisville, whom I am sure will give it the closest attention.

J. K. Ridgely, A. G. P. A.

St. Louis Southern Railway Company
General Passenger and Ticket Agent
St. Louis, Mo.

As I advised you under date of July 26th, this matter has been referred to our general superintendent. I am now in receipt of reply from him saying that matters mentioned will be given careful consideration.

E. W. Labeaume, G. P. A.

The Texas & Pacific Railway Co.
Dallas, Texas

I beg to advise that it is the duty, as well as the pleasure, of our company to give our colored passengers the very best service possible.

Our people have strict instructions to keep the colored coaches exclusively for the accommodation of colored passengers, and I find trainmen are observing this, not even trainmen being permitted to ride therein. No smoking is to be allowed in the colored coaches and the same care and attention must be given to colored coaches in keeping them clean, supplied with water, etc., as the balance of the train.

I am referring your editorial, with copy of this letter, to all our superintendents for their information.

J. W. Everman,

General Superintendent.

(Continued on Page Four)

HIGH OFFICIALS INDICATE WILLINGNESS TO GIVE RELIEF

(Continued from Page Three)

Atlantic Coast Line Railroad Company
Passenger Traffic Department
Wilmington, N. C.

The suggestions offered by you have been referred to our operating department.

T. C. White,
General Passenger Agent.

The Missouri Pacific Railway Company
St. Louis, Iron Mountain & Southern Railway
Co., St. Louis, Mo.

If, as you claim, railroad employees are making things unpleasant for colored patrons in their coaches, the practice must be stopped. So far as this company is concerned, if any of our men are guilty I shall try to see that the practice is stopped.

B. F. Bush, President.

Southern Pacific Company
Executive Committee

Your letter has been forwarded by me to the proper officer, Mr. W. B. Scott, president of our lines in Louisiana and Texas, at Houston, Tex.

J. Kruttschnitt, Chairman.

The Missouri Pacific Railway Company
St. Louis, Iron Mountain & Southern Railway
Company

Operating Department, St. Louis, Mo.

Some of your suggestions are practicable; some of them are already established rules.

Further, your article will be given serious consideration and such corrections and improvements as can be made will be accomplished as soon as possible.

J. W. Higgins,
General Manager.

Atlantic Coast Line Railroad Company
Passenger Traffic Department
Wilmington, N. C.

Your letter of July 24th with regard to an editorial in the Southwestern Christian Advocate, has been sent to our general manager, and he has in turn transmitted the editorial to all of our general superintendents, with a view of improving the service on this line.

W. J. Craig,
Passenger Traffic Manager.

Sunset-Central Lines
Houston, Texas

A few months ago, we installed on our "Sunset Express" all-steel equipment, and precisely the same character of car is used for colored as well as white passengers. Later on, we did the same thing with Nos. 7 and 8, and still later 11 and 12. These cars are all-steel and all of the same kind, and there is absolutely no cause for any feeling of discrimination. On the Central Lines north of Houston, trains 17 and 18, 15 and 16, and on the H. E. & W. T. trains 1 and 2 are similarly equipped. Local trains will be taken care of as fast as more equipment of this kind is available.

W. B. Scott, President.

Atlanta & West Point Railroad Company
General Passenger Agent
Atlanta, Ga.

Insofar as our line is concerned, colored passengers have identically the same class of equipment as is furnished to white passengers. Several years ago when this question was up before the Interstate Commerce Commission, our equipment was examined and they stated positively there was no discrimination.

Our cars for colored passengers have smoking rooms and separate toilets and are identical in every way to cars furnished for white passengers. I do not recall but one complaint in the past ten years and this was occasioned by having to substitute a car on account of a derailment. This was explained to the party making the complaint and they were satisfied under the circumstances.

As you probably know, the Tuskegee Institute is located on our road and I am satisfied if you will ask any of the officials of that institution, they will tell you our accommodations are perfectly satisfactory.

J. P. Billups.

BENNETT COLLEGE COMMENCEMENT

The greatest commencement exercises ever held at Bennett College, beginning Friday night, May 1, and continuing until May 6, marked the close of the most progressive year in the annals of this historic institution. On Friday evening the children of the primary department under the direction of Misses Oxford and Caldwell, entertained with a most pleasing program: the principal features being a play entitled "A Trip to Europe," and two solos by little Mabel Bullock.

Sunday at 3:30 p. m. the baccalaureate sermon, preached by the Rev. Melton Clark. The music was exceptionally good, in fact the best that has been heard for some years.

Monday afternoon at 3:30 p. m. the work done by the young ladies in the Industrial Department was placed on exhibition at Kent Home. The exhibits from the sewing, cooking and millinery classes were excellent. At 8 p. m. on the same day the exercises conducted by the Literary Societies were held in the college chapel. Every feature of the program was well rendered, but special mention is due Misses Bessie Coltran and Roxie Gregory whose recitation and solo respectively won most hearty applause from all. Tuesday afternoon at 3:30 o'clock a large and appreciative audience attended the Class Day exercises held by the members of the senior class. Welcome, G. M. Phelps; Class History, Irene O. Campbell; Quartet, Misses L. Dillard, S. Dillard, Locklayer and Campbell; Statistical Report, B. A. Ekins; Instrumental Solo, Sadie Morgan; Class Prophecy, M. M. Patrick; Solo, J. E. Thomas; President's Address, O. O. Elliott; Class Will, Diana R. Caldwell; Presentation Oration, R. W. Davis; March; Ivy Oration, W. E. Hairston; Response, Grace Donnell (junior). At 8 p. m. on Tuesday a large number of the alumni and friends of Bennett College assembled in the college chapel and one of the best and most spirited of the Alumni Reunions was held, Prof. J. U. Mundy, the efficient president, presiding. Prof. J. A. M. Ray, of Asheville, N. C., who was to deliver the address was not able to appear on account of the death of his sister. Instead of the address a platform meeting was held and such distinguished men as Dr. J. P. Morris of Laurinburg, N. C., Dr. M. M. Jones of Charlotte, N. C., and Dr. J. E. Wallace spoke to the delight of all present. On Wednesday afternoon at 3:30 o'clock the crowning event of the commencement week was held in St. Matthews Church, at which thirty-nine young people received diplomas and certificates. The program for this occasion was in part: Music, Anthem, "Send out Thy Light," Gounod; Address, R. B. McRary, LL. D.; Solo, "A Song of Steel," J. Francis Thomas; Presentation of Diplomas; Music, Anthem, "O, How Excellent," Bierly. The address delivered by Dr. McRary, the subject of which was "The Tribute which Bennett College is due Society," was logical, philosophical and had in it a fine combination of ideas and thrills. Those who were fortunate to be present declared that the address was the best ever made by Dr. McRary. As was the case in all the exercises, the music on this occasion was grand. Too much credit cannot be given Prof. Mundy and Miss Edythe Wallace who trained the chorus in such a splendid manner and special mention is due Mr. Francis Thomas for his excellent solo work during the exercises.

Wanted—Domestic Science Teacher. An experienced teacher (Methodist) of Domestic Science to teach cooking at E. L. Rust Home of the Woman's Home Missionary Society, at Holly Springs, Miss., next fall. Salary, \$40. Apply to Mrs. I. D. Jones, 1014 McMillan avenue, Cincinnati, Ohio.

ON TO BUFFALO

All Epworth Leaguers, pastors, and friends of the League throughout the bounds of our twenty Colored Conferences, take notice that we are celebrating the Silver Anniversary of the League in connection with the International Epworth League Convention, which meets at Buffalo, New York, July 1-5, 1914.

This gathering promises to be the greatest League convention ever held. The Methodist Church of Canada, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church will all be represented by a host of delegates and League well-wishers. Since this is Jubilee year, the convention is to be a great League mass meeting, and everyone who comes will be a delegate, and the convention will be open to all.

The convention opens on the night of July 1 with a great mass meeting at the Broadway Auditorium, where addresses will be made by Bishop William A. Quayle and Dr. J. N. Aikens of Toronto, Canada.

Hence the Leaguers and visitors should leave home in time to be present at this first great meeting.

For inspiration, for information, for recreation, go to Buffalo!

Reduced rates at two cents per mile have been granted by the Southeastern, and Southwestern Passenger Associations for the round trip, and tickets to be purchased June 27-29, with a final limit of midnight July 10, 1914.

Those desiring to stay longer for a vacation on the Lakes, or at Niagara Falls, and in Canada, may purchase regular summer tourist rates to Buffalo, with final limit to October, for about the same money.

We plan to run a solid train from New Orleans via Washington to Buffalo, for delegates and visitors coming from Texas and North Texas and Louisiana on the Southern Pacific and Texas Pacific.

All those east and west of this route may arrange to join us at any point convenient along the line.

The route and schedule of this train will be announced soon in the Southwestern Christian Advocate.

Any further information desired will be gladly furnished by dropping a card to me at Meridian, Miss., or if only about rates and accommodations, write Dr. R. E. Jones, 631 Baronne street, New Orleans, La.

Plan now for the Convention
W. W. LUCAS.

PROVERBS OF A YOUNG LAYMAN

Swap prayers with one another.

One can love, but it takes two to make love perfect.

Let us lay aside the sin which doth so easily upset us.

Holiness is in religion what honesty is in business—the best policy.

Blessed is he who prays God, from whom all blessings flow.

An unbeliever is a man who wants a little more proof—and a little more sense.

Heaven is where love is. Our homes should give our neighbors some idea of what heaven is like—Exchange.

GREAT MISSISSIPPI CONVENTION

There will gather at Jackson, Miss., June 18-19, 1914, the ministers and leaguers of the Mississippi and Upper Mississippi conferences, for an old-fashioned reunion and convention. These conferences divided into two about twenty years ago, and now they plan a union lovefeast for two days, one of which will be devoted to the Epworth League convention. A great time is expected. All ministers and leaguers of the state are invited. Entertainment has been arranged for at \$1.00 per day.—W. W. Lucas.

The Coming of the Kingdom

(Luke 17: 20-37)

International Sunday School Lesson for June 7, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—Lo, the kingdom of God is within you.—Luke 17: 21.

Time—March, A. D. 30, a short time before the crucifixion.

Place—Uncertain; but probably in Perea, or on border line between Samaria and Galilee as He journeyed toward Jerusalem.

Home Readings—Monday, Luke 17: 20-37. Tuesday, Luke 4: 16-27. Wednesday, Matt. 5: 5-16. Thursday, Mark 13: 28-37. Friday, Gen. 7: 13-24. Saturday, Gen. 19: 17-25. Sunday, 2 Pet. 3: 8-18.

The Lesson.

In this lesson we have an account of the teaching of Jesus concerning the kingdom. There had been a false notion as to the nature of the kingdom which Jesus came to establish. Many thought He would set up a kingdom similar to that at Rome and rule by military force the country then dominated by Rome. They thought that when this was done, they would be honored with a position of power in this kingdom. Even the disciples shared this view and cherished hopes of high places. This false view Jesus seeks to set aside in the teachings of today's lesson.

The manner of the coming of the kingdom had also been misunderstood. It was thought that it would come with "observation," displaying itself visibly to all and with great noise. But Jesus teaches that, to the contrary, it was not to be seen nor heard as one might see and hear a marching army going to conquer and take possession of cities. Neither would it be confined to any particular place to which one might point and say, "lo, there." It was to be without noise and without observation. It would carry neither sword nor banner nor trumpet. It took no interest in honoring a few that they might lord over the others. Rome was not the object of attack, but sin wherever found. That kingdom had already come and was then in the midst of them.

When Will the Kingdom Come?

This is the question the Pharisees asked Jesus. They had heard much about the coming of the kingdom and wanted to know when it would come. I think they were sincere in the question, and really wanted to know. The answer to this question would determine some things for them, for they cherished a hope of profiting by its coming. A good political position is worth inquiring after; and the time when their enemies shall be overthrown and they themselves exalted to power is a matter of sufficient interest to call forth an inquiry. But however sincere they may have been in this case, they were wrong. And Jesus did not answer their question as they expected. The Lord seeks to answer the right question, or He seeks to answer questions in a way that will lead aright. Here they are told that it is needless to look in various directions to see the kingdom and prepare to point it out to others, for it cannot be seen. Some will rise up and attempt to point it out but they should not be followed. They are false prophets. But while they are looking afar off the kingdom is right in their midst; a silent force, going forth without observation, but making conquest of the hearts of men. This conquest will be slow and the coming of full glory of possession will tarry; during this time the disciples will "desire to see one of the days of the Son of man," but they will have to wait patiently. When the conquest is complete and He comes in full glory, there will be no need to call attention to it, for it will be known even as the lightning which shineth to all parts at once. He is coming in great glory, but before this is done He must suffer many things of this generation. In some such way as this Jesus replied to the question. But let us think of the kingdom as having already come in the world and is in our midst, too; and it will come to each of us when the heart is opened and the spirit of Jesus fully received. The coming of the kingdom

that is important to us is the coming of the Christ spirit into our lives and He loved and adored as king and father. The question, When will the kingdom come? should bring serious thoughts to each mind. To those in whose lives Christ is pregnant the thought of His universal reign should come with seriousness. They who are ruled by the spirit of worldliness should be serious about His coming to them personally. When will the kingdom come to you? When will it come to your household? When?

How Will It Be When He Comes?

That the Lord is coming again is plainly taught in the Scriptures. It is said that He will come in like manner as He went away. He shall come as

Judge and as a mighty King before whom all must bow. But how will it be with the people at that time? They will be as they were in the days of Noah. They will eat and drink and marry until their awful doom overtakes them. They will be like the Sodomites when Lot fled to live and his wife looked back and died. It will be wholly unexpected by many. To them, its sudden appearance will find them unprepared and desirous of fleeing for safety, but they who seek to save their lives by this method shall lose them; also those who seek to save temporal life at the expense of spiritual life shall lose it. In that day, let no one take thought of things in the house to take them out nor tarry to attend to any temporal matters, but go to meet the Judge. At that time the closest and dearest ties will be broken, friends and acquaintances severed forever. Two may be in bed together, or two may be grinding at a mill, but Jesus will take one to Himself and leave the other to his fate. Those who are prepared will be taken home while those not prepared will be left in a burning world. "Where, Lord?" asked the disciples. The Master answered that He will come wherever man is found.

How will it be when He comes? How?
Mars Bluff, S. C.

A Song of Security and Contentment

Epworth League Devotional Meeting Topic for June 7, 1914

(Psa. 23)

(By THE REV. A. PRESTON SHAW, B. D.)

The Scripture Lesson

"The world could spare many a large book better than this sunny little psalm. It has dried many tears and supplied the mould into which many hearts have poured their peaceful faith."

Security in the Lord

The Psalmist felt secure because the Lord had come into intimate relationship with him. This is the true foundation of all security. It cannot be found in health, for disease lurking in every flower and wafted about by every breeze can soon take that away. It cannot be found in wealth, for like the Rich Fool, with full barns, we may foolishly say within ourselves, "Soul take thine ease." But that night, at an hour of which we think not, our souls may be required of us. The whole material universe is constantly changing. The solid rock must eventually crumble into dust. Generations are born only to die. Nations may rise and fall, but God only remains the same yesterday, today, and forever. The foremost thought therefore in the Psalmist's mind was his being kept secure by an unchangeable God.

Security does not consist in the same experience, but in preservation in the midst of varying experiences. How well this is illustrated in the psalm. The Lord is the Psalmist's Shepherd leading him from one pasture to another, from the rapidly flowing, shallow brooks to the still waters of deeper and more refreshing streams, making him to lie down under the cool shade trees when tired, keeping him in the paths of righteousness, leading through the valley of the shadow of death, yet ever present with rod and staff to comfort him; spreading a feast of joy and good things in the presence of opposing foes, inspiring him with the assurance that He would never leave him, but remain with him to keep him secure forever. The Lord was not only his shepherd in the first green pasture, but all the way.

The Application to Us

It is the same today as in the days of the Psalmist: we can sing the song of security only as we allow the Lord to lead us. The moment we cease to follow His leadership that moment we place ourselves in an insecure position. When a sheep leaves the fold or herd and remains in the brambles it becomes insecure. It places itself in a position where it can easily be caught by the wolf or the lion. The shepherd may leave the ninety and nine and seek and find it but until found it is lost. We have security in the Lord our Shepherd only as we follow Him.

It is said concerning sheep that their very life depends upon the fact that they have a shepherd with them. Unlike other animals, they are unable to find pastures and watering places for themselves. It is true that there is a disposition on the part of a flock of sheep to follow a leader, but the leader must have a shepherd to direct him aright. The author of the Notes on Epworth League Devotional Meeting Topics relates the following experience:

One time we had the chance to observe the sheep business in open, in the Coconino forest, that hundred mile band of virgin timber that fringes the rim of the Grand Canon in northern Arizona. The great forest shelters many creatures, who take care of themselves. The birds knew where to find the haws and berries. When the rainless months came and the little pools in the rocks dried up, they could come with unerring flight a hundred miles to the watering tanks, for there are no streams in the great forest. The cattle never went beyond the pasturage from which they could return to water, and there was instinct enough to care for little ones. One mother cow would keep six or eight of the little calves too weak to travel, while the mothers went back to drink. Horses range further, because they can stay away a day and a half from the watering troughs, but they always follow the line of the best pasture. Our cowboys hobbled out the horses we were riding, and in the morning they confidently followed the line of the best pasture and always found them. But when we came to the sheep, we found that they always had the shepherd with them. By day he hunts them good pasture and leads them to the water; in the burning heat he makes them lie down; when they must cross a burning stretch of desolate country he herds them carefully that none be lost, and presses them forward with necessary haste. At night he makes his bed among them, and keeps off the wolf and the robber. Left to themselves the sheep scatter into desolate places; lost, alone, without food and agonizing with thirst, they lie down and perish in the vast wilderness.

The Prophet Isaiah related only a common human experience when he wrote: "All we like sheep (without a shepherd) have gone astray. We have turned every one to his own way." Such is the inevitable fate of humanity without God. It is only as we are under God's care that we can truly live at all. It is only with the Lord as our shepherd that we can rest secure.

Winchester, Va.

Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine, grateful from very gladness, beautiful because bright.—Carlyle.

COMMENCEMENT EXERCISES, NEW ORLEANS UNIVERSITY, MAY 5-12, 1914

Eleven graduates from the normal course; seven from the college preparatory; eight graduates in pharmacy from the Flint Medical School; one taking certificate in dressmaking, and six in domestic science (these seven members of the normal class); eleven taking certificates in plain sewing, and fifty-eight taking certificates finishing the eighth grade, the preparatory English course, constitute the list of students of New Orleans University who received honors in the recent commencement exercises. The programs were witnessed by appreciative and generally large audiences. The orations and essays delivered by the graduates were well prepared and well delivered. The subjects were remarkably up-to-date, dealing chiefly with topics and issues of current interests.

The exercises of the week opened with the annual musical on Tuesday night, May 5th, under the direction of Prof. M. S. Stewart, teacher in charge of the instrumental music department. In addition to the selections by the music students, there were voice selections by Prof. Morrison, readings by Mrs. Zula Lovell, violin by Prof. Stewart, and several numbers by the University orchestra.

The normal and preparatory classes gave their program Wednesday night, consisting of the usual prophecies, wills, histories and legacies. Mr. Julius S. Scott, president of the preparatory class, presided. Mr. Israel M. Augustine, the lone male member of the normal class, delivered the valedictory address.

Thursday night, there was a reunion of the Alumni Association. A short program was rendered and several toasts were made while refreshments were being served. The president, Prof. M. S. Davage presided. At the close of the meeting he turned over to President Melden a check for \$130.00, a contribution from the Alumni to the institution. This with other amounts previously contributed approximates the sum of \$200.00 for the year. Dr. Melden thanked the Association heartily and expressed the hope that the Alumni Association will establish a permanent annual fund for the University to use on a professorship, or some other special purpose which they might designate.

Friday night the students of the eighth grade, under the direction of their beloved teacher, Miss Lathrop, entertained the largest audience of the session with paid admission. It was a musical pageant of picturesque people, representing in symbol, song and costume the national airs of various nations. The class, numbering fifty-eight, presented a fine picture as they appeared on the rostrum to receive their certificates.

Saturday night President and Mrs. Melden received at the mansion the members of the graduating classes, the members of the faculties and of the trustee board. It was a delightful evening. The host and hostess spared no pains in making it pleasant for all.

Miss Mario Harrison, principal of the grade department, delivered a very appropriate and interesting address at the closing exercises of the Sunday school, superintended by Prof. R. E. Laubach. Special music was rendered by the Sunday school choir. The exercises closed with a very touching farewell scene.

Sunday afternoon a large assemblage of New Orleans' intelligent and well-dressed people were present to witness the baccalaureate exercises. The processional and the recessional were rendered by the orchestra, and special music by the University vested choir under the direction of Prof. J. O. Morrison. The sermon, which was very rich, practical and delivered with forceful earnestness, was preached by the president, Dr. Charles M. Melden.

Monday night was the graduation of the class in pharmacy. The address to the class was delivered by Dr. Melden. He pointed out clearly the higher advantages and nobler purposes of training and efficiency. Other features of the evening were a voice selection by Miss Sylvester of the city, and the valedictory address by Mr. Louis P. Bucksell of the class. Dr. Fuller, dean of Flint Medical School, presided.

Tuesday afternoon with the chapel crowded to its utmost capacity, the climax of the occasion was reached. Orations were delivered by Miss Vernice

Obert, Mr. Frank Howard, Mr. Thomas Sewell, Miss Pansy Stewart, Mr. Julius Scott and Miss Doretha Dardenne. The last named made the valedictory address.

After the awarding of diplomas and certificates, Dr. Melden reviewed briefly the work of the institution for the year. He mentioned financial success—that the institution had been able to meet its bills and maintain its credit; that the teaching force had been capable and efficient; that the interscholastic athletic contests had been all on the side of victory for N. O. U., and that the religious spirit had been prevalent during the year. He showed that in many respects the year just closed had been one of the best in the recent history of the University.

Prof. J. H. Lovell is to remain here and will act as special representative of the University during the vacation. He will make a specialty of soliciting new students.

The next session will open September 28, 1914.

GEORGE R. SMITH COMMENCEMENT

George R. Smith College, Sedalia, Mo., closed a very successful year on May 13th. The commencement events proved very interesting and attractive, and there was a large attendance of visitors, many of them from out of town. The music department, under the direction of Miss Minniola Jackson, furnished excellent music and gave a fine concert on Tuesday night, May 12th. Baccalaureate Sunday was specially memorable. Dr. S. B. Campbell, of Springfield, Mo., delivered the baccalaureate sermon in the morning; the Rev. W. A. Bohannon, of Butler, Mo., the annual sermon in the afternoon, and Dr. W. C. Ellis, of Sedalia, and Dr. A. H. Higgs, of Fayette, Mo., made stirring speeches at night. The departments of domestic science and art gave splendid exhibits of their work on commencement day, and the reception in the afternoon was well attended. The commencement exercises on Wednesday night, May 13th, were a fitting climax to the week's doings. Dr. C. B. Spencer, of Kansas City, Mo., editor of the Central Christian Advocate, delivered a masterful address to a crowded house, which was followed by the award of diplomas to the graduates, who numbered about twenty. Mrs. S. E. Cotton, the daughter of the late General George R. Smith, after whom the college is named, occupied an honored place on the platform, and fitting allusions were made to her part in the founding of the school twenty years ago. Many of those who were present commented favorably on the new electric lighting of the chapel and considered the lamps a great improvement. Extensive repairs are now being made on the roof, and other improvements and repairs are planned for the summer.

MERIDIAN INSTITUTE COMMENCEMENT EXERCISES

By Francis L. Harris

Sunday, May 3rd, the baccalaureate sermon of Meridian Institute was preached by the Rev. N. D. Shamborguer, D. D., of Nashville, Tenn., at St. Paul Methodist Episcopal Church.

The Institute choir furnished music for the occasion, under the direction of Mrs. L. B. Shaw. Dr. Shamborguer's text was taken from Matt. 5: 41, "And whosoever shall compel thee to go a mile, go with him twain." The sermon was beautifully illustrated. He told the advantage of going the second mile; of doing more than one is compelled to do.

The annual sermon was preached by the Rev. D. L. Morgan, Natchez, Miss. The Rev. Mr. Morgan showed great ability as a scholar and preacher.

Monday, May 5, was visitors' day. Monday evening, primary concert. Tuesday evening, a comic opera, "The Captain of Plymouth," was rendered by the students under the direction of Prof. J. Marion Taylor and Mrs. Shaw, with much credit to the institution.

Wednesday evening, Dr. Shamborguer addressed the graduates before an audience of six hundred. The graduating class consisted of six young women and nine young men.

Much praise is due Dr. Shaw and the faculty for their splendid work during the past school session. Meridian, Miss.

PLAN OF EPISCOPAL VISITATION

Part II—July-December, 1914

Fall Conferences in the United States
ALPHABETICAL.

Conference	Place	Date	Bishop
Alabama		Dec. 17	Leet
Alaska Mission			Lucas
Arizona	Tempe	Oct. 8	McConnell
Atlanta	Atlanta, Ga.	Dec. 3	Leet
Blue Ridge-Atlantic	Asheville, N. C.	Nov. 19	Henderso
California	Oakland	Sept. 23	McConnell
California German	Stockton	Sept. 17	McConnell
Central Alabama	Decatur	Dec. 9	Thirkie
Central German	Wheeling, W. Va.	Sept. 2	Cram
Central Illinois	Kewanee	Sept. 16	McDowell
Central New York	Geneva	Sept. 30	Bur
Central Swedish	Galesburg, Ill.	Sept. 3	McDowell
Central Tennessee	Dickson	Oct. 8	Henderso
Chicago German	Oshkosh, Wis.	Aug. 27	McDowell
Colorado	La Junta	Sept. 9	Hugh
Columbia River	Pullman, Wash.	Sept. 2	Lucas
Dakota	Wessington, S. D.	Oct. 7	Cook
Des Moines	Atlantic, Iowa	Sept. 16	Brist
Detroit	Saginaw, Mich.	Sept. 23	Bur
East Tennessee	South Pittsburgh	Oct. 1	Henderso
Erie	Sharon, Pa.	Sept. 9	Bur
Genesee	Bath, N. Y.	Oct. 7	Bur
Georgia	Tallapoosa	Dec. 10	Leet
Gulf	Jennings, La.	Dec. 2	Thirkie
Holston	Cleveland, Tenn.	Oct. 21	Henderso
Idaho	Payette	Sept. 2	Cook
Illinois	Shelbyville	Sept. 9	McDowell
Indiana	New Albany	Sept. 16	Leet
Iowa	Fort Madison	Sept. 2	Brist
Kentucky	Covington	Sept. 2	Leet
Michigan	Winkegon	Sept. 16	Bur
Minnesota	Winnebago	Sept. 23	Shepa
Missouri	Maryville	Oct. 7	Thirkie
Montana	Forsyth	Aug. 26	Cook
Nebraska	Fremont	Sept. 16	McInty
Nevada Mission	Reno	Sept. 3	McConnell
New Mex Eng Miss.		Sept. 17	Hugh
N. M. Span. Miss. Conf.		Sept. 17	Hugh
North Carolina	Thomasville	Nov. 26	Henderso
North Dakota	Carrington	Sept. 30	Cook
North Montana	Chouteau	Aug. 19	Cook
North-East Ohio	Norwalk	Sept. 22	Smith
Northern German	Sleepy Eye, Minn.	Sept. 17	Shepa
Northern Minnesota	Montevideo	Sept. 30	Shepa
Northern Swedish	Norway, Mich.	Sept. 3	Quay
Northwest German	Crandon, S. D.	Sept. 24	Cook
Northwest Indiana	Lafayette	Sept. 30	McDowell
Northwest Iowa	Forest City	Sept. 30	Quay
Northwest Nebraska	Alliance	Sept. 3	McInty
Norwegian and Dan.	Minneapolis, Minn.	Sept. 17	Quay
Ohio	Washington, C. H.	Sept. 16	Thirkie
Oklahoma	Guthrie	Oct. 15	McInty
Oregon	Portland	Sept. 23	Lucas
Pacific Chinese Miss.	San Francisco, Cal.	Sept. 7	McConnell
Pacific German	Salem, Ore.	Aug. 27	Lucas
Pacific Jap. Miss.	Oakland, Cal.	Sept. 21	McConnell
Pacific Swedish Miss.			
Conference	Kingsbury, Cal.	Sept. 10	McConnell
Pittsburgh	Rochester, Pa.	Sept. 30	Cram
Puget Sound	Seattle, Wash.	Sept. 9	Lucas
Rock River	Chicago, Ill.	Oct. 7	McDowell
Saint Louis	Marionville	Oct. 14	Thirkie
Saint Louis German	Nokomis, Ill.	Sept. 10	Smith
Savannah	Forsyth, Ga.	Nov. 26	Leet
South Carolina	Columbia	Nov. 18	Leet
Southern California	Pasadena	Sept. 30	McConnell
Southern German	Dallas, Tex.	Nov. 20	McInty
Southern Illinois	Lawrenceville	Sept. 23	Thirkie
So. Swed Miss Conf.	Fort Worth, Tex.	Nov. 27	Henderso
Tennessee	Marten	Oct. 15	Henderso
Texas	Clarksville	Dec. 17	McInty
Upper Iowa	Cedar Rapids	Sept. 23	Quay
Utah Mission	Orden	Aug. 27	Hugh
West German	Wichita, Kan.	Aug. 22	Shepa
West Ohio	Toledo	Sept. 8	Bur
West Texas	Austin	Dec. 10	McInty
West Virginia	Fairmont	Oct. 7	Smith
West Wisconsin	Richland Center	Aug. 26	Quay
West Nor.-Danish	Seattle, Wash.	Sept. 17	Lucas
Western Swedish	One, Neb.	Aug. 27	Brist
Wisconsin	Fond du Lac	Sept. 9	Quay
Wyoming Mission	Newcastle, Wyo.	Sept. 3	Hugh

CONFERENCES IN FOREIGN LANDS

France Miss. Conf.	Toulon	April 30	Nucle
Italy	Venice	May 6	Nucle
Switzerland	Waedenswil	May 14	Nucle
South Germany	Nuernberg	June 4	Nucle
North Germany	Stettin	June 10	Nucle
Denmark	Nexoe	June 17	Nucle
Sweden	Malmoe	July 1	Willso
Norway	Fredrikstad	July 8	Willso
Russia Mission	Sigolovo	Aug. 20	Nucle
Finland	Helsingfors	Aug. 27	Nucle
Bulgaria Miss Conf.	Plieven	Sept. 9	Willso
Austria - Hungary			
Mission Conf.	Vienna	Sept. 16	Willso
Korea	Seoul	June 3	Lea

Liberia — Crozierville — Anderso
West Africa — Quessua — Anderso
North Africa — Algiers — Anderso
East Africa — Inhambane — Anderso
Bishop Hamilton to Conferences in the far East.
Bishop Anderson to Conferences in Africa.
Adopted by the Bishops, Germantown, Philadelphia, May 2, 1914.
L. B. WILSON, Secretary.

OUR LIVES ARE SONGS

Our lives are songs;
God writes the words,
And we set them to music at leisure;
And the song is glad
Or sweet or sad,
As we choose to fashion the measure.

We must write the song,
Whatever the words,
Whatever its rhyme or meter;
And if it is sad,
We must make it glad;
And if sweet, we must make it sweeter.

—Selected.

THE PREACHERS' INSTITUTE OF THE TENNESSEE ANNUAL CONFERENCE

Was held in Thompson Chapel of Walden University, Nashville, Tenn., Wednesday and Thursday, April 1-2, 1914, the Rev. T. W. Johnson presiding. The Rev. N. D. Shamborguer was chosen secretary. The session opened at 10 a. m. Music by Walden choir. Communion administered by the district superintendents. Welcome addresses by President G. F. Durgin, D. D., and in behalf of the students by Mr. Dowell. At 12 noon the president and faculty served dinner to the preachers. At 2 p. m. the session was opened with a song service conducted by the Rev. T. W. Johnson. General theme, "Walden University." Address by President G. F. Durgin, followed by the Revs. J. A. W. Moore, D. D., Samuel Knight and S. M. Strayhorn, B. A. Music by Miss M. E. Braden. General theme, "A Better Educated Ministry," was discussed by the Revs. J. R. Jones, B. D., L. E. Vincent, B. A., and J. H. Ellis. Thursday Morning—Devotional exercises conducted by E. J. Guthrie, followed by business session. General theme, "A Minister's Own Religious Life," discussed by the Revs. J. P. Price, D. J. Mitchell, M. Williams, and others. At 10 a. m. "A Study of Isaiah's Vision," by G. F. Durgin, D. D., which was very ably handled. The subject, "Keeping One's Own Faith Amidst Discouragements," by the Revs. A. Phillips, H. T. Belcher and J. S. Nance. At noon a banquet in honor of the members of the institute was given by the president and faculty of Walden University. Afternoon sessions: general theme, "The Salvation That is Four-fold—Mind, Heart, Soul," the Revs. B. J. Merridith, D. D., ex-district superintendent, gave an able exegesis of the subjects, followed by the Revs. F. Smith, Dean G. W. Hubbard discussed "The Body and How to Keep It Healthy." At 7:30 p. m., consecration service at Meharry auditorium. Music furnished by Walden choir. The Rev. N. D. Shamborguer preached with great acceptability. This session has been a great blessing to our Zion. The preachers have taken new inspiration for Walden. Dr. G. F. Durgin is the man for the place.—J. T. T.

HOLLY GROVE (MISS.) PUBLIC SCHOOL

At Holly Grove public graded school Prof. J. H. Brooks was principal the last four months of its six-months' term; the other two months were taught by Prof. J. M. Armstrong, who resigned as principal in favor of Prof. Brooks. Miss S. E. Love of Canton, Miss., remained the six months as assistant teacher in the school. Our enrollment is over 100 students. This term of the school was the best in the history of its existence. Many improvements made within the building and upon the school grounds. Fifty or more dollars were collected by the school and applied. A machine for the school was bought and paid for. A few dollars of indebtedness is on the organ; this we mean soon to wipe out. Our program will show what was actually accomplished at our closing. Our different gatherings were well attended, especially Wednesday evening, April 15th, at our graduating exercises, when standing room in our auditorium was at a premium. The lucky contestants for first and second prizes in spelling were Misses Brown and Mar-

tin; members of the class. On Sunday the Rev. M. White, of Wesson, Miss., preached the baccalaureate sermon. The people and board of trustees of the school were so well pleased with the service rendered by Prof. Brooks that he was unanimously elected for the next four years as principal of the school.—(Miss) Roberta Daniel, Class 1914.

AN APPEAL FROM THE CLOW DISTRICT

LITTLE ROCK CONFERENCE

On April 27, 1914, a tornado struck the town of Murfreesboro, Ark., and completely destroyed the parsonage and furniture, and did much bodily injury to the Rev. S. J. Brown and wife. His son Harrison was killed. The Rev. W. S. Sherrill, District Superintendent, who was there holding the Quarterly Conference, was in the same building with the pastor and family. He suffered a dislocated shoulder and three fractured ribs. Mrs. Harris and son, and the son of Mr. Blake were also seriously injured. Now, dear brethren and friends, the Rev. Mr. Brown and family lost everything in this storm and are in great need of anything you can give them. We especially appeal to the members and friends of the Little Rock Conference to help them. Send whatever you can to the Rev. S. J. Brown, Murfreesboro, Ark.

W. S. SHERRILL, Dist. Supt.
M. F. STRONG, Pastor, St. James, Pine Bluff, Ark.

DR. AND MRS. J. A. FOUST AT EZION—WILMINGTON, DEL.

Dr. J. A. T. Foust, who recently entertained the Delaware conference, has been returned to the Ezion charge for the fourth year. On Wednesday evening, April 29th, a goodly number of his members and citizens met at the church and tendered him and his faithful wife a splendid reception. Addresses were delivered by members of the official board and clergymen of the city. Many kind things were said about the administration. At the close of the past conference year, as a token of their appreciation, the Doctor was presented with a gold watch and chain by his officials. The Queen Esther Circle, under the leadership of Miss M. Clark, gave a reception to Mrs. Foust and presented her with a beautiful traveling bag. Several other auxiliaries presented her with purses of money. The outlook is good for a splendid year at Ezion.

BROAD STREET METROPOLITAN CHURCH, ROME, GA.

The Broad Street Metropolitan Church is alive and progressing along all lines. Electricity has been put in church and parsonage at a cost of \$250, the inside woodwork has been oil finished and painted at a cost of \$32.55, and many other improvements, costing a total of \$650, which add much to the appearance of things. Easter Sunday was a red letter day. The Rev. Dr. Geo. H. Trever, professor in Gammon Theological Seminary, preached a great sermon at 11 o'clock, and lectured on his trip to the Holy Land at 3 p. m. At 8:30 p. m. the Sunday school, under its very efficient officers and teachers, led by Miss E. H. Gasette and Mrs. E. D. Petty, rendered the Easter program, which captivated and swept all before it. It was great, indeed. Offering for the day, \$104.—E. R. Miller, Pastor.

INQUIRIES.

I would like to hear from Fred Bell, aged 15 years. When last heard from he was in Oakland, La., 1911, living in the family of Oscar Harrison. Any information as to his present location would be gladly received, and it will be to his interest to address Mrs. Annie Bell, 906 E. Gift Avenue, Peoria, Ill.

I would like to know the whereabouts of my uncles and aunts, Daniel and Thomas Oliver and Mary and Carolina Oliver. My mother left home when 12 years old. Her home was in Virginia. My grandfather was named William Oliver, and my grandmother Harriet Oliver. There were ten of them in the family. My mother's name is Rachel. Married a Mr. Earle. She left home in slavery. I am giving these few ideas to let them know that they are my uncles and aunts. If they could be found anywhere, I would like to hear from them as soon as possible. Address Harriet Todd, Anderson, S. C. R. F. D., No. 5, Box 5.

I wish to inquire for my sister, whose name is Carelin Prichett. Her husband's name is Cap Prichett. When last heard from she was in Birmingham, Ala. Any information as to her whereabouts will be thankfully received. I ask all of our pastors and readers of the Southwestern to help me find my sister. Our father's name is John Bimbry Bardwell. There were four brothers and two sisters. Our mother's name is Amanda Bardwell. Any one knowing anything of her whereabouts will please write Wade Bardwell, Longview, Miss., R. F. D. No. 1, Box 34.

Nearly a million people have read Mahaffey's recent book on Baptism proving from oldest records that John baptized by SPRINKLING. Many say they would not take \$10 for it. Send 16 cents in stamps to Book Box 148, Batesburg, S. C., and get yours now.

HAVEN ACADEMY'S SUCCESS — \$108.01 REPORTED IN ONE NIGHT

Our school property has been without a fence around it for many years. Under the wise management of Prof. W. M. Gordon as our beloved principal and his faithful assistants, the people have responded willingly to every call he has issued. The first call was for the Jubilee movement, at which time he raised \$95.00. We are now rejoicing over the successful rally reported last Monday night, April 20, in the chapel. \$108.01 were raised. Two prizes were offered. The person who raised the largest sum over \$25.00 received the first prize, a la valleriero; the second prize was a silver herry-spoon. The faithful workers in the contest were: Mrs. Rosa Anderson, who brought in \$8.21; Mrs. Leslie Manzo, \$57.15; Miss Sarah Bryant, a student of Haven Academy, \$42.65. Bros. A. D. Quail and W. E. Carpenter acted as tellers. The Rev. James Jackson, president of the board of trustees, presented the prizes to Mrs. Manzo and Miss Sarah Bryant, respectively. Our white friends gave \$15.00 on the fence. Hurrah! for Principal Gordon and his good people!

FORT STREET CHURCH, ATLANTA, GEORGIA

Methodism is still alive at Fort Street Church. Easter was a red letter day here. Dr. P. O. Connell, of Gammon Theological Seminary, preached at 11 a. m. on the resurrection of Jesus Christ. His sermon was thoughtful, logical, practical and spiritual. Mr. J. S. Graham, the superintendent of the Sunday school, and the good teachers spared no pains training the children for these exercises, which would be a credit anywhere. After the exercises of the evening the great and willing workers of each board rallied like soldiers. All of these boards have been working hard for several days to get results and they fought like soldiers and won a mighty victory. Too much praise can not be given these heroes of the church for their great and generous hearts. Mrs. Evelina Baxter, chairman of the parsonage committee, reported \$110.26; Mrs. Adeline Lewis, chairman of the stewardess board, on account of sickness could not be present, but Mrs. Patsie Jones, vice-chairman, was here and reported \$107.26. Mrs. Emma Sitton, chairman of the Ladies' Aid Society, reported \$20.01, and Burns Board reported \$18.55. Other collections, \$11.65, making a grand total of \$260.73. God bless these good people here.—H. E. Burns, Pastor.

ELIZABETHTOWN, TENNESSEE

"We are out of a church building for worship at present and have been for two weeks, but the Sunday school will meet at the parsonage each Sunday until our new church is completed. The work begun on April 20th to erect a brick veneered building 30x48 with two towers and study room. When completed it will be the finest church building on the Knoxville District, and with less members to do the work—only thirty members. But these few are good active members. We are now facing our fourth quarter and have paid up to this time the full assessment of the district superintendent, have furnished a four-room parsonage, have all the material on the ground for the new building, and have paid off all bills for work to go on up to date. This work has been done by three men and a few women. By direction of the pastor, the coldest Sunday this year, we raised \$25.00 with less than twenty members present. The Ladies' Aid and Epworth League have worked well and faithfully. The work has also been helped by Mrs. P. W. Smith, who has rendered excellent service, giving concerts and rendering special programs which helped the financial side much. Mrs. Mary J. Turner, president of the Ladies' Aid, and Miss Carrie Gardner, president of the League, are bringing things to pass by working together. The head of the trustees, Bro. George W. Turner, put off the building of a six-room cottage for himself, which he had contracted for, seeing the great need of a church, to see the work of the church completed; then Bro. B. W. Baker, who had just bought a beautiful four-room cottage for himself and family, turned it over to the trustees almost free of charge for the use of a parsonage. Bro. Johnson Gardner, who has had a very sick wife for over six weeks and who has just lost a little daughter, has paid as much cash as any other trustee and has stood for all notes with the others of the trustees. We have raised \$8.00 on benevolence and are endeavoring to bring up a round report this year.—P. W. Smith, Pastor.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

EVANGELISM AMONG STUDENTS

Greater efficiency in religious work among the students of Methodism is in prospect as a result of a meeting recently held in Philadelphia. A joint committee composed of representatives from the Educational Association, the Board of Education and the Student Work Committee of the Commission on Evangelism, met to confer upon the matter of a larger program of work in our schools and colleges. One of the notable conclusions of the meeting was that in every educational institution of Methodism an attempt should be made to provide for a special Gospel campaign among the students. Another significant plan was decided upon in the way of a series of meetings in connection with the student conferences at Lake Geneva, Northfield and Eaglesmore. The purpose is to have such a meeting for one or two days after the student conference, and to have present the delegates and faculty representatives in attendance from our Methodist schools, together with the Christian Association secretaries and the leaders of the special campaigns to be held next year. Bishop Henderson will preside at these meetings and direct the discussions.

During the past year, under the direction of the Student Work Committee, campaigns were held in more than forty of our schools and colleges. Among the tabulated results from twenty of the leading colleges are some twenty-five new decisions for the Christian ministry, fifty young men and young women pledged for foreign missionary work and deaconess service, and a larger number than any of these to some form of Christian service as yet undesignated for their life work.

THE BOARD OF BISHOPS

At the recent meeting of the Board of Bishops the following elections took place: Bishop Anderson was elected upon the Board of Trustees of the Methodist Episcopal Church in place of Bishop Walden, deceased; Mr. William B. Mellish, in place of Mr. R. T. Miller, deceased, and Dr. L. C. Bentley, in place of the Rev. E. B. Rawls, deceased.

On the Commission on Evangelism, the Rev. A. W. Leonard was elected in place of Benjamin Young, removed from the General Conference District; the Rev. J. L. Hillman, in place of the Rev. O. F. Fifer, removed from the District, and Mr. John P. Jackson, of Bismarck, S. D., in place of Judge Pollock, resigned.

As District Representative on the General Committee of Foreign Missions, Home Missions and Church Extension and Freedmen's Aid Society, Dr. C. E. Welch was elected for the Third General Conference District, in place of Mr. T. D. Collins, deceased.

Bishop McDowell was elected to the Board of Freedmen's Aid in place of Bishop Walden, deceased.

Bishop Smith was elected to the Commission on Federation in place of Bishop Walden, deceased.

Mr. Alexander Simpson, of Philadelphia, was elected to the Commission on Federation in place of R. T. Miller, deceased.

Bishop Neely was elected on the Federation of Colored Churches in place of Bishop Walden, deceased.

Of General Interest

Death Rate Decreases

The death rate and the tuberculosis rate of New York City are said to be going down and the direct cause of this decrease is the improved tenement house construction. Miss Madge Headley, secretary of the Charity Organization Society of New York, in describing improvements of the New York tenement houses has this to say: "Every house in which three or more families live is considered by social workers to be a tenement house. We have 3,000,000 occupants. It is safe to say that tenement dwellers in New York and in other American cities are better housed to-day than ever before. Years ago thousands of tenement houses were built with inside rooms that had no windows leading to the free air and sunshine. To-day no such tenements are built. Every room must have at least one window for fresh air." And thus in spite of the pessimists' croaking, the world's conditions are brightening.

Negro Typist Debarred

Among the names on the Civil Service eligible list for copyist and typewriter there appeared recently at Albany, New York, the name of a colored girl, who, her race unknown, was among others ordered to report for temporary work at a salary of \$50 per month. This she did and upon her appearance the room was at once thrown into an uproar. The white typists protested against her being employed and the young Negro girl was told that she was not wanted at that time. The young woman, Miss Julia Johnson, put the letter which told her that the department of Efficiency and Economy had need of her services, into the hands of a lawyer, who quoted to the deputy commission the provisions of the civil rights law and the civil service rules, and when asked what he intended to do about the girl's appointment, said that she would be employed. Appearing for the second time in the hope of employment, the girl was again put off and according to latest news concerning this example of unfair prejudice against one simply because of color and race, Miss Johnson had not yet been put to work.

China's Problems

Dr. Toyokichi Iyenaga, a Japanese lecturer at Columbia University, addressed a crowded house at one of the large theaters in Philadelphia recently. He declared that China is a vast slumbering power which must be reckoned with as an important and formidable industrial factor. The Chinese, the doctor claimed, are a people of splendid commercial gifts and "in a paradise filled with the worshipers of the almighty dollar, the Chinese would share the domination with America." "The change in China," the Doctor continued, "cannot be made over night. In 1905 was the great turning point; then the Empress Dowager altered the public examinations to include some subjects of Western learning. Since then the Chinese press has grown with amazing swiftness. There was not a newspaper in Peking in 1900 except the Imperial Gazette; to-day there are more than thirty monthlies, weeklies and dailies, one of which is edited by a woman."

**Make
Railroad Days
A
Success
You Owe It To
Your Family**

Wireless Telephony

The latest development in the electrical science is wireless telephony. Mr. R. T. Crane, one of the three operators in a New York station, explained that a few days ago it was possible for New York to talk to Philadelphia and to steamers at sea, being the first time that a commercial message had been sent by wireless telephone in this country. The operators explain that wireless telephony is very similar to wireless telegraphy, the only difference being that the voice is heard in one and the dots and dashes in the other. The transmitter reduces the voice to the same kind of units as in wireless telegraphy, and they are caught on the same wires and heard in the receivers already in use. The whole secret of the wireless telephone, then, is in the sender. Until the new device has been protected with patents it will not be explained in detail to the public. It is said to be a simple device and can be made cheaply. As soon as possible it will be put into use in every wireless station. As the voice can travel as far as the dots and dashes there will arise the need for an international language. The present international code speaks in all tongues, say the operators, and the new wireless telephone must be made to do the same thing. The Marconi Wireless Telegraph Company is making the new instruments and the telephones are to be installed on steamships and at shore stations to be used in conjunction with the telegraph.

Conference on Betterment of Hygienic Conditions Among Negroes

Betterment of health of Negroes was the subject of a conference of Southern Health and Educational Officers, held in New Orleans, April 24.

Six States and the District of Columbia were represented.

To concur in practical measures for ultimate and immediate betterment was the purpose of the conference.

After discussion resolutions embodying the sense of the convention as to pertinent and practicable measures were adopted. They are as follows:

Recognizing that sanitary conditions now prevailing among Negroes are susceptible of improvement and that for the health, welfare and prosperity of both races immediate effort for betterment should be made;

Be it Resolved, That the responsibility of instituting and executing measures to this end is largely that of the white men;

That the active co-operation of the more intelligent Negroes should be asked and their services utilized as far as possible in executing the plans adopted and in enlisting the co-operation of others of their own race;

That one point of attack should be on prevailing insanitary housing conditions, the main remedy being to enforce rigidly sanitary regulations pertaining to the disposal of night soil and other wastes, provision of a wholesome and adequate water supply, ventilation and light;

That each state and municipality make definite effort to obtain exact information as to the prevalence of tuberculosis, venereal and other diseases among Negroes; that practical preventive measures applicable to local conditions be instituted; that the data gathered be transmitted to the local and state health officers;

That instruction, definite and persistent, in the primary principles of health be given, special features of the systematic work to be a program on health topics in every Negro school in the state, and sermons and talks on sanitation in every Negro church at frequent intervals;

That teachers be asked to emphasize in every possible way, in discipline and in methods of teaching, the element of self-control;

That visiting district nurses should be employed.

Dr. Oscar Dowling was Chairman of Conference and Dr. Wm. M. Perkins, Secretary.

People of Interest

Bishop Joseph Hartzell will spend his seventy-second birthday—June first—at his home in Blue Ash, a suburb of Cincinnati, Ohio. The Western's suggestion that it would be a thoughtful remembrance of that day if his friends would send him a postal card with some sentiment of friendship and appreciation, is very appropriate. Brethren, a line from you on that day, June first, will gladden the heart of this "White statesman from Africa," whose work in that dark continent has been richly blessed of God.

Bishop I. B. Scott preached at Janes Methodist Episcopal Church, of Germantown, Pennsylvania, the Rev. J. T. Fletcher, pastor, on Sunday, May third.

The Rev. L. W. Mosely, a superannuate member of the Upper Mississippi Conference, died at his home in Oxford, Mississippi, Tuesday, May nineteenth.

Lampton College, at Alexandria, has conferred upon the Rev. T. F. Robinson, of First Street Church, this city, the degree of Doctor of Divinity.

President J. S. Clark, of Southern University, Baton Rouge, La., was honored with the degree of Ph. D. at the recent Commencement of Leland University.

Dr. I. L. Thomas delivered a special message at Trinity Methodist Episcopal Church, Houston, Texas, Sunday morning, May tenth. The occasion was the observance of Mothers' Day.

Wilbur Thirkield, instead of William, as published in a recent issue, is the name of the son who came recently to the home of the Dr. and Mrs. J. C. Eusan, at Yorktown, Texas.

The Rev. Joshua J. Obee, of Shreveport, preached the Missionary Sermon during the recent commencement of Lampton College, Alexandria. This college conferred upon him the degree of Doctor of Divinity.

Professor and Mrs. F. M. Gordon announce that the marriage of their daughter, Rosalie to Dr. Henry Edward Thompson, of Newnan, Georgia, will occur in the Methodist Episcopal Church of Cave Springs, Georgia, on July eighth.

Mrs. Sally Bowman Caldwell, of Orange, N. J., daughter of the late Bishop Bowman, has given a memorial to her father in the form of a pipe organ, to be installed in McHarry Hall at De Pauw University, Greencastle, Ind. The work will begin at once.

President M. W. Dogan, of Wiley University, Marshall, Texas, delivered the address to the Belton, Texas, High School graduating class, May twenty-second, and also the address to the graduating classes of Homer College, Homer, Louisiana, May twenty-seventh.

Dr. W. W. Lucas elsewhere in this issue calls for a large delegation to attend the Epworth League Convention to be held in Buffalo, New York, July 1-5. The appeal of Dr. Lucas should bring a hearty response from all our Leagues. The South should send up a good delegation.

Dr. J. C. Sherrill, Field Secretary of the Temperance Society, is now on an extensive tour in Alabama at the close of which he will spend some time in Northern states. Mail sent to Doctor Sherrill to South Atlanta in care of the Foundation, will reach him promptly.

On Friday night of this week Bishop Thirkield hopes to meet all the officers of the Sunday schools and churches of our denomination in New Orleans, in Wesley Church, Dr. J. L. Wilson pastor. This should be a great outpouring of our Methodist forces. The Bishop has matured plans for a forward move. Let none be absent.

The following degrees were conferred by Wiley University, Marshall, Texas, at its recent commencement: President J. E. Wallace, A. M., Bennett College, Greensboro, N. C., Doctor of Literature; Prof. J. R. Reynolds, A. M., Principal Gilbert Academy, Baldwin, La., Doctor of Philosophy; the Rev. J. O. Williams, A. B., B. D., pastor Wesley Tabernacle, Methodist Episcopal Church, Galveston, Texas, Doctor of Divinity; the Rev. J. E. Bryant, A. B., B. D., pastor St. Paul Methodist Episcopal Church, Galveston, Texas, Doctor of Divinity.

Prof. J. H. Lovell, A. M., B. D., who is to act as special representative for New Orleans University this summer, is an effective elder in regular standing in the North Carolina Conference of the Methodist Episcopal Church. He will be available to the pastors and District Superintendents of the New Orleans University territory for ministerial engagements, requesting only traveling expenses, and an opportunity to say a word in the interest of the University. His address is New Orleans University, 5318 St. Charles Avenue, New Orleans, La.

Bishops William F. McDowell, William F. Anderson, Edwin H. Hughes, Naphtali Luccock, Francis J. McConnell and Wilbur P. Thirkield will return to their Alma Mater—Ohio Wesleyan University—to spend Commencement week, June fifth to eighth. Bishop McDowell is to deliver the commencement address to the 175 graduates, Bishop McConnell the address to the students' Christian Associations, Bishop Anderson will be a chief speaker at the final and honor chapel, when the awards and recognitions are bestowed. Bishop Luccock is to be the principal speaker at the senior class day exercise; on alumni day, Bishop Hughes is to deliver one of the addresses at the convocation in the morning and will be toastmaster at the alumni banquet; Bishop Thirkield will be one of the speakers at said banquet.

Dr. I. L. Thomas in a most urgent appeal, requests the District Superintendents, pastors, officers of all local churches, Superintendents of Sunday Schools, Presidents of Epworth Leagues, members and friends within the bounds of the colored Conferences, to seize the opportunity to go on record observing the Semi-Centennial of the Church Extension Department of the Board of Home Missions and Church Extension in recognition of the aid given in the erection of more than 3,000 churches among our people, and as an evidence of gratitude for the inestimable value and uplift, received from this department of the Church. We will take a special Semi-Centennial offering to assist in the erection of churches where there are providential openings to extend our Methodism. Programs secured for the celebration, 1026 Arch Street, Philadelphia, Pennsylvania.

"Nearing the close of his tour of inspection, Secretary S. Earl Taylor, of our Board of Foreign Missions, reached Naples May first," writes Dr. B. M. Tipple from Rome. "After a visit to our headquarters on Via Duomo, Naples, he came on to Rome. All of the following morning was spent on Monte Mario. Together we walked over almost every yard of the new Collegio land, and considered plans for the development of this great Methodist educational project. Saturday night, May second, Dr. Taylor gave an illustrated lecture in the Collegio Chapel, our present quarters on the Via Firenze. The following morning he spoke before a large and interested audience in the American Church. Sunday afternoon he gave another illustrated talk to the students and friends of the Collegio. That evening he addressed a great audience in the Italian church. Monday morning, in company with Drs. Clark, Greenman and Tipple, Dr. Taylor left Rome for a study of our work in Florence, Bologna, Milan, Genoa and Venice."

News Paragraphs

England has two farms devoted to the cultivation of butterflies and moths.

Galveston, Texas, ranks second to New York as the next largest shipping point in the United States.

The Young Men's Christian Association has 90,000 railroad men who contribute \$400,000 to the support of the institution.

Arthur Baily-Blanchard, secretary of the American Embassy at Tokio, succeeds Madison R. Smith, who resigned as Minister to Haiti.

The department to be erected in Pittsburg, consisting of fifteen stories and occupying an entire block, will be, it is said, the largest department store in the world.

The Mayor has signed the segregation ordinance which recently passed in the board of aldermen and city council of Louisville, and it has become a law.

In a class of 145 boys, who graduated recently from the Witt Clinton High School, of New York City, a blind boy stood first in scholarship.

The losses in the United States caused by fire in 1909 amounted to \$212,520,000. The government expenses were \$622,324,000. The government debt was \$913,317,000. There was spent for alcoholic drinks \$1,750,000,000.

Miss Margaret Woodrow Wilson, the president's eldest daughter, will be one of the editors of a new magazine to be launched in June for promoting the use of public school houses as centers of co-operative enterprise and recreation, forums of common counsel and as public polling places.

Close observation of 600 school boys through a period of seven years to discover the effects of the tobacco habit demonstrated to Supt. Davis, of Menominee, Mich., that the non-smokers averaged from 2 to 10 per cent higher in scholarship and were at still greater advantage in the athletics of the school.

In a "rapid-advancement class" in Boston, composed of the 36 brightest pupils of the 5th and 6th grades, and placed under the direction of one teacher from entrance to completion of course, the children finished all the work of the 6th, 7th and 8th grades in a year and a half. Only one hour a day was allowed these pupils for outside study.

According to the latest and most reliable data available there is a total evangelical church membership of 470,000 in the Republic of China. They are served by 548 ordained Chinese pastors, and 5,364 unordained workers. In addition there are 4,712 Chinese Christian school teachers, 1,789 Bible women, and 496 native assistants employed in hospitals.

The first General Conference of the Methodist Episcopal Church, South, was held in Petersburg, Virginia, May 1-23, 1846; eighty-seven delegates were present. Bishops Soule and Andrew presided. There was then a membership of 459,569. To-day the membership is 2,006,209; Sunday-school enrollment, 1,629,690; Epworth League membership, 133,108. The 17,020 houses of worship are valued at \$53,609,799; and the educational institutions, with an endowment of \$7,584,351, are valued at \$13,965,753.

There are 100,000 students enrolled in professional schools in the United States this year, according to figures compiled by the U. S. Bureau of Education. Of these 85,102 are in endowed institutions; the remainder in institutions supported from public funds. The various professions are represented as follows: Theology, 10,965; law, 20,878; medicine, 17,238; dentistry, 8,015; pharmacy, 6,165; veterinary science, 2,324; nurse training, 34,417. New York State has the greatest number of students in professional schools—13,945. Illinois comes next, with 11,333, and Pennsylvania, Massachusetts and Missouri have 9,937, 6,858 and 4,495, respectively.

Gleanings From the Field

ALABAMA

Gainesville—On April 15 a party of friends happily surprised the Rev. J. W. Knox with a fine suit of clothes. The pastor extends his sincere thanks for this evidence of esteem. The church is alive and good fellowship exists between the other churches of the city.

Mobile—There is scarcely a week but that some one joins Warren Street Methodist Episcopal Church. One hundred and fifty-three persons have united with the church since the conference, four months ago. We have raised for all purposes since conference, \$903.35, and have paid off a debt of \$350 which has been standing fourteen years. The parsonage is now free of debt. At the burning of the old mortgage, the three oldest members of the church had the honor of applying the torch, while the congregation sang "Praise God from whom all blessings flow."—W. Johnson.

Electic—On April 19 we had a rally for the church. We are very grateful to the Rev. J. A. Knox and his faithful members, and for choirs from New Style, and Pleasant Hill for the soul-stirring music they furnished for the occasion. The Rev. Knox preached one sermon and raised \$13.15, the Rev. E. Martin, \$2.05. Class leaders reported as follows: No. 1, R. L. Warner, \$4.00; No. 2, A. Bickly, \$3.25; No. 3, J. Thomas, \$21.25; No. 4, M. Jeter, \$2.05; No. 5, A. Thomas, \$3.22; No. 6, J. Luke, \$2.00; total collections, \$52.30. A young man, a Mr. H. D. Daniels, who is a friend to the church, contributed \$4.50.—S. L. Damaus, P. C.

Attalla—When we reached this place after the conference we found plenty of hard work to be done, and we at once began to do what we could to improve conditions. First, we made some improvements on the parsonage that were much needed, and it is our aim to buy a lot in a more desirable place and move the parsonage. On the 19th of April we had a rally for trustees and stewards, which resulted in the raising of \$65.00. The clubs reported: No. 1 leader, Irene Scales, \$8.00; No. 2, Mrs. Lizzie Stors, \$8.65; No. 3, Mrs. Bettie Copland, \$22.10. The trustees gave Sister Copland the Southwestern Christian Advocate for her faithful work; No. 4, Mrs. Helen Staples, \$16.00. Mrs. Lizzie Thinault worked with Sister Staples' club and turned over to her \$4.00. No. 5, Mrs. Fannie Brown, \$10.80. In spite of the bad weather we had in the afternoon a large crowd from Gadsden from the churches of the Rev. N. H. Redrick, the Rev. W. M. Taffie, of the Baptist Church, and the Rev. Vaughn, of the West End Baptist Church. We had also with us Dr. Sims, of the Congregational Church. Rev. W. M. Taffie preached a splendid sermon. Brother Gonner, a faithful worker and steward, arranged for special cars, he being the conductor. We thank these men and their good people for standing by us. From that Sunday we have held a few meetings at night, which has resulted in four converts and revived

the general membership. We are planning to do a good year's work for the Master. Plans are in progress to raise our full amount for benevolence the second Sunday in June.

Scottsboro—The Ladies' Aid Society of Joyce M. E. Church gave an entertainment recently for the benefit of the church, and a handsome sum was raised.—Mrs. T. C. Whitfield, President.

Lomax—Our second quarterly conference convened at Mallies Chapel on March 28-29. Our district superintendent, the Rev. Lewis S. Price, was with us and preached a very able sermon. The Rev. R. H. Bozeman, of the Baptist Church, also preached at 3 p.m., after which a church rally was called and the faithful congregation of Methodist and Baptist responded liberally. Total for all causes, \$30. We are few in number here, but, by the help of the Lord, we expect to play our part.—Henry Zeigler, Reporter.

New Decatur and Beula Mission—

The good friends of the places showed in a substantial way the esteem in which the pastor, the Rev. P. P. Wright, is held. Several pounds of eatables were left to the family's satisfaction. We are building a new church and we are blessed with a new membership.—P. P. Wright, Pastor.

ARKANSAS.

Brinkley—My first quarter was held April 26-27. Rev. A. T. Stephens, D. S., came to us on Sunday night of the 26th, and preached from the text Second Timothy, iv, 2. One person united with the church. The Lord's Supper was administered to a goodly number, and we were left in the midst of a great spiritual wave. On Monday night the business part of the quarter was held with the district superintendent in the chair. All the officers were present and reported their work in fine shape. Amount raised during the quarter \$53.85, additions to the church since the Annual Conference 17 persons, and one death.—H. Bright, Pastor.

Brinkley—The first quarterly conference was held at Wesley Chapel on April 26-27, the Rev. A. T. Stephens, district superintendent, presiding. Our beloved pastor is the right man for the place and knows his job, and our pains-taking district superintendent looks after every interest of the church. The district superintendent preacher Sunday at 7:30 p.m. and administered the sacrament. We thank Bishop McIntyre and our superintendent for sending us Rev. H. Bright as our shepherd to lead us to a higher standard in Christianity.—B. F. Jordan, Secretary.

Lockesburg—April 12 was a gala day with us. The Rev. W. S. Sherrill preached a splendid sermon and administered the Lord's Supper. Amount raised for benevolence, \$21.40; paid superintendent, \$16.60; total collection, \$38.00. The Rev. J. A. Swift is pastor.—Georgia Jur-routine.

Forest City—The ladies of Kynett Chapel surprised the pastor and family with a box of about sixty pounds of choice table comforts. It is rumored that the party was led by Mrs. M. F. Thornton. Many thanks to the host.—M. B. A. Cala, Pastor.

Paraloma—Our first quarterly conference convened March 21-22, with the district superintendent, Dr. W. S. Sherrill presiding. The business session was well attended, and class leaders were present with good reports. The business session indicated a great year's work. At 11:30 the Rev. Dr. W. S. Sherrill preached a strong sermon at night by the Rev. M. Turner. The district superintendent, assisted by the Rev. A. E. Carr, M. Turner and the humor servant, administered the sacrament of the Lord's Supper to a large number. The services closed with a total collection of \$20.—J. H. Heary, Pastor.

Newport—A rally was held in February for the trustees after the first quarterly conference. The following who were appointed to lead in the war of solicitors on March 15 made the following report: Brothers J. H. Phillips, \$10.40; J. E. Pool, \$5.15; Abraham Jackson, \$3.70; Thos. Frazier, \$2; Sisters Susan Yandell, \$5.35; Susan Gray, \$5.06; Georgia A. Phillips, \$2.55; Ardeila Thomas, \$2.70; Ida McEwen, \$1; Texanna Perry, \$1.25; Lena Owea, \$1.50; Mollie Oden, \$2.40; little Emma McEwea, \$2.10; Prof. J. D. Medlock, \$1; Jennie Dunlay, \$1.50; Minnie L. Johnson, \$2; public collection, \$3.60; grand total, \$53.46. The church is growing along all lines.—J. W. Terrell, Pastor.

Clow—I came to my work right after the conference, and I was received with a hearty welcome. All of the work of the different boards were organized. The work is both spiritual and financial. Wednesday night we were happily surprised at the parsonage by a party led by Brother St. J. Gamble and Sister Ella Gamble, who left 175 pounds of choice groceries. Accept our sincerest thanks.—J. L. Bryan, Pastor.

Gill Charge—I arrived here Feb. 5 and divided the membership into ten clubs, and announced a rally for the fifth Sunday in March. So the various clubs set themselves to work and were able to raise \$57.30. During our two months' stay at this place we have been able to raise \$120.71. God bless such people as I have found at this place. Our rally is now prolonged to the first Sunday in May.—J. A. Brooks, Pastor.

Morrilton—Our first quarterly conference was held at Pleasant Hill M. E. Church March 28-29, with Rev. D. H. E. Harris, D. D., presiding. He took great pains to look into every interest of the church. Paid district superintendent in full Saturday and on Sunday this good man was at his best. Raised this quarter \$37. On Sunday fifty came up and partook of the Lord's Supper. We are glad to have the right man in the right place.—P. H. Myers, P. C.

Texarkana—Our first quarterly conference was held March 15 and 16, and Rev. W. S. Sherrill, district superintendent, was with us. Six persons joined the church since the annual conference, the Sunday School has increased, the Woman's Home Missionary Society is alive with Mrs. M. F. Taylor president, and the Ladies' Aid is taking on new life,

with Mrs. L. A. Jackson president. Brother Ed Cross is Sunday School superintendent. Visitor's Methodist Episcopal Church is in the midst of a big year's work.—C. A. Taylor.

GEORGIA.

Douglasville—Our second quarterly conference was held at Mt. Carmel Church on the second Sunday in March, with the Rev. E. D. Petty, the district superintendent, presiding. The conference was a success. The public school at this place closed April 5, after a successful term. Miss Effie M. Love is the efficient teacher. The Ladies Aid Society is doing a great work in the community.—E. M. Love.

Statesboro—On Sunday, March 15, the Rev. J. S. Striplin, from Asbury M. E. Church, Savannah, Ga., preached a strong sermon. After the sermon the members and friends contributed as follows: Mr. Henry Hill, \$5; Howard Kirkland, \$3; Mike Browa, \$1; Chas. Anderson, \$1.60; Hezekiah Zeigler, \$1; Eleese McNair, \$2; Julia Hill, \$3; Edith Cook, \$3; Lily Herh, \$1; Anale E. Holmes, \$5.65; Julia Kirkland, \$3; Dennis Plorice, \$2.50; Sallie Collins, \$9; Mammie Leeks, \$5.05. A number of friends contributed 25 cents each. The total sum for the day was \$55.95. The rally was to enlarge the building fund. The Rev. Holmes hopes very soon to build a New Braan chapel. At the close of the rally, Miss Sallie Collins was given a beautiful gold breastpin for raising the most money in the rally.—Reporter.

Macon—I wish to extend many thanks to the members and friends of Warren Chapel Methodist Episcopal Church for the pleasant surprise on the evening of March 27. I shall ever remember their kindness towards me and my daughter. They have a standing invitation.—W. H. Adum, P. C.

La Grange—On the 15th of March the pastor held his fourth visit to this charge. The sum of \$15.31 was raised and one person joined the church. March 29 was our quarterly conference day on the La Grange Circuit. The quarter was held by the Rev. J. T. King. The superintendent was paid in full. We are pleased with our pastor, the Rev. E. W. Moore. He is bringing things to pass.—E. V. Pullin.

KENTUCKY.

La Grange—Kynett Methodist Episcopal Church has aroused from her peaceful slumber and has taken her place of former days. The Rev. E. A. Driver is an energetic, wide-awake Christian man. Under his leadership and council we have been able to have our church lighted with electricity. This will be a growing year for Kynett Chapel.—Miss Elizabeth Van Cleave.

LOUISIANA.

McNary—Our first quarterly conference was held at McNary, March 10, with Rev. R. C. Worsham, district superintendent, presiding. All officers were present with excellent reports. The district superintendent preached an able sermon. The pastor of M. E. Church, South, was introduced. He delivered an instructive address. Rev. Timmons, pastor of the A. M. E. Church was present and assisted in the meeting. This is the first year for Rev. Robinson, and

he is well liked by everybody and has proved himself a strong preacher and an able leader. The district superintendent, Rev. Robinson and the members of the quarterly conference were invited to Mr. A. Lewis' restaurant, where there was a grand reception given the pastor and the district superintendent. One person joined the church. Thus closed one of the best conferences on this charge.—H. C. Ross.

Le Compte—Our return to this charge has been very much appreciated. The church has taken on new life. Thirteen persons have been added to the membership. We have adopted the every member canvass.

The members and friends of the church very pleasantly surprised the pastor and family with a pounding recently. Some of the leaders were: Messrs. N. Clark, T. Johnson, C. Cornal, L. Carr, J. Williams and H. Williams. The pastor and family extend their thanks.—R. A. Walmsley, Pastor.

Compti—The Rev. J. J. Woodward, pastor of Saint Paul M. E. Church, preached an able sermon Sunday morning, April 5, and three souls were added to the church and two fallen members were reclaimed. St. Paul's Church is alive, and collections amounted to \$33.27.—Dan King.

Bastrop—The Rev. F. M. Washington and family were very pleasantly surprised recently by the King's Daughters of Mount Nebo Church. The pastor extends his thanks and invites them to come again.

Boyce—The members and friends of Duncan Chapel gave the pastor and family a very pleasant surprise, for which the pastor and family extend thanks.—A. B. Venable.

Lake Charles—We are carrying out the plans of our deceased pastor, the Rev. P. W. Clark, with the aid of the district superintendent. Collected during the month of April, \$137.58. Three converts, two reclaims and two probationers have been received.

Darrow—The district superintendent held our first quarterly conference April 11. Every officer was at his or her post. The Rev. Mr. Turner was greeted by a packed church on Easter night. His sermon will assure him all Darrow when he returns the next quarter. The superintendent was paid in full. "Progress in all departments" is the watchword of pastor and his officials.—Jos. A. Reddix, Rec. Steward.

Prairieville—Our first quarterly conference was held April 5 by the district superintendent, the Rev. J. A. Landry. Splendid reports were rendered which showed the work progressing along all lines. Mrs. Easter Brown, president of the Woman's Home Missionary, is bringing things to pass. The stewardess sisters have bought a new bed for the parsonage. The Sunday School is in fine shape.—Janet Green.

White Hill Charge—We are doing nicely, the pastor has taken hold of his people and planning for a good year's work. The members seem to be very well satisfied with him. On Monday, March 27, the brothers gave him 200 pounds of groceries, and on Thursday night, April 2, Sisters Sarah Williams, Mary Johnson, Do-

sie Coffie and Winnie Coffie, representing the other sisters of the church, brought 100 pounds and a few chickens, making a total of 300 pounds of choice groceries. Sunday, the first Sunday in April, was our speaking meeting day. Collection \$11.75. We will be ready for our first quarterly conference April 25-26.—Allen Johnson.

Boyce—Our first quarterly conference was held March 28-29, with Rev. J. O. Richards, district superintendent, in the chair. The superintendent preached an able sermon and made a great impression. St. Paul is taking on new life. Paid superintendent in full, \$14.00 raised during this quarter, and for all purposes \$72.12.—George Thomas, Pastor.

Thibodaux—Our first quarterly conference convened March 30, with Rev. J. W. Turner, district superintendent, presiding. All officers were present with good reports. On Sunday night, March 29, the superintendent preached a very interesting sermon to a large audience. Eight persons came forward for prayer.—Rev. T. J. Johnson, Pastor.

Boyce—The pastor of Duncan M. E. Church, the Rev. A. B. Venerable, wishes to thank the members and friends for the very pleasant surprise tendered him and family. He extends a standing invitation. The Ladies' Aid Society gave a rally recently and raised \$11.65. The Woman's Home Missionary held an entertainment recently and raised \$6.30. Total amount raised \$22.50.—A. B. Venerable.

Boyce and Village—Our district superintendent was with us March 29 and preached for us Sunday night and a goodly number came forward for prayer. The quarterly conference was held Monday night, with the district superintendent presiding. All officers were present with good reports. Much interest was manifested and all departments showed progress.—A. B. Venerable, Pastor.

Darrow—The pastor and wife of Darrow, La., were very happily surprised by a number of students of Haven M. E. Church. The pastor and wife wishes to extend sincerest thanks, and say call again.—J. A. Williams.

Many and Bayou Scie Charge—Our first quarterly conference was held March 5 and 6, 1914, with our district superintendent, Rev. J. O. Richards, presiding. All reports showed improvement on all lines. The district superintendent preached a strong sermon. Our pastor, the Rev. J. D. H. Frazier, is a painstaking and safe leader and under him the church work is progressing in every department.—J. D. Frazier.

Maple Springs—The members and friends of Maple Springs gave the pastor and family a pounding, for which they extend their heartiest appreciation. Maple Springs is alive, both spiritually and financially. Our quarter was quite a success, \$25 being raised and paid the district superintendent in full.—W. N. Redmond.

Spring Creek Circuit—The first quarterly conference of the Spring Creek Circuit was held at Rosa Chapel Methodist Episcopal Church March 10, the Rev. R. C. Worsham, district superintendent, presiding. Reports were good. The district superintendent preached a strong ser-

mon. The Rev. W. B. Perritt, the white pastor of the white Methodist Episcopal Church at McNary, was present and made a strong talk on temperance. The pastor is here with us and things seem bright for the future.—T. J. Bridgette, Sunday School superintendent.

Wardville—Our quarterly conference met March 11 and 12, with Rev. B. J. Reddix, district superintendent, presiding. The superintendent preached an able sermon and urged every officer to take the Southwestern. This is my second year at this charge, and two have joined the church. We will tear down old Washington and rebuild a new church. I wish to thank our members and friends for the pounds brought to the parsonage, lead by Brothers Sam Holms, M. Adams, Smith Ward and others.—T. A. Bailey.

New Iberia—Sunday, March 22, a grand rally was given here and the loyal members deserve commendation. The church was divided into four clubs. Club No. 1, Mrs. Adeline Passon, captain, raised \$20.60; club No. 3, Mrs. Lizzie Henry, captain, \$20.25; club No. 2, Mrs. Oda Golden, captain, \$12.20; club No. 4, Mrs. Philomene Marx, captain, \$17.25; public collection, \$4.12; total, \$74.42. The revival was opened Sunday night, one convert received. The church is crowded at every service. Our expectation is to make this church the banner church of the Lake Charles district.—Timothy P. Nour, Pastor.

Baker—Our first quarterly conference was held on March 22 and 23, with Rev. J. A. Landry, district superintendent, presiding. His sermon on Sunday was strong and impressive. Monday night our quarterly love feast, and we were fortunate in having with us Rev. R. F. Long, our pastor at Litcher. He preached a strong sermon, while Rev. James, of the A. M. E. Church, also gave good service. Five joined the church. Reports show advancement on all lines of the work.—J. C. Clark, district steward.

Shreveport—Rev. J. E. Rolax, pastor of the Daniel M. E. Church, at 11:30 a. m. announced a speaking meeting, and one joined the church. At 7:30 p. m. our pastor preached a great sermon, the Lord's Supper was offered, forty-three partaking. Total collection \$12.10. Sixteen members of Daniel Chapel gave as a free will offering our chairs for the seating of our church. We have put in forty-eight chairs. Raised \$20.50.—B. Edwards, secretary.

Morgan City—I take this method of thanking the members and friends of Union Chapel for sixty pounds of choice groceries and \$2.16 cash on April 2, presented by Brother Willie Evans, responded to by Mrs. B. Thomas. Leaders of this affair were: Mmes. Emma Oshorn and Lillie Willis. God bless these good sisters.—(Mrs.) Bertha Thomas.

Mansfield—On Sunday, March 31, the Pythian's sermon was ably preached in St. John the Baptist Church by Pastor T. B. Oville. Collection on April 5 amounted to \$27.80. Many partook of communion. The revival fire is on. Fifty new song books have been installed. The ladies are at work completing the interior of the parsonage, while the trustees are remodeling, building new fences,

etc. Our Southwestern campaign is on.—Ed Lee, district steward.

MISSISSIPPI.

Edwards—We are enjoying a season of prosperity. We have paid the insurance on our church for three years, and have remodeled the parsonage. The superintendent expressed himself well pleased with the work. The pastor and family were happily surprised recently by a party of friends. The pastor extends thanks, and invites us to return. In the recent rally we raised \$38. The Stewardess Sisters deserve much credit in their effort.—Geo. Williams.

Kosciuska—In a recent rally of our church, the following persons raised the following amounts: Mrs. P. L. Bullock, \$10; Mrs. Ada West, \$10.38; Mrs. C. B. West, \$11.15; Mrs. S. M. Wright, \$16; Mrs. Virginia Boyd, \$12; Mrs. Lula Prestly, \$10.60; Mrs. S. E. Bunton, \$14.49; Miss F. F. McGee, \$10.25. The Sunday School contributed \$6.41; concert, \$6.60; Woman's Home Missionary Society, \$10; the public, \$2.25; grand total, \$120.13. The Rev. L. F. White is the efficient pastor.—L. M. Wright.

Webb—The first quarterly Conference met at Rollins Chapel, M. E. Church, on the Webb charge, April 4 and 5, 1914, with the Rev. C. W. Butler in the chair. The meeting was opened by Brother D. Jorden, after which Brother Lee Phillips was elected secretary. The roll was called. The district superintendent made some remarks upon church work and the duty of each one that holds an office. The reports showed progress in all lines. The business committee of the quarter estimated the pastor salary at \$650 for the year 1914, and house rent \$72; the District Superintendent, \$100; the benevolences, \$98; a total of \$920 for the Webb Charge this year. The District Superintendent was paid in full this quarter, and paid the pastor \$60, paid to trustees \$40, for Sunday School \$2.00, money paid for the sick \$5.00. Rev. C. W. Butler preached to a large congregation. He took for his text Luke xiii, chapter 6. A goodly number partook of the Lord's Supper. We had five members to unite with the church. The outlook for the church is good. Our next quarterly conference will be held at Providence M. E. Church, C. B. Jackson, district steward.—Rev. R. B. Adams, Pastor.

Crystal Springs—Our quarterly conference convened April 4 and 5, with the Rev. P. H. Rembert, district superintendent, presiding. W. H. Cain was elected secretary. Reports of the brethren showed the work to be in splendid condition. The superintendent preached two excellent sermons on Sunday and administered the Lord's Supper to seventy persons. Raised for superintendent \$22.50, and for pastor \$42.20, total amount raised during quarter \$64.70.—W. H. Cain, Reporter.

Yazoo City—In a recent church and Sunday School rally the following amounts were raised: Miss Pearl Nelson, \$26; Miss Janie Washington, \$23; Mrs. Emma Drining, \$21.45; Mrs. Annie Jones, \$20.21; Mrs. Packer, \$15; Mr. Frank Packer, \$14.35; Mrs. Millie Jackson, \$5; total, \$125.00. Those in the pastor's class contributing from five to ten dollars are: Mrs. Emma Gibbs, Mary

E. Tucker, Martha Hardison, Nellie Pierce, N. E. Miller, Lena Phipps, Mattie Berryman, Josephine Gibbs, Maggie Fulliove and Miss Minnie Collins. Those contributing one to four dollars are: Mrs. Nancy Carter, Viola Thomas, Agnes Jordan, Lucy Haygood, Maria Newman, Lettie Fletcher, Emma Henderson, T. H. Daniels, C. A. Wright, Wash Rose, Bettie Tate, Lena Griffin, Emma Stewart, Jennie Dixon, Miss Blanche, Mr. Moses Duning, and A. C. Thomas. Brother M. J. Tucker is our efficient Sunday School superintendent.—J. M. Shumpert, Pastor.

Armory—Our second quarterly conference was held April 18-19 by Rev. J. M. Marsh. His visit to the charge was very helpful. He found new life throughout the entire work. The trustees had paid \$89 on pews, the stewards paid to pastor \$77 and \$18.50 to district superintendent, \$57 for benevolence, and for other causes \$11.00; total \$252.50.—D. U. Cooper, Reporter.

West Point—The Strong circuit is yet alive and is in a splendid condition. At the last annual meeting of the upper Mississippi Conference, which was held in Aberdeen, Miss., I was assigned by Bishop Thirkield to this circuit, my third year. The people on this circuit are loyal, faithful and energetic, and believe in raising their full apportionment. Since the last annual conference the pastor has constantly brought each department of the church before the people, and explaining to them the real spirit of the Methodist Episcopal Church. On the fifth Saturday and Sunday in March our first quarterly conference convened at Panes M. E. Church. The district superintendent, the Rev. J. M. Marsh, presided. The reports of each church on the circuit was duly represented. The work of the conference showed a success all over the work. We are praying that our membership will be increased at least ten per cent, and to raise every dollar that has been assessed to us. The district superintendent was paid in full, and thus ends one of the best quarterly conferences ever held on the Strong circuit.—J. H. Wesley, Pastor.

Winona—The members and friends of New Haven Methodist Episcopal Church gave the pastor and family a very pleasant surprise. The Rev. F. G. and Mrs. Wilbin thank the good people of Winona.—Mrs. F. G. Wilbin

Fernwood—We entered into our new church at Norfield April 26 a rally on the same day was a success. We raised \$3020. Total amount raised since February \$202. The heroic people at Norfield, led by Brother George Lynch and S. D. Roberts deserve much credit. The corner-stone will be laid the fourth Sunday in June by the Pythians.—R. H. Patton, P. C.

Meadville—Our quarter was held in St. James Chapel April 25, with the superintendent presiding. The conference roll was called. The members answered present and presented good reports. Sunday at 11 o'clock the district superintendent preached. At 3 o'clock he preached at Bude Church, and received five members. At night he returned and administered the Lord's Supper to fifty persons. The district superintendent was paid \$11.15; mission \$3; pastor, \$24.26.

Gregory—On April 9 an enthusiastic crowd gathered at Lenora M. E. Church to participate in a weighing supper. The tables were nicely decorated, and splendid music was furnished by the choir. Mrs. L. Johnson led in weight. The Rev. E. D. Cameron received a prize.—Wm. S.

Macon—Our first quarterly conference was a great success. The Rev. A. Wilson is pastor and the Rev. J. M. Marsh is superintendent. He preached two powerful sermons on Sunday. Paid superintendent in full, \$11.20; paid pastor \$9.00; raised for benevolence, \$5.00; total collected, \$23.20.—J. S. Lensey.

Clinton—Our first quarterly conference was held April 4 and 5. On Saturday, the 4th, quite a large number of members and friends attended the business session. Reports made by members of the conference showed a splendid work for first quarter. After the adjournment dinner was served by the sisters of the church. At 5 o'clock the pastor and district superintendent were entertained at the home of Brother Bevey Steward. On Sunday at 11 a. m. District Superintendent D. L. Morgan preached a splendid sermon, and at 8 p. m. the church again was packed and another great sermon was delivered by the superintendent. One young girl surrendered and was happily converted. The service was also attended by the teachers and students of Mount Hermon Seminary and quite a number of white citizens. Collection for the quarter \$25; district superintendent paid in full, \$2.50 for the poor, pastor \$7.10.—J. W. Isable, pastor.

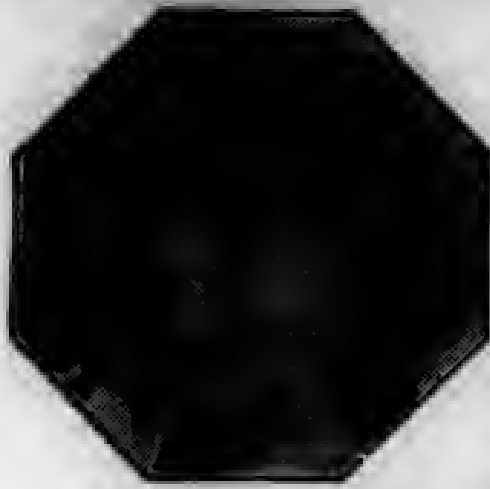
Moss Point—At St. Paul Church our first quarterly conference was held April 4 and 5, the Rev. J. C. Houston, district superintendent, presiding. The quarter was largely attended. The presidents of each auxiliary was present and made good reports of their work. Over \$100 had been raised by the young women's clubs since Feb. 1, 1914. The business part of the quarter was good; \$10 for benevolence; paid district superintendent in full, \$27.50; paid pastor, \$22.46. Raised during the conference session \$59.96. Death had claimed two of our good members this quarter. The district superintendent preached two able sermons. At the close of the morning service two persons united with the church.—W. H. Smith, pastor.

Winona—The Rev. J. W. Golden, pastor of Haven Memorial Church, Winona, Miss., reports \$190 on Easter. More to follow.

Kilmichael—Our first quarterly conference was held in Mount Zion March 21 and 22, and as our district superintendent could not be with us, the Rev. J. W. Golden, of Winona, presided. The Rev. Golden preached two strong sermons. Raised this quarter \$29. The future for our success is bright. Our pastor, the Rev. A. A. Wright, has the work well in hand. We are planning to repair one church and build a parsonage this year.—A. R. Knox.

Shell Mound—One of the most enjoyable affairs that has been in Shell Mound was the celebration of the seventieth birthday of R. M. Murrell on the 4th of March at the home of his eldest son, Samuel. Among the distinguished guests were the Rev. C. W. Butler, district superintendent of Clarksdale District, and the

Sister: Read My Free Offer!



I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, - - - - - Box H, SOUTH BEND, IND.**

Rev. B. T. McEwen, pastor of Shell Mound Charge. All the children were present except R. M. J. Jr., of Merigold, Miss. Father Murrell was born in Montgomery County, Ala., March 4, 1844, where he spent his boyhood days, and sought the girl who became his wife Dec. 15, 1864. Some years later they moved to Shell Mound, Miss., where he has lived since, devoting his life to the church and uplifting the community in which he lives. This good man is now throughout the upper Mississippi conference as a great pastor steward. His name is engraved on a metal plate on a door in Rust College, which shows he contributed towards the furnishing of the room.—A Guest.

Hattiesburg—My first quarterly conference convened at St. Paul Methodist Episcopal Church March 27-29, 1914, with Dr. W. M. McMorris presiding. Brother R. L. Hand called the roll, and twenty-eight officers answered present. Reports from pastor, local preachers, Sunday School, Epworth League, Ladies' Aid, Woman's Home Mission, trustees, stewards, Methodist Brotherhood and class leaders made fine showing. Two had joined the church, two had died. he trustees had collected \$140 and made some repairs on the parsonage. The stewards have paid the pastor \$156.90. The district superintendent was paid in full. The K. of P. was out Sunday evening under the management of Brother H. B. Wilson. I reach this work just after the adjournment of the annual conference at Pass Christian, Miss., and found a large force of faithful officers. Our first leaders and steward meeting was held on Jan. 30. The trustees reported cash in bank \$394.95 and a subscription of \$1,180. All of the auxiliaries are at work under their different presidents.—R. N. Jones.

Lake—The Rev. L. L. Shumpert thanks the members and friends of Lake for the pleasant surprise given pastor and family. Please come again. The leaders were Mrs. Moody, Messie Moore and Dora Gray.—L. L. Shumpert, P. C.

Ocean Springs—Our first quarterly conference of the Ocean Springs Charge convened in St. James M. E. Church Saturday, March 29, with Dr. J. C. Houston, district superintendent, in the chair. The conference was led in prayer by the pastor, A. H. Lathan, and Brother J. C. Jacob was elected secretary. The roll of

the conference was called, all present, and had good reports. All the reports show a marked improvement. The work is alive on lines. Paid the district superintendent in full, paid pastor this quarter \$70.00, raised for mission this quarter \$14. The Ladies' Aid Society and the Woman's Home Mission Society have done splendid work in the quarter. The Parsonage Committee has filled the parsonage with new furniture, one large sacrament table, one silver pitcher for same, two large pure linen sacrament cloths. Five dollars raised for the trustees. raised in the quarter \$25, raised for all causes this quarter \$145.35. On Sunday the district superintendent preached two excellent sermons. very interest of work was looked after and laid upon the hearts and minds of the people by the district superintendent. Three annual subscribers to the Southwestern Christian Advocate.—A. H. Lathan.

Lake—Our first quarterly conference was held March 16, 1914. The district superintendent, the Rev. S. H. Connon, presiding. All officers were present with good reports. The superintendent was paid in full. The amount raised was \$19. The superintendent preached able sermons.—L. L. Shumpert.

Natchez—A party of friends pleasantly surprised the Rev. M. T. J. Howard and family recently. The pastor and family are loud in their thanks for this evidence of their esteem.—M. T. J. Howard.

Clarksdale—Our first quarterly conference was held at Dublin Station April 2, 1914, with the Rev. C. W. Butler, district superintendent, presiding. All officers were present with good reports. We are glad to note the fact that our church at Dublin is doing more this year than ever in its history under the leadership of the Rev. R. A. Simpson, P. C. Rev. Butler preached an able sermon. Collection good—Sylvester Carter, Secretary.

NEW JERSEY.

Atlantic City—Asbury Church has enjoyed a season of unusual prosperity. At the last annual conference \$10,000 was collected from all sources, 115 accessions, 56 conversions, and all benevolent money paid up and in advance of last year. Our new church is to be dedicated in August. The Rev. A. L. Martin has been returned for the fifth year.

\$1,000,000 FUND OF THE PERMANENT BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH
 1018 SOUTH WABASH AVENUE CHICAGO, ILLINOIS
 Rev. Joseph B. Hingeley, *cor. secy*

Ever since 1886, Centennial, Golden or Silver Jubilees and other great anniversaries have been held in the interests of the larger organizations of the Church. Meanwhile the Aged Minister has been waiting patiently for his turn.

The General Conference of 1912 believed that it was the Veterans' Turn during this quadrennium, which represents the 150th Anniversary of American Methodism, and so ordered the

"SESQUI-CENTENNIAL GIFT OF \$5,000,000 FOR CONFERENCE CLAIMANTS."

The early part of the Quadrennium was crowded with other "Jubilees." the Board of Conference Claimants and the Spring Conferences this demanded the right of way for SESQUI-CENTENNIAL GIFT during the year 1915, and meetings held Chicago, Minneapolis, Syracuse, New York, Philadelphia and were united in asking the Bishops to hold the 1915 and the remainder of two quadrennium to the cause of the St. Teachers and the Widow.

Their Semi-Annual Conference in town, Pa., the Bishops unanimously and heartily adopted the Plan making such General, intensive campaign throughout the Church during 1915 and the remainder of this Quadrennium as would justify the requirements of the General Conference, and the higher demands of the cause. The Fall Conferences will undoubtedly get back of the Bishops and of the Spring Conferences in this movement. Conferences are already organizing for the campaign and at the request of the Board of Conference Claimants and of the meetings held in eastern cities Dr. Hingeley is gathering groups of interested ministers and laymen prior to the Fall Conferences, so that the campaign may be fully organized.

"HANDS OFF FOR 1915!"

It may seem a strange thing to the average reader, but during the few days intervening since the adoption of the above Program by the Bishops and Conferences, letters have come to us indicating that representatives of other causes, which already have had special hearings before the Church, are planning to interfere special anniversaries into the year 1915, which has been so sacredly and enthusiastically set apart for the Retired Preachers and Widows.

In the name of the 3,181 Retired Preachers, 3,123 Widows of deceased preachers and 285 Orphan Children; in the name of the meetings held in the great cities; in the name of the Spring Conference; and in the name of the organized leaders of the Church represented by our General Superintendent and Chief Pastors I say to those who seek to sidetrack the cause of the Veterans and Widow:

"THIS IS THE VETERAN'S TURN! GIVE THE OLD MAN HIS CHANCE!"



Knights of Shiloh, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own vine and fig tree. Address quick today to Sir L. W. Davis, S. G. C., No. 1026 Pickett St., Shreveport, La. Dismiss yourself as a hewer of wood and drawer of water. Inclose 2 cents stamp for immediate reply.



MISSOURI

Marshall—Our first quarterly meeting was also held April 18-19, Rev. W. H. Wheeler, district superintendent, presiding. The three sermons delivered by the district superintendent were very inspiring to all present. One soul was converted during the Sunday service. Two joined the church, and three were baptized. Collections for Easter were \$10.00, for the quarterly meeting \$30.00, money raised in three Sunday services since conference \$48.00. —W. H. Smith, Pastor; Miss Willie M. Brown, Secretary.

Mexico—We are looking forward with great anxiety to the coming of our new superintendent, the Rev. R. E. Gillum, D. D., to hold his first quarterly meeting at St. Luke Church June 7. Our pastor has entered upon his fourth year's work now, supported by a zealous congregation. The outlook has never appeared brighter

OKLAHOMA.

Ardmore—The membership of Warren Chapel were glad of the return of their pastor, the Rev. W. Hamilton. This is his second year. A spirit of work seems to pervade the whole church. The great annual conference, which convened here April 1, was real inspiration to the entire membership. On April 26-27 our district superintendent, Dr. D. G. Franklin, held his first quarterly conference. At 11 a. m., Dr. D. G. Franklin preached a strong sermon. At 3 p. m. we had a general speaking meeting. The service at 7:30 was largely attended. The choir rendered sweet music until the hour for preaching. Paid district superintendent in full.—(Mrs.) C. G. Graham.

SOUTH CAROLINA.

Pickens—The second quarterly conference of the Pickens Charge was held at the Cross Roads Methodist Episcopal Church March 28 by the Rev. B. S. Johnson, district superintendent. The official business was dispatched with ease. The brethren of the conference were present and rendered good reports. The other auxiliaries of the charge were as complete and true as the leaders' reports. The district superintendent praised the officials for their zeal and progress they had accomplished in various necessary lines. The pastor was paid \$31.71 for the expired quarter. Mrs. Lavina C. Jenkins, of the Seneca Charge being present, was chosen to record the transactions of the conference. The Pickens Chapel was chosen as the next place for the convention of the third quarterly conference.—John C. Gibbs.

Turkey Creek—The Rev. A. P. Gillard, of Georgetown, S. C., rendered excellent service in my recent revival at Jeremiah Church. I spent one week with him in Georgetown. Brother Gillard is the man for Georgetown. He has a loyal people.—W. M. R. Eaddy.

TENNESSEE.

Savannah—Our second quarterly conference was held April 18-19, with District Superintendent presiding.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Gulfport	Biloxi, Miss.	June 24-28	J. C. Houston
Chattanooga	Harriman, Tenn.	July 14-19	E. H. Forrest
Savannah	Sterling, Ga.	July 22-26	W. V. Daughtry
West	Lawndale, N. C.	July 22-26	A. H. Newsome
Baton Rouge	Rosedale, La.	July 22	J. A. Landry
Waycross	Blackshear, Ga.	July 22-26	W. H. Brown
La Grange	Stovall, Ga.	July 23-26	G. H. Lennon
Paris	Terrell, Texas	July 28	K. W. McMillan
Cumberland	Alexandria, Tenn.	July 28-Aug. 2	E. J. Guthrie
Griffin	Fayetteville, Ga.	August 4-9	J. D. Lovejoy
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Anniston	Lineville, Ala.	August 25-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham

CONVENTIONS

MARION DISTRICT—Epworth League and Sunday School Convention, Eutaw, Alabama. June 3-5
LEXINGTON CONFERENCE—Woman's Home Missionary Society, Strawberry Church, Flemingsburg, Ky. June 24-28
TENNESSEE CONFERENCE—Epworth League, Pickett Chapel, Lebanon, Tennessee. June 25-28
BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smokes, S. C. July 29—Aug. 2.

TENNESSEE.

Alexandria—Our rally at Seays Chapel recently was a great success. The Rev. T. H. Hanner, of the Cookeville charge, was with us and preached a strong sermon at night. The following clubs made reports: Mr. Peter Tuhbs, No. 1, \$3.55; Sister Millie Robinson, No. 2, \$5.30; H. Williams, No. 3, \$3.75; Fletcher Williams, No. 4, \$2.80; Mrs. Maggie Belcher, No. 5, \$9.80; N. Robinson, No. 6, \$3.45; Mrs. Lizzie Moore, No. 7, \$10.07; R. Preston, No. 8, \$4.00; other collections, \$17.00; a grand total of \$61.00. We are enjoying a season of prosperity under the leadership of our pastor, the Rev. J. P. Price.—Carrie Preston.

Ing. Dr. S. M. Utley preached two able sermons. A very excellent program was rendered to the pleasure of all. The District Superintendent was paid in full. Raised this quarter \$40.45—S. P. McDonald, pastor.

Nashville—Our second quarterly conference was held March 15-17 by the District Superintendent, the Rev. T. W. Johnson. He preached two strong and able sermons. All of the officers made good reports which showed progress in all lines. Prof. T. B. Hardiman is our able, efficient and up-to-date Sunday School superintendent. The other auxiliaries of the church, the Brotherhood, Epworth League, Junior League and Woman's Home Missionary Society are doing some good and efficient work. We have a wide-awake, energetic, resourceful, influential and a christian gentleman as our pastor, the Rev. N. D. Shamborguer. Our collection for the day was \$17.10—S. Brown, Miss Mary Stell.

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MISSOURI.

Bowling Green—To show their appreciation and gratitude for the return of their pastor, the Rev. Quinctus E. Whaley, for the fifth year, twenty-seven members and friends of Wesley Chapel "stormed" the parsonage Thursday night, April 16, and laden with good things, constituted a surprise party on the pastor and family. The principal address was delivered by Prof. H. B. Stone, principal of the Public School. After a response by the pastor, a delightful evening was spent socially.

NORTH CAROLINA.

Old Fort—The Methodist Episcopal Church is progressing rapidly under the leadership of our pastor, the Rev. W. O. Thomas. In a rally on the 5th Sunday in March, we raised a handsome sum of money for the church. The captials were as follows: Lillie Lytle, \$11.10; Corina James, \$8.50; Minez Lucky, \$2.90; Ella Deal, \$5.73; Mary Cruise, \$3.50; Sarah Dyson, \$5.45; Annie Mathews, \$1.25; Martha Portrum, \$2.35; Lela Shode and Maggie Wallace, \$3.20; public collection, \$5.02; total, \$49.—Miss Ethel O. Bynum.

PENNSYLVANIA.

Germantown—This charge is second to none in the Delaware Conference. We thank God for the sending of this good man who is now ending up his second year. We have a membership of about 250, and have raised for all purposes this year \$4,105.73. Our benevolence and pastor's salary were raised. Many of the members show their respect for the grand cause of the jubilee offering. We are now ready to go to conference, which starts April 1 at Wilmington, Del. We have also set our date after conference which shall be called the Southwestern day.—A Layman.

TENNESSEE.

Tates Springs Charge—We had a high day in Tates Springs April 26, although we had rain in the morning. Eleven were baptised and fellowshiped into the church, with a large crowd in attendance. Our pastor, the Rev. Roach, preached three sermons on that day, which was also our rally day for the pastor. The names of those that paid one dollar and above are: William Whitesides, Lizzie Whitesides, Mary Garrett, Florence Davis, Mamie Davis, Matilda Gill, Luther Garret, James Jennings and Oscar Haynes. Those contributing less than one dollar are: Ida Matison, A. C. Snap, Tom Batmon, Henry Smart, George Williams, Fred Patterson, Amanda Goings, Nannie Bradley, Mamie Jones and Albert Dalley; total collected, \$17.70.

Lexington—Our second quarterly conference convened the 4th and 5th of April. Dr. S. M. Utley, district superintendent, filled the pulpit on Sunday, April 5, at 11 o'clock, and preached a very able sermon. At 3 o'clock p. m. Dr. Utley preached the palm sermon for the Eastern Star, and at 7:30 p. m. the doctor preached another strong sermon. We had a very interesting quarter with marked success, spiritually and financially. The Lexington Circuit is composed of three churches. The Rev. J. W. H. Barham, our pastor, has brought new life to our charge which has improved in every way. A new roof is on one church he has planned, and a good sum of money on hand to rebuild another, and has worked up a

preaching point at another place. He has added nineteen members, and is planning to build a church there. Rev. J. W. H. Barham came to our circuit Jan. 17 by the orders of Dr. Utley, district superintendent. We thank God and Dr. Utley for this great man, who has proved to be a great leader as well as a preacher. We have the lumber on the ground to build a four-room parsonage. Our circuit has taken on new life and is moving on to success. Bishop T. S. Henderson was in Lexington Monday, April 20, and preached at 11 a. m., at 3 p. m. and at night. Everybody enjoyed the Bishop's visit to our city. Mrs. Barham is doing good work in the Sunday School and in the other societies.—Miss Lizzie Ellis.

Morristown—An impressive communion service was held at our church Sunday April 5. One hundred and one partook of communion. A collection of \$9.25 was taken. The church has been given a nice coat of paint.—L. C. Guthrie.

Dickson—The members of Boman Chapel Methodist Episcopal Church have been struggling to build a new church at this place for several years. Last October, 1913, the Rev. T. N. Collier was assigned to this place and is master of the situation. His father, the Rev. D. C. Collier, was a member of the Tennessee Conference more than thirty years ago, and at that time served some of the prominent charges of the above named conference, and was at the time of his death pastor of Clarks Chapel Methodist Episcopal Church, McMinnville, Tenn. The mantle of the father rests on the son, Rev. F. N. Collier. The members of Boman Chapel are revived as never before since conference, a concrete church is being erected, the walls already completed. We are working to be in the new church by the last Sunday in April. The members are progressive and deserve much credit under the leadership of the Rev. T. N. Collier. Since October the following pastors of our church have been the guest of our pastor: Revs. W. M. Neal, of Alamo, Tenn.; E. J. Redick, Cumberland Furnice, Tenn.; H. W. Rucker, Waynesboro, Tenn.; R. A. Dowell, Clifton, Tenn.; J. P. Price, Alexander, Tenn.; A. W. Green, Floatwood, Tenn., and F. W. Gardner, of the A. M. E. Church. Our second quarterly conference was held Feb. 21 and 22. Dr. S. M. Utley preached three strong sermons. The quarter was a success.—G. H. Bec, District Steward.

TEXAS.

Columbus—Our second quarterly conference convened on the 18-19 of April. Rev. J. W. Warren preached two able sermons and administered the sacrament of the Lord's Supper to one hundred persons. Four united with the church, and one child dedicated to Christ. We have a wide-awake pastor. Columbus Charge is spiritually alive, 37 conversions and accessions have been added to the church. Collections for the day \$27.75; for the quarter, \$205.83.—A. W. Stansbury.

Calvert—Our second quarterly conference convened April 4 and 5, with the Rev. G. W. Carter presiding. He preached strong sermons. Reports showed that the work was progressing, and paid district superintendent \$26.05, paid pastor \$106, benevolence \$10.00. There were three conversions and four accessions.—C. Davenport.



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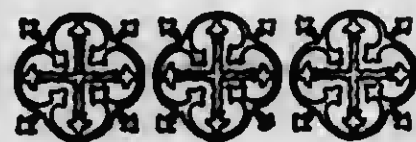
That's what you should get—every month. Needed in every home, badly wanted, eagerly bought. Modern bathing facilities for all the people. Take the orders right and left. Quick sales, immense profits. Look at these men. Smith, Ohio, got 18 orders first week; Mayers, Wisc., \$250 profit first month; Newton, California, \$40 in three days. You should do as well. 2 SALES A DAY MEANS \$600 A MONTH. The work is very easy, pleasant, permanent, fascinating. It means a business of your own.

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DEATHS

REV. W. H. WILLIS.

Rev. W. H. Willis, of Greenville, Ky., died May 16, 1914. He was a member of the Lexington Annual Conference. He was a young man of high aspirations and lofty ideals, and was of great moral and religious worth.—W. L. Noll.

Cooper—Mr. Cole Cooper, of Tallassee, Ala., and a faithful member of St. Paul's Methodist Episcopal Church, departed this life April 15. He was 59 years of age. Brother Cooper was well thought of by white and black, and had been ill for some time, but bore his afflictions bravely. He was a trustee until his death, a member of the Masonic, and was buried with honors by the order. He leaves to mourn his loss a loving wife and two sisters and a brother. The church will miss him. The funeral was conducted by the S. L. Damas P. C.

Moore—Mrs. Susie Moore was born in Florence, Ala., Aug 24, 1882, and died April 22, 1914, at Birmingham, Ala. Sister Moore was converted and united with the Enow Methodist Episcopal Church in 1894, during the pastorage of the Rev. Hiram Mathews, and was a faithful member until death. Rev. J. C. Carson conducted the funeral. The following were present and assisted the pastor Dr. A. P. Camphor, President of Central Alabama Institute; the Rev. L. B. Ellerson, of the Presbyterian Church; the Rev. Brooks, of the Episcopal Church; the Rev. B. G. Smith, ex-pastor of Enow, and the Rev. Anderson, of the Baptist Church. She leaves to mourn a father and mother, a husband and brother, T. H. Robinson, Jr., a host of relatives and friends. She lived a blessed life, and could but die a glorious death.—S. E. Lewis.

Crosby—Mrs. Nancy Crosby of Hattiesburg, Miss., died in full triumph of faith March 19, 1914. She was a class leader and was a strong active member of St. Paul Methodist Episcopal Church.—R. N. Jones, Pastor.

Hudson—Miss Olivia Hudson, Boyce, La., died March 24, 1914. She was converted on her bed of affliction. She leaves a father, four brothers, four sisters and a host of friends to mourn. The funeral services were conducted by the pastor of St. Paul Methodist Episcopal Church, the Rev. George Thomas.

Holloway—Mrs. Della Holloway of Pulaski, Ga., a faithful member of Dixon's Grove Methodist Episcopal Church, died Jan. 8, 1914. She leaves a husband and five children to mourn their loss. Her remains were laid to rest at the Dixon's Grove cemetery. The funeral was conducted by the pastor, the Rev. S. P. Bryant.

NEWMAN MEMORIAL—ALEXANDRIA

We have just passed through a glad-some and happy season. Both Palm and Easter Sundays were delightful days with us. The Easter program as rendered by the Sunday school was in every way commendable, with Miss Carris Monroe, superintendent, and

Miss Roberta Kilpatrick, organist. We have also had a rare treat in the coming of Miss Bessie M. Garrison, field secretary of the Woman's Home Missionary Society. She won all hearts and made a lasting impression upon those who listened to her on "What Women Can Do in the Church of God." On Monday, the 13th, she visited four of the leading schools and spoke to the young people in such simple and practical words of wisdom as to bring to herself an ovation wherever she went. The days she spent here, from the 10th to the 13th, were filled with wholesome instruction to young and old.—J. F. Marshall, Pastor.

Marriages

Deoock—Cromble—At the residence of the bride's parents, Mathiston, Miss., Sunday, April 26, Miss Della Cromble and Mr. Shelly Deoock were united in marriage by the Rev. W. F. Isalah, District Superintendent of Starkville District. The groom is a member of the Methodist Church of Maben, Miss. The bride is a member of the Missionary Baptist Church.—W. F. Isalah.

RECEPTION TO REV. B. F. MYERS AND FAMILY, WATERBURY, MD.

We, the members and friends of the Waterbury Charge, Annapolis District, Washington Conference, under the auspices of the parsonage committee, gave to our new pastor, the Rev. B. F. Myers, and family, on Wednesday night, April 29, 1914, a welcome reception. The reception was held at the parsonage, and a goodly number were in attendance. A short program was rendered which consisted of brief addresses and singing. The committee in charge spared no pains to make the occasion a happy and enjoyable one. The decorations were very pretty. In a short address our pastor expressed his hearty appreciation of the hospitality accorded him and his family, and expressed much pleasure in being among such warm-hearted people. He assured us that, with our co-operation, his pastorate with us would be a successful one. The exercises concluded with a liberal supply of delicious refreshments.—(Miss) Mary Markall.

CENTURY NEWS NOTES.

E. F. Benson, one of the three famous sons of the late Archbishop of Canterbury, has many novels and essays to his credit. His latest book is the intensely modern novel, "Dodo's Daughter." Mr. Benson will contribute to the June travel number of The Century an article, "Devan-i-Khas, or The Hall of Private Audience at Delhi."

"A Painted City of the Spanish Main" (Camaguey) will be described and illustrated in the June travel number of The Century by Julius Muller and W. M. Berger, respectively.

Dr. Charles William McFarlane, in "The 'Gex' Portrait of Lord Byron," which is announced for the June travel number of The Century, will supply a great deal of interesting information on the physiognomy of Lord Byron.



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CRESCENT CITY NOTES

The Rev. J. O. Brown, pastor of Mount Zion Church, is now located at 715 Clara Street, instead of Fourth Street, as heretofore.

Malden Church—Last week the Revs. W. J. M. Price and Sanders Carroll preached for us excellent sermons to good audiences. Our rally will continue this week, closing Sunday night. All of our city pastors and members are invited at 3 p. m. We are planning to beautify our church.—H. B. F. Charles, Pastor.

First Street Church—At 11 a. m. we were honored with an eloquent sermon delivered by Rev. Dr. M. M. Ponton, of Atlanta, Ga., formerly president of Lampton University. At 7:30 p. m. the pastor preached the thanksgiving sermon to a splendid body of women of Queen Ann Temple No. 18 of Sisters of Mysterions

Ten. Collection for the day \$75.40.—Maria Smith.

Wesley Church—Prof. J. H. Lovell, of New Orleans University, delivered a very timely address to the teachers and pupils of the Sunday School. The pastor, Dr. J. L. Wilson, preached the anniversary sermon to the Young Friends of Louisiana in the morning. The large number of men present heard the sermon with marked interest. Next Friday night, the 29th, Bishop W. P. Thirkield will meet all the officials of all our city churches, every official in the city is invited to be present. Next Sunday at 10:45 a. m. the pastor will discuss "The Abundant Life Through Jesus Christ," and at 8 p. m. Prof. J. H. Lovell will preach. Monday night, June 1, the Sunday School will give its annual concert.—L. L. Harrison.

Mallalieu Church—The thanksgiving and stake driving service was very successful. A large crowd was in attendance. The pastor desires to thank the Revs. John Marks, W. S. Chinn, Prof. T. W. Sherrod, Mr. Zeno McCrane and others who assisted. Next Sunday afternoon at 3 o'clock there will be given a sacred musicale at Mallalieu. An excellent program will be presented. The friends are cordially invited.—D. S. Sloan, Pastor.

GRIFFIN DISTRICT.

Third Round.

Eastpoint and Hapeville, June 6 and 7; Serliner, June 7; Oak Hill, June 13 and 14; Stockbridge, June 20 and 21; Brooks, June 27 and 28; Lithonia Circuit, July 11 and 12; Hampton, July 25 and 26; East Atlanta, July 31, Aug. 2; Decatur, Aug. 2; McDonough, Aug. 1 and 2; Fayetteville, Aug. 8 and 9; Williamson, Aug. 15 and 16; Jonesboro, Aug. 15 and 16; Griffin, Aug. 21 and 23; Griffin Circuit, Aug. 22 and 23. The District Conference and Sunday School and Epworth League Convention will convene Aug. 4 and 9 at New Hope Church on the Fayetteville charge. Come prepared to pay at roll call Clark University endowment and local board money. Send your personal subscription to Bishop F. D. Leete, D. D., L. L. D., 621 Rhodes Building, Atlanta, Ga. Let every delegate be present on the first day. Buy your ticket to Ackert, Ga. Write your letters to Inman, Ga. Let us make this the best District Conference of the district's history. Many visitors are expected to look in on us. Let the stewards push pastors salary and the pastor rush the benevolence.—J. D. Lovejoy, No. 218 E. Tinsly St., Griffin, Ga.

Hattiesburg District—The District Epworth League, Woman's Home Missionary Society, Sunday School and Ladies' Auxiliary of the Hattiesburg District are hereby notified that there will be no convention at Stonewall this year as was previously appointed, but all of the auxiliaries will meet in connection with the District Conference Aug. 18 at State Line. At that time one day will be set for women, Friday, Aug. 21, the date. Therefore I hope to have all of the cabinet officers present at the beginning of the conference session so that we may arrange to make our work a success along all lines. We ask for one representative from

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

Board and Lodging for the entire session 12.00. Tuition 25 cents per subject unless other arrangements have been made.

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each pastoral charge, 50 cents from each auxiliary for expenses, and at least one subscriber from each to the Southwestern Christian Advocate. Bring the subscription to the district conference. All concerned will take due notice of the date and place.—B. W. Williams, District President.



AGENTS are making \$10 per day and more selling our famous Negro picture, "A Joyful Welcome into Heaven," the finest picture ever painted with a Negro as a subject. Semi-Religious. Send 15c. stamps or coin for 50c. sample and agent's terms. Money back if not satisfied. Special offer for Ministers.

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SOUTH CAROLINA.

Greenwood—The officers and members of Trinity M. E. Church of the Greenwood Charge, South Carolina Conference, are perfectly delighted with the appointment of the Rev. D. M. Minus, D. D., as pastor on this charge. When the conference appointed him here last November both our parsonage and church were in a terrible condition. The parsonage had to be repaired before he could move into it. This was done at a cost of \$75. And as soon as this work was done, he organized the membership into clubs and planned for a rally. A notice came from a party who held a mortgage over the church property for several years, saying that if the mortgage was not paid within thirty days he would sell the church. Dr. Minus went to the party and asked him to allow us sixty days to raise the money. This request was granted and our pastor put every body in the church to work. We raised in our rally March 29, \$206.47, and lifted the mortgage of \$102.60, and we have in the bank over \$100 with which to begin the repairs on our church. This charge is in the best condition spiritually and financially than it has been for fifteen years. Our entire membership has the utmost confidence in the ability and leadership of our pastor.—R. B. Cannon, Steward.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, JUNE 4, 1914

Vol. No. 43—No. 23

Christian Negroes Getting a World Vision

"One of the most significant conventions in the religious history of America" is the way John R. Mott characterized the great Negro Student Convention which was held recently in Atlanta, Ga. And he knows. Perhaps better than any man living, Dr. Mott knows the religious pulse-beat of the world. He is in touch with the great religious movements at home and abroad that are leading us to the most significant period in the history of the Christian Church. In declaring that this was one of the most significant religious conventions in the history of America, Dr. Mott had with him facts, spiritual fervor, potential power, numbers as they relate to one of the most populous races in the world, faith, youth, determination, consecration and, unmistakably, the witness of the presence of the Holy Ghost. Here assembled an interdenominational, non-sectarian, non-sectional, interracial, international gathering that had for its specific purpose the relating of the Negro in his vision to the world-movement and impressing upon this new race the part that it is to play in the world procession with those who are to participate with God in His plan for world redemption. Here gathered the future Christian leaders of the Negro race. Eighty-one colleges and institutions represented by picked men and women of those institutions. Picked, did we say? They were selected with a view to their intellectual equipment, spiritual consecration and vision of world needs. These four hundred students were flanked by two hundred more delegates of ripened experience, certified leadership of both races and of both sections of our great country. The latter class, for the most part, directed the meeting in spirit, and in purpose, and in thought through public address.

There has not assembled on Southern soil a more significant gathering in the interest of the Negro race, in which both sections were represented as well as both races, where there has been a freer, franker and fuller discussion of the Negro and his relation to life round about and in his relation to the millions in Africa and to the whole world, in time to come.

Dr. Mott never undertook a more difficult task than the assembling and putting through of this convention and he was never more successful in any enterprise than in this one. Nor has he ever given himself to a task for a people that brought more merited appreciation than from those whom he especially

served in this meeting. Of course, there have been conventions and conventions before, but there has not been a convention of our folks where John Mott was the dominating and controlling force. The representation, the favorable circumstances, the psychological moment as it relates to the Negro race and evangelistic opportunities, the high character of addresses, the ideal place for holding

bling were constantly kept in full view.

The Spiritual Impulse

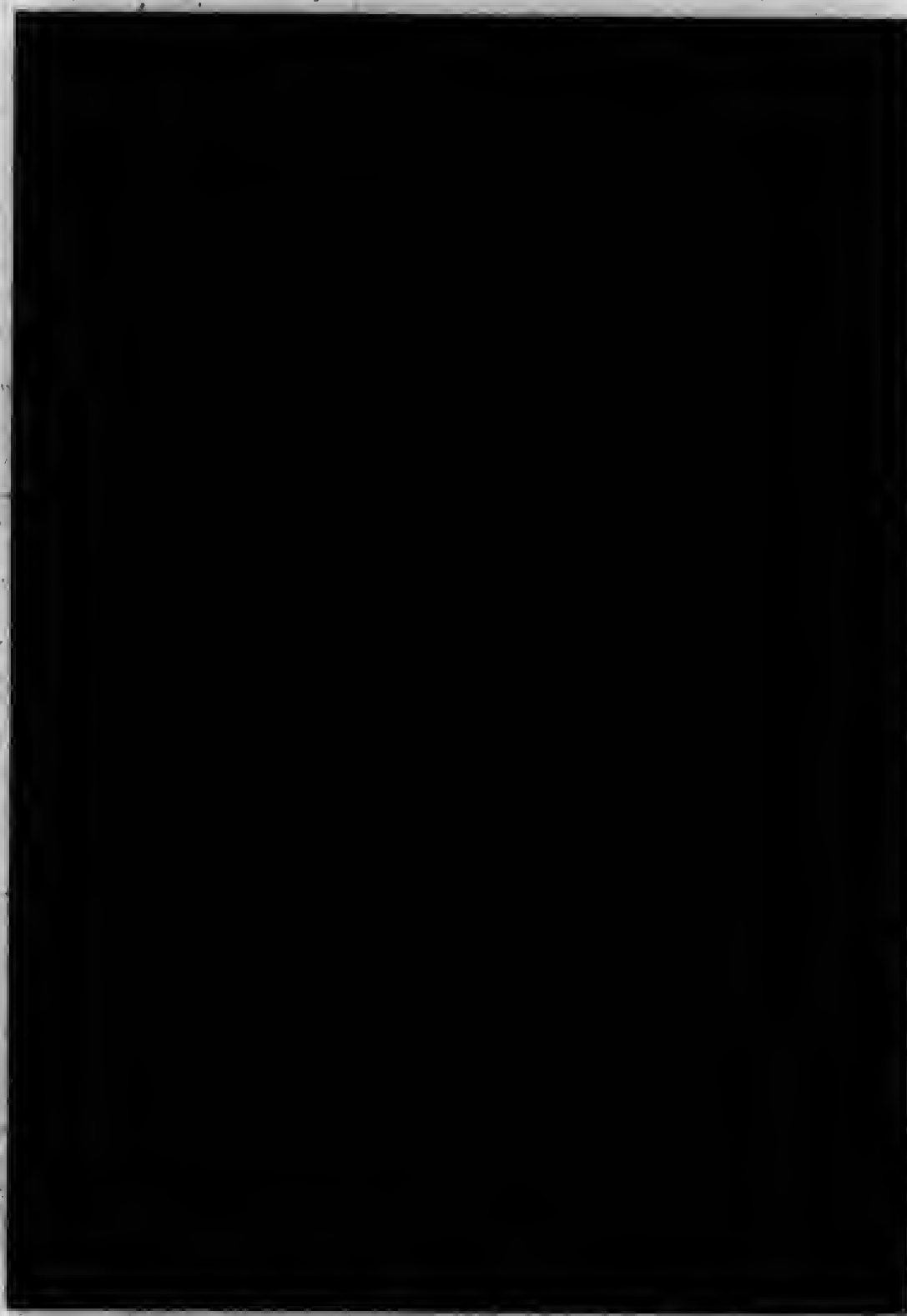
There was no time when a high spiritual purpose was not marked. This was perhaps the outstanding impression of the convention. The convention at all times impressed one that it was about the King's business, in His spirit and for His sake. At the early morning watch, during the three sessions held each day, at the meals, in conversations during intervening hours, all was pervaded by the spiritual impulse.

Face to Face with Life Callings

This bringing of the Negro face to face with Christian life callings and a thorough study of his responsibility for leadership in Christian work at home and abroad, was not lost sight of, nor was it without marked results. The climax of this feature came on Sabbath afternoon in a students' meeting when hundreds of students passed in their names as having decided definitely for Christian work in one form of service or another, or that they were definitely considering it. A careful study of these personal, informal, private statements is most inspiring. It refuted unmistakably the charge that the young Negro is worthless. They showed a serious purpose, a deep unselfish concern, a sense of humanity, a relation to God, an utter abandonment of self that would warrant one to predicate almost any sort of prophecy as to the bright future of the Negro. Of course there were those who were willing to give themselves to the ministry and to service in Africa, and to any and all forms of service in this country. It would be impracticable to give specific testimonies of these students, but one or two will suffice as illustrations. Here is a student from Fisk University who says: "I want to work on the farm and do rural community work." How is that for a student in one of the institutions for the higher education of the Negro? Here is another from the same institution: "I am willing to consecrate my life to any field that Christ calls me." One student from Central

Alabama College, crying that he was ready for service, said: "If I don't tell it my heart will burst."

"Ready," "willing," "consecrated," "dedicated" and such expressions of the giving up of self to Christ's work, are found all through these written testimonies given by the students.



DR. JOHN R. MOTT,

Chairman of the Continuation Committee of the World's Missionary Conference, General Secretary of the World's Student Christian Federation and Chairman of the Negro Christian Student Convention
Held in Atlanta, Ga.

the meetings, and the spirit, purpose and personality of leadership of John R. Mott, plus the unmistakable, real, baptising, magnifying presence of God through the Holy Spirit make this an outstanding event in our Southern life, if not enepoch making event in the religious progress of the Negro.

Four great purposes for the calling of this convention as announced prior to its assembling

Christianity As a Basis of Common Citizenship

By Prof. William Pickens

"Whom the gods would destroy they first make mad"—that is the method of inferior "gods" and devils. But whom the true God loves and whom He would make great, He challenges, He tries, He tests, He proves. The Negro race in America is God's high challenge and supreme test of American Christian democracy. Will it accept the challenge? Can it stand the test?

There are other tests which America has met and is meeting, but this is the supreme test. The question is not whether we can receive from foreign lands multitudes, who are of the same race and color as ninety per cent of our American population, and assimilate them to our civilization—but here is a people who are a part of America's own history, speaking her language and knowing only her institutions, differing merely in race and color, or, to speak more truly, differing only partially in race and color—and the question is, Can American Christianity and democracy cross this imaginary line, or is it easier to cross the ocean? Will the American religion be exclusive like Judaism, but without having as good reasons for its exclusiveness? Judaism could justify its narrowness on the deep grounds of national history and self-defense. The best test of American Christianity is not whether we can send the most missionaries, count the most converts and spend the most money in India, China and Japan or even Africa, but what can we do and what are we doing for ten million Negroes in America. It is not whether we can preach brotherhood to all the world, but whether we can practice brotherhood in our neighborhood.

With neither hope nor intention of detracting from the glory and goodness of foreign missionary work, we say that the spirit of the Founder of Christianity is opposed to a sentiment which makes it easier to practice Christian brotherhood through the collection box, the mails and the missionary magazine than to practice the same across the street and over my neighbor's fence. The meek but fearless Jesus of Nazareth would have called such inconsistency the ne plus ultra of Pharisaism. The principles of Christianity are pre-eminentely suited to a solution of our domestic problems. Its teaching is necessarily democratic; it was founded by a democrat. Whatever the outward government of the community, its Christianity must be a democracy, a democracy of souls. It is a radical doctrine, and compromises are conspicuously absent from its fundamental teachings: Love thy neighbor as thyself—love your enemies. The gain of the whole world will not compensate the loss of a soul. All nations are of one blood, and in that sheet which Peter saw let down from heaven there were not only beasts and birds but toads and snakes.

Such is the doctrine that has proved to be of greater vitality than any other in the history of human nature. For nearly two thousand years it has met no condition or phase of society where it proved to be inapplicable. It includes Jew and gentile, Greek and barbarian; it began in the lowest ranks of society but has long ago reached the highest. What will this simple doctrine mean if applied to American race conditions without adulteration? Let us consider its application: in industry, in politics, in the Church, and in our social relations generally.

There is need of a higher ideal of Christian brotherhood in the industrial forces of this country, not only as between employer and employed, but also between different groups of the employed, and especially between different race groups. In all industrial pursuits race lines should be obliterated. How can one laborer consistently or safely deny to another the right to earn his bread in the sweat of his face? Labor unions should be principled not

on social equality but on the equality of labor. Christianity is utterly opposed to denying the black man the right to work in any sphere or calling for which he is individually fit; for if colored folk are brothers in Christ, why are they not also brothers in the machine-shop and the factory? Besides, it is against the interests of the labor unions themselves to exclude the Negro; if there is any need for the union of labor, there is the same need for the union of all labor, white and black. When the black man is excluded he is made a strike-breaker and wage-reducer; he is forced into war upon organized labor, and the fact that this war is marked by the color line causes discord to grow between the races. Some shrewd and unscrupulous employers will foster race dissension in the laboring forces, and thus keep all labor as near as possible to starvation wages by the strategy of "divide and conquer." But the Christian religion, which was founded by a laborer and originated among the common people, should be the means of bringing the industrial elements of the two races into closer fellowship and cooperation.

Christianity is opposed to any effort to restrict colored people to any certain sphere of employment, be that sphere high or low. Not all Negroes are fit to be lawyers, and not all Negroes are fit to be farmers. The Negro race has a varied genius, especially in America where it seems to be a part of all other races; and it is uneconomic and wasteful of human energies to attempt to force any race into any limited number of occupations. The only sensible reason for engaging in any line of work is individual fitness. For the useful activities known to mankind color neither fits nor unfits. The color line in work is not natural and the race test is artificial; and segregation on this artificial line, rather than on the natural basis of individual fitness, not only wastes human energy by keeping men out of activities for which they are naturally fit, but, as in the case of the exclusive labor union, it sows the seeds of discord and postpones the day of race adjustment. And besides all this argument on the lower plane of industrial and economic welfare, we can say in a higher plane that Christ recognized the value and the rights of the individual, so that the whole circumscription, restriction and segregation idea is most cruelly un-Christian.

The same logic and the same sense of justice should forbid "colored wages," as well as "women's wages." Workers should be rewarded for work, and not for sex or color. Wage discrimination on race and sex is a relic of barbarism, attesting the former enslavement of color and of women. When white workmen combine to compel the employer to pay Negro workmen a lower wage for the same work, they throw a boomerang; they force into the employer's hand a weapon to cut down their own wages, and they justify the Negro in accepting lower wages to secure employment, all of which disturbs our interracial peace. And when the employer deliberately and of his own accord pays "colored wages," he not only commits legalized robbery against the Negro, but he lessens the motive to work in his white workmen who come to feel that the margin of extra pay which they receive is not for any extra work which they should do but only the privilege of their birth and caste. He sows the dragon's teeth of discrimination and reaps repeated crops of demands for more privilege, more immunity, less work and more recognition of mere color. And he is constantly tempted to meet these demands in so far as possible at the expense of the "colored wages." But what can be expected in the lower walks of life, if in the United States Government, in some church organizations,

religious societies and schools there are special salaries and fixed places for the colored co-laborer? Will not this tend to demoralize the youth of both races? They will see that the value is placed not on individual worth and attainment, but on the accidents of privilege and caste, and they will feel in their hearts that our religious professions and democratic declarations are largely a sham. The white boy will strive less, thinking that striving for him is less necessary; the black boy will strive less, thinking that striving for him is in vain.

And now we come to politics. We are not talking about demagogism and petty trickery, but politics in the noblest sense of that honorable word. There are those who admit or concede that the Negro should have the privileges of work; that he should be allowed to labor in any industrial and some professional lines, to receive equal pay for equal work and to accumulate property to any amount, and still they say that he should not take part in politics. This position is inconsistent; half freedom is half slavery, half civilization is half barbarism, and an intentional half truth is a whole lie. These people assume the impossible: that there can be secure democracy in industry alongside of oligarchy and repression in government,—that the right of property is safe, when the right of self-government is denied. They forget that the power to tax is the power to confiscate, and that taxation without representation is tyranny and an irresistible temptation to legalized robbery. Is it not the purpose of votes to defend and advance the interests of those who vote? Can it be that people who would deny a man the means of self-defense and advancement would still be willing that he should be defended and advanced? But, they say consolingly, with the privilege of work and the accumulation of wealth the political rights will come. Will they? Do rights ever "come," or must they be gone after and repeatedly gone after until they are got? Has the accumulation of dollars brought political rights to the Russian Jew, or has it made him a richer prey for the oppressor and a quicker temptation to the leader of programs? Growing wealth without the capacity for self-defense is an increasing menace to the lives of those who possess it and to the character of those who covet it.

But when we speak of the Negro and politics there are some who always speak of reconstruction days; they talk fifty years behind the times, as if the inevitable condition of the Negro of fifty years ago were proof against the Negro of to-day; as if the consequences of ignorance were an argument against undeniable intelligence. Does such a man not know that the Negro's condition has changed in fifty years, and that if he could even prove that the race should not have been enfranchised fifty years ago, the proof would have little bearing on the question of to-day? The present unreasonable opposition to an intelligent Negro vote proves the wisdom of providence; providence foresaw that if the Negro were not enfranchised in the day of Sumner and Stevens, he could not be enfranchised in the day of Vardaman and Bleasdale. The Negro cannot be normally included everywhere else and excluded from politics. And the brotherhood of Christ and the "Golden Rule" would deter any Christian group from placing such a heavy handicap upon another and taking such serious advantage.

Any attempt to exclude the Negro from politics and equality of citizenship could be defended only on some such assumptions as these: that the white race is so highly developed morally and spiritually that it can justify

(Continued on page 13)

Fraternal Message to the General Conference of the Colored Methodist Church at St. Louis

BY THE REV. B. F. ABBOTT D. D. FRATERNAL MESSENGER FROM THE METHODIST EPISCOPAL CHURCH

To the General Conference of the Colored Methodist Episcopal Church in America, assembled in its Thirteenth Quadrennial Session, in Lane Tabernacle, St. Louis, Missouri, May, 1914:

Dear Bishops and Brethren: By the authority of an election by the Board of Bishops of the Methodist Episcopal Church, I am accorded this very high honor of bearing to you the greetings of Methodist Episcopalians the world over.

I have read your history with very great interest and delight. Circumstances over which you had no control gave you birth—it was legitimate and orderly, and since the eventful day of your coming into existence, you have moved steadily on, under peculiar and embarrassing circumstances, helping to extend the Kingdom of God through your Church.

You are a worthy example of what the Negro can do when placed at the head of the helm of a ship and launched out on the sea to man his own vessel and to determine his own destiny. No problem has been allowed to deter you in your advance so as to defeat your purpose. You have had opportunity to learn well the lessons of patience, perseverance, toil and suffering in an effort to lift a race. Your sailing has not been over a smooth sea, but tempests of malignant and unwarranted criticisms have arisen; shameful and embarrassing misrepresentations have been endured; open opposition has been faced. Notwithstanding all these things, you stuck to your vessel and worked out your problems in a practical way.

You have great reasons to rejoice and praise God as you gather here from every section of your Church to plan more thoroughly for your work; to look over your machinery; to adjust a wheel here; to tighten a belt there; to replace worn out with new material, and to get your bearing for more effective service for the Kingdom of God through your Church for the next quadrennium.

Mr. President, I bring you the greetings of the Methodist Episcopal Church, first, because of what you are and for what you stand. Second, because of the work you are doing. Your splendid history has won for you a place, a great place, in the thought and respect of the Christian world. Third, because we are akin. As we run down the line of our ancestry, we both find our source in John Wesley. As we carefully survey the field of our theology, we discover that we are preaching the same great and fundamental doctrines of the Bible. As we go over our Christian experience and examine our right to, and the author of our faith, we find our common salvation in One, Jesus Christ, Holy Ghost conceived, Virgin borned, who was both God and man. Fourth, because the Methodist Episcopal Church knows itself related through our Lord Jesus Christ to every denomination on the globe, whose purpose it is to magnify our Lord and Master, and to do His work in the world. Where such fruits are shown, you will find her on hand with her words of greeting; with her sympathy; with her helping hand to co-operate, and with her prayers.

The Church

The Church is a divine institution. Its purpose is to set this world aright. It must revolutionize the world in order to save it. It must point out the ethical and moral stand-

ards set by its Great Head and lead the people up to them.

The human element in the Church at times is given so much greater prominence than the divine, that the power of the Church is greatly weakened. Selfishness in various forms parades itself, the Christ is crowded out and the multitudes looking in vain, and saying, "Sirs, we would see Jesus." So the Church must do its work of saving the world against great odds—the enemy within and the enemy without. Its task is a mighty one, but it is equal to it, if it rids itself of two great enemies to its advance for the conquest of the world—human selfishness and prejudice.

The unity of the Church is a thing for which our Lord Jesus Christ prayed, and the conditions to bring about that unity are the conditions for which we should pray and labor. I am simple enough to believe that the unity of the Church prayed for by our Lord

as well as interpret the Gospel. He must be an alarmist—disturb the heart and conscience of man, so that they cannot be at ease in Zion, nor in the state. He must be a prophet, standing so close to God, that the final outcome of present situations may be determined. He must not only point to the goal to be reached, but lead to it.

Evangelism

That you have been an evangelistic Church is proven by your growth. December 15, 1870, you met for organization and were set up with a membership not far above 50,000. Today, you register, according to Mr. H. K. Carroll, Associate Secretary of the Federal Council of the Churches of Christ, statistics gathered in 1913, 2,993 ministers and 236,077 communicants. You have more than quadrupled your membership in the short space of 44 years. These have been gathered in cities, in swamps and waste places—gathered into the Colored Methodist Episcopal Church in America, into the Kingdom of God; gathered from sin to noble lives of endeavor in every walk of life.

The Methodist Episcopal Church salutes you here and now with happy greetings, for she too is an evangelistic force and is putting new emphasis today, not only on every preacher winning souls, but she is insisting on personal evangelism. That winning souls is the Christian's profession and all other things are incidental to it.

Foreign Missions

"Go ye into all the world and preach the Gospel to every creature," is the command of the great head of the Church. Obedience to this command is evidence of a living, vital and active Christianity, which organizes itself into a healthy and successful missionary program. The death of the Missionary Spirit in the Church is convincing proof that the Church is dead. A living Church is interested in every phase of, and in the whole Kingdom of God. The Methodist Episcopal Church has a credible history in Missionary activities. Its missionary work has made it a worldwide institution, so that it is doing the King's business in all the world and for every nation. All of our mission fields are prosperous. They are yielding great returns to the Kingdom of God. In

every one, the results produced justify again and again the efforts of men and money used. We are increasing our interest in these missionary fields of the world. We are lining up our forces for a constant increase in the offering of money from the whole Church. The men of the Church are becoming aroused as never before. Men, rich and poor, black and white, are coming forward to take a hand in the conquest of the world for Jesus Christ.

Our Methodist Men's Convention, held in Indianapolis, Indiana, last October, will be considered by future historians of the Church as an epoch making event in our Methodism. There were more than three thousand men from every part of our Methodism in the United States representing the business, the clergy and the professional life of the Church. The spiritual tide ran high. Much time was given to prayer and consecration. Every phase of our Church life was considered by men who know it intimately; the Foreign Missionary fields receiving the greatest attention. A far-reaching program was arranged and sent forth to the Church. Two years

(Continued on page 12)



REV. B. F. ABBOTT, D. D.,
Pastor Union Memorial Church, St. Louis—Fraternal Messenger of the Methodist Episcopal Church to the General Conference of the Colored Methodist Episcopal Church.

was not only the unity of purpose and co-operation, but that it included the unity of organization. Since conditions within races and between races prevent the unity of organization at present, let us work at our problems and keep toiling, one in purpose and one in co-operation, until we get such an interpretation of the Fatherhood of God and the brotherhood of man, that we will not only see our Heavenly Father with one family, but that we shall all agree that His one and only family should dwell within the same household.

While it is not a perfect ideal, I know of no Christian Protestant organization that comes nearer the divine ideal of including all races than the Methodist Episcopal Church. Here we have the peoples of Europe, Asia, Japan, Africa, North and South America, the isles of the sea, yea, of all the world in one organization. Every man of every race equal in membership in the Church and equal in his sphere of service for the Church and for the Kingdom of God.

The preacher is the most important human factor in the Church. He must interpret man

THE LARGER RESPONSIBILITY IN CORRECTING CONDITIONS SURROUNDING NEGRO HOME LIFE

By Prof. A. M. Trawick, Nashville, Tenn.

The sense of duty must be enlarged to embrace the relation of owners and agents to the Negro occupants of their property. Their first responsibility is not, as too many of them have supposed, to collect rents, but in an enlightened age it can be nothing less than providing houses in which the best family sentiments may flourish and become permanent. It is wholly anti-social and unpatriotic for a landlord to say: "I force no one to live in one of my houses. If a man chooses to live there, it is his own affair, but I shall see that he pays his rents." Such a policy is the immediate cause of family degeneracy, and its underlying assumption is that the chief business of man is his own prosperity. The bond of union between landlord and tenant is most intimate and vital, and has been incorporated into the sentiment of advancing civilization through the long process of removing the curse of "absentee landlordism." The landlord who lives on the boulevard and drives to his business in an automobile bought off the proceeds of his house investments is as much an absentee landlord as though he lived in a distant state or in a nation across the seas. His only visit to his property is on Sunday morning to collect his rent, and his only view of his tenants is through the half-opened door as a dusky hand emerges, holding a sufficient quantity of dimes and quarters. For the health, morals, safety and happiness of the inmates of his house, such a landlord feels no solicitude, and for the future development of their family he acknowledges no concern. Many a house-owner returns from a Sunday morning collecting tour to his church where he praises God from whom all blessings flow, and thence to a sumptuous dinner where he looks with pride into the eyes of his children who have never known want and exposure. No one demands that every house a landlord rents to tenants be equal to the one he himself occupies, but the advancing social sentiment of the nation is right in demanding that the houses provided for family living be of such a character, in such a state of repair and in such a neighborhood of physical decency as tend to promote satisfaction and orderly progress. Failing in this, landlords and their agents may in no wise escape the judgment that they wrecked human happiness for profit and turned the necessities of their neighbors to their own advantage.

An enlarged sense of duty is falling upon the makers of law, and upon the officers and administrators of law. As an expression of corporate conscience, law is an invaluable agent in national progress and an authoritative voice in deciding the relations men shall sustain to one another. Thomas Jefferson, the law of whose mind was the will of the people expressing itself for its own good, declared that the purpose of government was to restrain men from injuring one another. The principle embraces one-half of the truth, and the great Democrat recognized its inadequacy before his life-work was accomplished. The supplementary and far more important half of the truth is that the purpose of government is to assist men in doing good to one another. Direct and specific legislation for social order is one of the most illustrious declarations of the corporate will to do good to all men.

An inspection of the legislation designed to strengthen the family life of the nation discloses three faults of construction. The first defect is in a clear, accurate definition of the terms which the law selects to express its will. Many cities have ordinances sufficient to secure adequate regulation of housing matters if the laws standardized their own requirements. Such phrases are constantly recurring as "good sanitary conditions," "clean premises," "fit for human habitation," "good repair," "adequate water supply," "dangerous to health and morals," "nuisance," but in the absence of a previously declared standard by which these expressions are to be understood, their interpretation is left to individual judgment. Even where "inspectors" are re-

quired to take these matters under advisement, there is no standard by which the qualifications of the inspector are to be determined.

The second defect is in the inconsistencies of the law. Thoroughly good enactments are often completely nullified or their evasion made easy by a qualifying phrase or exception which to the law-makers may have been clearly justifiable but to the officers and administrators gave ample opportunity for failure. A room, for example, is declared by law to be "overcrowded" if each occupant who sleeps in the room is not afforded six hundred cubic feet of air space. The inspector is required to remedy this condition *if he deems it prudent or necessary*. The purpose of the law is to guarantee every man an adequate supply of pure air while he is asleep, but it provides no basis for the prudent and necessary judgment of the inspector. Again, the law says that a habitable room "shall be in every part not less than eight feet in height from floor to ceiling, and shall have at least one window of not less than twelve feet square opening directly upon the street or yard, except an attic room." Inasmuch as many thousand room upstairs in separate houses, new and old, in tenements and boarding houses are constantly occupied, although they do not conform to these requirements, the effect of this ordinance is as though it read: "No room with a low ceiling and an insufficient door or window shall be deemed habitable except an upstairs room that is built that way." It is not a sufficient answer to this inconsistency to argue that three hundred cubic feet of good air is better than six hundred cubic feet of impure air, or that attic rooms with narrow doors and "bull's-eye" windows have always been slept in by Negroes and poor people. The point of the discussion is that the law attempts on the one hand to secure adequate living conditions and on the other hand effectually destroys its own provisions.

A third defect of the law is in its omissions. Clear, unmistakable and consistent regulations are rendered useless and impracticable by the total absence of legislation upon other subjects. A realm of life which is not definitely embraced in legislation frequently touches in so vital a manner a realm that is under law that both are exempt from application. If, for illustration, the law specifies that no surface toilet shall be located within ten feet of any part of a dwelling, but does not specify the per cent of ground space the dwelling shall occupy, the law will be inoperative. If the law declares it to be a misdemeanor for occupants of a house to go into neighboring premises to obtain hydrant water, but fails to require owners and agents to make connections with city mains, the law will simply demonstrate its own helplessness. As in currency a debased coin drives out a better, so in social legislation, a debilitated ordinance destroys a potent one.

Defective legislation is only a part of the problem. Social laws are the most difficult to bring to a state of perfection in complex modern life, and the easiest to fall into disuse. Eternal vigilance is the price of social law enforcement. Some illustrations of repeated violations are pertinent. "The roof of every house shall be kept in good repair so as not to leak." Houses are occupied all the year with roofs in such a state of unrepair that, when it rains, the occupants move about from corner to corner to evade the downpour, and place buckets and wash tubs on the beds to catch "running water." "Leaving any dead carcasses or any part thereof on any of the streets, lanes or alleys" is declared an offense. In one alley this writer saw six carcasses of full-grown hens in the space of fifty feet, and in another twelve dead dogs between two main streets. Every law bearing upon housing, sanitation, health, comfort and decency are openly disregarded, and inspectors are among those who care little about everyday violations, particularly when Negro families are involved.

The office of inspector of houses is a most important one in the life of progressive cities, and it should be dignified into a life-calling for capable young men. As an appointment for political aspirants it is a failure, for by such use it becomes much the stepping stone to a higher office. But as a life-calling it becomes an expression of a man's gifts of usefulness. One who is able to look upon the house as the basis of the family and to look upon the evils of bad housing as so many sins attaching to the nation's family life, is able to bring to this task an ambition to declare the will of God in the corporate life of the people. Our social laws will never be enforced until the political office-holder is removed to make place for a man with a life-mission.

Yet many improvements in the living conditions of families are possible with the forces now at hand in the life of the city. Police officers are a great unused power in the attainment of progress. In addition to their recognized duties, policemen should be experts in sanitation, neighborhood cleanliness and housing inspection. They have time for this work, and the opportunities are everywhere present. The service of policemen in preventing disease, checking immoral tendencies and enlarging the ideals of family life would be as much to the credit of the city as arresting offenders and controlling street traffic.

We can not neglect this opportunity to utter a word on behalf of social training as a necessary part of the preparation of all who hold office in city administration. Without a social sense and a social conscience no man ought to be deemed fit to hold any office in the government of an American city. Through definite social training, the mayor, attorney-general, health officer, commissioners, policemen, sanitary inspector and police judge become a unified agency in building up the family life of all the people. The churches must recognize their share of responsibility in advancing the ideals of family life among Negroes. The churches of white people in the South must solemnly and seriously assume their obligation to Negro churches.

Negro preachers should be invited to join the pastors' associations, and visits should be exchanged between the denominational organizations of white and Negro pastors. At these meetings the question of family life should be among the topics of discussion and Negro pastors should be expected to give their views frankly and freely in the presence of their white co-laborers.

Negro churches should stimulate greater activity in the matter of home ownership and family organization. The questions of inefficiency, non-support, desertion, divorce, re-marriage without divorce, and promiscuous mingling in families should be dealt with as moral problems. Finding employment for the idle and unemployed should be a part of the social program of every church, and the removal of every cause of degeneracy and family failure should enter into the social activity of all religious people. Whatever men in any station of life need to have done for them, the church is the best agent in doing, and God expects nothing less of His church than to be servant of every man who has need. In their family lives men need strength of character, the patience to endure hardships and the will to go forward toward a great objective. The Church is best able to supply the inspiration and the motive in this great endeavor.

The sense of duty must be enlarged to consider the claims of the Negro woman. The most helpless and the most neglected of all members of modern society is the woman who occupies the huts, shacks and tenements set apart for the Negro renters. For her there is no labor-saving machinery, no cultural development, no recreation, no human courtesy and kind consideration. She is the burden bearer of both races, the drudge of her white neighbors and the toil-worn slave of her own house. She nurses the children of the white women while her own cry for attention. She washes the clothing of the white families while her and her children's garments are habitually disregarded. She cooks and scrubs and sweeps and polishes, but not in her own house. The men of her race put a low estimate upon her because she toils until all her

attractions are gone, but if she has a desire to adorn herself, she is regarded by the white men as lawful spoil. She is worthy of honor but she receives little respect. She is entitled to the chivalry due to womanhood, but she bears shame and contempt and scorn. No standards are set for her conduct, and no categories are imperative when she is involved in them. The Negro woman bears the insults of gentlemen who do not consider their offenses a breach of gentlemanly breeding. Yet she is entitled to the courtesy and chivalry which womanhood claims as its unending heritage. Courtesy to woman is not a sentiment nor a custom. It is an attribute of character.

Negro mothers and daughters, no matter how impoverished their lives or their cultural attainments, are worthy of respect and honor. It is a grievous mistake to presume that instincts of nobility have been eradicated from the lives that perform the lowly and servile tasks of society. In the writer's presence, his washerwoman was once brutally upbraided by a white gentleman for the trivial offense of walking on the grass in his lawn. The woman's only comment upon the occurrence afterward was: "I am sorry I offended him. I guess it is just his disposition to speak as he did to me." The gentleness of that answer is proof of a disposition too delicate to return hatred for reviling.

Is it the fear of social intermingling that prevents the display of ordinary courtesy to women who are Negroes? If so, it is more to be condemned for the contrary tendency which it stimulates. Contempt for a race has never achieved racial integrity, and will not prevent in the South intermingling of the most abandoned nature. It is only through respect for personality that any attainment of progress can be attained. The most stinging rebuke that can be administered to any man is to presume that the honor of his

manhood is tainted because of his reverence for womanhood however low and humble the form in which it is manifested. With three college men the writer went on a tour of observation through the section of a city occupied by the poorer and less ambitious Negroes. The group came upon a house the exterior of which indicated a peculiar degree of poverty and cheerlessness. A woman in the rear yard was very willing to talk and to answer the questions put to her. She described her incessant toil, her failure to save anything against old age, and her dependence upon the washtub for her daily sustenance. One of the group said: "We are greatly interested in the way all our neighbors live, and if you have no objections we should like to come into your house and talk with you further on what we have seen others accomplish in their housekeeping." The woman's manner changed instantly. She replied: "I have lived here all my life and I know all about you white men. Go on about your business. I am sixty-seven years old and there is nobody here but me." The blush of shame that burned the faces of that group of college men came not because of any unworthy motive which brought them to the place. They were ashamed because the conduct of the white men who had been there before them made the insinuation easy and natural.

It is a simple matter of fact that many hundreds of Negro women and girls in the South have never been spoken to by white men except in terms of indecency, and have never learned that civility and courtesy are the unfailing marks of superior culture. That there are men of highest culture and delicacy in the South is not even an open question, and they make it a point of honor to allow of no exceptions to their honorable and high-minded conduct. But Negro womanhood suffers at the hands of others whose code of honor stops short at the color line.

consecrate their lives to Christ. To this end, every pastor should begin now to secure the sympathy and co-operation of his Sunday school workers, so that together they may work with God in bringing these numbers of young people to Him.

THEODORE S. HENDERSON.

COMMENCEMENT AT CENTRAL ALABAMA INSTITUTE

The annual commencement exercises of Central Alabama Institute were held May 13. The following young people received diplomas from the Normal Department: Benjamin Harrison Ham, Amelia Anna Miller, Ernest E. King, Annie Lee Giddens, Nannie Tarnzie Zeigler and Joel Claud Carson. Bishop Thirkield, who is ever ready to serve where he will be the greatest help, delivered the address to the graduates.

The exercises were held in the open air, as the chapel was far too small to hold the people who were anxious to hear Bishop Thirkield. "The Vision and the Task" was the subject of the bishop's address. It was such a discourse as a far-seeing great man would deliver to a people whom he loved, and for whom he had labored for thirty years. No intelligent, race-loving man or woman could have listened to him without catching a vision of his duty and resolving in his heart to answer the call of the race—the call to service.

The theme was based on incidents in the life of Moses and his people. Among the many things he said to the young people were: "The call of your race should be heard in your hearts to-day. The realization of power and great for the Negro race is yet to be. As Moses did I would have you turn away from the temptations of pleasures and the treasures of Egypt." The address was inspiring and helpful from start to finish.

The exercises commencement day were but the climax of a series of exercises given during the commencement season. The first great event was the May day fete, when the most popular young woman, Miss Hattie Williams, of Newbern, Ala., was crowned queen, and Mr. Bennie Ham, Alexandria City, Ala., was made knight. The entire day was given over to games and outdoor amusements. The crowning feature of the day was the coronation at 5 o'clock in the afternoon, followed by the banquet.

Later on in the month came the concerts and Eighth Grade exercises, when eighteen young women and two young men were given certificates that will admit them to the Normal and preparatory courses.

The baccalaureate sermon was preached by the Rev. Henry M. Stevenson, pastor of Eleventh Avenue Methodist Episcopal Church, South, of Birmingham. The annual sermon was delivered by the Rev. L. B. Ellerson, D. D., pastor of the Miller Memorial Presbyterian Church and principal of the Parrish School. The usual health congress was conducted by Dr. William Saunders, M. D., who gave most excellent service and helpful information.

This has been one of the most successful years in the history of the institution, and we close our session feeling happy for what has been accomplished for the cause of Christian education.

A WAY OF GIVING

A little boy that sings his way,
He knows and we know, every day,
How sweet a thing it is to share
With everyone the joy we bear.

The best and wisest thing of all
In this round world, for great and small,
Is just to follow Joy along,
And sing each day some bit of song.

—Frank Walcott Hutt.

AN OPEN LETTER TO THE PASTORS OF THE NORTH CAROLINA CONFERENCE

Shall we have a Decision Day in our Sunday schools? By which is meant a specific day or days on which, after prayerful, painstaking preparation, definite effort is made to secure life decisions from the young people who have reached the age of responsibility.

Believing in the plan and in the principle which underlies it, I am asking all the pastors in the North Carolina Conference to arrange for such service for Sunday, August 9, when the Sunday schools shall be engaged in registering the decisions made by our boys and girls to accept Jesus Christ for their Savior and promise to serve Him. Such a service is no easy matter. It means plenty of hard work. It means weeks of prayer and planning and counsel together on the part of the pastor and his helpers. It means as serious and as sustained an effort as is ever required in preparing for any important service of the church; but it means also the joy of victory, if the planning be as it should be.

Some objections are raised against the practice but they usually come from pastors or superintendents who have either made no adequate preparation for such special days, or who have had unfortunate experiences on account of the unwise conduct of the Decision Day services or who have not followed up the efforts of Decision Day by the work of training for church membership and efficient discipleship. "The plan rests upon the belief that, while regeneration is necessary, which no amount of training or culture can supersede, the process of regeneration may be, and under normal conditions, should be a growth. It is founded also upon the further conviction that at a certain period in the process it becomes necessary for the individual to take a definite stand and to make a decision to give his life to the Lord Jesus Christ; but as this is a step marking the beginning rather than the end of a period in character building, the greatest possible emphasis is laid upon the training in Christian living which must follow the decision."

Every day ought to be a decision day, just as every day ought to be a thanksgiving day; but we do not think of dropping from the annual calendar Thanksgiving Day because we ought to be thankful every day in the year. There ought to be three hundred and sixty-five decision days in the year, and a special Decision Day helps us to make better decisions every other day.

* The real question is this: Is every Sunday a decision day in the Sunday school? The supreme task of the Sunday school is not to impart information to the scholars about Christ, but to secure their salvation to Christ. The Sunday school is the supreme opportunity of the Church to introduce the young people of our homes and communities to Jesus Christ. It is not the only opportunity, but it is the greatest opportunity in the Church for winning souls. In saving an adult, we save a unit; but when we save a boy or girl, we save a multiplication table.

It has been stated that "probably eighty per cent of those who unite with the Church are trained in the Sunday school; but it is not far from the truth to say that sixty per cent of the boys and girls in the Sunday school never unite with the Church." If one-half of our scholars go out from us unconverted, great heart searching on the part of the Sunday school leaders ought to take place as to where the responsibility rests, and every possible consecrated and wise effort should be made to reach this army for Christ.

Between now and August 9, I hope to have some very definite messages to the different classes of workers concerned in the preparation for Decision Day. To this general letter on the subject I wish merely to append an appeal to our pastors to begin at once to work and plan, but more especially to pray, that the teachers may be guided and their efforts blessed in bringing their scholars to the place where they will be ready on the day set, when the matter of decision is presented and the public demand made, to come to the altar and

The Preacher's Throne

By the Rev. J. W. Fenderson, D. D.
Pastor Methodist Episcopal Church, Bridgeville, Delaware.

Theme—Why we preach Jesus.

Text—We preach not ourselves, but Christ Jesus the Lord.
II Cor. 4:5.

Had it only been a question of holding the attention of his critical Corinthian auditors, the Apostle could have set forth, in his learned manner, his theories in Hebrew law and philosophy. But it being a matter of preaching to them Jesus, he put himself in the far background, and set forth in the force of truth and in the power of the Spirit, the facts of the crucified Christ, believing that the philosophical reasoning and elegant diction that the Grecians expected from him would be more than met by the plain statement of fact, concerning the death and resurrection of Jesus.

The result of the plain statement of fact was more than was anticipated. Some to whom the Apostle preached were convinced of the power of the spiritual life of Jesus, while others were persuaded to watch for the effect of the spiritual life, which in after years manifested itself in many believers. Believing in the force of the truth and the power of the spirit, we preach Jesus, because in Him there is spiritual life. We preach Jesus because His spiritual life generates heart religion. Heart religion will adjust problems, and the adjustment of human or world problems is the ultimate end of preaching Jesus.

1. We preach Jesus because in Him there is spiritual life—Jesus brought into this world with Him spiritual life. And spirituality becoming the energy of religion, and religion becoming the vitalizing and enthusiastic power in the life of men, it was soon recognized that the religion Jesus founded possessed the peculiar power that would not only differentiate it from other religions, but that it possessed the life that would give Christianity pre-eminence, in operation upon the heart and life of the world, over all other religious systems.

Because His life is spiritual, Jesus was possessed of one great impulse, an overmastering purpose, but a definite purpose, beneath which there was a consuming passion to give men their spiritual setting by saving them, the burden of which He consciously felt growing and pressing upon Him, even in the hour of childhood. Starting men right was His business. And, though the declaration that the time was approaching when He should be about His Father's business was given when only twelve years old, yet it was evidence enough that He was conscious of His mission, and longed to push out and take up the work He was called to do. And when the hour fully came for Him to go forth, after the heavens opened, and the sanction of the Holy Spirit rested upon Him, His first thought mastering sense of the preciousness of the was not Himself, not His glory, not His popularity among men, but His first and absorbing thought was man—his spiritual and moral condition.

From the beginning of His active life, Jesus openly and boldly declared it to be His purpose to change the views of men who denied the truth and righteousness of salvation, and who disbelieved in revealed goodness. But to change men's thoughts and give them a new mind about God, to change their feelings, and give them a new heart toward God, to change their belief that they were safer by being the sons of Abraham than by being the sons of God through Revealed Goodness, was no easy task even for the Master. Everywhere He turned there confronted Him conventionalities and established customs, and only His spiritual life led Him to dare to do what no other would attempt.

It was the custom to hate enemies; it was conventional to loathe those who through mutual or temperamental or physical affliction, had outraged the laws of decency and respect-



The Rev. J. W. Fenderson, D. D.

ability. But being possessed with the over-souls of men, He disregarded conventionalities, swept aside the foibles of the times, and forgave the enemies, and changed men's minds about God. He saved men from their sins, and changed their feelings toward God. He gave peace to the restless conscience, and let men know that they were safer by being the sons of God through Revelation, than by being the sons of Abraham. When ministering to the weak, or releasing the afflicted from disease, or casting out demons, or giving comfort to the troubled heart—these were incidents that gave Jesus joy and happiness. But when the Master unbosomed God, and said to lowly men and women: "Thy sins which are many are forgiven thee," or "go in peace and sin no more," and when they arose and went their way giving God the glory—that was the most glorious moment of His work, the climax of His life, and the fulfillment of His mission, for in this working was revealed the power and force of the new birth in the heart and life, which men may possess and live.

2. We preach Jesus because His spiritual life generates heart religion. In the depth of men's souls is the scriptural center of feeling, love, joy, peace. To this human divine center, God directs the power of His love through the influence of the Holy Spirit, but using men as the instrument through whom introduction of spiritual things is made. Thus under the inspiration of Him who is life, love and spirit, we are to speak from the heart to the heart in introducing Jesus. But, according to the Apostle, we are not to preach the ideas of dead men, nor emphasize, above the Christ, the ideas of prophets or apostles. But we are to preach the burning life-thought of a living personality, we are to preach the life-thought of Jesus. We are to preach that Jesus suffered and died; that He rose and quickened all life by the supremest act of His life—His resurrection.

Where other forces have failed to be effective in reaching the heart, by preaching the truth of Jesus, the dominant truth that subdues and conquers men, though conscience may be callous and heart hardened, men will in time yield and surrender to the will of God. Philosophy, law nor history, touched not the heart of the Gentile Apostle. But when the burning power of the truth of Jesus struck his heart, though it struck him in the height of his madness and persecution, he yielded up his will and cried unto Him whom he had persecuted, "What wilt thou have me do?" Only spiritual forces operating upon the heart will make men say: "I yield; I give up myself and whatever I know." When the power of the spirit got a hold on the unregenerated Pharisee, he changed his program, he abridged his itinerary, and went forth preaching Jesus.

With quickening spirit and fervent speech; this man gave utterance everywhere, not to tirades, not to scourges, not to threats and blastings, as it was his plan to do, but he spoke out in great courage and boldness of faith of the love and mercy of Jesus for men, and rejoiced in great measure that as a sinner he was saved, in due time, by that love and mercy.

The Apostle Paul preached heart religion because his heart was on fire with a message of God, and it burned in his soul as glowing embers in a furnace, until it was poured out into some perishing soul. Individual life and heart touch is the gospel means of propagating social or world religion. Born of the spirit, and with the heart on fire, it is the divine thought and purpose that one life shall touch and affect other lives. God kindles in men and women the fire of spiritual power, then bids them to touch other cold hearts. He bids those hearts when touched and charged, to touch other cold hearts until men have become like-minded in all things religious and moral. Paul's heart being touched and charged with divine power, he went forth telling the story of the experience that gave him the heart change. It was telling how Jesus met him at mid-day, and the experience that came into his heart, that moved men at Ephesus and at Corinth, in Asia Minor and at Athens, and even at Rome.

There is power in telling the story of the change of heart and mind. The Master knew the effect that such experience would have on men. Therefore when He had cast a legion of devils out of a man, the man sat at the Savior's feet, clothed in his right mind. But when he desired to remain with the Lord, Jesus said to him: "Go home to thy friends, and tell them how great things the Lord hath done for thee." * * He departed, and he began to publish in Decapolis how great things Jesus had done for him; and all men did marvel. In Sychar, near to a parcel of ground that Jacob gave to his son Joseph, Jesus changed a woman's heart and mind. The change did such marvelous things for her, she went into the city and told her experience to her neighbors and friends, and many of the Samaritans of that city believed on Him for the saying of the woman. God, for Jesus' sake, changes the hearts and minds of men and women, and bids them to tell their experience in every land and unto every people. Philip's heart was changed, and he went down to Samaria and preached Jesus, and the people marveled, but believed and accepted Jesus. After his heart and mind were changed from Peter the wavering, to Peter the steadfast, he preached Jesus, and there was a Pentecost, a multitude believed and accepted the Christ. God bids you and me go tell the story, "for there are some who have never heard the message of salvation from God's own holy word."

3. Heart religion will adjust all problems. Selfishness and ignorance on the part of men, races and nations, make problems. And these problems the ethical philosophy of men fails to solve. Not only in His word, but in the depth of men's souls God reveals that only heart religion is a panacea for human ills. The spirit of the Christ in the heart and life is destructive to self-thought and self-service, and productive of self-abnegation and self-sacrifice. Therefore men will not find, absolutely, in their mental inventions, the key to the solution of human problems; they must go back to Jesus who alone holds the secret and key to all problems. When the hearts of men are filled with the spirit of the Christ, they lose the spirit of self, and meet and solve

(Continued on page 13)

THE CRIPPLE OF NUREMBERG

CHAPTER X

A CONCEALED ENEMY.

By Felician Buttz Clark

Jakob Engel, with a smile of triumph, hurried away from the Duke of Alva's house, and entered the first court of the castle. Calling to him one of the soldiers who was standing there, he gave him the order from the general. "Be quick, Hans," said the lieutenant. "Thou seest that it is important, or the duke himself would not have authorized it."

The soldier went swinging away, going first to all parts of the castle, and then, hastening through the Nuremberg streets, notified each sentinel that he must watch for Ulrich von Reuss, allowing no one to pass without being properly identified. An hour later, he appeared in the small room, which Jakob occupied. It was in the lower part of the castle, built, as were nearly all the barracks, in one story against the outer wall, from which, through loopholes, the city could be surveyed. From Jakob's low window he could look far off at the broad fields around Nuremberg, which were still covered with snow and ice.

"Sir Lieutenant," said the soldier, "I have to report that the young man, Ulrich von Reuss, has not yet left Nuremberg."

"That is good news, indeed," replied Jakob, looking up from a letter over which he was painfully studying; for Jakob was no learned man; he had always felt a contempt for clerky persons, among whom was that young spy, Ulrich von Reuss. "Thou hast left messages everywhere?"

"Yes, sir."

"And enjoined the utmost secrecy as to communicating the news to the captain of the Guard?"

"Your orders have been carried out exactly."

"Then thou mayest go. There is one good thing," muttered Jakob to himself with a satisfied chuckle, "the sentinels are nearly all foreigners. They know nothing of the captain or his son. Were the old Burghers still at watch on the town walls, it would not be so easy to force them to arrest the hoy who played around their streets, and whom most of them know."

Jakob sat down once more to his task, and the day died slowly away. Twilight was falling—that clear, soft twilight of a winter's evening, when the ground is white with snow, and from the western sky are fading the brilliant hues of saffron and rose, changing to dull, sullen gray. There was a crescent moon to-night, hanging just above the gray, so distinct that it seemed to be cut out of silver and laid upon the dark background.

Jakob got up and looked anxiously out of the window. The vanishing glories of the sunset and the delicate moon crescent had no charms for him; he wasted no time on the beauties of nature. "The duke said that he should expect news this afternoon," he murmured, "and it must be now after five o'clock. What will he do if Ulrich is not found?" His sallow face turned a little ashy; he had heard many tales of what the Iron Dukes of Alva did when his orders were not obeyed.

A knock drew him from the window, and a soldier entered. "I have to inform you, sir, that a young man is approaching the castle from the town. He does not come up the main street, but by a side path leading to the rear of the building. He is not in full armor, and carries a knapsack. It may be that this is he to whom the duke referred."

"Watch him," said Jakob. "I will come." He followed up the man up on the ramparts of the castle to a point looking down on the opposite side from the city. Here the approach was very steep and somewhat dangerous to a stranger; but the youth, who was now steadily ascending the winding path was evidently thoroughly acquainted with the way. Jakob could not see his face at all in the gathering darkness, but he was certain that this was Ulrich. Who else would know of the unused path cut among the rocks except the lad who had many times escaped from his home by it to meet his friends in the town, and return unseen by the same route?

"It is he, I am positive," he exclaimed. "He will

(A serial story to be published in twelve installments appearing in the first issue of each month of this paper. This is the sixth installment.)

no doubt try to enter by the small staircase in the southern wall. Have guards placed in that section of the castle, and I will be near by.

Ulrich von Reuss, being only a youth still in his teens, was venturesome and foolish. He paid little attention to the warnings of the cripple, unwisely considering it cowardly to hide himself from any danger which might come. He walked boldly back into the shoemaker's house after his talk with Orlando, and hustled himself with preparations for departure. He knew that he ought to leave this house at once; but where should he go? To enter the inn of the "Golden Lion" would now be dangerous. Gathering together his small amount of clothing, which did not more than half fill the knapsack, he returned to the living-room just in time to meet the shoemaker himself.

"What art thou doing, Ulrich?" Herr Sachs said.

"Preparing to find my way back to the Elector, he replied.

"That is a good thing indeed. Not that I wish to lose thee, my boy; thou knowest well what pleasure it has been to us all to have thee with us, and to hear of thine adventures and the bold doings of the Smalkaldic League; but, for thine own sake, thou must go."

"I have come now to say farewell to you, Herr Sachs and to your good wife, who has been as kind to me as my own mother could have been." There was a moisture in the lad's eyes, which showed his feelings.

"Thou wilt not go until after dinner surely. In bright daylight thou canst not hope to escape from Nuremberg while the Emperor's soldiers are on guard."

"I shall not leave the city before night; but I feel that it is not right to subject you to suspicion, Herr Sachs. I will go somewhere and wait for darkness. Then I will try to slip off unseen."

"Where wilt thou stay all day?" It was the quiet voice of the wife which was heard. Ulrich had not known that she was in the room.

"Oh, somewhere!" he replied, lightly.

"Hans, the lad has no place to go; no home will be open to him, for all Nuremberg seems to have lost its head since the coming of the Duke of Alva." There was an unusual bitterness in the woman's tone. To her pure mind the actions of the Protestants in the city were cowardly in the extreme.

"What can Nuremberg do against the Duke of Alva's strength, my dear? The Protestants are not cowardly; they are only wise."

Frau Sachs made no reply; but her knitting-needles clicked loudly as she worked on the long blue stocking.

"Of course, Ulrich will remain here until it is time for him to leave the city. Hans Sachs has no fear of the duke or his wrath." The poet's fine face glowed with courage and animation. "Take off thy knapsack, my boy, and let us have one more good talk together."

So it happened that through the sunny afternoon the family held much interesting and important conversation. Hans Sachs told many stories of the life of Luther and the rise of the Reformation, and Ulrich laid away in his memory pictures of the low room, of the bright fire, of the mother so dignified and even beautiful in her sweet simplicity, of the gifted man, whose poetry was to outlive the jibes and criticisms and enmity of the Roman Catholics, and whose fame was to come down to future generations, even to these later days. But the picture which remained longest in his mind, and which cheered many of the sad hours that were to come, was that of a young girl bending over her embroidery, occasionally lifting her large eyes to look up at him, and then as swiftly transferring them to her work again. He remembered even what she was mak-

ing—a scene in tapestry stitch of Rebecca at the well in gaudy garments, and of Abraham's servant stooping to place upon her finger the ring which was sent to the future wife of Isaac, heir to goodly flocks of sheep and herds of cattle.

The sun went down, and with a sigh Ulrich arose and strapped on his knapsack.

The peace of this household would soon be behind him; ahead lay dangers manifold. He had not told them that he intended to go once more to the castle to see his sister; for he knew that Herr Sachs would oppose it, would perhaps even prevent him from carrying out his plans. But after he had said farewell words to the father and mother and turned to Marie, to his surprise she said in a low tone, so that her parents could not hear, "you have given up going to the castle?" and she looked straight into his eyes.

Not daring to reply, he said: "Good-bye, Fraulein Marie. It may be long before we meet again. Till then, farewell."

She was not to be put off in that bold manner; but repeated the words, "you have given up going to the castle?"

"I must see Elsa once more," he replied, almost pleadingly.

"I will see Elsa for you. Leave with me your message," she spoke quickly.

He fixed his mouth in the old stubborn way, which she knew so well; she had seen it many a time when he was a child. It was Ulrich's great fault; he was very wilful. "I must go," he replied and she knew that it was useless to say more.

In an instant he was gone. The living-room was growing dark. "Light the candle, Marie," said her mother; but no Marie was there. Up in the overhanging window in the second story the girl was standing, looking down at the slim figure making its way through the street. When at last it disappeared in the gloom, she turned and went to her own room.

Marie's words had not been without their effect, however, and Ulrich began to doubt his own wisdom as he went on his way up the hill. As Jakob had surmised, it was he who crept up the dangerous path at the back of the castle. He was familiar with every inch of it. He knew where the broken stones lay which, in falling, might bound down, down with a crash, and bring the sentinel very quickly to that part of the wall. Sliding, creeping, he went upward, trying to shield himself as much as possible under the thick bushes, which in some parts clung to the earth between the rocks. There was no moat on this side of the castle, as it had not been necessary, so steep and rocky was the ascent. Ulrich saw the sentinel pacing the wall, but flattered himself that he was unseen. If he could gain the staircase which led down from a small opening in the stone wall, he felt sure that he could make his way safely into the court and to Elsa. And if once got in, he could surely get out again, for it was growing darker every moment. He reached the opening in safety, and crawled through it. In another moment he was down the tiny steps so roughly and irregularly cut. "Now, he said to himself, peeping through the thick ivy which branched out like a fair-sized tree, and with its long growth fell like a curtain over the low door, "now for one brave venture, and all will be well."

Giving a pull to his knapsack, which had slipped a little, and half unconsciously laying his hand on his sword, he stepped out and glanced quickly around. All seemed to be still. There was not a soldier to be seen. So far, so good. The little, square court, lying in a long unused and very ancient art of the castle, was dark, now evidently it would be safe to go out.

Ulrich walked a few steps toward a portal opening into the very court in which his father's home was, when a heavy hand was laid on his shoulder. "I arrest you, Ulrich von Reuss, servant and messenger of that false Protestant, John Frederick of Saxony, arch-traitor to His Majesty, our sovereign, Charles V."

Ulrich could not see the face of the man who spoke to him, but he thought that he recognized the voice. "Is it you, Jakob Engel?" he asked.

"You have guessed rightly."

Ulrich felt himself grasped on the other side

(Continued on page 13)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

CHRISTIAN NEGROES GETTING A WORLD VISION

(Continued from page 1)

The Negro's Relation to Africa

More and more the Christian Church is realizing that if Africa is to be saved it is to be saved largely through Negro Christian missionaries who are to be trained and sent from America. This is along the line of the conviction that, all things being equal, native



DR. MOTT ABOUT TO ENTER THE
AUTOMOBILE—DR. J. E. MOOR-
LAND IN THE FOREGROUND

lips for native ears are decidedly preferable. While this feature ran through the entire convention, it was focussed at two points: The night when Bishop Hartzell and Dr. William Sheppard spoke and Monday afternoon,

when a strong, comprehensive declaration was sent forth on "The Negro's Relation to the Evangelization of Africa." This report we hope to publish soon.

Racial Co-operation

It was realized that for the success of any movement there must be a better understanding and better co-operation and fellowship between the races in this country. Hence, one of the outstanding features of this convention was the effort to bring the Southern white man and the Negro to an understanding of each other that would be promotive of inter-racial confidence and of inter-racial helpfulness. Not in our day have we heard Southern white people take such an advanced step along the lines of social justice, of fair play, of the inter-dependence of one race upon another, of the interlocking of inter-racial interests and of willingness to forget bygones and to work side by side that the waste places of the earth might be made glad and that the desert should blossom as a rose.

There was the open confession that heretofore the average Southern white man who thought he knew Negroes had only known a fraction of the race. The cultured, the intelligent and progressive, he did not know.

One was impressed by the evident sincerity and frankness of the addresses. Delicate questions which had heretofore been tabooed or discussed with fear and trembling were discussed plainly, frankly but sympathetically and then, too, the necessity of a strong, mutual faith was urged. This will necessitate a new adjustment. Not the faith such as characterized the relations which existed between master and slave but the faith which must be based upon the respect which one man must have for the ability and manhood of the other.

This one feature of the convention of inter-racial co-operation gave to the Negro hope and certitude and confidence as to the ultimate outcome of the relation between the races that sent him home with a new impulse for the tasks that await him.

The Place

It would have been hard to find a more ideal spot for the holding of the convention than the campuses of Clark University and Gammon Theological Seminary, at Atlanta, Georgia. In the first place, Atlanta is the educational center for our people. Here are located six great institutions for Negroes and there is no such group in any other community in the South. When Atlanta was chosen as the seat of the convention, the ideal spot was that of Clark and Gammon campuses, just far enough removed from the heart of the city to keep the delegation together constantly without being shut off from the advantages of a large community. Thus sheltered in the buildings of the two institutions, with one of

the most beautiful campuses of the entire country for the leisure moments, we cannot refrain from saying that the place, in a large measure, contributed to the success of the meeting. It was a splendid thing for the Negro young men who contemplate entering the ministry to see the equipment of Gammon Theological Seminary. Here we have in faculty, buildings, library, campus all that one could wish. Meetings were held in the Christman Hall Chapel of Clark University. It was a tribute to our work to have this great convention meet in our schools. It would have done the hearts of Gilbert Haven, Henry W. Warren and Elijah H. Gammon good if they could have seen this fine gathering of students assembled on the shady acres selected by their wisdom, foresight and philanthropy years ago. It was a sort of rededication of the sacred hills which these godly men a long time ago dedicated by prayer and sacrifice.

The Program

As might be expected, the program was a strong one. One would go a long way to



DR. MOTT IN A SMILE—NOTE PIC-
TURE THROUGH WIND SHIELD

find a convention where the program was more wisely built and the addresses more direct and inspiring and informing than were the addresses at this convention. Among those who participated were:

Dr. John R. Mott, who presided at all ses-



ENDED THE CONVENTION

sions of the convention; President S. C. Mitchell, Richmond, Va.; Major R. R. Moton, Hampton, Va.; Dr. C. V. Roman, Nashville, Tenn.; The Rev. John Little, Louisville, Ky.; Mrs. John D. Hammond, Paine College, Augusta, Ga.; Mr. Thomas Jesse Jones, Ph.D., United States Bureau of Education, Washington, D. C.; Mrs. Arch Trawick, Nashville, Tenn.; Dr. Booker T. Washington, Tuskegee Institute, Tuskegee, Ala.; Bishop Wilbur P. Thirkield, New Orleans, La.; Prof. A. M. Trawick, Nashville, Tenn.; the Rev. W. H. Sheppard, D. D., African Missionary; Dean G. Lake Imes, Phelps Hall Bible Training School; Mr. T. C. Walker, Gloucester, C. H., Va.; Dr. W. D. Weatherford, Nashville, Tenn.; Bishop J. C. Hartzell; United States Commissioner of Education Claxton; Dr. J. D. Hammond, Augusta, Georgia; Dr. C. T. Walker, Augusta, Georgia; Dr. J. W. E. Bowen, Atlanta, Georgia; Dr. J. C. McCulloch, Nashville, Tennessee; Bishop George W. Clinton; Prof. William Pickens; C. H. Tobias; D. D. Jones; President Emile Potete, of Furman University; Dr. G. B. Winton and R. E. Jones.

Student Delegations Including Professors

State.	Schools.	Delegates	Foreign Countries.
Alabama ...	8	74	South America
Arkansas ...	1	1	Africa
D. C.	1	15	West Indies
Florida	3	20	Denmark
Georgia ...	14	201	State with the largest number of schools represented, N. C.—15
Kentucky ..	1	4	State with largest number of student delegates, Georgia—201
Louisiana ..	3	14	College sending the largest delegation, Atlanta University—47
Maryland ..	1	3	Tuskegee Institute—34
Mississippi .	5	16	Spellman Seminary—32
N. C.	15	67	Howard University—13
Ohio	1	4	
Oklahoma ..	1	2	
Pennsylvania	2	5	
S. Carolina .	5	28	
Tennessee ..	8	46	
Texas	5	7	
Virginia ...	5	22	
W. Virginia .	2	3	
Total ...	81	512	

Analysis of Registration

Men students	288	
Women students	182	
Teachers	42	512
Speakers and others.....	78	
Visitors	71	149
Total.....		661
Schools	81	
States	18	
Whites	59	

	Negro.	White.	Total.
Y. M. C. A. Secretaries....	6	14	20
Y. W. C. A. Secretaries....	6	3	9
Social Workers	13	13	26
Bishops	3	3	6
Missionaries	4	2	6
Pastors	17	3	20
Editors	2	1	3
Church Board Secretaries..	8	2	10
College Presidents	20	4	24

There are many other points concerning the convention that we would like to mention, and probably we shall do so next week in a column of paragraphs. But in summing up the general impressions of the convention, we must mention the serious conduct of the students. They were not the giddy, frivolous sort, but serious-minded young men and women who were there, evidently, for a serious purpose. This was not less manifest in their conduct than in their dress. Even though in some cases these students were from well-to-do homes, their manner of dress was noted and commented upon in several instances. And then it must not be forgotten that the convention was intense for its working spirit. It was down to business all the time. One of the marked impressions of the convention was the ease with which men entered into religious work, and then, too, we observed the great work that can be done with young men and women under thorough and proper leadership. The interest of the women delegates was noteworthy and their addresses and papers were among the best given.

Of General Interest

Another Big Ship Disaster

The world was shocked again the other day to learn that another ocean liner had sunk in ninety feet of water in the upper St. Lawrence river, carrying down to a watery grave more than 900 souls. It was the Canadian Pacific liner, Empress of Ireland, having on board a total of 1,387 persons. It was rammed in a dense fog by the Danish collier Storstad and sank within fifteen minutes, say the reports, and only 433 persons were known to be saved. The captain of the Empress of Ireland claims that his ship was laying to, waiting for the fog to lift, or for day to break, when the Danish collier crashed bow on into its side. The time was so short between the shock of the collision and the sinking of the vessel, there was little chance for systematic marshaling of the passengers. It is probable that hundreds of the passengers did not even reach the decks. In fact it is reported that the stewards did not have time to arouse the people from their berths. Hence few women were saved—not more than a dozen, it ap-

pears. Unlike the victims of the Titanic disaster two years ago, which occurred in mid-ocean, the persons on the ill-fated Empress lost their lives in sight of the shore in land-locked waters. The "S. O. S." distress signal sent out by wireless was immediately responded to by two nearby vessels, but the Empress had gone down before they could reach the scene of the disaster. The captain of the Empress places the blame on the Danish collier's crew, in that the latter disregarded signals, and even after the impact refused to stay hard by the Empress to aid in preventing the rapid foundering of the vessel and in rescuing those on board. On reaching Montreal the Danish vessel was placed under arrest, but her captain denies the charges made by the captain of the lost ship.

People of Interest

The Rev. G. W. Zeigler, our pastor at Connersville, Indiana, is quite ill at his home in Covington, Kentucky.

We have before us a copy of the official journal of the Tennessee Conference, edited by the Rev. J. H. Thompson.

The Rev. Dr. J. Will Jackson, of Independence, Missouri, delivered the commencement address before the graduating class of the Young High School at Independence on May twenty-ninth.

Bishop Thirkield spent last Sunday within the bounds of the St. Louis Conference at Springfield and Marionville, Missouri. Next week the entire week is given to the Commission on Finance in the Conference covering the State of Oklahoma, the Bishop speaking twice a day. He is announced to take part on the programs of the Ohio Wesleyan and Wesleyan Universities.

The Rev. E. O. Woolfolk, B. D., one of our young men, trained at Rust and Gammon, stationed at Jackson, Mississippi, by the resident Bishop at the last Annual Conference, is giving full proof of his ministry. A recent rally netted \$1,151.82; of this amount \$251 was applied on the benevolences and the remainder on the church debt. The membership has been greatly strengthened by additions from the recent revival.

Revels Memorial Methodist Episcopal Church at Greenville, Mississippi, is named in honor of Hiram Revels, a Methodist minister who succeeded Jefferson Davis as United States Senator from Mississippi. This church was in jeopardy, recently, because of outstanding indebtedness and the Resident-Bishop assumed this debt personally. The people under the leadership of the Rev. G. M. Chisholm are determined to pay the debt. A recent rally netted a neat sum. There are only sixty members to this charge.

A NEGRO'S LIFE STORY

In some respects, I may have the advantage of most men in that I was born on a rest day (Sunday). The little cabin in which I was born, near Roanoke, in Randolph county, Alabama, was built of little pine poles and was 16 feet long and 12 feet wide. My mother and I were the only ones present at my birth.

It was in the days of Reconstruction. My father who as well as my mother, had been a slave, was a young and inexperienced man when he married my mother, who had been married twice before and was the mother of three children (her first marriage was performed in slavery times by the simple act of jumping a broom back and forth), and he found it very difficult to keep the wolf from the door of the little family now composed of six. But my mother helped him by cooking for the landlord's family, while he worked on the plantation.

Our landlord, like most Southern planters, had his enormous fortune wrecked by the civil war, so that he was very poor, although he had plenty of land. Our working arrangement provided that he was to furnish the stock, land, feed, seed, etc., and help do the work, and receive as his share three-fourths of all that was produced.

When the crop was divided in the fall of the year, three loads of corn were thrown into the white man's crib, and one into ours. But some how every bale of cotton always went to the white man. He always explained that we ate ours during the year. I remember I was often puzzled to know how it was possible for people to eat a crop, especially cotton, before it was made. But I have long since learned how it can be done, for I have seen it eaten two years before it was planted. In this way we were furnished food from the landlord's smokehouse from March to July, and from September to December. The intervening months we had to do as best we could. Each year he would "run" us and charged from 15 to 100 per cent, according to the time of the year. No wonder we ate our crop up!

My mother still cooked for the white folks. Her work being very exacting, sometimes she could not get home at night. At such times we children suffered the most excruciating pain as the result of hunger. I can now well remember how at night we often cried for food until, falling here and there on the floor, we would sob ourselves off to sleep. Late at night, sometimes after midnight, mother would reach home with a large pan of pot liquor, or more often a variety of scraps from the white folk's table, awaking us all, she would place the pan on the floor or on her knees, and gathering around we ate to our satisfaction.

Although the census taker classed my parents as illiterate, they had a very clear understanding of right and wrong, and in their own way they were moral teachers of the first magnitude.

When I was four years old I was put to work on the farm, at such work as I could do; for example, riding a deaf and blind mule while my brother plowed. I was put in school at the age of six. This was at a time when everybody seemed to think that the Negro's only hope was in politics, but even then my parents felt that education was the proper remedy, and they were determined that their children should have the education they themselves had longed for.

School lasted two months in the year—through July and August.

The school house was three miles from our house and we walked every day, my oldest sister carrying me astride her neck when I gave out. Sometimes we would have nothing more than an ear of roasted green corn in our basket for dinner. Very often we had simply wild persimmons, or ripe fruit picked from the landlord's orchard, or nuts and muscadines from the forest. If we had meat it was ten to one "Old Buck" had caught a possum or a hare, the night before. When cotton began to open early in the fall it brought a higher price than at any other time of the year. At this time, the landlord wanted all of us to stop school, and pick cotton. But mother wanted me to remain in school, so, when the

From the Humblest Beginning to the Headship of a Helpful and Important Institution—A Frank Narrative of the Overcoming of Extraordinary Difficulties—An Insight into Life in the Black Belt.

By Wm. H. Holtzclaw, Principal of the Utica (Mississippi) Normal and Industrial Institute

landlord came to the quarters early in the morning to stir up the cotton pickers, she used to out-general him by hiding me behind the skillets, ovens, and pots, throwing some old rags over me until he was gone. Then she would slip me off to school through the back way. Soon I grew too large to be conveniently hidden behind small pots, such as we had, so I had to take my place on the farm. I began as a regular plow hand at nine years of age. My mother now devised another plan. I took turns with my brother at the plow and in school. One day I ploughed and he went to school; the next day he ploughed and I went to school. What he learned on his school day, he taught me at night and I did the same for him. In this way, each of us got a



Principal William H. Holtzclaw

month of schooling during the year, and with it, the habit of home study.

After a while I was ordered to get a United States History. My father went to the store to get one, but not having one the man sold him a "Biography of Martin Luther" instead, telling him no better. I carried the book to school and studied it for a long time thinking that I was learning something about the United States. I did not then know what was meant by the United States, or by the word history, and my good teacher did not tell me even that the land I lived in was the United States. When I had reached the place where my school days were, for the time, at an end, I was hired out to a white man for wages to help support the family. Seeing that there was no chance for further schooling, I became disheartened. I grew morose, pulled myself loose from all public functions of whatever nature, save the monthly religious meetings held at the little church. I gathered together all the books I could find or borrow and hid them in the white man's barn, where I spent every bit of my spare time trying to satisfy my thirst for more knowledge. In this manner I spent all my Sundays. It was during this time that I came across the "Life of Ignatius Sancho," an educated black West Indian. It was the first thing in the way of a biography of a colored man I had read, and I cannot tell the inspiration I received from it.

On the morning of Christmas day, 1889, my father seated himself on the roots of a large oak tree in the yard just after breakfast, and calling me out to him said: "Son, you are nearing manhood, and you have no education. Besides if you remain with me until you are twenty-one, I will not be able to help you. For these reasons your mother and I have decided to set you free, provided you will make one promise—that you will educate yourself."

By that time mother came up; and there we all stood, my mother and I crying, and I am not sure my father was not. I accepted the proposition and hurried off across the forest where, about a mile away, I secured work with a white man at 30 cents a day. Although we usually took a week for Christmas, that day my Christmas ended. I was all emotion. It was difficult for me to restrain myself. I was free. I was now to make for myself that longed-for opportunity. The white man for whom I worked could neither read nor write; I feared, therefore, to let him see me with books lest he should resent it. However, nothing ever came of my apprehensions.

At the end of six months I accidentally, I will say providentially, came across the *Tuskegee Student*, a little paper published by the Tuskegee Normal and Industrial Institute. In it there was the following note: "There is an opportunity for a few able-bodied young men to work their way through school, provided they are willing to work. Application should be made at once to Booker T. Washington, principal." I scribbled up some sort of application and addressed it simply to "Booker T. Washington," with nothing else on the envelope. All the same it reached him and I was admitted.

Now came the question of clothes to wear to Tuskegee. Up to that time I had only worn two pieces at a time, a cotton shirt and a pair of cotton trousers. I had never worn an undergarment of any kind, and had an idea that such garments were only worn on Sundays to keep your starched top clothes from scratching you. Now that I was about to be off for Tuskegee, I had not only to provide myself with collars, cuffs, and at least one stiff-bosom shirt, but I had to learn to wear them. I made a deal with a white neighbor for my collars, shirts, etc., second-handed, and they were all too large by three numbers.

The first day of October, 1890, found me at Tuskegee. I presented myself at Mr. Washington's office for my entrance examination. I was now a young man, but I could not tell in answer to his questions, in what country I lived or what state or county. I knew I was from Roanoke, and to me Roanoke was the whole thing. Mr. Washington put his hand over his mouth and laughed a little, then sent me to his wife (she was Miss Murray at that time) for further examination. I remember one question she asked me: "What are the parts of speech?" I had never studied written language, so I answered according to my lights, that the parts of speech were lips, teeth, tongue and palate. My final examination was on the farm, where I was sent to strip the fodder from some sorghum cane. Here I was much like the proverbial rabbit in the briar patch. Accordingly I was admitted as a regular work student, working one year on the farm in the day time and attending school at night. The first night when I went to bed, I got between two sheets—something I had not been accustomed to do. During the night, an officer came in and asked me some questions about nightshirts, comb, brush, and tooth brush, with all of which I was but meagerly familiar. He made me get up, pull off my shirt, collar, tie, and socks, and told me I would rest better without them. I thought he was playing a college trick on me, but I obeyed.

Simultaneously with this opportunity for self-education, came many real hardships to say nothing of imaginary hardships which nearly resulted disastrously to my health. I was poorly clad for the extraordinary winter then setting in. I had only one undershirt and one pair of drawers. I could not, of course, put these articles in the

laundry, and therefore had to pull them off on Saturday nights, wash them in my room and get them dry enough to wear to breakfast on Sunday morning. It follows that many Sunday mornings found me sitting at the table wearing damp underwear. I could do no better without leaving school, and this I was determined not to do. I was earnest in my work, and was promoted from a common laborer to be a hostler in charge of all boys dealing with horses, and then to the much sought position of special assistant to the farm manager. I carried a book with me every where I went, and not a second of my time would I lose. While driving my mules with a load of wood, I would read until I reached the place of unloading. Mr. Washington took note of this and upon one occasion while admonishing the students to make good use of their time, said: "There is a young man on the ground who will be heard from some day, because of his intense application to study and diligence in his work." I listened, and from some of the circumstances knew he was speaking of me. The fact that I might be "heard from later" made me double my resolutions.

In September, 1891, I had one hundred dollars to my credit in the treasury of the Institution, so that I was now ready to enter the day school, to measure arms with the more fortunate students. But sickness overtook me, and when I emerged from the hospital after about two months' illness, my doctor's bill was a hundred dollars and my accumulated credit went to pay it.

This was the penalty for making the transit from a lower to a higher civilization. When I lived without undergarments at home my health was saved because of uniformity of habits. Now it had been impaired because I could wear proper garments one week, but might not be able to do so the next. Then, too, Tuskegee gave me such living rooms as I had never lived in before. I had lived in log houses, which are self-ventilating. Now I had either too much ventilation or none at all.

I went home to recuperate, but returned to Tuskegee in a few weeks. As I had no money, I was again permitted to enter night school and work during the day. This time I took up the printer's trade. Here I broke over the conventional rule of acting "devil" for six months, and began setting type after being one month in the office. In six months I was one of the school's regular compositors; and in one term I had sufficient credit with the treasurer to enter day school. But I was not yet to enter. A letter came from my father saying, "If you wish to see me again alive, I think it will be well to come at once." I went, and my father died a few days after I reached home, June 27, 1893.

All hope of future schooling seemed now at an end. My only thought was to do the best I could with the heavy load now left on my hands. I pulled off my school clothes, went to the field and finished the crop father had started. A heavy debt was left by my father, and I began to teach school in order to pay it. Of course I knew but little, but I taught what I did know—and I suppose some things I did not know. I think, even now, I did the people some good. I made the people whitewash their fences and fix up their houses and premises generally. The white people to whom the huts belonged in which the Negroes lived were much pleased at the way I taught the people to improve and keep their premises, and when I was ready to go they made me a flattering offer to remain. The Negroes were very poor, and when the school closed they could not pay me. I told them I would take corn, peas, potatoes, syrup, pork, shucks, cotton seed—in fact, anything with which they wished to pay me.

Wagons were secured and loaded; for several days all sorts of provisions were hauled to my mother's house and stored away for winter.

For three years I taught school, with one personal object in view—the support of my mother and her family. Mother was not satisfied at this; she wanted me to be educated. Finally she married again, for no higher reason than to permit me and the other children, who were growing up, to go to school. My hopes for an education were now again renewed and I went

back to Tuskegee. Nearly everybody had forgotten that I had ever been there.

Things went smoothly for a while. Then my brother came, whom I had to support in part. As soon as I had adjusted myself to this situation, a letter came from my 13-year-old sister, who was then hired out to a hotel as chambermaid. The letter read: "I can not amount to anything if I stay here. I want to be something. Will you help me?"

There was no alternative so I sent for her at once. Knowing that I should have to support her almost wholly, I came almost to the point of despair, but I still held on. Presently I was made a substitute salaried teacher in the night school at Tuskegee, and my financial burdens were brought to an end. Toward the end of my senior year I decided to compete for the Trinity prize of \$25 for the best original oration. Remembering Mr. Washington's constant advice, that a man gets out of a thing just what he puts into it—no more—I tried to put \$100 worth of effort into this contest, but I only put \$25 worth into it. However, no other contestant put in quite so much.

Refusing to become a member of Tuskegee's faculty when I graduated, I determined to go to Mississippi, where I felt my services were most needed. Not having money to pay my way, I went to work as a teacher at Snow Hill, Alabama, where I worked for four years, never losing sight of my Mississippi object.

I made three attempts, covering as many years, to start a school there, and each attempt proved a dismal failure. Determined though I was to succeed, the last attempt nearly took all the hope out of me. As I returned to Alabama after the third failure, I was much broken in spirit, and felt that I was born to bad luck. I now gave up all hope of future work in Mississippi and settled down to do the best I could with what I had in hand. Just at that time some one sent me a copy of Orison Swett Marden's book, *Pushing to the Front*. I read every chapter. Every line in it seemed to say to me: You are a coward to give up what you know to be your plain duty. Throwing the book down, I resolved to make a fourth attempt. It took me just two years to convince my wife that there was any wisdom or judgment in leaving our little home and going to Mississippi, where neither of us was known. But finally she gave herself, soul and body, to my way of thinking, and became as enthusiastic as I.

The way was now clear to make the fourth attempt. As if to try my faith, an urgent letter came from one of the trustees of the city schools of Montgomery, Ala., asking me to take charge of the Swain school of that city, at sixty dollars a month, and saying that Dr. Washington had earnestly recommended me for the place. As my salary in Mississippi was to be only \$45.00 month, this was a tempting offer, but I declined it. I could not take my wife with me to Mississippi for she was under the care of a physician at that time. I decided to leave nearly all my ready cash with her. I did not take quite enough for my railroad fare, for I had expected to sell my wife's bicycle when I reached Selma, the nearest town, and thus secure enough money to finish my trip. But when I got to Selma, the wheel would not sell, so I boarded the train without money enough to reach Utica, the place in Mississippi to which I was bound. I had not proceeded far into the state of Mississippi when my purse became empty.

Consequently, I stopped off at a little town late at night, where there were no boarding houses, and no one would admit me to a private house to sleep. I wandered about until I came upon an old guano house, and crawled into this and slept there until the break of day. Then I crawled out, pulled myself together, jumped astride my bicycle and made my way toward Utica, through a wild and unfrequented part of Mississippi, until my wheel broke down. Then I put it on my shoulder, rolled up my trousers' legs and continued my journey. I soon met a young man who relieved me of my burden by trading me his brass watch for the wheel, and giving me two dollars in addition. And with this I was able to reach Utica.

I succeeded in obtaining the necessary license to teach in the public schools of the state, but I was not able to secure a suitable house in which to teach. The good deacons refusing to let me use the little church, I began in the open air, and there taught the few pupils that came until temporary quarters were secured. The winter came on and found us located in a little cabin, which was practically no protection against the searching winds and very little against the rains. My wife, who still in Alabama, kept writing me to let her join me. Explanations from me would do no good, and so she laid aside all the comforts of home life and came on to live in a hovel with me. We rented a little room, bought a skillet, a fry pan, a bed and two chairs, and so set up housekeeping. We never contrasted our condition in Mississippi with that in Alabama; we simply made the best of what we had.

At first there was difficulty in securing a suitable tract of land containing a proper site for the beginning of the Utica Normal and Industrial Institute which I had in mind. The people therefore became disheartened and the enthusiasm was rapidly dying. This had to be overcome:

I purchased some timber in the forest, called the men together, asked them to follow me into the forest with axes, where we cut timber, hauled it to a nearby sawmill and had it cut into lumber on shares. Thus we began the work. Soon we purchased a beautiful tract of land and began building the first house. During all of this time I was going from house to house among both white and colored people seeking their co-operation, and I secured it to a much greater extent than I had hoped for.

Here, about the institution, I have had the hearty support of both white and colored people from that time down to the present time. If there is a white man in the town of Utica who has any money, and has not contributed to the expenses of the institute, I do not know who he is.

I came here with the object of making this work my life work, and although I have necessarily had to suffer many things (and I consider it a pleasure to do so) since I came here, I have never been swerved one hair's breadth from my original purpose.

Starting under conditions I have mentioned we have steadily gone forward until today we have an institution, incorporated under the laws of the state of Mississippi, with 500 students, and 25 teachers; more than a hundred acres of land and 14 buildings, counting large and small. The value of the entire property of the school is in the neighborhood of \$50,000.

The moral development of the community is greater than the material growth of the school. When I started here the young people were so vicious that the older people could have no religious services except in the daytime. Few colored people owned homes and land. Today the conditions are almost the reverse. There is a healthy growth of sentiment in favor of law, order and progress. As an example, more than 2,500 acres of farm lands have been bought by Negroes in this locality within the past four months.

The lessons taught me by my mother, by Tuskegee and Dr. Booker T. Washington, to-wit: that one should ever do his best with the task that lies nearest him, have ever been my guiding star.

A FAINTING WOMAN

A train slowed up at a busy country station and a man was seen to put his head excitedly out of the window. "There's a woman in here fainted!" he cried. "Has any one got any brandy or whiskey? Quick!" Someone in the crowd on the platform handed him a bottle. He uncorked it frantically, put it to his lips and took a noble pull. "Ah," he signed, "that's better. It always did upset me to see a woman faint."—Exchange.

FRATERNAL MESSAGE TO THE GENERAL CONFERENCE OF THE COLORED METHODIST CHURCH AT ST. LOUIS

(Continued from page 3)

were given for education and for the putting of this program on the heart of our Church. We expect every continent and every isle of the sea to feel the influence of that great convention of Methodist men.

We truly thank God that you have lifted your horizon in this last quadrennium and broadened your vision, and crossed the seas and have entered Africa and have there set up your banner, so that now, the Colored Methodist Episcopal Church in America is in Africa.

Mr. President, with the greetings of the Methodist Episcopal Church, I bring to you a special salute, a special amen, a special hallelujah from the Methodist Episcopalians of Africa, led on by our worthy Saints, Bishops Hartzell and Scott, because a new day has dawned there among the millions of neglected and benighted inhabitants, not only for Africa herself, but for your great Church by sending your first missionary, the Reverend John Wesley Gilbert, Doctor of Divinity, a brother much beloved and sagacious, as an angel of mercy and help to her needy millions, who have been crying piteously and long, "Come over and help us."

The Methodist Episcopal Church and the Negro

The Christian Church never had a better opportunity for missionary service in America or perhaps elsewhere, than that furnished it by the abolition of slavery in the United States in 1863. The problem of distance, which so often enters into the salvation of people across the waters, was eliminated. The Negro in the providence of God has been brought to the shores of America a raw heathen and placed amid its civilization for years. The question of the Missionary's understanding the language of this people was solved. For when the Church's opportunity came, the Negro had been here long enough to have some idea of the English language. And too, oppression had prepared him for anything and anybody that offered relief to his condition.

That chapter of Methodist history which records the labors and achievements of the Methodist Episcopal Church in behalf of the Negro race is illustrious and worthy. We will simply indicate some of the evidences of its marvellous work and helpfulness to him. Safe and sane leadership for a race in the condition that slavery left the Negro can not be produced in a day. It takes time, years of time, culture, training, character, problems and struggles to produce leaders for a race. About one and a half generations have passed since slavery. Conditions and environments here have given us great and weighty problems and an opportunity for heroic struggle. The Methodist Episcopal Church has been the good Samaritan to this belated race, and out of her efforts to educate, train and culture him has come a very large portion of the best and most sane leaders that the race has produced. Four of the Bishops of this General Conference received training in the schools of the Methodist Episcopal Church.

No race, whatever else it may possess, is squarely on its feet without a strong, healthy and robust moral life. The moral ideals that the Negro received under slavery had to be changed. Of all the moral influences exercised, the Christian teachers, that came among us to live and work unselfishly, sent by the Christian Churches, not only taught the letter, but they were living epistles in the virtues that uplift men. When considering our moral assets and their source, the saintly men and women of the Methodist Episcopal Church, who deraced themselves to give us the best touch of civilization, must be enumerated.

The glory of the Negro members of the Methodist Episcopal Church is the system of Freedmen's Aid Schools established for the education and training of their race. These schools are not operated on denominational lines, but on the broad planes of Christianity—giving an opportunity to the entire race to enjoy their benefits.

Our Gammon Theological Seminary is the only school the race has that is making a specialty of theology. We are proud of Gammon; you are proud of Gammon. Ten millions of Negroes must look to Gammon Theological Seminary as theological headquarters. With her half million dollars of endowment to keep it from embarrassment, it may be made God's greatest throne of power in the Southland for this American Republic and the Kingdom of our Lord Jesus Christ. Meharry Medical School is the race's greatest professional one in its line.

Our last General Conference at Minneapolis, Minnesota, planned that the Church should celebrate the 50th anniversary of the emancipation of this race by raising one-half million dollars to strengthen and better equip these schools. The Colored Conferences accepted \$100,000 of this amount to raise and the \$400,000 to be raised by the rest of the Church. The Colored Conferences are able to report more than \$40,000 of the \$100,000 collected.

Mr. President, we congratulate you on your educational program on hand and also on the way you are handling it. From the very first days of your existence, you have shown an interest in Christian education. You have developed some great and prosperous educational institutions such as Paine College, Augusta, Ga.; Lane College, Jackson, Tenn., schools of worth and merit. Your interest is shown in the healthy increase in the contributions of your Church for Christian education. And more, you are helping to mold the new South by changing the attitude of the Methodist Episcopal Church, South, to a favorable co-operative force in your educational life. It is commendable that you have been able to keep in touch with this great arm of strength, though separate from it, and use it to practical advantage.

Our Racial Situation

There have been so many prophets on our racial situation that others dare not arise unless they have a message direct from the sky. At times there have been a confusion of tongues from the School of Prophets in both races. Instead of clearing the situation, it has made it more foggy and discouraging. I think we have about concluded to set aside theories and temporizing expedients to reach the goal sought, and to take the only practical way and that is to righteously, under God work out our situation.

Races have some problems in common and these must be worked out by co-operation. Then races have problems peculiar to themselves, and in these peculiar situations one race cannot solve the others' problems, but each must master his own peculiar situation. What race is there to-day in the march of progress that has no problems? Our problems and struggles simply show that we belong to the human race and are making progress. Problems afford an opportunity for the making of men. The more difficult the problem, if solved, the stronger your man.

The Caucasian has been studiously dealing with problems for many centuries, while the Negro is only a beginner in the problems of the life of a race, just a half century from the pit of his degradation, and he is thrown into unequal competition with him in the industrial life, in the commercial life, in citizenship, in the moral and religious life. A race of 50 years' training must be judged by the highest and best products of a race of 16 or more centuries of training.

Shall we whine and cringe and cower and be discouraged and sulk away because we have problems that require struggle and sacrifice and the blood of body and soul? These are

the fires that burnish manhood; that wake up race consciousness; that coalesce a race into solidarity; that make us trust God. Let us thank God for problems. We have problems in the nation, problems in the race, problems even in the Church of Jesus Christ. What any race is to be depends very much on two things. First, it depends on its attitude towards its own problems, and second, on its attitude toward God.

As American citizens, our patriotism compels us to be interested in all of the problems, which concern the very life of our Republic. White men, Negro men, all men must join hands in their solution. For our last thought to you, we take up the great danger zone of our great government.

The Neglected Element in Our Educational Program for America

The greatest problem in our educational field today is not technical nor vocational training, nor any other of the much discussed popular subjects; but it is moral education. The moral education of the youth of our Republic greatly concerns its citizenship for the future, and its citizenship will determine the strength or the weakness of our government. The purpose of a general educational policy is that all the citizens may be intelligent and strong for the efficiency of service and good moral citizenship.

Do we get these highest results from our present educational program? Of course, there are some evidences of all these elements in our citizenship. The intellectual and the efficiency for service predominate, the moral lags, and is not up to the standard of the other elements. For all these years the Church program of education has kept the moral element to the front and has furnished the leaven to keep society from dying with the rot. Hence, no attack is made in this address for the purpose of striking any Church program of education.

A new moral ideal must be put into society life, into business life, into professional life, into political life, into home life—into every phase of our civilization. And this moral element must be taught the children of our government. This moral stupor is the axe at the root of our civilization and must not be ignored, but taken away or the doom of Babylonia, Assyria, Persia, Greece and Rome will be the doom of our great Republic in the end. Laws will not correct these evils without a moral sense behind them, and the moral sense will not obtain unless it is taught.

We need a *general moral* awakening throughout the masses of our Republic, and since the Church does not reach the masses, it can not well lead this awakening except to see that this moral note is put in our educational program. If the Church does this, it will still hold the lead in the advancement of the moral life of humanity.

The Church is and has been the moral conservator of civilization and it has the moral ideal and the greatest moral power known. Since the masses are beyond its direct touch, let it lead out in dead earnest to place its great moral power in our general educational program and thus remove from the foundation of our government whatever danger there may be. The Church's greatest problem is that of reaching the masses, and the masses are not only outside the Church, but it seems that certain conditions are widening the breach between a certain portion of our citizens and the Church. Some are bitter in soul and are teaching the same spirit of opposition to their children and that influence is growing. The indifferent attitude of hordes of people in the Church, nominally, helps to augment this hostile sentiment.

The problem of teaching the masses is solved in our general educational policy. It reaches them at the right time and we should see to it that they are reached in the right way for the highest type of citizen.

The moral and religious power to correct and strengthen the citizenship of the Republic is found in the Bible and there is need of its influence and power in society today—all society, the most cultured, the most wealthy, and the most humble.

Our missionary spirit makes us deeply con-

cerned about carrying the Gospel to the foreigner across the seas. It is not distance that makes them foreign today, but ideals. If they are out of harmony with our institutions and the best there is in our national life—our moral ideals—then they are not only foreign, but dangerous. With the millions of foreigners coming to our country and to be assimilated into our national life, and with many millions growing up of our own native born citizens and becoming un-Americanized, the very best protection we can give them and at the same time to ourselves, is to have an educational program for their children in which the Bible is a part of the course.

Our patriotism, our love for humanity, should arouse us to become missionaries for a better moral situation here in our own land. For the sins against the national life today may grow to treason and revolution tomorrow or they may so rot out our vital force that death will be on us and we will not have the chance to correct our errors. Our destiny is in our own hands. Shall some future historian from some far away land, whose people have made our God their God, come forth and write the rise and fall of the American people? The warning of the Old Book is still true and we, the American people, would do well to ponder it and think on our ways. "The nation that forgets God shall perish." History is filled with nations that may be used by us to verify the truthfulness of this warning. Judgment is sure to come, though it may come slow.

We are getting wealth—prospering materially. Getting it by invention, digging and boring it from the bowels of the earth, growing it, manufacturing it. In every way, what we call wealth is coming to us. We are depending upon our intellect for protection. There is yet another plea for our national protection. It is heard from many quarters; it says give us a great Navy, strengthen our Army that we may be able to protect ourselves against outside enemies. We forget that danger may be within and we can strengthen against it only by the quality of life we produce—the moral life of our citizenship.

"There is no wealth but life, and if the quality of life fails, neither libraries, nor battleships, nor symphonies will save the nation."

CHRISTIANITY AS A BASIS OF COMMON CITIZENSHIP

(Continued from page 2)

take absolute and unchecked control of another people, and that the Negro if admitted to self-government would make it worse for himself and others. But, indeed, the Anglo-Saxon race, which is somewhat new in the walks of civilization, has nowhere shown such superhuman capacity for self-control as is implied in the first assumption. Wherever it has been in control of other peoples it has proven itself thoroughly human, and it would be unfair to the destiny of the American white man to subject him to any such temptation. The second assumption is rendered unnecessary by the fact that the Negro can be admitted under fair, just and equal tests for his qualification. There should be no "grandfather" tests, although many of those who voted before the war were grandfathers to the present generation of Negroes. The tests should apply, not to the conditions of a previous generation, but to the attainments of the present generation, to the man who wants to vote and not to his grandfather. As to the severity of the test the Negro has no specification; whatever educational or other attainable qualification the white race may feel able to require of itself, the Negro will not murmur if the same, no more nor less, is required of him. Less than this, no race with a sense of its own manhood and interests could ask. Less than this no Christian-spirited people would grant.

(To be continued next week)

THE CRIPPLE OF NUREMBERG

(Continued from page 7)

by a strong hand, and against his will he was forced along under the portal, through the court, past the door of his father's home. He could see a light in the room up in the tower. No doubt Elsa was sitting there, alone—poor little maid!—and probably he would never see her again. What untold trouble his arrest, being a Protestant, might bring upon his father and sister! Even though the captain of the guard was known to be a bigoted Catholic, his son was a heretic; it would be used to his disadvantage. Ulrich well knew the ambitious, heartless character of Jakob Engel. He made an effort to free himself from the grasp of the two men. "By whose orders do you do this?" he asked, in a loud tone. "How dare you arrest the son of the captain of the guard?"

Jakob laughed—an ugly, hard laugh.

"The captain of the guard is not the head of the castle now. Would you like to see for yourself by whose orders you are arrested?" He held a paper under the light of a great torch which illuminated the court, and Ulrich read his own name, and underneath the name of the man before whom nations bowed and Protestants quailed, "Ferdinando de Toledo, Duke of Alva."

"Is it enough?" asked Jakob, and his face looked positively evil with its sinister expression.

"It is enough," said Ulrich, and allowed them to lead him to a tower standing a little to one side of the castle proper, a tower which had been built many, many years before, and was used as a prison.

(To Be Continued.)

THE PREACHER'S THRONE

(Continued from page 6)

problems according to the golden rule, suggested by the Master to the young lawyer. It is the sacrifice of unholy ambition, it is the sacrifice of selfish desires that God calls upon men to make, that is a more necessary sacrifice for the well-being of all men than the sacrifice of millions of money. Things and thoughts that hinder men from acting with other men from the angle of justice, love and mercy, according to the golden rule, must be eliminated from the heart and mind. Creeds and doctrines, theories and notions that are too narrow to take in all men, by the same rule, must be broken down.

Jesus came to save all men. Never was the thought in His mind to destroy any. With Him every soul was infinitely precious. He honored no man because He was learned. He flattered no man because he was rich, nor did He curse the people who were poor and ignorant. But He exercised His prerogative, not in destroying any, but in saving all men. When men and races accept and adopt the spirit of Jesus, though there be controversies social, political and otherwise, there will never be an occasion to compromise a principle because a man is brown or red, or white or black; for under the kingdom era all problems will, by the logic of the truth that there is in them, properly adjust themselves to conditions that are feasible and promotive.

Equality of opportunity is deeply embedded in the universe of things as in the law of God. And the fundamental law of the Christ religion compels all who possess it to pass it along to every man who does not possess it. As to whom sympathy and good will and help are to be given is a debated question among men, but Jesus settled the matter in the parable of the Samaritan. Ecclesiastical ethics of that time was careful to render help to kind, but even that miscarried. Social ethics of this day may render help to race and blood, but with Jesus it is not kind, it is not race and blood; but it is any man or any race through whose body flows the blood of humanity, and in whose soul there tingles the desire for salvation, life, liberty, and the pursuit of happiness.

4. Ultimate end of preaching Jesus. The

ultimate end of preaching Jesus is to change the viewpoint of the individual, and finally, the viewpoint of the social order that is out of joint and harmony with the religious and moral ideas as taught by the Christ. Men grow from habits, customs and circumstances; from the impressions and learning of the world that surrounds them. But where habits and customs and circumstances; impressions and learning are perverted, men have grown into them nevertheless—some growing crooked, some unduly ambitious and some selfish. It is this perversion of impressions and learning that affects hearts and minds contrary to the Christ idea of establishing the kingdom among men. Hence it is such impressions that must be preached out of hearts and minds, and the spirit and the purpose of the Christ life taught and wrought into the life of the individual to cause him to turn, and conform to the kingdom idea, the building up, and the sustaining of healthful spiritual and moral conditions.

All men are entitled to the opportunity to be saved, notwithstanding the teaching of some philosophers that people in a savage state were not worth saving. Aristotle taught that the masses were as much below the classes as brutes are below human beings. It was in the nineteenth century that Darwin saw the condition of the Patagonians, and refused to make a contribution to the missionary cause, believing that the people were irreparably doomed. For a time the world thought that Aristotle's logic was irrefutable, and that Darwin was right in his conclusions respecting the Patagonians. But Jesus taught the brotherhood of man, and the time came when Aristotle's philosophy was repudiated, for on the cross the Master stopped dying, and saved one of the masses, and to him: "To-day shalt thou be with me in paradise." The time came, when the missionaries began to preach Jesus to the Patagonians, so good and favorable were the changes that took place among them, that Darwin saw his mistake, and contributed largely to the missionary cause in that country.

If men will preach Jesus Christ as the living power and personality in the life of men some day, and that soon, Jesus will be the acknowledged King in heathendom, though their language be not large enough to take into itself His spiritual life. Preaching Jesus has already made men out of cannibals, and Christians out of heathen. Preaching Jesus will bring all races of men back to the unity of humanity from which they have only been thrown off to work out, with the assistance of each other, and in co-operation with God, their problems of life and religion. When Jesus said to His disciples, "Go and preach," He meant not philosophy, not poetry, nor history; but "my gospel." Histories and systems of philosophy are cold and unenthusiastic productions, appealing only to the intellect. Beauty and rhythm of poetry find power and expression only in the sensibility of the poet. In these systems and beauty, there is a conscious absence of spiritual power and enthusiasm. The world to-day wants preaching on the theme that will give heart comfort and consolation. And it will be satisfied with nothing save a religion pulsating with the power of a personal God, and a personal Savior, bringing a personal repentance, a personal love, a personal salvation, with the fullest co-operation of a personal Spirit.

Jesus must be preached in Africa, in India and China. He must be preached in every land where idols are worshipped. But we must not forget that Jesus must be preached in the slums and rural regions of our own land. Yea, Jesus must be preached, by every preacher of the cross, in the popular centers of enlightened America, where men would make idols out of power and position. And finally, by us, Jesus must be lived and preached in our own great country where prejudice, unfortunately, runs mountain high and valley deep. But living and preaching Jesus will right all wrongs.

The Friends of Sinners

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JUNE 14, 1914.

Luko 18:9-14; 19:1-10.

By the Rev. N. W. Greene, B. D.

Golden Text—I come not to call the righteous, but sinners.—Mark 2:17.

Time and Place—The scene of this lesson is in Perea and in Jericho, and both parts were spoken in March, A. D. 30. The parable of the Pharisee and publican was spoken on the way to Jerusalem for the last passover. The conversion of Zacchaeus occurred in the week preceding Passion week.

Home Readings—Monday, Luke 18, 9-14; 19, 1-10. Tuesday, Luko 18, 1-8. Wednesday, Matt. 6, 5-15. Thursday, Matt. 23, 1-13. Friday, Matt. 9, 9-13. Saturday, Acts 16, 25-34. Sunday, Psn. 133

Introduction

This lesson is divided into two parts, rather, two passages constitute our lesson for to-day. The main teaching is found in both, with a slight shift of viewpoint. In the first division, two men appear in the temple to pray. They represent two extremes of society, but the one whom society honored was not honored of God, while the humble and despised man's prayer was heard. The first had made a boastful prayer, in which he set himself forth as better than others and deserving special consideration from God. The second was too humble even to look toward heaven, but while smiting his breast he prayed as a sinner for mercy. Humility and self-exaltation are brought out here in sharp contrast with all odds in favor of the former. The Pharisee lifted up himself and looked down upon the publican; God lifted up the publican and looked down upon the Pharisee.

The second division of this lesson tells about another publican honored by the Lord. In this case it was a rich publican of higher rank, and over against him was a murmuring crowd of travelers in which various classes were represented. This publican showed a humble spirit and an earnest desire to see the Lord. To see Him it was necessary for the publican to climb a tree and look down upon the Master as He passed under it. But his presence was known to Jesus, and He stopped the crowd and blessed the publican and his whole house. The crowd protested that the man was a sinner and expressed surprise at the conduct of Jesus, but the blessing went on and Zacchaeus was exalted. Jesus saves publicans too.

The Two Prayers in the Temple.

There is something typical about each of these prayers, and something typical about the men who offered them. The exalted spirit of the Pharisee can be seen almost anywhere, but it seems entirely out of place in the Temple. Humility is at home in God's house and there has undisturbed peace. Why the Pharisee wished to insult the publican by making the contrast does not appear. Perhaps he really felt that he was so much better than the publican that it would be pleasing to God to have him call attention to it with thanks. He was away above other men in his physical, mental and spiritual make-up. He was not at all like unto them. Religiously, he transcended the law in fasting and tithing; one

fast day in the year and the tithe of only the fruits and the increase of cattle did not satisfy his devout (?) heart, he must give tithes of all that he gets and fast twice each week. He names his negative virtues and thanks God. He was righteous and did not need anything, so he did not ask for anything. He simply made his boast to God and sneered at the poor publican. That is an insulting prayer, and Christ condemns the spirit of it. Yet there are a few Pharisees left whose spirit makes the teaching of this parable most real to us. There are still people who think they are better than all others, and because of this God is obliged to honor them. None would confess to this, but many are guilty, as their conduct shows.

The publican had the advantage of knowing that he was a sinner. He no doubt had done some good things of which he, too, could have boasted, but he knew that he was still a sinner. And while he was a mere publican, yet he presumed to speak to God in the Temple. He was a humble man in earnest. He smote his breast, confessed his sins and asked for mercy. And he "went down to his house justified." He was a tax collector and a sinner, but salvation reached him in answer to humble prayer. But the self-righteous Pharisee was "humbled."

HOW GOD USES FULLY PREPARED MEN

Epworth League Devotional Meeting Topic for June 14, 1914.

(Acts 7: 22; 21: 37; 22: 3; 26: 24-29)

By the Rev. A. Preston Shaw, B. D.

THE Scripture Lesson.

While it is true that God often hides His wisdom from the "wise and prudent" and reveals it unto "babes," it is also true that He almost invariably assigns the work of building His wisdom into institutions, so that it may manifest itself in the conduct of the people, to men and women thoroughly educated. Moses prepared his vessel for the reception of divine revelation by being trained in all the wisdom of the Egyptians. John Wesley, on account of superior intellectual training, was called of God to be the real founder of Methodism, the main points in whose doctrines were received by him from the simple Moravians. Peter, full of zeal, was prepared to preach on the Day of Pentecost, but the work of building a great religious empire among the dispersed Jews and polished Gentiles was left to Paul, the learned both in Hebrew tradition and Greek and Roman culture. In fact, every great movement in church or state has been led by men of broad education. Too much emphasis, therefore, cannot be placed on thorough education for large Christian service. Little education and much zeal may do well in a little corner, but world movements must be led by men of world-wide culture.

The Kind of Education God Can Use

There is a kind of education, however, that God cannot use to any ad-

Another Publican Saved

Zacchaeus was a rich publican, who had galed much of his wealth by exacting more taxes than was due. He was considered disloyal because he assisted the Romans in operating their oppressive laws, and dishonest because he took from the people their earnings with the law as a pretext. Though a sinner, he found salvation in the same way that the other publican found it, and in the same way that other men must find it, namely, by confessing his sins to Jesus and accepting Him gladly. There was a crowd to murmur and complain and make objections, but Jesus received the publican just the same. The poor publican had a sneering Pharisee to contend with, while Zacchaeus had a crowd; all assuming that a sinner should not be saved. They did not know that Christ "came not to call the righteous, but sinners."

Zacchaeus was sincere in his confession and repentance. He had the kind of repentance that proves itself in restitution. Without being told to do so he offers to restore fold to those from whom he had taken anything by over-estimating taxes. This was all the law required, and he was willing to do it, and be square with the people when his new life began. He could not have repented without being willing to restore to others what was theirs. Formal repentance does not carry with it ownership to stolen goods. Titles remain, although goods are removed, and to retain them requires an evil heart. If restitution were universally practiced many poor people would be living with comfort, and the rich would not find the "eye of the needle" so small.

Mars Bluff, S. C.

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values can be used by God. The crank in the pulpit, or in the pews, who thinks it more learned to quote Shakespeare, Cicero, Virgil or Homer, than Moses or David or Jesus or Paul, may serve time well, but he is unfit for God's service. The call to large service in God's kingdom is always made by Him to those who have thorough mental and moral discipline. We must not forget that just as God does not put upon us any temptation greater than we can bear, so He does not call us to any task which we are not able to accomplish. The misfit in a big job is uncalled.

Educated Leaders Needed

That there is an urgent demand for truly educated leaders among us is self-evident. I mean by educated leaders men of broad learning and sympathies and thorough self-control; men of high Christian ideals, who are willing to climb the steep ascent to heaven in God's way, and will not be silly enough to call in the devil to help them do God's work and will. To make it plain, men who will not attempt to gain or retain power and prestige by petty political methods, but men with the spirit and genius of Jesus, who in being "lifted up" drew all men with him, and was neither envious nor afraid of their rising.

These are critical times in the Church of Christ. These are difficult times among us as a people. The call has already gone out from heaven for a new order of things in the Church. Not so much nice thinking, sleepy meditation, but right doing. Heathen nations and religions are crumbling, only waiting for some giants in Christianity to show them the true way. "Awake, Awake! Put on thy strength, O Zion. Our race needs true leaders—men seeking not their own little welfare, but the welfare of all the people; men thoroughly educated and consecrated to God's service; men with large vision of God and their own weakness like Isaiah, that can answer God's call who will go, with a humble and consecrated "Here am I. Send me. Send me."

Winchester, Va.

The Atlanta Constitution

Daily—Sunday—Tri-Weekly

The Standard Southern Newspaper

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RED SPOT CHARGES

The Erie Railroad has Red Spot engineers and Red Spot engines. The engineer who reaches the standard of efficiency has the number plate of his engine painted red as a mark of honor and a badge of efficiency.

It makes us wish that we could afford two color printing in this column, so that we could print in red type the names of the Red Spot pastors who not only bring up the annual apportionment in full, but see that the board itself receives its share of the liberality of the people of the annual conference. We have started in a great campaign. We have never touched and never will touch a dollar contributed to the permanent fund, but with the 1915 campaign before us the board will have to plant dollars in order that it may reap thousands. If the pastors will give us one chance at their people, telling them of the connectional work and the connectional plans, there will be a sufficient working fund.

Here are the names of some recent Red Spot pastors: F. Day, H. P. Ivey, C. B. Dibble, W. S. Leake, D. L. Clark, T. Pollard, H. A. Leeson, J. C. Clark, C. A. Rowlingston, J. H. Johnson, J. D. Wilson, C. J. Wilson, C. J. Hammitt, W. C. Tyrell, C. Keegan, J. L. Blue, F. Hartl, S. B. Bartlett, R. S. Bishop, L. Bird, J. W. Jackson, O. Beistle, J. H. Blake.

(Others to follow)

THE TWO HARBORS HIGHWAY

A generous Duluth citizen has given a million dollars to build a highway from Duluth to Two Harbors, Minn.

My! What a highway for the saints to walk upon could be made when some generous son of a Methodist preacher shall put a million dollars in the Veterans' Highway. He will "make straight in the desert a highway for our God." "The redeemed shall walk there, the ransomed of the Lord shall come with songs and everlasting joy and sorrow and sighing shall flee away."

Who will build a highway for the Red Spot heroes of the Cross? Perhaps no one rich son will build it, but in Nehemiah's day "every man builded over against his own house," and if each does his part this highway of the Lord will be established.

GENERAL CONFERENCES

The Southern General Conference is meeting in Oklahoma City and the Presbyterian Councils, North and South, are meeting in Chicago and Kansas City. They will transact much important business, but there will be nothing of greater importance than strengthening the hands of Dr. Foulkes and Dr. Sweets and Dr. Stewart, those leaders of the Retired Preachers' Funds.

Dr. Hingeley is visiting scores of interested persons belonging to the various fall conferences preparatory for the great campaign.

The Veteran Preacher is on the press. The June-July number will be forty-eight pages or more.

A new edition of the Sacramental Ritual has been printed. This makes 100,000 copies. Pastors may receive what they need for the sacramental service free of expense.

A million dollars for the connectional or general Permanent Fund.

SPECIAL NOTICES

WEST TEXAS CONFERENCE

W. H. M. Society—Remember to observe the fifth Sunday in May as W. H. M. S. day. Send all money collected that day to Mrs. E. S. Rathin, 430 No. Olive, San Antonio, Tex., who is so anxious to raise \$500 on that day for the new home. Sisters, we so much need the new building; so many have to be turned away, as the old Elia Del is inadequate. Don't wait until the District Conference, but send the money at once to the corresponding secretary and treasurer, S. H. Burgess, conference president.

DALLAS DISTRICT

The Dallas District Sunday School Convention will convene at Peiham, Texas, about the third week in July, with the District Conference. Let all Sunday school superintendents get busy for our Sam Houston College, and remember the per capita tax money. North Fort Worth has the banner. Who will carry it this year? Our aim is to do more this year than last. Let every scholar gain one. Remember, the one raising the highest amount of per capita gets the banner. Let all delegates come prepared to say something. Programs will be out shortly.

(Mrs.) S. H. BURGESS,
District President of Dallas District
(S. S.)

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Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Gulfport	Biloxi, Miss.	June 24-28	J. C. Houston
Chattanooga	Harriman, Tenn.	July 14-19	E. H. Forrest
Winston	Mt. Airy, N. C.	July 8-12	R. W. Winchester
Montgomery	Troy, Ala.	July 15	Wm. Jones
Beaumont	San Augustine, Tex.	July 21-26	W. D. Duncan
Cumberland River	Alexandria, Tenn.	July 28	E. J. Guthrie
Beaufort	Smoaks, S. C.	July 29-Aug. 2	D. J. Snunders
Savannah	Sterling, Ga.	July 22-26	W. V. Daughtry
West	Lawndale, N. C.	July 22-26	A. H. Newsome
Baton Rouge	Rosedale, La.	July 22	J. A. Landry
Waycross	Blackshear, Ga.	July 22-26	W. H. Brown
La Grange	Stovall, Ga.	July 23-26	G. H. Lennon
Paris	Terrell, Texas	July 28	K. W. McMillan
Cumberland	Alexandria, Tenn.	July 28-Aug. 2	E. J. Guthrie
Griffin	Fayetteville, Ga.	August 4-9	J. D. Lovejoy
Griffin	Ackert, Ga.	Aug. 4-9	J. D. Lovejoy
Cincinnati	Maysville, Falmouth, Ky.	Aug. 5-9	J. S. Bailey
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Muskogee	Eufaula, Okla.	Aug. 12-16	H. T. S. Johnson
Conroe		Aug. 12-16	E. D. Belcher
Palestine	Leona, Tex.	Aug. 12-16	G. W. Carter
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 25-30	S. J. Jordon
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Bellinger
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham

CONVENTIONS

- MARION DISTRICT—Epworth League and Sunday School Convention, Eutaw, Alabama. June 3-5
- MISSISSIPPI AND UPPER MISSISSIPPI CONFERENCES—Ministers' Reunion and Epworth League, Central Church, Jackson, Miss. June 18-19
- TENNESSEE CONFERENCE—Woman's Home Missionary Society, Pickett Chapel, Lebanon, Tenn. June 24
- LEXINGTON CONFERENCE—Woman's Home Missionary Society, Strawberry Church, Flemingsburg, Ky. June 24-28
- TENNESSEE CONFERENCE—Epworth League, Pickett Chapel, Lebanon, Tennessee. June 25-28
- BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smoakes, S. C. July 29—Aug. 2

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CASH REMITTANCES

Subscriptions received May 23-29:

Atlanta and Savannah—J. H. Davis 1, S. W. Luckie.

Central Alabama—G. W. Washington, B. J. Brooks 2.

Central Missouri—J. M. Harris 1.
Delaware—Lizzie Mercer, J. H. Thompson.

Florida and South Florida Mission—J. F. Somley, J. H. Nelson.

Lexington—E. L. Gilliam 5, W. H. Chuleb.

Little Rock—J. W. Terrell 1.
Louisiana—Thos. W. De Long *1, B. J. Reddix 1.

Mississippi and Upper Mississippi—D. E. McNair 1, A. Marsh 1; B. S. Pegues 1, Robt. Coleman, J. W. Winbush 1.

North Carolina—N. M. Black 2, J. W. Wells *2.

South Carolina—C. C. Clark 3, *11, L. W. Williams 1.

Tennessee and East Tennessee—Wm. Johnson 1, D. T. Burch 1.

Texas and West Texas—G. E. D. Belcher, 1 G. W. Gill 1, S. N. Harvey, *1, Allen Harris.

Washington—Susan Davis, Chas. E. Jones.

*Part yearly subscriptions.

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C. C. Clark, E. L. Gilliam, B. J. Brooks, N. M. Black, J. W. Wells. . .

CRESCENT CITY NOTES

WESLEY CHURCH.

Prof. J. H. Lovell, of New Orleans University, preached in the evening. Prof. M. S. Davage, of the Southwestern, made brief remarks in the interest of the paper. Next Sunday, 10:45 a.m., the pastor, Dr. J. L. Wilson, will discuss "The Mystery of Mysteries of the Condescension of the Exalted Christ," and at night he will preach the anniversary sermon for The Daughters of St. Catherine, subject "The Wisdom, the Authority and the Influence of a Godly Woman." The sacrament of the Lord's Supper will be administered in the morning.—L. L. Harrison.

First Street Church—Service excellent all day Sunday. At 11 a. m. Prof. J. H. Lovell preached a

strong and forceful sermon, and one in the early prayer service. At 8 p. m. the church was crowded to its utmost capacity to listen to a sermon by the Rev. W. S. Harris, which was a benediction to his hearers. We had the Rev. G. J. Rodgers with us in this service. Collection \$38.80.—T. F. Robinson.

Wesley Church—The Epworth League of Wesley Church met in its monthly meeting by call of President Walter B. Buchanan. After devotional exercises the roll was called, \$1.61 was collected for dues, and 27 pounds of groceries were given for the needy members of the church. Miss Marian Mack, secretary; Miss Rosa Bell, Miss Ellen Taper and Miss Boneater Mack, committee, did faithful work. Our recording steward, Brother Leonard Howard, gave a very helpful talk. We hope to be represented at the Brooklyn convention in July.—Chester C. Cameron, Reporter.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

SPECIAL NOTICES

Lexington Conference.

The Woman's Home Missionary Society, of the Lexington Conference, will hold the fourteenth anniversary at the Strawberry M. E. Church, Flemingsburgh, Ky., June 24-28, 1914.

Dear auxiliary presidents, will you see to it that your auxiliary pays all of the pledges, for we feel that when we pledge it is a debt, and we must pay it. Will you not try to do this by the 15th of June. A W. H. M. S. pin has been offered to the auxiliary president on each of the five districts that reports the most new paid-up members. The amount of contingent fund per member that is paid into our conference treasury is inadequate to meet the demands upon it. We know you all understand this, and feel that you will make a special effort for this fund. Let your delegate come to the convention prepared to make a cash subscription to the Thompson memorial fund. Our Mrs. Thompson was dearly loved by all who knew her. Send a tribute for this fund, and by so doing give evidence of a desire to aid in the memorial to our beloved and lamented treasurer. Losing the banner was no evidence that the Lexington Conference had fallen behind. We are increasing in all departments of our work, as reports will show. If the Washington Conference expects to hold the banner she must move on, for we are in the race to win.—Jeannette Monroe, Conference Secretary.

WANTED—Several honest, industrious people to distribute negro literature. Salary, \$80 per month. Prof. Nichols, Box 125, Naperville, Ill.

Nearly a million people have read Mahaffey's recent book on Baptism proving from oldest records that John baptized by SPRINKLING. Many say they would not take \$10 for it. Send 16 cents in stamps to Book Box 148, Batesburg, S. C., and get yours now.

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

Board and Lodging for the entire session 12.00. Tuition 25 cents per subject unless other arrangements have been made.

Limited accommodations. Send \$1.00 and have room reserved in advance.

For further information write at once to

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THE METHODIST BOOK CONCERN.
Publishers

NEW ORLEANS, JUNE 11, 1914

Vol. No. 43—No. 23

RAILROAD DAY RESULTS

It is yet too soon to forecast the practical results of the observance of Railroad Days. We are convinced, however, that the movement was timely and will do much to rectify the evils which the colored traveling public in the South endures. Railroad Day was observed in the city of New Orleans. A large gathering of our people assembled at Central Congregational Church and addresses were delivered by representative men and an appeal issued to the public and the railroads urging better accommodations. There are one or two observations on this movement that are pertinent at this time. We found that some Negroes were actually afraid to ally themselves with the movement. To use an old expression but nevertheless one that covers the point, they were "chicken-hearted." This weakness of some Negroes affects the whole race situation, and we had just as well admit it as a weakness of our people, and on this the white man banks in a very large measure in putting through any program that may be obnoxious or unjust to the Negro. Many Negroes are "afraid of their shadow," especially if there is some white man to be faced.

Seeking better railroad accommodations is a movement that every self-respecting Negro should be interested in. He owes it to his mother, sister, his wife and his children. But there were a sufficient number of calm, well-poised men to carry the meeting forward. What was interesting and encouraging as we proceeded with the movement was that the railroad people showed every willingness to give a respectful and sympathetic hearing to our complaints. New Orleans is a railroad centre. There was not one of the high officials of the large Trunk Lines entering New Orleans but that accepted suggestions and appointed a time when he would hear a committee present the complaints of our people. This in itself was significant. There were those who felt that this might be denied. But at once the replies that came from the general offices were courteous, respectful and cordial and in every case the committee was received with all courtesies that could be expected and the complaints were heard and promises were definitely made to correct the abuses. Two things were apparent: The high railroad officials had not had their attention called to the situation as it really is; they did not know of the many indignities that we suffer and inconveniences that are heaped upon us by the train crew and others responsible for the immediate operation of the train. Again, they did not know but that we were satisfied with the conditions and as soon as the matter was brought to their attention in a straightforward, business-like way, the promise was given that the evils would be corrected.

Two or three points were emphasized: there must be separate toilets for men and women. This would appeal to any gentlemen as the thing to be done. Separate smoker for colored passengers, so that first-class colored passengers would not suffer inconveniences in the matter and then provision for meals and sleeping car accommodation. We will be able to report on this matter in detail later. But it now seems very clear that this program could have been put through in

every city in the South with gratifying results.

A step further, no doubt, should be taken while we are on this matter. At least a permanent committee should be organized to whom our people could refer definite individual complaints of insults or inconveniences. This committee having been put in touch with railroad officials and having shown the spirit that all that they are anxious for is the betterment of the service and the securing of that which is rightfully theirs, can handle the cases better than can individuals themselves. This permanent committee would form a connecting link between the Negro traveling public and the railroads and could be of large service.

Another step should be taken to educate the colored traveling public to make tolerable the accommodations for our women. This is to say, we should educate the Negro porter to understand that in the exercise of his daily duties he must treat colored women courteously and gentlemanly and protect them in every way possible. We should educate the Negro traveller to the observance of the ordinary decent courtesies towards our women travelling. We had just as well be frank with ourselves; some of the objections to the Separate Car come from the lack of manners on the part of some of our people. Now this will be a hard and difficult task, but it is worth while. These local permanent committees could get our literature in the way of pamphlets and cards and urge through these the matter of self-respect and ordinary decency. A program of this carried through would help to lift to the ocean level the entire life of our race.

As reports come in, Dr. Booker T. Washington and others who have taken the lead in this matter should be gratified with results.

WANTED—NEGRO PHILANTHROPISTS

The American Baptist notes that the Leonard Law School connected with Shaw University, Raleigh, N. C., has been abolished, and the Hospital has been closed indefinitely. The four years course in medicine has been reduced to two years, but the course in pharmacy has been continued.

The Baptist Vanguard laments seriously these facts, but adds reflectively that no one has the moral right to object to these changes but the man or woman who will furnish the money, and thus make such sweeping changes unnecessary. The Vanguard further charges that while more and more the American Baptist Home Mission Board is being embarrassed on account of its large budget for higher education for the Negro, "less and less do our people seem to be interested in the question at their own expense." The editorial closes with this very timely remark:

"The time has come when Negro men of means will have to put large sums into professional and higher education for the race, else we must gradually lose out."

This statement is the expression of an opinion not only in the minds of progressive thinkers of our own race, but many of our white friends are thinking loudly the very same things.

Not long ago one of the secretaries of the American Missionary Association was heard to say that in soliciting funds for the support of the schools under the auspices of that association he was often confronted with the questions relating to the material possessions of the Negro, his well-appointed homes and elaborate wardrobes, and that often it was with a pressure of conscience he put up the plea of "poverty and need" for the Negro by which the benevolent collections have been secured heretofore.

In so many words it is the same story in the Freedmen's Aid Society of the Methodist Episcopal Church. The resolution passed by the last General Conference as to the Jubilee Fund, wherein the Negro constituency was asked to raise \$100,000 in a half-million dollar contribution to the Freedmen's Aid Society, has been interpreted as a direct appeal to the Negro's consciousness of his own ability and duty to help himself.

In the recent General Conference of the Methodist Episcopal Church, South, a proposition was discussed at length touching the relation of that Church to the educational work of its ward and beneficiary, the Colored Methodist Episcopal Church. As interpreted by one of the older Bishops of the Church, South, the proposition, had it passed, would have greatly embarrassed the educational work of the Colored Methodist Episcopal Church.

The inevitable conclusion from these and similar indications is that out of the men of our own race who are worth from \$100,000 to \$1,000,000 there must come philanthropists who will contribute by the thousands to the support of our educational institutions. Indeed the time has come when we must awake to a sense of our duty, to a sense of manhood pride and learn to pay our way as MEN.

GROUP INSURANCE FOR METHODIST BOOK CONCERN EMPLOYEES

One of the most significant moves of recent date, in the interest of employees, is the action taken by the Methodist Book Concern in celebrating its One hundred and twenty-fifth Anniversary. This event was commemorated by the Book Concern insuring the lives of all its employees for the full amount of one year's salary, except where the salary exceeds \$2,400.00, in which case the insurance is limited to that amount. The Methodist Book Concern is quick to provide for its employees every advantage possible, and especially does the Book Concern grant, even without the coercion of a contract, all the privileges that are urged for the men and women who labor for them for wages. In thus providing for an insurance for all its employees and paying the premiums for the same, the Methodist Book Concern puts itself in the forefront of modern institutions. But this is the spirit of the Book Concern; founded twenty-five years ago on a borrowed capital of \$600; it to-day has a capital of \$5,924,630.60, over and above \$5,000,000 which it has divided into dividends to worn-out preachers. This move on the part of the Publishing House, affecting all of its branches—at Detroit, Pittsburgh, Boston, Kansas City, San Francisco, Portland, Chicago, New Orleans, as well as the main (Continued on page 8)

Signs of Growing Interest on the Part of the Southern White Man

By DR. W. D. WEATHERFORD

In thinking over afresh the signs of growing interest and co-operation between the races in the South, I have been led to make a rapid survey of conditions obtaining in other countries where different races are brought into close juxtaposition. I have been interested to read more than one full volume on the conditions prevailing in Southeast Africa, where there are about five natives to every European, but where the conditions of the black man is a hundredfold more difficult than those of our colored people here in the South. Some two years ago I undertook a tour of investigation which brought me into seventeen different countries, in many of which racial problems were most acute. In Turkey, for illustration, we saw the bitter hatred between Jews, Mohammedans, Druses, Koords and Armenians. These divisions are partly racial and partly credal, but they are divisions and sub-divisions as deep as the lives of men. The Moslems look down upon the non-Moslems or "Raga" as they are called, consider that they have no rights which a Mohammedan need respect, and treat them with cruelty in the extreme. In Southeast Europe the conditions are no better. Differences in language, religion, political ideals and social customs, have broken life into segments—the members of each group hating the members of the others with all virulence of their natures.

I have heard it said here in the South that we have not made as much progress in race co-operation as has been made in some other parts of the world. Now, I am aware that there are many difficulties and problems yet unsolved here, but my reading and my own personal observation lead me to say that in no other nation of the world where two widely separated racial types live side by side, is there so much mutual respect, mutual confidence and genuine co-operation as that which we have here in the South. We are not only decades and even centuries ahead of other nations I know, in our adjustment of race problems, but I honestly believe that it has been given to us, by the power of Almighty God, to show to the world what can be done under the spell of high ideals and religious consecration to bring men into this vital brotherhood, even though we may be far apart in our racial instincts as are the white and the black—perhaps the two most distinctive races in the world.

My study of conditions in other lands led me to the deliberate conclusion that the chief underlying cause for our better understanding here, may be found, not simply in the fact of our common language and religion, but in the peculiar spirit which dominates the religion of Jesus Christ. No other religion in the world is so fitted to stand the strain of race problems as is Christianity. No other religion in the world lays such deep and vital stress on the sacredness of the individual men, which is the very foundation and corner-stone of all inter-racial understanding and respect. To be sure Mohammedanism admits all adherents into its rights, and seemingly puts all on a common social basis, but the deep cleavage between man and man which persists in Mohammedanism, can never be bridged by any force inherent in that religion—simply because that religion has no inherent valuation of man. No religion which degrades womanhood and despises the deepest sanctities of life, can possibly have within it the power to dignify life and make humanity sacred, for we cannot despise and degrade a part of humanity and still hope to keep true our personal values. The fact is that in most of these countries religion is one of the chief sources of irritation rather than a power for amelioration.

It is, therefore, most fitting that in a conference on religious conditions this question of co-operation between the races should be given prominence. Here and only here can a deep note of optimism be struck—for it is Christianity alone which gives a motive big enough and true enough to float our lives out of the shallows of pessimism and prejudice into the great sea of mutual confidence, co-operation and brotherhood.

There are at least four forms of co-operation which at this present hour show the spirit of Southern white men toward this problem, and each of these throw light on and lend encouragement to this whole subject.

The first is a determined effort on the part of the Southern white man to know in broadest terms the life of the Southern Negro. This is no morbid curiosity, neither is it a passing fad, but it is a deep-seated determination that by reading, observation, discussion and actual service we shall come to know the fundamental aspirations and needs of the Negro race. This of course is the first step toward helpful co-operation.

I am well aware that some have supposed that there is less interest now than there was a few years ago. There are fewer magazine articles and less agitation. Ambassador Walter Page, who was formerly editor of the *World's Work*, told me a few months ago that there was far less interest in the North and East at present than formerly. He said the East was surfeited on race articles. But that is certainly not true in the South. Miss Helm's book on "The Upward Path," written by a Southern woman and sold almost entirely here in the South, passed the twenty thousand mark within eighteen months after its publication. That is a marvelous sale for any book dealing with a social problem. I make bold to assert that there have been more volumes on the Negro read by Southern white people in the last five years than were read in all the fifty years preceding. There is a genuine eagerness and hunger for sane and accurate facts on these lines.

The fact that fifteen thousand college students have read and studied a book on this question in the last three years, is a positive proof that interest in the proper solution of the race question has not waned.

A second sign of growing interest is the determination on the part of the best element in the South to have a share in the religious and social uplift of the Negro race. The white delegates at this conference are a testimony to this deep and abiding interest. I have recently sent letters to all of the United States farm demonstration agents in the South, asking them if they were helping any Negroes to become better farmers, through scientific training. In almost every case they replied that they were helping one, two and on up to a dozen Negro farmers. They indicated deep sympathy and interest and said that these farmers were among their most willing and capable co-laborers. One man, a former college student who was active in the Young Men's Christian Association work in college, wrote that he found the Negroes so willing and so apt in taking instruction, that it was a genuine pleasure to co-operate with them. Nearly all of these men reported that Negro farmers were buying land and improving their home conditions, and that with the most cordial approval of the white communities.

During the last six months I have had letters from literally scores of county superintendents of education throughout the South. In almost every case they are planning big things for the future uplift of the Negro schools. They are holding county institutes for colored teachers with as much thoroughness and enthusiasm as they are holding institutes for white teachers. They are visiting the Negro schools as they have never been visited before. They are helping to provide the funds for industrial supervising teachers, they are giving care and attention to the proper construction of new school buildings. In every way they are giving the Negro school the most thorough co-operation.

The way in which many of our choicest Southern men are giving themselves to this work of co-operation is also significant. It means something when Dr. and Mrs. Hammond from the Methodist Church; Dr. Snedecer, and Dr. and Mrs. Little from the Presbyterian Church, not to mention a host of others whose

spirits are equally consecrated, have given themselves to this great task of lifting the Negro. It means something when Dr. James H. Dillard, Mr. Jackson Davis, Mr. J. L. Sibley, and a number of other splendid men are giving their lives without reserve to the intellectual uplift of this people. The time has come when many of the very choicest spirits in our Southland are ready and glad to share whatever blessing education and Christianity have brought, with our brother in black by our sides.

I want also to mention a third sign of growing co-operation. This one lies not in the realm of deeds—it goes deeper than deeds, it lies in the realm of attitude and motive. The people of the South have always had a kindly feeling toward the colored people, but it is only of recent years that it could be said that they have come to feel that the mass of colored people were actually going to make real progress. In other words, we are coming to have a broad and genuine confidence in the future of the race. I am not interested in a Chinese because he is a Chinese. I am not interested in a Negro because he is a Negro. I am interested in both because they are men. I am interested in colored people because they are human, because in them throb the same human heart, the same human aspirations, the same human passions as throb in my heart. I am interested in this race because it is a race of God's children and because I believe God has destined them to grow into His likeness as He yearns to have all men grow into His likeness. And one of the most hopeful signs of our time lies in our growing confidence that this race is making genuine progress. All colored men are not making progress—neither are all white men. There are lazy colored men and lazy white men. There are criminal colored men and criminal white men. There are dishonest colored men and dishonest white men. But as a race we believe the Negro is moving upward into respectability, into efficiency, into Christian character. We believe these have inherent qualities of loyalty, faithfulness, nobility and religious responsiveness. We believe that these qualities under the guidance of God and Christian environment can be made to bloom into high and noble character. We believe that this generation of better trained colored people will have sanity and judgment enough to see that character and not clothes, manliness and not mannerisms will finally count. We believe that those sterling qualities which made the early slaves faithful, trustworthy, loyal, devoted, will, when the race has found time to adjust itself to the conditions of a larger race life, ripen into a more beautiful fruitage than slavery was ever able to show.

Again and again in my addresses to the white people of the South I have recounted the faithful heroism of David Livingstone's followers, when the great missionary died in the heart of Africa, more than a thousand miles from the coast, for this illustrates better than I can tell the splendid characteristics of this race. Mr. Horne in his biography of Livingstone tells this story very simply:

"With the death of the hero, most biographies perforce end. In this respect Livingstone's story is wholly unique. The most thrilling and sensational chapter remains to be written. It would have been easy for the men to have hurried the body in the ground, divided the property among themselves, and dispersed to their homes. Perhaps the last thing to be expected was that they would shoulder the dead body, and carry it from the center of Africa, more than a thousand miles, through a hostile and inhospitable country, to the ocean. Yet this was what they did; while the method, order and reverence of their proceedings would have done honour to the wisest and most civilized of our race."

"It seemed at the outset as if all their hopes were to be frustrated. In three days half the expedition were down with the fever. Two women died. Susi became critically ill and could not move. They were delayed a whole month, and only started again to break down once more. It was not till

(Continued on page 3)

A Visit to the Art Centers of the Old World

PART VI

By Prof. William Pickens

On our first evening in Leamington we were entertained by a good English elocutionist, who read humorous selections, some of them from Dickens, such as "Rev. Mr. Chadband," "Uriah Heap," "How Ruby Played," etc.

The next day (June 27) we started upon our excursions in motor-car parties. First there was Warwick on the Avon; it is better known as a Castle than as a town and was the home of the famous Earl. The Castle, as a fortress, perhaps dates from Saxon times; there is a fourteenth century tower. It is a mighty stronghold; if an enemy should break through the outer gates he would still have to run the risks of a narrow sunken lane in which he would be exposed to the fire of an elevated and secure enemy, before he could reach the walls of the real Castle court. Then there are double-portcullised gates, and holes through which the defenders in the tower above could pour hot lead or other scarifying materials upon the besiegers. This is why the Parliamentarians made a successful defense here during the Civil War.

There are many relics in the Castle. Queen Anne's bedroom is still set in order, as it was in her day; there are fine wardrobes and tapestry of 1604. There is much of the knightly armor of different periods, among which is to be seen the helmet of Oliver Cromwell. Among the many portraits one is especially attracted by the great painting of Henry VIII, in which his corpulency and cold-blooded stare are suggestive of a huge dog. It does justice to his character.

In this town is also the "Hospital" established by the Early of Leicester in the six-



SHAKESPEARE'S HOUSE FROM THE NORTH WEST

teenth century. This man (Robert Dudley) was the favorite of Queen Elizabeth, and so he was a very powerful Earl. There is a ninth century gateway to this hospital, and we are told by an inscription in quaint English that here King James was "right nobly entertained" at supper. Everywhere we see the sign of the Leicester power: a chained bear standing by a tree with the branches lopped off. In Warwick is also the interesting St. Mary's Church, with its Norman Crypt and the Beauchamp Chapel. In this church is preserved one of the only two ducking-stools in existence now. It is a wheeled framework and bears witness to a day of very stern family government: whenever the old English gentleman got tired of the vain effort to have "the last word" with his unruly wife, he tied her down on this machine, which was then shoved into the river or the lake or the ocean so that she got an all-over "ducking." I suppose he had his "last word" while she was under water. The Englishman in the party attempted to be witty by suggesting that this would be an effective means for temporarily closing the mouth of a modern suffragette. And this is a part of the hostile historical "Geist" which the women of England must fight.

We visited next Kenilworth Castle, which Scott uses as the subject of one of his novels, and we were interested in "Merwin's Tower," the Norman keep, the great kitchen and dining hall. Here it was that Leicester entertained Queen Elizabeth at an expense to him-

self of one thousand pounds a day. Money was worth twenty times its present value, so that it amounted to \$100,000 a day, and the entertainment lasted for seventeen days. He deserved to be the favorite of a woman who was very much subject to flattery. Kenilworth was evidently one of the finest things in all England, but anything that blocks the progress of freedom must move; and that appointee of fate, known among men as Oliver Cromwell, reduced the castle to ruins in 1644.

The "Shakespeare country," Stratford-on-Avon and its environs, was our next object of visitation. En route we passed the famous deerfield where Shakespeare employed the methods of primitive man to get him some fresh venison. The place is still owned by the Lucy family, who have occupied it for 800 years, and who prosecuted the play-writer for poaching this deer. There is a fish known as the luce, and the Lucy family has as a sign of their name in the coat of arms three of these luses, tied together by their tails and hanging head-down. This coat of arms can be seen over the great gate before the mansion to-day, and Shakespeare was no doubt striking back at his prosecutors when in the "Merry Wives of Windsor" he speaks of the sign of the "louses."

We drove through many little towns on the way and entered the town of Stratford-on-Avon over a bridge that was built in the year when Columbus discovered America. We passed the estate of the McCauley's, and we saw the home of Marie Corelli. Many things in this town bear the name of "Shakespeare," as theatres, fountains, and various sorts of business houses. There is the school which he attended when a boy; the home in which he lived; and the Holy Trinity Church into which he was born and in which he is buried. The transepts of this church date from the early thirteenth century. There is the font which was used when the boy William was christened, and the great book in which the names were recorded in Latin—"Guilielmus filius Johannes Shakespeare" (William the son of John Shakespeare). Near the church is the seat on which Longfellow sat and wrote his celebrated "Ode to the Avon," for this classic stream flows hard by the churchyard. Where the poet's death is recorded in the great book it is written "Will Shakespeare, Gent." The fact that he should be called "gent" at the close of his life shows how he had risen in caste. Another thing that shows the influence to which he had risen: he was able to buy a burial place for himself inside the church and up towards the front, and lest his body might later be moved, as others had been, he wrote this little anathema which is still inscribed on his tomb:

"Good Friend, for Jesus' sake forbear
To digg the dust enclosed heare;
Bless be ye man yt spares these stones,
And curst be he yt moves my bones."

Before visiting the house in which Shakespeare was born we drove to Shottery near Stratford, and saw the home of Anne Hathaway, his wife. It is a low thatched-roofed house, but paneled inside and bearing other evidences that the family was well-to-do. It has some very old furniture: a bed 300 years old, and the interesting "settle" on which William and Anne did their "courting."

Returning to Stratford we visited the Shakespeare house; it is a two-story house and must have been one of the best of its time. Both of these houses are now museums owned by the nation. In the poet's house are many of his manuscripts and his school desk,

and books of his time showing that he was honorably mentioned by his contemporaries. In the garden at the rear are cultivated the various flowers which he mentions in his plays. In the room where he was born the walls and ceilings are scratched with the names of many visitors. The practice is no longer allowed. I saw on a beam in the low



KENILWORTH CASTLE, BANQUETING HALL, INTERIOR

ceiling, among others, the names of Thomas Carlyle and Robert Browning.

The next day we set out from Leamington to visit Oxford and then go on to the smallest village in the world—London.

(To be continued)

SIGNS OF GROWING INTEREST ON THE PART OF THE SOUTHERN WHITE MAN

(CONTINUED FROM PAGE 2)

they had crossed the great Luapula River—four miles broad—that things went better with them. Near where the River Liposhosi flows into the lake at Chiawendes village, the expedition was unfortunately brought into active conflict with the chief and his tribe, and a regular affray took place in which blood was shed and many native houses burned. It is probable that a calmer and stronger leadership might have averted this; but it was proof of the determination of the devoted band to defend their precious burden with their lives.

Finally they met the white men sent out from England to hunt for Livingstone. Lieutenant Cameron was decidedly in favor of burying the body in African soil; he also took the liberty of appropriating most of Livingstone's instruments to the use of his expedition. This latter act the men were powerless to resist, but in regard to the former they were not to be moved. It was useless to argue with them as to disturbed district between Unyanembe and the coast. They had made up their minds that the great Doctor must 'go home'.

Yonder in Westminster Abbey in the center of the nave a slab marking the last resting place of the noble missionary reads:

*Brought by faithful hands
over land and sea
Here Rests
David Livingstone*

Missionary, Traveler, Philanthropist, Etc.

Remember these followers of Livingstone came out of the very heart of savage paganism—they had had no Christian environment save that of one great soul.

I have said many times to both my white and colored friends that any race which can produce a group of faithful followers like those who did this deed of love, must have within it enough of inherent love, heroism, faithfulness and loyalty to make it a great race. It is our business, with the help of God and through Christian environment, to bring these nobler qualities to their fullest blossom. I believe in the race, thousands of Southern white men believe in it, and as the Christian graces continue to blossom in their lives, all men will be constrained to have this faith. The growth of the spirit of Christ in my heart and in your heart and in the hearts of all, will alone make possible that spirit of brotherhood which will ultimately solve the problem of race adjustment.

Christianity As a Basis of Common Citizenship

By Prof. William Pickens

(Concluded from last week)

And we come now to the Church itself. And by Church here we mean everything there is to it: spiritual body, membership, organization, and whatever else the term may connote. If the Negro is to be counted as an equal in anything with which Christian people have to do, surely that equality should begin in the Christian Church. But we find Church leaders, some of eminence and influence, trying to twist the simple and straightforward gospel of Jesus Christ to the support of color-prejudice and race injustice. There is nothing in any religion that is clearer than the attitude of Jesus Christ on the relation of His Church to all men and the non-exclusiveness of its principles and privileges. The true Christian Church is the best authorized and the most inclusive democracy in the world. But there are not wanting among its leaders men who think behind the age, mediaeval-minded men, who would make the pulpit the mouthpiece of Mammon and the Church the citadel of privilege and caste. Can the American Church stand for righteousness as applied to the Negro in America? Or is it easier to cross the ocean and help the Negro in Africa, where Mammon and the oppressor have less objection? Jesus Christ would have made a parable on such weakness and inconsistency. If the Church believes in itself it must believe in the black man in this country, for there is no possible interpretation of the teaching of Christ which will exclude the American Negro or any other race.

It has been hinted that Church leaders do not find it easy to stand by the Negro outside of the church because they have not yet wholeheartedly accepted the Negro on the inside of the church. Some seek to think that we can be separated on earth but united in heaven,—or they take the attitude that the Church is primarily a white man's institution and that the Negro is to be tolerated only in so far as will not seem inconsistent with what they conceive to be the best interests of that institution—somewhat as the politician relates the Negro to state government or as the educational authorities relate him to the public school. If any church or religious organization takes this attitude toward the rising generation of American Negroes, it will seem hypocritical, it will lose them, it will fail—and it will create about the most serious danger that our civilization has yet had to face. The Christian Church, which lays so much stress on the value and importance of the soul and relatively so minimizes the importance of every other thing, even the human body, can have but one consistent attitude on the question of the degradation, segregation and "jim-crowing" of colored Christians.

And now we come to the phase of the question in which men usually deliberate with their prejudices and decide with their passions. But we believe that even this matter is amenable to reason and common-sense and to the principles of Christianity. Some say: We know that the Negro must work and that he should be secure in his property; that it is inconsistent and perhaps even dangerous to our own liberties to attempt to exclude him from the democracy; and that without him the Church cannot really follow Jesus Christ; but, they conclude, we imagine and fear that the advance of the Negro threatens race integrity. Let us look this matter squarely in the face. We hold no brief either for or against race integrity; we do not now argue whether it is a good or a bad thing; for present purposes we can grant anybody's opinion on that question. We ask this question: Whatever may be the correct position in that

matter, will not two educated, elevated, Christianized and mutually respectful races be better able and more likely to assume that correct position than two degraded, un-Christian and mutually hateful groups? If the Negro is civilized and Christianized he can be all the more readily brought to understand and agree to his proper relation to the white race, whatever that may be. To take the opposite view is to indict civilization and Christianity. The case may be without exact precedent, but any other assumption contradicts commonsense and arises from unreasonable fear. Commonsense lighted by the torch of experience is our only guide in a new matter. And if we must proceed at times without experience, is not the kingdom of heaven of as much concern to the Church as the distinction of race types? Is the salvation of the world of less account than the preservation of an aquiline nose?

If for no other reason, the white man can have a wise self-interest in the advancement of the Negro because the Negro is a part of the white man's environment and will help to make the white man whatever he is to become; the better the environment, the better its influence. The white race can never be strong and intelligent in the midst of a weak and ignorant race. God never intended that a man should get entirely free from the character of his neighbors; he must always be in part at least what his neighbors are. If we are surrounded by weak and ignorant neighbors we are constantly tempted to cheat and oppress them; sometimes we yield and sink. The most helpful environment that a strong man can have is to be surrounded by other strong men whom he can neither cheat nor wrong. The race is as the man.

The bases of co-operation are these: identity of interest; mutual understanding, mutual respect and mutual trust. As to identity of interest—God never bound two races more firmly to the same destiny than the white and black people of this country; we are all in the same boat, and when we land we are all going to land together, however much we may delay the journey by mutual bickering and useless hostilities. And there must be mutual understanding; naturally misunderstanding destroys co-operation, and the failure of co-operation begets new misunderstandings, so that our mutual troubles chase each other in a never-ending, self-perpetuating cycle. When two differing parties come thoroughly to understand each other, in that moment do half of their differences dissolve or rather are found to be non-existent and imaginary. To know each other we must cross the line, or come near enough to it to shake hands and talk. And mutual respect will increase with mutual understanding; we cannot be just to a man whom we do not respect, for he will not let us—he will resent disrespect and that will embitter us. But mutual trust, like a well-nurtured plant, will grow out of understanding and respect, and on trust will blossom the flower of Peace!

But, think some, that means equality. Exactly! Equality in the truest and noblest sense of the word. The equality of manhood does not mean that you are as tall as I am, that you weigh as much, that you have as good health or that you can commit a dozen lines of Homer's Iliad as quickly. All men, as individuals, are unequal in those respects. But it means that you are as free to do what you can do as I am to do what I can do, and that we are equally accountable to the laws of man and the laws of God. There is no other equality worth the mention. This is the foundation of real friendship and lasting peace, and on such basis we can co-operate.

But if we approach each other in different planes there will not be co-operation, though there may be a more or less distressing operation of the one upon the other; as the white race for generations operated upon the black race, or as the black race was operated by the white race.

But perfect understanding, sound respect, mutual trust and ideal co-operation are largely a matter of growth. In the meanwhile what is our duty to each other? The Negro of brains and character must not only feel responsible for his individual conduct, but an interest amounting almost to a sense of responsibility for the rest of his race. It is not enough for him to say simply that he does not condone the criminals of his race and to abjure responsibility for their conduct; he must show an active interest in their reformation. For, whether or not as a matter of right, they do as a matter of fact affect him. It is God's way of keeping us interested in the lower element, by weaving our destiny with theirs. On the other hand, it is not enough for the enlightened and conscientious white man to say, when others kill or degrade or plunder the Negro, that "they do not represent the best white South. The worst white South will help to make destiny for the best, in this world certainly, and I expect in the next; for before God we are all responsible to the utmost of our ability. The best white people of the South are therefore more responsible than any other single element, for they are the ablest and have the greatest circumstantial advantages."

Finally we aver our faith in the Christian religion and its fitness to bring these two races into a right and peaceful relationship. Christianity has met and overcome hard things in its history: the corruption of empires, the stubbornness of superstition and the night of heathendom. It has brought truer freedom and stabler self-government than the world has ever known before. It has made slavery an outcast in civilized society, federated the peoples of the great nations into a brotherhood more binding than treaties, and promises to make the ancient seat of the god of war a throne of the Prince of Peace. It is my faith and the faith of my buoyant race that this most vital of all of all reforming and informing forces will ultimately help us, white and black, in this country, to lay aside the sin of prejudice that doth so easily and so sorely beset us and run with courage and endurance the race of civilization which God has set before us.

Talladega, Ala.

LIFE COMMENTS

By Dr. W. F. Oldham

Little shrubs give shade and shelter to little creatures. Nobody will ever be efficient enough to help everybody. Christ alone is big enough for us all.

The business of trying to be good all by one's self is dreary and futile.

Christ's commands are all enablings.

The world needs helpers more than it needs teachers. You never can do what you don't believe you can. Believe and try, and God will see you through.

Little lakes are easily lashed into foam, so are little lives. We need calm, rested personalities. But better than self-control is God-control.

Religion is an experience, not a creed. When we have had this experience we will not want to do anything to hurt our best Friend. Religion is a program for this life, as well as a preparation for eternity.

Never be less than your best.—Ex.

PRESIDENT WILSON OPENS THE AMERICAN UNIVERSITY

May twenty-seventh forever will be the historic day of the American University. The plans of Chancellor Hamilton for opening the university already had received the unanimous approval of the Board of Education, the College Presidents' Association, and the University Senate. Not a few of the foremost educators in the land to whom these plans had been submitted for counsel and help had given their unqualified endorsement. There now only remained to inaugurate the plans for actual application and development. This last has been done in a public function which will remain memorable in the minds of those who were privileged to be present. The occasion, moreover, promises to have no small significance in the new trend of modern Christian training.

Every auspice was favorable. A cloudless day had wrapped in beauty the noble westward slope whereon lies the great university campus. On one side below was the national capital, its snowy buildings framed with green. Around the foot of the slope toward the south and east rolled the Potomac in a picturesque sweep toward the sea. The distant vista was of blue stretching mountains. To this spot it was that on May 27, in the afternoon, came President Wilson to lend his own personal interest as an educator and his official recognition as head of the nation to the university whose true natal day it was.

It was to be an open air assembly. Long before the hour set for the formal exercises the people had been gathering. Automobiles had been rolling out over Massachusetts avenue boulevard. The new electric railroad which had been completed for this special day had brought visitors in a steady stream. For a half hour, while the seats were being occupied, the Marine band, sent by the Navy Department, gave a concert. Twenty of the leading clergymen of Washington, representing all denominations, under the leadership of Dr. William A. Haggerty, as chief marshal, looked after the ticket bearers. Soon all seats were exhausted. When Bishop Cranston, as presiding officer of the day, arose to call the assembly to order and to introduce Bishop Harding, Protestant Episcopal Bishop of Washington, to make the invocation, there was a vast expectant throng centered around the speakers' platform and on the lawns between the university buildings.

Bishop McDowell probably never spoke with more intellectual vigor and reach than now as with characteristic eloquence he voiced the hopes and purposes of the many workers who had contributed to this hour. For among these workers he had had no inconspicuous place. Washington people especially were grateful for his help and presence.

With striking apothegm, keen analysis and sympathetic vision of the new adventure, his classic utterances served as a keynote for all that followed.

The national anthem now fittingly introduced the President of the United States. President Wilson also was in congenial atmosphere. His was an unaffected personal interest. Sympathetically he expressed the high significance of the occasion and of the undertaking. Then with impressive utterance the Chief Magistrate formally declared the university open for the work to which its founders had dedicated it.

The emphasis which he placed on vision lifted the occasion to lofty heights of spiritual significance. It is questionable whether the President ever condensed into so brief a compass thought that was at once rich, inspirational and practical in its application.

It was wholly fitting that the next speaker, Bishop Hamilton, should have a leading part on the program. He could not but make an address of rare persuasiveness and vision. For had he not contributed the first dollar to the enterprise? He was the lifelong friend of Bishop Hurst, the founder. Bishop Hamilton now is endowing two lectureships for the university.

He spoke out of the sincere love for the enterprise and gave a graphic word-picture of the

effort of the university to adapt itself to the modern trend in education and life training.

A thrilling incident that followed was the flag raising which was in charge of the Secretary of the Navy, the Honorable Josephus Daniels. The embodiment of patriotism, gathering inspiration from the present outlook in national affairs, this popular son of North Carolina made a moving address on the university motto, *Pro Deo et Patria*, For God and Country. Then at the word of the speaker, a great naval ensign, which together with a lofty mast, had been presented by Mr. John B. Hammond and friends, was flung out above the university grounds and buildings. The band took up the strain of the "Star-Spangled Banner" while the people, springing to their feet, sang, under the contagious leadership of Mr. Percy S. Foster, the immortal lines of Francis Scott Key.

No better setting could have been found to arouse William Jennings Bryan to one of those inimitable utterances which have given the Secretary of State a place unique in present-day affairs. Mr. Bryan was at his best. A member of the board of trustees of the university and of its board of award, the Secretary felt at home. His gracious words cheered every heart.

A cool breeze which began to blow over the campus while Mr. Bryan spoke seemed to catch its refreshing and stimulating vigor from his own spirit.

In the absence of Bishop Alphaeus W. Wilson, Senior Bishop of the Methodist Episcopal Church, South, Dr. F. J. Pettyman, chaplain of the U. S. Senate, pronounced the benediction. And the American University had commenced its academic functions as the youngest in the mighty fellowship of American institutions of learning.

At a meeting of the trustees preceding the opening exercises the report of Chancellor Hamilton was presented and showed a steady gathering of money, friends and important forces to help the university. Stated concisely, the new plans for the university are as follows: First, fellowships for graduate study; second, a director of research work for the service of students wishing to avail themselves of the resources of Washington; third, lectureships in Washington on important matters; fourth, lectureships at educational centers elsewhere under the auspices of the American University; fifth, the publication of significant volumes of lectures and theses.

Dr. John W. Hancher, a member of the board of award, read to the assembly a paper ordered by the trustees at the morning session, voicing their appreciation and approval of the seven years' administration of Chancellor Hamilton, and pledging him their co-operation and support for the future in terms and phraseology so commendatory and so confident, as to command his gratitude and to prompt his best endeavor for years to come.

Albert Osborn, Asst. Sec'y.

FOR EFFICIENT CHRISTIAN SERVICE

Bishop W. P. Thirkield Holds Conference With the Ministers and Laymen of the Central Alabama Conference

By special call of Bishop W. P. Thirkield, Resident Bishop of the Methodist Episcopal Church, New Orleans, La., a Church Efficiency and Welfare Conference for the ministers and laymen within the bounds of the Central Alabama Conference met May 20th in St. Paul Methodist Episcopal Church, Birmingham.

A large gathering of ministers and laymen, representing the five districts, responded to the call.

After stating the object of the meeting Bishop Thirkield addressed the conference on "Present Weakness in the Ministry Squarely Faced." The address was comprehensive, pertinent and illuminating, bringing out in a clear and straightforward fashion manifest imperfections of our ministry which greatly hamper and retard the progress of our Church in the South.

The lack of men to meet the social, economic and political problems that confront the people, weak-

ness in meeting and dealing with social problems, an almost absolute divorce from the life of the people, were dealt with by him as some of the weaknesses in Negro leadership that ought to be remedied.

Touching the religious worship of the Negro, he declared that the emotional, as compared with the ethical and volitional, was unduly emphasized and too much importance was placed on money in comparison with higher ends of Christian life and worship.

The address called forth some strong expressions from some of the leading ministers.

Two sessions a day and special service at night were held and were well attended.

Such valuable subjects as "Are the Educated Young Negro People Being Held to Church Life and Work?" and "How Prevent the Overlapping of Churches?" were interestingly discussed.

Making a general summary of what was said on the first subject, one would conclude that the consensus of opinion was, to hold the young people they must be kept pleasantly and profitably busy; make the pulpit a competitor with the theater; put more intelligence into the work.

A number of prominent laymen and business men were present and told in practical talks how they thought the ministers could help the schools, how to teach the people thrift and to save, and how to promote co-operation between the races.

Some of the visitors who added to the interest and enthusiasm were Dr. J. C. Sherrill and Dr. E. M. Jones, Prof. M. S. Davage, Dr. W. H. Shepherd, the African missionary, and Rev. W. I. Powell, who discussed "Modern Methods of Evangelism."

Entertainment was furnished those attending the meeting by the good people of St. Paul.

Every district superintendent and many of the leading ministers from the five district conferences were in attendance and were unanimous in their praise of the meeting.

Resolutions commending the spirit of the Efficiency and Welfare Conference and inviting the meeting back to Birmingham were introduced by the Rev. J. W. Thomas, superintendent of this district.

For years the Negro ministers of our church have pleaded for more and closer Episcopal supervision. It was claimed that there was a lack of that encouragement, that enthusiasm, that push that comes by close touch with the bishops. And now, since we have two Bishops living in our midst, many have been expecting some forward steps.

As far as the Church in Alabama is concerned there is already new life and more vigor in every movement. From the week Bishop Thirkield held his first annual conference that something that was lacking is felt no more and it is only a matter of time ere its good effects will be seen.

The Efficiency Conference was his first direct effort to arouse the ministers and create in them a greater desire to render more efficient service and to help them devise ways whereby this may be done.

—E. C. White.

FREE FOR THE ASKING

The Temperance Society of the Methodist Episcopal Church is publishing a little quarterly called "The Voice of the Temperance Society." This is filled with condensed matter for use in framing sermons, making Temperance Sunday go, etc. The Society wishes to send it free to every Methodist pastor.

But in order to secure second-class postage rates, the Temperance Society is required to have an order from every one receiving this. This order should read as follows:

Please send "The Voice of the Temperance Society of the Methodist Episcopal Church" to the undersigned. It is understood that 25 cents of the apportionment of _____ Church, _____ (town) is appropriated to defray the expense of this publication by the Temperance Society.

(Signed) _____

Let every Methodist pastor who wishes to receive this paper sign and mail the order to the Methodist Temperance Society, Shawnee Building, Topeka, Kansas, at once. No money need be sent, and there will be no charge in the future. Prompt compliance with this request is asked, and the Temperance Society hopes that every Methodist pastor will send in the order.

THE GREAT REFUSAL

(Mark 17: 31)

International Sunday School Lesson for June 21, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—Ye cannot serve God and mammon. Luke 16: 13.

Time—March, A. D. 30, two or three weeks before the crucifixion.

Place—In Perea beyond Jordan, during Christ's last journey to Jerusalem.

Home Readings—Monday, Mark 10: 17-31. Tuesday, Job 1. Wednesday, Eccl. 5: 10-17. Thursday, Hab. 2: 9-14. Friday, Num. 2: 7-20. Saturday, Rev. 3: 14-22. Sunday, Rev. 2: 8-11.

An Important Question

"What shall I do that I may inherit eternal life?" This question burst from the quivering lips of a young man of standing who hastened through the crowd and kneeled before Jesus. Parallel Gospels inform us that he was a rich young ruler; and believed Jesus could tell him something that he might do in order to have eternal life. No doubt he received his information about Jesus from those who had been with Him previously. While some went away criticising Jesus, others went praising Him; but all went talking Jesus, and from the various opinions the young ruler drew his own conclusion that He was a "Good Teacher," and able to teach him the way to eternal life. We should not lose sight of the part the multitude had in this great question and in the meeting of this young man and Jesus. Whoever talks about Jesus, whatever they may say, they are bringing Him to the attention of others, and good may come of it.

This man had temporal life in its fullness—wealth, honor, social position, power. But he himself realized that there was one thing he lacked. He had life but not eternal life. He was convinced of his need and hastened to Jesus to inquire about it. Material wealth and position can never satisfy the soul of man. The soul wants a life that is beyond the material. And when the young man was convinced that Jesus could direct him to salvation, he went in haste and asked with sincerity what he should do. This is an important question for all, and the young man's example of earnestness and haste should be followed. There is something every one must do in order to have eternal life, and they should go to Jesus to find out what that is. Salvation is not of works, yet there is something we must do. And while there are some things we must all do, yet there are some things peculiar to the individual that must be done. Some may be called upon to sell all he has and give to the poor, others may need to make restitution, still others may have pride, or envy, or a special weakness to deal with. Each one should want to know for himself what he must do to have eternal life. Upon bended knees, like this young man, put the question to Jesus with soul earnestness; and the answer will come.

A Searching Answer

He knew the law and Jesus told him to keep the law. And because he had been a very good formalist he could answer readily that he had kept all of them from his youth. Perhaps it was true that he had not openly broken these commandments, and his fellows would have testified in his behalf, but the spirit back of the law was hardly grasped by him. Perhaps if he had thought the matter over seriously before answering he would not have claimed perfection. Eternal life does not depend upon the letter of the law as upon the spirit of it; neither does a man's salvation depend so much upon his outward form as upon his spirit. Jesus went to the spirit and heart of the man when He said there was one thing lacking: go sell his possessions and give to the poor. This reply went to his heart, for man's possessions lay near his heart; and his peculiar trouble was love of money, or the love of riches in whatever form it was. Jesus always goes to the heart, the center of the trouble to apply the remedy. The rich young ruler had not examined his heart sufficiently to know whether he loved his wealth more than he did God; he had an earnest desire for eternal life but really did not know that he preferred his wealth until Jesus' searching question brought him to think within himself. If he would

sell out and give to the poor he would have treasures in heaven. It was a sort of exchange of treasures: treasures of earth for those of heaven. He might have accepted the exchange if it had been a direct exchange, if he could have simply turned over his goods to God and received at once in turn the treasures of heaven. But he was required to give them to the poor and he himself take up a life of poverty. The first thing was for him to exchange places with the poor, and then he must wait to receive his heavenly treasures until the end of life. To him this was hard because he did not see the connection between the poor and God or eternal life. He had not learned that eternal life depended upon love of fellow man, and the commandment "Thou shalt love thy neighbors as thyself" had been overlooked. A good way to have eternal life is to exchange places with the poor and needy. Such service will be accepted as unto God, and eternal life will follow. There are two things to be noticed about eternal life. One is, it is not to be obtained direct but

through service and love for fellow man. Another is, that it comes along with humble fellowship with Jesus Christ. Both were required of the young man. They went to his heart, and his "countenance fell." What is required of us is not that we all sell our possessions and give to the poor, but that we all have the love for others that causes us to be willing to do it if necessary. If all were willing to meet these conditions of love and sacrifice, it may never be necessary actually to sell out, but all might have eternal life.

The Great Refusal

Those conditions were too much for the young man. He had not thought of being called upon for such service. Neither had he thought of giving up this world in order to have the other. What he wanted was both worlds and the best things of both, and at the same time. He wanted eternal life in his heart alongside his possessions. It would have been satisfactory if he were asked simply to "do" something which would not disturb his wealth. But this not being the case, we see the very man who went running and kneeling before Jesus, now sadly turn his back and walk away. He refused the offer and went to his ruin. Jesus looked upon him and loved him, but he was unable to take up his cross. He went away, not saved, but sad and lost. Every one who chooses this world rather than the riches of the other is sad.

Leaving the Crowd to Talk With An Individual

Epworth League Devotional Meeting Topic for June 21, 1914

(Acts 8: 5-7; 26-35. John 4: 1-10)

(By THE REV. A. PRESTON SHAW, B. D.)

The Scripture Lesson

The preaching of Philip in Samaria had aroused the whole city. The people with one accord gave heed to the things which he said, hearing and seeing the miracles which he did. In the crowd, however, there was not a deep and abiding hunger for the truth as it was in Jesus Christ. They heard eagerly only on account of Philip's strange, new doctrines and the miracles which he performed in their presence. It was mere curiosity that brought them together in such large numbers. It was with ears of curiosity that they listened so attentively. A deep yearning for Jesus whom Philip preached was lacking. How well the Spirit knew this! When the opportunity came, therefore, to have Philip preach to even one more responsive hearer, He bade him leave the crowd and go to him.

On the way from Jerusalem to Gaza rode a man of Ethiopia devoutly reading the Book of the Prophecy of Isaiah, earnestly yearning to know the truth contained therein. The seeker after truth shall find it. God ever stands ready to marshal the hosts of heaven and His obedient servants on earth for the task of teaching the truth to those who seek it in Him. "The angel of the Lord spake unto Philip saying, Arise, and go toward the south unto the way that goeth down from Jerusalem to Gaza," and he obeyed. As he journeyed, he came within sight of a chariot. "Then the Spirit saith to Philip, Go near and join thyself to this chariot. And Philip ran thither to him and heard him read of the prophet Isaiah, and said, Understandest thou what thou readest? . . . And he desired Philip that he would come up and sit with him." The place of the scripture which he read was this: He was led as a sheep to the slaughter; and like a lamb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip and said, I pray thee of whom spakest thou the prophet thus? Of himself or of some other person? Then Philip opened his mouth and began at the same scripture and preached unto him Jesus. No record is left us of a single convert made by Philip as he preached to the crowds of Samaria, but here talking with this one man a glorious result soon followed. He believed and was baptized. One person ready to act in accepting Christ is better than a thousand who come to see and hear and not to believe and act.

Jesus was passing through Samaria and came to Jacob's well and sat by it to rest while His disciples went away to the nearby village to buy food.

As He sat alone there musing over the many draughts of water that had been taken from that well to quench the thirst of many thirsty travelers and herds of sheep and cattle and satisfied only for a season still they come day by day to drink; He thought of Himself as the well of living water drinking of which, if they would, they would thirst no more. There came down from the neighboring village a woman. Her conduct was not exemplary, yet she had a disposition to think on spiritual things and to seek spiritual truth. Such seekers, good or bad, God does not fail to help. Jesus told her there what he had not told even His disciples and the crowds which He had often addressed because they did not ask Him. He told her that He was the Christ and that true worshippers could worship God anywhere in spirit and in truth.

The Meaning and Application to Us.

God does not seek crowds always but earnest seekers after Him. While the invitation is extended to all to enter the straight gate few there are and few there ever will be who will find it. It is not the preaching to crowds that is the most effective. Often the results of one heart-to-heart talk with an individual is far more fruitful. We must always guess the mind of the crowd and often our guesses fail, but in our conversation with the individual we have a chance to direct our conversation in a way that it can be certain of results. Philip did not select his own text when he preached Jesus to the eunuch, but he used as a text that scripture which already held a firm grip on his mind. How often our preaching to the crowds is on subjects of no vital interest to them. It is possible for us to preach over the heads of our people at the dead authors of the books we have read in our study. It is no wonder that the dead are not raised up and the living go to sleep under such preaching and discussions.

Under present conditions perhaps more than in any other, is crowd service less effective. There was a time when the greatest stump speaker in politics was almost invariably elected other things being equal. Things have changed now. The practical hand-to-hand mixer is the man of today. It is not the large field but the soil that counts most in the production of crops. A thousand acres of arid desert cannot produce as much as a small garden spot of fertile, well-watered soil. Seek out the individual man or woman of promise. Lead them to God, one by one. Learn of God the art of individual service and your work will be more fruitful.

Gleanings from the Field

GASTONIA, NORTH CAROLINA

On Sunday, May 3, was rally day at Gastonia. Brother Gilbert Broom, who was a soldier of the civil war, and his good wife, Elen Broom, gave in this rally \$50; four clubs reported: Mrs. W. M. Pharr, \$37.00; Mrs. Sarah Killian, \$35; Mrs. Hattie Irvin, \$28; Mrs. Sarah Armstrong, \$22; Ladies' Aid \$10; grand total of \$182.60. Gastonia and Bessemer City are spiritually alive. When we come to this work we had three subscribers to the Southwestern, now we have nineteen. We have covered the church at Gastonia at a cost of \$123.50. Our church at Bessemer City is being repaired.—Noah M. Bluck, Pastor.

SCHOOL CLOSES AT CHETOPA, KANSAS

The initial commencement of the Douglass school was brought to a close Friday night, May 1, 1914, in the Chetopa Opera House. The graduates were Miss Inez Louise Horton and Mr. Edgar Roscoe Bassett. Address by Prof. E. J. Hawkins, A. B., general supervisor of colored schools, Fort Scott, Kans. Prof. Hawkins convinces his audience by forceful presentation of facts and practical argument.

Much credit is due Prof. J. A. Holder, principal of Douglass school, and his assistant teacher, Miss Victory F. Nestfield, for securing such an able speaker as Prof. Hawkins.—Lehman Tyler Reynolds.

MISSOURI

Bridgeton and Kinloch—On our return the sixth year as pastor we were met and greeted Sunday, April 5, by a very appreciative congregation. On Friday, April 10, we were given a reception at Kinloch by officers and members. We heartily appreciate the reception. Easter was observed by the Sunday school; the floral display was beautiful. Services were good all day. Success, spiritual and financial, is gratifying.—R. G. Williams, Pastor.

OHIO

Cincinnati—Walnut Hills is improving along all lines. We are having good prayer and class meetings and a good crowd at each service on Sundays. The pastor, the Rev. Mr. Franklin, is taking in members at each service. The collections have just doubled since the new financial plan has been put into operation. April 12, 1914, was a day set for every member canvass by our finance commission. We had five teams of two each, and after much prayer and consecration they went forth, and returned about 1 o'clock p. m., had their dinner at the church, and went out again to finish up. In the evening they reported all members seen, and the subscriptions for the ministerial and church expense were \$1,800.75 for missions \$300.25; total for the day, \$2,200. The pastor, with the officers and members, have planned a rally for the first Sunday in July. All are working for success. The Sunday School has doubled its attendance and finance. The mission is just twice as large for the month. By taking it each Sunday our average for April was 65.—L. J. Hollins.

TENNESSEE

Lawrenceburg—St. John's M. E. Church Sunday was a high day. The pastor, the Rev. C. C. Teague, preached at 11 a. m. and administered the sacrament of the Lord's Supper, and forty partook of the sacrament. At 3:30 p. m. the Rev. H. C. Cade, pastor of the Missionary Baptist Church, preached a strong sermon. All the churches were represented by the presence of each pastor. The day was spiritual in every way. The classes also rallied and their success was good. Class No. 3 lead, Callie Bumpas, raised \$8.65; class No. 1 leader, Annie Teague, raised \$6.05; class No. 2 leader, Bernie Taynes, raised \$1.70; public collection, \$5.25; total, \$21.65. We see great things before us.—F. S. Sumerhill.

Paris—The members and friends of Wesley Methodist Episcopal Church are becoming more and more encouraged. We are making advance on all lines of our work. In a rally recently held we raised \$33. The pastor, the Rev. S. W. Whittaker, is pushing every interest of our work. Our second quarter was held by our superintendent, the Rev. S. M. Utley. He was paid in full.—Mrs. Jennie Gylsper.

Memphis—The Ladies' Aid Society of Warren Methodist Episcopal Church pulled off a big tacky party and debate Friday night, April 17. "Resolved, That Woman Suffrage Is Right and Should Be Allowed," was the subject for debate, and naturally excited a great deal of interest among the women. The speakers were: Dr. J. W. Beckett, the Rev. Joseph Harrison, the Rev. E. M. Radford and the pastor. The Ladies' Aid has bought twenty-five dollars worth of furniture for the parsonage without asking one penny of the trustees. This society is doing considerable work. The best part was the \$14.35 collected on this occasion.—Mrs. Alice Young, President.

TEXAS

Georgetown—The pastor closed the revival with five conversions and eight united with the church. The second quarterly conference was held April 29-30. The Rev. S. E. Jones, district superintendent, preached an able sermon at 11 a. m. At 3 p. m. San Gabriel Lodge No. 84, K. of P., together with the courts, held their thanksgiving service. Paper read by Mrs. J. Turner; also a few brief remarks made by Mr. Bonner and Deputy H. L. Turner. Mrs. Watson furnished the music. The sermon was preached by the Rev. Mr. Turner of Mott, Tex. Collection, \$42.00. At 7:30 p. m. the Rev. Mr. Jones preached to a crowded house. Monday night reports were heard. Paid district superintendent in full. Raised for the day, \$37.00. Total for the quarter, \$405.68. Our Sunday school is in good condition. The pastor is preparing for district conference to be here in July.—R. W. Williams.

Pelham—Our second quarterly conference was held April 4-5, the Rev. D. C. Lacy, district superintendent, presiding. The reports showed marked improvement on all lines since

last quarter. The district superintendent was paid in full; the pastor was paid \$11.00; total raised Saturday and Sunday, \$43.00. The work is taking on new life under the leadership of the Rev. A. Johnson, our pastor, who came to us from the conference that was held at Colvort. Every auxiliary of the church is at work. The Epworth League with Prof. T. J. Douglas as president, the Ladies' Aid with Mrs. C. J. Gibson as president, the Woman's Home Missionary Society with Mrs. D. C. Carruthers as president, and the Sunday school with Mr. O. E. Ross as superintendent. The pastor is full of energy and push. We all love him and his dear wife. We have the right man in the right place. We are getting ready to entertain our district conference in July. Our aim is to lead the district this year.—(Mrs.) L. A. Ritchie, Reporter.

Texas City—My first quarterly conference was held March 21. Dr. W. H. Logan, district superintendent, presiding. Dr. Logan preached Sunday morning and the Rev. J. E. Bryant, of St. Paul's, Galveston, preached at 3 p. m. A number of visitors from Galveston were present. Reports showed improvement. We are buying two lots at a cost of \$600, and hope to build this year on same. Collection for the day \$11. The Rev. W. M. Josey is pastor.—Clara B. Josey, Reporter.

Galveston—The Woman's Home Missionary Society of Wesley Tabernacle Methodist Episcopal Church has taken on new life, with Mrs. L. G. Bailey as our noble president. The loyal members are working as never before. Ten dollars for the King Home fund and \$15 for membership dues were sent in over two months ago. The Queen Ester Circle was organized by Deaconess Rosa Simpson; Mrs. H. E. Jones and Mrs. M. Alben as mothers. Miss Ruby Green is president, with an energetic class of young girls as her assistants.—H. E. Jones, Corresponding Secretary.

Navasota—The first quarterly conference of Navasota station was held March 15-16. The Rev. W. E. Hutcheson, of Milican Street, filled the pulpit on Sunday night and preached acceptably to a large congregation, after which 142 persons partook of the Lord's Supper. The business part of the quarter was held on Monday night, with the district superintendent, Rev. J. F. Barnes, presiding. All the officers were present, and their reports showed that much work had been done during the quarter. Eight persons joined the church. Rev. G. W. Carter, district superintendent of the Palestine District, was with us. On Tuesday night we had one of the old-time love feasts, which proved a benediction to our souls. Rev. Carter remained over for this great feast. One subscriber to the Southwestern Christian Advocate received. Our pastor is urging us to work for all we are worth for the church, Wiley University and the Southwestern Christian Advocate are always kept before the people—Gerina Sally, Reporter.

Sweeney Circuit—Our quarterly conference was held on the 7th and 8th of March, with Rev. W. Logan, D. D., district superintendent, in the chair. All of the officers were present. Sunday at the 11 o'clock sermon Dr. Logan delivered a strong service. Dr. Logan delivered a strong district superintendent asked the

pastor to preach. At this quarterly conference we had the co-operation of all of the sister denominations. We paid the district superintendent in full. The agent appointed by the pastor, Mrs. Sarah Mike, reported ten subscribers for the Southwestern Christian Advocate. We are doing nicely this first year upon the Houston District. We have taken several persons into the church and have organized all of the auxiliaries. Raised for building purposes during the quarter, \$62; paid pastor, \$50.95; collected on benevolence, \$7.75; paid district superintendent, \$20; grand total for all purposes collected during the quarter, \$130.70.—J. R. Carnes, Pastor.

New Albany—We have completed our new parsonage and it is now occupied. We had a big rally in March. A large number of the membership paid one and two dollars. Raised during the day \$120.—D. D. Reid.

Groesbeck—The Rev. T. S. Moore, our district superintendent, held his second quarterly conference March 21-22 at Cedar Church. The pastor, the Rev. B. J. Goff, and his officials were on hand with good reports. Raised in the quarter \$26.61, raised for all purposes this quarter \$128.82, paid the district superintendent in full. Sixty partook of the sacrament. The Rev. B. J. Goff, our pastor, is a fatherly pastor.—B. L. Pinkard, Secretary.

Oniaska—Our first quarterly conference was held March 21-22, with the Rev. G. E. D. Belcher, the district Superintendent, presiding. The report showed progress on all lines. The district superintendent preached a strong sermon Sunday. We raised our full assessment and secured one cash subscription for the Southwestern. Plans are under way for the rebuilding of a new church.—S. D. Hackett, Pastor.

Willis—Members and friends of Willis gave the pastor, the Rev. T. S. Pryor, and family a happy surprise recently, for which they sincerely extend their thanks. On the 15th of March the Rev. G. E. D. Belcher, district superintendent, held my first quarterly conference. Twenty-seven officials were present. Amount raised for the quarter, \$52.06, paid district superintendent, \$31.25, pastor \$20.81.—T. S. Pryor.

VIRGINIA

Upperville—The Rev. C. E. Jones and wife were tendered a reception by the members and friends of the Methodist and Baptist Churches of Upperville, as an evidence of their appreciation for their service.—Allen Davis.

Pulaski Circuit—Sunday, March 29, was our second quarterly. The district superintendent, A. Davis, was called away on special business and engaged the Rev. E. A. Long, president of the Christianburg Industrial Institute, who rendered most excellent service. Rev. Long chose for his morning text the first verse of the Twenty-third Psalm. At 3 p. m. general class meeting was held, and Brother Long administered the holy sacrament at the Lord's Supper. Rev. Long preached again in the evening. His subject was "What We Believe," and was based on the Apostle's Creed. Good audiences attended \$16.45. The district superintendent was paid in full. Raised this quarter \$96.80.—W. S. Hight, Pastor.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Editor & Main, and all communications intended for publication to the Editor.

GROUP INSURANCE FOR METHODIST BOOK CONCERN EMPLOYEES

(Continued from page 1)

houses at New York and Cincinnati—has been received joyously by the employees and a hearty vote of thanks has been sent up to the Publishing Agents for their interest in this matter. We believe this matter was first broached by Dr. John H. Race, the Publishing Agent at Cincinnati, and he and all those associated with him deserve the thanks of all the employees whom, we are sure, will render the Church larger and more loyal service because of this recognition.

ON TO BUFFALO

The Epworth Leaguers in our section should put forth every effort to have a large delegation at the Buffalo Convention. This Convention will be the celebration of the Twenty-Fifth Anniversary of the Epworth League movement. A strong program has been built; the place of meeting is almost ideal. The local committees are making ample arrangement in every direction. Dr. Lucas, Assistant General Secretary for Colored Conferences, is pleading for a large delegation so that the work in the South might be inspired by the reports of those who may attend the meeting. A special tourist car will be arranged from New Orleans going through Washington and New York city for delegates, if cards are sent the Southwestern Christian Advocate stating that space is desired. Dr. Lucas suggests that the delegates from Texas should assemble in New Orleans and form a party. Further suggestion along this line will be made next week. But we sincerely hope the delegation will be large and representative.

Dr. H. F. Coman, chairman of Entertainment Committee, wires that rooms can be reserved for five hundred men in hotels at 50 cents, 75 cents and \$1.00 per day, and that hotel quarters for men and women at higher rates can be had if reservations are made immediately. There will be ample and excellent accommodation in private homes for all who may attend the Convention and desire such accommodation at \$1.00 per day for lodging and breakfast. There will be abundant restaurant accommodation near the Convention Hall, open to all delegates. All reservation should be made through the registration office. Parties desiring to register should send name and one dollar to Rev. E. L. Waldorf, D. D., 443 Porter avenue, or Dr. F. H. Coman, 270 Church avenue. Either of these brethren will be glad to see that the reservations are made.

LOUISIANA STATE BUSINESS LEAGUE

Mr. J. S. Williams, of Shreveport, La., president of the Louisiana Negro Business League, announces that the annual session will be held this year in Alexandria July 3-4. Mr. Williams is one of the strongest and most successful business men in the state and has devoted considerable time in the building up of the League. It is hoped that the meeting to be held in Alexandria will be the best ever held in the state, and that all will join hands in making this meeting of great service to the business interest of our people throughout Louisiana. Further announcement will be made from time to time and nothing will be left undone for the success of this meeting.

Of General Interest

Albania Has Troubles

An effect of self-centered European diplomacy is plainly evident in the trouble that has come upon Albania. The collapse of that country which was to be finally expected came sooner than was dreamed of. One day recently Prince Wilhelm, his wife and children were compelled to flee from the country and put to sea. The prince, later, under the Italian marines, returned to the country, but Albania holds nothing but war and rebellion with no desire for peace. For its people feel that they have been badly treated. The population of Southern Albania, almost entirely Greek, naturally enough in the creation of Albania by the powers, wanted to be annexed to Greece, but instead was taken against their will—because being possessed of some means, they could contribute to the support of the principality formed—and annexed to a people differing from them in race, language, religion and customs, with the unwise and unfair prohibition of their emigrating to Greece, and Greece warned of permitting them to enter their confines, with the threat that should she so do the Aegian Islands captured during the war with Turkey, with an entirely Greek population, would be wrested from her as a punishment. And so was born that grievance that, coupled with other mistakes, have made conditions in Albania such that it is difficult to see how these troubles can be adjusted.

General Conference of the Colored Methodist Episcopal Church

The General Conference of the Colored Methodist Episcopal Church, which closed its session recently in St. Louis, elected two Bishops: the Rev. N. C. Cleaves, D. D., of Columbia, S. C., and the Rev. R. A. Carter, of Atlanta, Ga. Both are prominent and distinguished members of the denomination, having served long and well in the active ministerial rank.

The general officers elected are as follows: Book agent, Dr. J. C. Martin, Memphis, Tenn.; Editor Christian Index, J. A. Hamlett, of Kansas; Editor Western Christian Index, J. R. Starks; Editor North Carolina Index, J. L. Staunton; secretary Church Extension Society, Rufus S. Stout, Little Rock, Ark.; secretary of missions, J. H. Moore, Holly Springs, Miss.; secretary Epworth League, A. R. Calhoun, Pine Bluff, Ark.; secretary Preachers' Aid Society, L. E. B. Rosser, Washington, D. C.; secretary of education, J. A. Bray, Birmingham, Ala.

The Preachers' Aid Society and Board of Education are new departments. It is probable that the publishing house may be moved from Jackson, Tenn., to Birmingham, Ala. It is current that the next General Conference will meet in Shreveport, La. Bishop Isaac Lane was honorably retired after many years of faithful and effective service. Bishop G. W. Stewart was retired without pay under charge of misappropriation of church funds.

A Boon to Mothers from Medical Science

The oft repeated phrase "as a woman in travail" is soon to lose its significance if we are to believe the reports of eminent German scientists as given out in an article of the June number of McClure's Magazine. In the University of Baden, in Freiburg, the use of the new anesthetic, scopolamin, has been so developed in the medical clinic that childbirth absolutely unaccompanied by pain has become an accomplished fact. We are told that the method has been used in more than 5,000 cases with success. Not one mother has been lost by it, it is affirmed, and the rate of infant mortality has been greatly reduced. The expectant mother, we are informed, goes to Freiburg for her "twilight sleep," and upon

waking she finds that her baby has been born safely and absolutely without pain.

"The 'twilight sleep,'" to quote from the article referred to, "is a light sleep so light and so susceptible to outside impressions that semi-darkness and quiet are required to make it entirely successful. The ordinary tests of unconsciousness cannot be applied to it. It is attained at a point when the patient loses the power of recollecting immediate events and sensations, while still remaining susceptible to suggestions and in full possession of muscular power. It is, as may be seen, a very fine balance, in the state of consciousness, and can be secured only under special conditions and through special knowledge of the use of the drugs that cause it. These special conditions and this special knowledge have been worked out in the Freiburg hospital."

A Splendid Work

In rural communities where there is no village life young women are to be taught this summer for eight weeks, how to make the most of their lives. This teaching is to be done by well-to-do college girls who, inspired in part by the leadership of Mrs. Francis B. Sayre, President Wilson's daughter, are eager to give up half their vacation in the helping of the condition of the young woman of the rural districts.

In this noble and generous work five thousand college girls coming from the principal colleges of the country, will join and that the success of this plan is assured is proven by the test given last summer when 200 college girls carried through their plan to help the rural girl. These eight-week clubs were planned by the Young Women's Christian Association and have for their object teaching the rural girl to make the best of her surroundings, consequently they are taught to test seed corn, to make their own hats and dresses, what to eat, the care of flowers, the habits of birds and besides, and beyond these, they are given practical points on church work, social work, how to make the most of the public library and if there be none, how to start one no matter how small. The expense of this undertaking will be borne largely by the college girls themselves. Many of them will not only bear their personal expenses but will contribute largely to the work from their own means. It is expected that quite 250,000 girls will be enrolled and will profit by the training of these clubs.

Prussia's State Slave System

Under a law passed two years ago, Prussia has a system of state slavery for idlers which although it is in violation of the Constitution of Prussia, nothing as yet has been done toward the nullification of such a law. Prussia's excuse for this law lies in the fact that she is more greatly plagued with idlers, vagabonds and tramps than perhaps any other country. It is estimated that there are fully 100,000 tramps within her confines. These men when it can be proven that they are a burden to the public, are put to work, generally upon slave plantations located in remote regions, often on barren land which is in need of reclamation. Here these idlers work under guard and although they do not wear prison garb, it is hardly possible for them to escape for the police demand identification papers of all unknown men and can hold suspects without fear of consequence, so great is the power of the police in Prussia.

These state slaves are paid from 50 to 75 cents a day, which is paid after the deduction of the bare cost of their food and clothes, the balance going direct to their families or to the poor law authorities which support the deserted families. Against the fact of state slavery but few Prussians complain, but they do desire that competent judges shall try each case, thereby taking from the policemen the power with which they are invested, for in many cases they have been known to transcend this power for political and other reasons.

Civic Agitations in New Orleans

Sentiment is stirred to a high pitch in the city of New Orleans by discussions in the daily press and by mass-meetings which have been held pro and con relating to the question of restoring race track betting in the city, a matter which is now before the General Assembly of the state. A bill has been introduced in the General Assembly which would provide a Racing Commission under the authority of the state, to have control of race track betting so that it might be done in a systematic way. Those who favor the bill claim that to restore the race track betting there would be attracted to the city horse racers, visitors and tourists, which would result in a revival of business and commercial prosperity which the city seriously needs. Those who oppose the bill contend that whatever increase might come to the business men of the city would be more than counteracted by the civic and moral detriment that would result from the race gambling and from the class of people which usually follow the races that would more than likely be brought into the city. Some of the speakers pointed out the fact that prosperous cities in Europe and many in our own country had discarded racing as being unprofitable, and that it would be a disgrace for New Orleans to feel forced to return to race track gambling as the only means of restoring business prosperity.

It is reported also that a bill has been prepared and will come before the General Assembly this session which will declare immoral houses a public nuisance and provide means for enjoining and abating such nuisances. It is understood that the intention is to practically do away with the cities' "restricted districts." The act is modeled after an act first adopted in the state of Iowa and since enacted into law in Nebraska, Tennessee, Wisconsin, Minnesota, South Dakota, Kansas, Utah, California, Washington and New York. Statements have been gathered from officials of Vice Commissions and similar authorities in various cities of the country showing that the idea of the "segregated districts" has proven to be very inefficient and unsatisfactory.

In line with the above legislative measure a call has been issued by prominent churchmen of the city for a meeting to perfect a permanent organization of what is to be known as a Law and Order League. The purpose of this league as stated by one of the leaders of the movement, is to assist the city administration in the enforcement of the laws which tend toward the moral health of the city, especially those laws regulating saloons and other places of resort and the closing of these places on Sundays.

People of Interest

Bishop M. C. Harris sailed from San Francisco for the Orient Saturday, May ninth.

Bishop Anderson is to spend a year in Africa, during which time his family will be in Europe.

President Grose, of DePauw University, has been appointed a member of the Indiana State Board of Education.

Mrs. P. W. Clark, of Lake Charles, was in the city recently, attending the funeral of Mrs. Carrie Augustus.

Bishop Thirkield is to meet the district superintendents of the Ohio Conference at Columbus on June eleventh.

William Humphries, of St. Louis, Missouri, made an average of one hundred per cent in a recent civil service examination for railway mail clerk.

Dr. J. H. Hubbard, pastor of St. Paul Church, Shreveport, Louisiana, delivered the annual address to the graduating class of the Normal Department of Wiley University. He also delivered the commencement oration at the thirteenth district Academy on "The Task and Mission of Negro Leadership."

Rosa Taylor, a Negro pupil of public school No. 3, Brooklyn, New York, has the honor of being the only pupil to complete the full course in six years.

Dr. J. M. Shumpert reports that St. Stephens Church of Yazoo City, Miss., raised on a recent Sunday in a rally on the old debt, \$324.

Miss Lillian Alexandra Day, daughter of Prof. and Mrs. J. S. Williams of Greensboro, N. C., was united in marriage on June 10 to Attorney Charles P. Ford of Washington, D. C.

The Honorable P. W. Howard, of Jackson, Miss., was honored with the degree of LL.D. at the recent commencement of Campbell College.

Bishop Joseph Hartzell spent his seventy-second birthday—June first—at his home in Blue Ash, a suburb of Cincinnati, Ohio.

The Rev. and Mrs. J. W. Bowlin announce the marriage of their daughter, Miss Vervarona, to Mr. Tellie B. Mitchell, on Wednesday, December twenty-fourth, 1913, at Atlanta, Georgia.

Dr. F. P. Roberts, a prominent Negro physician of New York, has established an annual scholarship of fifty dollars at Tuskegee Institute for a worthy student, also an annual prize in physical culture of ten dollars.

Bishop Hughes, says the California Christian Advocate, preached the sermon at the dedication of the African Methodist Episcopal Zion Church of San Francisco, on Sunday, May twenty-fourth.

Dr. and Mrs. M. C. B. Mason announce the marriage of their daughter, Miss Winona A., to Dr. E. N. Brown, of Cincinnati, Ohio, the ceremony to take place Wednesday, June twenty-fourth, nineteen fourteen.

Bishop Hartzell is to preach the commencement sermon at Laurence College, Wisconsin, on June fourteenth, and is to deliver an address on "The Moslem Child" on June thirtieth, at the International Sunday School Convention at Chicago.

Dr. J. W. E. Bowen delivered the commencement address to the High Schools in Paris, Ky., and in Louisville, Ky. The Doctor expects to visit the district conferences in the Mississippi and Washington Conferences.

Henry A. Reynolds, father of Principal J. R. Reynolds of Gilbert Academy and Industrial Institute, died on the 29th inst., at his home in Winston-Salem, North Carolina, at the advanced age of 105 years. Principal Reynolds was unable to reach his home in time for the funeral.

William Ketcham Anderson and Ruth Anderson, son and daughter of Bishop and Mrs. W. F. Anderson, were among this year's graduates—the son received his diploma from Union Theological Seminary on June twelfth and the daughter from Goucher College on June third.

White citizens of Auburn, New York, have erected a tablet to the memory of Harriet Tubman, and the same will be unveiled on June twelfth. Dr. Booker T. Washington, of Tuskegee and Mrs. Mary B. Talbert, of Buffalo, will be the speakers at the unveiling. The Mayor will participate in the exercises and music will be rendered by one hundred trained voices.

The University Sermon at the eighty-third commencement exercises at Wesleyan University, Middletown, Connecticut, will be preached Sunday, June 14, by the Rev. W. P. Oldham, LL.D., Secretary of the Board of Foreign Missions. The baccalaureate sermon will be preached Sunday morning, June 14, by President William Arnold Shanklin, L. H. D.

At their home in Cincinnati, Ohio, on Thursday, May 22, Miss Wilhelmine Penn, the oldest of six daughters of Dr. and Mrs. I. Garland Penn, was married to William M. Franklin, who is a Government employee, of New York City. Mr. Franklin is a son of the late Bishop M. F. Franklin of the African Methodist Zion Church. The couple will make their home in New York City.

"In White and Black," by Mrs. L. H. Hammond, referred to in a recent issue of this paper, has been approved by the Woman's Missionary Council of the Methodist Episcopal Church, South Nashville, Tennessee, a body composed of over 200,000 Southern white women and has been adopted by them as a text book in their study course. The book is published by Fleming H. Revell Company, New York.

Dr. Edgar Blake, secretary of the Methodist Episcopal Board of Sunday Schools, and Dr. John R. Mott, chairman of the Continuation Committee of the Edinburgh Conference, have been elected advisory members of the Executive Committee of the World's Sunday School Association. Both of these prominent leaders in the Christian education of the world's youth have consented to serve in this capacity.

The Chesapeake Summer School at Arundel-on-the-Bay, Maryland, for training employed officers in the Colored Men's Department of the Young Men's Christian Association will be conducted July 8-22. A strong corps of lecturers has been selected and excellent courses announced. Dr. J. E. Moorland is the dean. Those desiring to attend the school should address Dr. Moorland at 1816 12th street, N. W., Washington, D. C.

Dr. C. W. Bennett of the Freedmen's Aid Society sorrows over the passing of his wife, who before marriage was Mary Riley. Mrs. Bennett was deeply interested in the activities of the Woman's Home Missionary Society as she was in all work pertaining to the Church, and in these circles as well as in others she will be greatly missed. Her husband and son, together with many friends mourn their loss. The funeral service, which was held at the family residence in Piqua, Ohio, May 31, was conducted by her pastor, the Rev. E. H. Chevington.

To Dr. Robert W. Rogers, professor of Hebrew and Old Testament Exegesis in Drew Theological Seminary, who has been spending the past year in Oxford, re-writing his "History of Babylonia and Assyria," has come another distinguished honor, the University of Dublin having conferred upon him the degree of Doctor in Literature (Litt. D. honoris causa), a degree reserved by that university for scholars of eminence. Dr. Rogers will go to Dublin to receive the degree at the great Commencement occasion on June 30. He will return to America early in September and resume his lectures at Drew at the opening of the fall semester.

Mrs. Ida Revels Redmond, wife of Dr. S. D. Redmond, Jackson, Miss., died May 21. Mrs. Redmond was a daughter of the late Dr. Hiram R. Revels, who succeeded Jefferson Davis in the United States Senate. Mrs. Redmond was a woman of broad culture and devoted much time to helping the poor and needy and was interested in many movements for social betterment. The floral offerings at her funeral came from both races who appreciated her worth and work. She is survived by her husband, Dr. S. D. Redmond, and two children, to whom the Southwestern Christian Advocate extends the heartiest sympathy.

The Forty-fifth Annual Meeting of the General Executive Committee of the Woman's Foreign Missionary Society, will be held in Plymouth Church, Buffalo, New York, October twenty-ninth to November fifth. This promises to be a meeting of unusual interest. Bishop J. W. Robinson of India, Bishop Burt, Miss Florence Nichols returned from her official visit to Japan, Mr. Robert E. Speer, other prominent workers and many missionaries are expected to be present and address the meeting. The Foreign Department will open its meeting Thursday morning, October twenty-second, in the same place; the Home Department, at nine o'clock Saturday morning, October twenty-fourth. Names of delegates and all communications regarding entertainment should be sent as soon as possible to the Chairman of the Hospitality Committee, Mrs. J. L. Sooy, 260 Lexington avenue, Buffalo, New York.

Gleanings from the Field

ALABAMA

Heflin—Our rally at Heflin, Ala., May 10 was a success. The Rev. R. G. Turner has things well in hand. He knows how to handle his people. We had three sermons during the day. At 3 p. m. the Rev. Wm. Perry, our veteran, preached a stirring sermon. At 8 p. m. the Rev. K. G. Turner preached, subject "Humility." Collections during the day \$22.10. At the close of the evening sermon the captains of the following culbs reported what they had collected on pastor's salary: Mrs. Veil Billingley, \$12; Mrs. Lizzie Birdsong, \$10.30; Miss Martha Powell, \$2.95; Miss C. L. Freeman, \$1.25; Miss Lilla Powell, \$8.00; Mrs. Annie Rhoden, \$2.50; Mrs. Florence Chatfield, \$13.55; Mrs. Lealer Freeman, \$6; Miss Nancy Ann Freeman, \$1.30; total for clubs, \$57.90; day's public collection, \$22.10; grand total on pastor's salary, \$80—C. H. Billingley, Pastor.

Eutaw—Springfield—Our second quarterly conference was held at the Springfield Methodist Episcopal Church April 4 and 5, 1914, by our beloved district superintendent, the Rev. J. W. Martin. The brothers who were present had good reports. Paid to district superintendent \$24.60; paid to pastor, \$58.16; total for the quarter, \$101.60. We are preparing to entertain the Sunday School and Epworth League convention June 3 to 5.—G. W. Brownlee, Pastor.

Kellyton—My second quarterly conference was held on April 11 and 12. The Rev. L. S. Price, our district superintendent, was present, and most of the officers. Their reports showed an increase along all lines of the church work. Our district superintendent preached Sunday at 11 o'clock, and at night to a full house. Three converts this quarter and six joined the church. The trustees have raised \$120 and are repairing the parsonage. Paid pastor \$64.90, paid district superintendent \$15.30, grand total \$200.20.—G. W. Reeves, Pastor.

Eutaw—Our second quarterly conference was held at Johnson Chapel, April 17-19. The roll was called and each officer answered to his name. Our district superintendent was paid in the quarter \$23.00. Amount raised this quarter, \$25.50. We have paid our pastor \$22.50. On Sunday morning at 11 o'clock the Rev. J. W. Martin preached a strong sermon. The audience was spiritually awakened. Collection, \$35.00. We have a wide-awake young man and our work is in fine shape. Every department of the church is at work. Our pastor, the Rev. L. S. Lamb, gives his time to every department and preaches the Word with power.—J. W.

ARKANSAS

Grady Circuit—At the adjournment of our last session of the Little Rock Conference, the Rev. J. W. Lewis was appointed to this charge. In a few days he called the officers together and began planning the

work. We carried out the Easter program and collected \$18. April 18-19 our first quarterly conference was held and on Sunday at 11 o'clock Dr. J. H. Green, our district superintendent, preached a strong sermon, and in this same service the pastor baptized five children, and spoke on the early training of the child. At 3 o'clock the district superintendent delivered a lecture on the present-day life in the church and state. We have raised during the quarter for all purposes \$122.50. We have a wise and faithful pastor with us.—J. C. Sanders.

COLORADO

Denver—Our new pastor, the Rev. D. Smith, is with us, and our charge has taken on new life. The whole church is in harmony and working for the best interest of the church. In a recent rally we raised \$32.80. A splendid choir has been organized and furnishes good music.—Mrs. Henrietta Allen.

FLORIDA

Fort Myers—Trinity Methodist Episcopal Church is progressing under the leadership of D. W. Demps. The Rev. T. H. B. Walker, conference evangelist; Dr. W. O. Bartley, pastor of Boman Church, of Tampa, and Dr. E. W. Garrison, pastor of our church at Plant City, delivered able sermons and addresses. Our ten days' meeting closed with seven conversions and accessions. Sunday school and Epworth are doing nicely. The trustees' rally on April 26 was a success. Two captains were appointed and worked one week. Miss Cora Jones was captain of Club No. 1, and reported \$40. Mrs. Rebecca Bell was captain of Club No. 2, and reported \$38.10. Total amount raised \$78.10. The trustees are planning to build a parsonage. Our district superintendent, Dr. S. A. Hughes, is held in high esteem. He is a man of power.—D. W. Demps, Pastor.

GEORGIA

Chipley—The members of Chipley Charge pulled off a successful rally March 29. At 11 o'clock the Rev. J. S. Shuman, the pastor, preached an excellent sermon. The collection from St. Paul was taken by Brother Tucker; from Smith Chapel, Brother H. T. Turner; from Spring Chapel, Mrs. Gaddie Gore. Total amount raised \$54.55. The pastor gave an instructive talk on Methodism.—Gaddie Gore, Clerk.

Reidsville—Our quarterly conference of Reidsville and Ebenezer Charge was held at Reidsville March 14 and 15, with the District superintendent, the Rev. W. V. Daughtry, presiding. The meeting was held in the new church. On Sunday the Rev. W. V. Daughtry preached. We raised for superintendent \$14.25. The Rev. Daughtry is the right man in the right place.—D. O. Martin, Secretary.

Valdosta—We are grateful to our Bishop, F. D. Lette, for sending us the Rev. W. R. Dixon. He is energetic, wide-awake and full of enthusiasm. Our membership is being added unto each Sunday. The pastor wishes to thank the Ladies' Aid

Society for the recent pounding. Dr. W. H. Brown, our district superintendent, preached two of his strong sermons April 19. Dr. Brown is a strong leader. Collection for the quarter \$55.—J. C. Cooper.

Woodbine Charge—Our second quarterly conference was held by our beloved district superintendent, the Rev. W. V. Daughtry. He preached two wonderful sermons. Paid him in full. The future is bright for success. We love our pastor, who is an aggressive, wide-awake leader.—Mrs. Maggie Williams.

Marietta—A grand rally was had on Sunday, March 22, for the parsonage and pastor, and \$97.50 was raised. Work will soon start again on the parsonage. We are on the upward march under the leadership of our beloved pastor, the Rev. R. L. Williams, who is the best young minister in the city. May God bless our work this year as never before.—A. H. Jackson, District Steward.

Graymont—Our second quarterly conference was held at Summit, Ga., April 4 and 5, by the district superintendent, Rev. Wm. Bellinger. He preached two strong sermons and on Sunday administered the sacrament of the Lord's Supper. Three persons were baptized. Raised during the quarter \$31.80.—L. T. Wilson, Reporter.

Unionville—Our second quarterly conference was held at Unionville Methodist Episcopal Church April 4 and 5, with the Rev. W. O. H. Brown, district superintendent, presiding. Raised for superintendent \$27. On Sunday the superintendent preached an able sermon. We feel greatly benefitted by his coming. The Ladies' Aid Board, under the leadership of Mrs. Amy Williams, has placed a set of chairs and two nice lamps in the church, and also put some new things in the parsonage for the pastor. We have raised for benevolence \$16. Our Sunday School is having good attendance. Brother P. W. Collier superintends the work.—(Mrs.) Estelia Evans.

Reidsville—In the new church at Reidsville the first quarterly conference was held March 14 and 15 by District Superintendent W. V. Daughtry. For years we have been trying to build a church at this place, and the same is finally accomplished through the leadership of the Rev. J. H. Bankston, our pastor. On Sunday the Rev. W. V. Daughtry preached an able sermon before a large and appreciative audience. We believe that under the leadership of the Rev. J. H. Bankston and the Rev. W. V. Daughtry our work will make rapid strides. We raised \$14.25 for our superintendent.—D. A. Martin.

INDIANA

Rossville—I have returned for the fourth year to this charge and have started off auspiciously. Dr. G. R. Bryant held his first quarter April 19. We are looking forward for a great year's work.—W. S. Rollins, Pastor.

KANSAS

Manhattan—No pastor has ever received a more cordial welcome than was accorded to the Rev. G. T. Wooten, at the Second M. E. Church, of Manhattan, Kans. Upon the arrival of his wife, they went to the church at 8 p. m. for services. After the service a large crowd of men and women pre-

sented to them an abundance of good things, under the auspices of the Ladies' Aid Society. Ice cream and cake were also served. We are anticipating a great year's work under our new pastor.—Rosia Mitchell, President.

Oswego—I came to my work at Chetopa after the adjournment of the annual conference at Ardmore, Okla. I was received with a hearty welcome by the members and friends of Oswego and Chetopa. Sunday, April 19, was a high day. On Monday night, the 20th, the leaders and stewards' meeting was had. On the eve of the adjournment of the board a party of friends was formed in the rear of the building, led by Mrs. Helen Smith, followed by Prof. A. J. Holder and all the good members and friends, and happily surprised the pastor and wife, leaving the table loaded with good things. The pastor and wife are still smiling. We welcome you again. Sunday night, the 26th, was a glorious time in Oswego. One came forward to join the church.—E. M. Madden, Pastor.

LOUISIANA

Shreveport—Our church at Fairfield is holding its own. The congregation continues to grow. One hundred and twenty-six communed on the 5th of April. Two united with the church. The Rev. W. L. Dyas is the man to hold his people. Collection for the day, \$37.85. The church and parsonage is near out of debt. A small balance of \$200 remains. This amount will be paid this year. Our quarterly conference has passed into history. The Rev. B. J. Reddix, district superintendent, is on the job. Outlook for this charge is bright.—James Hutcherson, Secretary.

Cheneyville—The students of Cheneyville Academy, together with a few friends gave a very pleasant surprise to their principal, Prof. W. G. Thomas. The party was lead by a number of friends and members of the graduating class.

Port Allen Charge—Easter morn and the whole day was at high tide. The sermon by the pastor, D. G. Taylor, on the Resurrection, was very acceptable. Twenty-five came forward for prayer; eight joined the church; one child baptized. The collection was \$15.00. The Sunday-school children were drilled by Mrs. C. Taylor.

Shreveport—There seems to be a new day dawning at this place. Easter services, under the direction of Miss Beulah Henderson and Mrs. Leona Ziegler, was splendidly carried out morning and evening. Our rally on the third Sunday was quite a success. Collected \$108.87. We entertained the Missionary Convention April 20 and 21. Dr. Thomas, of the Board of Home Mission and Church Extension, was with us, and represented his work. Dr. Lucas was present and delivered an address.—W. B. Denderson, Pastor.

Dennis Mills—On the first Sunday of April at 11 o'clock the pastor preached a strong sermon to a large audience. At night the Rev. T. J. Jefferson, of the African Methodist Episcopal Zion Church preached, and twenty persons came forward for prayer. The sacrament of the Lord's Supper was administered to forty-five people. The Sunday School is increasing under the leadership of Miss Lurena Morgan and Mrs. Ora Morris.—Horace Smiley.

Gleanings from the Field

LOUISIANA

Napoleonville—The members and friends of this charge are proud of their new pastor, the Rev. J. S. Weaver. Quite an enjoyable time was had on two occasions; recently they pounded the pastor with 110 pounds of assorted groceries and a purse. The pound party was led by Sister Corinne Blanchard and was a great success. The Napoleonville church (Wesley Chapel) is on the line of march to the front. The pastor and people are in unity and the prospects for the future look very bright. The steward sisters and friends deserve much praise for the many pounds which were received. —C. Southall.

Port Allen—The Rev. John A. Landry, the district superintendent, held his first quarterly conference April 11-12. The work of the conference was dispatched with ease. Reports of the officers showed great advancement on all lines. He was paid in full. The church is alive. The Rev. J. A. Landry has the work well in hand. Success is the foreword of the district. The Rev. D. G. Taylor, pastor, is a safe leader.

Baker—Sunday, April 19, the stewardess sisters made their first report. A splendid sum was raised and the work progressing on all lines. —L. Clark, Stewardess Secretary.

Port Allen—Miss Bessie M. Garrison, field secretary of the Woman's Home Missionary Society, left an abiding interest in the local society here. Her address was very instructive as well as inspiring. The work here has taken on new life. —Mrs. Catharine Taylor.

MISSISSIPPI

De Soto—The members and friends of De Soto very pleasantly surprised the pastor and family with the choicest groceries. The pastor and family thanked the friends for this evidence of esteem. —W. Toole.

Clinton and Coal Creek—Our second quarterly conference was held March 8 and 9, with the Rev. J. W. Tate, district superintendent, presiding. He preached a helpful and encouraging sermon. The report from the members showed great progress along all lines. Coal Creek has taken on new zeal. The collections have increased. Every department of the work is progressing. We are proud of our pastor, the Rev. W. E. Mitchell. We believe he is the right man in the right place. We have paid the pastor \$108; paid the district superintendent and raised \$167.43 on church indebtedness. We are just coming out of the dullness of the winter. The whole circuit has adopted the new financial plan of church support. —J. G. King, M. D., Recording Secretary.

Vicksburg—The Rev. D. L. Morgan, district superintendent, was promptly on hand according to appointment to hold his first quarterly conference. He preached two sermons, and made a lasting impression upon the church in his new office as district superintendent. The conference was well attended by the members, and officers had good reports. Conversions and accessions

during the quarter, 13; paid district superintendent in full, \$25; total amount raised during the quarter, \$247. —G. W. Smith, pastor.

Rose Hill—Rose Hill Charge is on a boom, and appreciates the return of their pastor, the Rev. D. R. Beatley, for the second year. A party of young people and friends gave the inmates of the parsonage a pleasant surprise. The Rev. Cannon made some very encouraging remarks. The business of the conference was dispatched with much ease and dignity. Our district superintendent preached a strong sermon. Paid superintendent in full. —S. A. Jones, pastor.

Bond—I reached the Bond Charge the first Sunday in February, 1914, and the members and friends received me gladly. I found that the Wiggin Church owed \$41.27. No parsonage on the work, but we are preparing to build one at once. My first quarterly conference convened here on the 5th of March, the Rev. J. C. Houston, district superintendent, presiding. We paid him in full, \$18; paid to pastor, \$43.69; traveling and moving expenses, \$22.25; ti poor, \$13.82; total in the first quarter, \$97.76. —D. F. Dudley, Pastor.

Brooksville—I am gratified to find that my return to Brooksville charge, for the second year, has been so cordial. I have received on salary \$118, paid district superintendent \$22 in first quarterly conference, on other accounts \$25, making \$165 this year to March 25. On Thursday night our evidences of the people's love and sincerity were manifested when a band of friends gave the inmates a pounding. We extend to you our sincere thanks. We were never more agreeably surprised. —J. M. Thompson.

Camden—Our first quarterly conference was held here March 14 and 15, with the Rev. W. P. C. Morrison, presiding. All of the officers were present, and had splendid reports. The church has taken on new life, and the outlook for the year is very encouraging. The district superintendent preached two strong sermons. Collection for the day, \$22.50. —Richard Jones, Secretary; A. Hollants, Pastor.

Anderson Circuit—Our second quarterly conference was held with the Rev. J. F. Barnes, district superintendent, presiding. All the officers were present with good reports. Rev. A. L. Gabriel, our pastor, spoke encouraging words to his brethren for standing so faithfully by him. Paid the pastor during the quarter \$136.93, and for church \$16.50, traveling \$25, district superintendent, \$27.40; total, \$206.63. Rev. Gabriel is the right man and in the right place. He knows how to handle things. —R. Pratt.

Pickens—The rally which was set for March 22 was postponed until March 28, with the following results: Columbus Dukes, \$2.10; W. M. Cannon, \$1; Alonzo Crew, \$1; A. G. Arthur, \$1; Harrison Cannon, \$1; a number of others gave 25 cents and 50 cents; total collection, \$18.10. This, with a previous amount collect-

ed at a former effort, completely checks the interest and wipes out entirely the debt against the church of two years' standing. The members, some forty strong, need be congratulated for their loyalty and financial support during their church encumbrance. The friends who helped to bring the desired relief and freedom to the church have its members' sincere appreciation and hearty thanks. —John C. Gibbes.

Union—Our first quarterly conference was held at Boll Hill Methodist Episcopal Church April 18 and 19, by the district superintendent, Rev. D. L. Morgan. On Sunday the superintendent preached three able sermons. The sacrament of the Lord's supper was administered, and quite a number communed. The business of the conference was transacted on Monday. Paid superintendent in full. Collected for all purposes during quarter \$85. Received in church 13. —F. L. Wood, Pastor.

Ocean Springs—A rally was given at St. James Methodist Episcopal Church, Gautier, Miss., by the stewards. The captains were sisters C. Bilbo, L. Bilbo, L. Sims, R. Sims, C. Hunt, B. Jacob. A prize of \$2 was offered to the captain raising the largest amount. Sister B. Jacob, the wife of Brother J. C. Jacob, was the successful winner. She raised \$17. Grand total raised in this rally was \$61. The following ministers preached: Revs. E. D. Smith, J. Seymour, W. M. Oliver, N. Martin, E. Martin, G. W. Hawkins, S. Duncan and N. Brown. —A. H. Lathaa, Pastor.

De Soto Charge—I arrived here Feb. 1, and began my work as pastor at Cope Church, five miles west of De Soto. St. John and Bethel are the other two on this circuit. After I had visited and preached at each place, my first quarterly conference convened at St. John Church Feb. 21 and 22, the Rev. Wm. McMorris, district superintendent, presiding. Paid district superintendent \$18. Amount raised for all purposes this quarter \$33.62. We are planning to do a good year's work. —Rev. N. Toole, Pastor.

Corinth—Our church thanks and appreciates the noble work done by the Ladies' Aid Society and Ladies' Auxiliary Society of Mount Moriah Methodist Episcopal Church in raising the Easter fund. The total collection of the day was \$116.30. The Ladies' Aid, of which Mrs. D. D. Combs is president, raised \$27.55. The Ladies' Auxiliary, of which Mrs. L. E. Roby is president, raised \$31.45. Dr. Docking, of Rust College, was with us. He preached a strong sermon in the forenoon and lectured in the afternoon. The superintendent, H. L. Vaniford, deserves credit for the successful rendition of the Easter program. The cause of Rust was presented by Dr. Docking, who donated \$10 to our Easter fund. —J. B. Combs.

Craig—The first quarterly conference of the Craig Charge was held April 18 and 19, the Rev. W. P. C. Morrison, district superintendent, presiding. The district superintendent dispatched the business with ease. The work is spiritually and financially alive. On Sunday the district superintendent preached two strong sermons, and 22 persons joined the church. Paid pastor

\$72.63, district superintendent \$19, on benevolence \$10.47. The Ladies' Aid has put a stove and safe in the parsonage at the cost of \$16. —N. N. G. Lipscomb, Pastor.

Hoidelberg—Our second quarterly conference convened here April 18 and 19, with Wm. McMorris, district superintendent, presiding. Our quarter was quite a success. The district superintendent spoke on the Southwestern, and named a committee for the same to see that every member of our conference takes the paper this year. We raised in the quarter \$32.48, raised on the work this quarter \$164.84. Eight persons have joined the church. Our Easter collection was \$14. —N. E. Goodloc.

Enterprise—A grand reception was given Prof. and Mrs. G. L. Griffin April 9 at the groom's residence. The rooms were tastefully decorated with flowers and a goodly number of friends gave presents as evidences of their well wishes. Miss Tennie Brown was hostess for the occasion. —Prof. G. L. Griffin.

Yazoo City—We arrived on this our new work Feb. 3, 1914, and were met by Brothers A. Hooper, Jas. Wilson and H. Wilson. We were kindly received by the good people of this place. We stopped with Brother Jas. Wilson two or three days, until we could go into the parsonage. He is a local preacher, and has been a class leader for forty-five years. On the night of the 23d of April we had a great service at the church, one person joined the church and was baptized. After service we returned to the parsonage and we heard sweet voices singing "Nearer, My God, To Thee." We opened the door and a crowd of members and friends of Mount Olive Church, laden with many good things, came in. Brother Eddie Wilson made the presentation speech. The pastor responded, and also offered prayer. They left the pastor and wife happy. —R. L. Carpenter.

Hattiesburg—The members and friends of St. Paul's Methodist Episcopal Church gave the pastor and family a very pleasant surprise. Prayer was offered by Bros. McGinnis and Blakeley. The pastor made timely remarks and an invitation to come again. —R. N. Jones.

Moridian—The Rev. W. L. Mills came to Rose Hill Church on the first Sunday in February. Since that time the church seems to be spiritually and financially alive. The Rev. Mr. Mills is a wise Christian pastor and one of the most energetic preachers on the field of the Mississippi conference. He knows how to plan, and how to work out his plans. Through his wise management and untiring efforts, in this short time the members have built a parsonage and furnished it. They have bought an organ for \$125.00 and have kept up with pastor's salary. Our church had a rally on the fifth Sunday in March and raised \$140.00. —Miss Mary J. Thrash.

Strong Circuit—Our Easter program was nicely rendered at each church, which was due to the interest of our superintendent and young people of this circuit. Total amount raised \$60.85.

For Weakness and Loss of Appetite
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

District Rounds

MEXICO DISTRICT

Second Round

Yates circuit, July 25-26; Moberly, July 26-27; New Franklin, July 29-30; Fayette, Aug. 1-2; Sturgeon circuit, Aug. 8-9; Columbla, Aug. 15-16; Fulton, Aug. 22-23; New Bloomfield, Sept. 1-4; Mexico, Sept. 5-6; Wells, Sept. 5-6, C. S. Webster; Montgomery City, Sept. 19-20; Warrenton circuit, Oct. 3-4; Troy, Sept. 10-11.

District Conference convention in Moberly, Mo., Aug. 26-30. This will be the twenty first anniversary of location of our church in its present site. Twenty-one years ago I, with several brethren, labored during a district conference moved this church. There will be an appropriate program of that event observed and it is very earnestly desired that all who were present at that session and are yet living should be present and take part in this service. Brethren, let us keep in mind that the church exists

to save souls. Come prepared to make good reports on your benevolence, with 125 subscribers for the Southwestern Christian Advocate.—R. E. Gillum, Superintendent.

SAVANNAH DISTRICT

Third Round

St. Mary's, May 30 and 31; Woodbine, June 6 and 7; Baxley, June 13 and 14; Waynesville, June 20 and 24; Jesup, June 27 and 28; Brunswick, Grace, June 28 and 29; McKinnon Monday night, June 29; White Oak, July 4 and 5; Clio, July 11 and 12; Springfield, Thursday night, July 15; Lyons and English Eddy, July 18 and 19; Speedwell, July 19 and 20; Brunswick Ct., July 25 and 26; Vidalia Ct., August 1 and 2; Ochopee Mission Monday night, August 3; Savannah Asbury, August 9 and 10; Palin, August 9 and 12; Reidsville, August 15 and 16; Mount Vernon, August 15 and 16. The District Conference will convene at Haven Chapel, Sterling Ga., July 22-26. Let us raise all benevolent claims by that time, and at least five subscriptions to the Southwestern Christian Advocate. Remember that we make for ourselves better places by succeeding with what we have.—W. V. Daughtry, District Superintendent, 311 Duffy Street E, Savannah, Ga.

WESTERN DISTRICT

Third Round

Mahew, June 13-14; Catawba, June 14; Castonia, June 20-21; Sherrill's Ford, June 27-28; Statesville, June 27-28; Lenoir, July 3-5; Lenoir Circuit, July 4-5; Newton Circuit, July 11; Hickory, July 12-13; Buffalo, July 14; Forest City, July 18-19; Cherryville, July 19-20; Lincolnton, July 20; the District Conference, Shelby, July 21-26; Morrow's Camp meeting, August 1-2; Boon, August 4-5; Asheville, August 7-9; Beavertown, August 8-9; West Asheville, August 9-10; Franklin, August 11; Motts Grove, August 14-16; Marion, August 18; Marion Circuit, August 19; Machpelah, August 22-23; Lowesville, August 22-23; Peney Grove, August 28, 11 a. m.; Jonesville, August 28, 3 p. m.; Wilksboro, August 30-31, Jefferson.

Dear Brethren—The conference year is half gone, and much remains to be done to complete the work we have planned to do. While we did well last year, we must do better this year. To hold our own will not do in this progressive age. The field is white unto harvest. Let us all first give ourselves to prayer consecration so that we may be fully prepared to do the Master's will. Let us give ourselves wholly to His work. Let us work for a revival in every charge and church on the district. Go after both young and old and bring them into the Kingdom of God. Our great work is saving souls, without which our work is vain. A ten per cent gain in full membership is the watchword; report the same to Bishop Henderson when made. Make Children's Day a great rally day for benevolence. Please use the program on every charge and in every church. Give the whole day to the cause. Devote ten minutes to prayer before taking collection. Send for envelopes and put them in the hands of the people. Have children and old people all to feel that it is their day, and that the Lord is calling upon us all to give something for the salvation of the world. Let

every pastor do his best to raise all his benevolent money before the district conference. Remember the Southwestern Christian Advocate. Do all you can to put the paper in all the homes of our people. The more we get them to read the church paper the better they will understand the causes of the church. Raise the jubilee money, and send it to Bishop Henderson, treasurer, Chattanooga, Tenn. The District Conference will be at Lawndale, near Shelby, N. C., July 22-26, 1914.—A. H. Newsome, Superintendent.

WINSTON DISTRICT

Third Round

East Thomasville and Midway, June 13-14; Cherry Street and St. John, June 13-14; Walnut Cove, June 20-21; Dennis and Red Bunk, June 20-21; Madison Circuit, June 27-28; Madison and Stoneville, June 28-29; Pain's Chapel and Martinville, June 28-29; Mount Airy Circuit, July 4-5; Mount Airy, July 11-12; Advance, July 18-19; Rundleman and St. Mark, July 25-26; Ashboro and Mitchell, August 1-2; Lexington and Thomasville, August 8-9; Denton, August 10; Rocky Mount and Boones Mill, Va., August 14; Pen Hook and Hale's Ford, Va., August 15-16; High Point, August 21-23; South High Point, August 22-23; Trinity and Liberty, August 29-30; Kernesville, Sept. 5-6; Winston—St. James, Sept. 6-7; Winston—Mount Pleasant, Sept. 11-13; Winston—St. Paul, Sept. 13-14. My Dear Sisters and Co-workers: Let us ever keep before us the importance of ten per cent gain in membership, an increase in benevolence, and every home canvassed for our Southwestern Christian Advocate. May I suggest that you bring your jubilee money to District Conference and get voucher. Again permit me to insist that you pray and plan for a great revival on your charge in this revival season.—R. W. Winchester, Superintendent.

PALESTINE DISTRICT

Third Round

Bryan, June 12-14; Bryan, 13-14; Hearne, June 20-21; East Calvert, June 27-28; Teague, July 4-5; East Mexia, July 11-12; Winkler, July 18-19; Fairfield, July 25-26; Oakwood, Aug. 1-2; Palestine, Aug. 7-9; Palestine circuit, Aug. 8-9; Leona, Aug. 15-16; Jacksonville, Aug. 22-23; Jewett, Aug. 29-30; Centerville, Sept. 5-6; Madisonville, 12-13.

Dear pastors, remember I am depending on you, the church is depending on you, and the Lord of Host is also depending on you to make this the banner year of your ministry. I am sure that when you consider the fact that you are making your own appointment you will strive to do your best. Each of you have wrought well thus far, yet we are far from the goal. Easter was indeed a success in your charges, but let us strive to make a round report in our Children's Day effort.

Remember the Southwestern; labor to put it in every home.

Our District Conference convenes at Leona, Tex., Aug. 12-16. Programs will be out in due time. Again, dear pastors, let me urge you to pledge yourselves to bring at least five subscriptions each to the District Conference. I know you and I can, therefore, depend on you.—G. W. Carter, Superintendent.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Gulfport	Biloxi, Miss.	July 22-27	J. C. Houston
San Angelo	Lampasas, Tex.	July 14-19	E. L. Jackson
Greensboro	Greensboro, N. C.	July 14-19	S. F. B. Peace
Pulaski	Marion, Va.	July 15-19	A. Davis
Austin	Georgetown, Tex.	—	S. E. Jones
Winston	Mt. Airy, N. C.	July 8-12	R. W. Winchester
Montgomery	Troy, Ala.	July 15	Wm. Jones
Beaumont	San Augustine, Tex.	July 21-26	W. D. Duncan
Cumberland River	Alexandria, Tenn.	July 28	E. J. Guthrie
Beaufort	Smoaks, S. C.	July 29-Aug. 2	D. J. Saunders
Chattanooga	Harriman, Tenn.	July 21-26	E. H. Forrest
Western	Lauderdale, N. C.	July 21-26	A. H. Newsome
Savannah	Sterling, Ga.	July 22-26	W. V. Daughtry
West	Lawndale, N. C.	July 22-26	A. H. Newsome
Baton Rouge	Rosedale, La.	July 22	J. A. Landry
Waycross	Blackshear, Ga.	July 22-26	W. H. Brown
La Grange	Stovall, Ga.	July 23-26	G. H. Lennon
Paris	Terrell, Texas	July 28	K. W. McMillan
Cumberland	Alexandria, Tenn.	July 28-Aug. 2	E. J. Guthrie
Spartanburg	Gaffney, S. C.	July 29-Aug. 2	J. S. Thomas
Griffin	Fayetteville, Ga.	August 4-9	J. D. Lovejoy
Griffin	Ackert, Ga.	Aug. 4-9	J. D. Lovejoy
Cincinnati	Maysville, Falmouth, Ky.	Aug. 5-9	J. S. Bailey
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Kansas City	Kansas City, Mo.	Aug. 5-9	W. H. Wheeler
Florence	—	Aug. 5-9	M. M. Mouzon
Conroe	Huntsville, Tex.	Aug. 12-16	G. E. D. Belcher
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Muskogee	Eufaula, Okla.	Aug. 12-16	H. T. S. Johnson
Conroe	—	Aug. 12-16	E. D. Belcher
Palestine	Leona, Tex.	Aug. 12-16	G. W. Carter
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Lexington	—	Aug. 19-23	J. B. Redmond
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 25-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Bellinger
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Annapolis	Baltimore, Md.	Sept. 23-27	C. G. Cummings

CONVENTIONS

- MARION DISTRICT—Epworth League and Sunday School Convention, Eutaw, Alabama. June 3-5
- MISSISSIPPI AND UPPER MISSISSIPPI CONFERENCES—Ministers' Reunion and Epworth League, Central Church, Jackson, Miss. June 18-19
- TENNESSEE CONFERENCE—Woman's Home Missionary Society, Pickett Chapel, Lebanon, Tenn. June 24
- LEXINGTON CONFERENCE—Woman's Home Missionary Society, Strawberry Church, Flemingsburg, Ky. June 24-28
- MERIDIAN DISTRICT—Epworth League and Sunday School Convention, Haven Church, Meridian, Miss. June 26-28
- TENNESSEE CONFERENCE—Epworth League, Pickett Chapel, Lebanon, Tennessee. June 25-28
- BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smoaks, S. C. July 29-Aug. 2

DISTRICT ROUNDS

WAYNESBORO DISTRICT

Third Round

Bascom, June 20-21; Statesboro mission, A. L. Smith, June 20-21; Newington, June 27-28; Statesboro, July 4-5; Summit, D. L. Clark, July 4-5; Augusta, July 11-12; Dublin, S. H. Haines, July 11-12; Hagan, July 18-19; Waynesboro circuit, F. M. Scrugs, July 18-19; Millen, July 25-26; Charlestown, Aug. 1-2; Rocky Ford, Aug. 8-9; Waynesboro, Aug. 15-16; Pulaski, Aug. 22-23; Sylvania, Aug. 29-30; Herndon and Wadley, Sept. 5-6. My Dear Brethren: This brings us down to the District Conference. The second Sunday in June is Children's Day. Let us, by all means, have in hand very nearly all of the benevolent claims. Make good use of Children's Day. See every member of the church, and collect the claims. The District Conference convenes Aug. 27, 1914, at Sylvania, Ga.—W. H. Bellinger, Superintendent.

CLOW DISTRICT

Second Round

Caddo Gap, May 30-31; Stamps, June 17-18; Canfield and Louisville, June 20-21; Texarkana, June 24-25; Paraloma, June 27-28; Centerpoint, July 4-5; Locksburg, July 11-12; Costock, July 15; Horatio and Dequeen, July 18-19; Murfreesboro and Ezk, Aug. 1-2; Clow circuit, Aug. 8-9; Clow station, Aug. 15-16; Saratoga and Hope, Aug. 22-23; McKnab and Fulton, Aug. 23; District Conference, Stamps, Aug. 26-30. Dear brethren, half of the conference year is almost gone and I find that you are far behind with your benevolence; and now let me urge you to rally your people along this line, for we cannot afford to let this part of our work lag. Push the causes of the church. Make Children's Day a great day. Put the Southwestern in every home.—W. S. Sherrill, Superintendent.

MARSHALL DISTRICT

Third Round

Dangerfield, June 20-21; Ebenezer, 28-29; Harleton, July 4-5; Hawkins Circuit, 11-12; Lodi Circuit, 18-19; Lodi Mission, 20; Jeerson, 25-26; Lassater Circuit, Aug. 1-2; Longview and Tyler, Sept. 30-Nov. 1; Marshall Cir., Aug. 8-9; Mallalieu, Aug. 7-10; Mineola and Quitman, Aug. 15-16; Pittsburg, Aug. 22-23; Ore City Circuit, Aug. 29-30; Queen City Circuit, Sept. 5-6; Texarkana station, Sept. 6-7; Texarkana mission, Aug. 5-6; Woodlawn circuit, Aug. 12-13. Fourth Round—Dangerfield, Sept. 19-20; Ebenezer, Sept. 26-27; Harleton, Sept. 25-26; Hawkins circuit, Oct. 3-4; Lodi circuit, Oct. 10-11; Lodi mission, —; Jefferson, Oct. 17-18; Lassater circuit, Oct. 24-25; Longview and Tyler, Sept. 30-Nov. 1; Marshall circuit, Nov. 7-8; Mallalieu, Nov. 6-8; Mineola and Quitman, Sept. 2-4; Pittsburg, Nov. 14-15; Ore City circuit, Nov. 21-22; Queen circuit, Nov. 28-29; Texarkana station, Dec. 6-7; Texarkana mission, Dec. 5-6; Woodlawn circuit, Dec. 12-13. Dear Brethren: Push all claims. You should see to it that if you succeed yourself that you go above the year before. If you succeed another, see to it that you go above him. Or, in other words, let us not let up until we have done our whole duty. The following brethren are in advance of last year, to date: The Revs. J. W. Haywood, Ebenezer; S. A. Andrews, Marshall circuit; R. V. Doaks, Harleton; J. L. Blue, Mallalieu; J. E. Epperson, Mineola and Quitman; Pittsburg, R. E. Dyer; S. W. Johnson, Jefferson; Jesse Jones, Long-

view and Tyler; Texarkana mission, B. C. Clemons; M. Fountain, Ore City circuit. The following are in arrears of last year to date: The Revs. C. S. Williams, Lodi; M. C. Gillespie, Queen City; R. Hillary, Lassater circuit; A. R. Lueter, Dangerfield circuit. The following places have not been heard from: Texarkana, the Rev. J. H. Anthony; Woodlawn, the Rev. G. R. Turner; Wiley, Dr. M. W. Dogan, heard from in part.

District Conference at Ore City, Aug. 25-30. Please send at once five Epworth League delegates and five S. S. delegates, one W. H. M. Society delegate and one Ladies' Aid Society delegate from each station or circuit to go on the district program.

Some of the brethren have had great revivals. Many souls have been converted. Have you run yours? Remember a church is not living up to her opportunities and obligations who fails to bring in souls for Christ.

Wish you great success on Children's Day. I am anxiously yours for success.—P. H. Jenkins, Superintendent, Box 221, Marshall, Tex.

BEAUMONT DISTRICT

Third Round

Rockland Ct., July 4-5; Jasper Ct., 11-12; Port Arthur (Mission), 18-19; Sour Lake (Mission), 22-23; Silsbee (Mission), 22-23; San Augustine Ct., 25-26; Nacogdoches, 28-29; Bonweir Ct., Aug. 1-2; Newton Ct., 8-9; Wallisville Ct., 15-16; St. James, Beaumont, 23-24; Orange Station, 28-30; Voth, 29-30; Hemphill Ct., Sept. 5-6; McCabe, Beaumont, 11-13. Dear Brethren: As an incentive to every Sunday-school superintendent, Epworth League president, to yourself and to your church of the Beaumont District, a picture of our Bishops will be given to new subscribers or renewals. This sounds pretty well, I am sure. Now, how does this sound: A Sunday-school library of fifty volumes to any church, League or Sunday school on the district that sends in to the Southwestern twenty subscribers. Remember this library at its original price would be worth \$25.00 or \$30.00. It will cost a church or Sunday school absolutely nothing except securing 20 subscribers and the small cost of freight. I am now asking each of my pastors for five new subscribers to be reported now and at the district conference, and I earnestly request that you retain the old ones. Now, brethren, we must not sit supinely down and let so good an opportunity go by unnoticed. But, leaders, encourage your people to obtain the prize. Every Sunday-school superintendent, every president of the Epworth League, every church and every pastor is going to be interested in the coming contest of the Beaumont district.—W. L. Duncan, Superintendent.

SAN ANGELO DISTRICT

Third Round

Marble Falls, June 27-28; Belton, July 4-5; Temple, 11-12; Lampasas, 18-19; Valley Mills, 25-26; Gatesville, Aug. 1-2; Rogers, 8-9; Danilla, 15-16; Crawford, 22-23; Brownwood, 29-30; San Angelo, Sept. 5-6; Abilene, 12-13; El Paso, 19-20. Dear Brethren: Let me call your attention to your general benevolences. We have no time to lose; don't wait until the last of the year to begin raising your benevolence; begin now. I am expecting each man to make a round report; to do this you will have to put forth every effort. The district conference Sunday School, Epworth League and Ladies' Aid Convention will convene

July 14-19 at Lampasas, Texas. I hope every pastor and delegate will bring round reports from the various departments of the church. We want to raise \$600.00 for local education. We are expecting a large delegation and many visitors. The pastors will please remind the delegates and visitors who will attend to have with them their own drinking cup. Brethren, push your revivals; if you have not had one already, so as to be able to report souls saved in the district conference. Brethren, be cheerful in your work; go among your members and pray with them. Exhort them to do their duty. Let each pastor bring ten subscriptions for the Southwestern.—E. L. Jackson, Superintendent, Box 127, Temple, Texas.

KANSAS CITY DISTRICT

Second Round

Armstrong, T. H. Lockwood, July 4-5; Glasgow Ct., B. McCain, 11-12; Slater, 18-19; Gliliam, 25; Glasgow, 25-26; Arrow Rock, 29-30; Marshall, Aug. 1-2; Lexington, 15-16; Blackburn Ct., 22-23; Odessa, 25; Malta Bend Ct., O. A. Johnson, 29-30; Wellington, 29-30; Kansas City (Centennial), Sept. 5-6; New Clark Chapel, 12-13; Davis Mission, A. J. Williams, 19-20; Independence, R. Davis, 26-27; St. Joseph, J. Will Jackson, 12-13; Des Moines, Ia., 12-13; Oskaloosa, 19-20; Mason City, 26-27. Brethren: You have wrought well thus far. The record will show conversions, baptisms, additions to the church, etc.; also the first step taken in every charge of any size (up to date) toward putting into operation the New Financial Plan. Permit me to urge the pushing of this matter. If only the result is the reviving of the old class offering system, and increasing the official benevolences, the church will be well paid for the effort. Ever focus the eye of the church upon the primary reason for its existence, viz.: the Christianization of the world; the Savior's beneficent legacy to His church, and the leading in all reformation, both civic and ethical. Plan, work and pray for a good delegation, which will result in an helpful, inspiring district conference, Sunday School, Epworth League, Woman's Home and Foreign Missionary Convention, Aug. 5-9, 1914, Kansas City, Mo. (New Clark Chapel), No. 1664 Madison street.—William H. Wheeler, Superintendent.

CONROE DISTRICT

Third Round

Hufsmith Ct., June 27-28; Lovelady Ct., July 4-5; Trinity Mission, 11-12; Dodge Ct., 18-19; Oakhurst and Point Blank, 19-21; Livingston Ct., 25-26; Singleton Mission, 30-31; Bedias Mission, Aug. 1-2; Richards and Iola, 8-9; Huntsville Station, 15-16; Huntsville Ct., 15-16; Spring and Humble, 22-23; Conroe and Fostoria, 23-24; Montgomery, 29-30; Willis and Danville, Sept. 5-6; Onalaska Ct., 12-13; Shepherd, Gladstill and New Canney, 14-16. Dear Brother Pastors and Members: The year is half gone; how many charges are able to report at least half of their claims raised. Huntsville Station has the banner, raised benevolences in full, had a sweeping revival, more than 70 souls were added to the church. What is the matter with Willis, Livingston, Lovelady and Huntsville Circuits? These four large circuits represent nearly one-half of the membership on the Conroe district, and I am quite sure that they will not stand for Huntsville Station, with a much smaller membership, to hold the banner.

Our district conference will convene with the Huntsville Charge, Aug. 12-16. Now, brother pastors and laymen, let us work and pray for great success. We must at all hazards raise not less than our full assessment for Wiley, and roll up nothing under 100 new subscribers for the Southwestern, plus the renewal of the old subscriptions. To do this is a small task for the Conroe District. Again, brother pastors, many of you did not do so well on Enster Sunday in raising your benevolence; so I appeal to you and to the officials of the church to make Children's Day a bright day for your benevolences. I am sure every pastor has read Bishop Henderson's letter to the pastors and official laymen of the East Tennessee, North Carolina and Tennessee Conferences. If not, please note the issue of May 21, fifth page of the Southwestern. The district group meeting was a partial success. We raised for Home Missions and Church Extension, \$233. Report by charges: Huntsville Station, \$45.00 (full assessment); Camilla Ct., \$41.00; Livingston, \$35.00; Laurelia Ct., \$25.00; Huntsville Ct., \$20.00; Willis Ct., \$15.00; Lovelady Ct., \$10.00; Spring and Humble, \$10.00; Richard and Iola, \$8.00; Trinity Mission, \$8.00; Onalaska Ct., \$5.00; Conroe and Fostoria, \$4.50; Dodge, \$3.00; Montgomery, \$3.00; Riverside, \$1.00; Bedins, —; Hufsmith, —; Singleton Mission, —.—Geo. E. D. Belcher, Superintendent.

SPECIAL NOTICES

AUSTIN DISTRICT

Dear Brothers and Co-workers: I wish to call your special attention to Children's Day, the second Sunday in June. We desire to make that a "red letter" day on the Austin district; also to our district conference, Sunday School, Epworth League, Woman's Home Mission and Ladies' Aid conventions; will convene July 14-20, 1914. Let us not cease to work for Sam Houston College. Don't wait until conference convenes to get your money on the grounds, but bring it with you. We are looking for a round report from every auxiliary of the church. Bring a large delegation to Georgetown. Dr. Lott and his good people are preparing for 500 delegates and visitors. All general officers are cordially invited to be with us. Last but not least, do not forget Sister Spriggs-Ratliff and our Eliza Dee Home; we must stand by her. She has given her life for our conference. Give her a fifth Sunday should you fail the fifth Sunday in May.—S. E. Jones, Superintendent.

MISSISSIPPI CONFERENCE

Dear Pastors: Your conference minutes of 1914 have been sent through the mail. The resolution passed at the conference that the district superintendents pay \$5 each, the above to pay \$2, and those receiving less than \$500 salary to pay \$1.50 each. It will cost that amount to pay more than one-half the pastors have not paid. We need it, so our standing with the printing company may remain good. For eight years we have had this company to do our printing, and they have never had to write us for payment. Please send your minute money and enable us to keep our good name with them.—S. A. Cowan, secretary, Bolton, Miss.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mchawk, Fla.

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Our books on Life Annuity Bonds will show you how you can provide a Life Pension for yourself, or for your loved ones.

The "VETERAN PREACHER" has so many good things to tell you that the Old Saddlebags are full to the bursting point. The June Veteran is out.

The General Conference of the Methodist Episcopal Church, South, took an advance step for the care of the Old Preachers; so also did the Presbyterian Assembly at Kansas City.

"Jim," said the honest coal dealer, "make that ton of coal two hundred pounds short. It is for a poor widow and she will have to lug it up two flights of stairs."
It's that kind of sympathy that makes the widows' allowances so small.

When the "Vaterland" was adrift it took twenty-one tugs to dock her. When she backed out under her own power she almost smashed the docks across North River before she could be stopped; and when she put on full steam ahead the swell sunk two big barges.

Methodism has a hard time getting full steam ahead for Conference Claimants; but the voyage is beginning and with McDowell and Horton on the bridge, Hingeley in the pilot house, Van Cleave on the lookout, and Campbell at the engine, the Veterans' Vaterland will set out on the voyage chartered by the General Conference and directed by the Bishops, with the pennant "Five Million Dollars for Conference Claimants" at the bow, and the flag of the Cross and Old Glory at the masthead, to bring a cargo of good things to the Veterans and to bring gladness to the homes of the Widows and the Orphans!

It will take a great deal to make a \$5,000,000 cargo. Shipments from \$1 to \$1,000,000 received at this office. Delivery guaranteed.

"Thou too sail on. Thou Ship, so great!
Sail on nor let the Veterans wait.
The aged and helpless, with their fears,
With all their hopes for future years,
Are hanging, breathless as they wait."

Pastor, are you giving that rich layman a chance? A dozen poor rich folks have died during the past three months, leaving all behind them and nothing before them. The poor "down and out" appeals to you; why not the rich "down and out," whose lean soul could be made to laugh and grow fat, if he would separate self from pelf? Jesus was not afraid to talk to rich men of the rich man's sin—selfishness. Are you better than your Master?

A happy vacation to you. Make it happier by making the Veteran happier. The Board's work knows no vacation.

SPECIAL NOTICE

Dear Officers and Sisters of the Woman's Home Missionary Society, Central Missouri Conference: Let you and I put in a full year's work for the advancement of our Redeemer's Kingdom. Begin now. Work, watch and pray. Send to-day for literature, free for the postage. Yours for the great success in His Name, Aggie Williams, Bridgeton, Mo. Post-office Box No. 57.

WORK OF BOYNTON CHAPEL

Houston, Tex.—Boynton Chapel M. E. Church, the Rev. Jesse W. Gilder, pastor, holds the record for M. E. churches in this city. Since the pastorate of Rev. J. W. Gilder, who was transferred to this charge in February last year, this church has paid off a mortgage that hung over it as a menace for twenty-five years, and wiped out other old debts amounting to more than \$200. In addition to this it has paid all current expenses, including the pastor's salary, and paid more than its share of benevolences. The Easter rally recently closed resulted in the collection of \$304.50, \$4.57 more than the church had set out to raise. Boynton Chapel now boasts of owing no man or corporation. It has to its credit approximately \$400 in the several treasuries and it is now planning to build a new parsonage and a larger and more modern church, on account of its increasing membership. One hundred and two more souls have been added to the membership since the Rev. Mr. Gilder took charge, and the enrollment now is over 300. The total benevolent apportionment for this year is \$200, all of which we raised and \$104.95 over; total, \$304.95. The church was divided into two regiments. No. 1, Col. R. T. Seymour, Maj. General, in charge. The six Cavalrys reported, under the following commanders: Mrs. A. P. Irby, \$34.62; Mr. I. H. Haynes, \$21.97; Mr. L. C. Holland, \$14.76; Mr. Joe Polk, \$30.55; Mr. Charley Johnson, \$32.90; J. W. Ector, \$17.25; total, \$152.05. Regt. No. 2, Col. J. H. Wesley, Major General in charge, reported under the following commanders: Mr. Arthur Chase, \$24.04; Mr. Geo. Cleveland, \$23.16; Mrs. P. Lockwood, \$23.75; Miss Matilda Jackson, \$16.86; Mr. Dan Durst, \$10.50; Mr. E. Henderson, \$16.55; club report, \$40.04; total, \$152.90.

BEAUMONT DISTRICT

Dear Brethren: Kindly send in to me at once the following: The names of you exhorters and local preachers, together with one district steward, one Sunday school superintendent, one president of an Epworth league chapter, one president of a Methodist brotherhood, one president of a Ladies' Aid Society, one class leader, one president of an auxiliary of the Woman's Foreign Missionary Society. The larger charges are to send from six to eight young persons for subjects, and our literary exercises; the smaller charges are to send in from two to four persons. If married ladies or single, indicate the same. Please do not delay in this important matter, but "Do it now."—N. L. Duncan, Superintendent Beaumont District.

The 8th of May marked a very pleasant feature in the Queen City of the Delta, Greenwood, Miss., when it brought home many glad faces from Rust University. At night the Woman's Home Missionary Society, under the leadership of Mrs. H. E. Bomer as president, assisted by the other loyal members, entertained them with a literary program, some of the best talent of the city participating at a banquet. A neat sum was realized for the Society. Those who assisted in the banquet were: Mmes. Freeman, G. S. Morgan, M. G. Sanders, Willie Jennings, Mary Hunter, A. J. Sims, N. Atkins, N. Ward, M. Davis, A. S. Gray and E. Sheffield.

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Address quick today to Sir L. W. Davis, S. G. C., No. 1025 Pickett St., Shreveport, La. Dissolve yourself as a hawker of wood and drawer of water. Inclose 2 cents stamp for immediate reply.

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WE want hustling Men & Women and Young People 18 to 50 years of age in EVERY LOCALITY to become I-L-U DEPUTIES or ORGANIZERS of FRATERNIZED MEMBERS. NO EXPERIENCE NEEDED. We give you a

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One Appointment in each locality. BE THE FIRST to join and get this famous I-L-U Compass Watch, Leather Fob and Emblem Charm ABSOLUTELY FREE. This offer is for healthy Men & Women & Young People 18 to 50 years of age. Write quick for particulars—NOW, before someone else gets ahead of you. Let us hear from you by FIRST MAIL. Address: THE I-L-U OF THE WORLD, 2003 I-L-U Bldg., Covington, Ky., U. S. A.

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To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

DEATHS

Redmond—Mrs. Ida B. Redmond was born at Alcorn, Miss., during the time her father was president of Alcorn College, July 19, 1873. She was the daughter of Dr. Hiram R. and Phoebe Revels. When she was 12 years old, her father resigning the presidency of Alcorn College, moved to Holly Springs, Miss., where she completed her education in Rust University, graduating from both the academic and music departments in May, 1892. On August 31, 1893, she was united in holy matrimony to Dr. S. D. Redmond, to which happy union four children were born. Little Sidney and Revels, who died in early infancy, and Esther and Sidney, Jr., aged 14 and 11 years respectively, who now survive her. She was one of the two surviving daughters of the late Dr. Hiram R. Revels. Her surviving sister being Mrs. Susie R. Cayton, who resides in Seattle, Wash. She became a member of the Methodist Episcopal Church in her early childhood and lived a consistent Christian up until God called her from labor to reward, Thursday morning, May 21st. She had only a few days' illness and her death came as a great shock to her many friends. She was loved and highly respected by all who knew her. Indeed, she was a faithful and true wife as well as a tender and loving mother; a generous neighbor, a friend to the poor and needy; sympathetic and humble. The funeral service was conducted at Central Methodist Episcopal Church, Jackson, Miss., of which she was a member. Her pastor, the Rev. E. O. Woolfolk, delivered the funeral oration. The following persons assisted in the service, Drs. W. T. Vernon, N. B. Stewart, C. M. Hayden and W. P. C. Morrison. Drs. C. P. Jones, E. B. Topp and G. W. Smith spoke words of sympathy and condolence. She was buried with the honors of the Sons and Daughters of Jacob conducted by Grand Master L. K. Atwood. She was laid to rest in the Mt. Olive cemetery, Jackson, Miss., May 22, leaving her husband, Dr. S. D. Redmond, two children and a host of friends to mourn. Peace be to her ashes.—E. O. Woolfolk.

Stewart—Mr. Allen Stewart, of Union Church, and a member of Hickory Block Church, died April 5th, 1914. He leaves one son and two daughters to mourn. The funeral was conducted by the pastor and Grafton, of the Presbyterian Church.—F. L. Woods, Pastor.

Tharpe—Mrs. Matila Tharpe died April 25, 1914, at the ripe old age of 101 years. She belonged to New Hope Methodist Episcopal Church at Mansfield, Tenn. She lived a consistent Christian for more than fifty years. She leaves four sons, two daughters and a host of friends to mourn her demise. Her funeral was attended by the writer, assisted by the Rev. J. F. Fenner and W. J. M. Moore, of the Baptist Church.—M. L. Easy.

Hill—Mrs. Minnie Hill, of Starkville, who was born in 1838, joined the church at 12 years of age at Rock Hill, under the pastorate of Rev. W. M. Roberts. She came to Starkville in 1913, and joined Griffin Methodist Episcopal Church. She

departed this life April 4, 1914. She leaves a husband, mother, father and host of friends to mourn. Her pastor officiated at the funeral and burial.—J. W. Winbush, Pastor.

Young—Mr. Grant Young, a member of Wright's Chapel Methodist Episcopal Church, Crawford, Miss., died April 11, 1914. He had lived a true husband and a devoted Christian. He leaves a wife and hosts of friends to mourn his loss. The funeral was conducted by the pastor, the Rev. B. W. Wynn. Add Marriages ..

Yeates—Mr. Joseph Yeates of Starkville, Miss., who was a member of Griffin Methodist Episcopal Church, departed this life early in January, 1914, with full assurance of the eternal happiness which awaits the faithful. He leaves a wife, four children, father, sisters and brothers to mourn. The funeral was attended by his pastor.—J. W. Winbush.

Lucas—Mrs. Betsis Lucas, a member of Wright's Methodist Episcopal Church, of Crawford, Miss., died April 23, 1914. She was a faithful member of the church for thirty years. She was 64 years of age. The funeral was preached by the Rev. B. W. Wynn.

Balden, Sr.—The funeral services of Brother Jas. S. Balden, Sr., of Camden, S. C., was held at Wesley Methodist Episcopal Church, Camden Circuit, Sunday, April 19. Brother Balden was a class leader and steward for twenty-five years, and was a faithful servant. He died in the faith. He leaves a wife and seven children. His funeral service was conducted by the pastor, the Rev. S. Greene.

Bradford—Mr. Charles E. Bradford, of Ocean Springs, Miss., a member of the Methodist Episcopal Church, died April 27. He leaves a mother, five sisters and brothers and a host of friends to mourn his loss. The Rev. J. J. Young, of Biloxi, Miss., assisted the pastor, A. H. Lathan, at the funeral.—A. H. Lathan, Pastor.

Anthony—Mary L. Anthony, of Crawford, Miss., and a member of Wright's Methodist Episcopal Church, died April 18, 1914, aged 14 years. She lived a sweet, christian life. Her funeral was preached by the Rev. B. W. Wynn.

Marriages

HUBBARD—COLEMAN.

A very pretty wedding was solemnized April 12th when Miss Virlee Hubbard, daughter of Rev. and Mrs. L. Hubbard, of Louisiana, Mo., was united in marriage to Mr. Cornelius C. Coleman of Woodridge, Mo. The ceremony was read by Rev. L. R. Grant, of Louisiana. Mr. and Mrs. Coleman, after visiting in Mexico, Jefferson City and Lupus, were guests of honor at an elaborate reception at the home of the groom's father. They were recipients of many valuable and beautiful presents. Mr. and Mrs. Cornelius Coleman will be at home to their friends at Lupus, Mo.—L. R. Grant, Pastor.

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New Orleans, La.

Bell—Louis—Mr. Roger Bell and Miss Etta Louis were happily married at the home of the bride in Hub, Miss., April 9, 1914.—A. C. Smith, Pastor.

The following marriages were performed at Heidelberg, Miss.:

April 14—Mr. James Lyons to Miss Angie Garnor.

April 19—Mr. James Shannon to Miss Sudie Jones.

April 25—Mr. Jacob Jones to Miss Lottie Morgan.

Hersey-Gray—On the 25th of March, Mr. E. C. Hersey, of Okolona, Miss., and Miss Caddie Y. Gray, of Champnin, Ill., were united in matrimony at the home of Miss Lillie Bell Wheeler. Mr. Hersey is one of the leading salesmen in the firm of Mr. C. W. Cilliam's (Col), who is one of the leading mer-

chants of the city. Rev. F. J. Halbert, officiated.—Reporter.

Hall-Hills—In the presence of a large audience, Mr. Symal Hall and Miss Claram Hills were united in marriage. The Rev. T. J. Johnson officiated.

A CARD OF THANKS.

The Rev. D. G. Taylor wishes to thank very sincerely H. Henderson, Eva Douglas, H. Moore, Bell Douglas, M. Hopkins, N. H. Sutledge, R. Thomas, G. Lewis and others for the purse of \$11.15.—D. G. Taylor, Port Allen, La.

At Centenary Church, Charleston, S. C., Mothers' Day was appropriately observed. The pastor delivered a special sermon and the choir rendered selected music.

Southwestern Christian Advocate

631 Baronne Street.

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Central Missouri—Q. E. Whaley 1.

Lexington—T. J. Munroe 1.

Lincoln—W. L. Darius 4.

Little Rock—S. H. Cain *1.

Louisiana—A. Robinson 2, James Weaver 1.

Mississippi and Upper Mississippi—W. H. Golden 1, Wright Wilson, A. Davis 1, I. A. Cain.

North Carolina—A. H. Newsome 3.

South Carolina—L. W. Williams 1.

Tennessee and East Tennessee—Wesley Woodruff.

Texas and West Texas—H. M. Smith

*1. Washington—W. C. Thompson 2, J. H. Tucker *2, Charles P. Ford, Lucy A. Compton, L. J. Lilly, G. W. W. Jenkins 2.

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HONOR ROLL

W. L. Darius, A. H. Newsome, W. C. Thompson, A. Robinson, G. W. W. Jenkins.

CRESCENT CITY NOTES

At First Street M. E. Church the services for Sunday consisted of early morning speaking meeting, which was largely attended; general speaking meeting in which deep interest was manifest, and in the evening, when every available space was taken up, even the gallery and annex. Dr. R. E. Jones and Prof. Alfred Lawless assisted the pastor in administering the Lord's supper when 480 communed. This service was one long to be remembered. Collection for the day, \$70.86.—T. F. Robinson, Pastor.

Wesley Church—During the day one person united with the church, while a large number of persons partook of the sacrament of the Lord's supper. The pastor preached acceptably both morning and evening. Next Sunday, at 10:45 a. m., Prof. M. S. Davage will preach, and at night Dr. J. L. Wilson, the pastor, will preach from the subject, "Almost and Altogether." The

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

Board and Lodging for the entire session 12.00. Tuition 25 cents per subject unless other arrangements have been made.

Limited accommodations. end \$1.00 and have room reserved in advance.

For further information write at once to

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TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

annual rally will close that night and the annual social will be given Thursday night, the 18th.—L. L. Harrison.

Boyton (Gretna)—This is a desire to thank the members of Boyton and the friends of Gretna for the royal manner in which they entertained us on our return from South Carolina. Too much credit can not be given to those who put forth so much energy and valuable time in making the occasion one of the greatest of its kind ever held at Boyton. To Mr. J. H. Royal is due in large part the success of the reception; Mr. Royal joined our church and was converted on May 3rd. We had representatives of the different churches of Gretna and to them also are we indebted for their kindness. The program was indeed enjoyable, consisting of instrumental and vocal selections. Remarks by Prof. Tyrinia were well received. The pastor spoke in response to the speakers, after which Mrs. Mary E. David, wife of the pastor, expressed her appreciation. The wedding cake which graced the occasion was contributed by Mrs. Elia Johnson. Mr. V. Ashly, Miss A. Payne and others made every effort to make us happy, for which we are indeed grateful.—Jesse D. David, Pastor.

Nearly a million people have read Mahaffey's recent book on Baptism proving from oldest records that John baptized by SPRINKLING. Many say they would not take \$10 for it. Send 16 cents in stamps to Book Box 148, Batesburg, S. C., and get yours now.



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SHREVEPORT DISTRICT

The District Conference will meet at Lake Providence Aug. 26-31. Dr. Lucas will be present and Prof. M. S. Davage. Let us go into to make this a great conference. Look after the Southwestern. Report at least ten cash subscribers at the District Conference. Begin now.—B. J. Reddix, Superintendent.

WANTED—Several honest, industrious people to distribute negro literature. Salary, \$60 per month. Prof. Nichols, Box 125, Naperville, Ill.



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BUFFALO and Return

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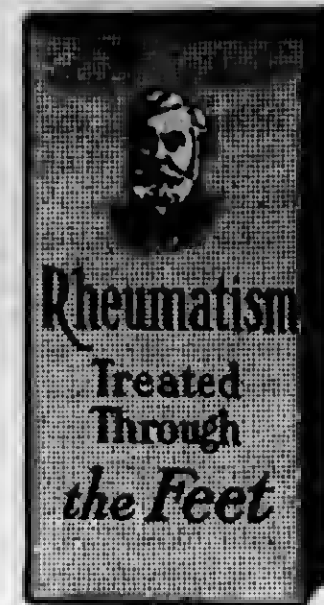
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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
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MAKING AN ENVIRONMENT

Much is said about the place of environment in character formation and that environment figures in a large way in the making of character, we do not doubt. We can, however, create our environment in many cases if we only will to do so. We are not compelled when we are in Rome to do as the Romans do, if only we have the courage to face whatever scorn the Romans may offer if we do not comply with their customs.

Sunday travelling is to be condemned but recently in order to take care of an important engagement and to afford more time for work on hand we took a Sunday morning train—not, however, without some self-condemning. But we got our morning sermon in a way that we shall never forget.

Promptly at eleven o'clock the Pullman porter got his Bible and seated himself and began to study the scripture as if he were in a church. We noticed him at it. He had a devotional air that was impressive. He was sincere about what he was doing. A Pullman car is no friend to grace. A man needed some strength to take from his locker his Teacher's Bible and proceed to feed his soul with the bread of life, while others were seemingly bent on everything else. This porter made an environment congenial to his soul-life. He ignored the prevailing environment. He would not let it surround him. If all Christian people had the disposition of this porter, how much better would be this world and what decrease would there be in rural lapses.

But another suggestion pressed itself upon us. There were those in that car who could see that porter only as "George." They did not credit him with an aspiring and God-fearing spirit. He was a menial because he was there to answer bells and arrange beds. But the real facts in the situation are that this Negro was superior to many of his passengers and was not concerned about their estimate of him. He could serve as a porter but he had communion with the Great-Good-All-Father. How many white people there are who mis-read the dark-skinned people? Could they know the really noble and aspiring life behind the dark skin they would be out to shame for their attitude toward the race.

But this practical sermon on environment has its lesson for all. Do not let your surroundings degrade you. Live above them. It may require much strength but He who has promised will be with you always, even when Rome when Rome is unfavorable to godly living.

AS IT OFTEN HAPPENS

What is the use of disguising the fact that the Negro's condition in this country is far from being ideal. Sometimes our friends exhort us to be patient and remind us of the progress that has been made by the Negro and as well the progress made in inter-racial understanding. These friends admit that the Negro is mistreated, they admit that we are forced to endure injustice that white men simply would not endure. We may be patient but we certainly are not content to endure much that American civilization forces upon us. It helps but a little to say that we are better treated here than in any other country and that we are making progress. If the country knows that we are being mistreat-

ed it should stop it. If our friends know that we are mistreated silence is almost criminal, and continued silence is no bid for our continued confidence.

We have developed an unjustifiable and we might say criminal attitude toward the Negro. We have schooled the public to accept as true any crime alleged against a Negro. We have reversed our jurisprudence and we believe every Negro guilty of whatsoever crime until he proves himself innocent and then we put every possible barrier in his way lest he prove himself innocent.

We have a fine illustration of how a Negro may be used to shield the crime of another: A husband and wife in this city, both white, had a quarrel. The wife went visiting. On returning she was attacked in her own yard and so brutally beaten that at one time it was thought she could not recover. A near relative who accompanied the lady said a Negro did it. The community was aroused; a search was instituted. The Times-Picayune of Thursday morning, in its early edition, gave the story with great emphasis on "Negro" "brute" and the like. It was a race hate-making story. But this story had hardly gotten off the press when the relative confessed to falsehood and said a Negro was not involved, but the husband of the assaulted woman was the assaulter. The Times-Picayune immediately rewrote its story minus the Negro, and oddly enough minus the brute. If the assailant was a Negro he was a brute, but if a cowardly, murderous husband he was not a brute. The new story appeared but the first edition had been mailed all over the country and the Negro race wronged by an unfounded report.

What a sad comment upon conditions when anyone can turn with ease and confidence and accuse a Negro—and any Negro may be made the scapegoat. Then what a hard road the Negro has to travel when a great daily will add to his handicap by publishing an untrue story and make the correction and not acknowledge the grave injustice it has done a struggling race handicapped already by its weakness of two hundred and fifty years of slavery.

NO CLASS LINES FOR AMERICANS

It is said that President Wilson will not permit the drawing of class lines in the anti-trust legislation which is now before Congress. To be logical, if President Wilson refuses to draw class lines for one reason he must refuse to draw it for other reasons—among them race and color.

It is given out that the President is insisting that the laws to be enacted on the trusts shall apply to all Americans, regardless of whether they are or are not members of labor organizations. He will, it is said, veto the anti-trust bill if it comes to him amended by the insertion of the Bacon-Bartlett bill, which puts members of organized labor and farmers who belong to unions in a special class, and places them above the anti-trust law.

The exemption is not proposed to apply to every man who works or to every farmer, but only to such as are members of the unions and when they act as unions. That is, the proposal is to make lawful a combination in restraint of trade if it is carried on by farmers or working men acting as a union, but if the same sort of a combination is made by farm-

ers or working men not members of unions, then they may be punished. The test of exemption is membership in a union.

That is what President Wilson believes to be utterly un-American, and what he will prevent, if possible, it is said. He does not believe in classes under any conditions, so the proposal to create them by law is obnoxious, even if the proposal is to help those who may think they most need help.

May we not yet hope from this position that President Wilson will be the President of all the people and treat all citizens alike without regard to class distinctions of whatever nature.

PERSONAL LIBERTY

The organized liquor traffic offers the colored man many and picturesque lectures on "personal liberty," and while he stands with his eyes raised and ears open, absorbing the doctrine, the busy fingers of "the trade" loot his pockets.

What a man does and what a man drinks is of no concern to the state or to the nation, excepting as the interests of the state or of other individuals are affected. No man can drink without endangering the safety of the state and the welfare of other individuals. Yet prohibition laws do not attempt to say that he shall not drink; they do attempt to say that his disposition to harm himself, endanger the public safety, and imperil his family and neighbors, shall not prove a source of profit to any other man.

The personal liberty of the Negro should not be invaded by state or inter-state commerce; he should not be debauched in order that the brewer's wife may wear diamonds; his wife should not be robbed of shoes in order that the distiller's wife may ride in an automobile.

PRACTICE VS. POLICY

Some time ago, in discussing one of Mr. Roosevelt's speeches, the New York World said: "No government has a right to live which does not provide means for protecting the weak from the strong, whether this weakness results from want of numbers, or want of money, or want of strength."

In that is the key to the whole prohibition philosophy. It is the duty of the state to protect the weak.

But in practice the government licenses a corrupt, vicious, but strong trade to prey upon and oppress the weak, accepting a portion of the booty for the license granted.

This policy of licensing saloons to plunder the weak of their wages, their morals, their health, and the happiness of their women and children, is both indefensible and contemptible, and cannot survive the wrath of enlightened public opinion.

TAKE THE CHURCH TO THE PEOPLE

If the people will not come to the Church, then the Church must go to the people. The Church must break down the better-than-thou barrier. It must become more democratic and have the people to know that they are welcomed to the sanctuary. A fine illustration comes from New York which shows

(Continued on page 8)

The Church in Relation to Growing Race Pride

By Dr. C. V. Roman

There is an interdependence between ethical standards and social relations. The ethics of master and man will not suit man and man. In this country, religion infused into the relation of master and slave enough of tenderness and sympathy to enable former slave and former master to bridge with a minimum of friction and bloodshed the chasm of war and forceful emancipation. But Pharaoh is dead, and Joseph is dead. The new Pharaoh knows not Joseph and, worse still, the descendants of Joseph know not Pharaoh.

The principles of ethics and of Christianity are as old as human records; but the changes incident to progress require occasional re-statements of these principles. The religion of our fathers is seldom the religion of our sons, unless there is a re-adjustment. The witch burners of Salem and the Abolitionists of Boston interpreted the same Bible differently.

The southern white man that never held slaves knows not the southern black man that never was a slave. Each mistrusts the other; and, with a vapid stupidity that would be laughable were it not so tragic, each claims thoroughly to know the other. The Southern Negro is just as sure that he "knows white folks" as the Southern white man is that he "knows Negroes."

Both are wrong. A re-adjustment of standards is necessary. The white man must get acquainted with the Negro who is a free man, not a freed man. And the Negro must learn to know a white man that sincerely wishes for all men to be free—a white man who has never held slaves, and who has never desired to hold slaves.

This is the New South that I see coming out of the Church, as the rapt vision of the pious revelator saw the New Jerusalem descending from a cloud.

Moses made service a task; Paul made it a duty; Jesus made it a privilege. The ethics of Moses made slavery possible; the ethics of Paul made slavery endurable; the ethics of Jesus made slavery impossible.

Service as a badge of distinction is the rejected stone upon which the Church of the future is building. The teachings of Christ must finally dominate Christianity. Unselfish service is the alembic by which the egotism of the white man and the awakening self-consciousness of the Negro may be made to work together for the good of each other and the glory of our country.

"Old-time religion is good enough for me," only as it represents the age-long quest of the human heart for the kingdom of God and His righteousness.

Race pride is a malignant virus and human service is the antidote. A man has a right to be proud of what he does or does not do, but why a sane man should either boast or complain about that for which he is justly due neither praise nor blame passes my understanding.

Racial self-respect is what we need. There is a psychology of races as well as of individuals, and self-respect is as necessary to one as to the other. The man that wishes he were somebody else, certainly deserves to be somebody else—somebody with personal self-respect. And a race ashamed of its ethnic identity is hopelessly handicapped in the battle of life. The growing racial self-respect of the Negro augurs well for the future.

"I ask not from what land he came,
Nor where his youth was nursed;
If pure the stream, it matters not
The spot from whence it burst;
The palace nor the hovel,
Nor where his life began—
It is not that, but answer me,
Is he an honest man?"

This is the true spirit of democracy and justice. Its acceptance conflicts with no law of heredity, and does not unduly exalt nurture over breed as a factor of civilization.

Character is the result of heredity and environment. We are the joint product of nurture and breed. The Church in its dealings with the Negro, should purify and strengthen the nurture and encourage growing racial self-respect to conserve the breed. Scientific investigation tends to show that intrinsically one breed of men is as good as another; the differences arise from the incidents of nurture and the accidents of environment. The Negro is just as desirable an inhabitant of the earth as the white man. What we need in this country today, is unity of purpose rather than unity of blood.

Conflict of breed has been a handicap to nurture, and the holy altars of religion have burned incense to prejudice and passion. Our theories of nurture seem in conflict with the instincts of breed. Our ethics and our ethnology are at cross purposes. We preach equality and practice discrimination. The result is cant, hypocrisy and conflict. A change is necessary to avoid disaster.

This condition has arisen from confusing things that are necessarily distinct and should be treated separately. The inalienable right to bread is continually confused with the privilege of breaking it in certain company. Sociology in the general sense has been confused with society in the special sense. Economics and sentiment have been purposely mixed that designing demagogues might profit by the confusion. The general rights of mankind have been bartered for the privilege of certain breeds.

The Church always loses its influence when it loses its universality. The appeal of religion is to the brain and heart of man. Science and Holy Writ unite in the declaration that man is of one blood. To deny this is

"To lose a world-religion in a cult,
And turn the stream of universal hope
Into a desert of formality,
And end that dream for which Messiah
died!"

"I feel the impact of strong-surging truth
Upon the gates of my poor utterance,"
when I think of the conflicts of creed, and the inconsistencies of conduct fostered by the Church.

Perhaps when Christian teaching belittled earthly life the race question was not so pressing, and creed of nurture and instinct of breed were not so antagonistic as now; yet, "many considerations strengthen the belief that in the Christian religion will be found the key to the problem of life. Consequently, a vital, progressive Christianity cannot be long out of harmony with science." Science teaches that civilization is for all or for none. Man must be just so to receive justice.

"To hold for self what others may not win
By equal service to the commonwealth, is
treason."

Race prejudice in this country is preaching ethical heresies that are not only wrong and unjust but destructive. The men that are declaring that no white person should be subject to the orders of any Negro, are striving at the same time to establish the monstrous doctrine that every Negro shall be subject to the orders of any white person. They wish to make race, not fitness, the test of citizenship.

That breed shall ignore nurture and heredity neutralize acquirement is the twentieth century edition of the hoary old doctrine of the "Divine Right of Kings;" a doctrine that always has, and always will mean confusion and conflict. King Johns and Dred Scott decisions are numerous in the history of mankind, but not more so than Runnymede and Gettysburgs. It is a short-sighted egotism that leads any one to believe that the cosmic forces of the universe have encountered in his breed all the virtues of mankind.

Man has always believed in God, but seldom believed in man. We try to serve God and fight man. The twentieth century interpretation of ethics says this is impossible. We cannot be intelligently generous without being cordially just. The brotherhood of man is a scientific fact and the solidarity of man is an ethical necessity.

"If a man say, I love God, and hateth his brother, he is a liar; . . .

"This commandment have we from him, that he who loveth God love his brother also."

Faith in man is the boiler by which the engine of civilization runs.

Christianity must eventually accept the teachings of Christ or perish from the earth.

It is as hard for a slaveholder to become reconciled to the necessary limitations of an honest freeholder as it is for a freed man to appreciate the responsibilities of a free man. One is on the mountain of selfishness, and the other in the valley of despair. From master to man is a longer road than from slave to man. To meet on the tablelands of justice the master must come down and the slave must come up. Any movement by the one arouses suspicions in the other. Conflict is always imminent. The Church should be the clearing-house of peace. She must get the Negro Christian to accept the white Christian as a brother in Christ without charging him with the tyranny of the slaveowner; and get the white Christian to accept the Negro Christian as a brother in Christ without charging him with the delinquencies of the slave. Each must accept the other at present valuation.

The average Negro has utterly lost confidence in the white man's honesty and sense of justice; and the average white man has no respect for Negro brains or belief in Negro morals. The tragedy of it all is, that those most ignorant of the real facts are the most ardent advocates of their opinions.

Think of a United States Senator who does not know the difference between ingenuous and ingenious, and who possibly never in his life had an hour's conversation with an educated Negro—think of such a man being accepted as authority on Negro character and capability! Yet such men have been honored with audience and enriched with gold, while they poisoned the waters of civilization by their ebullitions of bitterness and ignorance.

The great problem of the Church today is to harmonize the principles of ethics and the instincts of breed. Intelligence and justice are the bulwarks of society. The one leads men to seek the truth, the other teaches them to do right. John Burroughs, the naturalist, said truly:

"Our best growth is attained when we match knowledge with love, insight with reverence, understanding with sympathy and enjoyment."
* * * Man lives in his emotions, his hopes and fears, his loves and sympathies, his predilections and his affinities—more than in his reason."

Sir Oliver Lodge says: "It is singular that there is no known gravitational repulsion, that it is all attraction; that there is not a principle of 'levity' as well as a principle of 'gravity'! Some have surmised that in the course of ages all the matter which repelled our kind has absented itself and gone into the uttermost parts of infinity. But surely some might have been mechanically entangled or entrapped for our edification. Most likely, however, no such general repulsion exists."

As in physics, so in ethics. In the physical universe the most utter confusion would take place were repulsion to supersede attraction for the fraction of a second; and men have

"Rolled their palms to wintry skies
And built them fanes of useless prayer"
in their mad efforts to evade justice and fair play as the only foundation of earthly bliss.

The most splendid civilizations of the past have crumbled when prejudice has triumphed.

(Continued on Page 4)

A Visit to the Art Centers of the Old World

PART VII.

By. Prof. William Pickens

The town of Oxford is considerably over one thousand years old and has about fifty thousand inhabitants. Its chief institution is the great University, which is made up of more than a score of independent colleges. We took a carriage and visited many of these colleges and halls. Among others we had a special interest in Oriel College, where Cecil Rhodes attended; University College, where Shelley studied; and Magdalen (pronounced "maudlin") College, which the Prince of Wales attends. On the first of May at five o'clock in the morning the choir boys always sing from the top of the tower of Magdalen. There are several colleges for women, among which we visited Cherwell and Hilda. We visited the Sheldonian Theatre and took a view of the various colleges as seen from its tower. This is the theatre in which honorary degrees are given, and here Theodore Roosevelt received his degree when he was returning from his assault upon the wild beasts of Africa and the Pope at Rome.

These colleges are generally built in a quadrangle about a court. Some of them have this enclosed court paved and are without ivy or flowers, so that they look as bleak as the hills of Labrador. But Jesus College and Trinity College were especially beautiful because of the green courts, the ivy-clad walls and the flowers. Each college has its own chapel, dining halls, etc., and seems complete within itself. The oldest is Merton College, which dates from near the middle of the 13th century. Near Balliol College we saw the cross in the street where Latimer, Ridley and Cranmer were burned.

The oldest church in this town is St. Peter's-in-the-East. Oxford was once walled. Horse-drawn street cars seem a curious anomaly in this intellectual town.

We reached London in the middle of the afternoon on Saturday, June 28, and took rooms and accommodations in the principal part of the city on one of the principal streets and at one of the best temperance hotels—the West Central Hotel on Southampton Row, not far from the British Museum. That evening we went to see "Ivanhoe" played at the Lyceum Theatre, and the tickets we bought happened to call for the center seats of the front row of the first floor, known as the "stalls" in England and as the "orchestra" in the United States. I speak of these things simply because it is almost impossible for colored people to receive equal treatment in these and many other respects in any city anywhere in the United States. The "social" question is usually made the excuse for depriving colored people of these ordinary human rights; but no other guest of our hotel found it necessary to be introduced to us because we were paying our board there, and no other patron of the theatre felt called upon even to speak with us because we had seats as good as his. But perhaps I may later write a special chapter on this phase of life abroad.

On Sunday morning we attended services at St. Paul's. It is a vast edifice with a stupendous dome, and the architecture was much more enjoyable than the services. To one who is not reared in this episcopal service it seems almost as full of nonsense as the formalities of some Catholic churches on the Continent. The chanting and responses in St. Paul's are a veritable "confusion of tongues." The music was good, and music is the only thing that can be good in such a monstrous place. The words of the great audience, as they rang among those columns and bounded from wall to wall, made one echoing confusion. The intonations of the leader were ridiculously monotonous. The congregation was undergoing one continuous revolution of standing, sitting and kneeling—you sat a moment, stood five minutes and then knelt a while. The monotony of the thing is a great strain. After a long period of such

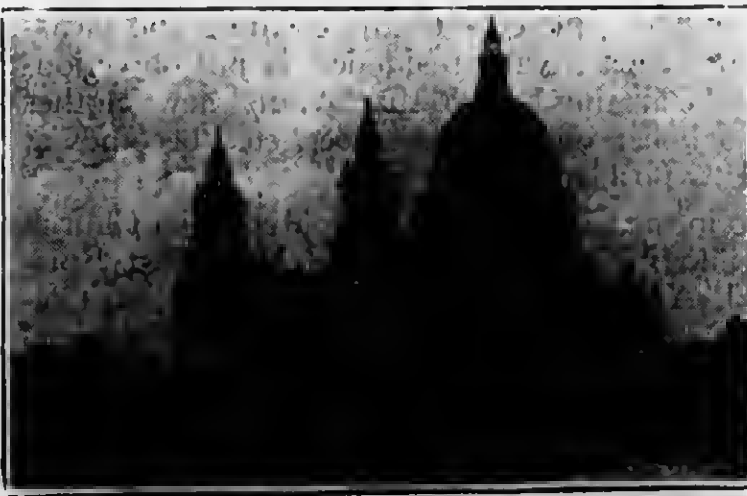
revolving and ranting and canting and chanting and ding-donging and sing-songing, an aged preacher struggled up into a high pulpit and for twenty minutes he discoursed in an incomprehensible monotone. A great portion of the worn-out audience, of course, gets up and leaves as soon as the preacher starts up the pulpit steps. The brevity of the homily



MAGDALEN COLLEGE, OXFORD, N. ENGLAND

was indeed a virtue. After the sermon there was more of the same sort of service that preceded it, and then the recessional. The voices of the mail chorus are the sole redeeming features of this paralyzing routine. Does not an excess of form tend to eat the heart out of religion?

On Monday we visited the zoological gardens in Regent Park and then went to Madame Tussaud's Institute. This Institute is famous for its wax-works; there are life-size wax figures of many historic characters, and



ST. PAUL'S CATHEDRAL, LONDON

Madame Tussaud, who founded this Institute, had gathered here many relics of the French Revolution and of Napoleon Bonaparte. There are wax figures of many of the noted victims of the Revolution, some representing them as they look so natural that people often beg their pardon when they run against them and sometimes ask the wax-policemen stationed at the doors for directions through the building. When beheaded and showing the blood spouting from the nostrils and mouth with ghastly reality. There were realistic effigies of many noted criminals, some shown in their cells or at their criminal work. Among the relics of every description were Napoleon's carriages from Waterloo and from St. Helena and that beheading machine which decapitated twenty thousand people during the French Revolution. These relics were not representations but the identical objects. It was instructive to

see the most famous British monarchs and historic characters from the time of the Conqueror down to the present day, each in full-sized life-like figure and dressed in the style of his period. One beautiful female figure was represented as sleeping, and there was a mechanism to move her bosom between the breasts as if in breathing. The Institute also has rooms with all sorts of souvenirs and refreshments for sale, and a high-class moving-picture show for its patrons.

In the evening we went to His Majesty's Theatre to enjoy "Romeo and Juliet." It was indeed well-done, but being a presentation of the more self-centered human passions, it was not nearly so soul-stirring as the manly, heroic, self-sacrificing elements in "Ivanhoe." The old Jew in "Ivanhoe," at his best, in his passion for the defence of his daughter, is the greatest hero in the play.

On July 1 and 2 we took regular conducted excursions on the Thames and to the palaces and other places of interest about London, and we had experiences which will ever stand like mountain tops in our lives and about which I shall endeavor to tell in my next paper.

(To be continued)

BABES IN CHRIST

Paul confessed to the Corinthian brethren that he was obliged to address them as "babes in Christ," which was as much as to say that they were in their moral development infantile, when they should have been adults in the faith, this retardation in their spiritual growth being due to their cherished "carnality," or fleshliness. The expression "babes in Christ" has a beautiful sound, suggesting childlike simplicity, confidence and repose. It is indeed a *sweet expression*—for babes. There is, of course, a certain more or less definite period—say about three years—when an individual has a right to be a babe, but after that time babyish ways, if continued too long, mark not the infant, but the imbecile. A man of twenty-five or a youth of sixteen would scorn to act like an infant. And yet there are many people who have been professing Christians for ten, fifteen or twenty years, or longer, who, instead of now being men in Christ, are but babies in spiritual understanding. We might almost call them religious imbeciles if it were not for the confidence that we have that God, having begun a good work in them, will gradually perfect it by accelerating the now arrested growth in knowledge and character. The final responsibility, however, lies upon the man himself whether he will stay in the nursery of the Church or fit himself, by use of the "strong meat of the Word," for participation in its councils or for gallant, grand work as a crusader on its battlefields. It is the business of every Christian to grow, and, if he does not grow, the convert may soon become a pervert. It is a great thing to be born in the Christian fold, but it is a more blessed experience to grow up into Christ in all things.—"Onward."

People ought to be healthy in all things, if they can. Everybody ought to aspire to possess a sound mind and a sound body. There is no virtue in having aches and pains, and many of them are quite unnecessary; yet it is not given to everyone to enjoy uninterrupted health of body. All living men will die some time and in the process of their dying will either be sick or overtaken by accidents, and both sickness and accidents are enemies of physical health. But one may always be in spiritual health even though the body suffers, and some of the sweetest results of character have been wrought out in body weakness.—The Advance.

THE CHURCH IN RELATION TO GROWING RACE PRIDE

(Continued from Page 2.)

over principle. There is no escape, man must let his brother live or perish with him.

Humanity has seldom been able to make conduct consistent with creed. Intellectual conception and physical execution are very different things. I saw a man take an iron ring and throw it over a post ten yards distant. I understood at once. My mind fully comprehended; but five hundred trials did not enable me to put the ring on the post.

At the dawn of history man knew the principles of ethics and the necessity of human solidarity. Yet all history furnishes no example of the successful application of these principles to human conduct. Usually creed has been better than conduct, though not always; men are sometimes better than they talk. Reason is man's only just claim to "pre-eminence above a beast," and yet, man has never been wholly reasonable. He has not yet developed the faith to accept, nor the strength to follow, nor the will to execute the conclusions of his own mind. Human ingenuity has never welded principle and practice into a workable union.

"No plague that ever tainted the globe, nor war that ever devastated our planet, has, to the extent that slavery has done, left its blight and curse upon the race of men. * * * Christian slavery is the Golgotha of History." The very name, Christian slavery, is a tragedy. Nor has the white man been the only offender, nor has the black man been the only victim.

"In the latter part of the seventeenth century there were hundreds of Scotsmen, mixed with Negroes, doing the work of beasts, and reddening the lash of their drivers with the hero blood that won Bannockburn Moor and glowed in the gules of Glory on the tragic slopes of Flodden Hill. * * * "In the American plantations, along with the Negro of Caromandel and Mozambique, the Scotsmen of Ayrshire and Galloway toiled under conditions of the most degraded slavery."

Less than 250 years ago the "Lowlands of Scotland were a hunting ground for slaves." The land that produced "A Wallace, a Burns, a Scott and a Carlyle, and scores of stars which in the firmament of history can never set."

Read the story of the "Battle of Bothwell Brig," and the voyage of the hapless ship "The Crown," and see how "The prayers of misery and the psalms of delirium, in the key of agony, ran the gamut of despair; while the chorus of the ocean's thunder-song shook the foundations of the world."

The lowlander's wailing chant of the versified psalm is as heartrending as the Negro's agonized "Couldn't hear nobody pray."

"By Babel's stream we sat and wept,
While Zion we thought on;
In midst thereof we hung our harps
The willow trees upon;
For there a song required they
Who did us captive bring;
Our spoilers called for mirth, and said,
A song of Zion sing.
O how —"

The voice of the singer was still and the power of the tyrant was broken. The manacled captives of Bothwell Brig had found in the angry waters of the stormy Atlantic freedom and peace.

The wail for liberty greets the dawn of history and the lash of the task-master is heard around the world. "A harsh, unrelenting tyranny of ancestral defect" seems to have inoculated the blood of mankind with the virus of oppression.

Injustice goes by greed and opportunity, and debauchery goes by weakness and passion. Color or race has little to do with either. The problems of Decatur street in Atlanta are the problems of City Roads in London; and so the world over. Let us hope that knowledge of the past will give light for the future—and that man

will yet make a concerted, world-wide effort to obtain justice for all mankind.

My hope for the rise of man is stronger than my belief in the fall of man. The golden age lies before us, not behind us. A knowledge of history is necessary for proper perspective. We are too provincial in the South. The greatest barrier to the progress of the white man of the South is not the Negro, but the white man. The greatest barrier to Negro civil liberty is not the white man but the Negro. Each thinks the other is the one great obstruction in his path. They remind me of the song by Rachel and Reuben:

"Reuben, I have just been thinking
What a great world this would be,
If the men were all transported
Far beyond the Northern Sea,"

sang the old woman, while her husband melodiously poured forth:

"Rachel, Rachel, I've been thinking
What a great world this would be," etc.
The Indian doubtless thinks we are both right.

"Fashion," says Wu Tingfang, the great Chinese scholar and diplomat, "is the work of the devil. When he made up his mind to enslave mankind he found in fashion his most effective weapon. * * * I do not believe that the wearer of a fashionable costume is either comfortable or contented. * * * It is very curious that what is considered indecent in one country is thought to be quite proper in another. During the hot summers many Chinese working women wear nothing on the upper part of their bodies except a chest protector to cover the breasts; in the Western countries women would never think of doing this, even during a season of extreme heat; yet they do not mind uncovering their shoulders as low as possible for a dinner party, or an evening in the ballroom, or the theatre, even in the depth of winter."

In his susceptibility to stampede, "Man has no pre-eminence above a beast." It is quite as easy to stampede a crowd of people as a herd of cattle. Fashion stampeded the individual mind. All personality is lost. As in dress so in speech and action. Things become current by imitation, not by merit. Motives and merits are alike ignored by our prejudices. Selfish interest inspires slogans that become popular by ignorance and credulity; a cunningly devised political propaganda has popularized and made fashionable that class-meanness that refuses to recognize the Negro as a man. It does not represent the best thought of the South. The Negro that is happy in second-hand clothing and pleased with a back-yard residence, is not objectionable. But the Negro that wants new clothes and a house on a paved street, etc., becomes at once "a problem."

So in the Church. Take the Methodist Church for illustration. The African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, Methodist Episcopal South, are simply the results of efforts to side-step the doctrine of human brotherhood. The Methodist Episcopal Church South welcomed the Negro slave to membership. But set him aside to keep house for himself when he became a freed man. It now hesitates to recognize him as a free man.

The great Methodist Episcopal Church itself that did so much noble work for the Negro when he was a freed man is finding the slowly evolving Negro free man "a problem." Both of these denominations were right in the efforts first mentioned. It was a frank, wise, just and kindly act of the Methodist Episcopal Church South to set up its colored membership into an independent self-governing body. It was true Christianity that prompted the Methodist Episcopal Church to work among the freed men.

These two great branches of the Church militant have the key to the race problem of the South. It is simple. They have but to stand by their guns. Be brave enough to trust themselves, to trust the Negro, to trust God and accept the consequence of their first righteous steps—treat the Negro as a man. Give him a man's chance, and demand a man's work. Let

him know that opportunity means responsibility.

Just now the Negro is demanding of the white man opportunity without a full appreciation of responsibility; and the white man is demanding of the Negro responsibility without giving him opportunity. Let us be honest and fair with each other. One army of Christ, in separate regiments necessarily, but in solid phalanx, let us battle for the right of all men to justice, happiness and fair play.

The same growing racial self-respect on the part of the Negro that is demanding of the great Methodist Episcopal Church a full-fledged Bishop of Negro blood, will protect that Church from social embarrassment if such a Bishop is granted; and the great Methodist Episcopal Church South will find in the Colored Methodist Episcopal Church fruitful soil where brotherly kindness and Christian sympathy will bring forth harvests of gratitude; "some thirty, some sixty, and some an hundred fold."

The same is true of all denominations of Christians common to both races in the South.

"To develop a pure and lofty human soul, you must eschew all that is brutal, degrading, and cruel, and widen and brighten the arena in which the moral sense has to develop and unfold."

Belief in man is the inevitable complement of belief in God; in fact, belief in God is unavailing unless supplemented by belief in man.

It is our privilege to build upon the ruins of the past the civilization of the future. Universality is the new light by which modern thought hopes to end man's age-long quest to

"Build his life with love and gladness
Into the structure of the universe."

When Frenchmen wrote with patriotic blood "Liberte, egalite, fraternite" on the escutcheon of France, its blessings were intended mainly for Frenchmen; when the Barons forced the Bill of Rights from King John at Runnymede they were defending the rights of a class. When the 54th Massachusetts unflinchingly faced death upon the bloody sands at Fort Wagner,

"The old flag never touched the ground"

that the courage of a race might be vindicated. When Lincoln issued his famous Emancipation Proclamation, it was done to save a government. The religious liberty for which the Pilgrim Fathers broke up their homes and ventured across a chartless ocean to reside in a trackless wilderness was not broad enough to cover New England. Leonidas and his 300 Lacedaemonians died at Thermopylae in defence of Greece. Xenophon led the retreat of the Ten Thousand for the same purpose. The noble Six Hundred died for the marshal glory of England—and Caesar lived and died to glorify Rome. The "all men" of the Declaration of Independence, excluded the majority of mankind.

In every age and every clime men have sung of liberty and preached of justice, but always with a circumscription that brought calamity. But, "whosoever will," may partake of the benefits of citizenship in the kingdom of righteousness which the "pale Galilean" died to build.

IN TROUBLE

There is no better way of forgetting one's troubles than by attempting to relieve someone else who is in trouble. The more one thinks of his own troubles, the more power over him those troubles gain. When he is turned away for a time from himself in the effort to help another, personal troubles may perish from lack of attention and sustenance. Miss Havergal wisely says:

"Seldom can a heart be lonely
If it seeks a lonelier still;
Self-forgetting, seeking only
Emptier cups of love to fill."

However hard our own case may be, there is someone near us whose case is harder. In ministering to him, or in trying to give him comfort, we are likely to lighten his burden and our own.—Exchange.

DECISION DAY—TEACHER PREPARATION

In a personal letter regarding Decision Day, emphasis has been laid on the fact that the teacher is the key to the situation. "Not with the pastor, not with the superintendent, but with the teacher, rests the chief responsibility of winning these scholars to Christ." This is an open letter to the Sunday school teachers of our North Carolina Conference, based upon the belief that they are the important factors in the work which we are trying to do in planning for Decision Day on August 9.

Preparation on the part of the teacher is essential. Overshadowing all else is the preparation of prayer. First, there should be the prayer for enabling. Covenant to pray daily for yourself, that you may be enabled to win every one of your unsaved pupils to Christ. This daily prayer will furnish every teacher with a new object in teaching and a new experience in teaching. The average teacher is often so occupied in endeavoring to grasp the subject of the lesson that the object of it is forgotten. What are we teaching for? The object of the teacher's life and service should focus in the Kingship of Christ. Christ is to be acknowledged as King in the life of every scholar. This new object will mean a present, positive, personal experience for every teacher. A teacher cannot be a single moment behind time in a vital, genuine religious experience if bright young people are to be won to Christ. Young people discover shams in religion; they despise them. They will look into the teacher's face and demand an answer to the question, "Is this thing real?" If a teacher has not a real experience of the presence and power of Christ, that question cannot be answered. You cannot lead anybody to Christ on the formality of an old experience. Have one of your own. Have it real. Have the kind that is of value to you to-day. Have a thoroughly up-to-date experience, and young people will hear and heed.

Secondly, there should be prayer for interceding. Covenant to pray daily for each of the unsaved pupils by name, that each may personally receive Jesus Christ as Savior and Lord. Focus your intercession. Pray for each one by name. You will come to know your scholars as never before. If you cannot intelligently make requests for them because you do not know them or their parents, their surroundings, or their temptations, then this form of prayer will lead you to put yourself in vital touch with the personal needs of your scholars, as well as in vital touch with God. Make these personal prayers for each scholar, and do it daily until Decision Day. Then there should be prayer to intercede for the presence of Christ in the Decision Day service. Christ is always present where His truth is honored; He may not be present in saving power, because it is within our power to prevent Him. He could not do many mighty works in some of the places he visited, because of the unbelief of the people. It is so now. The Decision Day service ought to have an atmosphere permeated with prayer; in such an atmosphere Christ can save.

Following the praying, and linked with it, there should be personal effort on the part of the teacher to secure the definite decision of each unsaved pupil before the public service on Decision Day. This is the crux of the successful service. Pray for great wisdom, genuine tenderness, but loving insistence on this point. You must become the soul-winning factors in the Sunday school. To do this, it is imperative that you should seek to have a private interview with each unsaved scholar in your class. Seek them out one by one in their own homes by special appointment, or make appointments for them to come to you, and then let there be a brief, private, tender entreaty made to the scholar to surrender to Christ for life. Do not advertise proposed Decision Day services. Urge decision for Christ. Urge personal decision. Urge immediate decision. Urge irrevocable decision. Study to secure these decisions by earnest and

persevering prayer and faithful study of God's Word; and so pray and so labor that the results will be assured.

Many a teacher, thus depending on God's strength, but willing to go forward on God's leading, may come to the Decision Day with her whole class pledged to Christ, ready to accept the public invitation because the teacher has led them to Christ beforehand.

THEODORE S. HENDERSON.

TO THE DISTRICT SUPERINTENDENTS AND PASTORS IN THE COLORED CONFERENCES

Greetings:

The Temperance Society of the Methodist Episcopal Church has widened its scope of activities in the extension of its work, and the colored membership has one of its own men to agitate and crystallize sentiment against intemperance and for total abstinence and nation-wide prohibition.

The work was really begun last July under the Commission on Finance. We attended as many district conferences as possible but of course was not able to cover the whole church. We also attended many annual conferences and did what we could to create and stimulate interest in this great work of the church.

The brethren of the several annual conferences are to be congratulated for the interest manifested in this new work, for to many of them it was the first appeal and before unheard.

The war of the church against the saloon is on. The battle is raging. Dr. Clarence True Wilson, the general secretary; Rev. Harry G. McCain, B. D., extension secretary, are in the thickest of the fight in the northwest with new headquarters in Portland, Oregon—your humble servant in the South for colored work.

I have just read an interesting statement coming from an authoritative source that: "The foreign born, children of the foreign born and Negroes drink three-fourths of the annual output of liquor in the United States. The great prohibition movement does not interest them at all." This is an awful indictment. Are we prepared to disprove this statement so far as the Negro is concerned? I believe we can and will.

I will meet as many district conferences and conventions as possible and present the work of the Society.

Let me urge two or three things to the district superintendents and my fellow comrades. First: Please see to it that the Temperance Society is organized in your Sunday school, church and league. Second: In the selection of delegates to the district conferences and Epworth League conventions that the Temperance Society also have delegates and assigned to numbers on the program for the discussion of temperance subjects. That every pastor and superintendent and Epworth League president may have all of the information concerning the temperance movement in this country and in Europe by addressing a card to the Temperance Headquarters of the Methodist Episcopal Church, Shawnee Building, Topeka, Kansas.

Third: Last but not least, the Temperance Society ask for less than any other benevolence, only two cents per member is the requirement.

Let me urge upon every district superintendent to call the attention of the pastor and every pastor to call the attention of the church to the necessity of reporting this, least of all the benevolence, at the district conference. The church expects great things of us in this new field. And we will in this, as we have in all other calls of the church, measure up to the high responsibility intrusted to us.

I am at the service of pastor and district superintendent to come whenever it is possible and help you in the furtherance of the Master's kingdom and the upbuilding of His cause. I am yours for total abstinence in the church and nation-wide prohibition.—J. N. C. Coggins, Field Secretary, Colored Work.

THE FLORIDA NASON ROOM, HOLLY SPRINGS, MISS

Miss Florida Nason, of Grenada, Miss., attended Rust University a few terms and was a resident of Elizabeth Rust Home, our Woman's Home Missionary Institution on Rust campus. Being anxious to help her widowed mother and also to

assist a younger sister to enter Rust University, Miss Nason accepted the position of matron and chaperon at Elizabeth Rust Home. For several years she served there very acceptably, impressing her splendid ideals of womanliness and Christianity upon the entire school and upon all of her acquaintances in the city. Her faithfulness to her mother and her younger sisters and brothers was beautiful indeed. She longed to go forth in special missionary work.

In the winter of 1912-1913 she was taken ill, and after intense suffering passed to the home above. At the meeting of the board of managers of the Woman's Home Missionary Society held in October at Washington, D. C., it was agreed to honor the memory of Florida Nason by naming the room in which she spent her years of service there "The Florida Nason Room." To properly furnish and name this room, one hundred dollars is needed. The delegates who were present from our colored conferences, and the field secretary, immediately asked that the privilege of raising that entire one hundred dollars be granted to the twenty colored conferences of Methodism. I now appeal to each conference corresponding secretary and conference president to put forth a special effort, asking some one auxiliary, or district, or if you think best assess the entire conference to raise this five dollars that it may be reported to Mrs. H. C. Jennings for the Florida Nason Room by July 15. If each conference will raise five dollars, that will provide for the entire amount. A few conferences have already responded.—Bessie M. Garrison.

A PRAYER FOR THE CHURCH

O God, we pray for Thy Church, which is set to-day amid the perplexities of a changing order, and face to face with a great new task.

When we compare her with other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition.

Baptize her afresh in the life-giving Spirit of Jesus.

Grant her a new birth though it be with the travail of repentance and humiliation.

Bestow upon her a readier responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God.

Help her to proclaim boldly the coming of the Kingdom and the doom of all who resist it.

Fill her with the prophet's scorn of tyranny and with a Christ-like tenderness for the heavy-laden.

Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of the Christ.

Bid her cease from seeking her own life lest she lose it.

Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory.—Walter Rauschenbusch.

OUR LIFE PURPOSE

The formation of purposes in life is a serious thing. We ought to form purposes now that will satisfy us throughout all eternity. Purposes that reach no farther than the little span of our own life are insignificant and dwarf the soul. But purposes that extend beyond the fleeting period appointed to us in this life and that open out into a glorious unending existence will enable and entrance the soul.—Selected.

We all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end to them.—Seneca.

THE SEEKING SAVIOR (Review)

(Read Heb. 4: 14 to 5: 10)

International Sunday School Lesson for June 28, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—The Son of man came to seek and to save that which was lost.—Luke 19: 10.

Home Readings—M.—Christ's Table Talk, Luke 14: 7-24; The Journey to Emmaus (Easter Lesson), Luke 24: 13-35. T.—The Cost of Discipleship, Luke 14: 25-35; The Lost Sheep and the Lost Coin, Luke 15: 1-10. W.—The Prodigal Son (Temperance Lesson), Luke 15: 11-32; The Unjust Steward, Luke 16: 1-13. Th.—The Rich Man and Lazarus, Luke 16: 14, 15, 19-31; Unprofitable Servants, Luke 17: 1-10. F.—The Grateful Samaritan, Luke 17: 11-19; The Coming of the Kingdom, Luke 17: 20-37. S.—The Revealing Spirit, 1 Cor. 2: 1-10. S.—The Friend of Sinners, Luke 18: 9-14; 19: 1-10; The Great Refusal, Mark 10: 17-31.

Teaching, Preaching, Healing

The public ministry of Jesus was especially notable both for the teachings of Jesus and the miracles of healing which he performed. His teaching was based for the most part directly upon the Hebrew Scriptures, and in so far as he taught in the synagogue it is probable that the form of his teaching was in a large measure expository, his chief purpose being to explain the Scriptures and to show their application to his own Messianic mission. In distinguishing the preaching from the teaching of Jesus at this time the Gospel narrative emphasizes that form of his teaching which he made use of more largely outside of the synagogues, in speaking to the multitudes in the highways and by the seashore. In his preaching Jesus set forth more fully his own teaching concerning the kingdom of heaven and concerning his own work and mission. By his ministry of healing Jesus made it plain that the work of the Kingdom has to do with man's physical nature and welfare, as well as with his spiritual life. Christ's teaching in the synagogue appealed to the intellect, his preaching appealed to the heart and conscience, and his miracles of healing appealed to the man's consciousness of bodily needs. It remains for Christianity in our day to prove its genuineness and value to the world by relating itself to the manifold needs of men. Our review lesson should more logically follow the lesson for July 26, thus coming at the very close of the Peraean ministry and immediately preceding the group of lessons devoted to the events of "Passion Week." Tradition and practical convenience, however, fix the last Sunday of each calendar quarter as review Sunday. Thus far

In our study for the year, January to June, we have considered events which belong to the ministry of Jesus in Peraea, to which also belong the events covered by the four lessons for July.

Summary Review Questions

I. Questions of Fact—What period of the public ministry of Jesus do the lessons of the past quarter (April to June) cover? The events of what other lessons for the year fall within the same period? Where in the Gospels is the record of this period chiefly found? How does Luke's account of this period compare with that of the other evangelists? Where was Peraea? Did Jesus return to Galilee at any time during or after this period of his ministry? If so, when and under what circumstances? Did he visit Jerusalem during this general period? If so, how often, when, and for what purpose? How many parables are considered in the lessons for the quarter? How many miracles? What other important events?

II. Questions of Religious Teaching—Make a list of the essential characteristics of a Christian as set forth in the teachings of the lessons for April 5 to June 21 inclusive. In which of the lesson passages is each of these characteristics emphasized? Arrange these characteristics in the order of their importance, judging from the emphasis placed on each. In which of the parables studied is the attitude of God toward sinners set forth? What is that attitude? What thoughts does the parable of the prodigal son add to the teaching of the two parables which immediately precede it?

For Further Discussion

Can Christian humility exist apart from fidelity? Do self-denial and loyalty to Christ necessarily go together? Paraphrase and modernize the parable of the good Samaritan. To whom am I a neighbor? Does the parable of the rich man and Lazarus teach that miracles are not necessarily a convincing evidence of truth? Did the miracles performed by Jesus convince everybody? What are some of the chief obstacles to religious faith today? Applying the command of Jesus to the rich young ruler to ourselves, what do we possess which we might give to others less fortunate without thereby impoverishing ourselves? What have I contributed to the coming of the Kingdom?—From "Lesson Hand Book."

THE IMMIGRANT TIDE (Missionary)

Epworth League Devotional Meeting Topic for June 28, 1914

(Isa. 55: 4, 5; 28: 11)

(By THE REV. A. PRESTON SHAW, B. D.)

The Scripture Lesson

Well may the student of the philosophy of history ask why Israel, isolated there among the mountains of Palestine, has exerted such a lasting influence upon the civilized world. The only adequate explanation is that expressed in our today's Scripture reference. She was a nation whose God was Jehovah: "Because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee." It was because the mountain of the Lord's house in Israel was exalted above the hills that the nations of the earth worthy of that name have flowed upward into it. It is true that nations have flowed downward into other nations like the Goths and Vandals into Rome seeking to pillage, to kill, to destroy and to drive out; but it is a compliment to any nation to become a refuge for those oppressed by tyrants, for those seeking a better home, for those desiring communion with the only true God. Such was Israel of old, and such is her modern representative, America, today.

We are liable to look with alarm upon the steady flowing stream of a million immigrants a year into

our country. They come from every clime and condition. They represent almost every nation and tongue. We look with awe upon the hosted day by day lined up on Ellis Island, ready to enter into our country and enjoy its material intellectual and spiritual benefits. But should we be so awe stricken? We should rejoice because so many of those to whom we are sending our missionaries are coming to our shores, many of whom will return home and be far more helpful to their people within a few months than our missionaries could be in years. If anything should strike us with awe it is the magnitude of the opportunity we have for making our Christianity more effective by our manifesting the true Christian spirit toward them.

Our Attitude Toward the Immigrant

Too many Americans, simply because they are natives, think that they are superior to foreigners. This is an unwarranted assumption and whether true or false, it is destructive to missionary effort and effectiveness. It is far better for the immigrant to judge our superiority than we, ourselves. We must not assume that all immigrants are heathen.

I dare say that some of the most representative men and women in our church or state were born across the sea. It is true that the larger part of the immigrants are unskilled laborers and large numbers come for that kind of service, still we must not forget that they rank in cleanliness, training and religion about as high as the same class of native Americans.

America's Large Opportunity

One of the largest opportunities for Christian service and the advancement of true Christianity in the world is given us here in America by this ceaseless flow of the immigrant tide. We may not see it now but in the years to come the coming of foreigners to this country in such large numbers will be one of the most potent factors in America's success or failure in doing a large task for the world's betterment and practical Christian progress. If we measure up to our opportunity, the historian of future years will tell in graphic story how in the providence of God the nations of the earth were literally dumped on our shores, and how in large sympathy for mankind and with true Christian spirit we gave unto them the right hand of fellowship and brotherhood, and how we were great enough, and true enough to the principles of Christianity, without arrogance, without prejudice, without selfishness, to establish in this fair land a concrete example of human brotherhood. On the other hand, should we fail, should we prove ourselves too small for our task, the future historian will not fail to tell that, too. He will tell of how we, a Christian nation with open Bibles, heirs of centuries of Christian culture, professed followers of the Son of the Father of all mankind, readers of the high ideals of Christianity but practitioners of the low ethics of barbarism; slaves of silly prejudice and low public sentiment, minds open to the understanding of the truth, but with hearts marvelously slow to believe and act accordingly. Such will be the verdict of the centuries concerning our conduct if we fail to arise and in the true Christian spirit welcome the immigrant to our shores, our towns and cities, our schools and churches, their Christ and God and ours.

Winchester, Va.

HUNTSVILLE DISTRICT

The Laymen's Missionary Convention for the Huntsville District, Central Alabama Conference, convened in Athens, Ala., April 16-19. It was a great meeting and was a success in every way. There has never been on the Huntsville District such interest manifested by the laymen of the church. Besides being a spiritual feast, it was a financial success. It left the local church in better condition than it has been for years. The meeting was well attended, all the pastors being present but one, and all the charges were represented by one of more laymen. The people of Athens deserve great credit for the splendid entertainment given. All members of the convention returned to their homes resolved to do more for the church and the cause of missions than ever before. The retiring president, Mrs. Matilda Goley, and the secretary, Mrs. Rachel Williams, were given the honors of the convention for their splendid work in bringing the convention to its present point of success. The new officers for the present year are: President Mrs. Mary E. Chubb, of Guntersville; secretary Mrs. Mary Lockhart, of Decatur; corresponding secretary, Mrs. J. J. Anderson, of Guntersville; treasurer, Mrs. T. C. Whitefield, of Scottsboro.

Personal and General

The residence of Mrs. Katie B. Jamison of Yazoo City, Mississippi, was recently destroyed by fire. It was one of the most beautiful and well-furnished homes owned by colored people in the state. Mrs. Jamison is the widow of the late Rev. P. O. Jamison of the Upper Mississippi conference. Mrs. Jamison is a member of St. Stephen's Methodist Episcopal Church of Yazoo City and will appreciate an amount that friends may send her to assist her rebuilding.

The Rev. I. F. White may be reached at 5225 Belmont street, Bellaire, Ohio. He will do aggressive evangelistic work in any evangelical church in the immediate neighborhood of Virginia, West Virginia, Ohio, or wherever accessible.

Gleanings from the Field

ST. JAMES CHURCH—MONROE, LA.

The numerical growth and financial increase of the Sunday school are the results of the efforts put forth by the superintendent, Mr. Southern Ramey, and his able corps of teachers. Mr. Ramey is one of the best superintendents in the state. Decision Day was observed by the Sunday school and resulted in 13 conversions. The young people and the church in general are rallying as never before. The revival continues with interest and over fifty have been added to the church. We have with us Bro. George Wright, Bro. Wright is indeed a God-sent man. The men's meeting under the leadership of Bro. Wright is indeed an inspiration to the men of Monroe. Through the efforts of Mesdames J. T. Miller and T. A. Brown the individual communion service was installed March 29th. A sacred program fitting the occasion was beautifully rendered by the choir. The Easter service was all that could be wished. Mrs. Miller deserves much credit for the successful rendition of the Easter program. Easter collection for the day \$116.60; other collections, \$22.00. St. James is at high tide. Our first year here was a success, and our second bids fair to be the record breaker.—(Mrs.) T. A. Brown.

LEE CHURCH—BRISTOL, VA.

The Lee Street Methodist Episcopal Church at Bristol continues to take on new life and inspiration. The various auxiliaries are all actively at work. The Sunday School, under the supervision of Brother Nathaniel Jefferson, is taking on new impetus. The Ladies' Aid, under the presidency of Mrs. Mary Anderson, is doing a splendid work, with the ladies of the charge organized to render service to any needy department of the church. The Epworth League, under the leadership of Bro. Geo. Fagins, is wielding an influence far-reaching in results in its efforts to get hands on the young people of the city. The Junior League, under the supervision of Mrs. Pauline Smith, assisted by Mrs. Lulu Carrington, is endeavoring to carry out the command of the Master, when he said: "Suffer little children to come unto me," etc. In the death of Brother Moses Brooks, Nelson Goins and Robert Berdine we have lost three of our most loyal members and faithful class leaders, but God is blessing our efforts to fill the ranks with young material. Sunday, May 3 was the day set for our rally. Dr. J. W. Hate, district superintendent of the Knoxville District, preached two able sermons. The faithful members of our charge united their forces, realizing in union there is strength. This effort resulted in raising \$920. In a few days we will begin the erection of our new brick building.—W. L. Sanders, Pastor.

CENTRAL CHURCH, — JACKSON, MISS.

The Fourth Sunday in April closed the first three months as pastor of Central Methodist Episcopal Church at Jackson. Since being here the church has tak-

en on a new life in every department. We have kept up with our incidental expenses besides paying back debts one and two years old. They have paid the pastor almost in full up-to-date. Our quarterly conference, which was held the first Sunday in March, was a success. The district superintendent, Dr. W. P. C. Morrison, was in the chair, and the leaders and officers made good reports. Dr. Morrison handled the conference as if he were an old presiding officer. The estimating committee on ministerial support raised the pastor's salary to \$900 a year. Our district superintendent was paid in full. Our Easter rally was indeed a success. The largest amount of money that has ever been raised at Central in one collection was on Easter day. Our collection was \$1,166.82. Everything is moving along on a placid sea and all indications are that this will be the year of jubilee at Central. We have beautified the parsonage and paid for same, and also paid \$900 on trustee's debts. Three subscribers were sent to the Southwestern. Tuesday night, April 21, a pounding party entered the parsonage and left many good things. The pastor thanked them from the depths of his heart in behalf of his wife and two children for the pounds received. These are the amounts that each club reported in our Easter rally: Club No. 1, Miss Annie Patton, \$87.25; No. 2, Mrs. M. F. Wilson, \$80.19; No. 3, Mrs. Ellen Hiram, \$58.96; No. 4, Mrs. Matilda Dennis, \$54.48; No. 5, Miss Betty Hemingway, \$37.15; No. 6, Mrs. Hertenencia Dickson, \$63.67; No. 7, Mrs. Sallie Reynolds, \$33.18; No. 8, Mrs. M. B. Atwood, \$55; No. 9, Mrs. P. W. Howard, \$100; No. 10, Mrs. Mary R. Jones, \$24.38; No. 11, Mrs. P. E. Frazie, \$95.50; No. 12, Mrs. Martha Bogan, \$57.16; No. 13, Mrs. Daisy Allen, \$18.55; No. 14, Mrs. Etta Lathan, \$113.08; No. 15, Mr. W. W. Rosehy, \$15.35; No. 16, Mrs. Aito White, \$33.15; No. 17, Mrs. H. R. Ridley, \$53.42; No. 18, Mrs. E. McDonald, \$43.41; No. 19, Mr. W. H. Mayo, \$37.38; No. 20, Mrs. Ida Redmond, \$101.—E. O. Woolfolk, Pastor.

PINEVILLE CHURCH, —PINEVILLE, LA.

On Sunday, May the 31st, a grand rally and corner-stone laying was carried out at this church and the members and friends are to be commended. Immense crowds were present and it was a high day spiritually. The Rev. O. F. Nihlack, D. D., preached a great sermon at 11 o'clock. The Rev. W. P. Player, A. M., preached another wonderful sermon at 3 o'clock, and at night the Rev. J. E. A. Keeler, B. D., preached a powerful sermon to a packed house. Each sermon was full of the Holy Ghost and fire. Amount raised all day \$76. This church is the seat of the coming District Conference, and we are sparing no pains to make it a grand success. My thanks to the Rev. Nihlack, Player and Keeler for their effective service during the day. The corner-stone was laid at 1 o'clock.—Rev. A. Miller, Pastor.

KYNETT CHURCH,—LA GRANGE, KY.

Our First Quarterly conference was held May 16 and 17. Our new district superintendent, the Rev. J. B. Redmond, was with us. The conference was held Saturday night. Reports showed progress and were very encouraging. The business was dispatched in a masterly way. Peace and harmony pervaded the conference. After the conference a banquet was given by the members of Kynett Chapel Methodist Episcopal Church in honor of the district superintendent, the Rev. J. B. Redmond. The superintendent made a timely speech expressing his gratitude and appreciation for the hospitality with which he was entertained. Sunday, May 15, the Rev. Redmond delivered two able sermons at 11 a. m. and 7:30 p. m. His sermons were uplifting and inspiring. Our most earnest, zealous, enthusiastic pastor, the Rev. E. A. Driener, preached a soul-stirring sermon at 3 p. m., after which the Lord's Supper was administered. It was a day of feast. We commend the judgment of the bishop and cabinet for giving us these men. Paid superintendent in full. Total collection for the day \$26.00.—(Miss) Elizabeth Van Cleave, Reporter.

ANDREWS CHURCH—DENNIS MILLS, LA.

The Second Quarterly conference of Andrews Methodist Episcopal Church convened May 10 and 11, with the district superintendent, the Rev. John A. Landry, presiding. Mrs. Ora Morris was elected secretary of the conference, and all the officers were present with reports which showed an improvement along all lines. The Sunday School presented the superintendent with a beautiful bouquet and a grand reception was tendered him to show their appreciation as having him as their district superintendent. The conference was closed at Beach Grove Monday night. The trustees of Beach Grove have bought a new bell for the church. We are planning to whitewash the church and parsonage at Andrews Chapel soon. The collection during the conference was good.—E. W. Jackson, Pastor.

GEORGIA

Baxley Charge—While on my pastoral round to New Hope Church, near Brentwood, Ga., on Saturday evening, May 9, at the residence of Father Stripling, I was greeted with a happy surprise on entering the room to retire. The room was laden with a variety of valuable articles, which brought much joy and happiness to all the inmates of the parsonage. I take this method of thanking them for evidences of their kindness. The donors were composed of the Stripling family, E. J. Kimball.

MARSHALL CHURCH,—BUNKIE, LA.

The Second Quarterly conference of the Marshall Methodist Episcopal Church was held May 11, with the district superintendent, the Rev. R. C. Worsham, presiding. So favorably impressed with the work was he that he took occasion several times to commend the pastor and officers for the condition of the church, as shown by the reports. In a recent revival there were converted and added to the church about twenty-

five persons. These young men and women have entered into the church work with their whole soul and mind and a new era in Methodism, here seems assured. On Tuesday night, May 5, the pastor, the Rev. H. A. Sorrell, was given a surprise party, led by Mrs. Carrie Williams and the writer. The pastor has been granted a two weeks' leave of absence. The Epworth League has been organized and is now in a first class working order.—(Miss) M. E. Cheney.

MISSISSIPPI

Hattiesburg—We have another Methodist Episcopal Church added to the roll, known as Preston Chapel, one-half mile east of the New Orleans and North Eastern depot, on Curry Street. We began the work about the 20th of February, 1914. Since that time we have added 6 members to the church and 24 Sunday School scholars, so we are getting along nicely, both spiritually and financially. We have raised up to date \$60.—B. Preston, Pastor.

TEXAS

Milford—Churches on this charge are doing nicely. Every department is vigorously at work. Though we have a small membership they are, nevertheless, loyal and faithful. The good friends very pleasantly surprised the inmates of the parsonage recently. Two revivals have been held with great success. The Rev. R. A. Appling is the efficient pastor.—S. H. Burgess.

Pelham Circuit—Pelham Circuit is alive, with the Rev. A. Johnson, pastor. April 4 and 5 the Rev. D. C. Lacy, the district superintendent of the Dallas District, held the second quarterly conference. The reports rendered showed growth, spiritually and financially. Paid pastor during the quarter \$106.85. Paid district superintendent for first and second quarters \$60. Easter program was successfully carried out at the three points. Collection \$59. Rev. Johnson and wife are loved by all.—T. J. Douglas.

VIRGINIA

Abingdon—On account of smallpox in town our church was closed Jan. 5 and remained closed for one month, which caused our second quarterly conference to be a "mid-week" conference, held Wednesday and Thursday, March 4 and 5. Our district superintendent, the Rev. Anderson Davis, preached a great sermon and reviewed the work of the conference with his usual exactness. The collection was \$26.02; 98 persons paid 25 cents each. We closed our revival meeting on the 5th of this month, resulting in 22 commissions and 19 added to our church. This revival was far-reaching, many of our members were greatly revived, and our church much helped. Our prayer meetings is a fact with us now. Easter collection was \$19.45. The Sunday School is in better condition than it has been for some years. On the closing day of our revival meeting 101 persons communed.—W. A. Wehner, Pastor.

REVIVAL NOTES

Berwick charge has closed a successful revival after running seventeen days. Thirty-four souls were saved for Christ. This is the greatest revival ever held on this charge.—Carrie S. Long.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Editor & Mails, and all communications intended for publication to the Editor.

TAKE THE CHURCH TO THE PEOPLE

(Continued from page 1)

how a minister and his people may get hold of the masses. Recently on a Sunday night, led by a surplised youth holding aloft a golden cross, the Rev. Dr. Theodore A. Sedgwick, his two assistants, a vested choir, and more than a hundred members of the congregation of the Calvary Episcopal Church, marched from the church to Union Square where the rector appealed to a crowd of several hundred persons to return with him and attend the Sunday night service. This is the fourth time since 1911 that Dr. Sedgwick has adopted this plan of attracting people to his church.

After a short service in the park, the procession re-formed and marched back to the church with about 300 recruits, where the regular service was conducted.

THE LURE OF BUFFALO

What trip this summer offers so much to Methodists as a trip to Buffalo?

With the incomparable Niagara Falls nearby, with the principal cities along the line en route, with the strongest program that the Leaguers ever offered in an international convention, hundreds of Southern Methodist folk, along with thousands from other sections of the Church, should answer the call of Buffalo. The gates of the great city will swing on easy hinges—a cordial welcome awaits every Leaguer. Buffalo is known for its hospitality. There will be no race discrimination. The meeting will be one big brotherhood.

Plans are maturing for a fine delegation. A tourist car starting from New Orleans will convey the delegates from Texas and Louisiana and others from Mississippi and Alabama who will join the party, which will be under the care of Dr. W. W. Lucas. Dr. Lucas urges all his friends to join this party. An enjoyable trip to Buffalo is assured.

Next week full details as to schedule, stop-overs and rates will be given.

If you will join this party write Dr. W. W. Lucas, Meridian, Miss., or the Editor of the Southwestern Christian Advocate.

WHY NOT FOLLOW THIS EXAMPLE

The Southwestern Christian Advocate seeks always to promote the good feeling between the races in the South by correcting wrong impressions and seeking to bring about a mutual confidence and better understanding between the races. Would it not be a good thing, therefore, to have as many white people as possible to read the paper? Evidently District Superintendent A. W. Newsome, of the North Carolina Conference, thinks it would. Recently he went into the town of Old Fort, N. C., and secured the subscriptions of the Rev. J. L. Smith, pastor of the Methodist Church, South; the Rev. W. H. Goodman, pastor of the Presbyterian Church, and the Rev. S. L. Davis, pastor of the Baptist Church, all white ministers. This means two things: first, that what has been done by the Rev. Brother Newsome at Old Fort can be done elsewhere with the same amount of energy and confidence. This placing the paper in the hands of these ministers will make for good will and good fellowship between the races. Why not try this plan? We ought to have thousands of white ministers in the

South on our list reading our paper. We can get them if our ministers will get one each on an average and it is possible for some ministers to get more. What do you say?

Of General Interest

Help Mansfield Academy

A special movement is on lead by the Reverends D. Shelby, C. L. Angrum, C. D. C. Bryant, H. C. Gair and Thomas B. Oville to save Mansfield (La.) Academy to the people of that section. June 19 is the day fixed. The amount needed is \$1,150.00. Fifty citizens have subscribed \$700.00. Messrs. C. E. Simpkins, E. D. Lee and E. C. Howell are the banking committee. The plan seems well outlined. The need of the academy is apparent to all. It should be saved and thus be permitted to continue its good work. We wish the movement and those in the lead complete success.

Negro in the Woodpile

What will the Democratic party do with the Negro? Already the present administration has renamed Robert H. Terrell—a Negro—municipal judge in the District of Columbia, much to the dislike of certain Southern Senators. But the Negro is still in the way. Henry Lincoln Johnson, a Negro, has made an efficient Recorder of Deeds of the District of Columbia. For many years the position has been held by a Negro—even during the Cleveland Administration a Negro held this post. And now President Wilson's campaign managers say that in doubtful states where the Negro vote was necessary to democratic success, promises were made the Negroes. If the Democrats ignore their campaign pledges they may lose the Negro vote in the next election; on the other hand the extreme Senators from the South can annoy the administration no little by opposing measures for spite.

An Open Secret

Mr. Masavumi Kavada, Principal of the Middle School at Tokyo, who is now in America, commissioned by the Japanese government to study educational plans, asked among the first questions after his arrival in New York what America was doing in moral education. He was taken to one of the Brooklyn Sunday-schools (the Bushwick Avenue Methodist Episcopal) and, after inspecting the various departments from the cradle roll class to the adult Bible class, made this significant statement: "I can now see the secret of America's greatness. You are studying one Book, and you are educating from the earliest years. We shall want to start something similar when I return to Japan."

Dr. Taylor Visits St. Petersburg

Dr. S. Earl Taylor has been in St. Petersburg the past four days," writes Dr. George A. Simons, under date of May 21, "and we have had a most interesting and strenuous time together. Dr. Taylor approves the purchase of a fine \$60,000 corner property which will admirably suit the purposes of our mission. Leaving for Vienna to-night, Dr. Taylor expects to go from that city to Budapest and later to Sofia."

A Definite, Practical Work

One hundred nine pastors of Methodist Churches in various sections of the country are editing columns of temperance news and argument in the daily press as local correspondents of the Temperance Society of the Methodist Episcopal Church.

Not all of these men secure the limit of space each time, but all of them do secure some space, and secure it regularly. The matter they use comes from the headquarters of the Temperance Society, which issues a "clip-sheet" going to some 1,500 newspapers, special correspondents, etc. In connection with this matter appears much splendid argument based upon local news, illustrative

events, reform developments and community opinion. The fact that the column proceeds from a denominational department of the great Methodist Church gives it a claim upon the editor and prestige with the readers.

The Temperance Society, located at Topeka, Kansas, is willing to send its weekly bulletin to any Methodist pastor who will guarantee such an arrangement with his local paper, and this arrangement is more than easy to make in the majority of cases. The "clip-sheet" is made up from a very large American and foreign correspondence. It has the advantage of special reports from Washington, from scientific laboratories, colleges, reform centers, state capitals, large cities, and world leaders. Its exchange list is voluminous.

R. W. Thompson says in the Indianapolis Freeman: "Recently John T. Howe, of North Carolina, was given a substantial promotion in the treasurer's office. Last week, Andrew J. Payne and R. W. Thompson, of the architect's office, were given higher ratings. W. P. Tate went to the Agricultural Department to a clerkship. James E. Dunn of the same department, was given an advance. Harry M. Reynolds, of the office of the assistant secretary, was handed a promotion not long ago. So was J. J. Porter, now a clerk in the Internal Revenue Bureau. Miss Blanche Wright and E. T. Patten, of the office of the auditor for the Navy Department, went higher since the new order of things has obtained. Maurice S. Koonce has been named by the Attorney-General as the successor to the late Thomas H. Wright in the Department of Justice. The place carries a salary of \$1,600 and is said to have been so desirable that two \$1,800 men asked for it, despite the fact that it meant a reduction of \$200 per annum in cash. These are just a few of the changes involving colored men in the departments that have come under our observation. The list might be extended indefinitely if a complete record could be obtained."

Thousands of members of the Methodist Episcopal Church have moved south and settled in Texas, Louisiana, Mississippi and Oklahoma. Our church thereby has lost many of its substantial members. From now on the Church means, to care for her own. For the first time in our history have the Bishops noticed this leakage in membership. At their meeting recently held in Germantown, Pennsylvania, was sent out the very significant statement:

"The Bishops would call the attention of our members removing to the South to the work of our Church in that section and ask for it their faithful support and co-operation. To this end the Bishops would also earnestly request the pastors of our members thus removing to communicate promptly with our pastors in the communities to which they have removed."

We sometimes think that the days of the pioneer fathers have passed, and that heroism in the preaching of the gospel is a dead letter. But Bishop Frank W. Warne offsets this in giving a statement of one of his Indian ministers. The minister, when asked to tell something about his work, replied: "Last month in looking after the Christians in my circuit and in pushing the work of this mass movement, I walked over five hundred miles and preached on an average three times a day."

President Wallace A. Battle, of the Okolona Industrial School puts in a busy week delivering the Annual Alumni Address last week at Tougaloo University in Mississippi meeting a committee of the Mississippi State Teachers' Association in Jackson, reaching Boston two days later for the annual meeting of the Okolona Board of Trustees; afterwards speaking in Brookline, Massachusetts, New York City and Philadelphia, and has now returned to the school where he is helping to harvest the 40 acres of fine oats upon the school farm.

People of Interest

We learn that Mme. Azalia Hackley is to establish a school of music in Chicago.

Leland University, this city, conferred the degree of Ph.D. upon President J. S. Clark, of Southern University.

Miss Anna E. Hall has been granted an indefinite extension of her furlough by the Board of Foreign Missions.

Clark Memorial Church, Nashville, Tenn., Dr. N. D. Shamborguer pastor, gave a reception this week to the Nashville teachers with Bishop Scott as a special guest of honor.

Bishop Cooke announces the change of the Northwestern German Conference from September 24 to September 30 and the North Dakota Conference from September 30 to October 14.

Mrs. Mary Church Terrell's subject before the literary societies of Lincoln University, during the recent commencement season, was "Taking Things for Granted." Lincoln is a college exclusively for men.

Dr. E. A. White is enjoying a successful pastorate of Cory Church, Cleveland, Ohio. Forty persons have joined the church since April 1. Cory Church will entertain the Columbus District Conference in July.

Dr. R. T. Weatherby, of the North Carolina Conference, made a trip recently visiting his friends and preaching in several pulpits of the Tennessee Conference. The Doctor is having a great pastorate at Greensboro, N. C.

Mrs. Coralie Franklin Cook, wife of Dean George William Cook, of Howard University, succeeds Mrs. Caroline W. Harris as a member of the Board of Education of the District of Columbia.

The sixth of April, destined to be a memorable date in the history of Episcopal Methodism in France, marked the departure of our first missionary, Pastor Lieure and his family, en route for service in North Africa, under the superintendency of Dr. Frease.

The Rev. B. T. McEwen, A. M., is taking hold of our church in Lake Charles, La., in a way that promises success. The church is crowded at all the services. Brother McEwen passed through New Orleans recently and honored us with a call.

Miss Vivian Crudup, a colored girl of Cambridge, Massachusetts, and a member of the graduating class of the High and Latin School, has been employed as the private secretary of one of Cambridge's most wealthy and prominent physicians.

Professor Carl Diton, of Philadelphia, who has had charge of the department of music of Paine College at Augusta, Georgia, won a one hundred dollar prize in a recent Chicago contest for the most appropriate setting to the words of "I feel Thy Spirit."

The Rev. E. A. White, D. D., pastor of Cory Methodist Episcopal Church, Cleveland, Ohio, has been invited to deliver a series of addresses on the Race Advancement for the Owensboro Negro Chautauqua at Owensboro, Kentucky, July 21-22.

Lincoln University at its recent commencement conferred the degree of Master of Arts upon the Rev. C. S. Harper of the Washington Conference, now serving as pastor of the Methodist Episcopal Church at Harrisonburg, Virginia.

Miss Ora Trammell, daughter of the Rev. and Mrs. J. M. Trammell, a recent graduate of the Boylan Home Industrial Training School, has opened a summer school in the basement of the Wrightsville Methodist Episcopal Church on Lackawanna avenue, Jacksonville, Florida.

The District Messenger is the name of the official organ of the Washington District of the Washington Conference. It is serving in an admirable way the local needs of that large and growing district. Dr. W. A. C. Hughes, the versatile, congenial and hard-working superintendent, is the editor.

Miss Victoria Kemp, a colored girl and a member of the senior class of Central High School, Minneapolis, Minnesota, has had several of her drawings accepted by the daily newspapers and is one among several to receive a prize offered by one of the papers for the children's page.

At the recent meeting of the Board of Bishops, held in the First Methodist Church, Germantown, Pa., Dr. A. W. Leonard, pastor of our First Methodist Church, Seattle, Washington, was elected a member of the Commission on Evangelism. The Commission met in Detroit, Michigan, May 20-22.

The Rev. E. M. Mitchell, pastor of the Leigh St. Methodist Episcopal Church, Richmond, Virginia, has been appointed and commissioned by Governor Stewart of Virginia to represent the Commonwealth of Virginia at the Fifth Annual Convention of the National Negro Educational Congress, to be held in Oklahoma City, Okla., July 7, 1914.

The Rev. J. M. Trammell, pastor of the Wrightsville Methodist Episcopal Church, Jacksonville, Fla., delivered recently some very able addresses before the following educational institutions of the city of Jacksonville, Fla.: The Boylan Home Industrial Training School for girls, Cookman Institute, Edward Waters College, and the Florida Baptist College.

Dr. Robert F. Harper, the first member of his race to apply for examination in the Indiana Veterinary College, graduated from that institution in 1897 with honors. He passed the State Board and located in Indianapolis. Doctor Harper is the only Negro member of the Indiana State Veterinary Medical Association. The position of city veterinary surgeon came to him as a recognition of his ability.

It seems as though the North Carolina brethren are moving things in the old North State. St. Paul, Winston-Salem, recently pulled off a rally netting \$1,024, with all the reports not in. This puts St. Paul out of debt and the pastor, the Rev. H. L. Ashe, is happy. The Rev. N. J. Ross has just raised \$500.00 on his new church at Thomasville and the Rev. J. A. Laughlin reports \$300.00 on the indebtedness at High Street, Greensboro. Congratulations, brethren.

Principal J. R. Reynolds of Gilbert Industrial College addressed the Y. M. P. B. association of New Iberia on the occasion of their 18th anniversary Sunday, the 7th inst. It was a grand occasion as this society is the largest of its kind in the city. The services were held in the Colored Methodist Episcopal Church, the Rev. Mr. Jones, pastor. This society recently drew a check for \$127.50 to pay for medical services for one of their members who had to undergo an operation.

Principal Reynolds is available for lectures by the brethren of the conference and others. His three lectures which have gained for him much favorable comment both in this state and in Texas are "The Open Door," "The Upward Way," and "Education and Way Stations." He will always be found ready and willing to say a word for local education, New Orleans University and for Gilbert Academy. Those who may secure Prof. Reynolds for a lecture will be doing the people a great favor.

The Rev. and Mrs. Roger S. Guptill sailed from Boston May 19, en route to West Africa, where as new missionaries they are to rejoin from Boston University School of Theology with the class of 1914. He became a member of the Maine Conference in 1910. Mrs. Guptill (formerly Miss Marie C. Sanborn, of Tilton, N. H.) is a graduate of Plymouth Normal force the Lunda work. Mr. Guptill, a native of Berwick, Maine, received his A. B. from Bates College in 1911, and was graduated from the Maine School and has had two years' experience as a teacher. These young people should be addressed at Kambove, Congo-Belge, via Capetown, Africa.

News Paragraphs

Of the whole official revenue of Korea, three-fifths of it is spent on education.

The most costly medicine in the world is radium. It brings about \$200,000 an ounce.

Former Vice-President Levi P. Morton celebrated recently his ninetieth birthday.

Through the will of Mrs. William M. Elliott, a fund of \$150,000 is provided for the creation of a corporation for the education of Negro youth in Maryland.

Colonel Roosevelt is said to be in good physical condition, although he has lost several pounds in weight through his severe illness while in South America.

Kansas State Agricultural College has a campaign on for enlisting 20,000 Kansas boys and girls in agricultural and home-making contests this year. A special state organizer has been appointed.

Over three hundred of the Washington public school teachers compose the membership of the Teachers' Association of the District of Columbia, with Richard A. Gillem as president.

The National Medical Association is to meet in Raleigh, North Carolina, August 25-27. Shaw Hospital will be reopened during the session of the Association and clinics are being arranged for.

The Boy Scout movement in six years has spread over twenty-seven countries with a membership of 3,000,000 in the world to-day. Of these only 300,000 are in the United States.

Oklahoma is to attempt something new in her public schools. The year-round school course which would enable pupils to complete the eight-year course in six years, and the four-year high school course in three, is being tested already in Ardmore. The plan is at present optional with pupils.

A bird census of this country is being taken by the Department of Agriculture, under the authority of the government. The co-operation of all bird-lovers is asked. Two hundred and fifty correspondents, in all parts of the United States, will assist in making the count, but volunteers are desired to furnish as much information as possible. The object of the census is the preservation of the feathered population.

To the Board of Education of the District of Columbia has been presented \$200, a nucleus of a "Scholarship Fund." From this fund prizes are to be awarded to the graduates of the four-year course of the M. Street High School and the Armstrong Manual Training School for the highest scholarship and deportment. Three prizes are to be awarded in each school of fifty, thirty and twenty dollars.

Of the sixty members of the children's choirs of the Presbyterian and Methodist Churches of Clinton, New Jersey, six are colored children. At the recent graduation exercises of the choirs thirteen prizes were awarded, and five of the six colored children were among the winners—namely, Misses Marguerite Groves, Zeola and Marguerite Pierson, Orma Ten Eyck and Elizabeth White.

State Superintendent Harris, of Louisiana, in a recent official letter commends the Natchitoches Parish School Board for inviting the country boys from all sections of the parish to assemble for a week to study agricultural questions under the direction of agricultural experts. The boys of each rural school elected one or more representatives to attend this institute. The 68 farmer boys were given free entertainment in the homes of the people of Natchitoches. These boys were intensely interested in the work of the institute and joined intelligently and earnestly in the discussion of agricultural questions.

District Rounds

HATTIESBURG DISTRICT

Third Round—June 25, Enterprise; June 27-28, West Enterprise; June 29, Heidelberg; July 4-5, Qultman; July 6, Shubuta; July 9-10, Waynesboro; July 11-12, Shubuta circuit; July 18-19, De Soto; July 20, Shubuta Mission; July 21, Little Zion; July 25-26, Paulding; Aug. 1-2, Collins; Aug. 4, Laurel circuit; Aug. 7-9, Hattiesburg; Aug. 8-9, Bentley Chapel; Aug. 15-16, Laurel and Ellisville; Aug. 17, State Line; Aug. 18-23, District Conference; Aug. 27, Vernal; Aug. 29-30, Bay Springs; Sept. 5-6, Overt Mission; Sept. 5-6, Sanford and Bay Creek.

My brethren, as ministers of Christ, we are called and sent forth to save the unsaved. We are praying and working for many conversions and accessions this year. If you fell short in your Easter collections, it should be more than made up on Children's Day. The reports to the District Conference will prove every man's work. The District Conference is called late in the year so as to give every one a chance and leave no room for excuses. Remember each pastor is to bring to the District Conference not less than five subscriptions to the Southwestern. Each pastor will see that local preachers and exhorters meet requirements of the District Conference. If we lose our property at Natchez because we will not send help there, then the disgrace will be justly upon us. Remember the "Reunion of the Upper Mississippi" and Mississippi Conference and Epworth League conventions at Jackson, Miss., June 18-19. Each pastor is expected to report the 5 cents per member.—Wm. McMorris, Superintendent.

Itinerary of the field secretary of the Woman's Home Missionary Society in Central Alabama Conference, including a few points in the Tennessee and the Florida Conference:

Anniston, Ala., June 3-4; Talladega, Ala., June 5; Roanoke, Ala., June 6-7; La Fayette, Ala., June 8; Opelika, Ala., June 9; Dadeville, Ala., June 10; Alexander City, Ala., June 11; Sylacauga, Ala., June 12; Birmingham, Ala., June 13-16; Bessemer, Ala., June 17; Decatur, Ala., June 18-19; Nashville, Tenn., June 21-22; Lebanon, Tenn., June 23-24; Huntsville, Ala., June 25-26; Tuscaloosa, Ala., June 27-28; Marlon, Ala., June 29-30; Selma, Ala., July 1; Montgomery, Ala., July 2-3; Wetumka, Ala., July 4-5; Tuskegee, Ala., July 7-8; Union Springs, Ala., July 9-10; Evergreen, Ala., July 11-12; Castleberry, Ala., July 13; Brewton, Ala., July 14; Mobile, Ala., July 15-16; Pensacola, Fla., July 17-20; Tallahassee, Fla., July 21-23; Live Oak, Fla., July 24-26.—Bessie M. Garrison, Field Secretary.

CUMBERLAND RIVER DISTRICT

To the Members: The District Conference will convene Tuesday in the afternoon at 2:30 o'clock, at Alexandria, Tenn., July 28, and continue until Sunday evening, Aug. 2. All pastors, local preachers, exhorters, Sunday school superintendents, presidents of Epworth Leagues, chapters, district stewards, class leaders, presidents of Methodist brotherhoods, presidents of Ladies' Aid Societies, presidents of the Auxiliary of Woman's Home Missionary Society from each pastoral charge are required to be present with

written reports. Pastors please raise all your benevolent collections. Send the same to the general treasurer and secure vouchers. Don't keep your money till annual conference. Let's have a large subscription list for the Southwestern Christian Advocate, the best paper for our race.—Ell J. Guthrie, Superintendent.

GUTHRIE DISTRICT

Second Round

Wellston, June 17; Anadarko, 27-28; Temple, 30; Waurika, July 2; Purcell, 4-5; Wynnewood, 5-6; Berwyn, 10; Ardmore, 11-12; Davis, 14; Oklahoma City, Quayle, 18-19; Crescent, 23; Hennessey, 25-26; Caldwell, 27-28; Arkansas City, 29; Oklahoma City, Warren, Aug. 1; District Conference, Guthrie, 5-9; Guthrie, 8; Meridian, 15-16; Depew, 19; Cleveland, 22-23; Earlsboro, 29-30; Shawnee, Sept. 5-6; Chandler, 12-13. Dear Brethren: You are doing well. Now let us do even better. Be able, if possible, to report the major portion of your benevolent collections at the district conference. Let us make a strong pull, all together, to bring the work up along all lines. Do not forget the all-important work of revivals. Remember the souls promised at the conference. Yours for a great victory.—D. G. Franklin, District Superintendent.

HOUSTON DISTRICT

Third Round

Richmond, Rosenberg, June 27-28; Kendleton, July 4-5; Audubon Place, 6; Calvary, 12-13; Mallaleu Chapel, 12-14; St. Mark's, 14; Sweeny, Velasco, 18-19; Thompson's Ct., 25-26; Liberty Ct., Aug. 1-2; Sloan Memorial, 1-3; Angleton, Columbia, 8-9; Texas City, La Porte, 10-11; Dickinson, League City, 16; St. Paul, 14-16; Wesley Tabernacle, 16-17; Harrisburg, 18-23; Boynton (C. C. Smith), 23-24; St. James (J. R. Cares), 23-24; Mt. Vernon, 23-26; Trinity, 30-31. The district conference will meet in Trinity Church, Harrisburg, August 19-23. Our conference will meet a week early to avoid a conflict with another district. Our educational interest makes it necessary to avoid conflicts between district conference sessions, when it can be done without too great sacrifice, other things being equal. I hope that every charge on the district may make a good report for the school at roll call. We want at least \$1,000 for Wiley and 300 annual cash subscriptions for the Southwestern, from now until the close of the conference. I am glad to note that every charge with three or four exceptions is well in advance for all the benevolences. The Rev. W. A. Fortson and the good people at Harrisburg are making due preparation for all who come to the conference. Let none stay away on account of the size of the little town. Programs soon.—W. H. Logan, Supt.

SEDALIA DISTRICT

Second Round

Sweet Springs, July 4-5; Georgetown, 11-12; Beaman, 18-19; Versailles, 25-26; Harrisonville (S. P. Johnson), 11-12; Knobnoster, Aug. 8-9; Butler (H. G. Gibson), 1-2; Warrensburg (W. A. Bohamon), 8-9; California, 15-16; Clinton, 22-23; Greenfield, 29-30; Joplin, Sept. 5-6; Neosho (J. B. Walker), 12-13; Carthage, 12-13; Lebanon, 5-6;

Springfield (E. F. Pate), 19-20; Sedalia, 26-27. The District Conference, Epworth League and Sunday School Conventions will meet at California, Missouri, August 12-15, 1914.—Jno. H. McAllister, Dist. Supt.

ST. LOUIS DISTRICT

Second Round

Curryville Ct., July 4-5; Bowling Green, L. R. Grant, 5-7; Grassy Creek, 11-12; Louisiana, Q. E. Whaley, 12-13; Hannibal, E. W. Hannah, 18-19; East St. Louis, 18-19; Buffalo and Decatur, 21-22; Peoria, 23-24; Springfield, 25-26; Jacksonville, W. F. Walker, 18-19; Clarksville Ct., 27-29; Elsberry Ct., Aug. 1-2; Bagnell Chapel, M. L. Jackson, 1-2; Bridgeton, 9-10; St. James, 16-17; Gratiot Street Mission, 4-5; Calro, 19-20; Poplar Bluff, 21-23; Iron-ton and Potosi, 23-25; Fredericktown, J. L. Brooks, 22-23; Farmington, 30-31; DeSoto and Festus, J. H. Boone, 30-31; Union Memorial, Sept. 6-7; St. Charles, 12-13; Webster Grove, B. F. Abbott, 13-14; Wash Street Mission, 15; Rolla, 19-20.—F. S. Bowles, District Superintendent.

VICKSBURG DISTRICT

Second Round

Kirby, July 25-26; McNair, Aug. 1-2; Harriston, 8-9; Centerville, 15-16; Natchez, 21-23; Fayette, 29-30; Cary, Sept. 5-6; Vicksburg Ct., 5-6; Vicksburg, 11-12; Bovina, 15; Edwards, 19-20; Bolton, 26-27; Clinton, Oct. 3-4; Union Church, 10-11; Meadville, 17-18; Bude, 20-21. Our "Motto," one thousand souls for Christ, one thousand dollars for the various benevolences, and one hundred subscribers to the Southwestern at least by the district conference. Remember the Southwestern rally at the district conference. Brethren, remember that the most of our work is usually done by the close of the third quarter, and that part which is left for the fourth quarter always seems hard to do. Let us rally our forces now, before the chilly winds and rain of autumn drive us from the field. Let us hit the iron while it is red. Thanking you for your faithfulness, loyalty in the heroic struggles of the past, and begging your continued co-operation and help in the work of the Master. Your humble servant.—D. L. Morgan, District Superintendent.

BLUEFIELD DISTRICT

Fourth Round

Coalwood and Davey, July 4-5; Gary, 10-12; District Conference, Graham, Va., 14-17; Matooka, 25-26; Tazewell, Aug. 1-2; Bluefield, 8-9; Pearisburg, 15-16; Princeton, 22-23; North Fork, 29-30; Berwind, Sept. 5-6; Tip Top, 11-13; Freeman, 19-20; Pocahontas, 26-27. Annual conference, Oct. 1, 1914. I desire the pastors to report Sunday-school scholars at the fourth quarterly conference; also Epworth League members, and take at least ten subscriptions to the Southwestern Christian Advocate, and put into effect the co-operative program of Bishop Henderson. Full benevolent claims are expected at district conference.—W. T. Marley, District Superintendent.

CUMBERLAND RIVER DISTRICT

Fourth Round

Deoherd, July 4-5; Manchester, 2-3; Tullahoma, 10-11; McMinnville Ct., McMinnville Station, 16-20; Sparta Ct., Sparta Station, 21-26; Alexandria, Aug. 1-2; Liberty, 8-9; Cookeville, 15-16; Livingston, 17-18; Stonewall, 19-21; Gordonsville, 22-23; Cherry Valley, 29-30; North Lebanon, Sept. 4-6; Lebanon Ct., 9-11; Lebanon, 12-13; Hartsville, 19-20; Gallatin, 26-27; Mitchellville, Oct. 3-4. Our district conference will

convene at Alexandria, July 28-Aug. 2. Pastors, members and friends of the Cumberland River District, "the harvest truly is great, and the laborers are few;" watch, work and pray, save souls, strive to make a minimum ten per cent gain in membership; raise your full apportionments; use the new financial plan and "Christian Stewardship, Discipline Paragraph 70." Let each pastor bring at least five subscribers for the Southwestern Christian Advocate to the district conference. I am sincerely yours for the Master's cause.—Ell J. Guthrie, District Superintendent.

WACO DISTRICT

Third Round

Grosbeck Ct., June 20-21; Grosbeck and Kossie, 27-28; Bremond Ct., July 4-5; Calvert and Mt. Zion, 11-12; Maysfield Ct., 17-18; Cameron and Rosebud, 25-26; Marlin and Bowman, Aug. 1-2; Chilton Ct., 8-9; Brock Ct., 15-16; Mart Ct., 22-23; Waco, St. James, 29-30; Waco, Mt. Zion, Sept. 5-6; East Waco, 12-13. Dear Brethren: You will note the fact that our district conference will embrace the fourth Sunday in July. It is now mid-year, but I beg you to have half of the allotted work done. It will not do harm to have all revivals and all benevolences in hand. The district conference will be on the Grosbeck Ct. at Springfield, an old historic place that is known for its hospitality. Doyal is the station and one and one-half miles from the station is the seat of conference. We hope that any of our General Officers that want to visit us will notify us. If they knew it, they can do us more good at our district conference than at the annual and the crowds are as large or larger. I hope that each pastor will bring five subscribers for the Southwestern Christian Advocate. The Rev. J. S. Medlock will look after that end of the work. Now, brother, there will be ample space for all the work as the program will be in hand in a few days.—T. S. Moore, District Superintendent.

NAVASOTA DISTRICT

Third Round

Caldwell, June 20-21; Anderson, 27-28; Brenham Mission, July 4-5; Brenham Station, 5-6; Bellville, 11-12; Sealy, 18-19; Brookshire, 25-26; Hockley, Aug. 1-2; East Hempstead, 1-2; Lyon, 8-9; Hempstead Ct., 15-1; Hempstead Station, 16-17; Navasota Ct., 22-23; Navasota Station, 23-24; Millican, 29-31; Stoneham, Sept. 5-6. Dear Brethren: The district conference will convene in Somerville, Aug. 4-9. Do your very best to bring in a round report on benevolences and 200 subscribers for Southwestern. Yours in the work.—J. F. Barnes, District Superintendent.

COLUMBUS DISTRICT

Second Round

Troy, June 28; Dayton, McKinley, July 4-5; Springfield, 12-13; Oberlin, 18-19; Cleveland, 24-26; Elyria, Rev. G. W. Tindall, 25-26; New London, Rev. J. H. Love, 25-26; Lorain, Rev. W. J. White, 26; Delaware Ct., Aug. 1-2; Steubenville, 8-9; Fernwood, 3 p. m., 9; Martin's Ferry, Rev. S. P. Asher, 3 p. m., 9; Cadiz, 10-11; Flushing, 12; Martin's Ferry, Quarterly Conference, 13; Bellaire Ct., 14-16; Mt. Pleasant, 10-30 a. m., 15-16; Columbus, Wheatland, 3 p. m., Rev. W. J. White, 16; Columbus, Penna., 3 p. m., Rev. E. L. Gilliam, 16; Columbus, Hawthorne St., 23-24; Columbus, American Add., 25; Columbus, Arlington, 26; Columbus, Eleventh St., 30-31; Columbus, Parker St., Rev. J. W. White, Sept. 6-7; Batavia, 10-30 a. m., 5-6; Milford, 3 p. m., 6-7; Urbana,

13; Detroit Ct., 18-20; Xenia Ct., 27. Dear Brother: Bring your minute money to district conference, which meets with the Sunday School and Epworth League Institute at Cory Church, Cleveland, Ohio, Wednesday, July 22, at 9 a. m. District stewards meet Friday at 3 p. m. Benevolent rally day, August 30. Have full reports to district conference.—Joseph Courtney, District Superintendent.

SPECIAL NOTICES

NOTICE

The Preachers' Meeting of the Lake Charles District will convene at Ealo, July 29th, 1914. Business of importance. All concerned will take due notice of the time and place.—Rev. R. C. Worsham, District Superintendent; Timothy P. Norris, President; J. A. Hampton, Secretary.

EAST TENNESSEE W. H. M. S.

This will inform you that the annual meeting of the W. H. M. S. of the East Tennessee Conference, Methodist Episcopal Church, will convene at Christiansburg, Va., July 3-4-5, 1914. The district superintendents and pastors are invited to attend and each auxiliary is expected to send a delegate. All conference and district officers will please be on hand with their reports.—Mrs. L. V. Marbury, Corresponding Secretary.

NOTICE—BRETHREN OF THE MISSISSIPPI CONFERENCE

In cabinet session during the neighborhood, church efficiency, welfare conference which convened in Hattiesburg, Miss., May 26 and 27, each district superintendent was requested to raise \$250 on the Natchez Church debt and Natchez to raise \$250, in order to wipe out the whole thing this year. All agreed, and now plans are being launched on each district for a great rally later on. The following is the apportionment for the Vicksburg district: Bolton, \$20; Bovina, \$3; Bude, \$6; Cary, \$18; Centreville, \$12; Clinton, \$20; Edwards, \$14; Fayette, \$22; Hamburg, \$3; Harriston, \$11; Kirhy, \$15; McNair, \$15; Vicksburg, \$25; Vicksburg Ct., \$10; Union Church, \$20; Meadville, \$20; Natchez, Volunteers, \$25; total, \$250. Our prayer is that all of this may be accomplished. We earnestly solicit the co-operation of the pastors as well as the sympathy and help of the members on the districts, that we may make this the last effort that will be needed for this cause. Your yoke-fellow in the work of the Master.—D. Leonard Morgan.

SPECIAL NOTICE

Each, and all local preachers on the Vicksburg district are hereby notified that in case of failure to subscribe, or renew their subscriptions to the Southwestern by the 15th of July, the District Conference in compliance with the law made by the District Conference, and ratified by each quarterly conference on the District, their license will not be renewed. But notice will be sent to the pastors to be read out from the pulpit that their privilege has been revoked, and notice will be sent to all other churches to this effect. We earnestly hope that all will comply.—D. Leonard Morgan, District Superintendent.

UPPER MISSISSIPPI W. H. M. S.

The annual meeting of the Woman's Home Missionary Society, Upper Mississippi Conference, will convene at Ripley, Miss., July 3, 4, 5, 1914. Every

auxiliary will be expected to send a delegate and annual dues from each member. Brother pastors, much depends upon you. We will expect all the pastors.—W. H. H. Murrell, Pastor at Ripley.

SHREVEPORT DISTRICT

The district conference will be held at Lake Providence, La., Aug. 26-30. Each department of our church will be represented. Prepare to make round reports.—B. J. Reddix, District Superintendent.

SAVANNAH CONFERENCE

To the Members of the Ministerial Association of the Savannah Conference: You will send in your annual dues to the Rev. R. R. Oneal, Zebulon, Ga., treasurer; also the assessment due the Rev. S. E. Mabry's widow. Do this inside of 60 days, for who knows whose time it will be next. Let us of the Savannah conference bring up to the next conference session \$500 for the veteran ministers' cause as well as let us look after the causes of all other benevolence.—E. D. Giddens, President.

VICKSBURG DISTRICT

Pastors, Delegates and Friends: The Vicksburg District Conference has been changed from Natchez to Fayette, Miss., and will convene August 27-30. The Rev. H. Holston and his good people are making ample preparation for our entertainment. The General Officers are invited, and are expected to represent their causes.—D. L. Morgan, District Superintendent.

GULFPORT DISTRICT, FOR NATCHEZ CHURCH

At request of the Bishop the following amounts have been assessed to each charge, which each pastor will raise as soon as possible and send to pastor at Natchez, Miss.: Bay St. Louis, \$15; Basin, \$15; Biloxi, \$5; Bond, \$12; Delise, \$5; Escatawpa, \$15; Lumberton, \$12; McNell, \$5; New Augusta, \$10; Sumrall, \$5; Richton, \$15; McLain, \$17; Purvis, \$6; McHenry, \$5; Gulfport, \$11; Pass Christian, \$15; Ocean Springs, \$12; Moss Point, \$20; Hattiesboro, \$15. Now, dear brothers, go to work at once to raise your apportionment; we are compelled to save this church. Yours for the cause.—J. C. Houston, District Superintendent.

MEMPHIS DISTRICT

Our District Conference, Sunday School Institute, Epworth League and Woman's Auxiliaries conventions will convene in Burdette Chapel, Capleville, Tenn., 13 miles south of Memphis, on the Frisco railroad, August 4, 1914, at 7:45 p. m. We expect each pastor with his delegates for all departments to be present. Programs have been sent you. We have planned for a profitable meeting. Come prepared to make it the most helpful in the history of the district. We have invited the editor of the Southwestern and our General Officers. Study the topics to be discussed. Come full of thoughtful suggestions. Bring at least two subscribers for the Southwestern. Report your benevolences in full. I trust you read Bishop Henderson's message to you in the Southwestern under date of May 21st. God help you to lay it upon your heart. Greater things are expected of us this year than last. Trains will leave the Central depot, corner Main street and Calhoun avenue, at 6:45 a. m. and 5 p. m.—D. T. Burch, District Superintendent.

LOUISIANA CONFERENCE

Beginning Wednesday, June 24th, the executive committee of the Conference Board of Home Missions and Church Extension will hold its regular sessions in the Methodist Book Concern building, 631 Baronne street, New Orleans, the fourth Wednesday in each month, at 1 o'clock p. m.

All communications and matters coming before the committee should be addressed to the secretary, the Rev. Sanders Carroll, at 1023 St. Roch avenue, New Orleans, La.

W. J. M. Price, President.

Sanders Carroll, Secretary.

Prof. M. S. Davage, Treas.

June 3rd, 1914

TO THE PASTORS AND LAYMEN OF SOUTH CAROLINA.

The Woman's Home Missionary Society of the South Carolina Conference will meet this year in Trinity Methodist Episcopal Church, Orangeburg, S. C., Rev. R. L. Hickson, pastor. The date of meetings will be July 3 and 4. The members and friends of the organization will do all they can to make ample accommodation for all who may attend. We are working and praying to have this our best meeting. Will the superintendents, pastors and laymen do all they can to have a delegate go from their various charges? Oh, if you dear brethren will interest yourselves in this great work, how much it would add to your work. Where you have a missionary church, you have a spiritual church, and when you have a spiritual church, you have a working church. See to it, then, that a delegate is sent from your work. The organization is five years old in our great conference, and must say that it has grown way beyond the expectation of many. It was said that the society would be dead and buried before six months. God's hand is in the movement and it cannot die. Yours in His dear name.—M. S. McLeod, Con. Pres., 398 North Colt St., Florence, S. C.

BEAUMONT DISTRICT

The great Southwestern contest of the Beaumont District. The district contest of charges: a long pull, a steady pull, and an all together pull for the Southwestern Christian Advocate. First—A picture of the Bishops to new subscribers or renewals. Second—A Sunday-school library of fifty volumes to any church, League or Sunday school that will send to the office of the Southwestern 30 subscribers. What an opportunity for the Beaumont district! Brethren: Here is our plan: organization. Begin at once. Let each pastor organize clubs of three or five of your most active members, men or women, boys or girls, as the occasion seems best to you. Let the pastor be the commander-in-chief of organization or his organized force and begin a house-to-house canvass for the Southwestern. "Do it now!" The scene of the battlefield is the entire Beaumont district. From this good hour to the close of our district conference, the battle for the gaining of so valuable prizes for your church, League or Sunday school will be in full blast. Finally, my brethren, let us prove to the church that we are interested in the Southwestern by doing our entire duty toward the self-

supporting of it, and that we shall retain the old subscribers and strive, each one of us, for 20 others who are not subscribers. Watch for our posters, which will be sent you soon.—J. L. Duncan, District Superintendent.

INQUIRIES

I wish to inquire for my daughter, May Magee. When last we heard from her, she was in Kansas City, Kan., in July, 1913. She came from Oklahoma to Kansas in May. She lived at 804 Washington street. Any information from any one will be received thankfully by Offie Magee, Franklinton, La., Box 17.

I desire information concerning my cousins Henderson and Mortan Anderson. The sister was named Martha Richmond. When last heard of, they were in Hamilton, Ark., Lonoke county. Henderson and Mortan were Methodist preachers. If they are alive, I would like to hear from them. Any information would be highly appreciated from their cousin, Henderson Pierson, 1432 Garza street, San Antonio, Texas.

I want to find my people. My name is Cornelius Coleman, better known as Cornelius Stilware. My mother's name at that time was Harriet Stilware and was living in Chamber county, Alabama. My brothers names are: Coleman Stilware, Henry Stilware and John Stilware. My sisters names are Mamie Mary Stilware, Laura Stilware and Margaret Stilware. My mother was living on Mr. James Foremon's plantation. If any information of her can be given, please notify Cornelius Coleman, Jeanerette, La., Box 143.

DISTRICT EPWORTH LEAGUE

Pearlington, June 14-15; Dellsle, 16; Pass Christian, 18-19; Gulfport, 21-22; Hattiesboro, 24-25; Biloxi, 28-29; Ocean Springs, July 1-2; Moss Point, 5-6; Escatawpa, 8-9; Bond and Wiggins, 12-13; McHenry, 15-16; Lumberton, 19-20; District Conference, 22; McLain, July 29-30; Richton, Aug. 2-3; Basin, 5-6; New Augusta, 9-10; Sumrall, 12-13; Purvis, 16-17. My Dear Brother Pastors: As district president of the Epworth League I shall call at your appointment as dated above in the interest of your League. Suppose you have none, it is my business to help you get one on foot at once. Will you join with me in this effort, so that the Gulfport District may make a good showing in the coming annual conference?—G. W. Brown, President.

WOMENS HOME MISSION SOCIETY

WACO, TEXAS

We have a great work before us for this year. Let every one of us meet our pledges, also every auxiliary get to work. The winter season is over and now is the time to plan and work as never before. Some of you did not send in a report at the annual meeting in Calvert, but I want every district officer to bring a good report to the district conference in July. Sisters get busy, try to get new members, put your work before the people, get them interested in the work. Yours in the work.—Mrs. L. A. Richie, district President.

COMMENCEMENT EXERCISES OF PHILANDER SMITH COLLEGE AND ADELINE SMITH HOME

The twenty-sixth annual commencement of Philander Smith College was held May 10 to 14, inclusive, and was in every way a brilliant success. The baccalaureate sermon and also annual lecture was delivered by Dr. Charles Albert Tindley, of Philadelphia, and it may be said for him that not in years have we had a speaker who so pleased and enthused every one who came to hear him.

On Monday night, May 11, the graduating exercise of Adeline Smith Home took place, at which time twelve young women graduated from this school. No one graduates from this institution unless she has her diploma on her back, and that means that she must cut, fit and make her own dress in which she graduates, and the gowns this year were pronounced better than any made in preceding years. Miss Beulah Thornton, who also graduates from the normal department of the college, read an essay on "Economy" and Miss Melissa Taylor who graduates from the college department, read an essay on "Extravagance." Dr. Tindley delivered the address to the class and seemed to be at his very best. People thronged the chapel, stood in every corridor and on the veranda and out in the yard, and perfect order obtained for all were anxious to hear this gifted man. The music for that occasion was the most classic.

On Tuesday night, May 12, occurred the anniversary of the Philomathean Literary Society. They presented a splendid program and one of the strongest debates of the season was had on that occasion. Music was exceptionally good, also.

On Wednesday night, May 13, occurred the graduating exercise of the normal department, at which time the following spoke: Misses Viola Taylor, Emma Mickel, Pearlee Jacko, Mahel Brown and Alberta Langston; Messrs. C. L. Bunden, B. H. Bennett and

J. S. Cullins. They went out under their class motto: "Ascendite, cum saxa sint aspera."

On Thursday, May 14th, graduating exercises of the college department were held. Oration on that occasion were delivered by Misses Prowell and Taylor, also Messrs. Mills, Routen, Parker and Boone. This class graduates under the motto: "A Posse ad esse." The music was especially fine and much commendation must be given to the Young Ladies' Glee Club and the young ladies in general who took the lead in music.

Ten young people graduated from the college department and twenty-nine from the normal. School has been filled to its utmost capacity this year and it is hoped that all of our friends will rally to us as never before in order that we may be able to finish the young ladies' dormitory and properly equip it with furnishings and other conveniences so necessary in this modern life. We also hope to repair and make more comfortable the building for the young men. This can not be done unless every man, woman and child will do their duty by their own school and for their own families.

DR. LOCKE'S NEW BOOK, "A MAN'S REACH"

This is the title of a new book just issued from the press of the Methodist Book Concern by Dr. Charles Edward Locke, pastor of First Methodist Episcopal Church, Los Angeles, California.

The influence of the remarkable pastorate of Dr. Locke in Taylor Street Church, Portland, still abides and this book will therefore come as a very welcome guest to many homes.

Artists tell us that after long labor at the easel they must leave it for a while and wash out their eyes with pure colors lest their perception of perfect colors become confused. We too must hark

back to the original tints as fixed by the great Master lest the perceptive for us become blurred. We must betake ourselves anew to the first principles of our art, lest we miss the supreme objective. We must look again into our marching orders and have reiterated the great commission. True will we be able to distinguish, as Lowell says, "between the blaze of a far-barrel and the final conflagration of all things."

This Dr. Locke does for us in his new book "A Man's Reach, or Some Character Ideals." Character being defined as "the fine art of giving up." The volume has to do with "Ideals and What They Cost," since a man's life will not be any higher or deeper or nobler than the standards he has lifted and the principles he has idealized.

Dr. Locke always wields a trenchant pen. He is ever vociferous in his denunciation of rampant evils because of the high ideals dominant in his private and public life. His ministry has the momentum of a man in pursuit of his fondest dreams. He is a rhetorician of charming grace and strength. He has the fine grace of tact because he has learned the fine art of living.

The chapters, though independent, are unified by a common purpose. They are characteristically masculine in treatment with the breeze of the modern world sweeping through them. The quotations, scientific and literary, are real gems.

It is an honor and a privilege, rare and appreciated, to be afforded the opportunity of bringing this book to the attention of Dr. Locke's many friends in Portland. In the intimacy of his own home in Portland, Oregon, as my pastor in "Old Brimstone Corner" in Pittsburg, and as a valued friend through a quarter of a century I may be permitted to say that the author himself graciously exemplifies in his own life and ministry the message of his book.—William Wallace Youngson, Pastor Rose City Park Methodist Episcopal Church, Portland, Oregon.

Gleanings from the Field

LOUISIANA

Central Charge, White Hall—I came and took charge of this work where the Rev. F. D. Thomas, ex-pastor, left it. I found everything in very good shape. Therefore starting off for a good year's work. Our district superintendent, the Rev. J. W. Turner, held his first quarter and found the work in very good shape. Our members here are extra loyal. I desire to thank God and the good members for the poundings which were tendered to us. Our work spiritually is at its highest mark. Our series of services were good. Seven converts and five acclaims. One baptizing was held at the altar in church Sunday, May 10. It was simple, yet a very solemn one. Baptizing No. 2 took place the second Sunday in June. Our committee meetings start Sunday, June 28. The brothers of our district and any other of our brethren are invited to attend our camp meeting.—A. B. Harris, Pastor.

Lake Charles—The official board of Mount Nebo Methodist Episcopal Church wishes to acknowledge with thanks the consideration Bishop Thirkield has shown their work in sending us the Rev. M. C. McEwen as pastor.—R. W. Holomon, Sec.

Crowley—Trinity Methodist Episcopal Church, of Crowley, La., has made great progress along all lines, the spiritual and business side have shown remarkable increase. Easter Sunday was a great day. Mrs. Eller Williams presided at the organ, and

Mrs. A. V. H. Ford was leader. We feel sure that success will come to us in the near future with our new pastor, the Rev. N. Ford. We are planning for a great campaign meeting for the month of July.

Lake Charles—Sunday, May 14, was high tide in Warren Methodist Episcopal Church, Lake Charles, La. Our pastor, the Rev. B. F. McEwen, preached a powerful sermon at 11 o'clock and at 8:30 to splendid audiences. One person was received in the church. Collection for the day \$112.40.—R. H. Williams, Reporter.

Pleasant—Our trihe meeting was a successful one under the leadership of Mrs. Henrietta Johnson and Mrs. Janer Cooper. We raised \$56.25. The Revs. D. Shelher and South were present. The Rev. J. A. Vincent is the efficient pastor.

MISSISSIPPI

Shuhuta—The second quarterly conference of this charge was held May 2 and 3, 1914, with the Rev. Wm. McMorris, district superintendent, in the chair. The district superintendent dispatched the business of the conference with ease. Seventeen of the quarterly conference officers were present with reports that showed the work was spiritually alive. Paid the district superintendent \$16.50. Raised for all purposes this quarter 212. Easter was a high day in our Zion. The program was carried out to the letter by Miss Viola Mayhand. Too much cannot be said for the noble work done by this

noble servant of the Lord here in our Mount Zion Sunday School, and as superintendent. Raised for missions, \$50. The Rev. B. W. Robinson is pastor.—Miss Viola Mayhand.

Louisville—Our second quarterly conference was held May 9 and 10, 1914, in Pleasant Grove Methodist Episcopal Church, with Rev. J. W. Winhush in the chair as our district superintendent. The Rev. W. F. Isalah was called away to Holly Springs, Miss., on matters touching our school. The Rev. J. W. Winbush held the quarter. The quarter was filled with enthusiasm. A large number of officers were present, and answered the roll call with good reports showing that the work is successful and growing rapidly. Raised in the quarter \$46.41, and three cash subscribers to the Southwestern Christian Advocate. Raised for all causes during this quarter \$248.41. Two converts were received in the quarter and two reclaimed. One hundred and twenty-three partook of the Lord's Supper.—E. D. Montgomery.

Bond—Our second quarter convened in Wiggins May 9, 1914. Rev. J. C. Houston, district superintendent, present. We paid superintendent up in full. Raised for all purposes this quarter \$307.83. Our district superintendent preached two noble sermons. Just before our quarter convened, Mrs. Broke Lee Perry and others stormed the pastor. We thank the good friends for evidences of their kindness. My door is always open for such a company.—D. F. Dudley.

Aberdeen—Our second quarterly conference was held by our district superintendent, the Rev. J. M. Marsh May 22 and 24. It was well attended, and the reports showed that the

work was in good condition. A revival has been held during the quarter which greatly revived the church. Nine precious souls were added to the church. The financial condition of the church was somewhat hindered on account of weather during the quarter, yet \$90 have been raised for the benevolence. The district superintendent was paid \$22.50 and the pastor \$80.20, making a total of \$192.70 raised during the quarter. Through the efforts of Mrs. H. B. Washington a nice set of individual communion service has been purchased and presented to the church, which was used on Sunday night. The district superintendent preached a strong sermon Sunday night and administered the sacrament to 108 persons.—B. F. Woolfork, Pastor.

Benton Circuit—Our first quarterly conference was held at Mount Pleasant Church Saturday April 25, the Rev. W. P. C. Morrison, district superintendent presiding. The pastor, the Rev. A. Davis, as well as other officers, read very excellent reports showing advancement along all lines. The Rev. W. P. C. Morrison presided with so much brotherly love and with such executive ability that it is a real pleasure to be in his conference. He is not only improving the business part of his work, but the spiritual as well. He preached two most excellent sermons and three were added to the church. At the close of the conference the following resolution was offered by N. W. Wilks to the effect that this being our first quarterly conference to be presided over by the Rev. W. P. C. Morrison, that he has presided with so much executive ability and brotherly love, that we tender him a vote of thanks and pray God's blessings upon him that he may live long in his work for the kingdom.—A. W. Wilks.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place—	Date—	Dist. Supt.
San Angelo	Lampasas, Tex.	July 14-19	L. Jackson
Greensboro	Greensboro, N. C.	July 14-19	F. B. Peace
Pulaski	Marion, Va.	July 15-19	A. Davis
Austin	Georgetown, Tex.	—	S. E. Jones
Winston	Mt. Airy, N. C.	July 8-12	R. W. Winchester
Montgomery	Troy, Ala.	July 15	Wm. Jones
Besumont	San Augustine, Tex.	July 21-26	W. D. Duncan
Cumberland River	Alexandria, Tenn.	July 28	E. J. Guthrie
Beaufort	Smoaks, S. C.	July 29-Aug. 2	D. J. Saunders
Chattanooga	Harriman, Tenn.	July 21-26	E. H. Forrest
Western	Lauderdale, N. C.	July 21-26	A. H. Newsome
Gulfport	Biloxi, Miss.	July 22-27	J. C. Houston
Savannah	Sterling, Ga.	July 22-26	W. V. Daughtry
Bluefield	Graham, Va.	July 14-19	W. T. Marley
Waco	Springfield, Tex.	July 22-27	T. S. Moore
Columbus District	Cleveland, Ohio	July 22	J. Courtney
West	Lawndale, N. C.	July 22-26	A. H. Newsome
Baton Rouge	Rosedale, La.	July 22	J. A. Landry
Waycross	Blackshear, Ga.	July 22-26	W. H. Brown
La Grange	Stovall, Ga.	July 23-26	G. H. Lennon
Paris	Terrell, Texas	July 28	K. W. McMillan
Cumberland	Alexandria, Tenn.	July 28-Aug. 2	E. J. Guthrie
Spartanburg	Gaffney, S. C.	July 29-Aug. 2	J. S. Thomas
Navasota	Somerville, Tex.	August 4-9	J. F. Barnes
Griffin	Ackert, Ga.	Aug. 4-9	J. D. Lovejoy
Cincinnati	Maysville, Falmouth, Ky.	Aug. 5-9	J. S. Bailey
Memphis	Capleville, Tenn.	August 4-9	D. T. Burch
Chicago-Indianapolis	Princeton, Ind.	August 5	G. R. Bryant
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Kansas City	Kansas City, Mo.	Aug. 5-9	W. H. Wheeler
Florence	—	Aug. 5-9	M. M. Mouzon
Conroe	Huntsville, Tex.	Aug. 12-16	G. E. D. Belcher
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Muskogee	Eufaula, Okla.	Aug. 12-16	H. T. S. Johnson
Palestine	Leona, Tex.	Aug. 12-16	G. W. Carter
St. Louis (St. James)	St. Louis	August 13-17	F. S. Bowles
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Greenwood	Moonhead	August 19	H. B. Hart
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Lexington	—	Aug. 19-23	J. B. Redmond
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 25-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Shreveport	Lake Providence, La.	August 26-30	B. J. Reddix
Vicksburg	Fayette, Miss.	August 27-30	D. L. Morgan
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Bellinger
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Alexandria	Harrisonburg, Va.	September 9-13	C. E. Hodges
Annapolis	Baltimore, Md.	Sept. 23-27	C. G. Cummings

CONVENTIONS

MARION DISTRICT—Epworth League and Sunday School Convention, Eutaw, Alabama.	June 3-5
MISSISSIPPI AND UPPER MISSISSIPPI CONFERENCES—Ministers' Reunion and Epworth League, Central Church, Jackson, Miss.	June 18-19
TENNESSEE CONFERENCE—Woman's Home Missionary Society, Pickett Chapel, Lebanon, Tenn.	June 24
LEXINGTON CONFERENCE—Woman's Home Missionary Society, Strawberry Church, Flemingsburg, Ky.	June 24-28
MERIDIAN DISTRICT—Epworth League and Sunday School Convention, Haven Church, Meridian, Miss.	June 26-28
TENNESSEE CONFERENCE—Epworth League, Pickett Chapel, Lebanon, Tennessee.	June 28-29
EAST TENNESSEE CONFERENCE—Woman's Home Missionary Society, Christiansburg, Va.	June 23-25
UPPER MISSISSIPPI CONFERENCE—Woman's Home Missionary Society, Ripley, Miss.	July 3-5
CENTREVILLE DISTRICT—Epworth League Convention, Centreville, Md.	—
BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smoaks, S. C.	July 29-Aug. 2

MISSISSIPPI

Love—Our second quarterly conference was held at Love, Miss., May 16 and 17, 1914, with Dr. C. W. Butler, district superintendent, presiding. His lectures were timely. His sermons were to the delight of all who heard him. The quarter was well attended. He preached two sermons at Love and one at Hernando. The Sacrament was administered. Our Pastor, the Rev. G. E. Tyler, assisted. We also received one in the church. Raised a total of \$39.95 for the quarter. Paid the district superintendent in full. Our benevolences are also in advance far beyond last year at this time. Our pastor is loved by everybody and the church has taken on new life entire-

ly. We are being led to victory.—Lou Bertha Price.

VIRGINIA.

Waterford—On Thursday night, May 7, 1914, the members and friends of the John Wesley Methodist Episcopal Church, Waterford, Va., Hamilton Charge, gave their new pastor, the Rev. E. Adolph Haynes, a to by the pastor. Prayer was offered, the benediction pronounced by the pastor and his buggy was laden with the good things. He left for Hamilton singing one of the songs of Zion.—pounding. After remarks by several of the members present, Brother George Dean made the presentation speech which was fittingly responded Martha Farms, Reporter.

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DEATHS

Fountain—Brother David Fountain died April 28, 1914, at Danville, Ark. Brother Fountain professed a hope in Christ thirty years ago at Ripley, Miss., during the pastorate of the writer. He was a devout Christian gentleman, a loving father and a true husband. He was patient and loving to the end, which was peaceful. He leaves to mourn fourteen children, six boys and eight girls. The elder one is the wife of the Rev. Dr. H. P. Couiter, now pastor at Fort Smith, Ark.—B. J. Griffin, Pastor.

Monroe—J. Frederic Monroe, youngest son of the late Dr. H. A. Monroe, of the Delaware Conference, and of the late Christle A. Monroe, entered into rest Thursday morning, April 30, 1914, aged 28 years. His health began to fail suddenly in August, 1913, and all that human love and science could do to restore health and prolong his life was done. He spent the entire winter in the White Haven, Pa., Sanitarium, returning to Philadelphia in the spring, but little benefited. Shortly after his entrance at White Haven he was gloriously converted, and rejoiced in the "lively hope" until the end. The funeral services were held from the residence of his brother-in-law, South Twentieth Street, Philadelphia. Revs. Logan, of St. Simon's, and Rev. F. J. Hardy, of Zoar, officiating. Interment at Elton Methodist Episcopal Cemetery, Wilmington, Delaware. A brother, A. W. Mouroe, New York City, and three sisters, Mrs. G. L. Waters, Bridgeville, Del., and Mrs. C. A. Webb, New Bedford, Mass.; Mrs. George Jones, Philadelphia, Pa., survive.

Molosham—Master Christian Molosham, of Ocean Springs, Miss., died recently. He was a member of Ocean Springs graded school. The following were pallbearers: Halvin Ramsey, Ollie King, Howard Carter, Willie McKinnis, Gledlie Stuart and Eddie Williams. The Rev. S. King performed the funeral ceremonies.

Williams—Mrs. Georgia Williams departed this life May 1, 1914. She was a member of Duncan Methodist Episcopal Church. She was converted under the administration of Rev. H. W. Welch. She was a faithful Christian and always did her duty to the church. The funeral was preached by the Rev. Edward Clark and the pastor, the Rev. A. B. Venabio. She leaves a mother, father, aunts, two daughters, seven sisters and a host of friends to mourn.—A. B. Venabio.

Branch—Mrs. Bertha Branch, a member of Mary's Methodist Episcopal Church, Washington Parish, La., died May 8, 1914. She was a graduate of New Orleans University and was a faithful church worker. She leaves a mother, father, three sisters and seven brothers and a host of friends to mourn.—Mrs. Nancy Sam, Reporter.

Lasie—Miss Essie Lasie, of Kirby, Miss., died April 17, 1914. She was a faithful Christian, having been converted under the Rev. N. D. Hopkins. She leaves a father, two sisters, two brothers and a host of other relatives to mourn. The funeral was

attended by the Rev. N. D. Hopkins. Interment in the Methodist Episcopal Bethna Cemetery—A. E. Washington, Reporter.

Barnes—Mr. Lee Barnes, of Kirby, Miss., died April 1, 1914. He has been a member of the church more than forty years. He died in full triumph of faith. The funeral was conducted by the Rev. N. D. Hopkins, assisted by the Revs. L. Speed, C. H. Nelson and W. S. Johnson. He leaves a devoted wife, eight children, two grandchildren, one brother and a host of friends to mourn.—R. E. Washington

White—Mr. Carter White, who died at his residence in Morgan City, La., May 5, 1914, was born in 1854. He had been a member of the church twenty-three years. He was a local preacher, steward and trustee, and was a faithful member of Union Methodist Episcopal Church, Morgan City, until his death. He also was a member of the Tabernacle Eastern Star and the Masonic lodge, this city, and was buried with honors by the above-named lodges. The following ministers who took part in the service were the Revs. Birdlowe, of the Baptist Church, Clingville, La.; Rev. Hays, of the Baptist Church, this city; Rev. Wm. Merry, of the Baptist Church near this city; Rev. Packer, of the African Methodist Episcopal Church; Rev. J. L. Pool, of the St. Mark Methodist Episcopal Church, Baton Rouge, La.; the Rev. W. H. Long, Methodist Episcopal Church, New Orleans, La.; and the Rev. T. F. Roberson, First Church, New Orleans, La. Brother S. Williams read a paper on the life of Brother White as a citizen. A paper also was read by Dr. J. D. Nelson, M. D., of Morgan City, in behalf of the Board of Trustees, and others sought in appropriate words to eulogize the life of this worthy man. Union Church has lost one of its most loyal members, and this community one of its strongest helpers. He was a zealous and devoted Christian man, cheerful in his makeup, untiring, unselfish, gentle and kind hearted, and all who knew him loved and honored him. He found his greatest pleasure in giving himself to the work of the church.—F. D. Thomas.

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A CARD OF THANKS

Mansfield—The pastor and wife take this method of thanking the good ladies for the splendid work done in the parsonage, also the trustees for nearly \$200 in improvements have been done here since conference. We thank the following auxiliaries and their friends: The Ladies' Aid, King's Daughters, Willing Workers, Sunshine Circle and the Conference Daughters. The pastor's study room is fitted up in a princely way by Mrs. M. E. Howell and the Conference Daughters.—Thos. B. Oville, P. E.



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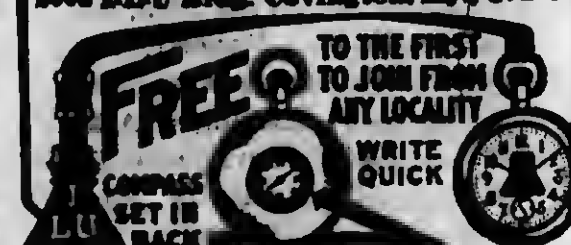
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WAILS

How afraid some folks are that the Retired Preachers should be spoiled!

Wall No. 1. One brother said: "I am afraid that you are commercializing the ministry."

During the previous six years he had received a salary of from \$4,000 to \$6,000; and had not been "commercialized." I guess we will risk the Old Preachers with their \$100 or \$200 a year.

Wall No. 2. Another brother writes: "I am afraid that you are making the retired relation too attractive."

I respectfully refer this warning to our Bishops. As I remember it since 1896 the relation of Retired Bishop never seemed to attract any Bishop except Bishop Merrill. True, he preferred to call it "Superannuated Bishop." But if \$2,500 a year with honors and comfort is not attractive to Bishops, I guess we can risk the three thousand other Retired Ministers who retire on from five to ten per cent of that amount.

Wall No. 3 from the Oklahoma General Conference: "The closer we keep the old preachers to the laity, the more they are dependent one upon the other, the better for the Church and the laity. I should hate to see a great Fund raised. It would bring into our ministry sordid and ungodly men. As long as we keep the matters as they now stand there is no inducement for such men to enter the ministry."

No, nor for any other man. This is pitiful, pious, piffle.

A preacher sends thirty-five subscriptions for the Veteran Preacher, an increase of six over what he sent last year, and adds:

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Too bad to deprive the laity of the quarterly visit of their best friend—the "VETERAN PREACHER." But not all preachers are sitting on the lid. Some use their legs and head.

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Marriages

Ross—Steen

Miss Maud L. Ross, of Yorktown, and Mr. B. L. Steen, of Cuero, Tex., were married at Brown Methodist Episcopal Church, April 22. Miss Ross is a member of Brown Chapel and an active worker in the Sunday School. Mr. Steen is a very industrious young man and stands well in the community. Mr. and Mrs. Steen

received many gifts from their friends. The Rev. J. C. Eusan officiated.

The following marriages were performed by the Rev. B. Preston, pastor of Preston Methodist Episcopal Church, Hattiesburg, Miss.:

Mr. G. W. Parker and Miss Mary Benson, Dec. 24, 1913.

Mr. Hunter Cochran and Miss Stella Edwards, Dec. 30, 1913.

Mr. Montgomery and Miss Lou Willie Dyers, Jan. 1, 1914.

Mr. Sidney Milisap and Hattie Richardson, Jan. 17, 1914.

Mr. Burt Hunter and Miss Allie Smith, Jan. 20, 1914.

Mr. Lucious Weiborn and Lucie Brown, Jan. 25, 1914.

Mr. L. T. Britton and Miss Lowie Taylor, Jan. 26, 1914.

Mr. Jack Rhodes and Miss Lena Chills, Feb. 7, 1914.

Mr. Price Kirkpatrick and Miss Laura Gray, Feb. 14, 1914.

Mr. James Farmer and Miss Florence Russell, Feb. 13, 1914.

Mr. Cellus Steadman and Sarah Williams, March 1, 1914.

Mr. Charlie Wer and Mary Ida Lemons, May 6, 1914.

MISSOURI

Hickory Grove Charge—Our first quarterly conference April 11 and 12 was a success, the superintendent, the Rev. J. M. Marsh, was present. He preached two able sermons. Paid district superintendent \$11.20, paid pastor \$9.65, raised for benevolence \$5, total for the day, 25.85. A. Wilson is pastor.—J. L. Lensey, Steward.

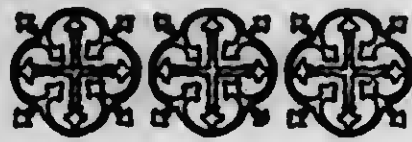
Malta Bend—The members and friends of Crutchfield Chapel, Malta Bend, Mo., happily surprised the inmates of the parsonage on Thursday night, May 7. After filling the table with choicest groceries, Rev. B. E. Bateman, our new pastor, led in singing, "There Is a Fountain Filled With Blood," after which he asked God's blessing upon the good members and friends of Crutchfield Chapel. Rev. Bateman and wife gave us a cordial invitation to call again.—Mrs. Sarah Wilson, Church Clerk.

TEXAS

Brookshire—Our second quarterly conference was held on the 9th and 10th of May, the Rev. J. F. Barnes presiding. The business of the conference was well looked after, and notwithstanding the fact one part of the work was entirely cut off from attending any of the sessions because of high water, a great many of our people here have had to move from their homes for the second time this year. On Sunday at noon the Rev. Barnes filled the stand at Brookshire. He preached at Haven Chapel. He came back to Brookshire at 7:30 and preached another strong sermon. Having to leave on an early train, the meeting was left in the hands of the pastor. We went into an old-time speaking meeting. The spiritual tide ran high, after which the pastor extended an invitation to the unsaved. There were twelve who came to the anxious seat for prayer. Total collection was \$14.80.—Jas. Hants, Pastor.

Teague Circuit—Our pastor, the Rev. E. W. Summers, returned to us for his second year, which is a benediction to all. We have begun this year very auspiciously. We think our pastor is the right man for the place, and also our painstaking dis-

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trict superintendent. Class meetings are taking on new life. The Sunday School is one of the best, and I am glad to be one of its teachers.—Miss Laura F. Newton.

TENNESSEE

Farmington—Our third quarterly convoked at Lillard Chapel, Milltown, May 9, with good results. The Rev. S. M. Utley, district superintendent, preached able sermons at each point on the circuit. Reports showed improvement along all lines. A large number communed. Raised this quarter \$2,89. Paid superintendent in full. A new Sunday School is being organized at Verna. Officers and members are standing by pastor in jubilee effort for Waiden.—Mrs. M. B. Winston.

Copieville—Sunday, May 10, was a great day at Burdett Chapel. The

Ladies' Aid Society, under the leadership of our worthy president, Mrs. Polly Wilcox, gave a grand rally. The day began Sunday at 9:30. The Rev. M. T. Cooper, of Providence African Methodist Church, of Memphis, Tenn., preached a most inspiring sermon. The Rev. W. M. Fainer, of St. Paul Baptist Church, and other distinguished ministers were present and rendered valuable assistance. Collection for the day \$80.14. We are proud of Mrs. Wilcox as president of the Ladies' Aid Society. She is wide-awake to every need of the church, both spiritually and financially.—T. B. Blackman, Pastor.

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Southwestern Christian Advocate

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Tennessee and East Tennessee—J. W. Johnson *5, Leroy Diggs 2.

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HONOR ROLL

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CRESCENT CITY NOTES

Next Sunday afternoon at 3 o'clock in Tulane Avenue Baptist Church, another meeting will be held on better railroad accommodations, at which time all the committees appointed at the previous meeting will report. The public is urged to be present.

Trinity Church—Every interest is carefully looked after and both church and Sunday school doing well. Our noon Sunday school takes well, and the teachers are giving splendid ser-

vice. Children's Day will be observed this Sunday at 3 p. m. The steward report shows \$587 raised during the month of May, with ten additions and audiences good at every service. McDonogh No. 6 had its closing exercises on Thursday night, the 11th, and Prof. Sherrad and his able corps of teachers including Misses Maude C. Armstrong, Katie Jackson, O. M. Rouses, deserve great credit for their work in training the children. The Mothers' Club, Mrs. J. Harris president, Lella Davis secretary, has raised over \$200 in order that industrial training may be taught another year in the school. The Lady Friends of Jefferson had their first anniversary sermon preached. Mr. John Albert, president; Mrs. Nancy Johnson, vice-president; E. P. Damon, secretary; S. McNeal, chaplain; Drs. I. E. Mullon, R. J. Vining, A. Stockings, physicians; Boyer & Taylor, undertakers. The contest for Buffalo takes place on Monday night, the 22nd, and our second anniversary, July 19. Collection, \$35.—W. Scott Chinn, Pastor.

Ross Church—Our church is being aroused to its duty. The Sunday school with Mr. C. D. Small as superintendent, is doing untold good. The birthday reception given the pastor last Thursday was a decided success. Mrs. P. Drayton and Miss Juanita Small headed the affair. June 28th is our Hundred Dollar rally day. Come up and help us. Fifteen precious souls have been added to the church. Brother ministers, please go and see the Rev. E. P. Royal, one of the oldest pioneers of our Methodism. His address is No. 8423 Jeannette street.—Caesar Small, Reporter.

First Street Church—Early prayer meeting was well attended. At 11 a. m. the Children's Day program was rendered. The superintendent, F. B. Smith, and his teaching force had things well in hand. Prof. Alfred Lawless was present and spoke to the children. At 8 p. m. the church was crowded and Pastor Robinson delivered the 24th thanksgiving sermon to the Coachmen's Benevolent Association, which was very instructive and made a great impression on his hearers. Collection, \$34.35. One convert joined the church.—E. H. Anderson.

Wesley Church—Prof. M. S. Davage preached a most excellent sermon in the morning. Brothers Knox and Buchanan, leaders of the Greeks and Romans, conducted a successful meeting in the afternoon. Joshua Spann conducted the League service. The pastor, Dr. J. L. Wilson, preached at night. The two divisions into which the members were divided made their reports; the former division, the Greeks, were defeated by the latter, the Romans. The church social will be given next Thursday night. One united with the church. Collection, \$325.91. Next Sunday, 10:45 a. m., the pastor's subject will be "Man Blessed to Bless Others;" and at night the program of the Children's Day will be rendered.—L. L. Harlison.

SPECIAL NOTICE

To the Brethren of the Jackson District, Mississippi Conference—Dear brethren, the district conference will be held at Canton, Miss., July 30 to Aug. 2, instead of at Flora. The pastor and people of Canton urgently requested us to come to them. We have upward of 500 official members on this district. Let us endeavor to put the Southwestern Christian Advocate in

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

Board and Lodging for the entire session 12.00. Tuition 25 cents per subject unless other arrangements have been made.

Limited accommodations. end \$1.00 and have room reserved in advance.

For further information write at once to

JAMES B. DUDLEY, President of D. J. JORDAN, Director,
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TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

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Tickets sold June 27-29—Return July 10.
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the hands of every official member, urging every local preacher and exhorter to be present with the price of the subscription and the books of their present year course of study. Yours faithfully.—W. P. C. Morrison, District Superintendent.

DISTRICT ROUNDS

BROOKHAVEN DISTRICT

Third Round

Expose, July 7; Columbia, 8; Lamp-ton, 9; Hub Ct., 10; Hub, 11-12; China Grove, 13-19; Tylertown, 20; Fernwood, 25-26; Brookhaven Ct., 30; Brookhaven and Magnolia, Aug. 1-2; Bridgeville, 4; Summit, 6; Barlow, 8-9; Wesson, 10-11; Kenolia, 15-16; Monticello, 21; Florence, 22-23; Crystal Springs, 25; Oma, 28; Hazlehurst, 29-30; Beauregard, Sept. 1; Rosemary, 3. Dear Pastors and Members of the District Conference: Our district conference will convene at Fernwood, July 23rd. Pastors, please come prepared to report your benevolent collections raised in full. We will not have time to hear any excuses at the district conference. Each pastor on the district is required to bring ten subscribers to the conference for the Southwestern. Local preachers, exhorters, class leaders, stewards, Sunday school superintendents and presidents of the different auxiliaries must bring two subscribers apiece. Brethren, we must have one hundred subscribers for the Southwestern in the district conference. Each pastor is required to take a collection for the Natchez church and bring it to the district conference. We cordially invite Drs. R. E. Jones, E. M. Jones, W. W. Lucas, J. C. Sherrill, I. L. Thomas, Profs. Shaw and Davage, and all of our friends to attend our conference. Our beloved Bishop Thirkield will preach at Brookhaven, Miss., July 17th, and he has been cordially invited to attend the conference.—P. H. Rembert, District Superintendent.

WANTED—Several honest, industrious people to distribute negro literature. Salary, \$60 per month. Prof. Nichols, Box 135, Naperville, Ill.



AGENTS are making \$10 per day and more selling our famous Negro picture, "A Joyful Welcome Into Heaven," the finest picture ever painted with a Negro as a subject. Semi-Religious. Send 15c. stamps or coin for 50c. sample and agent's terms. Money back if not satisfied. Special offer for Ministers.

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BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. **J. O. STOKES, Mchawk, Fla.**

NOTICE

To the Pastors and Members of the Alexandria District—Our district conference will convene in Camp, La., Aug. 12-16, 1914. Let each pastor come prepared to report, if possible, all of his benevolent collections. Each pastor has promised to bring ten or more cash subscribers for the Southwestern Christian Advocate. Let us come prepared to report the same; also the number of converts in each charge.—J. O. Richards, District Superintendent.

Southwestern Christian Advocate

ROBERT M. JONES, Editor
THE METHODIST BOOK CONCERN,
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THE PRICE WE PAY FOR THE SALOON LUXURY

The restoration of the race track with its attendant features as an impetus to business prosperity was the main point in the argument of those who advocated the much-discussed Reinhardt bill, which was recently defeated in the Louisiana House of Representatives. During the discussion a citizen of New Orleans, writing in the Times-Picayune in opposition to the bill called attention to the fact that the conditions of business depression are not confined to New Orleans, but are general throughout the country. "The cause of general business depression," says the writer, "does not seem hard to find, when we consider that there are over 1,600 saloons in New Orleans, which to make a living, and pay license, taxes and incidental expenses, rent, etc., must take in an average of at least \$20 per day each, or the grand total of \$11,680,000 annually." The writer emphasizes that this is a very conservative estimate as there are more than 1,600 saloons and many of them take in much more than \$20 a day. He argues that if this amount of money, more than eleven and a half millions of dollars, were diverted to the other businesses, there would be a tremendous increase in various lines of business activity. He wonders how a city the size of New Orleans can prosper at all, or even keep out of bankruptcy that wastes this enormous amount of money every year.

A few weeks ago the California Christian Advocate answered editorially some inquiries of the San Francisco Chronicle relative to municipal expenses. The Chronicle, it was stated, was greatly agitated over the fact that the city of San Francisco pays almost twice as much per capita for police regulations and more than twice as much for fire protection as does the city of Los Angeles. The Chronicle is quoted as saying:

"Now, we do not hear from Los Angeles about such an orgy of crime as we have at times in this city, and as to fire protection Los Angeles is as much a wooden city as San Francisco."

The California Advocate gives to its neighbor the potent reason for such differences in expenses in the two cities on conditions that the Chronicle will tell it to its people: It is shown that Los Angeles has as large a population as San Francisco and licenses two hundred and eleven saloons, almost all of them within the fire limits, and San Francisco licenses two thousand and fifty-nine saloons. There's the difference, there's the reason.

Is it not strange that the lawmakers in the different states, and even those in the national Congress, together with the members of various leagues and organizations throughout the country are puzzling their minds to find the hindrances to the prosperity and the welfare of the people in this great commonwealth, while so many of them overlook the enormous waste, the continual sapping drainage which we suffer on account of the saloon luxury?

It is an encouraging fact, however, to note that the better sentiment of the more sober, sane and prospective element of the nation's hosts is beginning to assert itself, and as a result a stupendous legislative movement has been launched, which, no doubt will prove a great blessing to the entire country. It has been declared through the daily press that

nation-wide prohibition, as an amendment to the Federal Constitution, will be voted upon before the adjournment of the present session of Congress. As revised and presented by Representative Hobson of Alabama, the proposed new article in the Constitution reads as follows:

"The sale, manufacture for sale, transportation for sale, importation for sale of intoxicant liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof, and the exportation for sale thereof, are forever prohibited; the congress or the states, within their respective jurisdictions, shall have power to enforce this article by all needful legislation."

Will it not be a great and happy day for the United States when the lawmakers can rise to the courage and heroism of the occasion and write this, or a similar article, in the constitution of our great government?—if indeed they could be confident that American citizenship would approve and sustain such an action. Surely it would be one of the most significant and far-reaching measures that has been enacted by any Congress within the last half century. Questions pertaining to our relations with England, Germany, Japan and Mexico; the Panama Tolls Question; the Tariff and the Currency Laws—none of these could compare in importance with this enactment which would rid our country of the liquor traffic, which would give us to live in a saloonless land, which would give us a chance, especially the masses of our city population, to sober up and get down to the business of building a great country, a country that would stand the test of centuries and serve as a model for the highest type of a Christian civilization.

FOR EFFICIENT SELF-HELP

We had an occasion recently to visit the site selected for Southern University. It is located just four miles north of Baton Rouge, La., faces the Mississippi river and comprises five hundred acres of land on what is known as the Scotland Bluff. The river makes a bend just before it reaches the property of Southern University and then passes the site in its majesty. This land at high tide is forty feet above the river and at low tide sixty feet. We say in all candor and with much satisfaction that this is one of the best school sites we have ever seen. There is no superior place anywhere to be found. For picturesqueness, accessibility, drainage, and fertility the site is unsurpassed after all the difficulty that was had in securing a location. It looks as if God had this place hid away as an ideal location.

We were told by the authorities that the purpose was to make Southern University the best school in the South for Negroes. We sincerely trust that this program will be carried out and that the legislature will make appropriation sufficiently large to make possible this program. A small appropriation at this time will be discouraging to the constituency of the school. There are those who have contended that the state in moving the institution planned liberal things for the race and in view of the fact that Louisiana leads in the illiteracy column, it is time for a bold stroke in education for all races in the state and particularly for the Negro. President Clark is giving himself to the work unreservedly and is optimistic as to the support

the institution will receive. We sincerely hope that he and all his friends of the institution may not be disappointed.

Recently the Daily Item of this city had a very strong editorial urging a liberal support for this institution. This editorial was timely and was appreciated. In the course of its remarks, the Item said:

"Somebody has said, on the 'Negro question' with brutal frankness, that 'even a dog is better about the house if he is a trained dog!'"

"Call it enlightened altruism, or enlightened self-interest, most thinking men in the South have come to know that a great mass of densely ignorant, untrained Negroes is a tremendous burden for the white people to carry—and have come to agree, that training the Negroes, teaching them to become efficient and self-sufficient, lifts a burden from the whites, even if the whites have to pay the cost of the lifting."

"Southern University, as now arranged, is doing just that sort of work. It is lifting a burden from the backs of the whites by putting the feet of the Negroes on sure paths of efficient self-help."

Exactly so. It is too big a compliment to the Negro to think that he unlike all other men of the world can get along without education. He will be a more loyal, patriotic, useful, and contented citizen if he is trained South to be picayunish in its policy in appropriations for Negro education. This policy was everything else but statesmanlike in facing the great mass of ignorance that has been as a millstone about the neck of progress of both races in the South.

Give us an education that makes for efficiency and we will become self-supporting and a contributory element in our common civilization.

THE MOB HABIT

Shreveport, Louisiana, is certainly on the map, rather disgracefully so, however, in view of the recent lawless outbreaks which have run rampant in that city. Some weeks ago a white man was murdered, a Negro was accused of the crime and he was lynched in the public square in the heart of the city, in broad daylight. It has been intimated since that the victim of the mob was innocent of the crime of which he was accused. But so far this is the same story of other mobs.

Within a few weeks, however, Shreveport has had two other mobs; that neither of these were successful does not lessen mob spirit but rather the mob habit seems to be set upon Shreveport. Another Negro was accused of murder entirely unproven and a mob composed of Greeks, Syrians and Italians, attempted to take him from prison and lynch him. Note the composition of the mob, quite all of them unnaturalized, but foreigners as they are, they have caught enough of the American spirit, however, to attempt the mob act. This is an indication as to what we may expect from the mob spirit, and no one can blame the Greeks, Syrians and Italians for this desire to slake their thirst for blood in a purely American way; for had we not set the example to them and to the whole world?

But the story does not end here. There was still another individual accused of crime.

(Continued on page 8)

The True Napoleon

By the Rev. Edwin Whittier Caswell

The Rev. Jesse Bowman Young, in an article in the Western Christian Advocate, says that "when Thackeray, a little boy, was on his way from India, where he was born, to London, where he was to be schooled, the vessel stopped at the Island of St. Helena, where Napoleon was then in captivity. A lasting impression was made on the boy's heart as he saw the silent, lonely conqueror. Years afterward, Thackeray wrote a poem of fourteen pages, celebrating the second funeral of Napoleon, closing with these significant lines—

"He captured many thousand guns;
He wrote 'the Great' before his name;
And, dying, only left his sons
The recollection of his shame.

Though more than half the world was his,
He died without a rood his own;
And borrowed from his enemies
Six foot of ground to lie upon.

He fought a thousand glorious wars,
And more than half the world was his;
And somewhere now, in yonder stars,
Can tell, mayhap, what greatness is!"

The greatest men of the world have not been warriors, for war can but develop the beastly in men, the lust for empire and power. The truest, noblest characters have been found among the professions, the philanthropists, the philosophers, instructors, statesmen and benefactors.

Napoleon at the close of his life said truly, "Alexander, Caesar, Charlemagne and myself founded empires upon force. Jesus Christ alone founded His empire upon love and at this hour, millions of men would die for Him. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved and adored, and which is extending over the whole earth." Is it not pleasing to think that the greatest general of his time who desolated Europe with the awful scourge of long years of war, in order to satisfy his unholy ambitions, whose life was a counterfeit on the bank of civilization, at last came to himself, saw his folly and embraced the truth?

All will admit that there is a fascinating glory about war that still lures men onward. Few look upon the other side of the halo shining upon the brow of the conqueror! Behold there the widows and orphans in desolation, the noble young lives laid in the dust of death, the often tyrannical rule of the victor, and the terrible taxes paid for centuries by the poor laborers. Think of the mad ambitions fostered by war, of the noble affections killed by these ambitions, so that Napoleon could turn away from the only woman who really loved him for the sake of family distinction and the more extended reign of his empire!

Napoleon was a counterfeit conqueror till he conquered himself in his rocky prison at St. Helena. The first goal of his ambition was the crown of France; the second, to have all Europe trembling at his feet. He attained

the object of his desires, but found the achievement of his ambitions but a bauble crushed in his fingers. When the great emperor had subjugated the most of Europe, he called Europe a mole hill, that he might turn his face towards the East, where were six hundred millions of people over whom he longed to rule. Egypt became his first point of attack and his last in his wild dream of world empire.

It is said that, when Napoleon was about to invade Russia, a person who had endeavored to dissuade him from his purpose, finding that he could not prevail, quoted to him the proverb, "Man proposes, but God disposes," to which he indignantly replied, "I dispose as well as propose." That was the turning point of Napoleon's fortunes. God will not permit a creature thus with impunity to usurp His prerogative.

Napoleon's humiliation and banishment became his blessing. Amid the sorrows of St. Helena he began to see the true glory of manhood. He stepped down from his lofty throne to the position of the lowest citizen. On that lonely island, his military grandeur, his martial heroism and generalship was swallowed up in the white light of the Prince of Peace. One day, he said to General Bertrand, "Can you tell me who Jesus Christ was?" Bertrand declined to answer. "Well, then, I will tell you," said Napoleon.

"Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this, it was necessary that I should be visibly present, with the electric influence of my voice. Christ alone has succeeded in so raising the mind of man toward the Unseen that it becomes insensible to the barriers of time or space. Across a chasm of eighteen hundred years, Jesus Christ makes a demand which is beyond all others difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children or a bride of her spouse, or a man of his brother. He asks for the human heart; He will have it entirely to Himself; He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation of the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish the sacred flame. This is that which strikes me most. I have often thought of it. This is it which proves to me quite convincingly the divinity of Jesus Christ." What a testimony is this from a man of the world. How it should lead the millions of earth to investigate the claims of the world's Redeemer. Napoleon was mighty in intellect, keen and penetrating in his perceptive powers, wonderful in the language used to express his sentiments. Such a man has acknowledged the supernatural in the Lord Jesus Christ, the divine Savior of men.

Killing Folks Off

By William Judson Hampton, D. D.

In the revised version, the sixth commandment reads, "Thou shalt do no murder." This differs in thought from the old translation. He who murders, kills. But he who kills, may not be guilty of murder. The Bible recognizes such a distinction, and God provided expressly for the safety, not of the murderer, but for the one who killed "unwittingly," as the Scripture text says,

or "unintentionally." For the latter, six cities of refuge were provided. Three were on one side of the river Jordan, and three on the opposite side. But he who proved himself to be innocent of an intentional killing, did not escape punishment altogether. He was compelled to remain within the walls of the City of Refuge, until the death of the High Priest. In this way

God taught His people the sacredness of human life.

This commandment we may have associated with the hangman's noose, and the guillotine, and the electric chair. Some might imagine it difficult to give it a practical turn outside of these limitations. But we will soon see that there is no commandment more frequently and thoughtlessly violated, and which is more practical, than the one under consideration. While the revised version admits the translation, "Thou shalt do no murder," we believe it also has the wider significance, "Thou shalt not kill"—thus making life altogether too cheap, though no actual intentional murder is contemplated.

The commandment is not intended to forbid the taking of life in self-defense. Great caution must be exercised, and when done, only as a last resort. There was a law, laid down by the Lord, that if a thief were smitten, and the result was death, the deed was pardonable. Jesus, undoubtedly had reference to this very thing when He said, "If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Civil law, at all times, has justified the taking of human life in self-defense.

This commandment does not forbid capital punishment. In fact, the Scriptures have always been considered as favoring capital punishment. God so directed in the Old Testament Scriptures, and Jesus taught the same thing in the New Testament. To Noah, after the flood, God said, "Whoso sheddeth man's blood, by man shall his blood be shed."

Suicide has always been considered self-murder—provided the person who slew himself was rational when the deed was done. "Length of days" was considered the highest good, by the orthodox Jew. In our "Declaration of Independence," "Life" is named as one of the inalienable rights. No instance can be found in the Bible of a good man committing suicide. The nearest to it was Saul's armor-bearer. We read of five persons who took their own lives. Every one seemed perfectly rational when the deed was done. It would pay one to take up a Bible dictionary and read what sort of persons these were. It would be something of a revelation. The list runs: Saul, king of Israel; his armor-bearer; Abithophel, the traitor; Zimri; and Judas Iscariot. As the Christian ideal becomes more clearly defined, humanity will see, that to take life in any way, is morally wrong. The time will come when wars will cease. This, one of the burdens of Scripture prophecy, and capital punishment will be done away. There are many today who have a revulsion of feeling at the propriety of turning loose the electric currents of a thunder-cloud, into the helpless body of a human being, even at the stern behests of the law. Pagan philosophers, of former days, and atheists of modern times, have advocated the propriety of suicide. But in the eyes of the law it is looked upon as an offense punishable by law.

"Thou shalt not kill." Surely this applies to him, who is the cause of the death of his brother through criminal negligence. In Christian lands life is altogether too cheap. Mr. Moody quotes A. L. Hastings as follows: "A friend of mine visited the Fiji Islands in 1844, and what do you suppose an infidel was worth there? You could buy an infidel for a musket, or for \$7.00 in money. And after you had bought your man, you could do with him what you pleased. You could feed him, starve him, work him, whip him, or eat him. They generally ate them. But if you should go there today, you could not purchase a man for \$7,000,000. No men are for sale there now. What has brought about the change? What has brought the difference in the market value of humanity? 1,200 Christian chapels, scattered over the island tell the story." While the value of the life of a human being has increased in the Fiji Islands, it has decreased in value in Christian America. We have an industrial army of 34,000,000 souls. A yearly toll is exacted in the shape of 36,000 deaths. Annually, there are 2,000,000 accidents, 500,000 of which are serious, more than were slain or wounded throughout the whole Russo-Japanese war. Then added to the above, there are 3,000,

000 cases of illness due to controllable sanitary conditions. All this in Christian America. Every 16 minutes, somewhere in our country a worker is killed at his task. We hear much about the conservation of forests, lands, minerals, and water. But, in God's name, ought not steps speedily be taken for the conservation of human life? What about the man, or woman, or child, run down by the automobile, going at a terrific rate of speed, and the occupants riding away, leaving their bleeding victim along the roadside! What about the victims of lead-poisoning in our potteries! What about the victims of what is termed "phossy-jaw" in our match factories! What about the helpless victims of fire-trap factories! The sickening revelation is made too late, after hundreds of lives have been sacrificed to the god of Greed. Then we learn of those who deliberately sell diseased meat, and of those who sell adulterated food-stuffs, and drugs. And last but not least, of the licensed saloonkeeper, whose wine or whisky has maddened the brain of a husband or father, and who goes reeling to his home to take the life of a helpless wife, or little children. Truly this commandment is capable of a modern interpretation, and application in Christian America.

"Thou shalt not kill!" But certain sections of our country have taken the liberty of amending this commandment. The "amendment" is in the shape of an "exception," and the "exception" refers to the man with a dusky skin. In certain sections of the South, lynching is organized murder. There is a race-hatred in the South, and in certain sections of the North, that almost outgenerals Russia in her hatred of the Jews. Said Chaplain Otto Brand, of the Methodist Hospital in Brooklyn, in a sermon delivered in the Methodist Episcopal Church, in Belvidere, N. J.: "Consider that Cartersville affair of a few years ago. What a fine story that made for Admiral Togo, the hero of a nation we are pleased to call heathen, who was visiting here at the time, to take home with him as one of the reminiscences of Christian America! Consider what effect it must have had upon his countrymen! Saying, that in a state, named after a pious, peaceful Quaker, a Negro, held in custody in a hospital, was seized by a violent mob, bandages torn from his healing wounds, and he strapped to his cot, was thrown into a fire and burned to ashes." Almost every state in this Union has stained her soil by this crime. Men, burned at the stake, not for an attack upon woman, but because the victim happens to have a black skin. We are burning black men at the stake for assaults upon the women of the South, and forget that there are 2,200,000 mulattoes in this country having white fathers. Truly, enough to make the over-righteous white man hang his head in disgust. It is astonishing what progress the black man has made, during the few years he has had his liberty. He has made his mark in the professions, and the trades, and in politics, and in the educational world; graduating with honors from our leading universities and colleges. He is a patriotic citizen. At the last General Conference, one of its members, a distinguished colored man, in pleading in behalf of his race, said: the Negro has never failed to answer the call of his country in the hour of peril. The Negro was the first to shed his blood for the perpetuation of this government. The Negro has never been guilty of shooting a bullet through the flag of his country. The Negro has never organized a mob. The Negro has never led in a strike. Yet, despite this show of loyalty and patriotism, we feel ourselves to be a people without a country, and without a flag.

Yes, "Thou shalt not kill." But there are different ways of getting an "undesirable" out of the way. One need not blow out his brains with a bludgeon, or shoot him through. Hanging about the place is an old person, called unlovingly, father or mother. The roses have long since vanished from their cheeks. We find battle scars, left there by time instead. Abuse, and neglect, and ingratitude, will do this work quite as effectually as the bludgeon, or the gun. The way is more roundabout, but the end is the same. An aged mother eeking out a miserable existence in a rich son's home, heard him say one day to his fashionably dressed wife, "Eighty years old and not dead yet." The heart-broken

mother, crushed in spirit, soon took to her bed. She was dying now. The ungrateful son was seated by her bedside. Memory was now getting in its innings. He thought of his childhood days. He thought of the sacrifices that mother had made for him, and of the care she had bestowed upon him. He thought of her many anxious moments for his welfare, and of her joy when prosperity had come to him. Then he thought of his growing coldness and indifference and neglect. And as he thought he wept. Little wonder that he did. The mother opened her eyes. She seemed to understand it all. The son begged her forgiveness, and it was quickly granted, and the wearied spirit of the mother was soon at rest with God.

If those who were killing off husbands, and wives, and fathers and mothers, were executed in public, there would surely be funerals from some homes that we would never suspect. Killing by inches! What frightful cruelty! What a death to die! No vital organ touched. Cutting out the tongue. Gouging out the eyes. Severing the ears. Snipping off the fingers. What a mercy when death finally relieves the sufferer! But listen! Killing by inches! Crowding out the life of a father or mother, a husband or a wife, inch by inch, little by little—what a mockery! To send one's parent to sleep on a pillow stuffed with thorns, and then weep crocodile tears over their casket, and make the air heavy with the fragrance of flowers. Heaven is not far away, and undoubtedly the departed spirit is near enough to see the hollow mockery of it all. If flowers we have to give, let us give them now. Let us bestow some evidence of affection now. How many an aching heart would respond with gratefulness. Truly, if ever a commandment was pertinent to the present time, it is this: "Thou shalt not kill."

Belvidere, New Jersey.

THE SUPERINTENDENT AND DECISION DAY

Stress has been placed upon the importance of teacher preparation for Decision Day, and it has been said that upon the teacher rests the chief responsibility for the success of the service. It must not be forgotten, however, that there is a direction of the organization, a sort of commander-in-chief of all the forces. The superintendent cannot withdraw from the work; he must be active and alert in the preparations and in directing what is done by his assistants.

There must be the personal preparation of heart and life, of course, if a superintendent is to guide wisely so important a work. There should be the most thorough sympathy between the superintendent and the pastor, and these two should infuse their courage and enthusiasm into the whole board of teachers. The superintendent should be in frequent consultation with the teachers, advising them, inspiring them and urging them to their best, in order to bring success to the service toward which all are looking.

A successful superintendent, E. H. Nichols, of the First Methodist Episcopal Church of Englewood, Chicago, has written an article concerning his plans for Decision Day, and the Board of Sunday Schools has had it printed as a pamphlet. Something of what is contained therein follows:

"Decision Day, as it is commonly known, is observed in the Englewood First Methodist Episcopal Sunday School at least two times a year; once in the fall and again at the time of the special series of meetings held by the Church, either in January or just before Easter. We have come to feel that this is the most vital and important day of the whole year. On the day we observe this special service we plan to set aside everything that will interfere with or interrupt the special program which is carefully and prayerfully planned. A program of this kind requires great preparation and much care; more, in fact, than any other program of the year. In this, as in all matters pertaining to Sunday school work, the success of the effort depends largely upon

leadership and especially upon the work of the teachers; and the success is exactly in proportion to the amount of earnest preparation made by the teacher. Several weeks prior to the Decision Day, the pastor, superintendent and officers of our school begin the work of preparation for the day by a conference with the teachers, and by correspondence and such other means as seem wise and necessary. The teachers are urged to study the conditions of their classes, and by tactful conferences and letters and in any other means to prepare the way for the special service which is to follow. We do not especially attempt to advertise or in any way boom this particular service. On the contrary, we prefer to allow it to come about as near as possible without very much being said about it in public.

"After the most careful preparation has been made, the final success, 'humanly speaking,' depends upon the program and its execution. Nothing is allowed to interfere with the program. The spirit of God is given a chance to do His work. The music, both general and special, is selected with great care. We attempt to hold up all that is beautiful in the Christian life, and emphasize the joy that comes to the true, faithful Christian. After the preliminary singing and necessary marking of records and after everybody is in place and in perfect order, the special selection, prayer and scripture, all selected with special care, are given. After a brief address, usually by the pastor, an invitation to accept Christ is given, and an appeal is made to the manly and womanly side of the life and to the heroic. We are not content with the mere signing of cards, neither do we try to make it especially easy for our young folks to take the first step. Indeed, we believe the after results are better, if it costs something to make the start. Those who will are asked to stand and thereby express their decision to start in the Christian life. Our response has been most gratifying. After the invitation has been given we always hold an altar service, not only for those who have risen for the first time, but for those who wish to reconsecrate their lives. We have never found room enough at the altar for those who come at the final invitations."

THEODORE S. HENDERSON.

HOW WILL HE FEEL?

By F. A. Gowen

How will one feel in the reflection when he comes down to the end of life and all the opportunities for service to Christ are over with? I've been a member of the Church; pretty respectable sort of a person; haven't brought any discredit on the Church by irregularity of life as a libertine. But I've done comparatively nothing to promote its welfare or advance its interests. I've found fault with some, criticized some; said how things should have been done, but never took hold of the work to show how it should have been done.

I have helped to boost the town; have been a hustler in my own business, a wheel-horse in my political club, an enthusiast in my lodge. But a cipher in the church.

The fact is, I may just as well have been out of the church so far as my hearty efforts in its upbuilding and practical co-operation in its advancement are concerned.

To speak frankly, my whole connectional relationship to the Church has been a useless name on its roll, but not a useful face in its activities.

To repeat the question: How will one feel as he is passing out of this life of God-given opportunity into the next life of Divine judgment if this is all that he can claim as to his membership in the Church?

Deeper than the need of men, deeper than the need of money, aye, deep down within this spiritless life of ours is the need of worldwide, prevailing prayer.—Robert E. Speer.

THE CHRISTIAN LIFE

INTEREST THE INDEX OF OUR LIFE

Interest is the response we make to the world of fact and thought with which we come into contact. Sometimes it seems as unaccountable as the wind, blowing "where it listeth," and with as little discernible reason. Why a man should turn with concern and with keen intellectual pleasure to one thing, and why another thing should not be able to get him to lift his heavy-lidded eyes to look at it, would seem unexplainable. And why different men should look with interest on such different things is equally beyond our unravelling. More than that, interest seems often completely outside of our power, working in regions of the soul far below our will. This or that lesson does not stick in our minds, because, as we say, we cannot take interest in it. We ought to take interest, we determine to take interest, but the interest will not come. These arrows of truth are barbless; they slip out of mind and heart. Then, perhaps, "something happens," some re-arrangement of the molecules of the soul, some new alignment of forces, and the lessons or ideas "catch," we "take interest" now.

Yet no more than the wind is this strange thing really unaccountable. The forces that bring it about are all natural. We cannot read them, because they lie too deep for our perception; we cannot predict them, because they are too many and too complex for our calculation. They may be as hard to prognosticate as the weather, but they are as completely under law.

The map of our interests is simply a cross section of the soul; it reveals, to him who can read it, what our past history has been, what our original outfit of attractions was, and what the real affinities of our souls are to-day. He whose interest is found altogether in the world of "sport" is shown to be one who had originally a certain turn of mind; who has now certain impulses and propulses of nature, or has been brought up amid certain surroundings. This cross section is a very deep one; it goes far beneath the things we would like to present as our real characters, below even our formal and determined aspirations, to the very bedrock of being. It is as relentless as gravity, and as undeceivable. It is true there may be deep possibilities of interest yet unawakened; but till they are awakened they are, to all intents and purposes, non-existent. The steel may be capable of being magnetised, but if it does no turn quivering to the pole you know that it has not yet received the subtle touch.

Interest is simply the answer which life makes to environment; and it is therefore the answer to any question you may wish to ask about that life in its actual quality, power, and condition.

It tells the story of life's size, how wide it is, how long, how inclusive. Narrow interests, narrow life. It is a small soul that can rest snugly and comfortably around one little self, one little family, one little business, one little town, one little country. By just as many realms of fact and life as a man's concern and sympathy fail to touch, you know just how many regions of his nature lie uninhabited, undeveloped. How rich a soul is his whose intellectual appetite and heart yearning take in the whole world as it lies under the love and longing of Jesus Christ! He who has no world interest has no world soul.

And our interests indicate the quality and stature of our life. Macaulay's Sandwich

Islander was brought in front of the splendid face of St. Paul's Cathedral, looked up a minute, and then ran into a toyshop and began to play with beads. The objects that pass through a perforated plate indicate the size of the holes. As the stream of outer life passes over us, the ingredients which our soul's surface selects reveal its own quality. How pure, how spiritual, how material, how unselfish, how refined, how gross are our interests? So pure, or spiritual, or refined, or gross, are we.

Interest indicates as infallibly the intensity, the real force, of our life-power. Languid interests, languid soul. One may insist that he really has the capacity for more ardent, intenser movement, for deeper, wider, stronger vibrations of the heart's harpstrings and the mind's organ pipes. But till those actually sound, all this is mere assertion, genial self-hope. In the presence of the intensely vibrating heart of Jesus Christ our Lord, in the presence of the living God who is a consuming fire against all sin and a consuming love so great that he gave his only begotten Son, we must repent in dust and ashes that we care so little, that the things which the very angels in heaven desire to look into awake so little answer in our souls. Alas, the feeble or stiffened chords of our harp of life!

So any man can take the measure of his own life. How many things does he care for, what things does he care for, how much does he care for them? The index finger points; no man can say it nay.

But the index does not have to remain where it is now. Elusive, spontaneous, uncontrollable as interest appears to be, it is not wholly so. It cannot be permanently moved by any external force, any more than the pointer of a spring scale can be; it will take its old place when the compelling hand is removed. But it can be moved by a change in the inner directive forces. There are some things which can be done. Indirectly the cogs and wheels of life can be given a new arrangement and a new motion.

The attention can be turned upon that region where interest is desired until habit begins to work, and repeated thought and act engrave the wished-for groove in the mind. Putting forth the activity of interest long enough will often, if not always, get the soul to acting with real care and appetite. Better than this, if the object be worthy, mind and heart will find there so many attractive, alluring, appealing things that the flame will kindle, grow, and spread. In such fashion love grows, and so grows interest. Given a really vital, energetic mind, there is hardly any realm where it may not presently catch fire. And the soul naturally absorbs the things in which it is immersed. Glass long exposed to violet rays becomes violet tinted, and henceforth is a violet medium, "subdued to what it works in."

There is a strange force, too, exerted upon details of life which in themselves may be colorless or inert. Gladstone was a dullard in figures, we are told, still as a statesman and patriot he grappled with the problems of his country's economy and finances. Then, in his mind and in his hands, they became full of poetry and power. What will not the passion for Jesus Christ do to broaden and deepen and purify our interests?

Is there something else? Surely. That wonderful work of God in the human soul

which we call regeneration is from one point of view simply this,—the realignment and re-crystallization of the elements and forces of the soul around the love of God for us and our love for God, so that a new interest has become supreme and is beginning to transform all lesser interests by its power into its own likeness. God wrought it, and God is working at it still, and will work, until every thought has been brought into captivity to the obedience of Christ, and all the powers have been deepened and sweetened into blessed harmony and likeness to Him, while He worketh in us both to will and to work for His good pleasure. When this cross section of our minds reveals gaps, deficiencies, distortions, shallows, may we not, shall we not, ask and expect that His grace will cause our love to abound yet more and more in knowledge and all discernment, that we may approve the things that are excellent, and hunger and thirst after the highest, till not one sound or thought to which a human spirit should vibrate shall fail to awaken our God-given response?—From "The Sunday School Times."

THE NEARNESS OF GOD

There is a lily. God is thoughtful of that. Yet what is a lily? Pluck it; fling its leaves into the air; stand and watch them as the white fragments of its parted beauty drift down the wind. What has the world lost? The air is not less sweet, the earth is not less fair.

There is a bird; a little bunch of tuneful down. Even in mid-flight, in mid-song, it rolls upon its back and falls fluttering to the ground. A drop of blood is on its breast; two ruffled plumes in its broken wing; it gasps—a convulsion quivers through its little frame; it closes its eyes, and dies. You walk on. You forget it. You awake the next morning. The garden is full of song. Your ears miss no note. Yet God saw and noted that little bird go down.

Do you think that he who clothes the lily and sees when it is torn; he who keeps watch over the birds and sees when each one falls, has no thought, no care, no sympathy for your soul and mine when an evil power comes up to blacken it and kill it, yea, take all the fragrance and song out of it. No! No! Such a thing cannot be. There may be dark days ahead of you; the future will be as the past, and more than once will you stand in great peril and near death! but there never will come an hour, from this moment to your dying day, when God will not stand in love by your side; when all that a Father can do will not be done to keep you from danger and your soul from death.

SURPRISES

It is not what we can see of God's goodness to us, but what we cannot see, that is our richest treasure. Let us learn to praise Him for this, in the spirit of a Christian man who recently praised God for the "provisions that are unrevealed." And, though still unrevealed, these provisions are already ours in Christ. We are like children not yet of age who have been left a princely legacy that is being held in trust for us, the extent of which we do not know. Yet it belongs to us already. So it is God's undefeatable purpose to give us possession of all that He has made us heirs of. Part of His unrevealed provision for us will fall due to-day; part to-morrow; part not until our Lord himself comes again and completes His unrevealed redemption of His own. The normal Christian life is a progressive discovery of the ever-new surprises which God has prepared for them that love Him.—Sunday School Times.

Our Young Friends

TRIFLES

By Alice F. Sumner

Tiny Raindrop was cross. Her mother wanted her to go out for a frolic and she did not want to obey.

"Oh, dear," she cried, "it is not nice out. It is cloudy and dark. The skies are not blue, and I know it is chilly. Why can't I stay in and go some other day?"

"Mother wishes you to go now, dear," said Mother Nature. "It is time you were helping in the world. You are old enough now to carry gladness to the birds and happiness to the flowers."

"I am only a very little thing," still pouted Tiny Raindrop. "What can I do to help? Anyway, all the snow hasn't gone yet, and I may freeze if I go out."

"Nonsense," said Mother Nature. "The days are getting warmer, and the snow is fast going. If you and a great many other raindrops do all you can to help, the snow will be all gone soon. Listen, what is that I hear?"

It was a little flower speaking, the little Mayflower.

"I do wish it would rain," said the Mayflower. "I am so thirsty. I want to grow and I can't unless I am refreshed."

"There, did you hear that, Tiny Raindrop?" said Mother Nature. "You are needed in the world. The little Mayflower wants you. Hurry, Tiny Raindrop, to Mayflower and help make her feel well again."

"I will, Mother Nature, I will," said Tiny Raindrop. "I am sorry I was cross; I didn't think I was needed. Come, brothers and sisters, I am ready now. Good-by, Mother Nature, good-by!"

"You were right, mother, you were right," cried the little Mayflower. "The rain has come. Here is a baby raindrop coming right toward me. Oh, he has dropped into my mouth. You dear, dear raindrop. Now I feel better, and I will grow and blossom."

The next morning Father Sun said to one of his children, Ray Sunbeam: "I want you to go down to the earth quickly. There is a little Mayflower down there that needs you."

"I will gladly go," said Ray. "I am so happy to think some one wants me."

"Yes," said Father Sun, "Mayflower needs your warmth and cheer. It rained yesterday, and that was what she needed then. The raindrops refreshed her and helped her grow."

"Oh, how lovely!" said Ray. "I shall have such a happy day with her. I didn't think I could be of much use to any one, I am so small."

"Indeed you can be," said Father Sun. "I shall be busy all day in different places. But you will stay with Mayflower until I call you home. Do her all the good you can."

"I will, Father Sun, I will," said Ray Sunbeam. "Good-by! I am glad you chose me to go."

"Oh, mother," said little Mayflower, "here comes a sunbeam to play with me. I heard him tell Father Sun so. Isn't that lovely? Now I shall grow and grow."

"I am very glad, dear," said Mayflower's mother. "You are a fortunate child. You must do all you can to be beautiful. That is the way to return thanks for all that is done for you."

For many days Ray Sunbeam and Mayflower played together. Once in a while Ray would be called home. That was when Mother Nature sent another raindrop down to give

Mayflower a drink.

One day early in May, two children came into the woods.

"Do you suppose we will find any?" the little boy asked.

"I do hope so," said the little girl. "Mother says it is almost too early, but I wonder if it is?"

They searched and searched for a long time. At last the little girl spied something.

"I have found one! I have found one!" she cried. "The first Mayflower! Oh, how glad I am!"

"Let me see," said the little boy. "It is a beauty! Won't mother be pleased?"

Tenderly they dug it up, root and all, and put it in a basket.

"We will take you home," said the little girl, "and plant you in our window garden. There Brother Carl can watch you grow."

"Good-by, dear," said the little Mayflower's mother. "This is the way you can do good in the world. I shall miss you, but I shall be glad to think you are making others happy."

The next morning when Ray Sunbeam went down to see his little friend, Mayflower, she was gone. Sadly he flew back to Father Sun.

"Where can she be?" he cried.

Then Father Sun told him how the children had found her, and taken her home for their little lame brother to watch grow.

"It is because you and Tiny Raindrop helped that she grew so large and beautiful," he said. "She was the first mayflower to blossom."

"I am so glad I helped," said Ray. "I must find more blossoms to make grow as I did my little friend, Mayflower."

—From "Zion's Herald."

POINTERS FOR THOSE GOING TO BUFFALO

1. You will witness what promises to be the greatest convention we have ever had.

2. Speakers on program from Canada, India, and all parts of the United States. At least a dozen Bishops will be present.

3. Experts in League work and methods will hold conferences and discuss all phases of League activity.

4. There will be open discussion from the floor so that all will have a chance.

5. On Saturday, July 4, there will be a mammoth patriotic parade and demonstration by all denominations in Buffalo, perhaps 50,000 in line.

6. There will be excursions to Niagara Falls, on the Lakes, and over into Canada, thus combining recreation with profitable instruction.

It's a trip of a lifetime. All who go will never forget it. All who don't will always regret it. Round trip from New Orleans, \$55; from Meridian \$42; from Washington, about \$11; tickets good until September 30. All should start in time to be in Buffalo July 1. Should leave New Orleans not later than June 29. Entertainment from \$1 to \$2 per day. As I shall go to Buffalo a few days in advance, I shall be glad to arrange for entertainment for those who may desire me to, if they will write me at once at Meridian, Miss.

W. W. LUCAS.

GOZINTERS

A little girl who was very quick at figures and was getting on splendidly with her arithmetic, went out to a party with her mother. The usual thing occurred, and mother's friend asked the little person the usual questions, such as how she liked school and how she was getting on in arithmetic, etc. The little maid answered the last question thus: "Oh, I am getting on well in arithmetic. I've got as far as Gozinters." This was a puzzler to the friend and to the mother also, and as they could not understand the child volunteered this explanation: "Why, you know, two gozinter six three times, and two gozinter eight four times, and I know it all."—Mother and Baby's World.

OUR FOUR TREASURES

When God gave us Christ, He gave us everything that we can need, and everything that God is. In Christ we have not only God's love, but a love that is able to accomplish everything, and that has decided to accomplish everything, and that has unseen glories still ahead. Some one has reminded Christians of this in the invitation:

"May your last thought at night,
And your first in the morning,
Be of a Dying Savior's love,
A Risen Savior's power,
An Ascended Savior's grace, and
A Returning Savior's glory."

There we have not only love, but love that is omnipotent; and not only omnipotent love, but omnipotent love directly applied to us; and, climaxing all this, a promised coming glory that shall outshine the best that we can know here of the love, power, and grace of God. The human life that goes to sleep at night and awakens in the morning in grateful remembrance of these our four treasures in Christ is safeguarded indeed.—Sunday School Times.

KEEP THE MIND SWEET

Do not think unkind thoughts, even of those who have injured you, says Emily Ridgway; be sweet to the very core of your being; the gain is great, not only to yourself, but to everyone with whom you come in contact. The sunshine and sweet fragrance of your presence will comfort many, and blessings manifold will be yours. The "daily round" must bring constantly vexations and annoyances, and it must be the looking beyond, the looking up, that will give the right perspective and right value, and prevent a wrong estimate and its consequent burden.

I thought to do a kindly deed,
Time slipped away too fast.
The deed is still undone, ah me!
My chance forever past.

I meant to speak a cheering word,
Before that word was said
The idle world walked by, and now
The friend I loved is dead.

—Alice VanLeer Carrick.

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but, when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—James Russell Lowell.

The Laborers in the Vineyard

(Matt. 20. 1-16)

International Sunday School Lesson for July 5, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.—Matt. 5.45.

Time—March A. D. 30. A short time before the crucifixion.

Place—Southern Perea, beyond Jordan while on the last journey to Jerusalem.

Home Readings—Monday, Matt. 20.1-16. Tuesday, Jas. 5.1-13. Wednesday, 2 Thes. 3.6-15. Thursday, John 4.35-43. Friday, Dent. 24.10-19. Saturday, Matt. 21.23-32. Sunday, Ruth 2.1-12.

The Vineyard of the Lord

The vineyard of the Lord covers a large area. It touches the shores of every continent and includes every nation and people, and many forms of activity are found in it. The Orientals depended upon the vineyards for their support; not all of them, but those who did usually had no other means of obtaining a livelihood. Their possessions lay in the vineyards, and upon proper tending depended the harvest yields. The owner would naturally be anxious to employ an ample supply of laborers that his growing crops may not suffer.

This bears some resemblance to the Lord's vineyard. The only way the Lord has of obtaining a livelihood for man in the spirit world is found in His vineyard. There are many forms of activity that favor life, some of them seem to lay in other fields adjacent to that of the Lord but they are really in the Lord's vineyard. What makes them seem to be elsewhere is our method of dividing the territory. By not understanding the scope of God's work we take from Him some of the credit due. Take for example the various charitable institutions that have no connection with the Church as an organization. Some of them are seeking to restore physical health, some are doing reform work, others are houses of correction. But so long as they make for the spiritual livelihood of man they lie in the Lord's vineyard. They may seem to have only a very remote connection with the spiritual, but if they are right they will ultimately arrive, however remote. And after all, this remoteness depends upon our viewpoint, for God is present and active in every good work.

From this vast and inclusive vineyard of the Lord rich harvests are expected, and returns that are sufficient for the support of all. But the returns will depend upon the way it is tended. Too little labor will result in too small harvest, and poor and inefficient work will not properly stimulate growth and yield. At present, the people of this land are not properly supplied from this vineyard. A much greater yield is necessary. The output of the Church is not meeting the demands of human needs. Various other organizations at work in the Lord's vineyard have thus far also failed to meet the needs. Immense good is being done but more ought to be done. If larger yields

are expected, more laborers and better work must be done.

The Call for Laborers

The demands of the vineyard are such that the Master has made an early call for laborers, and some have responded and are at work. But others linger in the market-place waiting for employment. But in this vast vineyard there is no need for a man to wait for employment; he can find it almost anywhere. He need not feel that he is not wanted, for the call is to all who will go and work. He who lingers has himself to blame for his idleness. In the parable of our lesson the men hired at the eleventh hour were probably present when the first call was made but they would not go, for some reason they stood there "all the day idle."

There are still people who will be idle and make the claim that no man hired them. In the vineyard of the Lord there is work for all and all are hired. But the idlers are those who will not work. The call has been made and the wages offered and in most cases the facilities for doing the work have been provided. Man has only to agree to work and go to work. We cannot look at the condition of life in any of its departments today without seeing in it the call to work and help to a better state. Of course, not all are called to do the same kind of work, nor are they all called to the same division of the vineyard, nor to do the same amount of work. But every one is called to respond to his opportunities and make full use of the talents he has.

The wages will be whatsoever is right. It will be a full day's pay, provided faithful work is done. It may not be proportionate to the amount of work done, but rather to the depth of spirit and love with which we work and the consequent development of character we attain. He gave to each a penny. The all-day workers and the eleventh-hour workers received each a penny. This seemed unfair to those who worked longer, but they received what they bargained for and their complaint grew out of their "evil eye." Faithful labor for the Lord will bring fullness of joy to each. They will all be rewarded the same—fullness of joy for faithful service. This is a full day's pay. The way to get more than the other laborers for the Lord is to develop a larger spiritual capacity and the Lord will fill it. Sometimes the last in the vineyard comes first in this development. Sometimes he develops to an equal capacity in a shorter time and consequently receives as much. Sometimes he goes beyond in this development and comes first. Paul was a late comer in the vineyard but he was a chief apostle. Go into the Lord's vineyard and labor to the full extent of your powers, go as early as is possible, labor as earnestly as is possible, develop as much as is possible, and be satisfied with God's reward in the end.

Mars Bluff, S. C.

of the Jordan from before you." These stones mean the setting of Israel's feet on the promised land by the help of Israel's God.

As with the nation, so it is with the individual. There are certain events in the individual's life that are worthy of being specially remembered. Jacob, the supplanter, as long as he practiced trickery, though successful for a season, always found himself in a more difficult position than before. God Himself had declared that Jacob should be the heir of His promises. Poor fellow, he thought by trickery he was able to do more than the Omnipotent God. He stole his brother's birthright but found himself a fugitive from his brother's wrath. By strategy he took from his cruel father-in-law a large part of that which belonged to him on account of long service but he found himself a fugitive with the cheated hate of Laban behind him and the fear of his robbed brother before him. Helpless he stood between these two hates. His trickery had failed. He could do no more. The supplanter had himself. Like many of us, Jacob had to learn that God alone would fulfill His own promise. He sought Him. Talked with Him face to face. Wrestled with Him until he obtained the blessing. God changed his name—no longer Jacob, the supplanter but Israel, a prince with God. "And Jacob called the name of the place Peulel, for I have seen God face to face and my life is preserved." He built an altar of stones there so that in the years to come when tempted to practice trickery, he would remember that being a prince with God was the true source of his power and success.

Memorials

We have just passed the birthday of our nation. It is fitting that we remember and celebrate this day. But we must use this memorial day only as a reminder of the past not that we may worship it but use it as a means of inspiration for larger things in the future. God commanded the Israelites to celebrate the passover and their crossing of the Jordan not as great goals already reached but as successful beginnings of larger things to be accomplished. Our nation was only on paper July 4, 1776, and our independence only a dream. We cannot reasonably remember, therefore, the Fourth of July with any great degree of pleasure only as we think of it as the beginning of the large things today that are, and of the still larger things for our country to-morrow. Memorials are set up, therefore, not merely to be remembered, but remembering to be inspired by them to seek a greater destiny.

Unless we are careful we can make our memorials injurious to us. The Christian whose only joy comes from memory is a back number. There must be a memory of past beginnings but this must be completed by a consciousness of well-doing to-day. If your only proof of your acceptance with God is the memory of having been born of Him years ago, you had better not be so contented and satisfied.

Winchester, Va.

Personal and General

Miss Fannie D. Miller, the accomplished daughter of Dr. E. R. Miller, pastor of Metropolitan First Methodist Episcopal Church, Rome, Georgia, graduated from the classical academic and the Bible Teachers' training courses at Clark University. Miss Miller is quite an accomplished pianist. She will re-enter Clark University next fall to complete the classical course.—E. D. Petty, Dist. Supt.

Miss Josephine Boston, the faithful superintendent of Calvary Sunday school, Thibodaux, has recovered from a serious illness, to the great delight of her many friends.

Miss Mary E. Malone, niece of the Rev. J. W. Terrell, pastor of Emory Chapel, Newport, Ark., arrived in Newport April 14th with the baby, J. W. Terrell, Jr., from Gulfport, Miss., where she had been since November 21 last, after the death of the baby's mother.

The Rev. C. R. Russell is the new pastor of Friendsville, Tenn.

Mr. Payne, a young man of sterling qualities and a Christian worker, is doing great work with the Rev. B. G. Smith in building a mission at Irondale, Mississippi.

MEMORIAL STONES: National and Individual

Epworth League Devotional Meeting Topic for July 5, 1914

(Joshua 4:6, 7; Gen. 35:9, 10, 14, 15)

(By THE REV. A. PRESTON SHAW, B. D.)

The Scriptural Lesson

It was a good thing for the Jews to celebrate the Passover as a memorial of their deliverance out of Egypt and bondage, but none the less significant to them was their march through the Jordan out of the wilderness that they might set their feet upon the land promised to their father Abraham and to his seed forever. It is customary of course to put greater emphasis on beginnings than on accomplishments. With much more zeal

the human race celebrates its Passovers, its Declarations of Independence, its beginnings of success than its victories. Have not we made a slight mistake in this? Do not the pillars of stones on the banks of the Jordan, a memorial of success and victory after forty years of wilderness wanderings, represent more to the Israelites than the unleavened bread of the Passover? "What mean these stones? Then ye shall let your children know, saying Israel came over this Jordan on dry land. For the Lord your God dried up the waters

Gleanings from the Field

FLORIDA

Cotton Plant—Wesley Church is enjoying a season of prosperity. The Rev. A. R. Rutledge, our ex-pastor, preached an excellent sermon from 6 verse of 55 Psalms. The Rev. H. W. Austin preached for us at 7:30. A good collection was taken for all causes. The Emerson Home School for Girls closed recently at Ocala, Fla., and two young ladies of Cotton Plant were among the graduates.—J. H. Nelson, Reporter.

GEORGIA

Vidalia Circuit—Our second quarterly conference was held here in Roberson Church with the Rev. F. S. Johnson of the Hogan Charge presiding. Dr. W. V. Daughtery was necessarily detained. The Rev. Johnson preached two strong sermons. Many came forward for prayer. The reports showed great progress on all lines. Dr. Hester is a pulpit orator and is well thought of by the whole membership. Raised during this quarter, \$81. Paid superintendent in full.—E. D. Collins.

KANSAS

Clay Center—The fourth Sunday in April was a high day for the Second Methodist Episcopal Church, as it was Go-to-Church day. Our new pastor, the Rev. G. T. Wooten, at 11 o'clock preached an able sermon. At the evening service the Reverend gave a short lecture on soul saving, which was appreciated by all. After the lecture the young people of the church gave a musical entertainment led by the Holmes Brothers Entertainers. Everyone present went away pleased. The Bishop made no mistake when he sent to us the Rev. G. T. Wooten. He is a splendid preacher and one that takes well with the young people. Raised for pastor, \$10.32. We are expecting a great year's work this year under our well accomplished pastor.—Harry Holmes.

LOUISIANA

Alden Birdge—New Light Methodist Episcopal Church is spiritually alive. On the first Sunday in May the Rev. H. L. Chambers was with us and preached a soul stirring sermon. The pastor closed and extended an invitation to sinners. Several came to the altar for prayer; two were happily converted and were baptized at the altar and added to the church, making four additions this year. The Lord's supper was administered and 48 communed at the altar. The district superintendent, the Rev. B. J. Reddix, held the first quarter on the 28th of April. His lecture on the Financial Plan was quite helpful to this place. The selections from the Methodist hymnal are quite helpful in our services. Our people are hard at work to finish paying the church out of debt; and also to finish ceiling it.—C. C. Smith, Pastor.

MISSISSIPPI

Itta Bonn—The good people of Itta Bona very pleasantly surprised the inmates of the parsonage. The surprise was led by members of the church. The pastor extends his hearty thanks and asks that you come again.—E. C. Toups.

Coahoma—Our first quarterly conference at Pleasant Valley Methodist Episcopal Church on the Coahoma Circuit, was a decided success. Our district superintendent, the Rev. Charles W. Butler, presided and expressed himself as highly pleased over the success we have had. Officers were present with good reports, which showed the work both spiritually and financially alive. Dr. Butler delivered a great sermon Sunday, April 26, to a crowded house. You may look for great results from Coahoma Circuit this year. With such a man as the Rev. P. H. Jackson as our leader, there is no cause for a failure.—John W. Ward, District Steward.

Kosciusko—After a splendid prayer meeting a party of friends, led by W. West, Mrs. L. M. Wright and others, visited the parsonage and left many pounds of eatables. The pastor and his wife rejoiced together. We thank our friends very much for this evidence of their kindness. Come again.—L. F. White.

Hub—Our second quarterly conference was held on April 29-30, the Rev. P. H. Rembert, our worthy district superintendent, in the chair. All the officers were present with full reports. A large number of the members attended the business meeting. Paid district superintendent and pastor in full. Ten new converts added to the church. At the end of the service, the conference tendered a rising vote of thanks to Miss Lester Hart and the choir for their excellent music from the Selected Hymnal.—A. C. Smith, Pastor.

Clarksdale—Our first quarterly conference convened April 17, with the Rev. C. W. Butler, district superintendent, presiding. He has such executive ability as to be able to easily control his preachers and put life into his district. Every interest of the church has been carefully looked after. Dr. Butler never leaves a stone unturned. He was paid in full. Total raised during the quarter, \$259.26. Too much praise can not be given to my good members here for their loyalty, and the way they have stood by the pastor. They promised me \$300 last year and paid me \$355. This year they raised my salary and estimated it at \$500. On April 23 a party of friends gave a very pleasant surprise to the pastor and inmates of the parsonage. The party was led by L. V. Hawk, Mary F. Coley, Millie Carruthers and others. The pastor and family express their gratitude for the kindness shown them. The membership has been doubled. This church is wide awake.—D. D. Shelby, Pastor.

SOUTH CAROLINA

Rock Spring—The second quarterly conference of the Rock Spring charge convened April 9 at St. Peter Church,

the Rev. J. E. Wilson, D. D., presiding. S. B. Reed was elected secretary. Missions for this charge were raised in part by the following named sisters: Dinah McClendon, \$2; Rebecca Reid, 90 cents; Charlotte Brevard, \$3.50; Ida Williams, 60 cents; E. E. Hook, \$2.37; H. A. Williams, \$4.71; Peggie Perkins, 65 cents; Patsy Moore, \$1; Ellen Jones, 35 cents; Estell Boykin, \$1.29; Jessie Alexander, \$1; Carrie Duren, \$1; Cornelia Kirkland, \$1; Jennie Watts, \$1; Daisy Mickle, 60 cents; Jessie Mickle, 85 cents; public collection: St. Paul, \$1.25; St. Peter, \$3; raised on stove for parsonage, \$6. We have built an ell to the parsonage this quarter at a cost of \$45; paid district superintendent \$17.85; for pastor, \$81.87.—T. W. Williams, Pastor.

TEXAS

Bedias—In the midst of very bad weathers, my conference convened on May 2-3. The officers met promptly with good reports, showing that they were deeply interested in their work. Paid district superintendent in full, \$15; pastor, \$42.61; on benevolences, \$4; total during the quarter, \$61.61. The district superintendent preached an able sermon, his subject being "The Cost of a Discipleship." Many hearts were made glad over the sermon. We are always glad when the time comes for the Rev. G. E. D. Belcher to be with us.—L. L. Neal, Pastor.

Oakland—Our second quarterly conference convened April 25-26, under the superintendency of the district superintendent, the Rev. J. W. Warren. The officers were present and rendered good reports. The quarter was well attended by quite a number of our most active laymen, which shows a great improvement along all lines. We raised \$18.45 on Saturday. The lecture given by the district superintendent on the New Financial Plan was very much enjoyed by all and each officer appeared to have been very much inspired. Our beloved pastor has been very ill, but we are glad to report him as being able to be at his post. He is improving rapidly. The people of Willow Springs are rejoicing much over a neat and newly constructed church which has been built and painted since the annual conference. We feel that God is wonderfully blessing us and we hope to keep alive along all lines and have a splendid report to carry to the next district conference.—Ida D. Warren, Reporter.

VIRGINIA

Pen Hook—Our second quarterly conference was held April 26th, 1914, with the Rev. R. W. Winchester presiding. Dr. Winchester made an abiding impression at Hall Ford. Collection for the day, \$20.15. Paid to the district superintendent and on pastor's salary, \$31.10. The Woman's Home Missionary Society, \$4.20. The work is in fine condition. Reports were splendid and attendance large.—Ellen Mahan.

Pearisburg—We have passed through an extraordinary severe winter, yet the faithful few have been loyal through it all. The first Sunday in May was set aside for rally day. Individuals contributed from one dollar to eleven dollars. A number of others

gave smaller amounts. The total amount raised in the rally was \$45.30. The people at Pearisburg spare no pains in looking after the comfort of the pastor and family. The pastor wishes to thank the members and friends for the surprises that have been tendered him as evidences of appreciation of service.—S. L. Duncan, Pastor.

WEST VIRGINIA

Freeman—The class leaders rally and quarterly meeting was held on this charge March 14 and 15, 1914. Rev. W. T. Marley, district superintendent, being ill, could not be with us, and the Rev. T. D. Johnson, pastor of Pocahontas Va., held the conference. The officers were present with good reports, which showed that the work was progressing. —V. A. W. Randolph has raised \$10 for the Jubilee fund and \$2 for the Freedman Aid Society and paid the district superintendent in full for the second quarter. The class rally was a success. At 10 a. m. the love feast was conducted by the pastor. At 11 a. m. Rev. T. D. Johnson, of Pocahontas preached two strong sermons. At 7:30 p. m. Rev. A. W. Randolph preached and administered the Lord's Supper. Monday night we were blessed with the Holy Ghost again brought by Rev. R. H. McKoy, D. D., of Bluestone Baptist Church. No. 1 class reports \$18.55, leader, J. W. McClanahan; No. 2 class reports \$18.08, leader, Robert Alexander; No. 3 class reports \$24, leader, Ellen McClanahan; total reported \$60.61. Paid the pastor this quarter \$114.63. Total raised this quarter \$149.59. Three members have been added to the church this quarter.—J. W. McClanahan, Reporter.

MT. ZION CHURCH, WACO, TEXAS

Immediately after the adjournment of the annual conference we received the Rev. J. G. Brown as our pastor. Things were looking gloomy. The great flood of the Brazos river had just receded and quite a number of our members were on the farms. Those of the membership that were present began work with the conference year. We can say up to the present that the church has grown; 28 adults and 15 children have been added to the church. The children have been placed in a class for religious instruction. Mrs. M. E. Banknight was made leader for them. The pastor spares no pains in seeing that every department of the church is alive and at work. Under his earnest preaching of the Gospel, the church has had a great spiritual awakening. We are marching on by the help of God and the good membership. We will send our pastor to the annual conference with a round report. He has begun to canvass for subscribers to the Southwestern Christian Advocate.—W. J. Deancy, District Steward.

Gordon Chapel—The members and friends of Gordon Chapel are very grateful to the conference for sending the Rev. J. W. Satterfield as pastor. He is doing a good work. Twenty-nine have been added to the church. He has officiated at seven funerals; five more members of the church. He is now conducting a week's revival.—Mrs. Mamie Childress.

Southwestern Christian Advocate

681 BARONNE STREET

1—All business letters should be addressed to Editor & Mails, and all communications intended for publication to the Editor.

THE MOB HABIT

(Continued from page 1)

This time the mob was composed of Negroes who craved for the blood of the accused.

See how the mob spirit grows. It shows what we are coming to and that this country sits supinely by and permits all this to go on without the slightest effort of correction, indicates the peril of our American institutions. Of course, some one is going to say American institutions are not in jeopardy, but he who would say so would be a typical American, for the American spirit is nothing if it is not braggadocio.

"Wherefore, let him who thinketh he standeth take heed lest he fall."

"GOOD FELLOWSHIP HOUR"

Under the leadership of Dr. John H. Race, the employees of the Methodist Book Concern in Cincinnati enjoyed last week what was happily called "Good Fellowship Hour." The occasion for this was the coming together of all the employees in the Wiley Chapel of the Book Concern. This chapel was already hallowed by many significant meetings, but we dare say no meeting ever held in the chapel was more significant than this meeting when representatives of the various classes of workmen of the Book Concern and those representing the Church appeared on a common program. The occasion for "Good Fellowship Hour" at this time was the distribution of individual policies issued in the group insurance plan in celebrating the 125th Anniversary of the foundation of the Methodist Book Concern. Miss Jennie B. Walters spoke for Bindery. Mr. W. C. Price spoke for the counting room. Mr. Jerome Prather represented the press room, Mr. Carl Knob, the composing room and Mr. Q. C. Marshall, the periodical department. Others who appeared on the program were Mr. E. R. Graham, one of the publishing agents, who spoke on "Larger Group." Mr. Arthur Stevens, of the New York House, who spoke on the "Members of our Family in the East." Dr. A. J. Bucher spoke on the "Larger Fellowship" and Mr. Edward R. Shipley, member of the Book Committee, spoke on "Initiation and Co-operation." Note there were Messrs. Graham and Shipley representing the capital side of the question; there were the representatives from various departments representing labor's side. There were no strained relations on this occasion between the employer and the employee. This was a big occasion. It was a suggestive one. If labor and capital everywhere could meet on the same terms and in the same spirit as the employees and the Book Concern interests met in Cincinnati, then the labor question would lose its dread and terror and we could easily find a workable basis. It is no wonder, therefore, after such a well built program and distribution of policies that this congregation lustily, heartily sang America and repeated the twenty-third Psalm and uttered the Lord's prayer.

The Book Concern maintains what is known as an open shop, but it does not discriminate against union men and yet it will not discriminate in their favor. This question of the Book Concern's attitude towards labor was most happily expressed in Dr. Race's report to the last meeting of the Book Committee held in New York. Bearing on this point, he said:

"Moreover, the General Conference, which is the governing body of the Book Concern, specifically commits to the Publishing Agents, under the direction of the Book Committee, the executive administration of the institution, and these officers cannot delegate their authority and responsibility to the labor organizations, the officers or members thereof. Meantime let it be clearly understood and most emphatically stated that the Methodist Book Concern does not and will not discriminate against any man or men who by identification with the Labor Union, or any worthy organization, may be making contribution to the social welfare of humanity. As controlled and operated by the Methodist Episcopal Church there can be no departure by the Book Concern from its altruistic and time-honored policy. It counts itself an ally with any other institution or organization seeking the highest good of all the people. It was among the first to introduce the eight-hour day for its employees, beginning in 1906; it pays to-day a wage the equal, if not higher, than that called for by the Labor Organizations in similar vocations; it provides rest-rooms for the girls and women; it believes in and practices the 'Minimum Wage'; it has never been an employer of 'Child Labor'; it takes every precaution to care for the health and comfort of those who serve the institution; it protects those who have grown aged or infirm in its employ; it ministers to those who become sick or incapacitated while in its service; during all its history no question has arisen affecting the welfare or happiness of the employees or the efficiency of the service that has not been speedily and satisfactorily adjusted without the intervention of the third party; in short, the Methodist Book Concern is what it professes to be, an institution imbued with the spirit of Jesus Christ."

THE CARNEGIE FOUNDATION FOR THE ADVANCEMENT OF TEACHING

The report of the president of the Carnegie Foundation for the Advancement of Teaching gives the following interesting figures: The total endowment of the Foundation is \$15,325,000, and the expenditures for the year ending September 30, 1913, was \$658,431. Of this \$519,440 were distributed in retiring allowances to professors, and \$80,949 in pensions to their widows, a total of \$600,390. Thirty-three allowances were granted during the year, making a total of 403, the average annual payment to an individual being \$1,703. The total distribution from the beginning has been \$2,936,927. Referring to the Foundation's work as a center of information concerning pensions, the president discussed also pension systems that are maintained by a half dozen colleges, new systems that are being developed at some of the leading institutions of the country, the new federated pension system of the English universities and the proposed system for the clergy of the Episcopal Church. As to pensions for public school teachers, the report discusses the misfortunes of the New York City system, and commends the plans of the new state system in Massachusetts.

FREE AT LAST

Ebenezer Methodist Episcopal Church in Washington, D. C., is located near the Congressional Library. It is a fine press-brick structure. This church has been carrying a heavy debt for some years. When the Rev. W. H. Dean was appointed to the church three years ago the debt was \$9,000.00. Something has been paid on the debt each year. In a rally held June 14 the church raised \$3,154.07 and the total debt is wiped out, with one thousand dollars in the treasury. Brother Dean has shown rare ability in handling the debt and we congratulate him and the loyal people of Ebenezer. Well done—friends.

Of General Interest

On To Buffalo

It is not too late to decide to go to the great international Epworth League Convention. The trip will abundantly repay for money and time used to make the trip. Fine arrangements are being made for those going, if they can assemble here in New Orleans and leave the morning of June 29. But whether you come through New Orleans or not, make your way to Buffalo which is the mecca of Methodists for July.

Louisiana State Business League

The annual session of the Business League of Louisiana will be held in Alexandria, La., July 3-4. Mr. J. S. Williams, a successful business man of Shreveport, is president. Mr. C. R. Roberson, of Shreveport, La., is secretary and Mr. W. E. Roberson, of New Orleans, chairman of the executive committee. Alexandria has a fine group of business and professional men who conduct a live local Business League. Ample preparations are being made for the State League and there should be delegates from all parts of the State. In no state is the League needed more than in Louisiana.

The first Sunday in July at 3 p. m., all our people of this city interested in better street car and railroad accommodations are requested to meet in Central Congregational Church to effect a permanent organization.

Reassuring News from Mexico

Letters from Guanajuato, Puebla and Mexico City, bearing dates of May 20 and 22, which Dr. John W. Butler has received in New York, report that the workers are well and that all the church services in these centers are continuing as usual. In the federal capital, it is interesting to note, the church attendance is rather above the average. Most of the schools also are still open.

Miss Laura Temple, who decided to remain in Mexico City under the work of the Red Cross Hospital, wrote to Dr. Butler on May 22 stating that she was safe and well. Still later news, by cable June 3, has come to Dr. Butler from the native pastor now in charge of the Methodist Church in the federal capital. This brought the reassuring news that all was quiet in Guanajuato, Puebla and Mexico City.

Alabama Negroes Gain in Last Decade

We note recently in the columns of one of our exchanges quite an interesting resume of the progress of the Negroes in Alabama in property in the last decade. It is said that Negro farmers in that state own or control 5,100,000 acres of land, which shows an increase over 1900 of 350,000 acres. Of this number, 3,563,000 acres are improved land, which is an increase over 1900, of 500,000 acres. In the last decade the percentage of Negro farmers increased 17.3 and they now control one-fourth of the entire farm property in Alabama, which has a value of \$97,370,000, which represents 107.5 per cent more farm property owned by Negroes than at the beginning of the last ten years. The exchange goes further and states that fifty per cent of all the persons in the state of Alabama engaged in farming are Negroes, while 75 per cent of the Negroes in the state are farmers. There are 110,440 Negroes operating farms.

President Exchanges Greetings with Germany's Emperor

Tuckerton, New Jersey, where the President of the United States is spending his

summer vacation, now boasts a radio station which has recently been established. The first message to be sent through the air from the new station was from the President at Tuckerton, June 26, to the Emperor of Germany at Eilvese near Hanover, and read: "On this occasion of the opening of the Tuckerton radio station I send to your majesty my best greetings and offer my congratulations on this additional link to bind the United States and Germany in closer intercourse and good relationship." The Emperor William and the President exchanged messages last January, but, in the absence of equipment for transmitting radio messages at Tuckerton, the President's reply was cabled. The Emperor's recent radio message was a reply to President Wilson's cordial expressions of the wish that the United States and Germany may be bound more closely in kindly relationship, and was as follows: "Your congratulations on the opening of wireless communication between Germany and America received. I, too, consider it as an additional link which will bind our two countries in mutual friendship and closer intercourse."

A Sad Catastrophe

The flower of Austria's aviation corps met on Saturday of last week in mimic battle in air and in the maneuvers nine officers and men met a most unexpected death. An aeroplane collided with a dirigible air ship and ripped its envelope, upon which a terrible explosion occurred and the balloon burst into flames which caught the aeroplane and in a short space of time the wreckage fell heavily upon the slope of a hill, where it was found that every man on board the dirigible and the aeroplane had met death. A sham aerial flight had been planned and consequently a big crowd had gathered to watch the maneuvers, which promised to be exciting. The dirigible ascended first and a half hour afterward the aeroplane started in pursuit and soaring to a greater height than that which had been reached by the dirigible, began its attack, by circling several times around the balloon, now coming close to her and then withdrawing, but always steering away so as to avoid a collision. Finally the biplane assumed a position far above the dirigible and then began its descent. Apparently the biplane desired to get just above the dirigible but within striking distance, but because of what must have been an incorrect estimate of distance or speed, the nose of the biplane tore open the envelope of the airship and nine experienced aviators came to a most tragic end. The dirigible, the Koertling, was manned by seven officers and men and the biplane, the Gondola, carried two officers. This regrettable happening plainly shows what horrors would attend aerial warfare should it ever come to pass.

National Negro Business League

The Fifteenth Annual Meeting of the National Negro Business League will be held at Muskogee, Oklahoma, Wednesday, Thursday and Friday, August 19, 20 and 21, 1914.

The Oklahoma State Negro Business League in co-operation with the Muskogee Local Negro Business League has arranged a most comprehensive program for the reception and entertainment of the delegates who may be present. Aside from the regular and most interesting sessions of the League itself, arrangements have been made for an Industrial Parade on Thursday afternoon, August 20, which shall embrace a large number of floats upon which will be represented the progress and industrial achievement of the Negroes of Oklahoma. Thirty (30) full-blooded Seminole Indians in native and picturesque costumes are planning an entertainment at the Fair Grounds, following the Industrial Parade on Thursday.

On Friday afternoon, August 21, the dele-

gates will be given a view of the city. A Livestock and Agricultural Exhibit, showing the great possibilities of the Southwest section, will be open for the inspection of the delegates; also, on Friday evening, a Grand Banquet will be given in honor of the delegates.

On Saturday, August 22, a special train will leave Muskogee for Boley, Oklahoma, the largest and most prosperous Negro city in the United States. The train will pass through some of the richest agricultural land in the world, much of which is owned by Oklahoma colored citizens.

For the annual meeting of the League, the Southwestern Passenger Association has announced through its chairman an intention to authorize an open rate of four cents a mile for the round-trip from all points in the territory of the Southwestern Passenger Association except Oklahoma, selling tickets August 16 to 18, inclusive with final return limit to reach original starting point August 31.

The annual session of the affiliated organizations of the League will be held at the same time—The National Negro Bankers' Association, The National Negro Press Association, The National Negro Funeral Directors' Association and the National Negro Bar Association, a group of the strongest organizations in the country among Negro people.

REV. S. H. NEVILS IS DEAD

The death of the Rev. Shed H. Nevils, which occurred June 11, at Durant, Mississippi, after six months' illness, removes one of the outstanding characters in our Mississippi Methodism. Brother Nevils was a forceful leader. His convictions were his North Star. For him to reach a conclusion meant for him to stand by it even though he might be alone. He was a successful minister both as pastor and builder. He was born in Monroe county about sixty-one years ago, and received his early training at Rust University in the seventies. He entered the ministry thirty years ago and became one of the successful ministers of the Mississippi and Upper Mississippi Conferences. He was faithful in the discharge of his duty and was loved by all of his congregations. He served acceptably the following appointments: Brookhaven and Hazelhurst, three years; Bay St. Louis, one year; Athens, one year; Kosciusko, two years; Greenwood, two years; Macon Circuit, three years; Carrollton, one year; Shellmound, four years, and Minter City, four years. His last appointment was Ruleville, where he only preached one sermon. In 1892 he was appointed District Superintendent of the Tupelo District and served a full term, while on the district the work prospered under his administration. For a number of years he was a trustee of Rust College, and always manifested an interest in its welfare. The funeral was conducted in St. Paul Methodist Episcopal Church, at Greenwood, Miss., June 13. The Revs. W. S. Leake, E. C. F. Troupe, M. C. McEwen, J. W. Winbush, J. W. Byrd and J. H. Everett acted as pall-bearers. The service was conducted by the Rev. C. W. Butler, his District Superintendent. The Rev. J. H. Everett announced the hymn, "Servant of God, well done." The Rev. M. C. McEwen led in prayer. The Rev. J. W. Winbush read the 39th Psalm. The Rev. J. W. Byrd announced the hymn, "There is rest for the weary." The Rev. C. W. Butler read 1 Cor. 15 ch. 41-58 verses, after which Dr. B. F. Woolfolk, the deceased's fast friend, preached the funeral sermon, taking for his text, 2 Timothy 4-7, "I have fought a good fight, I have finished my course, I have kept the faith." Brother Nevils was buried in Good Shepherd Cemetery at Greenwood, Miss. He leaves a wife, child and brother.

Immigrants have been coming to this country at the rate of 2,900 per week for ten months. It is expected that figures will reach 1,351,000 for the fiscal year.

People of Interest

Bishop Thirkield was taken ill at the close of a series of Church Efficiency and General Welfare Conferences, and other work in the South. Not showing permanent improvement, he was examined last week by an eminent New York specialist, who discovered a serious condition of nervous exhaustion, the outcome of months of over strain in a debilitating climate. He advises him to give up all engagements for five or six weeks so as to have a complete nerve rest after which he said he should be as strong as ever. This cancels appointments in Missouri, Texas, Louisiana and Alabama up to July 23. We are sure that all our people will pray earnestly that this servant of God may be fully restored to vigorous health and given many years for the great work which he has outlined.

Bishop Burt delivered the baccalaureate at Dickinson Seminary recently.

The Rev. Alexander Hubbard, a retired minister of the Central Missouri Conference, died May 26.

Bishop Leete will dedicate at an early date the new St. Andrews Church, Sylvania, Ga., the Rev. E. D. Giddens pastor.

Dr. A. P. Camphor is filling Chatauqua engagements in Illinois and is meeting with fine success.

Bishop Joseph F. Berry, of Philadelphia, preached the opening sermon of the season in Ocean Grove Auditorium on June 21.

Dr. J. C. Sherrill is filling engagements in Chicago and vicinity in the interest of the Board of Foreign Missions.

The Rev. M. S. Goins, our pastor at Washington, La., is quite ill at the Turner's Sanatorium, Shreveport, La.

The mother of Dr. J. S. Hill, of Morristown College, died at Trenton, N. J., June 13, at the ripe age of 87 years.

The Rev. J. C. Hibbler, pastor of Laurel and Ellisville, of the Mississippi Conference, reports 124 conversions in his recent revival.

Dr. D. D. Martin served as acting pastor of the First Church, Benton Harbor, Michigan, while the pastor, Dr. N. A. McCune, was on his vacation.

The Rev. F. H. Butler of the Delaware Conference delivered the addresses to the graduating class of the Howard High School on Tuesday of this week.

The Rev. P. W. Webb, A. B., of the class '15 in Gammon Theological Seminary was the winner this year of the Horace L. Jacobs prize in the department of Christology.

Lincoln University at its recent commencement conferred the degree of S. T. D. upon the Rev. J. W. Haywood, A. M., S. T. B., of the Texas Conference, and at present pastor of Ebenezer, Marshall, Texas.

Dr. Paul J. Taylor and Miss Bertha Ray Hart will be united in marriage in the home of the bride's parents, Bristol, Conn., June 27. Dr. Taylor has been practicing medicine in Philadelphia for several years.

For the purpose of reviewing the work of the Methodist Conferences in Europe, Bishop Luther B. Wilson sailed from Baltimore, Md., June 8. He is accompanied by Mrs. Wilson and their daughter, and expects to return to the United States about the middle of September.

Bishop Nuelsen writes to the Missionary Secretaries that the new buildings of the Methodist Theological Seminary at Frankfurt, Germany, will be dedicated August 13. "This will be an outstanding event in the work of German Methodism," says the Bishop. "We hope that Bishop Wilson and Dr. North will be present. Representatives from various theological seminaries in Europe and America are also expected. I have been asked to preach the dedicatory sermon."

Gleanings from the Field



A NOTED PASTOR AND CHURCH BUILDER

The Rev. J. M. Trammell was born in Chambers county, Alabama, near Lafayette, the county seat. His parents, Henry and Betsey Trammell, were slaves, but they are strong Christians; his father has held for many years office in the Methodist Episcopal Church. James M., his youngest son, was converted and joined the Mt. Pleasant Methodist Episcopal Church at nine years of age; was called to preach at seventeen years of age, and was given exhorter's license. He made the highest marks in his class. Mr. John Winbush, a Southern white man, was his first teacher; his second teacher was a white woman from Massachusetts by the name of Mrs. Ramdall. The Rev. T. S. McMorris, a graduate from Clark University, and Dr. O. R. Franklin, a white man and presiding elder at that time, gave to this young student his first and only theological instructions. He made the highest marks of any in his class, and was valedictorian of his class in 1884. Then in a few months he was married to Miss Sallie Coffield, his present wife; they have reared five children and two grandsons. Brother Trammell joined the Dadeville District in 1886, received local license, and was appointed to Opelika Station, Geneva Street Church, February 1887. Here he where young Trammell gave the first signs of being a master church-builder. He completed this church, added many members, cared for and entertained the district conference that year. On account of some dissatisfaction Brother Trammell withdrew from the Methodist Episcopal Church connection in 1889 in good and regular standing. The Rev. E. B. McCanly was presiding elder. He went

into the Missionary Baptist connection. After doing some good missionary work, organizing churches, he came to the State of Florida, and was in April 1892 elected president of a proposed theological industrial institute at Gainesville, Fla.; later he was called to the Union Baptist Church at Deland, Fla.; here is where he planned and built the finest frame church at that time in the state of Florida. He was pastor there four years. Was founder of the First Baptist Church in Miami, Fla.; in 1896 erected a church house and brought this church in the front rank. Was called in 1900 to the Friendship Baptist Church, Jacksonville. In 1903 the Rev. Mr. Trammell withdrew from the Baptist connection and joined Ebenezer Methodist Episcopal Church, Jacksonville, Fla., where the Rev. J. S. Todd was pastor, they being life-long friends. Leading Baptist ministers gave him splendid recommendations that were pronounced by Bishop D. A. Goodsell as "good papers." Brother Trammell was sent to St. Petersburg, Fla., where there were only six members and no church property. Here a fine lot was purchased and twenty-eight members reported in the annual conference at Ocala. He was succeeded by the Rev. Pearl Daniels; he erected a nice church and this is today among the leading appointments in the mission. The Rev. S. A. Huger, presiding elder, reported six members and \$3.00 benevolences the year previous. Lake City and Winfield was the next charge. Brother Trammell completed a church here. At Nebo, he succeeded the Rev. T. E. Debose. He served with credit Palatka, Green Cove Springs, and was sent in 1910 to Key West, Fla., succeeding the Rev. W. T. Collier. The storm blew this church to pieces and the Rev. Mr.

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.
If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.
If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something awful about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, - - - - - Box H, SOUTH BEND, IND.**

Trammell celled the big hall on the church lot and put in electric wires. He was aided in this work by two of the oldest men in the church, Brothers Johnson and Sweetings. The beloved Bishop Berry, the Rev. J. Grant, superintendent of the Mission, and the good officers of the Newman Church granted the pastor privilege to travel in the interest of the storm stricken church. This he did, and from Atlanta went to Washington, where he spoke in our leading churches. In Philadelphia he preached and lectured for the Rev. T. A. Tindley; in Baltimore, at Sharp St. Church, the Rev. C. A. W. Hughes was pastor; the Rev. Mr. Gaines, pastor of Trinity Church; the Annes and Asbury Churches all heard him gladly. New York—St. Mark's and Mother Zion of the African Methodist Episcopal connection gave him audiences; he spoke in some of the largest churches in Massachusetts. The late Willard F. Mallaleu introduced Brother Trammell to the Tremont St. Methodist Episcopal Church (white) there and at Nutton and Brooklyn Line, Mass., and leading churches in Providence, Rhode Island. He assisted the Rev. Dr. J. C. Curry in communion services in the Cranston St. Methodist Episcopal Church (white). Brother Trammell was sent to St. Augustine, Fla., by the late Bishop Henry E. Warren, and here is where he did the greatest church work of his history. This is one of the most intellectual congregations in Florida. Trinity has had some of the best men in the connection as pastors. The late Rev. M. Howard, the Rev. James P. Patterson, D. D., the Rev. J. B. L. Williams, the Rev. Scott Bartley, D. D., the Rev. Jas. M. Deas, D. D., the Rev. C. Claborn. In 1912 the above named church house was erected at a cost of \$10,000.00; \$4,113.07 was raised in two years. Forty-eight persons were added to the church. The Rev. Mr. Trammell was appointed to this church the second year by Bishop Frederic D. Leete, D. D. Bro. Trammell was greatly assisted by Bro. Lewis Whaley, the Rev. R. D. McKenney, chairman of the trustee board; also the officers and members of Ladies' Aid Society, Mrs. Pernellia Armstrong, president, and a great force of friends. Dr. D. W. Roberts, a great layman in the African Methodist Episcopal Church, a man who began his education in the Epworth Herald office of the Methodist Episcopal Church. He and Bro. Whaley were the heaviest donors to this new building fund. The Rev. J. F. Elliot, ex-district superintendent of Gainesville District, succeeded Brother Trammell, who succeeded the Rev.

Scott Bartley at the Wrightsville Church, Jacksonville.

NORTH CAROLINA

Mt. Airy—The pastor and members of Mallalien Temple Methodist Episcopal Church are putting forth every effort to take care of the Winston District convention. Every department of the church is awake; the Ladies' Aid Society is preparing to improve the parsonage; they have already had electric lights installed. Sunday, May 3rd, was rally day for pastor and trustees. The amount raised was \$103.15. Let every pastor on the Winston District strive to make the forthcoming district conference the greatest in the history of the Winston District.—P. Q. W.

OKLAHOMA

Davis—Our work at this point is doing nicely. Our Sunday school is in a prosperous condition. In a rally for the Sunday school recently \$5.50 was raised.

TENNESSEE

Baylgon and Louisdale—The Rev. W. A. Jackson was sent to us from the annual conference at Abingdon, Va., by Bishop Henderson. Brother Jackson found only 53 members. He at once started a big revival which resulted in 33 converts. Our work is alive on financial lines and everything bids fair for a bright and prosperous year. Miss Alberta Sharp was appointed by the pastor to canvass the members for subscriptions to the Southwestern Christian Advocate.

TEXAS

Pittsburg—I arrived and found members waiting for their new pastor. I immediately proceeded to reorganize all auxiliaries. We are now at work and everything bids fair for a successful year. The church has been furnished with gas lights, a new cooking stove for the parsonage. Our first quarterly conference was held on February 28 and March 1. All officers were present. The Rev. P. H. Jenkins presided. Seventeen persons had been added to the church; \$20.00 raised for traveling expenses; \$21.00 raised by the trustees; \$41.72 paid pastor. The closing sermon was preached by the pastor. Total collection for the day, \$30.80.—R. E. Dyer, Pastor.

Gleanings from the Field

GEORGIA

Waycross—King Solomon Methodist Episcopal Church trustees' rally was as follows: March 16, the Rev. J. K. Rogers preached a good sermon. Music furnished by Methodist Episcopal choir. Collection, \$5.31. March 17—Rev. A. R. Starling preached; paper by Miss Teresa Simpson; solo by Miss Mary Taylor; paper by Miss Julia Royal; collection, \$14.05. March 18—The Rev. E. M. Neal preached; paper by Mr. Chas. Chaplin; duet by Misses Mattie Holomon and Lula Mitchell; collection \$16.00. March 19—The Rev. S. A. Dunbar preached; solo by Miss Eliza Hays; collection, \$7.00. March 20—The Rev. H. H. Williamson of the African Methodist Church preached; collection, \$5. Sunday, March 22—The Rev. J. W. Brown, pastor, preached; collection \$13.65. The trustees have also installed new gas lights, and now our church is as bright as day. The trustees raised \$20.30 on the same. Grand total, \$81.31.

Chipley—March 29 was a rally day here for raising money to build a parsonage and \$53 were raised. Dr. J. S. Shuman preached an able sermon. Dr. Schuman is loved by all. May God bless the conference for sending to us such a man, for he is the right man and is in the right place. The young people rendered a nice program in the evening. Music was rendered by Miss Eva Cameron and papers were read by Mrs. G. Addie Gore, Miss Emily Dunlap, Mr. V. G. Cameron, Walter Cameron, Abbie Cameron and Mr. G. L. Cameron. The whole day was a high day at St. Paul. Dr. J. S. Shuman is now working on the parsonage every day and in a few weeks will be able to begin putting on the shingles.—Mrs. Gaddio Gore, Secretary.

LOUISIANA

Dennis Mills—Beach Grove Methodist Episcopal Church, Baton Rouge district conference, gave at this place on May 24, 1914, a class leaders' contest rally meeting. It was a success in every way. There was a prize to be given the successful leader: thus Bro. I. H. Bell being the successful man, won this prize, a beautiful white shirt. The Rev. J. C. Coleman of Macedonia and Pine Grove Methodist Episcopal Churches was present and preached a great sermon; also Bro. S. Nobles, Sr., a good layman of the above named churches was present. The Sunday school and membership of this church have been increased since we have been here. Collection for the day was good.—E. W. Jackson, Pastor.

New Roads and Morganza—The quarterly conference was held April 17-19 by the superintendent, the Rev. J. A. Landry. The people received Bro. Landry with much cordiality. The Rev. D. G. Taylor of Port Allen was with us in our meeting. Several sinners came forward for prayer and five united with the church. The superintendent was paid \$7.00.—J. A. Barnes, Pastor.

Lake Providence and Joyce Circuit—Our work is progressing nicely. Our first quarterly conference was held during the month of March. Our Easter

celebration was good. The children were under the careful guidance of Mrs. Alice R. King, assistant superintendent. The school is alive. The Ladies' Aid Society, under the leadership of Mrs. Lizzie Weatherspoon, A. R. King and Mamie Harvey, is in a prosperous condition and doing splendid work. The spiritual part of our work is alive. On Easter morning we received two accessions to the church. Our superintendent, the Rev. B. J. Reddix, did splendid work at the first quarter. On May 5th we were agreeably surprised by our membership, led by Sisters Weatherspoon, King, Howerly, Hattie and D. Mims, with fifty pounds of choice groceries and a purse, for which we are very thankful. You may call at any time. Our membership is working with all their power to entertain our district conference in August. We wish all our pastors and supplies on the Shreveport District to send me list of all your officers and delegates, who expect to attend the district conference not later than July 10th. We look forward for a good year's success along all lines.—J. H. Thompson.

Mansfield—Sunday, May 31, was a great basket rally day at Thomas Chapel. Collection \$50.06. We are raising funds for the indebtedness of our \$200 church, which was erected in 1911 and we are glad to let our friends know that we are about to wipe out the debt. The Rev. D. Shelby is pastor. R. A. Thomas, secretary.

Mandeville—The grand cornerstone laying and dedication of Daniels Memorial Methodist Episcopal Church took place in Mandeville, La., at Poitevent & Favre Lumber Co.'s mill, on Sunday, June 14. The services began at 11 o'clock a. m. and lasted throughout the day. The Rev. Drs. Valcour Chapman, T. F. Robinson and H. B. F. Charles, of New Orleans, had charge of the cornerstone laying and dedication ceremonies. Building Committee: Bros. Henry Lewis, President Board of Trustees; Robert Thomas, Michael and Wyley Daniels. Jos. Brown, secretary. Rev. A. Robinson, pastor.

Woodland—At Mt. Carmol Methodist Episcopal Church, the second quarterly conference was held by the Rev. J. A. Landry, District Superintendent. He found us in the midst of a rally meeting raising money to finish ceiling the church. The Rev. Louis Scott of the Union Baptist Church was present with his people. The quarterly conference was held Tuesday night. Improvements being made are along all lines. The church is spiritually alive. Sunday schools are prospering under the superintendent, Bro. R. W. Senshy and Miss R. B. Spears. They both know their business. Eight persons have joined the church this quarter. Paid superintendent in full, \$15; paid pastor this quarter, \$87.25. Benevolence raised, \$22; Ladies' Aid raised this quarter \$5.00; total raised this quarter, \$129.25.—Jno. D. Wilson, Jr., reporter.

Dennis Mills—At Andrew Methodist Episcopal Church there was a four-tribe rally meeting given May 31, 1914. Tribe No. 1, Captain Sister Alice Ro-

binson, \$3.01; No. 2, Captain Sister Alice Morgan, \$6.46; No. 3, Captain Sister Harriet Morgan, \$4.90; No. 4, Captain Sister Elsie McCray, \$2.00. Including the public collection and the report from Beach Grove by Bro. I. H. Bell, the amount reached \$10.00. Grand total for the day was \$27.00. We want to thank for their help in this rally the Revs. T. J. Jefferson, Pom Williams, Charlie Williams, Bros. Mack Bell and K. D. Johnson. We are planning to build a new church at Stoney Point. The old church was destroyed by fire a year ago. We have raised the money for the land. This circuit is on the forward march.—E. W. Jackson, Pastor.

Bastrop—Our second quarterly conference convened at Mt. Olive Methodist Episcopal Church, May 24-25, 1914, with the district superintendent, the Rev. B. J. Reddix, presiding. On the 24th, at 8 p. m., the district superintendent preached an able sermon. On Monday, the 25th, the business session of the quarter began. Reports made by the members were good. Our Spring revival was conducted by the pastor and he was assisted by the Rev. J. S. Howard of the Colored Methodist Episcopal Church. There were two converted. We have collected on benevolence, \$16.96. Paid on pastor's support, \$44.29; to district superintendent, \$7.12; to sexton and for lights, \$6.77; to poor and sick, \$1.20; to trustees, \$25.00; total for the quarter, \$101.34. The Rev. L. H. Smith is pastor.—(Miss) Hunter G. Whitlow, Reporter.

MISSISSIPPI

Ackerman—The pastor and family were happily surprised recently when a band of friends entered their home with a hundred pounds or more of the choicest groceries. The pastor and family extend their thanks for same.—S. T. Walker.

Oxford—Our district superintendent was with us recently and preached two sermons. Dr. Scarboro is pushing every interest of the church. Our work here is in splendid condition.—W. C. Hibbard, Pastor.

Hub Circuit—Our second quarterly conference was held at St. Paul Methodist Episcopal Church on April 25-26, the district superintendent, the Rev. P. H. Rembert, presiding. The leaders were present with good reports. The Rev. Rembert rendered good service; he preached three excellent sermons. Twelve persons joined the church, after which he gave the Lord's supper. Paid the elder in full for the quarter. We are always glad to have our worthy district superintendent with us and we are glad to say that before the quarter closed we were pleased to have the Rev. D. Ray of Crystal Springs with us, and also the Rev. A. C. Smith of Hub, Miss., and their advice was to march on. The superintendent lectured on the good of the Christian Advocate in every home and that they must have it.—A. Reid, Pastor.

Webb—The pastor and family of Webb Charge were very agreeably surprised on May 6 by members and friends who brought choicest groceries. The pastor and family wish to thank these good people for their evidences of kindness.—R. B. Adams, Pastor.

Ruleville—Our first quarterly conference was held in Mallalieu Church on April 10-11, with the superintendent, Dr. C. W. Butler, presiding. Dr. Butler gave a good lecture. The charge

is in a prosperous condition. Raised during the quarter and rally, \$63.30.—J. D. Sanders.

Bedford—Our first quarterly conference was held March 28-29. Raised \$45.50. Held by the Rev. C. W. Butler, district superintendent. Paid old indebtedness of \$57.50; \$27.00 in treasury to aid the church. Since conference we raised \$140.00 for the building of new church at St. Mary. Paid superintendent \$20.00, and the pastor \$85.00. Ladies' Aid raised \$12.00. On Easter Sunday, \$25.00. Total, \$291.00.—E. M. Byrd.

Ocean Springs—The steward leaders rally on May 24th, the following ladies as captains, reported as follows: Mrs. Nancy Washington, Class No. 1, led with a report of \$19.43; Mrs. Leontine Wallaco reported \$13.25; Mrs. Amelia Randolph reported \$7.22; Mrs. Amanda Satcher reported \$13.00; public collection, \$9.40; Ladies' Aid Society, \$17.00; grand total raised for the day, \$83.05. The following ministers preached: the Revs. J. J. Young, J. A. Patterson, G. W. Hawkins, J. Seymour, N. Brown, E. Sims, and the Rev. T. Edwards, pastor of the Baptist church.—E. D. Smith, J. Seymour, Stewards; A. H. Lathan, Pastor.

NORTH CAROLINA

Hunterville—At Hunter's Chapel, May 10, the pastor, the Rev. N. S. T. Shamborguer, preached an able sermon at 11 o'clock. He is a Christian gentleman and a good shepherd. Amount raised during the rally \$22. The Rev. S. P. West was with us during the day and rendered good services.—Hannah Rivers.

Lenoir—The pastor and family were very agreeably surprised recently by members and friends of Lenoir by piling upon their tables the choicest groceries. The pastor and family wish to thank the good friends for evidences of their kindness.—B. F. Thomas.

TEXAS

Newton—Our second quarterly conference was held at Pine Hill Methodist Episcopal Church with the Rev. W. L. Duncan presiding. All the officers were present. The district superintendent was paid in full. The Rev. Mr. Duncan has done a great work in the ingathering of souls on this new field.—Mrs. G. White.

Houston—Our second quarterly conference convened with Dr. W. H. Logan in the chair, with all of the officers present. Reports showed great advancement in the church work. Paid pastor for quarter, \$85; paid on old indebtedness, \$45; paid District Superintendent in full; total raised for this quarter, \$160.25. One conversion; total added, 7.—W. E. Smith, secretary; R. H. Warren, pastor.

Houston—The Rev. R. H. Warren and family were very pleasantly surprised by the members and friends of Mallalieu charge. The pastor and family wish to extend to the friends and membership their thanks and ask that you call again.—R. H. Warren, pastor.

TEXAS LAND FOR SALE

In Blocks of 10 Acres. Also in Town Lots at Springfield, Texas. For full information, write RALPH LONG, R. F. D. 3, Groesbeck, Texas.

WASHINGTON LETTER

(Tam)

Before the pastor of Nash Memorial Church, the Rev. L. A. Carter, could move into the parsonage, extensive repairs were necessary. The board decided to enlarge the parsonage, so two rooms are being added, and when completed it will furnish a comfortable home for the pastor. Bro. Carter is making a good impression and the prospects for a successful year are bright. At the present rate of growth it will not be long before the church will have to be enlarged. New pews are now being installed.

Central Church, under the pastorate of the Rev. R. A. Boiden, is taking on new life. The plan is to pay \$500 on the principal debt this year. Brother Boiden is hopeful. The other new pastors are the Rev. J. M. Beane, Jones; the Rev. C. C. Nelson, Fairmount Heights, and the Rev. Grant Coutee, Ebenezer Mission. These men are taking hold of the work with a master hand and progress is expected along all lines of church activities.

The City Missionary and Church Extension Society has a full program for the year. It plans to aid Central very materially in lifting her debt.

At a recent meeting the following officers were elected: President, M. W. Clair; vice-president, W. H. Barnes; secretary, Mrs. Jora Day; treasurer, Mrs. Margaret Dyson. This society has done excellent work in the past and it hopes to do greater work this year.

Ebenezer, the Rev. W. H. Dean pastor, rejoices over having raised \$3,100. The debt on the church is paid, and they have more than \$1,000 for other church activities. Methodism on Capital Hill is alive. Bro. Dean has had a remarkable career at Ebenezer.

The Rev. W. S. Jackson, Simpson Memorial, and the Rev. W. C. Thompson, Mt. Zion, are holding their own. The Rev. Vactor E. Johnson, Oxen Hill, plans to build a new church this year.

Friday, June 12, the Rev. J. W. Galloway, retired at the last session of the conference, died at Freedmen's Hospital. His funeral was held from Asbury Church, the Rev. W. A. C. Hughes in charge. The sermon was preached by the Rev. S. H. Norwood. Others taking part in the services: J. M. Beane, John Barnett, J. C. Love, W. S. Jackson, T. H. Brooks, Dr. D. W. Hays, Jos. Wheeler, Dr. N. M. Carroll, C. G. Cummings and E. P. Moon.

Bro. Galloway wrought well for 25 years in the conference.

The next district conference and Epworth League convention will be held in Poolesville, Md., Sept. 15.

On the last Sunday in May, at the evening service, the Rev. M. J. Naylor, D. D., pastor of Sharp St. Memorial Church, Baltimore, the choir and a large representation of the congregation visited Asbury, Washington. Sharp Street had entire charge of the services. It was a great occasion—so great was the crowd that 200 people had to be turned away. Sharp Street made a very favorable impression on Washington.

The Washington Post is to send fifteen of Washington's most popular pastors on a two months' tour in the Holy Land, visiting every place of interest to Biblical scholars. The contest closed June 20, and the result will be announced about the 23rd. As the end is so near much interest is manifested. The church whose pastor polls the largest number of votes will be given \$500 in addition to the pastor's trip with all expenses paid.

District Rounds

PULASKI DISTRICT

Fourth Round

Big Stone Gap, July 4-5; Gate City, 11-12; St. Paul and Dante, 12-13; Marion, 18; Johnson's Chapel, 25-26; Draper, Aug. 1-2; Bristol, 7-9; Abingdon, 8-9; Glade Springs, 15-16; Rural Retreat, 16-17; Wytheville, 22-23; Pulaski City, 23-24; Pulaski Circuit, 29-30; Independence, Sept. 5-6; Dublin, 12-13; New River, 13-14; Radford, 19-20; Christiansburg, 26-27. Brethren: Strive to bring your apportionment of subscribers to the Southwestern to the district conference. Send in your Jubilee money to Bishop Henderson, who is assistant treasurer and will send you voucher for the same. Strive to make a full report at the annual conference. May God prosper you in all good works. If I can help you in any way call on me.—A. Davis, District Superintendent.

KNOXVILLE DISTRICT

Fourth Round

Mt. City, July 4-5; Elizabethton, 11-12; Johnson City, 18-19; Seney Chapel, 25-26; Vine Ave., 26-27; Greenville Ct., Aug. 1-2; Greenville, 2-3; Warrensburg, 8-9; Russellville, 15-16; Morristown, 22-23; White Pine, 23-24; Newport, 29-

30; Vine Ave. Mission, 30-31; Jefferson City, Sept. 5-6; La Follette, 12-13; Byington, 19-20; Clinton, 26-27. Dear Brethren: Our district conference will convene at Seney Chapel, Knoxville, July 21, 1914. Push all claims of the church and see to it that your charge presents a full report at this conference. We are expecting Drs. R. E. Jones, I. L. Thomas, I. G. Penn, W. W. Lucas and J. N. C. Coggins to receive and give vouchers for the money you may bring for their respective causes.—J. W. Tate, District Superintendent.

CHATTANOOGA DISTRICT

Fourth Round

Harriman, July 25-26; Kingston, Aug. 1-2; Ooltewah, 8-9; Cleveland, 8-9; Wiley, 16-17; North Chattanooga, 16-18; Stanley, 23-24; Grace Memorial, 23-25; Ridgedale Mission, 23-26; Jasper, 29-30; Rockwood, Sept. 5-6; Dayton, 5-6; Big Springs, 12-13; Soddy, 19-20; South Pittsburg, 26-27. My Dear Brethren: This brings us into the last quarter of the year's work. Your heroism and generalship are well known and highly appreciated by the writer. We trust you will be enabled to report, on dress-parade day at the annual conference, "all claims in advance of last year." To this accomplishment, let us dedi-

cate the remainder of the year. Yours sincerely.—E. H. Forrest.

GULFPORT DISTRICT

Third Round

Lumberton, July 11-12; McNeil, 14; New Augusta, 16-17; Sumrail, 18-19; District Conference, Biloxi, 22-26; Richton, Aug. 1-2; McLean, 4-5; Basin, 8-9; Bond, 15-16; Purvis, 17; McHenry, 18; Gulfport, 22-23; Bay St. Louis, 29-30; Pass Christian, Sept. 5-6; Handsboro, 12-13; Ocean Springs, 19-20; Delisle, 23; Moss Point, 26-27; Escatawpa, 25-27; Biloxi, 30. As I have noted above, the district conference will meet at Biloxi, July 22-26. I wish to state that it would be well for the official membership to open their Discipline and see who compose the district conference and if they find that they are members, to arrange to be there. Local preachers and exhorters who expect their licenses renewed should be at the conference to see to it. Sunday School and League conventions will meet at the conference. The Woman's Home Missionary Society will be held Friday afternoon and night. Each pastor is expected to bring five new subscribers for the Southwestern. The pastors are expected to settle for the Bishop's books at the conference. It is expected that quite a number of the General Officers will be present. It looks now like we will have the largest conference the district has ever seen.—J. C. Houston, District Superintendent.

CINCINNATI-MAYSVILLE DISTRICT

Second Round

Washington, July 4-5; Mayslick, 8; Pleasantville, 9; Germantown, 10; Flemingsburg, 11-12; Tilton (3:00 p. m.), 14; Sherburne (7:30 p. m.), 14; Poplar Plains, 15; Maysville, 19-20; Aberdeen, 22; Dover, 23; Manchester, O., 24; Portsmouth, O., 25-26; Ironton, O., 27-28; Louisa, 29-30; Augusta, August 1-2; District Conference, 5-9; North Fork, 14; Morefield (11 p. m.), 15-16; Sharpsburg (7:30 p. m.), 16-17; Mt. Sterling, 18-19; Clay City, 20; Covington, 22-24; Cincinnati—Steel's Subdivision, 26; Coke Otto, 27; Mt. Healthy, 28; Madisonville (11:00 a. m.), 29-30; Cummins, (3:00 p. m.), 30-31; College Hill (7:30 p. m.), 31; Orangeburg, September 2; Tollesboro, 3; Cincinnati—Park St., 5-7; Westwood, 9; Cleves, 10; Mt. Zion, 11-13; Boyd (11 a. m.), 19-20; Falmouth (7:30 p. m.), 20-21; Lair, 25; Cynthia, 26-27; Mt. Olivet, 30. Our District Conference, Sunday School Institute, Epworth League and W. H. M. S. Convention convenes at Falmouth, Ky., August 5-9. Elect your delegates for the same. Report your minute money in full. Push your Church work in every department. Remember our promise for 150 subscriptions for the Southwestern. Let us have no blanks. J. S. Bailey, Dist. Supt.

FT. SMITH DISTRICT

Third Round

Danville Ct., Aug. 8-9; Roland, 15-16; Maumelle, 22-23; Conway and Conway Ct., 23-29; Marche Sta., Sept. 5-6; Morilton, 12-13; Solgohache, 19-20; Springfield, 26-27; Fayetteville, Oct. 3-4; Burtonville, 10-11; Van Buren, 17-18; Fort Smith, 24-25.—D. H. E. Harris, District Superintendent.

DELAWARE CONFERENCE WOMAN'S HOME MISSIONARY CONVENTION

By (Mrs.) Jennie V. Waters

The fourteenth annual convention of the Woman's Home Missionary Society of the Delaware Methodist Episcopal Conference held its sessions in the Union Methodist Episcopal Church at St. Michaels, Md., May 13th and 14th, 1914. The convention opened with the sacrament of the Lord's supper administered by District Superintendents J. E. A. Johns and W. A. Hubbard and the Revs. D. A. Riddout and W. S. Brown assisting. A thoughtful welcome address representing the good people of St. Michaels was made by Mrs. Helen Turner, and Mrs. Lula Wilson of Zoar Church ably responded. The Rev. D. A. Riddout, the pastor, welcomed this great convention to his church in an address that made every one feel at home. The reports, presenting every phase of the work within the bounds of the conference, were encouraging. Indeed, it seemed that as each report was read the whole convention caught fire with the Home Missionary spirit. As one sat and looked over that audience they beheld the very flower of the womanhood of the Delaware Conference. Standing side by side to enthrone the Christ in the hearts of our people, a delegation of Delaware Conference ministers consisting of the Revs. J. E. A. Johns, C. W. Pullett, W. A. Hubbard, T. W. Cooper, C. W. Winder, J. L. Davis, J. H. Blake, W. S. Brown and J. L. Parker looked in upon us and told us by their eloquent speeches and their presence why the Delaware Conference was interested in us. The evening sessions were made glorious by solos rendered by Mrs. Mattie Thompson of Philadelphia, Pa., and Miss Martha Clark of Wilmington, Del. The children of St. Michaels sang to the delight of the convention. Mrs. Susie D. Wright, our capable president, was re-elected. Mrs. Wright is indeed one of the brightest women of our race. Intellectual to a high degree, well rounded and as sympathetic as a child. The convention voices its approval for her re-election. The officers are well chosen for the several departments in our society. Thus this convention closed without being marred by a single untoward incident and determined by God's help to make this the banner year of its history, and to meet at Germantown next year with renewed vigor to help take America for Christ.—Mrs. Jennie V. Waters.

SOUTH FLORIDA MISSION—DAYTONA, FLORIDA

We, the members of Steward Methodist Episcopal Church, wish to inform the readers of the Southwestern that our church is yet alive. About one year ago we ran our meeting twenty-one days and seventy persons were happily converted. Last Sunday night our beloved pastor, the Rev. D. S. Seamore, preached an able sermon. Our man confessed Christ and now in just twelve days had sixty-five converts and more are seeking Christ. The Sunday School convention convened here on June 20th, and when it closed we planned to give the Rev. Mr. Seamore a vacation to Baltimore, Md., and other northern cities. My friends, you just think for a moment that when the Rev. Mr. Seamore came to us in March, 1913, we had only

(Continued on Page 13)

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
San Angelo	Lampasas, Tex.	July 14-19	E. L. Jackson
Greensboro	Greensboro, N. C.	July 14-19	S. F. B. Peace
Pulaski	Marion, Va.	July 15-19	A. Davis
Austin	Georgetown, Tex.	—	S. E. Jones
Winston	Mt. Airy, N. C.	July 8-12	R. W. Winchester
Bluefield	Graham, Va.	July 14-19	W. T. Marley
New Orleans	New Orleans	July 15	V. Chapman
Montgomery	Troy, Ala.	July 15	Wm. Jones
Knoxville	Knoxville, Tenn.	July 21	J. W. Tate
Chattanooga	Harriman, Tenn.	July 21-26	E. H. Forrest
Western	Lauderdale, N. C.	July 21-26	A. H. Newsome
Gulfport	Biloxi, Miss.	July 22-27	J. C. Houston
Savannah	Sterling, Ga.	July 22-26	W. V. Daughtry
Waco	Springfield, Tex.	July 22-27	T. S. Moore
Columbus District	Cleveland, Ohio	July 22	J. Courtney
West	Lawndale, N. C.	July 22-26	A. H. Newsome
Baton Rouge	Rosedale, La.	July 22	J. A. Landry
Waycross	Blackshear, Ga.	July 22-26	W. H. Brown
Orangeburg	Denmark, S. C.	July 23-26	E. B. Burroughs
La Grange	Stovall, Ga.	July 23-26	G. H. Lennon
Paris	Terrell, Texas	July 28	K. W. McMillan
Cumberland River	Alexandria, Tenn.	July 28	E. J. Guthrie
Beaufort	Smoaks, S. C.	July 29-Aug. 2	D. J. Saunders
Beaumont	San Augustine, Tex.	July 21-26	W. D. Duncan
Cumberland	Alexandria, Tenn.	July 28-Aug. 2	E. J. Guthrie
Spartanburg	Gaffney, S. C.	July 29-Aug. 2	J. S. Thomas
Aberdeen	—	August 4-9	J. M. Marsh
Navasota	Somerville, Tex.	August 4-9	J. F. Barnes
Griffin	Ackert, Ga.	Aug. 4-9	J. D. Lovejoy
Chickasaw	Maysville, Falmouth, Ky.	Aug. 5-9	J. S. Bailey
Memphis	Capitola, Tenn.	August 4-9	D. T. Burch
Chicago-Indianapolis	Princeton, Ind.	August 5	G. R. Bryant
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Kansas City	Kansas City, Mo.	Aug. 5-9	W. H. Wheeler
Florence	—	Aug. 5-9	M. M. Mouzon
Alexandria	Campti, La.	August 12-16	J. O. Richards
Sedalia	California, Mo.	August 12-16	J. H. McAllister
Conroe	Huntsville, Tex.	Aug. 12-16	G. E. D. Belcher
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Muskogee	Eufaula, Okla.	Aug. 12-16	H. T. S. Johnson
Palestine	Leona, Tex.	Aug. 12-16	G. W. Carter
St. Louis (St. James)	St. Louis	August 13-17	F. S. Bowles
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Greenwood	Moorhead	August 19	H. B. Hart
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Lexington	—	Aug. 19-23	J. B. Redmond
Houston	Harrisburg, Tex.	August 19-23	W. H. Logan
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 25-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Shreveport	Lake Providence, La.	August 26-30	B. J. Reddix
Vicksburg	Fayette, Miss.	August 27-30	D. L. Morgan
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Beilinger
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Alexandria	Harrisonburg, Va.	September 9-13	C. E. Hodges
Annapolis	Baltimore, Md.	Sept. 23-27	C. G. Cummings

CONVENTIONS

MARION DISTRICT—Epworth League and Sunday School Convention, Eutaw, Alabama.	June 3-5
MISSISSIPPI AND UPPER MISSISSIPPI CONFERENCES—Ministers' Reunion and Epworth League, Central Church, Jackson, Miss.	June 18-19
TENNESSEE CONFERENCE—Woman's Home Missionary Society, Pickett Chapel, Lebanon, Tenn.	June 24
LEXINGTON CONFERENCE—Woman's Home Missionary Society, Strawberry Church, Flemingsburg, Ky.	June 24-28
MERIDIAN DISTRICT—Epworth League and Sunday School Convention, Haven Church, Meridian, Miss.	June 26-28
TENNESSEE CONFERENCE—Epworth League, Pickett Chapel, Lebanon, Tennessee.	June 25-28
EAST TENNESSEE CONFERENCE—Woman's Home Missionary Society, Christiansburg, Va.	June 23-25
UPPER MISSISSIPPI CONFERENCE—Woman's Home Missionary Society, Ripley, Miss.	July 3-5

CENTREVILLE DISTRICT—Epworth League Convention, Centreville, Md.
 BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smoaks, S. C. July 29-Aug. 2
 OPELIKA DISTRICT—Sunday School Convention, Kellyton, Ala. September 10-13

SOUTH FLORIDA MISSION—DAYTONA, FLORIDA

(Continued from Page 12)

members, but now we have 133. Our church is completed and clear of all debt except a few dollars owed to the workmen. The Rev. G. B. Wilson, our ex-pastor, has returned from Gammon Seminary and rendered excellent services in the meeting. His son, A. W. Wilson, was converted last Monday night. We ask that you pray for us that much good will be done here in Daytona, for with such men as the Rev. D. S. Selmore we can take the city for Christ.—J. S. Clark, Clerk.

SUNDAY SCHOOL AND EPWORTH CONVENTION—SAVANNAH DISTRICT

The tenth session of the Sunday School and Epworth League convention of the Savannah conference, Savannah district, convened in Carnegie Chapel Thursday night, May 28th, at Seals, Ga., with the Rev. W. V. Daughtry, district superintendent, presiding. The introductory sermon was preached Thursday night by the Rev. J. H. Bankston of the Reidsville Charge, and the Rev. J. S. Stripling. Friday morning the business session was opened at 8 o'clock with devotional services led by Bro. Frank Floyd. Mrs. B. C. Daughtry was elected secretary; the Rev. J. C. Williams, vice-president; Mrs. A. H. Wright, organist and treasurer; Miss Katie Blake, assistant secretary and reporter to the Southwestern Christian Advocate. The new delegates were introduced to the convention; also a visitor, the Rev. L. G. McClendon from the Florida conference, was introduced. He made some encouraging remarks. A large delegation was present. Reports from the Sunday schools showed the work on the districts improving; the amount raised in the convention was \$49.05. The following ministers preached excellent sermons during the convention: the Revs. J. S. Stripling, J. H. Bankston, L. G. McClendon, Wm. Melton, J. D. Rouse and E. J. Kimball. There was an excellent literary program rendered in connection with the business of the convention. Among the subjects for discussion none was more fully discussed than the subject, "Some Modern Dress versus Modesty." There was a very interesting debate, "Resolved, That intemperance is more detrimental to the spiritual life of our people than worldly amusements." This subject was ably handled by the Rev. C. W. Prothro, affirmative, and Mrs. M. E. Dent, negative. We thank the members and friends of Carnegie Chapel for the hospitality shown us while in their city. The next convention will convene in New Hope Church, Brookman, Ga.—(Miss) Katie Blake, Reporter.

ARKANSAS

Marche—On Sunday, May 31st, our second quarterly conference convened at Zion Chapel, with Dr. D. H. E. Harris, our new district superintendent, presiding with that grace and dignity peculiar to himself. The various in-

terests of the church were carefully inspected. During his first visit he requested the pastor and others concerned to see that his assessment for the second quarter be fully paid in on Saturday and that the entire Sunday collection go to pastor. On Sunday at 11 a. m. Dr. Harris was greeted by an unusual audience for size. At 3 p. m. the Rev. Joseph L. Sanders of Kio preached in an acceptable manner. The sacrament was administered and a goodly number partook. Among the visitors, the Baptists were much in evidence. They prevailed on the Doctor to preach for them that night. At the close of the service a collection was taken and presented to Dr. Harris in a neat little speech by the pastor.—C. C. Wallace.

Auvergne—The church here is waking up to its responsibilities and is not leaving a stone unturned. Brothers S. Lee, Wm. Meyers; Sister Liddle Meyers, these cheerful givers came May 23rd with thanksgiving and song and gifts to us. God bless them. Our district superintendent preached an effective sermon. We paid him up in full. All class leaders made good reports.—J. W. Williamson, Pastor.

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DEATHS

Fletcher—Aaron Edward, son of the Rev. and Mrs. Fletcher, died at the Central Indiana Hospital, April 28th, 1914. He professed faith in Christ and joined the Methodist Episcopal Church under the pastorate of the Rev. H. W. Tate at Flemingsburg, Ky. Funeral services conducted by the Rev. Mr. Small.—T. R. Fletcher.

Porter—Mrs. Willie Cain Porter, of Birmingham, Ala., a faithful member of St. Paul Methodist Episcopal Church died May 1, 1914. The church was crowded to its utmost capacity at her funeral. She leaves two sisters, a good husband and a host of friends to mourn.—D. J. Price, Pastor.

Diggs—Mr. Burrell Diggs was born in Richmond, Virginia, about 70 years ago, and died in Columbia, Boone county, Missouri, April 28, 1914. He married Miss Eveline Cook about 45 years ago, who survives him. He was the oldest and most respected citizen of this city. He stood in the highest esteem by both colored and white citizens. He was also one of the oldest and most useful and faithful members of St. Luke Methodist Episcopal Church. His funeral was in charge of the Masonic fraternity, of which order he was a member for many years. The funeral sermon was delivered by the pastor, the Rev. H. T. Reeves. He leaves to mourn his sad demise a wife, two sons, two sisters, two brothers and a large concourse of relatives and friends.—H. T. Reeves.

Rogers—After two weeks of illness Mr. E. C. Rogers, of Memphis, Tenn., a member of Warren Methodist Episcopal Church for thirty-nine years, was called to his home May 4, 1914. He leaves a son, host of relatives and friends to mourn his departure. Bro. Rogers was 61 years of age. He gave 39 years of his life to the church as a devout Christian. Former pastors of Warren Chapel knew him as one of the strong members of this point. He was one of the Sunday school teachers and was at his post every Sunday. When the church doors were opened for services he was found present. He was active in Epworth League; one of the vice-presidents. Was treasurer of the Union Forever, a local society, for 20 years. Bro. Rogers was known as an honest, trustworthy Christian man. He paid his debts, treated everybody right and was a quiet, peaceable citizen. He left for his son, Matthew A. Rogers, the sum of \$3,000 in cash and a good and valuable home which he earned by honest labor and thrift. The funeral service was conducted by the pastor, assisted by the Rev. Joseph Harrison, Dr. D. W. Fields and the Rev. S. M. Strayhorne of Martin, Tenn.—W. L. Johnson, Pastor.

Smart—Little Zorn Smart, of Stoneham, Texas, was born December 17, 1903, and died May 2, 1914. She was active in Sunday school and will be greatly missed. The funeral services were conducted by the Rev. W. A. Parham.

Leach—Mrs. Bonsilean Leach, of Yorkville, S. C., a full member of the Hopewell Methodist Episcopal Church, departed this life March 27, 1914, at the home of her father and mother, Sister Rebecca Moore and Brother Bish

Moore. She was confined nine weeks and died in full faith. Her funeral was attended by the pastor, the Rev. J. A. Norris. She left one child, four brothers, father and mother and a host of friends to mourn.

Payne—Miss Edith Myrtle Payne, daughter of the Rev. and Mrs. L. F. Payne, was born December 31, 1885, and died at her home in Glasgow, Mo., June 2, 1914, aged 28 years, 5 months and 1 day. She completed the course in Evans public school May 19, 1902, and entered Lincoln Institute, Jefferson City, Mo., the following year, and graduated from the normal course in 1906. She taught two years at Bunce-ton, Mo., and began her third year, when she was taken with a nervous breakdown for which she never entirely recovered. Edith was of a very bright, sunny disposition, always cheerful and happy, with a pleasant word for both young and old. She was much loved by all who knew her and was a bright beam of sunshine in the family circle. She was a great lover of music, to which she devoted much of her time. She served several years as organist in her church. She joined Lewis Methodist Episcopal Church under the pastorate of the Rev. Geo. W. Reeves. A few days before her death the Rev. Mr. McCain administered the sacrament to her. She seemed to realize her condition and was reconciled to the will of God. Her spirit has departed to that happy land where all sickness, pain and sorrow are wiped away, and where all is joy and peace.

January—Mrs. Dock January was converted at Gordon Chapel Mission during the Rev. David Gordon's administration. Bro. January lived a true Christian life for 22 years. He was a class leader eighteen years; also a trustee and steward. Gordon Chapel has lost one of its strongest supporters. He died April 30, 1914, aged 52 years. He leaves a wife, eight children and a host of friends. The Rev. J. W. Satterfield attended the funeral.—Mrs. Mamie Childress.

Gilbert—Mr. William Gilbert, member of Wesley Methodist Episcopal Church of Mansfield, La., died May 7th, 1914. He was a faithful and devout Christian. He leaves a faithful wife, sister and friends to mourn. The funeral was conducted by the Rev. T. B. Oville.

Jackson—Mrs. America Jackson, of Princeton, Indiana, was born at Breckenridge county, Kentucky, in 1844. At her death she was about 70 years of age. She died May 8, 1914. She left to mourn their loss one daughter, Mrs. Lou Owens of Danville, Ill.; one son, Wm. Jackson of this place; one grand daughter, two great-granddaughters, and a host of friends. Sister Jackson professed a hope in Christ in her early girlhood. She lived a consistent Christian of the Methodist Episcopal Church until God called her to live in that church above.—Jas. Allen.

Ollison—Mrs. L. B. Ollison, born in the year 1885, died May 2nd, 1914, at Harris, Arkansas. She professed a hope in Christ in 1902 and joined the Methodist Episcopal Church, of which she remained a loyal member. She is survived by one sister, a brother, husband, many relatives and hosts of friends. The funeral was conducted by the Rev. H. Moore and her pastor, the Rev. E. W. Washington.—A. L. Buchanan.

(Continued on Page 15.)



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The episcopal pack was shuffled quite thoroughly in adjusting the Fall Conferences. But all will be in their own Area in 1915 leading in the Campaign for Retired Ministers. Bishop Burt has already called together representative men of his Area to plan the Campaign in the Buffalo Area.

The increase in the amounts paid Claimants in the Spring Conferences of 1914 as compared with 1913 indicates that the Church will make an advance this year of \$100,000 in the amount distributed.

Let there be no blanks in Items 23 or 8 and no failure to honestly prorate the several claims. Stand by the Board. It has a tremendous work to do and must have money to spend in the educational publicity Campaign. Steady. Stand by the Board.

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PERMANENT FUND

DEATHS

Foster—Miss Orleana Foster, a member of St. James Methodist Episcopal Church of Fulton, Mo., died April 21st, 1914. Miss Orleana Foster was born in Boone county, Missouri, in 1876. She was a faithful member of the St. James church for about twenty years. She was a leader in the Ladies' Aid Society and president of the Epworth League and Sunday School. For a young woman, her place is hard to fill in the church.—Geo. W. Reeves, Pastor.

Franks—Mrs. E. J. Franks of Longport, La., died March 16, 1914, in full triumph of faith. She was a member of the Colored Methodist Episcopal Church. She was laid to rest at

Kitchie, La. Funeral attended by the Revs. J. M. Carter and Lawson.

Boones—Mrs. Sarah Boones of Cary, Miss., and a member of Mt. Gilliam Church, died April 30, 1914. Sister Boones was one of the oldest members of Mt. Gilliam Church. She died in full triumph of faith. She leaves two sons, two sisters, a husband and a host of friends. The funeral was attended by the Rev. Williams of the African Methodist Episcopal Church.—C. H. Johnson, Pastor.

Black—Mrs. Georgia Black of Cary, Miss., died May 3rd, 1914. She was a faithful member of the church and of the Epworth League. She will be greatly missed.

Savage—Mrs. Americus Savage of Cincinnati, Ohio, died May 8th, 1914. She was a member of the Methodist church for a number of years. The Rev. S. T. Miller attended the funeral.—G. M. Ronsey.

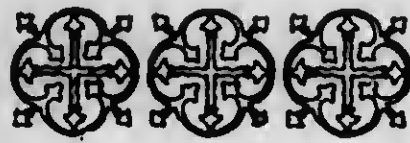
Burton—Mrs. Charity Burton of Lauderdale, Miss., widow of the late Yancey Burton, died in full triumph of faith May 4, 1914. She leaves a host of relatives and friends to mourn. The funeral was conducted by the Rev. E. H. Langston, assisted by Brother H. B. Keys.

Card—Mrs. Retta Card of Lauderdale, Miss., departed this life May 4th, 1914. She leaves a husband and baby, mother and father, and a host of relatives and friends to mourn. The funeral was conducted by the Rev. E. H. Langston, assisted by the Rev. Mr. Harmon of the Baptist Church.

Drayden—Mr. James Merri Drayden, whose father, the Rev. James Drayden, was a member of the Mississippi conference, and whose mother, Mrs. C. F. Drayden, is a prominent school teacher and church worker of this town, died in the full triumph of faith on the 9th day of June, 1914, at the home of his mother, in Fayette, Miss. He was laid to rest by the Rev. Harry Holston, on the evening of the same day, in the city cemetery. A large concourse of sorrowful friends were present at the funeral. James was born on the 26th day of November, 1889. Well liked and esteemed by all with whom he came in contact, he contracted his fatal illness during the early part of January and was a patient sufferer for more than six months. While in this condition he found Christ and was baptized by the Rev. Harry Holston, pastor of the Fayette work. His death in the full vigor of his young manhood leaves a broken family circle, a devoted Christian mother and brother survive him. The sympathies of this entire community go out to these good people.—Harry Holston, Pastor.

Johnson—Mrs. Hannah Johnson of Thompson, Texas (the mother of the Rev. S. W. Johnson), a faithful member of Carlin Methodist Episcopal Church, died May 17th, 1914. The funeral services were conducted by the writer, assisted by the Revs. Jackson and Smith of the Baptist Church, and the Revs. C. C. Smith, our pastor at Richmond and Snell of Rosenbourg. Sister Johnson was more than seventy-five years of age, fifty-five years of which were spent in the service of the Lord. The fact that she was respected, the entire community turned out to pay their tribute. Her whole life was an open book and she died as do good children.—C. H. Penilton, Pastor.

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Marriages

Hamburg-Stubblefield—At the home of the bride's parents, near Sunny Side, Texas, Miss Elnora Lee Hamburg and Mr. John H. Stubblefield were united in marriage Thursday evening, April 30, 1914. Miss Hamburg held the position of Junior League president and is a faithful member of Harper Methodist Episcopal Church. The young man is from a good family.—A. F. Johnson, Pastor.

Louis-Allen—Mr. Robert Louis and Miss Willie May Allen were married at the bride's home, Pleasant Hill, La., May 6, 1914. They will make their

home in Mansfield. The Rev. J. A. Vincent officiated.

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CASH REMITTANCES

Subscriptions Received June 13-20

Central Alabama—R. E. L. Beasley 1, B. J. Brooks 1, J. H. Houston, J. M. Horton, Robt. L. Cobb *2, Chas. Coleman.

Lexington—W. H. Brown *2, W. A. Green 1, W. T. Hayes 2, E. J. Phelps.

Lincoln—C. A. Torrence, F. J. Loper, Wade Hamilton 2.

Little Rock—B. J. Lewis 1, M. Williams 1.

Louisiana—N. McNeal 1, P. C. Colton 1, I. E. Robinson 2, Wm. Robinson 1.

Mississippi and Upper Mississippi—J. A. Russell, S. Jossell *2, A. H. Lathan, Green Spencer *1, Miss Anna Gullett.

South Carolina—R. E. Romans 2.

Tennessee and East Tennessee—B. F. Davis 1, N. D. Shamborguer 1.

Texas and West Texas—E. J. Frazier, J. H. Swan 3, G. W. Carter 2, J. C. Eusan 2, Virginia Hodge 2.

Washington—J. C. Love 1, Jno. A. Holmes 1, W. G. Brown, C. S. Harper 1, C. E. Hodges 2, E. A. Haynes 1, A. E. Anderson 1.

Special—S. H. Woodson.

*Part yearly subscribers.

HONOR ROLL

J. H. Swann, C. E. Hodges, G. W. Carter, J. C. Eusan, Virginia Hodge, I. E. Robinson, R. E. Romans.

CRESCENT CITY NOTES

Pleasant Plain Church—Mrs. Nancy Taylor, wife of the Rev. Henry Taylor, and grandson, Master Robt. Henry Lee left for Memphis, Tenn., where she will spend the summer with her daughter, Mrs. Mary Taylor Lee. A grand surprise party was given Mrs. Taylor the night previous to her leaving by the members and friends of Pleasant Plain Methodist Episcopal Church, led by Mrs. Georgia Greer, Amella Madan and Edna Bridgman.—J. Phyrnon Taylor.

Wesley Church—At night, the Sunday school held its Children's Day exercises and quite a large number of people witnessed the program. Timely remarks were made by Miss V. C. Hurst, superintendent; Dr. L. C. Speight, and Dr. J. L. Wilson, the pastor. The collection for the children's

fund was \$10.00. Next Sunday at 10:45 a. m. the Rev. W. J. M. Price, pastor of Haven Methodist Episcopal Church, will preach; and at night the pastor will preach. The seventh anniversary of the church will be celebrated in the near future and a very elaborate program will be rendered.—L. L. Harrison.

First Street Church—Sunday at 11 a. m. the Rev. Mr. Armstead preached an excellent sermon. We were favored with the presence of Dr. R. E. Jones, as Sunday was Southwestern Day. At 3 p. m. the Vines Star Tabernacle No. 1 Jubilee had their annual sermon preached by the pastor. The welcome address was delivered by Miss Ethel Brown. At 8 p. m. Dr. R. E. Jones preached an able sermon. Southwestern Day resulted in 44 subscribers.—T. F. Robinson.

Malden's Church—The pastor and members are thankful to the following pastors and members: The Rev. T. F. Robinson, W. F. Chinn, J. O. Brown, H. Daniel, W. J. M. Price, H. Taylor, for the assistance given in our recent rally which was a great success. The clubs reported as follows: No. 1, F. Crumby, \$27.86; No. 2, E. E. Smith, \$25.00; No. 3, D. L. Riley, \$19.00; No. 4, F. Narcisse, \$25.00; No. 5, H. B. F. Charles, \$10.50. Total raised, \$107.50. Our next rally, July 12th. All are invited. We are trying to repair our church, which is showing rapid growth.—H. B. F. Charles, Pastor.

MISSIONARY CONVENTION

The Missionary convention of the Alexandria District, Louisiana annual conference, met at Natchitoches, Louisiana, the Rev. J. A. Lindsey, pastor; the Rev. J. O. Richards, district superintendent. All the pastors were present with a few exceptions. An excellent session was held. Dr. I. L. Thomas, representing the Board of Home Missions and Church Extension, was present and rendered great service; he was a great lever in the convention. Excellent papers were read by several of the brethren. Their merits and demerits were discussed. The business of the convention was dispatched in perfect order. The financial report was deferred until all reports were in. The important question given to the pastors by Dr. Thomas was an eye-opener, namely: give three of the most important factors that have attributed to his success in the ministry. He gave them several hours to meditate, and when called he read his and the roll was called and man for man, each read his. Dr. Thomas is an ideal man, an excellent manager, has an eye toward the various movements of the great Church, and his clean, clear vision of things makes him an optimist of the finest kind. His audience never tires; he is not heavy, for he knows what to say, when to say and where to say, that which is an uplift for his people and the Church.—H. J. Wright, Reporter.

OKLAHOMA

Davis—The Sunday school here although small in numbers is interested in the lessons that recently have been so beautifully presented and so thoroughly discussed. On a recent Sunday morning the Sunday school met and although but few were present, a collection of 30 cents was raised.

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

Board and Lodging for the entire session 12.00. Tuition 25 cents per subject unless other arrangements have been made.

Limited accommodations, and \$1.00 and have room reserved in advance.

For further information write at once to

JAMES B. DUDLEY, President of D. J. JORDAN, Director,
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TUSKEGEE INSTITUTE Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

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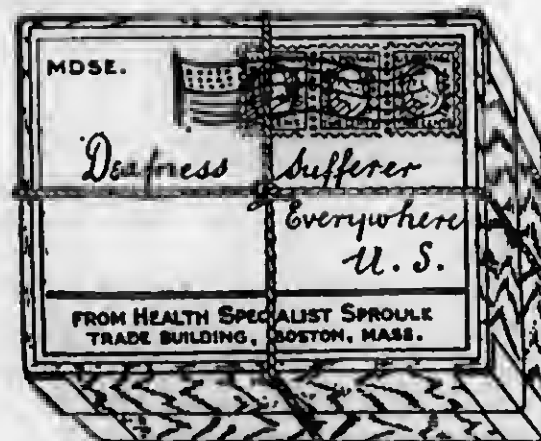
New Deafness Treatment

BRINGING SPLENDID RESULTS

Specialist Sproule, the famous Specialist on Ear Troubles says that splendid reports are daily arriving in his office. His New Treatment for Deafness is bringing even greater results than he himself dared hope for. A letter came from Iowa saying,

"Dear Doctor, after fourteen years of Ear Trouble and after being told I should never hear well again, a faint rap came at the door this morning and my eldest boy danced up and down as he saw me answer. Why, Mama, you heard the rap! I attended lectures this evening and heard perfectly every word. Oh, Doctor, it is truly wonderful."

And so the work goes on. Specialist Sproule never tires of telling the happy stories of patient after patient restored to keen, quick hearing. His heart bleeds at the hopeless attitude which so many Deaf people take. They think nothing can be done for them. This New Treatment of his has brought the long-dreamed of happiness of complete restoration of hearing to hundreds just such discouraged ones. It has brought that same happiness to hundreds and hundreds more, who take up his treatment with every confidence in it, born of the success of friends with the New Treatment.



4 DAYS' TREATMENT FREE

to show you the Method which everyone is acknowledging such a wonderful Method. Send for the Free Treatment. It won't cost you a cent—see what this New Method is like and then decide for yourself on its merits. Specialist Sproule is so sure of these that he can well afford to demonstrate the Method Free. Once you have seen the Free Treatment you will say as so many others have done—"Why did no one think of this before?" In a short time then you may be sending to the Specialist a happy letter of thanks for the precious gift of hearing.

Don't delay and don't hesitate but send right now. Remember you have everything to win and nothing to lose. Don't suffer on, don't become totally Deaf because you are unwilling to stretch out your hand and take this new successful treatment.

"A Free Deafness Treatment Please" is all you have to say on a post card or note. Sign your name and address and mail to:
Ear Specialist Sproule, 432 Trade Building, Boston. He will do the rest.

CARD OF THANKS

The Rev. J. A. Barnes wishes to thank his members and friends of New Roads for the very fine reception given him in honor of his 44th birthday, May 18th.—J. A. Brown.



AGENTS are making \$10 per day and more selling our famous Negro picture, 'A Joyful Welcome into Heaven,' the finest picture ever painted with a Negro as a subject. Semi-Religious. Send 15c. stamps or coin for 50c. sample and agent's terms. Money back if not satisfied. Special offer for Ministers.

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BROTHER

Accidentally have discovered one that will cure both tobacco habit and indigestion. Gladly send particulars.
J. O. STOKES, Mohawk, Fla.

NOTICE

To the Pastors and Members of the Alexandria District—Our district conference will convene in Camp Hill, La. Aug. 12-16, 1914. Let each pastor prepared to report, if possible, all his benevolent collections. Each pastor has promised to bring ten or more cash subscribers for the Southwestern Christian Advocate. Let us come prepared to report the same; also number of converts in each charge.
J. O. Richards, District Superintendent.



Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, JULY 2, 1914

Vol. No. 43—No. 26

NORTH AMERICA'S STRONGEST ALLY

The call of foreign mission fields and assured results dependent upon an immediate forward move on a large scale is almost heart-breaking. Those whom the Church has trusted to interpret the needs of these fields to the Church, say that the needs are most urgent; that delay is hazardous, indeed fatal; if not met at once, we shall miss an opportunity the like of which may never occur again, certainly not in our day and generation. It would be exceedingly hard to select the most promising field or the field where the call is loudest or the field which is ripest unto the harvest.

At the last General Conference, we assigned for the Episcopal supervision of South America one of the most aggressive and outstanding men of Methodism, a man whose long years in missionary service and devotion to the best interests of the Church warrant the fullest confidence in any statement that he may make concerning South America or any other field. The great continent of South America which has been lying dormant for many centuries is showing marvelous signs of life and Bishop Stuntz calls it a "dark horse among the continents." Its mountains contain untold wealth; its plains are unsurpassed for fertility. It is easy for one to see that the opening of the Panama Canal will have a tremendous influence upon South America and will turn the tide of immigration to its shores. Will the Christian forces of the United States meet this crisis in missions? Will the Church give the proper setting to the rising and growing life of this new country?

Our work in South America is small compared with our opportunity and compared with our resources at home for development of this, the strongest ally of Protestant America.

Instead of the Panama Canal separating the two continents it cements them closer together. Dr. S. Earl Taylor of the Board of Foreign Missions has recently visited this continent and was greatly impressed with our opportunity as well as our immediate and imperative duty. Dr. Taylor says:

"If we hesitate long we will be like the poor old Chicago shop-keeper who sold the lot where Marshall Field's store now stands, for a thirty-dollar suit of clothes. The time to make spiritual investments in South America is now!"

THE NEGRO AND THE FOURTH OF JULY

There are those who have gone so far at times to assert that the Negro should not sing the National anthem nor give himself in defense of the Stars and Stripes. Those who hold such position are misguided and are unsafe leaders. There can be no chance for development of any people unless there is established government. There can be no established government without

the patriotism of its citizens. Even though the Negro is mistreated under the flag it is his duty, and we think we can say, it is his joy to give himself in the defense of the flag whenever the flag is in peril. After this he should contend for every privilege which the sacred folds of the flag guarantee to its followers. But whether it does guarantee to the Negro all that it guarantees to other men, there is no reason for his disloyalty and his non-patriotism.

Patriotism is a Christian virtue. It is fundamental to manhood. It is a mighty force for a nation's defense, for coast-line defenses are not as good as sand hills, and dreadnoughts are as

there being sincere regard and something of mutual confidence between them.

Just recently a Negro who had been for thirty three years janitor of the First Presbyterian Church of Atlanta, Ga., died. The funeral services were held in the church of which the deceased had been the janitor and the central pews were reserved for the colored people, while the white people occupied the pews on either side. The elders of the church were active pall-bearers and were among the most substantial and influential citizens of Atlanta. Music was furnished by the church choir and the pastor of the church conducted the funeral service. The



AMONG THE ANDES—SOUTH AMERICA

Photograph by S. Earl Taylor

fragile as wooden boxes unless manned by patriotic citizens. There are those who are rewarded for their patriotism for the government by protection and liberty and help of every sort, but the republic that should secure protection to the Negro sometimes ignores, discriminates, and segregates him, and yet the Negro is big enough to rise above personal inconveniences and slights to a defense of the National and community life. This is true patriotism. From the day when Crispus Attucks fell on Boston Common, through every war of the Republic, the black soldiers have fought bravely.

We join with all loyal subjects of the Republic in a loyal salute to the flag on the Fourth of July and we offer an earnest prayer that the God of our fathers may be with us still.

A NEGRO IS BURIED FROM A WHITE CHURCH

There is something beautiful and touching in the relation between the old-time white folks and the old-time Negro; there is no doubt of

final prayer being offered by the pastor of a Colored Baptist Church. Now, such a procedure could not have obtained but for the deep regard held for the deceased.

Another case is given of an ex-slave who was buried recently from the white church at Culloden, Ga., and laid to rest near the grave of his white friends.

We appreciate both the heart ties and the beautiful relations that exist between the older people of the South of both races. Sometime ago at Rockingham, N. C., a reunion was held between the former slave owners and the former slaves. But the difficulty comes now in continuing the fellowship between the children of the former slave holders and the children of the former slaves. The occasion of the difficulty is the changed conditions under which the children of the former slaves live. Mark you, in all the kindnesses and courtesies shown by the old whites to the old Negroes, there was no mark of servitude. No doubt even the funeral services referred to there was

(Continued on Page 3)

A Visit to the Art Centers of the Old World

By Prof. William Pickens

PART VIII

ON July 1 we started our touring with a conducted drive about the huge city of London, seeing many of its most interesting sights. There was Trafalgar Square with its high column on the top of which stands the immortal Nelson, while about its base are huge bronze British lions couchant. London has about eight million inhabitants, one hundred and twenty thousand taxicabs and thirty-six thousand streets. For the greater part of every twenty-four hours the busy streets of London are a seething, working mass of humanity. I have seen late in the afternoon miles and miles of two-story motor-busses in the streets that converge about Ludgate Circus. The drivers of these busses cannot take their eyes off the thing they are doing for even an instant; the strain on the nerves must be tremendous. Consequently they are not allowed to drive for more than three years; their nervous systems are then worn out—the over-strethed cord of attention is broken. The streets are too narrow in many places to lay railway tracks, so that these busses are an absolute necessity. There are surface cars, of course, on the wider streets, and some underground roads. It is said that there is always a white horse on "London Bridge," and the visitor sees, surely enough, among the many horses that are always crossing this bridge, the white horse ever present.

We recrossed the Thames by the Tower Bridge. Of the many, many bridges over the Thames at London this is another one of interesting associations. It is built so that its two main piers have Gothic towers that stand high above the main level of the bridge. These towers have stairways, so that foot-passers can go up, and when the main bridge is open for boats to pass, these pedestrians can cross on the high foot bridge that is swung between the towers at least one hundred and ten feet above the main bridge. As a rule in Europe the idea of beauty is carried along with the idea of usefulness, and the architecture of this Tower Bridge is made to harmonize with that of the historic Tower of London, the great fortress or castle which stands on the left bank of the Thames and at the north end of the bridge.

The Tower is the grimmest spot in Britain. It is not a tower simply, but it is a great group of buildings, prisons and dungeons, surrounded by an impregnable wall which has a score of towers. It is the historic prison of the empire, where many noted prisoners and captives have been confined and executed. It was a regular slaughter-house for Henry the Eighth, and his memory still dominates the place. It is still surrounded by a huge and deep moat out of which the water was drawn in the last century, but it could be easily reflooded in an emergency by simply letting in the Thames. Perhaps they will need this flood some day against the assault of the suffragettes. They keep a sharp eye on women when they enter the Tower; absolutely no woman's handbag is allowed and must be left with the custodian in the office at the outer gate. They fear lest the woman may have some dynamite in her bag—and the world-famous Crown Jewels of the empire are kept in a strong room in the Tower. It is a sight for the heathen gods to wonder at, to see the man of England in mortal fear before the woman, and to see men armed to the teeth, with bayonets and cannon all about them, trembling when a frail woman approaches with a handkerchief-bag. Is not history reversing instead of repeating when the British Government is afraid to see modern woman enter the stronghold to which Anne Boleyn and Lady Jane Grey came only to bow their heads to the dominant man's ax?

The guides in the Tower are the "Beef-Eater Men," or retired old soldiers. There were the "Traitors' Gate," through which

those famous prisoners came, and the axe and block which took off the noted heads. Just a few paces from the beheading spot is the St. John's Chapel, where Henry the Eighth was the head of the Church! The great banquet hall where Henry feasted is now the armory of the Tower with many specimens of defensive and offensive armor; when man and horse were both clad in steel it amounted to as much as eighty-one pounds. One of the smaller towers of this great Tower is known as Beauchamp Tower, and here it was that famous prisoners were incarcerated. Here they spent the horrible hours of waiting on Death, and some of them sought to pass away the time by scratching figures or names in the stone walls; with small instruments



THE TOWER OF LONDON

out of every three victims that were confined some had carved their coat-of-arms into the rock, and I saw the word "Jane," attesting the presence of Lady Jane Grey. About one in this fatal chamber, died of fright or torture before the day came for the dropping of his head by the block. Several places in the Tower are placarded "Closed for Repairs," which means, of course, closed on account of fear of suffragettes, and the Government is not to be blamed for being ashamed to confess to that morbid state of mind. Outside of the Tower, on Tower Hill, is the spot where stood the scaffold upon which common traitors were executed, or, as the English guide naively expressed it, "where the general public was killed."

It was interesting to note that there are no "sky-scrapers" in London, nor anywhere else in Europe. The highest building in the me-

ropolis of the world is only twelve or fifteen stories high. While our banking corporations build such lofty, top-heavy structures, the Bank-of-England Bank, the greatest institution of the kind in the world, is only one story high! But it covers a good deal of ground and looks impossible to overturn while our loftier institutions suggest instability, which is too often true of their institutional character.

We later saw the graveyard where Bunyan is buried, the house and church of Wesley at the church where both Milton and Cromwell were married. When we came to the spot where in the olden times they punished people in London by burning them alive, an American woman whom we had just met exclaimed very sentimentally: "How terrible! I wouldn't live in a country where they burned people." This woman was a white person from Pennsylvania, mind you! Coatsworth came into my mind; I could not resist the temptation and instantly replied: "Madam, we still burn them in the United States." She acknowledged frankly: "That is so, we do." She was honest; she had simply not thought of it before—in that light. Ingersoll suggested that what is remote in time and place impresses the common mind much more powerfully than what is now and at home. We are tolerating barbarities which England got rid of hundreds of years ago—and most of us do not even know it.

We went into the crypt of St. Paul's to visit the tombs of Nelson and Wellington, the demi-gods of the British navy and army. There was the great funeral car which had been made especially to carry the remains of Wellington, and had been used only for that purpose. It is of solid bronze, costing eight thousand dollars, has six wheels and was drawn by twelve jet-black horses when the buried Wellington. There were also the monument of Gordon and the grave of St. George Williams, founder of the Y. M. C. A. The walls of this cathedral are twenty-four feet thick. In front of St. Paul's stands a statue of Queen Anne, with her back toward the cathedral and her face toward a saloon across the street. The visitor laughs at this situation, when he remembers that Queen Anne was a notorious drinker. But her Majesty is represented in this statue as having England, France, Ireland and America at her feet!

We finished the forenoon by a visit in Fleet street, where is located Cheshire Cheese, the oldest establishment in London, and we shall have to begin with the afternoon of July 1 in our ninth paper.

AN APPEAL TO THE FLAG

By the Rev. J. H. Lovell, B. D.

THAT they acted with impunity as to the consequences of the law when "thousands of determined men" unlawfully executed Earl Hamilton a few days ago in Shreveport, La., is evidenced by the statements and predictions contained in press reports of the occurrence to the effect that there would be no special grand jury investigation of the affair, and when the investigation should take place, it was expected that no serious charges would be presented, and that the investigation would be merely formal, and that nothing of a serious nature was likely to result.

This impunity was promised, evidently, as a reward for the valorous and patriotic deed. That the being who perpetrated the inhuman deed which excited and inflamed the people of Shreveport should speedily receive the severest punishment which the law provides,

performed by those heroic men, who, while no one resisted their attack, stormed that impregnable fort, the county jail, and captured one lad of eighteen years who was bound in a cell and possessed of no arms, and with incredible strength placed a rope about his neck, dragged him into the street and hanged him to a telephone pole.

is doubtless the mind of all reasonable men. But in the midst of all the excitement that prevailed and the unnerved condition of the little victim of the assault, and too, in the absence of any form of a trial, so far as proof is concerned, the perpetrator of the deed may be still alive, while thousands of men's hands may be stained with the blood of an innocent boy.

This lynching occurred, say the reports, just afternoon, right opposite the courthouse, in (Continued on Page 10.)

The Negro Woman In America

By Mrs. Eloise Bibb-Thompson

HE, that is mighty hath done great things to woman and holy is His name. He hath regarded the humility of his handmaid; for behold all generations shall call me blessed."

God's estimate of womanhood was demonstrated to the world when He placed His only begotten Son into the care of a saintly, Hebrew maiden for thirty years. Man, in his lofty position as Lord of the universe, has never in all the history of the world been so signally favored as woman, whose body and blood was joined to that of Divinity to produce a Messiah.

The first woman, in an evil hour, forgot her great responsibility as mother of the human race, and brought down the curse of an avenging God upon the head of woman from generation to generation, from century to century. Mary, the mother of Christ, has atoned for the folly of Eve and secured a benediction for woman for all ages to come.

But sorrow, humiliation, loss and agony unspeakable have been the portion of the daughter of Ethiopia, from the early days of antiquity, on the low plains of her own soil, to the time when she wore shackles on her wrists in this country. Torn from the bosom of her family in Africa, thrown naked into the hold of a vessel, bound with a mass of desperate, unfortunate men to be used for slave-traffic, she was brought to this country, placed upon the slave-block, and sold to the highest bidder.

Then began the tragedy of the Negro woman in America. Mated, with no choice whatever in the matter, to every lustful rogue who cast eyes upon her, she was forced to produce offspring who were sold away from her when her heart most needed their affection.

In her crowded program of daily duties no time was given her for grief, but her overcharged soul found relief for its miseries in the plantation melodies that she chanted in the fields, as she worked hour after hour, side by side, in the broiling hot sun, with horse and oxen picking cotton, planting cane or digging ditches.

Her daughter, with skin of a lighter shade, had moral problems more intricate, more disastrous than she. Sin was made easy for her, false ideals were thrust upon her, she was a victim of moral degradation too loathsome to depict. Yet in spite of this environment of baseness and slavery, the flames of aspiration and of moral rectitude have never ceased to burn in the soul of the Negro woman of America. The old mammy of ante-bellum days who repeatedly commanded her young charges both white and black, to mind their manners was a very proper person, who somehow gleaned the great difference between right and wrong and tried as far as she was able, to obey the commandments of her God.

Back in the eighteenth century the fire of poetry lit the pen of a black girl; Phyllis Wheatly, who was brought naked to the shores of Massachusetts. Her poems at the age of seven years were so wonderful that they induced her mistress to give her an education. Several years after, a book of her poems was published in England with the endorsement of some of the most eminent men of Britain and America. Her lines to Gen. George Washington brought forth his commendation in a marked degree.

Philanthropy, though seldom exhibited in her day, was found in the breast of a black woman, Harriet Tubman, to such an extent that she was called the Moses of her people. Fearless utterance spoken with the tongue of an orator characterized the slave woman, Sojourner Truth, to whose achievements the women of Los Angeles have erected a splen-

did edifice, a most fitting memorial.

The power of self-sacrifice and noble endeavor of Booker T. Washington was transmitted to him, undoubtedly, by his mother whose agonizing prayers that the Negro would be made free, often woke him from his morning slumber.

Injustice and unwholesome surroundings had no power to quench the intellectual longings of the mother of Paul Laurence Dunbar, who when a child listening to the poems read by her master to his wife, prayed that opportunity might some day come to her to write such verse as her master had read.

The shadows of slavery and ignorance are far too black to permit a clear insight into what the colored woman achieved in slavery. But freedom has opened to her the avenue of opportunity. She has profited by her advantages and her accomplishment during the past fifty years has been an eye-opener to the world.

She has graced the social functions of diplomat and senator in the person of Mrs. B. K. Bruce, whose culture and dignity of bearing are equaled only by women of the highest lineage. As a platform orator, the colored woman has stirred the souls of men in Europe and America, for the names of Ida B. Wells-Barnett, and Mary Church Terrell are signals of justice and reform.

The richness of melody in the voice of the woman of color has charmed and thrilled the most critical of musical audiences. The world's laurels have been placed again and again at the feet of Elizabeth Taylor Greenfield, Marie Selika, Flora Batson, Sisseretta Jones and Azalia Hackley.

The colored woman of America has revealed to the world the artistic possibilities of her race, for she has carved a breathing soul upon the face of inanimate marble and made it portray the feelings that burned within her own heart. Following are the subjects that the sculptors Edmonia K. Lewis and Mrs. Fuller have chosen to exhibit in the salons and exhibitions of Europe: "The Death of Cleopatra," "The Marriage of Hiawatha," "Carrying the Dead Body," and "The Freed Woman."

The efficiency and usefulness of the American colored woman is also exhibited in the class room, which she has entered after much preparation in the best colleges and universities of this country, and in a few instances, in Europe. Out of the 34,000 colored teachers throughout the country, it is safe to say that one-half and possibly three-fourths are women.

As a worker in the great reformatory movements of the day, the colored woman has shown an aptitude and a zeal that is unexcelled. As a club woman she has awakened consciences, righted wrongs, built up institutions that shelter the needy, care for the helpless and start the erring one on the road to right. The names of Mrs. Booker T. Washington, Lucy Thurman, Nannie H. Burroughs, Mrs. Bishop Clinton, Catherine B. Tillman, Adele Hunt Logan and those of California, Mrs. Ella V. Moxley, Mrs. J. A. Somerville, Mrs. Alice Patton, Mrs. J. M. Scott, Mrs. Georgia Offutt, Mrs. Eugene Walker,

Mrs. Thomas Nelson, Miss C. A. Spear and a host of others are clarions of aggression and progress.

The social service of the colored woman has also been of great benefit to her race. She has served the needy in settlements, she has labored as probation officer and relieved the afflicted as district nurse. But best of all, the colored woman has worked early and late for her sons and daughters that they might be able to take advantage of the opportunities of freedom. She has deprived herself of the necessities of life, in order that they might be fitted for future responsibilities. She has prayed over the wash-tub that they would not thoughtlessly receive the blessings that she, born in slavery, was deprived of.

How shall we, of this generation of promise, born in a time when opportunity knocks daily at our door, profit by the advantages which our old hard-working mothers have made possible for us? Shall we make of ourselves noble, helpful, Christian laborers ready for the world's work, or shall we follow the herd of senseless, godless, law-breakers who offend modesty, disregard motherhood, annul matrimony, sanction new-fangled beliefs and latter-day creeds, which slight the well-grounded, though old-fashioned truths, of the sacred Bible?

Will the children of Ethiopia forget the hand that broke the chain of bondage? Will this young generation of a deeply religious people be ungrateful to their God? Are we forgetting the sweet name of Jesus, that our mothers in their groanings and supplications, breathed so many times a day?

What will become of the colored race if it forgets its God? These questions, fraught with so much consequence to the generations of the future must be answered individually,

When, "questioneth the soul that other soul;
The inner sense which neither cheats nor lies,
But self exposes unto self a scroll
Full writ with all life's acts unwise or wise,
In characters indelible and known:
So, trembling with the shock of sad surprise,
The soul doth view its awful self alone,—
Ere sleep comes down to soothe the weary eyes."

Stern mothers of a coming race!
The future, colored black or blue,
With guile or virtue on its face
Will e'en be marred or made by you.

The thoughts you dream from morn to morn,
The lives you live will deeply mold,
The countless souls of men unborn,
For generations yet untold.

No deeds of ours are doomed to die!
Our crumbling forms resolved in air
Will seek the dust; but not the sigh
Of discontent, or whispered prayer.

The men of ages passed away,
Are living every hour in you,
And you, for many a distant day,
Will live in nations strong and true.

O, women of the colored race!
Be earnest, prayerful, brave and wise.
O, leave upon this age, your trace
Of noble deeds and sacrifice.

Erase from "black" the sting of shame,
So live and work that men may know
That "Negro" spells a worthy name,
Arlsen from the depths of woe.

Amanda Smith - The Evangelist Saint

By Frances Reynolds Keyser

IT would be difficult to find a more interesting or unique representative of the Negro race than is Amanda Smith, writer, lecturer, founder of an orphanage and evangelist, now in her seventy-seventh year. The fine light of consecration to service shines

still in her steady earnest glance. Her beautiful faith in God and his infinite compassion radiates from her being and creates, as it were, a spiritual atmosphere wherever she passes.

She was born a slave in Maryland in 1837.

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The Preacher's Throne

A SERMON—By the REV. J. W. HAYWOOD, S. T. D.

Theme—The Now and the Then of Our Spiritual Knowledge

TEXT—Now we see through a glass darkly—now I know we part. 1 Corinthians 13:12

THE human mind, in its present mode of existence, at least, is incapable of absolute knowledge. Our knowledge is limited to the partial, the relative, the phenomenal. To know the absolute, the unconditioned, to know Noumena as they are called by Kant, is beyond the ken of the human mind. There are two very important psychological reasons for these limitations of the mind. The first is the imperfection of the senses. The older psychologists, particularly those of the Lockian school, held the theory of "Innate Ideas"—the theory that the minds comes into the world with a stock of ready-made ideas. Modern Genetic Psychology has long since abandoned this view. We now know that so far as the possession of ideas is concerned, the infant mind is an absolute blank. All human knowledge comes from data furnished by the sense organs. These sense organs are physical things, and as such, they have their limitations. The eye, e. g., the most perfect of human organs, is designed to respond to vibrations of the ether. But as a matter of fact, the eye is only affected by such vibrations as range between 400 billions and 900 billions per second. Vibrations below the 400-billion line, and vibrations above the 900-billion line are therefore entirely lost to the human eye. The visual sense, as is seen from this statement, is exceedingly limited in the range of its possibilities. A similar limitation obtains in case of the ear. These facts show that by far the larger portion of sights and sounds are shut out from the human mind. The second reason for this mental limitation is found in a law of our mental life technically called the "Law of Apperception." This is the law, in virtue of which, the mind cognizes, comprehends, only in terms of relationships. The mind is utterly unable to comprehend an experience that cannot be located and classified somewhere in its previous experiences. Isolated mental facts, facts that have no congeners, no cognates, unique facts, facts that are infinite, absolute, are incomprehensible to the human mind. But, mind you, a related fact is only one of a larger system of facts; it is, therefore, partial, incomplete. Our line of reasoning, therefore, leads us back to the proposition of the Apostle Paul; now we see through a glass darkly, now, I know in part."

I. Test applied to scientific concepts

In the light of this sort of reasoning, what becomes of our so-called universal scientific concepts? Let us examine briefly one or two of them. Take, e. g., the theory of the constitution of matter. Any text-book on physics will tell you, "Matter is made up of molecules, these molecules in turn are made of atoms," and here there's a sudden, arbitrary stop. Well, why stop at atoms? Why not tell us what atoms are made of? Now, there have been some attempts to go beyond the atom to simpler elements of matter. Leibnitz, a German philosopher, said the atom was made up of unextended monads; Boscovich, an Italian physicist, said they were made of "centers of force"—points without dimensions. Suppose we accept either the unextended monad or the center of force as the ultimate unit of matter; what progress have we made? None whatsoever. We've run out of one difficulty into another which is, if possible, more insuperable—we've avoided Scylla to run into Charybdis. For I should like to know how it is possible for even an infinite accumulation of unextended particles or points to produce a mass having extension and weight? Suppose I should write a zero, then a plus sign, and then another zero, and on and on, until I circled the great Ecliptic Way with



THE REV. J. W. HAYWOOD, S. T. D.
Pastor Ebenezer Methodist Episcopal
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these countless addenda; then suppose I asked any 5th or 6th grade child what to write as the sum. I believe he'd tell me, zero. And that is exactly right. An infinite number of nothings is still nothing. But now our theory of matter, the theory in which we have such unwavering faith, commits us to the proposition that by adding together a number of quantities whose magnitude is zero, we get as a result a quantity whose magnitude is more than zero; that is, zero plus zero equals more than zero. This is absurd. This is unthinkable. Our theory of matter, therefore, will not stand the test of critical scrutiny—is not so exact and exhaustive a concept as we are wont to think. Take as another illustration of the same point, our concept of motion. One morning while teaching a class in physics in a summer normal institute, I took a position before that class, stood just as still as I could command my muscles and then asked the question, "Which way am I moving?" The first answer that this question elicited was a laugh that we boys used to call the "Horse Laugh." Then a young lady replied with somewhat of sinister certitude, "Why, you're not moving at all." My reply was, "Think a moment." Then I asked, "Do you still hold your first answer?" Said the young woman, "Sure I do." Then I said, "What of the rotation of the earth? What of its revolution? What of the motion of the whole solar system through space towards the constellation of Hercules?" Said she, "Whereas I was blind I now see." The fact is, as I stood there before that class as still as I could stand, I was moving toward the east at the rate of 1,000 miles per hour; I was going around the sun at the rate of about 67,000 miles per hour, and I was speeding through space toward Hercules at the rate of millions of miles a year. What then, I ask is motion? What is rest? This whole question puts us in a situation similar to the one I heard a rural parson say we were in relative to life and death. Said he, as he delivered his sermon over the remains of one of his members: "Brothers and sisters, life is an uncertain thing. When you thinks you is, you ain't; when you thinks you ain't, you is." It is similar with motion and rest. When you think you are in motion, you're at rest; when you think you're at rest, you're in motion. Paul's proposition in this text is planted on bed-rock, "For now we see through a glass darkly; now, I know in part."

II. Test applied to spiritual knowledge

But the sphere of reference of the Apostle's proposition is the spiritual sphere. If this proposition is true as it relates to scientific knowledge, how pre-eminently true it is as it pertains to spiritual knowledge! Here it may be said with tremendous emphasis, "We see

though a glass darkly, we know in part." Some two or three Sundays ago, I preached a sermon on the Father in the parable of the Prodigal Son. In course of that sermon the statement was made that man is God's child, and that God as our Father loves us with infinite love, is infinitely solicitous of our well-being, etc. Few days afterward a young man asked me, "How in the light of my position as set forth in that sermon, could I explain the entrance of sin into the world?" He wanted to know, "why would God place His beloved children in the world and set forces at work that would ravage and ruin them for time and for eternity?" My only answer to the young man was, "I don't know that." Perhaps some of you who hear me this morning could have given a more luminous answer than that. Perhaps you're ashamed of me that I could not give a better answer. But I tell you honestly, candidly, I do not know why God constructed this world, this universe as He did. Why He hedged us about with sin, and beset us with pains and ills and sorrows, is a question I'm unable to answer. I was in a home not many weeks ago. There sat a mother with a bright-eyed, dimple-cheeked babe. She pressed it to her lips and her heart again and again. There was joy inexpressible, there was rapture incomparable. Few weeks after that I was called into that same home. Some fatal disease had been there. In one room was a little white casket, in the adjoining room was a mother whose heart was literally wrung from her bosom. I tell you, I cannot tell why we're in a world where our hearts must be crushed by griefs and cares. The whole question is a puzzle to me. It baffles me, it bewilders me, it nonplusses me. There hang over my mental perspective clouds, fogs, shadows, mists that I cannot penetrate with my dimmed vision. One time in my life, as I contemplated these mysteries, my heart grew hot and restless. I became sad and "blue" over these mysteries that I couldn't explore. I wanted knowledge, definite knowledge. But one day some ministering angel of faith tapped gently on the door of my turbulent soul and said to my troubled, wavering heart, "Be still, all is not darkness and mystery." And, wafted down from ether plains came the soft and rapturous strains:

"Somewhere the sun is shining,
Somewhere the song-birds dwell;
Hush then, thy sad repining,
God lives, and all is well."

Thank God! since then I have not troubled myself about these questions. I have not, even now, any satisfactory explanation of God's method of dealing with His children. I seek none. I'm content to know that God, my Father, lives and has his hand on the affairs of this world. He knows the sea o'er which we sail. And though I know we frequently strike on shoals and treacherous sands and go down 'neath the whirling, swirling floods, yet I believe when the Father of love has consummated His plan in the universe, it will be well with all the children of His heart. My faith is that of Tennyson expressed in "In Memoriam":

"O yet we trust that somehow good
Will be the final goal of ill
To pangs of nature, sins of will,
Defects of doubt and taints of blood—
That nothing walks with aimless feet
That not one soul will be destroyed,
Or cast as rubbish to the void
When God has made the pile complete."

(Continued on Page 6)

A THRILLING MESSAGE FROM THE PHILIPPINES

By Bishop William Perry Eveland

To the Editor of the Southwestern:

Recalling your request that I send some pictures with my next news from the Philippines, I enclose a few that I hope will interest your readers.

The first shows the four District Superintendents, who during the past year had charge of our work. They are a husky lot and each dred. I call them "My Big Four." The second picture shows our Conference as it met this year. I wish I could tell you the stories connected with some of these men. Several



"MY BIG FOUR"

one will pull down the scales set at two hundred of them were officers in the army of Aguinaldo, the insurgent general. Many of them are to-day real efficient officers in the army of the Conquering Christ, who some glad day will ride victorious over not only the Philippines, but also over every other land in which rebellious Sin now disputes His sway. To hear them pray and plan for the success of



THE ANNUAL CONFERENCE

this work, and then to visit their churches and see how much they are doing to hasten the day of our Lord's triumph, fills my heart with joy and hope.

The next picture will show you how we started from Conference on our return trip. We were a joyful party, singing hymns and stopping at the different towns through which we passed to hold brief services with our congregations there. But it was like some people who make a good start in the Christian life and break down before they go far. Our automobile ran into the river. We had to put

I think I shall add one more picture to show you how the Romish church here as everywhere holds its people in ignorance and superstition as long as it can. This is what they call a Flagellante. He is doing penance on Good Friday. He has probably fasted during the day and night preceding, and also tra-

ourselves walk beside these. The other picture will show you the Vigan Church in which our Conference was held.

veled on his knees, through the dusty road, from his home to the nearest church. Every time he advances his own length, he falls down with his face upon the ground and arms



RETURNING FROM ANNUAL CONFERENCE

extended, to make the sign of the cross. But on Good Friday he goes to the appointed place, strips to the waist, and as he slowly makes his march toward the cross, beats himself until his raw back runs blood. Many of the people are densely ignorant and wretchedly superstitious. But here as everywhere the blood of Christ has power to save. The entrance of His Word is bringing light. We



A FLAGELLANTE

are everywhere building up congregations of saved men and women who are putting their sins away from them and are living lives of holiness toward God and bringing forth the fruits of love and helpfulness toward men.

Ask your readers to remember this Mission in their prayers.

Manila, P. I.

"The world goes up and the world goes down,
And the sunshine follows the rain,
But yesterday's sneer and yesterday's frown
Can never come again,"

sings Kingsley. Other ills may come, other beating storms and bitter unkindnesses may await in the morrow, but yesterday's, at least, are over and done. If we nourish their memory and cling to their hurt they will add to the morrow's hardship. If we put them down and rise above them they will add to the morrow's courage. They are ended, but the weakness or strength we may gather from them goes on with us.—Great Thoughts.

CONDUCTING THE DECISION DAY SERVICE

If the preparatory work indicated in previous articles be faithfully carried out, so that pastors, teachers, officers and parents have been working in their own way in harmony with the object of Decision Day, victory will attend the service. For the day itself there are many helpful suggestions which may be offered.

Good results always attend a special intercession service, at which only members of the Sunday School Board should be present. If the session of the school is in the morning, this should be held for one-half hour before the school meets, and it will contribute mightily to the spiritual power of the session. If the school meets in the afternoon, the intercession should be directly before it. Here pointed personal prayer should be made for every teacher and every scholar. Every teacher should pray for the particular scholars in the class.

The object of the Decision Day service is that Jesus Christ shall not only be acknowledged King, but actually by personal choice be enthroned King in the heart of every scholar of the school. Great care is needed to keep the real need before the scholar. Every scholar who has not consciously the will of God as the rule of life is committing sin; the essence of all sin is to do as you please, regardless of pleasing God. The expression of sin is probably different in every life; some have chosen to do one thing and some another; but living in one's own way, when it is opposed to God's way, is sin. The object of Decision Day is to get Christ actually enthroned and self dethroned. The object is not to stir religious emotion; not to get some mere outward expression of desire by any or every method; the sole, supreme object is to secure from the scholar a deliberate choice of Christ as King of the daily life.

What methods shall be used to secure the open committal of the scholars to Christ must be determined largely by local conditions. If cards are used for the scholars to sign, the utmost care should be taken to secure a complete realization of all that is involved. The address, which should be given by the pastor, should be marked by simplicity, sincerity, spirituality and strength. Get at the heart of the Gospel with a directness that rivets attention and commands the will. Let the talk ring true with reality. Let it be a straightforward presentation of what Christ expects of a true Christian. Tell the young people how to begin. Many of them would begin if they knew how. The basis of the appeal is the heroic. Young people spurn an easy Gospel. Fill the message full of the vital meaning of Christ's cross.

Whether cards be used or not, or whatever methods are employed for enabling the scholars to indicate their decision, there should always be opportunity for them to come forward and consecrate themselves after this preliminary avowal. Here may be held a real altar service, to which the young people who have decided for Christ may come forward and thus dedicate themselves to Him as their King. After the address of the pastor, there may be a period for earnest conversation in the classes, so that each teacher may have opportunity to urge upon the scholars the value of the decision. Then the pastor may conduct the altar services as he thinks best; but whatever is done, there should be the open avowal of the scholars and the enrollment of all the names as a part of the service, so that it may be definitely known what scholars have made the decision and are to be definitely regarded as enlisted for Christ.

THEODORE S. HENDERSON.

I know the night is near at hand,
The mists lie low on hill and bay,
The autumn sheaves are dewless, dry,
But I have had the day.
Yes, I have had, dear Lord, the day,
When at thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light.
—S. Weir Mitchell.

AN APPEAL ADOPTED BY COLORED CITIZENS OF NEW ORLEANS ON RAILROAD DAY—JUNE 7

IT IS a matter of no small significance that the Negroes of the country under the leadership of the true and tried apostle of peace, Booker T. Washington, are gathered together to-day in their home towns and cities to invite national and local consideration of the public humiliation and injustice forced upon the race by the prevailing methods of operating the separate car laws.

These laws were enacted to secure a separation of the races in public conveyances. They provide for separate but equal accommodations for both races. This is true only in theory. In practice they exclude the Negro from accommodations in restaurants controlled by railroads, give to him poorly kept waiting rooms, and worst of all second class accommodations on cars for first class fare.

Let no one mistake the Negro's motive in entering this protest. He is not pleading for the repeal of the separate car laws, but for an honest enforcement of them. He is asking that the public take note of the fact that a dollar in the Negro's hand is depreciated in value when he spends it with a railroad company. The same public sentiment which says to common carriers that they must provide separate cars for white and colored passengers should demand that a dollar will buy as much comfort in one case as it will in the other.

As a rule, the Negro can only ride in the day coaches. Few roads give him a whole coach. In most cases he occupies one end of a coach with one toilet for men and women and no smoker for men. The conductor and other members of the train crew usually occupy two seats in this crowded car. It is a common sight to see a conductor order passengers out of their seats that he may have a double seat on which to count his tickets, etc. But that is not the worst of it. This conductor, whose business it is to protect the patrons of the road is the first to light his pipe or cigar and fill the car with curling smoke. This is done in spite of the fact that the next car in the rear is a smoker for white men and is rarely ever crowded.

The coach given the Negroes is usually old and well worn. The very dangerous practice of placing a wooden coach between steel coaches is continued by many roads. The larger percentage of casualties among colored people in wrecks is often due to the weakness of the coaches in which they are at the time of the accident. An instance of this kind, according to report, happened in the fall of 1912 on the Mississippi Valley Railroad a few miles above New Orleans in the case of a tail-end collision. The Negroes in an old wooden car in the front part of the train suffered greater damage than the whites in the rear where the collision occurred.

The Negro end of the coach is not kept clean. During the month of April I boarded a train at Montgomery for New Orleans and found it littered with peanut shells, seats not dusted. This fact was reported to a railroad official standing near. He said it would be attended to, but it was not.

Often the filthy condition of trains and sitting rooms is due to negligence on the part of employees. It then becomes the duty of the passengers to report conditions to proper officials.

These conditions have been borne in patience. The Negroes have suffered and paid their sound money for the privilege. The time has come to complain, to protest, to speak out for fair play. More Negroes are traveling now and a larger number are traveling long distances. They are spending more money with railroads and are entitled to more consideration.

Think of a poor woman traveling a day and a night and often longer in a crowded, filthy coach, with no convenience to bathe her face, no place to buy a decent meal; forced to breathe tobacco smoke day and night! Cer-

tainly, there should be some relief. Some roads are providing better day coaches with smoker and two toilets. Others will do it, if a righteous public sentiment will demand it. With better railroad accommodations, the better element of the Negroes will pay for extra service and the railroads will profit by the change. A question has been raised in South Carolina which is of interest to the race. That is why should not the Pullman company be compelled to make provision for colored passengers? Is that company greater than the law, or has the law been so drawn as to exclude that company? Through the non-compliance of that company the Negroes are actually debarred from some of the best trains in the South—the so-called all vestibule trains. One company runs such a train out of New Orleans daily for New York. Suppose a Negro wanted to leave here on a hurried business trip. He could not leave on that train and would lose three or more hours on a slower train as a result. Is this not discrimination on account of race? If the Pullman company were forced to provide separate but equal accommodations for the races, the Negro could get in his apartment and go about his business on equal terms with other men.

When it is remembered that the Negro is absolutely the only man subjected to these injustices and discriminations a charge of base ingratitude can be made justly against our fair country. The Turk, the Greek, the Russian, the Slav, the Japanese, the Chinaman, and every other foreigner can come here and enjoy the comforts of travel for which he is able to pay, but the Negro who has borne the burden in the heat of the day, who has toiled hard and long, cleared forests, dug ditches, raised crops, builded railroads, is denied even the privilege of decent accommodation on a public conveyance. Does this square with American conscience? Is this in accord with an enlightened Christian social sentiment?

There was a time when a Negro was not expected to read a newspaper. That day has passed. He makes papers now and subscribes for hundreds of thousands of others. The time was when, if a Negro built a nice home, wore good clothes, or sent his children to school, it was said of him that he thought himself white. That time is no more. Today it is a question of being civilized, cultured, wealthy. These qualities are common to mankind. The Negro has shown that he is no exception. The lingering practice of forcing all Negroes to accept the meanest accommodations is a relic of a displaced civilization. The Negro race has developed its types and classes just as other races have. If this fact would be given public recognition, the self-respecting, progressive element would become a powerful lever, but a policy which looks to the humiliation of that element encourages the non-progressive, debased element in the thought that character in a Negro counts for naught.

The Negro is not without fault in this matter. His public manners or rather often lack of public manners makes him a very un congenial fellow passenger. The Jim Crow car as it is now run seems to be especially designed to meet the needs of that noisy, ill-mannered class. Our object is to call attention to the fact that the standard of living of that element does not represent the best in the race, and that no community can afford to force all men of any class down to the level of its lowest type. Self-respect, character and worth must be considered.

That there is much carelessness and indifference in the operation of the separate car is so plain that no argument is needed to prove it. Many tendencies enter into the case. The employees are not likely to do any more than is exacted of them; the companies will generally practice the greatest possible economy in

providing for colored patrons; the officials higher up will leave the operating details naturally to minor officers, the Negro feels that to complain means personal retaliation, and thus the whole question is left to take care of itself. But this condition affects the entire race relations and, therefore, cannot be left unattended. The law providing for separate apartments is an expression of the sentiment of the community. Whatever of injustice, of hardship, of humiliation the Negro suffers as a result of a partial enforcement of the provisions of the law, he naturally ascribes to the makers of the law. Thus through wrong methods of operating a law promising one thing and giving another, he gets a poor impression of the best sentiments of a Christian people. Therefore, we protest against existing conditions in public travel and appeal to an enlightened public sentiment to exert itself in favor of justice, decency and fair play in the operation of separate car laws. We ask not for their repeal but for an honest and impartial enforcement of them, for a separation that separates, for a separation that does not mean discrimination, deprivation, humiliation and race estrangement.

It has been said that better accommodations for Negroes would be too expensive for the roads. If he pays as much per mile for service as anyone else and gets less in return, the conclusion must be that he is paying for what others are getting. Certainly the chivalry and pride of the Anglo Saxon would not countenance such a thought for a moment. The fair thing then to do is to so arrange the basis of expense to the general public that every patron can be fairly dealt with by the carriers.

This is a vital question. It has to do with the self-respect and development of a race, with the loyalty of a people to the community interests, with the estimate one people will put upon the sense of justice and fair play of another. Let us then meet the responsible heads of the roads and talk this matter over with them freely, frankly and intelligently, showing wherein lies the injustice and failure of employees to live up to their duties in the operation of the law, and let us put on an educational campaign in home, school, church and other public gatherings in the interest of improved public morals and manners, civic pride and racial ideals that wherever our presence may be an influence for the purest and best may be felt.

THE PREACHER'S THRONE A SERMON

(Continued from Page 4)

Sustained by this faith, I'm willing to suffer and know not why. I'm willing to die and know not why. This is the "now." Thank God! the Apostle speaks of a "then." A day when the clouds will disappear, when the mists will roll away. A day when the darkling glass will be moved away, when God shall touch our failing, blinded eyes and we shall see rolling up in the flashing light of His omniscience every dark and perplexing thing. Then we shall know why our hearts so often ached. Then we shall know why the tears so often flowed. Then shall we know even as also we are known.

"What rejoicing in His presence
When are banished grief and pain
When the crooked ways are straightened
And the dark things shall be plain.

"Face to face, O blissful moment,
Face to face to see and know
Face to face with my Redeemer,
Jesus Christ who loved me so."

THE CRIPPLE OF NUREMBERG

CHAPTER XI.

THE ROYAL VISITOR.

BANNERS, rich crimson draperies, and costly tapestries adorned the balconies and windows of Nuremberg; for at last the Emperor Charles V was coming to visit this prosperous city, which had so willfully attached itself to the side of the Protestants. For some days the report had gone about that His Majesty was on his way; but it was not until early in the morning of a day toward the end of January that a messenger had ridden in haste to the gates, and thence, with clattering hoofs, up the hill to the house occupied by the Duke of Alva, to announce that on the next morning the Emperor himself would enter the city. It was not by any means a new thing for Nuremberg to be favored by visits from the Emperors. Charles IV, in a reign of thirteen years, visited the city ten times; Frederick III, five times; and Maximilian I honored it four times with his presence. To the guardianship of the city had been intrusted for many years the most valuable of the royal jewels, a large crown of gold, studded with precious stones, and the sword and scepter, all of which belonged to Charlemagne.

This January morning was very bright and beautiful, with the sunshine touching the snow and transforming it into jewels as sparkling as those which adorned the crown of Charlemagne. All Nuremberg was in excitement. Hans Sachs and his good wife, with their daughter Marie, dressed themselves in their best, and prepared to go out to see the entrance of the Emperor.

"Thou art very fine to-day," said the shoemaker with pride, looking at his wife in such an admiring manner as to bring a flush upon her cheek.

"Isn't she?" asked Marie, laughing merrily.

"Turn about till I look at thee," remarked the father, and the dame, still blushing in her finery, slowly revolved before him. Her lower skirt was of dark-brown velvet, with a rich band of silver embroidery, fell in many folds a silken garment of lighter brown. A bodice of velvet encircled her portly form, half hiding the waist of silk with its full sleeves. Around her neck hung a golden chain, wound twice, and on her head was an embroidered bonnet covering her forehead and hair, and caught under the chin with a pearl clasp. In her hands was a large muff of mink fur, and from her waist to her feet was a wide band of the same fur. Verily, plain Frau Sachs had blossomed into a fashionable lady!

"It suits thee well," said her husband. "Let us go now, or we shall have no time to get a good place."

Marie followed after her father and mother, and, although modestly dressed, looked very attractive and sweet. She wore a close-fitting cap of dark blue velvet, encircled by a string of pearls, and her gown was of dark-blue cloth, with slashings of a lighter color and trimmings of silver braid.

It was a very unusual thing for the shoemaker's family to appear in public clad in festival gowns, and they attracted considerable attention as they passed from the small street where their home stood into the broad castle street. The windows were already filled with pretty-faced girls, accompanied by their soberer mothers. Most of the men were down on the street, or already seated in some of the numerous benches which had been erected for the occasion. Hans Sachs had not made and particular change in his dress, and appeared, as he did each Sunday in church, in a dark, inconspicuous suit of cloth. But many of his fellow-citizens were gay in velvets, with golden ornaments and plumed hats.

Amalie Ebner caught sight of the shoemaker as he came across an open square, followed by his family. Herr Ebner had a fine house not far from the Casa d'Oro. Amalie leaned from the window, making gestures of invitation to Marie; but without avail. The young girl was too much occupied with admiring the decorations of the houses to pay any heed to her friend.

The mother and daughter were standing quietly on a corner, when a servant in livery touched

By Felician Buttz Clark

[A serial story published in twelve installments, appearing in the first issue of each month of this paper. This is the seventh installment.]

the older woman on the arm. "Frau Sachs," he said, "the Fraulein Ebner sent me to ask you to come and occupy a seat in their window. You can see the entire procession from there, without inconvenience to yourself."

"I thank the young lady," replied Frau Sachs; "we will come as soon as I have spoken to my husband."

A few moments later the two women walked into the door of the Ebner house, and were shown up the wide staircase. Frau Ebner and Frau Sachs had only a slight acquaintance. It was difficult to distinguish between the honor due to the wife of a poet who was renowned throughout Germany, and even in Rome—so it was said—and the position which the wife of a shoemaker would naturally take when compared with the lady of a former Burgermeister of Nuremberg. Frau Ebner tried to combine both these in her manner, as she left a group of ladies and came forward to meet the new guests, and met with the usual success; she made the dear, good housewife very uncomfortable. But so great was Frau Sachs' desire to see the Emperor enter the city, and, even more, that her daughter should enjoy it, that her angry flush subsided, and after a few courteous words, such as no one could better express than Hans Sachs' wife, she sat down in front of a wide window, through whose panes she could see the entire length of the street. Amalie kissed Marie warmly. They had been good friends in early school life, though in later years, when they had acquired all the learning supposed to be necessary to girls—a little reading, a little writing, and enough arithmetic to enable them to keep the household accounts in order—they had remained closely at home, perfecting themselves in darning linen, in compounding a good pudding for the father, and in embroidering the trimming for their own dresses.

"Thou has not forgotten Elsa?" Amalie said, leading forward Ulrich's sister to greet Marie.

The color deepened on Marie's face. "Forgotten Elsa? I should think not. Come and sit by me Elsa and tell me all that thou hast been doing. It is a whole year since I have seen thee, and yet thou art only at the castle and I in the town. Thou couldst almost throw a pebble from thy windows down upon us." Marie took Elsa's hand affectionately in hers. There was only a year's difference in the ages of the two girls; but Marie was much more womanly and self-reliant. Elsa was a timid, delicate girl, with white skin and large eyes, set deep in her head. There was not the slightest resemblance between her and her brother Ulrich.

"I have been busy, Marie; and then, thou knowest, the mother—" Elsa could say no more.

Marie pressed the frail hand which she held. "I know," she said, tenderly.

There was a great commotion on the street, and they got up to look at a troop of Spanish soldiers riding by.

"The duke went out early this morning," said Amalie, with a tone of importance; "he met the Kaiser far out on the plain. Hast thou seen the duke, Marie?"

"No."

"He is a splendid-looking man; but they say he is awfully cruel and unforgiving."

Elsa whispered hastily to Marie, under cover of the loud conversation in the room: "We heard that Ulrich staid at thy house. Please tell me, dear Marie, is he safely out of Nuremberg? I dream of him nights; such awful dreams! I think of him all day, and imagine him in the power of that wicked man. They say that the duke never stops at anything. He hates Protestants and pursues them without mercy. Tell me what thou knowest, I beg of thee, Marie."

"I know little, Elsa. Thy brother left us day after the arrival of the Duke of Alva. He feared that he might be going to the castle to see thee again, and warned him. I thought that he

went in spite of it; but it must be that he did not. Thou wouldst surely know something about it."

"Surely. I have not seen him since that morning when he came in so suddenly, laughing, and knowing nothing of the great sorrow which had come to us. It must be that he is safe, and far away."

"I should think so," and both girls turned with lighter hearts to the window, which was now thrown wide open, in spite of the frosty air which entered, for the distant sound of a trumpet had been heard. The ladies, in their festival gowns, leaned out, and looked eagerly down toward the gate, where the quiet, square towers stood.

"He is coming!" some one cried.

No, it was a false alarm. Only a squad of soldiers rode by; fine, tall men they were, in shining armor, with swords held erect in their mailed hands. Then down the road came two heralds dressed in green, riding on coal-black horses, each bearing a silver trumpet. Behind them rode, entirely alone, another herald, announcing in a loud voice the coming of the Emperor Charles the Fifth.

"That must be he, the one a little in advance," said Marie, excitedly.

Sitting erect, his mantle of velvet and fur falling upon the handsome trappings of his horse, was the Emperor, bowing slightly in response to the cheers of the crowds on either side. At his side, a little to the rear, rode the Duke of Alva, who was evidently telling the Emperor some pleasant news, for His Majesty's lips were parted in a half smile. Close beside the duke was the Marchese di San Marzano. His gaze was fixed upon the windows with their bevy of pretty maidens, and he waved his hand with a smile to the group in Herr Ebner's house. The girls, embarrassed by the attention, shrank into the shadow, but in an instant were back again to see the rest of the cavalcade. Five hundred well-armed knights there were in the train of the Emperor Charles when he entered Nuremberg early in the year 1547. It was many a day since the city had been so gay, filled as it was by brilliant officers and thousand of soldiers.

On a balcony of the Casa d'Oro stood the Frau Weber, full in the sunshine, which fell upon her bare head. There were murmurs of disapproval from the group of dames in Herr Ebner's house as they noticed her for the first time. She had stepped out at the sound of the bugle; but they were all looking the other way.

"Bareheaded" exclaimed Frau Ebner, in a tone of severity. "It is not modest in her, especially as she is a stranger in our city."

"Perhaps it is their custom in Venice," remarked Frau Sachs, mildly. It was one of her sweet ways to defend the absent one. "I have heard that there it is so warm that women need no head-dress."

But her words were lost, so great was the interest in what was going on below. The cavalcade had reached the Casa d'Oro, when suddenly the Duke of Alva exchanged a word with the marquis, and then, turning to the Emperor, pointed up to the balcony. Had they been closer, the eager woman in Frau Ebner's window would have seen the laughing glance which His Majesty gave toward the marquis, and his words, "Beg the lady to come down."

And here, in front of the Casa d'Oro, to the dismay of all Nurembergers, with whom the cold, distant Italian lady had never been a favorite, the Emperor and his five hundred followers stopped. Carlotta Weber saw the look and the halt, and, receiving the message, motioned to her son and the priest, Father Antonio, to follow her. As the Nuremberg ladies had noticed with disapproval, her glossy black hair was arranged with great care, and in it were strings of pearls, whose whiteness enhanced the jet of her tresses. She did not wear the disfiguring cap which every German woman thought a necessity. Her handsome velvet dress, all of crimson this time, fell about her in long, abundant folds, and her girdle was a mass of precious stones. Walking through the wide portal of the house, she made a picture which even Titian himself would have been

(Continued on Page 10)

Southwestern Christian Advocate

681 BARONNE STREET

1—All business letters should be addressed to *Maton & Main*, and all communications intended for publication to the Editor.

A NEGRO BURIED FROM A WHITE CHURCH

(Continued from page 1)

to indicate that the deceased was a good old-time Negro. Had he been a self-assertive, free man, under no consideration would he have received the courtesies from the church as were shown.

The Negro of the younger generation is just as anxious to maintain good fellowship between the races as ever were the older people, but the young Negro will not do so unless he is recognized as a man among men. There will be no fellowship between the races until the white man forgets and ceases to expect the servile attitude and the cringing and fawning of the old-time Negro.

WOULD NOT "MAKE FISH OF ONE AND FLESH OF THE OTHER"

Judge Joe Manghan, of the City Court of Monroe, La., recently discharged two Negroes who were arrested on the charge of gambling, or rather of playing a game of "pit a pat" with a five-cent limit, on the outskirts of the city. After learning the particulars in the case the Judge dismissed the Negroes, it is stated, without further evidence, explaining that he could not see the justice of going out of the city limits and arresting two Negroes, one of them an old cripple, while gambling rooms and gambling games were being conducted openly by white men on the principal business streets of Monroe. Judge Manghan is quoted as saying: "If the officers will go down the line, I'll assess the proper fines against all brought before me, but I see no reason to make fish of one and flesh of the other."

We do not call attention to this incident because we have any sympathy with the cheap gambling indulged in by our people; neither do we believe that this vice among our people should be "winked at" by the officers of the law. But we would like to say "amen" to the policy and principle announced in the statement of this city judge. It is encouraging, at least, to have one whose duty it is to administer the law, to boldly declare that so far as he is concerned all offenders of the law are to be treated alike, regardless of their race or standing. Let us hope that this sentiment may increase throughout the country. We are confident to predict that the record of crime among Negroes would be greatly reduced, and that it would produce a salutary effect upon the criminal classes, if the Negro could be assured that he comes before the "bar of justice," when he does come, simply as a man violating the law, and not as a *Negro* violating the law. It is true that the Negro is bad enough and has plenty to answer for at his best. And we submit it is unfair that Negroes should be chased into court for every little trivial offense, while others who violate the law to a far greater extent, are passed by unheeded. This practice increases the percentage of our record of arrests and crime out of all proportion with the records of the white people when it comes to a just comparison of the actual deeds committed.

We pray that the number of judges of the type here mentioned may be rapidly increased. In the meantime, however, let us urge that all law-abiding Negroes exercise themselves in all legitimate and Christian means—warning, persuading, teaching, instructing, preaching, praying—to keep our people out of the courts. For the advertisement which the race gets in this connection is very erroneous in its character, most damaging to our reputation and serves as a great barrier to our progress and success.

Prohibition Amendment Postponed

At the last minute action on the Hobson resolution in Congress was again postponed. The date for action is still uncertain. It may be in August, probably not until next December, but this fight for national prohibition has been a magnificent one. Thousands of responses from Methodist preachers came in response to the Temperance Society's appeal. These have done much to strengthen friendly congressmen and to influence wavering ones and to weaken the opposition on the part of the whiskey forces. Those who were opposed to the amendment feared the result of the coming congressional election so that they have hid their hands. The pressure of the contest was not misspent. Every effort had its effect. The whiskey forces are on the run. We will get them yet.

National Negro Business League

The next annual meeting of the National Negro Business League is to be held at Muskogee, Oklahoma, August 19th, 20th and 21st.

The six States adjacent to Muskogee, the place of the next annual meeting, are Kansas, Missouri, Arkansas, Louisiana, Texas and Oklahoma. These six States have a Negro population of about 2,000,000. These colored people have under their control, as owners and renters, about \$300,000,000 worth of farm property. They own about 60,000 farms containing about 6,000,000 acres of land. The total value of the farm property, land, live stock, farming implements, etc., owned by the Negro people of these States is about \$200,000,000.

It is the plan of the officers of the National Organization to center attention at the coming meeting upon the great possibilities in agricultural directions to be found in and adjacent to Oklahoma. From year to year, the League meetings have been held, first in one section of the country and then in another; the object being to inspire and otherwise help forward Negro progress in a given section. At Muskogee some of the most successful colored farmers among the Negro people will speak with particular reference to the progress being made by the Negro people of the great Southwest in Wheat, Growing Potato Growing, Hay and Forage Production, in Oat Raising, in the Live Stock Industry, and in Poultry Raising.

Dollar for Dollar

Last week Dr. Booker T. Washington, of the Tuskegee Normal and Industrial Institute, visited Chicago for the purpose of reporting to Mr. Julius Rosenwald, the Chicago philanthropist, regarding the use that has been made of certain monies appropriated by Mr. Rosenwald a short while ago for the purpose of building schoolhouses in some of the rural districts of the South.

In each case the people of the community were asked to do as much as they could toward the building of the schoolhouse by making cash contributions, or contributions in materials, or labor. The report made by Dr. Washington was so satisfactory that Mr. Rosenwald has decided to go ahead with the experiment on a large scale, and has agreed to duplicate dollar for dollar whatever sum is raised in any rural district in the South for schoolhouse buildings.

The experiment which Dr. Washington has been carrying out has been kept very quiet for the reason that Mr. Rosenwald was anxious to test out the experiment before making any public announcement regarding it.

One of the crying needs in the South is good schoolhouses in the country districts where a majority of our people live. Until this need is met the masses of our people will in a large measure remain in ignorance.

The securing of these schoolhouses through the generosity of Mr. Rosenwald marks a long step forward in the advancement of our

race. Any number of communities in the South will, it is expected, within a few months meet the conditions demanded by this gift. Every time a schoolhouse is built in one of these country communities it will bring new hope and confidence to our people.

Archduke and Duchess Assassinated

Archduke Francis Ferdinand, heir to the Austro-Hungarian throne, and his wife, the Duchess of Hohenberg, were assassinated Sunday while driving through the streets of Sarajevo by a young Servian student, who fired the fatal shots. There had been an attempt earlier in the day against their lives, which was unsuccessful because of the Archduke's presence of mind in deflecting the course of the bomb with his arm. The bomb, however, did some harm, for it fell under the automobile directly behind and injured two prominent men. The shots that dealt death to the Archduke and his consort were fired at close range and in quick succession, both taking effect, the royal pair dying before they could receive medical aid. The Archduke had been warned of going to Sarajevo, but being fearless was determined to follow the line of duty which he had set for himself and his wife, the Duchess, could not be turned from her intention of accompanying him. The Emperor of Austria, Franz Joseph, is uncle to the murdered Archduke, and it is feared that altho the relations between them were recently somewhat strained the shock of his death will cause the Emperor to succumb. He is already in poor health, and within the last few weeks his condition has given his physicians the greatest concern.

Had the dead Archduke lived he would have succeeded to the throne of his uncle; he had been trained for this, being given a splendid military education, and he was a thorough soldier and expert in many affairs.

Supreme Court Upholds Mississippi Liquor-Shipment Law

The Supreme Court of the State of Mississippi has declared the May-Mott-Lewis liquor law not unconstitutional, and shipments of more than one gallon cannot be made into the State of Mississippi. The decision was handed down recently by Chief Justice Sydney Smith in the case of American Express Company vs. M. D. Beers; same vs. C. J. Miller, and Southern Express Company vs. James Longinetti, all of which were reversed and bill dismissed. It appears that Mr. Beers had sought to ship a three-gallon case of liquor out of the State of Louisiana to one of his customers in Mississippi. The American Express Company declined and refused to ship the liquor out of Vicksburg on the ground that the said customer, under the recent liquor law of Mississippi, had no right to purchase and bring into the state more than one gallon at a time. Beers sued out a writ of injunction before Chancellor Thomas, and the latter finally entered a decree to the effect that the State law was unconstitutional. The Supreme Court holds, in reversing Chancellor Thomas, that the May-Mott-Lewis law is clearly within the provisions of the Webb-Kenyon act of Congress, and when liquors come into the State of Mississippi they are subject to State laws immediately after passing the State line. Judge Smith cited several instances showing that Congress undoubtedly has the right and the power to determine what is interstate commerce, and to exclude any article, just as the State has the power to say what may be shipped in. It is declared that both State and Federal governments have decided that liquor is not a legitimate article of commerce.

This decision means that the State law does not conflict with the Federal law, that it is constitutional in the provision that only one gallon can be shipped in at a time to one person, that the express companies and other common carriers shall not deliver shipments of more than one gallon, and that a record of all deliveries must be filed with the circuit clerk.

People of Interest

"Bishop Thirkield is improving" This will be good news for the entire church. The Bishop's friends in the South will receive the news with much joy. The Bishop is at Marshfield Center, Mass., under the care of Mrs. Thierkield and the physicians. The cool air of the shore and quiet life of the country are bringing the Bishop back to his former strength. Some days last week he dictated a few letters, but for some time yet he will not be able to answer all of his correspondence.

At a recent meeting of the Board of Trustees of Cornell College of Iowa, the Rev. Thomas Nicholson, D. D., LL. D., Corresponding Secretary of the Board of Education, was unanimously elected president, President Harlan having resigned after forty-one years' connection with the institution. Though the presidency of Cornell was powerfully attractive to Dr. Nicholson for personal reasons, at the unanimous request and the most important solicitation on the part of the members of the Board of Education, who declined to accept Dr. Nicholson's resignation, the Doctor has declined to accept the Presidency of Cornell. Any institution would be fortunate to secure the services of Dr. Nicholson. He is truly one of the out-standing men of the Church and one of the foremost educators of the Nation.

Bishop Anderson sailed for Europe on June 25.

Bishop Cranston was seventy-four years of age on the 27th of June.

Bishop McDowell delivered the baccalaureate sermon at Northwestern University.

The Rev. J. B. Starkey of the Upper Mississippi Conference died May 20.

Queen Wilhelmina of Holland is the only reigning woman sovereign in the civilized world.

Bishop William Burt was the orator at the commencement of the University of Buffalo.

The Rev. G. W. Ziegler, D. D. of the Lexington Conference died June 22, at his home in Covington, Ky.

Dr. Theodore L. Miller and Miss Wilhelmina Robertson, both of this city, were married Wednesday, June 24.

Dr. George P. Main, of the Methodist Book Concern, received from Wesleyan University recently the degree of Doctor of Law.

Dr. Paul Von Mauser, the inventor of the deadly Mauser rifle, used the world over, died a few weeks ago at the age of 76 years.

Detective Burns was dropped recently from the roll of honorary members by the International Association of Chiefs of Police.

The Hon. Adlai E. Stevenson, vice-president of the United States through the second administration of President Cleveland, died recently in a Chicago hospital.

On the evening of June 16, Col. Roosevelt appeared before the Royal Geographical Society of London and spoke to a packed house of his finding of the Duvila River in Brazil.

President J. T. Dockings of Rust University plans to deliver addresses on the work the Church is doing for our people in the South.

The sermon to the religious societies at Lawrence College was delivered by Dr. Geo. H. Trever, instead of Bishop J. C. Hartzell, who was detained by sickness.

The forty-fifth annual season of summer activities at Ocean Grove, New Jersey, was opened on Sunday, June 21st, when the annual sermon was preached by Bishop Berry.

Bishops McDowell, Luccock, Hughes and McConnell received the honorary degree of Doctor of Laws at the seventieth annual commencement of Ohio Wesleyan.

Mr. Walter C. Beckett enjoys the distinction of being the only Colored man out of a group of fifty who successfully passed the State Board of Pennsylvania as an undertaker and embalmer.

The Rev. E. A. Wareing, associate editor of the Western Christian Advocate, received the degree of Doctor of Divinity at the recent commencement of DePauw University.

At Charlotte, North Carolina, Dr. Eugene C. Allen of Philadelphia and Miss Sadie R. Washington, the daughter of Mr. and Mrs. Silas Washington of Charlotte, were recently united in marriage.

Miss Beatrice Lee, a colored girl of Chicago, in her Sophomore year at the University of Chicago, made the highest average of any member of her class, meriting "A" in all her studies.

Bishop Hartzell, Bishop Berry, Bishop McDowell, Bishop Quayle, Bishop Bristol, Bishop Burt and Bishop Henderson will speak at the International Convention of the Epworth Leagues, being held in Buffalo, N. Y., this week.

Our Church at Bamberg, S. C., was destroyed by fire June 8 with insurance of only \$1,000. The total loss was more than \$3,000. The pastor, the Rev. L. W. Williams, Box 435, Bamberg, S. C., will be grateful for any help that can be given.

Timothy Williams, a Negro laborer on the Panama Canal Railroad, has been awarded a medal by the United States government for saving the life of a French dock laborer. The presentation of the medal was made by the governor of the Panama Canal Zone.

John Wannamaker of Philadelphia will close his stores all day on Saturday during the months of July and August, which will give his employees a weekly holiday from Friday evening to Monday morning. This, from a humanitarian standpoint, is a step in the right direction.

Memorial services of the late Dr. James Rowe were held in St. Luke's Colored Church, 558 East Thirty-fifth street near Cottage Grove Avenue, Sunday afternoon, June 21, at three o'clock. The principal address was given by Dr. Charles Bayard Mitchel, pastor of St. James Church.

The Rev. James E. Wright, vice-president of the Harvard-Andover Club, recently received the degree of S. T. B. from Andover Theological Seminary. He is the first Negro to receive this degree since 1907 and the fifth to receive the degree in the 106 years of the institution.

By the will of Mrs. Elizabeth King Ellicott, recently filed for probate in Orphans' Court, Baltimore, Md., the bulk of her estate, which is estimated to be more than \$150,000, will be used to promote intellectual and material advancement of the colored people of Maryland.

Miss Margaret Wilson, the remaining unmarried daughter of President and Mrs. Wilson, was a prominent speaker on the closing program of the twelfth biennial convention of the Federated Women's Clubs of America, held recently in Chicago. Her's was "A Call to Social Service" and was splendidly received.

The Rev. J. A. Burchit, pastor of Centenary Methodist Episcopal Church, Syracuse, N. Y., recently delivered the oration at the unveiling of the Lincoln memorial tablet in the High School building at Solvay, N. Y. He delivered also the Decoration Day address, May 30, at Woodlawn Cemetery, Syracuse, N. Y.

In the recent graduating class of the College of Dental and Oral Surgery of New York, three Negroes were in the class of fifty-five, namely, William Veal, Benjamin Thomas and Thomas O. Johnson. Mr. Thomas is said to be one of the youngest graduates to finish the course of dental surgery.

Mrs. Abbie Wright Crolley, well-known in New Orleans, passed away on Wednesday morning June 24th, in great peace and blessed assurance; her funeral was held June 26 from St. John's Church, Orange, N. J., and was largely attended not only by the people of

Orange but delegations representing many sections of the country. She was loved and highly respected by all who knew her.

Arriving in New York, June 2, by the steamship Kronprinz Wilhelm, Dr. Bertrand M. Tipple, president of the Methodist Collegio in Rome, brought greetings from the Italian brethren. He reported that Methodist work in the famous peninsula was never more promising than it is today. He is here on important business connected with the building of the New Collegio on Monte Mario, and will return to Rome the last of this month.

The General Committee this year will meet in New England early in November. The Committee on Freedmen's Aid at Providence, R. I., November 5, that on Foreign Missions at Boston, November 7, and on Home Missions and Church Extension at Portland, Me., on November 11. The semi-annual meeting of the Bishops will be held in Washington, D. C., October 28, immediately preceding the meeting of the General Committees. The Bishops go direct from their meeting in Washington to the committees as above indicated.

Prof. W. S. Lowery, the associate editor and general manager of the Atlanta Post, Atlanta, Ga., has been elected to the chair of History in the State College of Delaware, Dover, Del. Prof. Lowery is a graduate of Claflin University, an old student teacher at Benedict College, and a college graduate of Clark University, Atlanta, Ga., where he taught until about two years ago. Since that time he has been engaged in the magazine and newspaper business. Prof. Lowery is the son of Dr. I. E. Lowery of the South Carolina Conference.

At the Ninety-first Convocation of the University of Chicago, held on June 9 in Hutchinson Court, more than six hundred candidates received titles, certificates and degrees. Three hundred and thirteen Bachelor's degrees were conferred in the Senior Colleges, thirty-nine degrees in the Law School, twenty-five in the Divinity School, and seventy-two in the Graduate Schools. Among the Associates was a Filipino, and among the Masters were a Hindu and a Chinese. A Japanese received the degree of Bachelor of Divinity and a blind man also received the same degree.

Mr. Peter M. Murray, a graduate of New Orleans University in the class of 1910, recently graduated from the Medical Department of Howard University. Dr. Murray's career at Howard has been a brilliant one for, from his first year on through the senior year, he was the leader of his class. During his junior year he won a prize for the best examination in obstetrics and upon his graduation was awarded the prize for the best student in surgery. He has been appointed first interne in the Freedmen's Hospital at Washington. Out of the twenty-five candidates for admission, his examination mark was the highest made.

Mr. E. T. Burrowes, of Portland, Maine, who has been a special and liberal benefactor of Samuel Huston College, Austin, Texas, one of the schools of the Freedmen's Aid Society, recently gave another evidence of his great interest in that school by subscribing, through Secretary P. J. Maveety, one thousand dollars on the Jubilee fund. This school greatly needs an administration building, and this with the former thousand dollars from Mr. Burrowes, is set apart in a fund with which to begin this new administration building at an early date.

In addition Mr. Burrowes gave his personal testimony before the Maine Conference, at its recent session, in which he said, "I have been into the South and have visited the schools of the Freedmen's Aid Society, and whatever money I may have for philanthropic work, I know of no more needy or better place to put it than in the schools of the Freedmen's Aid Society. They are doing a great work for a poor and worthy race."

AMANDA SMITH—THE EVANGELIST SAINT

(Continued from Page 3)

Purchased by her father, the family removed to Pennsylvania. Her missionary spirit was evident even in childhood and early in life she displayed great evangelistic powers; her remarkable love and faith, added to her exceptional knowledge of His Word and power of interpretation leading many into the sweetness and beauty of the Christian life.

A long, long story and an interesting one might be written of the years that followed, so full of unselfish zeal for the Master's cause, so fraught with labor and anxiety with disappointment and sweet reward.

To the young Negro woman, modest, as she is to this day, gentle and retiring, the command "Go preach my Gospel," fell almost on unwilling ears. In her own quaint way she tells how she "reasoned" with the Lord, "Now Lord," she said, "you know I can't do this thing! I can't do it!" But again and again the command kept ringing in her ears until she could not choose but obey, and truly the result of her labors shows that the Master had a special work for this young woman to do.

In 1883 Lady Henry Somerset invited Amanda Smith to go to England to aid in the great work of the W. C. T. U. The few months work promised stretched into long years of effective service in that distant land. Next came the call from the foreign field; and two years of service were spent in Bombay, Calcutta. Then, coming more fully to her own, away she sailed to Africa, the home of her ancestors. It is sweet to hear her tell how everything was provided for her trip to Africa, except the ruching for the neck of her best dress. With her old time faith she prayed: "Now Lord, everything is thine. Thou hast provided for me so marvelously, just a little ruching would complete my preparations. Now if it be thy will, send it!" And before the hour of sailing a friend knocked at her door and handed her a little box of pretty white ruching. Her prayer, even in so small a matter was answered; and we marveled as we listened to Amanda, feeling that she realized that the same God that heard her prayer for the saving of a soul answered her prayer for a neat little trimming; the same God that gave His Son to redeem man from sin, notes the sparrow's fall and, as she so often says, we truly felt "The Lord God omnipotent reigneth."

Mrs. Smith spent eight happy useful years in Africa, and then returning to England was asked as she says, by the Spirit of God: "What have you done for your race in America?" Try as she would to satisfy herself, the burning question repeated itself again and again until, recognizing the need of an orphanage for colored children in America, she put aside every inducement in free England and set her face toward America.

Speaking of the establishment of her Orphanage near Chicago, she says pathetically: "It never occurred to me that there would be any difficulty in getting the work established—I never dreamed that there would be any lack of co-operation and help, so great and pressing seemed the need of this work for the little children of the Master." But ah, it was the same old story of sacrifice and consecration to service; the familiar record of days when food was scarce and coal nearly out while the winter winds blew shrill and cold. "One day," she said, "a friend who seemed so deeply interested in my work said, 'Don't worry, Amanda, I'll see to it!' 'But,' I replied, 'I must have it by Tuesday.' 'All right,' responded Mrs. N. 'Meet me at church to-morrow and I'll make the appeal!' I hurried there on Sunday morning but she was not there. How bitter was my disappointment! I heard the Spirit say distinctly, 'Go to N. Church.' I went and they gave me \$15.00. Praise His Holy Name!"

Despite the hindrances and "hard times" Mrs. Smith was able to purchase first, one good house and then two others in a beautiful home-like spot near Chicago. Many little

waifs and strays have been tenderly cared for there; some have married, many have grown physically and spiritually strong and have gone out to bless other homes.

For perhaps twenty years Mrs. Smith was a very prominent figure at the great Camp Meetings at Ocean Grove. She was presented at the Grove by Mrs. Dr. Keller of Philadelphia and was always given a good place on the programs and spoke and sang and prayed with great enthusiasm and spiritual power that aided in the conversion of many souls.

At a camp meeting in Hollow Rock, a wealthy gentleman was so deeply impressed with her evangelistic preaching and praying that he became a true friend of hers. Mr. — later wrote to her offering to build her a little bungalow in the delightful Florida climate and have her to come down and take a much needed rest. How welcome the suggestion was, every tired-out worker knows. Amanda Smith says: "I said, Father I thank thee. I am like a little child, so tired, I want to go to bed." So our revered Christian worker came to the far-away Southland to her own beautiful little bungalow, the gift of the kind-hearted man who felt it incumbent upon him to do something for one of God's saints. Her lovely Christian spirit sheds its influence upon all whose lives touch hers. Her childlike faith in God increases the faith of all who know her. From her we learn that "Sometimes the way is very dark but the Lord has never left me and my faith has not failed."

This summer she is resting and gaining strength in the McLeod Hospital, founded and maintained through the efforts of that other consecrated Negro woman, Mary McLeod Bethune.

I have a picture that is to me a delightful memory of the younger woman welcoming the older to the little haven of rest and saying to her: "We are honored in having you with us, Amanda Smith. If our hospital had done nothing else, I am repaid for all the toil and sacrifice in being able to nurse and care for you here. Your presence in our little hospital is a benediction," and Amanda answering in her deep fervent tones, "Praise the Lord!" As I turned away, I thought it is not such a long way from Amanda Smith, feeble of step and worn with the years to Mary McLeod Bethune, strong, alert in her energetic womanhood and I murmured too, "Praise His Holy Name!"

AN APPEAL TO THE FLAG

(Continued from Page 2.)

the presence of thousands of men, women and children, performed by men who made no attempt to conceal even their faces, who did everything openly and fearlessly. Right in the shadow of the courthouse which stands for law and order, a symbol of justice and equity between man and man, a place where every wrong is to receive redress and every crime is to be atoned for.

Just the other day the President of our great country was demanding of the Provisional president of Mexico a ceremony in deference to the "dignity and honor" of the nation's flag which he had dishonored. May we not ask where is the dignity and honor of that sacred emblem?—when the men who bear it aloft as their standard, frequently hurl it to the ground, trample it in the dust, and outrage every noble principle of which it is a symbol!

The flag is a symbol of justice. It demands systematic, legal procedure in dealing with all who shelter under its folds from the highest executive to the humblest citizen of the land. It is a symbol of protection for the helpless and relief for the oppressed. Did not the flag go forth a few years ago in the name of humanity to succor those who were being cruelly mistreated by the "inhuman" Spaniard? The flag flutters with horror at the brutish deeds of a "barbarous" Villa and an "uncivilized" Huerta. Yet the flag, so sensitive to the humane spirit without, sees within one of the citizens it protects (?) barba-

rously murdered in the broad daylight, in the center of a city by unmasked men; the only garment left on the unfortunate victim being pinned to him with pen-knives studding his body, while other knives were thrust into his heart. So gruesome and uncivilized was the scene as it remained there for half an hour that several women are said to have fainted when they beheld the sight. How proudly does this scene vindicate the dignity of the nation's flag!

Oh proud nation! Oh, glorious flag! Will you not, CAN you not hear the appeal of your own oppressed people? It is no fault of ours that we were placed under your protection; but since we are here, have you not promised us justice? And that is all we ask—merely justice—such as is awarded others of your great family. True, many of our race are bad, but many of us are not bad, and are striving to be better. We are willing to aid in the recovery, detention and prosecution by law of the criminal and lawless of our race. Do you not remember, just the other day it was a Negro's gun that brought down another Negro who was being pursued for the murder of white men? We are defenders of the flag. We have helped to fight the nation's battles. We have contributed largely, of our brawn at least, to the industrial development of this nation. We are striving to rise and to prove ourselves citizens worthy of the name of proud America. And here we make our appeal, desperate, yet manly to the nation for a guarantee of protection and the rights proclaimed to each and all of its subjects alike in the fundamental records which constitute the essential elements of the nation's existence. To answer that you are powerless to aid us, would be the acknowledgment of grave imperfections in the economy of a well-built system of governmental machinery. To refuse our plea would be far beneath the integrity of the nation and its high profession of the spirit of humanity.

New Orleans, La.

THE CRIPPLE OF NUREMBERG

(Continued From Page 7.)

pleased to see, and which the Emperor and his companions regarded with undisguised admiration. She would have knelt, but the Emperor motioned to her to rise, and, drawing off his heavy glove, held out to her his hand.

"The Frau Weber is a kinswoman of our friend, the Marquis of San Marzano" he said, inquiringly.

"Yes, your Majesty."

"And this is your son?"

Orlando came forward and knelt on the ground.

"My only son, your Majesty."

There was a tone of bitterness in the woman's voice. Orlando's deformity was a constant grief and humiliation to her.

The Emperor surmised at once the cause of this change of tone, and leaned over to Orlando. "Rise, my laid," he said, kindly, "come to see me at the castle." Then, turning to the mother, he added, in a low tone, "Often precious jewels are found imbedded in unsightly clay." With a wave of his hand toward the priest, the Emperor continued: "Let my old friend, Father Antonio, bring the boy to see me. I am pleased with his face."

Then the cavalcade rode on, and was soon clattering over the drawbridge to the castle.

The Frau Weber, followed by her son and the priest, entered her house. She was elated at her reception, so unexpected, by the Emperor, and greatly pleased at his words about Orlando. To his unspeakable surprise—for it had been many months since she had shown any especial affection for him—she drew her son to her side, and stooping—for she was a tall woman—she kissed him fondly. Tears sprang to the boy's eyes, and he threw his arms impetuously about her neck.

CHAPTER XII.
BAD NEWS.

Orlando had not been at the castle since the Duke of Alva came. He had no wish to go into the midst of all those courtiers, who were none too delicate in their remarks about his deformity.

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THE CRIPPLE OF NUREMBERG

(CONTINUED FROM PAGE 10)

ity. That was one reason. The other was that he was afraid. Yes, ashamed as he was to own it, in spite of all that his conscience told him, he was growing more and more timid about being thrown with Roman Catholics, or placed in a position where he must either deny all connection with the Protestants, or admit himself to be one of them. In vain he read in the old parchment-covered volume of the godly men of old, who were sustained in times of affliction and persecution by a Power higher than their own. In vain he remembered the glorious deaths of the martyrs in those early centuries after the coming of our Lord; how they died by fire and sword and in the cruel hold of ferocious beasts, with praises of God upon their lips. He shivered at the memory; and his courage died within him.

Father Antonio watched the lad dally. It had not taken him long to find out that this boy, this cripple with his wonderfully beautiful face, was the master and owner of the handsome house, and the wealth contained in it. The old Nuremberg merchant had adored his lovely young wife; but not having confidence in the business ability of women, had left her only a moderate income, while all the rest would be Orlando's at the age of eighteen. In the meantime it was tied up securely in the hands of two trusty Nurembergers, from whom no wiles of priest or fair lady would ever be able to extract one groschen more than was right.

One afternoon the priest walked up the stairs to the room in the tower. He went quietly, for Orlando was out, and he wished to see for himself what was in this favorite apartment of the boy. He turned the knob gently; but to his disappointment found the door locked. He could hear the singing of the birds as the afternoon sun fell upon them; but could not enter. As he turned back he faced Anita, with a huge basket of freshly-washed clothes on her head. She stood to one side respectfully to let the priest go by.

"Have you the key to this room?" he asked, abruptly.

"No, sir," she replied, and there was a flash in her eye which intimated that if she had the key she would not give it to him. Her affection for Orlando was very great; even greater than her awe for the priest.

"Does the young master always lock it when he goes out?"

"Yes, and when he is in there, too," she added, though she could have bitten her tongue for saying it (when she saw the sudden change of expression on the priest's face. "I wonder what he wants to go in there for," she muttered, going on up to the roof with her load. While Father Antonio, slipping back to his own room, a comfortably-furnished apartment on the first floor, said to himself: "Always keeps it locked, even when he is in! I must find what he has in there that is so precious."

The next day Orlando shut himself up in his room, and took out of its hiding-place once more his copy of the New Testament. This time he read in the Epistles of Paul, written when he was a prisoner at Rome about to be brought before the Emperor Nero. They were grand words, full of hope, full of courage, full of self-forgetfulness. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Orlando raised his head from the book. Was that a step outside? Hastily he inclosed the volume in its cloth wrapping, and locked it away in the cabinet.

A knock came, and Orlando, opening the door, was surprised to see Father Antonio standing there. Without an instant's hesitation, he threw the door wide open. "You do me too much honor, sir," he said; "won't you come in and sit down?"

Gathering his black gown around him, Father Antonio ascended one more step, and entered the room. Orlando drew forward the only comfortable chair, a carved one with a velvet cushion, on which he had himself been sitting; but the priest refused it with a slight gesture. "I have come on an errand," he said; but his deep eyes were roving

about the room, taking in at a glance every article in it.

Orlando saw it, and trembled. Could this man with the stern face see into locked cabinets and discover forbidden books? The birds sang their sweetest for the guest, and the cat rubbed against his gown; but he pushed her away. He did not care for pets. Clearly there was nothing suspicious in sight. Yet he thought he had heard a rustle of paper as he stood outside there.

"I went up to the castle, Orlando, this morning, and had the honor of an interview with His Majesty. He has not forgotten thee, and commanded me to bring thee this afternoon at four o'clock. Now, dress thyself in thy best," he added, with that rare smile which was his only beauty, "and I will wait for thee here." Orlando cast an uneasy glance over the room, but dare not object. "Thou has some choice books here," the priest continued, looking at a pile of parchment-bound volumes. "I shall enjoy looking at them. But be quick. It is after three now."

He had no need to add the last injunction, for Orlando had no intention of leaving the priest in his room one moment longer than should be absolutely necessary.

Father Antonio made good use of his time. He peeped under tables, and into the drawers of a tall chiffonier. He examined scraps of paper which were lying about. He went to the cabinets on each side of the fireplace, and tried the doors. "H'm! More locks and keys!" he muttered, peeping into the keyhole to see if it were an intricate one. "Some day I must look into the cabinets, too." Walking to the window, he looked out at the prosperous city, with its handsome buildings and tall church towers. "This cripple must not escape to the Protestants," he thought; "he is wealthy beyond my expectations, and learned, too."

"I am ready, Father," said Orlando's voice.

The Emperor Charles was in one of the large halls of the castle when the coming of the priest and Orlando was announced to him. "Ah! Come hither, my lad. I had only a glimpse of thee yesterday, by thy beautiful mother's side. Nay, do not kneel. We need not such ceremony here."

In obedience to the Emperor's sign, Orlando seated himself on a low stool near His Majesty, while the priest took a chair a little further away. There were several young men in the room, some of them hovering near their royal master, others conversing in low tones near the long pointed window, which looked out upon a wide stretch of level country. The Emperor asked Orlando many questions about his home and his studies. Although not a profound student himself, Charles V. respected those who were well versed in literature, languages, and art, and did all in his power to encourage and help him. Orlando, inspired by the presence of the Emperor and by his flattering words, talked brilliantly, much to the surprise of Father Antonio, who had seen in him only a dull, quiet boy.

"The Duke of Alva," announced the man at the door, and all except the Emperor arose, as with graceful carriage the general entered. He was a great favorite with the Emperor, who attributed to him, and justly, some of his recent victories.

"Sit down here," said His Majesty, who was in a very good humor, "and hear this young man talk. It is really remarkable," he added, in a low tone to the duke.

"If your Majesty could give me a few moments," he said, "I should be thankful."

"Here I am. What is it? Nothing very private, I presume. Nothing for which we need drive good Father Antonio and his young protegee away."

"No, sire. It is simply in regard to a prisoner whom I ordered placed in the round tower a couple of weeks ago."

"I understood that you had succeeded in placing several prisoners in the round tower since your arrival," responded the Emperor, with a hearty laugh.

The duke smiled politely. "None of them is worthy your Majesty's consideration for a moment, save one."

Orlando was listening to the conversation be-

tween the Emperor and the duke. His eyes were examining objects in the room with considerable interest. He had never been before in this part of the castle, for these apartments of state were thrown open only on the occasion of a royal visit. He caught the next words in the midst of his pre-occupation.

"It is a young man, a Protestant," the duke continued.

The Emperor elevated his eyebrows. "You must deal carefully with the Protestants just now, Sir Ferdinand de Toledo."

"I know it; but, your Majesty, this is an exceptional case. The youth is an envoy from John Frederick of Saxony to the Council of Nuremberg, asking for troop with which to fight your Majesty's own self."

Two great veins swelled out on Charles' forehead. "Does he dare to send to my city such a request as that?" he asked, in a thick voice.

"Indeed he does dare," replied the duke, delighted to find that he had aroused the Emperor to some feeling of indignation. "The night before my arrival the entire Council was convened in the Rathhaus to hear this young man's message. When they heard our troops coming into the city they fled, like dry leaves in autumn before a gust of wind." The duke gave a short, harsh laugh. "Is it your Majesty's will that this envoy shall be set at liberty?" he inquired, glancing at the priest.

"Not at all" roared the Emperor, now thoroughly aroused. "Put him in prison and keep him there."

"He is quite safe, I assure your Majesty, in the deepest dungeon of the round tower."

"Has the prisoner need of my offices?" asked Father Antonio.

"Your Reverence forgets that he is a Protestant," replied the duke; then added, significantly, "He may need your offices before long."

"What is the man's name?" Have I ever heard of him?" asked the Emperor.

"It is possible for he is said to have been near the Elector in many a dangerous battle. His name is Ulrich von Reuss."

"Von Reuss? That is the name of the Captain of the Guard here in the castle. I saw him this morning."

"He is his son, your Majesty."

"And yet a Protestant?"

"Even so, sire. I have wondered—" Then the duke stopped.

"Poter von Reuss has served here for years," the Emperor said, a little stiffly. "I have no doubt of his faithfulness."

The duke bowed. "Your Majesty knows best."

Orlando felt cold and faint, as he stood there listening to these words, and he knew, too, that the severe glance of the priest was bent upon him. Could it be possible that Ulrich, dear, good Ulrich, had not escaped from Nuremberg after all; but had lain for two long weeks in the deep dungeon far under ground, the worst of all the frightful prison-chambers in the round tower? It was too horrible to think of. He must get back home and study over the question. Could nothing be done to save Ulrich from the consequences of his rashness in going to the castle that day, instead of fleeing from the city, as he should have done?

Charles leaned back on his cushions, forgetful of the cripple and the priest, and gave himself up to his own thoughts. This wretched Reformation! What trouble it had made throughout Germany!

He started as the priest came toward him. "I think my young friend feels ill, your Majesty. Have we your permission to retire?"

"Certainly." The Emperor graciously held out a hand for the lad to kiss, and received the priest's muttered benediction.

As the two went out through the castle, Father Antonio spoke to Orlando. "Dost thou know this Protestant spy?" he asked.

Orlando's voice shook a little. "I knew him years ago," he replied, "when he lived in Nuremberg." And then he felt like a criminal, like a man who had forsaken his friends, almost as Peter did when the maid in the palace asked him, "And thou also was with Jesus of Nazareth?" and he denied it with an oath.

(To Be Continued.)

A Unique and Historic Community

ABOUT four miles north of the city of Mobile, Alabama, is the village of Plateau, a Negro Colony of approximately 1,500 inhabitants. This village is one of the most unique in America and is of unusual historic interest. Jamestown, Virginia, is noted as the landing place of the first ship load of slaves in America. To Plateau belongs the distinction of marking the point where the last ship load of slaves was smuggled into this country.

In a bayou, within sight of the village, lies the charred, half-sunken hulk of the last slave trading vessel, which plied its nefarious traffic between this country and the shores of Africa. There it lies, an object of interest to the students of history and a grim reminder of man's inhumanity to man.

Despite the fact that the slave trade had been abolished by an Act of Congress in 1807 this traffic, characterized by John Wesley as the "execrable sum of all villainies," continued even as late as the beginning of the Civil War. It was at this time that this last attempt was made to smuggle into this country a full ship load of slaves, but Lincoln, backed by the roaring cannon of Grant, had already sounded the death knell of slavery. The Captain and crew, becoming aware of this state of affairs and fearing capture at the hands of the Federals, ran their ship into a bayou and there gave it to the flames—a burnt offering on the altar of Freedom.

The slaves being left alone set up a village in a nearby place. This village is now known as Plateau. Eight of these natives still live and are looked upon as the Patriarchs of the village. These, and their descendants, with others who have moved in from different places, together with a few whites, make up the population of Plateau.

Notwithstanding their fifty years sojourn in this country their language still remains very broken. This is due largely to their exclusiveness, for their tendency is to associate only among themselves.

Though just across the creek and practically within sight of the city of Mobile, it is a lamentable fact that the education of these people was almost wholly neglected until recently. The citizens of Mobile and other places regarded this community as one of the savage tribes of the jungles of Africa. Apparently no man cared for their souls, and no hand was extended in help. Neither Negroes nor white people would risk their lives in this village after night.

For forty or more years they had only a few months' summer school taught by teachers who were exhausted from eight months' toil in the city schools. This kept the educational status of the community at a very low ebb, for the teachers in the short time at their disposal could do very little towards lifting the people towards any degree of intelligence. Six years ago the public spirited citizens of the community induced the county school board to grant them an eight months' winter school. This was done on condition that the patrons should furnish the land and the school building.

The proposition was gladly accepted and the patrons bought a plot of ground with a dwelling on it for \$900.00. Four years ago Isaiah J. Whitley, a graduate of Selma University, and at that time principal of Aldrich Grammar School, was elected principal of this new school. At that time the school owed a debt of \$600.00 on its property. The enrollment was 150 students, with three teachers.

The community immediately responded to the efforts of Principal Whitley and his corps of teachers. Since then they have raised more than \$3,500. The student body has increased to 300 and the teaching force to six. Domestic science, sewing, agriculture, music and manual training have all been added to the

course of study. The school has become the social center of the community. It seeks to reach the people through such social organizations as Mothers' Clubs, Parents' Associations, Business League, Law and Good Order League, Debating and Culture Club, Good Health Lecture Course by Physicians and Farm Improvement Club.

For two years the school has conducted an annual Farmer's and Truck Grower's Conference. The farmers and truck growers come for a two days' session from eight or ten counties around and receive instructions from experts in their line.

Under the Jeanes Fund this Institution has introduced industrial work in the public schools of Mobile County. Whereas three years ago none of them did industrial work, now thirty-two out of the thirty-five colored schools of the county are doing this work willingly and cheerfully.

Thus largely through the agency of the Plateau Normal and Industrial Institute this village has been transformed from what was considered by some, one of the most lawless and savage places in America to what is in many respects an ideal Christian community. Her merchants and other business men rank among the foremost in the city and state. It is fast becoming a trading and distributing center for the immediate territory. Some of the merchants do a fine shipping business.

The Negroes of this village own and operate six grocery stores, three dry goods stores, four markets, seven restaurants and cook shops, four barber shops, three pressing clubs, four soft drink stands, four organized churches, three missions and fifteen secret and benevolent societies.

Prof. Isaiah J. Whitley, the principal and founder of the Plateau Institute, is regarded as one of the leading educators of the state. He enjoys the respect and esteem of all the people.

Thus education and religion, the twin forces of progress and civilization, have manifested their transforming and uplifting power in an African village transplanted in America as an earnest of what they can do in Africa beyond the seas.

TO THE CLERGY OF THE UNITED STATES

A Letter from the Secretary of the Church Peace Union

Through the kindness of the press, I am taking this opportunity of addressing you concerning some matters in which you will be greatly interested, and of asking your kindly co-operation in the great cause of furthering international goodwill.

In the first place, The Church Peace Union has authorized me to offer to the churches five thousand dollars (\$5,000) in prizes for the best essays on international peace. The sum is apportioned as follows:

1. A prize of one thousand dollars (\$1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.
2. Three prizes, one of five hundred dollars (\$500), one of three hundred dollars (\$300), and one of two hundred dollars (\$200), for the three best essays on international peace by students of the theological seminaries in the United States.
3. One thousand dollars (\$1,000) in ten prizes of one hundred dollars (\$100) each to any church member between twenty (20) and thirty (30) years of age.
4. Twenty (20) prizes of fifty dollars (\$50) each to Sunday-school pupils between fifteen (15) and twenty (20) years of age.
5. Fifty (50) prizes of twenty dollars

(\$20) each to Sunday-school pupils between ten (10) and fifteen (15) years of age.

In the accomplishing of the desired results among the church members and the Sunday-school pupils, and in the awarding of the prizes, the Church Peace Union will have to depend largely upon the assistance which the pastors can render. It is earnestly hoped that the pastors will make the announcement of these prizes in all of the churches and Sunday Schools of the United States. In competing for the prizes only one essay should be sent from each church and from each Sunday-school, the essays of the local church and Sunday-school being read by a local committee and the one winning essay forwarded.

It is hoped that from the thousand dollar (\$1,000) prize offered to clergymen one or more essays may be found which will be worthy, not only of the prize, but also of publication and distribution by the Foundation.

All essays must be in by January 1, 1915.

Further particulars about these prizes, as well as literature to be used in the preparation of the essays, and lists of books can be secured by addressing the Secretary of The Church Peace Union, the Rev. Frederick Lynch, D. D., 70 Fifth Avenue, New York City.

The churches of the country will be interested in knowing that a world conference of ministers interested in the peace movement has been called by The Church Peace Union for the first week in August (3d to 8th) in Switzerland. The German Church Peace Council and the British Church Peace Council are arranging to carry a large number of delegates to this conference, and they hope to meet there many clergymen from America. It will be a rare opportunity for the American clergymen to meet their European brethren. This conference will be of intimate nature rather than of the nature of a great public demonstration, but it is hoped that it may lead up to a great world congress of the churches in the near future. While the Union is asking the churches to appoint official delegates, and while several of the leading peace workers among the clergy have been especially asked by the Union to attend this conference, every clergyman traveling in Europe in August is not only invited most cordially to be present, but if he is interested in the great world movement toward closer brotherhood and good-will and the union of churches in all social reform, he is strongly urged to take part in the discussions. The only credentials demanded will be the desire to help the cause. A great many American clergymen will be traveling in Europe this summer, and the Union earnestly hopes that they will adjust their tour so as to be in Switzerland for this first week in August. I would like to hear as soon as possible from any clergyman who is to be in Europe this summer and who would be interested in taking part in this gathering. It will be a very unique meeting, the first of its nature ever held, perhaps the beginning of a great movement. Whoever attends will have the opportunity of meeting some of the leading pastors of both Great Britain and the Continent.

FREDERICK LYNCH, Secty.

BURIED BUT NOT LOST

The buried experiences of the past are as valuable to our life and service as are the buried deposits of carbon in vast coal fields to our material comfort. As we bring forth the coal that has remained buried for ages, and make it minister to our comfort and warmth, so from the experiences of the saints of the past we may gain much that will help us in our experiences of to-day. This truth is abundantly confirmed by the large space that is given in the Bible to the records of the experiences through which the saints of God have passed. Human nature is much the same always. God never changes, and life leads each of us along the way the saints before us have trod.—Exchange.

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Rev. Joseph B. Hingeley, *cor. sec.*

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The GENERAL CONFERENCE of the Methodist Episcopal Church asked for Gifts of FIVE MILLION DOLLARS for the PERMANENT FUND of the BOARD OF CONFERENCE CLAIMANTS. The income from this money will provide perpetually for the Retired Ministers and Widows of Methodism.

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DISTRICT ROUNDS

VICTORIA DISTRICT

Second Round

Schedule: Allenton and Eagle Lake, July 4-5; Columbus Charge, 11-12; Columbus Circuit, 18-19; Welmar, 25-26; Oakland and B. Chapel, 25-26; Schulenburg and Fiantonio, August 1-2; Yoakum and S. Home, 8-9; Sublime Circuit, 15-16; Edna and Morales, 15-16; Hallettsville and Bresleau, 22-23; Wharton and Bay City, 29-30; Goliad Charge, 20-30; Cologne Circuit, September 5-16; Victoria Charge, 12-13; Port Lavaca, 16-17.

MUSKOGEE DISTRICT

Second Round

Coffeyville, Kans., July 4-5; Hudson Circuit, 9-12; Weleetka Circuit, 18-19; Nowata and Panther Creek,

22-23; Checotah and Brush Hill, 25-26; Muskogee, September 6-7; Boley Circuit, 12-15; Boley, 19-20; Grand River, 23-24; Atoka and Colbert, 26-27; Grant Circuit, 29-30; Hugo, October 1-2; Porter, 4-5; Taft and Boynton, 7-8.

Deather Brother—Let your motto be: "Success along all lines."—H. T. S. Johnson, District Superintendent.

SAN ANTONIO DISTRICT

Third Round

Gonzales and Elm, July 3-5; Gonzales Circuit, 8-9; Cuero and Clinton, 17-19; San Antonio, 24-26; Nixon Circuit, 29-30; Westhoff Circuit, 29-30; Pleasanton Circuit, 31 to August 1-2; Jourdan, 31 to August 1-2; Belmont Circuit, 7-9; Pearsall Circuit, 14-16; San Antonio, Jacob's Chapel, 21-23; Kentwood Mission, 21-23; Hamilton Circuit, 28-30; San Antonio, Cars Hill, September 4-6; Floresville Circuit, 11-13; Beeville Circuit, 18-20; Kingsville Circuit, 25-27; Corpus Christi Circuit, 25-27; Del Rio Circuit, October 2-4; Hondo Circuit, 2-4; Hardwood and Marlon, 7-8; Sutherland Springs Circuit, 9-11; Lavernia Circuit, 9-11; Yorktown Station, 14-15; Bearne Circuit, 16-18; Seguin Circuit, 16-18; Runge Circuit, 23-25.

Dear Brother Pastors—Let us cut hay while the sun shines. Let's go to the District Conference knowing that we have done our best. Our reports will tell just what we have done. The District Conference will be held in San Antonio, Texas, August 31 to September 6, 1914, at Carrs Hill Methodist Episcopal Church, Rev. I. T. Sanford, pastor. Great preparations are being made for all that may come to the District Conference. Every department is requested to make good at San Antonio. Brother Pastors, come up in full with good reports; let no man lag behind. Dear Pastors, see that the weeds don't take your churches and parsonages away from you. Have a cleaning-up day. Cleanliness is next to Godliness.—A. M. Mason, District Superintendent, 1712 South Commerce Street.

BATON ROUGE DISTRICT

Third Round

Macedonia and Pine Grove, August 1-2; Stoney Point, 8-9; Denham Springs, 10-11; Mt. Carmel, 15-16; Asbury and Norwood, 16-17; Clinton and St. Paul, 23-24; St. Peter and Rylander, 21-22-23; Mt. Zion, 28; Wilson and Wesley, 29-30; Slaughter, September 3-4; Jackson, 5-6; Deerford, 9-10; Zachary, 11-13; Baker, 13-16; Jones Creek, 17-18; Wesley B. R., 20-21; Neely B. R., 20-22; Port Allen, 25-27; St. Mark, 27-28; Prairieville, 30-October 1; New Roads, October 3-4; Batchelor, 8-9; Conrad, 6; Torras, 10-11; Lethworth Island, 11-12; Springfield, 13-14; Natalbany, 15-16; Plaquemine, 17-18; Bayou Goula, 19; Lobdell, 21-22; Rose Dale, 24-25. Dear pastors, please come prepared to report your benevolent collections raised in full. Excuses will not be accepted at the District Conference. Each pastor on the district is required to bring five or more subscribers to the Conference for the Southwestern. You can do it, brethren, if you get busy. Local preachers, exhorters, representative class-leaders, District Stewards, Sunday-school Superintendents and

presidents of the different auxiliaries must be at the District Conference and subscribe for the paper. Each pastor is asked to take a collection for Trinity Church to help save this great church. Dr. W. Scott Obinn or Prof. M. S. Davage will be present and give you a voucher for the same. Don't fail, brethren. I have confidence in you. Also come prepared to pay for the hymnals, so that I can send the money to the Bishop. We cordially invite Drs. R. E. Jones, E. M. Jones, W. W. Lucas, Prof. M. S. Davage and our beloved Bishop W. P. Thirkield, D. D., LL. D., and all the District Superintendents to be present. Our District Conference will convene at Rose Dale, La., July 22 to 27, 1914. Bro. William Emmett and his good people and friends will make it pleasant for all who will come. J. A. Landry, District Superintendent.

SPECIAL NOTICES

WOMAN'S HOME MISSIONARY SOCIETY, LOUISIANA CONFERENCE

To the District President and Secretaries: Our district meetings are near at hand. We trust you all have things well arranged. The plans for your meetings have been sent you, so we trust that you will carry them out as laid down. Conduct your meetings carefully and prayerfully and all of your efforts will be crowned with success. Dear Sisters, don't forget to make a special appeal for Peck Home. We have already informed you of the condition of the home, so whatever money you raise send it right away to the treasurer and specify for what purpose.—Miss Emma Bessie, President; Miss Ida E. Goins, Corresponding Secretary.

NOTICE

Brethren of the Lake Charles District: You are requested to meet for business of importance July 22-23 at Eola, La. Each pastor will get his ticket for Gold Dust, La.—T. A. Hampton, Secretary; T. P. Harris, President; R. C. Worsham, District Superintendent.

SPECIAL NOTICE

PASTORS AND MEMBERS KANSAS CITY DISTRICT

Please bear in mind the coming District Conference, August 5-9. It is our earnest prayer that this gathering will be distinctively spiritual, educational and altruistic. The church to which you are coming is a struggling, progressive one, and affords a splendid opportunity for philanthropy. Use up-to-date blanks for all reports. Am urging each charge to take the after collection, to be used at the neediest point. Aim to have a good report as to progress made with the New Financial Plan and the Jubilee Fund and Educational collection. The president of George R. Smith College will be present to receive all moneys for this cause. Make a house-to-house canvass for the Southwestern. We must not think of failure in getting our 100 new subscribers, as was assigned to us by Bishop Anderson at our last annual to put your life's blood with soul-saving, so that you may electrify and inspire the session by a great report along all lines.—William H. Wheeler, District Superintendent.

TO THE PASTORS AND MEMBERS OF THE LA TECHE DISTRICT

Our District Conference will convene at Napoleonville, La., August 5-9. Let each pastor come prepared to report all his money for local education and the jubilee fund. Dr. J. R. Reynolds will be present to receive this money. Let each pastor bring at least 10 subscribers for the Southwestern. Dr. Jones or Prof. Davage will be present to receive the subscribers. I am expecting each man to report at roll call. The fraternal delegates are: Alexandria District, John McKee; Baton Rouge District, A. B. Harris; Lake Charles District, J. S. Weaver; New Orleans District, W. H. Jones; and Shreveport District, T. J. Johnson.—J. Wesley Turner, District Superintendent.

NOTICE

Brethren of the Kansas City District: Please elect your delegate and let me know how many will be from your charge attending the District Conference, Sunday School and Epworth League Convention, August 5 to 9. I desire you to bring as large a delegation as possible. Let me hear from you by the 15th of July.—A. J. Williams, 1664 Madison Ave., Kansas City, Mo.

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Greatness Through Service

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JULY 12, 1914.

Mark 10, 32-45

By the Rev. N. W. Greene, B. D.

GOLDEN TEXT—The Son of Man also came, not to be ministered unto, but to minister, and to give His life a ransom for many.—Mark 10, 45.

TIME—Soon after last lesson. Last of March, A. D. 30.

PLACE—Southern Perea, while Jesus was on His last journey from Galilee to Jerusalem.

HOME READINGS—Monday, Mark 10, 32-45. Tuesday, Lev. 19, 9-18. Wednesday, Phil. 2, 1-11. Thursday, John 13, 12-20. Friday, Acts 26, 12-20. Saturday, John 3, 22-36. Sunday, Matt. 8, 5-13.

He Walked Apart From Them

On this sad journey to Jerusalem to be put to death it is not strange that Jesus desired to be alone for meditation and communion with the Father. Great crises call for great strength, and great strength comes of secret communion and meditation. Think of human nature when the thought of death hovers around, and its awful approach is near. We can feel something of the pressure that was upon Him as humanity recoiled from the thought of death and He stepped aside a few paces to speak to the Father and brace Himself resolutely to meet the ordeal. This was unusual; and the disciples, being apart from Him, were surprised and afraid. They did not understand Jesus and were afraid. This is what should always be when Jesus and men are apart from each other. They were apart in their understanding more than otherwise. There is no occasion for fear if we have the mind of Christ, think with Him and have an understanding that is agreeable.

His Passion Foretold

When Jesus saw the mental state of the disciples occasioned by His manner He joined Himself to them. This alone was sufficient to allay their fears—to have their Lord again freely mingling with them. But Jesus brought something for them back from His meditation. He gave them the burden of His heart and led them into the depth of His thought. We can depend upon the Lord to bring something with Him when He comes to those who long for Him. It may or may not be pleasing to the ear. To the disciples it was a hard saying, hard to understand and hard to believe. He brought the information of His early sufferings and death and of the resurrection that would follow. The Jews were to insult and punish Him, and deliver Him over to the Romans, who reserved the power of life and death, who would put Him to death, but on the third day He shall rise again. There are three actors in this drama—the Jews, the Romans and Jesus. Each has his part, but note how small and mean are the first two parts—condemning to death, spitting, scourging, killing. This is the part of the scribes and pharisees and Romans. But mark how triumphantly it closes with the part of Jesus, "He shall rise again."

The Request of Zebedee's Sons

Although this was the third time Jesus told them about His coming death, the disciples did not understand nor did they seem to believe that their

Lord was to die. For as soon as He had finished telling of His coming passion and death, James and John hastened to ask for some temporal advantage over the other disciples. They were hardly listening very attentively to the sad story of death, but were framing their request and watching for an opportunity to present it. And instead of entering into the spirit of the suffering of their Lord they hastened to make request for the highest places when in His glory. One desired to be on the right hand and the other on the left hand, leaving the other disciples to take lower places. One would hardly expect to find this spirit in the "beloved disciple," but here it is. It is suggested that they were "aiming at the pre-eminence of Peter." That seems a reasonable view but it does not commend Zebedee's sons to our admiration. It would help them if we could think of them as not at all understanding the prophecy of Jesus' death, and that they sincerely expected a temporal kingdom in which, out of sheer love for Jesus, they wanted to be near His side where His biddings could promptly be done. They did not ask for a place at His side in His sufferings, but in His glory.

The lesson Jesus taught them should be taught to-day wherever selfish ambition is found, namely, that men are not to have high places simply because they want them and ask for them, nor do they rightly come by appointment; but they must have preparation and fitness, then the occasion must call. To be with Him in His glory, one must be with Him in His humiliation and suffering. Men who will flee when their Lord is taken are not prepared to be at His right hand in His glory. They must prepare, for He cannot give it to the unprepared.

They wanted this high place that they might rule for their own advantage, as the Lord's reply indicates. And the indignation of the ten was not re-huked, for James and John were wrong. If they really want to be great they must become servants and minister to the needs of others rather than seek to have others minister to their wants. For even Jesus, the greatest of all, "came not to be ministered unto, but to minister."

Mars Bluff, S. C.

DEATHS

Solomon—Mrs. Nancy Solomon, of Edwards, Miss., a faithful member of Buigieys Methodist Episcopal Church, fell asleep in Jesus on May 20, 1914. She was a member for 36 years. She leaves a husband and six children to mourn.—Geo. R. Williams, Recording Steward.

Frentis—Mrs. Louvenia Frentis, of Baldwin, La., died in full triumph of faith April 10, 1914. The Rev. G. A. Payne, pastor of Goodman Methodist Episcopal Church, conducted the funeral.

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Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
San Angelo	Lampasas, Tex.	July 14-19	E. L. Jackson
Greensboro	Greensboro, N. C.	July 14-19	S. F. B. Peace
Pulaski	Marion, Va.	July 15-19	A. Davis
Austin	Georgetown, Tex.	—	S. E. Jones
Winston	Mt. Airy, N. C.	July 8-12	R. W. Winchester
Bluefield	Graham, Va.	July 14-19	W. T. Marley
New Orleans	New Orleans	July 15	V. Chapman
Montgomery	Troy, Ala.	July 15	Wm. Jones
Knoxville	Knoxville, Tenn.	July 21	J. W. Tate
Chattanooga	Harriman, Tenn.	July 21-26	E. H. Forrest
Western	Lauderdale, N. C.	July 21-26	A. H. Newsome
Gulfport	Biloxi, Miss.	July 22-27	J. C. Houston
Savannah	Sterling, Ga.	July 22-26	W. V. Daughtry
Waco	Springfield, Tex.	July 22-27	T. S. Moore
Columbus District	Cleveland, Ohio	July 22	J. Courtney
West	Lawndale, N. C.	July 22-26	A. H. Newsome
Baton Rouge	Rosedale, La.	July 22	J. A. Landry
Waycross	Blackshear, Ga.	July 22-26	W. H. Brown
Orangeburg	Denmark, S. C.	July 23-26	E. B. Burroughs
La Grange	Stovall, Ga.	July 23-26	G. H. Lennon
Paris	Terrell, Texas	July 28	K. W. McMillan
Cumberland River	Alexandria, Tenn.	July 28	E. J. Guthrie
Opelika	Five Points, Ala.	July 28-August 2	L. S. Price
Beaufort	Smoaks, S. C.	July 29-Aug. 2	D. J. Saunders
Beaumont	San Augustine, Tex.	July 21-26	W. D. Duncan
Cumberland	Alexandria, Tenn.	July 28-Aug. 2	E. J. Guthrie
Aberdeen	Brooksville, Miss.	July 29-Aug. 2	J. S. Thomas
Meridian	Philadelphia, Miss.	July 29-Aug. 2	S. H. Cannon
Spartanburg	Gaffney, S. C.	August 4-9	J. M. Marsh
Navasota	Somerville, Tex.	August 4-9	J. F. Barnes
Griffin	Ackert, Ga.	Aug. 4-9	J. D. Lovejoy
Cincinnati	Maysville, Falmouth, Ky.	Aug. 5-9	J. S. Bailey
Memphis	Capleville, Tenn.	August 4-9	D. T. Burch
Chicago-Indianapolis	Princeton, Ind.	August 5	G. R. Bryant
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Kansas City	Kansas City, Mo.	Aug. 5-9	W. H. Wheeler
Florence	—	Aug. 5-9	M. M. Mouzon
Little Rock	Jacksonport, Ark.	August 6-9	G. T. Saxton
Alexandria	Campit, La.	August 12-16	J. O. Richards
Sedalia	California, Mo.	August 12-16	J. H. McAllister
Conroe	Huntsville, Tex.	Aug. 12-16	G. E. D. Belcher
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Muskogee	Eufaula, Okla.	Aug. 12-16	H. T. S. Johnson
Palestine	Leona, Tex.	Aug. 12-16	G. W. Carter
St. Louis (St. James)	St. Louis	August 13-17	F. S. Bowles
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Greenwood	Moorhead	August 19	H. B. Hart
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Lexington	—	Aug. 19-23	J. B. Redmond
Houston	Harrisburg, Tex.	August 19-23	W. H. Logan
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 25-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Giffum
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sharrill
Shreveport	Lake Providence, La.	August 26-30	B. J. Reddix
Vicksburg	Fayette, Miss.	August 27-30	D. L. Morgan
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Bellinger
Forrest City	Hunter Cir., Ark.	August 27-30	A. T. Stephens
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Winona	Duck Hill, Miss.	August 27-30	E. F. Scarboro
Alexandria	Harrisonburg, Va.	September 9-13	C. E. Hodges
Annapolis	Baltimore, Md.	Sept. 23-27	C. G. Cummings

CONVENTIONS

- MARION DISTRICT—Epworth League and Sunday School Convention, Eutaw, Alabama. June 3-5
- MISSISSIPPI AND UPPER MISSISSIPPI CONFERENCES—Ministers' Reunion and Epworth League, Central Church, Jackson, Miss. June 18-19
- TENNESSEE CONFERENCE—Woman's Home Missionary Society, Pickett Chapel, Lebanon, Tenn. June 24
- LEXINGTON CONFERENCE—Woman's Home Missionary Society, Strawberry Church, Flemingsburg, Ky. June 24-28
- MERIDIAN DISTRICT—Epworth League and Sunday School Convention, Haven Church, Meridian, Miss. June 26-28

TENNESSEE CONFERENCE—Epworth League, Pickett Chapel, Lebanon, Tennessee. June 25-28

EAST TENNESSEE CONFERENCE—Woman's Home Missionary Society, Christiansburg, Va. June 23-25

UPPER MISSISSIPPI CONFERENCE—Woman's Home Missionary Society, Ripley, Miss. July 3-5

CENTREVILLE DISTRICT—Epworth League Convention, Centreville, Md.

BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smoaks, S. C. July 29-Aug. 2

OPELIKA DISTRICT—Sunday School Convention, Kellyton, Ala. September 10-13

SUNDAR SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., October 1-4.

LOYALTY FUNDAMENTAL TO NOBLE CHARACTER

Epworth League Devotional Meeting Topic for July 12, 1914.

(John 11:16; Luke 9:59-63; 2 Sam. 1:22, 25-27)

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson

The Chief Priest, the Scribes and Pharisees at Jerusalem had decided that Jesus should be put to death. With all their might they had sought to stir up a mob against Him because He destroyed the temple money-changing monopoly which they had established for greed yselfish gain. The life of Jesus, however, was in His own hands. They were not able to take it away from Him. His time was not then come. He departed into the region near the Jordan, where He was baptized of John. Soon there came to Him the news of the death of His friend Lazarus. Jesus realized that those sisters who had so often comforted Him, in their sore bereavement, needed to be comforted. Despite the danger to His own life that awaited Him in Jerusalem, He spoke to His disciples one day, "Let us go up to them." At once they began to question the wisdom of his going up to Jerusalem where only a short while before those in authority had planned to take His life. Each one of them began to realize the danger to himself and to his Master in such a course of action. Some of them, perhaps, thought of not following into the trap that was set for Him. One of the displayed more loyalty than the others. He was Thomas the doubter who was willing to have his doubts dispersed, who spake out boldly in that spirit of true loyalty indicative of the true nobility of the character of the man, "Let us also go, that we may die with Him."

In Luke 9:59-62, we have illustrations of the fact that Jesus demands greater loyalty to Himself than to the mandates of society. No duty in life deserves more loyalty than our duty of following Christ. The work that he wants us to do is of such great importance that other duties no matter how worthy in themselves, pale into insignificance beside it. The call to follow Christ is of greater importance than to bury one's father or to take a long silly farewell leave of relatives. Unless we can put our Christian duties and service first, we can have no part with Christ. We are unworthy of His kingdom.

In 2 Sam 1:22, 25, 27, we have a beautiful picture of loyalty on the part of Jonathan to David and David to Jonathan. Jonathan was the heir to the throne of his father Saul. David was the popular hero. Without envious jealousy, Jonathan remained loyal to his friendship to David and often risked his own life for that of his friend. None the less loyal however was David to him who had befriended

him, and after the death of Jonathan when the way to the throne was open to David, he did not forget his friend and even came to his coronation in sack-cloth of mourning for him.

The Application To Us

He is the noblest man whose friendship and loyalty to others is the highest developed. Mere personal attainments count but very little in character building. Any member of the brute creation instinctively can fight or die for himself. Nobility of character begins where selfishness ends. Only the men of the Thomas type who are willing to die with their friends can be long to the true nobility.

Our citizenship in the Kingdom of God is determined by our loyalty to Christ. No matter how well we remember when we were born again, unless we have been loyal to Him—kept his commandment diligently, we have no part with Him. We have put our hands to the plow and looking back have proved our unworthiness of Him. We must not forget also that Jesus demands greater loyalty on our part to His kingdom than to anything else. If Jesus refused the discipleship of the man who wanted to do the worthy thing of burying his father first; or of the other man who wanted to do the appropriate thing of bidding farewell to those at home; what do you think he can do with us who desire to give the best energy of our youth and manhood to the devil and offer the frazzled out remainder to Him for a pass out of earth into heaven? How loyal we are to the rules of grammar and rhetoric when we know them! How loyal we are to the fads of fleeting fashion as soon as they come out! How badly we feel when we break the rules of etiquette! And yet with impunity we can break all the Ten Commandments and make the example, teachings, and death of Jesus of no effect in our lives and feel no compunction of conscience.

Our nobility of character is determined by our loyalty to friends who have what could be ours. How often friendship ends when our friend gets the job we want. It was not so with Jonathan and David. Saul had his silly fits of jealousy when David became the popular hero but Jonathan remained true to him. It is a fact alarmingly too true that when a friend among us grows popular he loses his popularity with us. Too often the man who by merit and devotion to duty, and God rises to a place of honor, becomes the target of so-called friends when he was down.

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CRESCENT CITY NOTES

Many friends and relatives were at the marriage ceremony of Mr. and Mrs. R. H. Mack's daughter, Harriette L., to Mr. Theophilus Panalle, June 24, at the residence of the bride's parents, 1824 Philip Street. The bride is an active member of Wesley Church and secretary of Epworth League. The groom is a member of Union Church. The Rev. Herbert Daniels officiated.

Prof. E. D. Wright, of Smoke Bend, La., and Miss Philomene Joseph, of New Orleans, were married June 23 at the home of Mr. and Mrs. J. A. Sample.

We take this method of thanking the members and friends of Union Chapel for the pleasant surprise tendered us June 9, 1914. After the pounds were presented by Lawyer R. C. Metoyer and response by the pastor, refreshments were served abundantly.—H. Daniels.

Wesley Church—The Sabbath School was increased in its finances

and a deep and abiding interest was very evident on the part of teachers and pupils. Rev. W. J. M. Price, of Haven Methodist Episcopal Church, preached a very interesting sermon in the morning and the pastor, Dr. J. L. Wilson, preached at night. The Epworth League and Junior Leagues are preparing for vigorous work for the good of the young people. Next Sunday, 10:45 a. m., the pastor's subject will be, "Christ's Heart Balm for the Spiritually Wounded," and at 8 p. m. his subject will be, "The Apostolic View of Genuine Hospitality." The Sacrament of the Lord's Supper will be administered at night.—L. L. Harrison.

St. Matthew's Charge—St. Matthew's Sunday School will have their annual picnic down the coast at the Naval Station yard. Superintendent Burke has granted that privilege to us July 6. The officers of the Women's Home Missionary Auxiliary were installed by the pastor, with Mrs. L. A. Smith as president. The trustees and pastor wish to thank Mr. and Mrs. A. J. W. Berry for the sum of \$12. Trustees paid the interest and a large sum on the principal of their note. District Conference rally July 12 at 3 p. m. Mrs. Oscar, better known as "Mother Oscar," is at the home of her granddaughter, Mrs. Laura Albert Smith, for a short stay. The Rev. M. S. Davage, A. M., will preach July 12 at night.—Edna May.

Ross Church—The Sunday School, under the leadership of Brother C. D. Small, continues to advance. Our rally at 3 p. m. was a success; \$26 was realized. The following ministers were with us and rendered great service: Revs. C. D. Connor, W. J. M. Price, J. Lewis C. Dixon, S. J. Jackson, H. K. Smith. Pastor N. McNeal and his people are engaged in a great work. The pastor will preach a special sermon next Sunday night at 8 p. m., subject, "A Good Wife." The public is cordially invited.—Caesar Small, Reporter.

NOTICE

To the Sunday Schools, Superintendents and Epworth League Presidents, Fort Smith District:

Greeting—I wish to inform you that the Sunday School and Epworth League Convention will hold its annual meeting in joint session with the District Conference. We want the delegates elected from the Sunday School and league to be present the first day. Remember, each district officer is expected to pay \$1 and each officer in the Sunday School and league \$1; officers of the church, 50 cents; laymen, 25 cents; students, 10 cents. Date: August 26-30.—D. H. E. Harris, District President.

SPECIAL NOTICE

All the general officers and field secretaries expecting to attend the St. Louis District Conference will please notify Rev. J. H. Boone, 4223 Papin Street, St. Louis, Mo., so that their anniversary can be arranged for on the programs.—F. S. Bowles, District Superintendent.

MISSISSIPPI

Minter City—The eight local preachers' rally held at Minter City, Miss., on the first Sunday in May, was a success. It was conducted by

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

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the Rev. W. S. Leaks, pastor. Brief sermons and collections were as follows: J. M. Rodgers, \$4.85; J. H. Hill, \$5.74; W. M. Eddie, \$15.10; C. Slater, \$3.19; James Hart, \$2.10; E. L. Johnson, \$1.25; A. Baird, \$4.15; Bird Lee, \$3.15. After which the Rev. W. S. Leaks made some brief remarks and took a collection of \$10. At night the Rev. W. S. Leaks reached a grand sermon and took a collection of \$6.75, making \$16.75; total collection for the day \$56.83. W. S. Leaks, pastor; L. M. Washington, secretary.

Winona—Our quarterly conference was held May 29-31. Reports showed a great improvement in the church. The worthy District Superintendent preached a strong sermon at 11 a. m. Pastor preached at 8 p. m. A great crowd partook of the Sacrament. Paid the District Superintendent in full and paid the pastor more than \$10, of which amount \$7 was presented him by the good women of the charge. Indeed this was a great conference. We were happily surprised by the members and friends of this charge, for which we are very grateful to our friends.—J. W. Golden.

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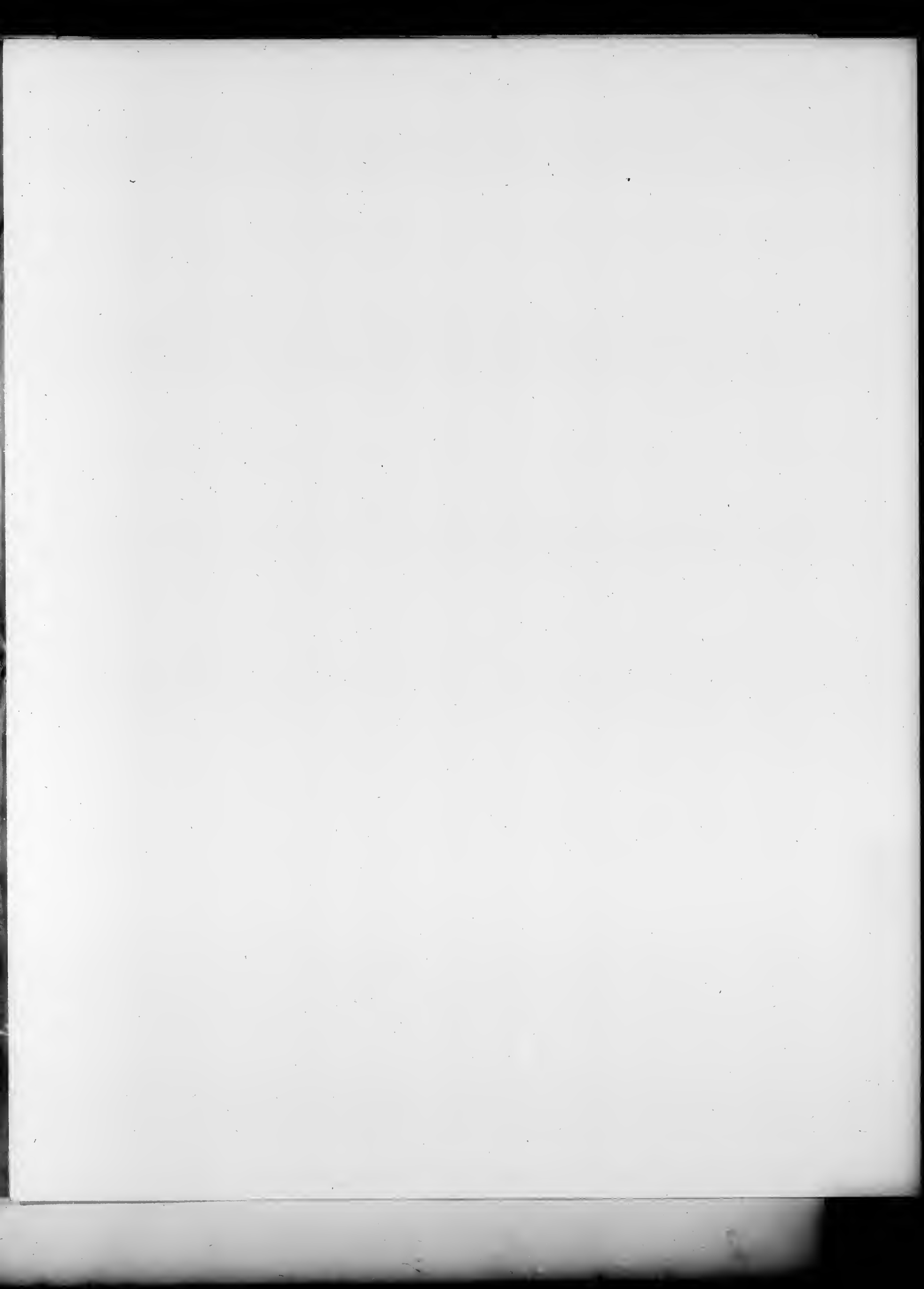


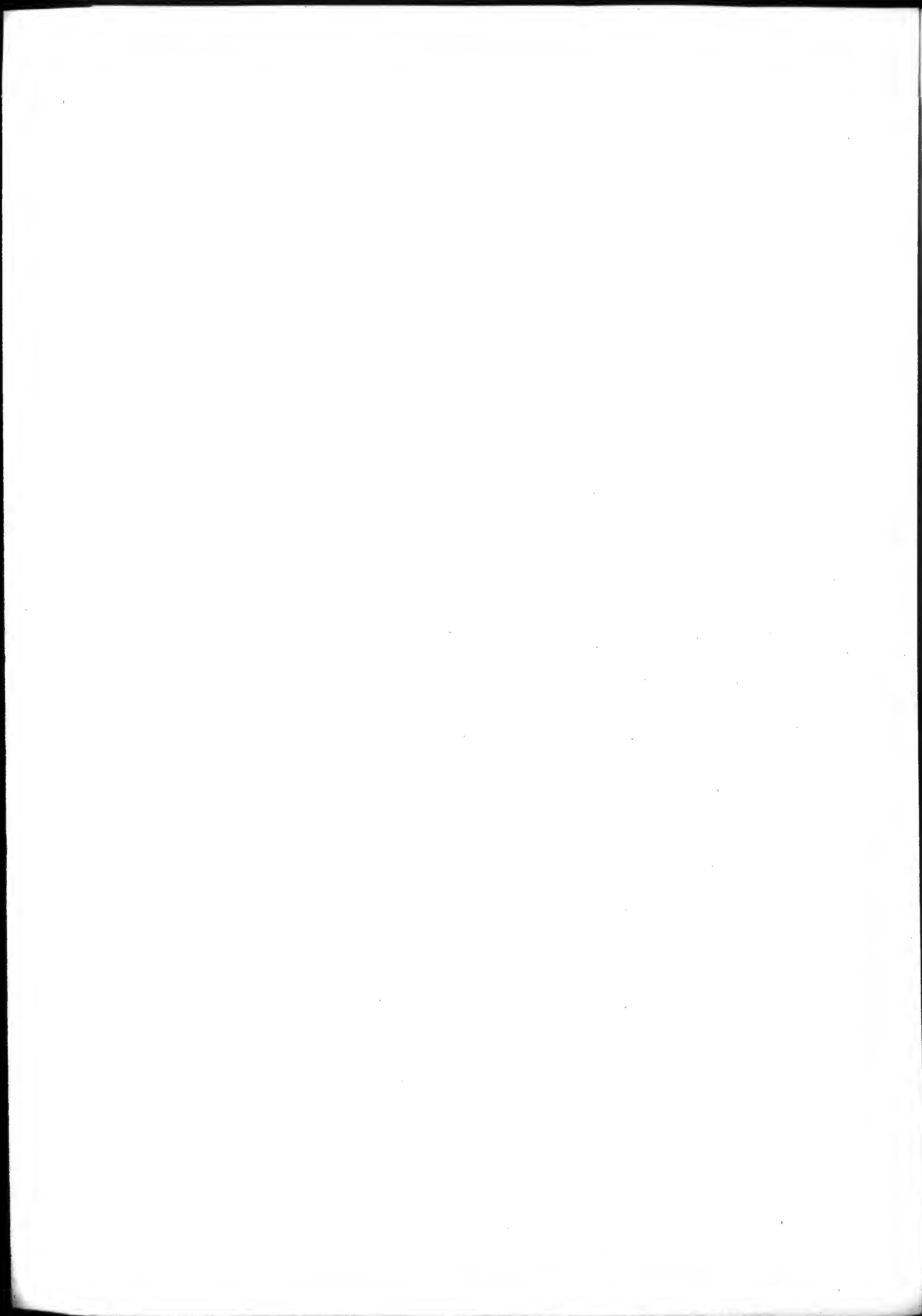
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THE EFFICIENT DISTRICT CONFERENCE

The district conference is optional. In some sections of the Church no such gathering appears on the Methodist calendar, but with us in the South, the district conference is a vital part of our work. There are few, if any of the districts in our territory, that do not hold district conferences and some of the districts that have two such conferences a year; one in the mid-summer and one in early fall. These conferences usually come, however, when the crops are laid-by and the rural population have a few leisure days. The district conferences, therefore, take on a social aspect as well as a period of vacation and recreation.

The district conference can and should be made a tremendous power for the moral, spiritual and intellectual uplift of our membership. Our people turn out in large numbers. Sometimes the attendance of the district conference will reach twenty to thirty per cent of the entire lay enrollment of the district, at the same time, all the pastors are present, as a rule, together with more than seventy-five per cent of the local preachers and a very large percentage of the members of the quarterly conferences. It is important, therefore, that the program should be constructed with a view to the need of the people and the improvement of their everyday life as well as informing them on the growth of the Church. Bishop Thirkield held some time ago in Alabama a Church Efficiency and General Welfare Conference, and we are glad to note the influence of this Efficiency Conference upon the district conferences in that territory. Among the subjects handed down to the district conferences and which appear on the programs are the following: "How to Help the Country School," "Social Hygiene," "The Standard of Family Living," "The Influence of the Parsonage Garden and the Planting of Trees, Flowers and Shrubbery Around the Church," "How Shall We Encourage Land Ownership," "The Relation of the Minister to the Movements for Social Betterment," "The Effects of the Absentee Pastor," "The Weakness of the Minister Squarely Faced," and the "Use of the Hymnal in Public Worship." These are fine subjects and quite suggestive, and if they do not appear on the district conference program, they might be introduced for general discussion.

It is our experience that much time is wasted at district conferences in having preachers to preach sermons, for which they are not prepared. Even men are pulled up to preach only on a few minutes' notice against their wish, no doubt, certainly without much edification to the audience, however much the audience may enjoy the preacher's spiritual fervor.

But the district conference is a serious opportunity on the part of the district superintendents and the preachers to grip our people and to help them in a very large way. The people should leave the conference with a determination that there shall be better homes, better farms, cleaner churches, more regular attendance upon church and Sunday school, regular and systematic giving to the various causes of the Church, and a universal establishment of the family altar. These and other movements will awaken the very life of the people to a heroic endeavor. We hope that our district superintendents and pastors will take the district conference seriously and move along any plan that is a definite one for the people's uplift.

A MODERN REFORMER

To meet the demand of the times we are developing an aggressive type of the pastor-preacher who is conscious of his call not only to preach the Gospel from the sacred desk on themes of doctrines, but that he feels the call of life about him with an application of the Gospel to that life. Hence, the sermons have to do with the reforms that ought to be made and at times he cries aloud and spares not the iniquity of the people and the injustices of the civic and political movements.



THE REV. ADNA W. LEONARD, D. D.
Pastor First Methodist Episcopal Church,
Seattle, Washington

We know no better type of this sort of preacher than that of the Rev. Dr. Adna Wright Leonard, who is now in the midst of a most successful pastorate of the First Methodist Episcopal Church, Seattle, Washington. He has impressed himself greatly upon the Northwest. During the years he has spent at this church his influence has grown steadily until it is felt throughout the length and breadth of that city and section. He is not afraid to speak out on political questions when political questions affect the morals of the people, so that the element that seek righteousness in Seattle love him and those who would do evil fear him.

It should also be borne in mind that his activities for civic reforms has not lessened his ardor as an evangelistic preacher. The membership of his church has increased at the rate of four hundred per year during his pastorate; the membership at present being somewhere near 2,200, made up of almost every race and color of the human family, and it is through one of his parishioners of the colored American type, the Honorable H. R. Cayton, that our attention has been called to this strong and progressive preacher.

THE DEBT DODGING PREACHER

"Are you in debt so as to embarrass you in the work of the ministry?" is one question that

is asked of every minister that seeks admission into an annual conference of the Methodist Episcopal Church. He is required to give an answer to this question in writing. If he is in debt so that his work as a minister will be embarrassed, he will not be received. This might be a good question to ask each minister at the end of each year's work, for there is no doubt but that many a minister's influence is absolutely destroyed for failure to pay legitimate debts. It will not answer the case to say that the debts are not paid because the churches have not paid him his salary. We think this is the case often, but then that is one of the factors that enter into the life of the ministry. But whether the church pays the preacher or not, he must pay his debts promptly, dollar for dollar and cent for cent.

A firm wrote us recently a letter which gave us considerable pain but it has been reiterated so often in one form or another that we can no longer hesitate to call attention to this matter. The correspondent says, "A Methodist minister in Texas recently wrote us for a shipment: another from Florida asked for a similar shipment, 'on time,' but we have so many preachers on our 'bad pay list' that we have decided that we cannot ship to the clergy 'on time,' with half the favorable risk for payment that we can to the laity. The poor woman living in the alley earning her living over the washtub can get our shipments five times as quickly. Years of experience with both classes have taught us that she is a safer risk by far. There are some ministers, of course, who are exceptions to this rule."

This is a severe indictment and it has been said again and again that something must be done to lessen the number of cases that this fits. What would be ignored in the life of the ordinary citizen or a member of the Church is magnified when it comes to the minister. There are plenty of people in debt who embarrass their creditors, but the minister who is in debt not only embarrasses his creditors but embarrasses himself. It will be far better, brethren, if we would have a large effective ministry, that we live within the bounds of our income, however much that might pinch. We know it is exceedingly easy for one to exhort others whose income is very small about debt-paying and we appreciate all the embarrassments that a man on a small salary has; nevertheless, the principle holds good that whatever salary, much or little, whatever the appointment, whether a small circuit or a prominent city church, that the minister, of all men, should come squarely across and meet his every obligation; otherwise there are serious embarrassments in the work that the Master calls him to do.

Mr. Ernest T. Florence of New Orleans, a member of a special committee of the American Bar Association, gave out recently in Washington an interview on woman's suffrage with particular bearing on universal suffrage. Among many things he said, "The South will never make voters of Negro women," and continuing his interview on the general situation in the South as to suffrage laws, said: "But do not understand that the educated colored man is deprived of the right of franchise. It is the educational and the property qualifications that disfranchise the Negro, but only the poor and ignorant." It would hardly seem possible for one to make such a statement who claims to be familiar with the conditions in the South. If only

(Continued on page 8)

RACE PREJUDICE

By the Rev. H. Paul Douglass, D. D.

Corresponding Secretary American Missionary Association

The high cost of living measures the difficulty of getting enough to eat within the limited range of things which we are permitted to eat. The Jew will not eat pork. That is curious. The Christian will not eat horse-flesh. That's equally curious. Why not pork? We shall answer most penetratingly by asking: Why not horse-flesh? Horse-flesh is a perfectly healthful and nutritious article of diet. Our Teutonic forbears ate it in the German forest and thrived mightily. But the horse was sacred to Odin, and the preparation of its flesh for food a ritual as well as a culinary act. It seemed necessary, therefore, to those who evangelized the Germans to prohibit this meat offered to idols. The good of the body was sacrificed to the health of the soul; in a hungry world, horse-flesh was made taboo and has remained so ever since.

Does the Jew dislike pork? Do we dislike horse-flesh? Who knows the smell of a frying horse-steak? Who has a memory of its juices in his mouth? Who has tried out a course of horse-flesh through six months? The Jew doesn't know whether he likes pork or not; he has never tasted it. We do not know whether we like horse-flesh or not; we have never tried. Rather, we both have deliberately, systematically, religiously refused to try. We have done all we could to prevent any one of our way of thinking from ever finding out. Will the Jew attempt to find out whether he could like pork? To the end of time—No. Will we, right now, in the face of the difficulty of paying the butcher, seriously consider a horse-meat diet? The very thought is abhorrent.

Yes, precisely that; the thought is abhorrent. Not the horse-flesh, please note. We do not intend to find out whether we abhor it or not. But the thought of breaking an arbitrary taboo, of experimenting in a forbidden realm, of making an adventure in one of the important trivialities of life—that we abhor, abhor so much, on the whole, that we would rather starve than be courageous.

It's curious—and colossally tragical as well, that a world in which half of the people regularly live below the level of full nutrition, and a third of the people often verge toward the starvation line, divides up into little groups, each saying, with the sheer childishness of Stevenson's rhyme:

"You have curious things to eat;
I am fed on proper meat."

Men so accept the arbitrary limitations of their food supply to the "proper meat" as their group understands it, that they would rather starve than break with tradition. Proudly, throughout human history, millions have starved rather than exercise the courage to eat perfectly good, but forbidden fruit.

We live in a world in which the supply of brotherliness is limited arbitrarily in exactly the same curious fashion, and with like tragical results. There is positive hatred enough, God knows; but worse than the hatred, even, is the monopolistic tradition which makes the available supply of brotherliness fatally less than the natural supply—which tells men they do not love one another and will not let them try whether they do or not.

This the New Testament illuminated with a flash of genius when it faced the traditions which sunder men with the analogy of the food taboo in the case of Peter and Cornelius. For Cornelius, the Roman, had become to Peter, the Jew, as pork. Did Peter dislike him? Oh, no; he didn't know whether he disliked him or not. He hadn't tested his feelings toward Cornelius. He would not test them. He thought it irreligious to try to find out. The sequel showed that he did like him—that they got along very well together indeed as soon as they got together—nay, more, that they needed one another profoundly. They had been praying for one another! And they had been kept apart so needlessly, so cruelly.

How shall one name the refusal to arrange human association by the discovery of genuine natural likes and dislikes, attractions and repulsions, affinities and oppositions, and the substitution of an artificial tradition which gives up the whole issue in advance? Literally speaking, there is but one name for it—prejudice.

How comes it to live so strong and die so hard? It is to the scientific answer of this question that I first invite your attention. I propose to narrate the natural history of prejudice and to trace the typical cycle of its development.

I. Prejudice, in its first phase, is traditional. It is sheer mental inertia. It is the adoption by living souls of the law of dead matter, and that in the sphere of human fellowships. To stay put here, as the stone does—to accept paralysis instead of mobility, to prefer the characteristic of stuff as against the characteristic of life, to abdicate the right to independent personal experience and discovery, to initiate no moral adventure, this is the very death of the soul. Tradition here is damnation. Prejudice not only asks this price, but it gets it.

Ordinarily, we cover the bald stupidity of this situation by alleged "reasons." But Peter, in the classic episode, is asleep, and in sleep becomes naively honest. Had he been awake he would have quoted authority, chapter and verse: "Ye know it is unlawful for a Jew to fellowship a Roman." But in the abandon of sleep, he blurts out the naked truth: "Rise, Peter, kill and eat!" "Not so, Lord, I never have—"

"I never have"—Let us insist again that we live in a world of divine incitements to brotherliness. A world that has had Jesus Christ in it cannot be a morally neutral world. The voice, "Rise, slay and eat," means business. Yet a man impudently replies, as though that were a reason, "I never have." True, but what of it? What of it, except that of just such sorry stuff are clique, class, caste and clan enmities made?

Confession perhaps may best serve the case at this point. I speak of one of the most dramatic surprises of my life. Once on a vacation ramble in Vermont, following a mountain path, I seemed to hear the voice of angry, quarrelling men. My mind pictured a drunken crowd, carousing in the woods—and I would have turned aside if I could. Persisting, however, I came upon—a group of Slavic folks picking blackberries; mothers with little children at their breasts, garrulous grandmothers, maidens, brothers and lovers—all peaceful, domestic, innocent. And the violent, brutal words which I had heard were the most dulcet tones of the Itskys and Ozskys. I had never heard them before. Yet in that tongue mild mothers had crooned their babes to sleep for centuries; man had wooed maid; God had heard prayers. The excuse, therefore, that I had never heard it before lacked something of cogency—partook somewhat of stupidity and provincialism. Yet for less cause age-long animosities have been cherished. Herodatus thought the barbarous tongue-tied, so strange their language sounded to him. And at the bottom of their minds, millions of men imagine that those who differ from them by some superficiality of color, voice or mental pace really suffersome positive defect, or at least somehow lack complete humanity. The illusion of ignorance that human being of unfamiliar mien are not inherently as we are, has no other basis than mental inertia. Only a tradition which makes "I never have" a reason for not trying, can prevent us from discovering its fallacy.

II. In its next phase, prejudice is repressive—"Not so, Lord!"

In a world of positive incentives to brotherliness, it is beside the mark to record the brute external tyrannies of prejudice. Its real measure is the inner tension of generous men whose natural feelings are repressed not by compulsion from without, but by infection spreading within. The prejudiced are the real victims of prejudice. It is themselves they crush down.

Peter is hungry. Hunger is imperious. So hungry is he that it invades his sleep. In sleep he forgets his reasons, but not his prejudices. "Rise, kill and eat." "Not so, Lord." So he stays hungry. It is the pain of this hunger, as "the cost of prejudice," which we have to appraise.

Peter is hungry for Christian conquest, too—the most impetuous of the apostles in the morning glow of the Gospel's first vigor. A message for all backed by a boundless passion: he had started out to conquer the world with it, but so far had spoken the word to Jews only. Such a message—such a limitation! To cage that passion, do you think it cost him nothing. Born of lax Galilee—Galilee of the Nations—he had gone swimming, I'll warrant, with Gentile boys in the little sea. To have no water for their baptism then—no place for them in the Gospel program—how could he stand it—how endure the bondage, the contradiction? I confess a fear that he endured it very easily and felt no contradiction at all. The facts were that Peter's Gospel, as well as Peter, had been repressed by prejudice and he didn't know it. And I am more persuaded that this was so, because I read in the Congregationalist a well-merited laudation of Y. M. C. A. work in Panama, which ended—"Of course, all these Associations are for white Americans."

Why "of course"? Panama chiefly is neither white nor American. A tactical limitation of Christian service might be explained, but why taken for granted? One would think, of course, Christian service would not be limited by nation or race bounds, though it might be so temporarily and advisedly. But to give no reason, to express no surprise or regret, to make no row about it, to confess no inner compunction, not to have a passionate heart tugging at the leashes of practical limitations—what sort of Christianity is that?

A very prevalent sort, I fear. A representative of the association was this year invited to present the work to a state gathering of Congregational women and instructed that she must keep silent on Negro missions. She wisely told her story in human, not racial, terms—an amazing, moving story of the struggle of one Christian woman for the souls of her school girls in the matter of sex purity. Her hearers were profoundly stirred—their hearts burned, their eyes were wet—they did not know it was a Negro school she was describing. I do not for an instant believe it, but the officers feared that had they known it, they would have been indifferent or antagonistic.

What sort of black magic is this which forbids the heart to beat as it wants to in response to human need? Its name its prejudice. It denies and thwarts the natural generosity of Christian impulse and makes us worse than we are.

III. In its third place, prejudice is vituperative. It has a rich vocabulary and eloquence of insult. It calls names—Dago—Nigger—Greaser—Chink.

At first blush, this calling of names may seem a very petty and superficial aspect of prejudice. To the scientific student, it is not so. He discovers beneath it a profound psychology.

It is not enough that epithets be descriptive—they must be injurious. And they cannot

(Continued on Page 4)

HEALTH PAPERS

DOES THE MIND INFLUENCE HEALTH?

By D. A. Bethea, M. D.

It may just as well be admitted that a large part of our good health or ill health is brought on by the condition of the mind. There is at least a grain of truth in the teachings of Christian Science and the other mental healing cults. We do not propose to winnow the great loads of chaff to get at the few grains of truth, however; we do want to give the "Devil his due."

Many persons have slight ailments which are not serious in themselves, but they give way to their feelings, they become "cranky," they talk about their ills, they magnify their pains and aches, making themselves more miserable and those around them most miserable. In a large number of such cases what is needed is a good stiff upper lip. They should make up their minds to be well, think about health, think about success, and in every way get their minds away from themselves. There is such a thing as brooding over some little ailment so long until what seems to be a mole hill soon becomes a mountain. As is said in the Holy Writ, "As a man thinketh in his heart so he is."

Then there are times when one becomes really ill and this illness hangs on for a long time making a lasting impression upon the body and mind. Some folks become so accustomed to being sick that they seem to look for nothing else. It has often happened that the patient is well a long time before he knows it. His mind has become so much in a habit of thinking of the aches and pains that it deceives itself. Did you ever look at an object a long time and after you quit looking at it you seemed to still see the object? Or did you ever get a foreign body in the eye and after it was out did the eye not pain just the same? This is one reason why a new doctor or a new remedy sometimes works such wonders. The fact is the patient was cured already but did not know it.

Furthermore, there are those who really enjoy being sick, or perhaps we'd better say they enjoy the sympathy that one receives when sick. This leads some people to complain from the slightest pain or ache. Women are more for this than men, for women crave sympathy and love like a blossom craves the dew drop. It ought not to be necessary for the wife to play sick in order to receive a little attention from her husband, nor should it be necessary for her to die before she can get a bunch of flowers.

Worry also has a very baneful influence on the health. Fretting and worrying over trifles is disastrous to the nervous system. If one gives way to the feelings when slightly annoyed, she soon loses control of the nerves altogether. Our nerves are like Texas ponies; they must be driven with tight reins. Nervous breakdowns are very hard to cure, therefore one should be very careful and not let them "go to pieces." Stop worrying over trifles. Suppose the steak is like white leather or the biscuits like rocks, or the butter like Sampson, and suppose your husband does "fuss," it is easier to get tenderloin steak, fresh butter, cook more biscuits, or even to get a new husband than it is to get a new nervous system.

If one could look into his own brain with a microscope he would find that the cells suffer positive injury every time there is an indulgence in a freak of temper. Not only does anger injure the brain cells, but it generates a toxin in the blood which undermines the whole system and renders it unfit for life's work. The secretions of the body that should be acid become alkaline, and those which should be alkaline are rendered acid. Thus follows in a train indigestion, constipation, headache and a world of other symptoms. Surely if people knew how that anger destroys health they would develop more self-control. It requires no strength to fly off in a rage of

temper at some slight offense, but it does require a great deal of strength to keep your mouths closed when angry, or as a well-known writer puts it, "The man who can bottle up his wrath at all times is a corker."

Finally if you would have good health you must stop brooding over failure, stop thinking that the world is against you, stop looking at the bad things of life, but think on nobler things.

PACKING PORK TO PAY EXPENSES

INCIDENT IN LIFE OF D. L. MOODY.

By Dr. Howard Agnew Johnston

I wish to tell you a story which I heard from the lips of the man of whom I speak. He was William Reynolds of Peoria, Ill. Several years before, he was stopped on the street by a friend who asked him this question:

"Mr. Reynolds, how long have we known each other?"

"About fifteen years."

"Mr. Reynolds, do you believe that I must accept Christ as my Savior, if I am to be saved?"

"Yes, I do."

"Mr. Reynolds, are you a Christian?"

"Yes, I believe so."

"Mr. Reynolds, do you care whether I am saved or not?"

"Why certainly I do!"

"Pardon me, I do not mean to hurt your feelings, but I do not believe it. As you say, for fifteen years we have known each other. We have frequently met in social contact. We have discussed almost everything under the heavens; yet in all this time you never once uttered one word to let me know that you cared about my soul. When I put the question you assert your concern; but surely if you had cared you would have spoken. You are a leading Christian in this city, and if you had ever told me you had something precious in your life which I ought to have, I would have listened to you with respect. But you never spoke the word and I cannot believe you really cared." With shame Mr. Reynolds confessed that he had shirked many an opportunity to speak for Jesus Christ. But being much affected by this conversation he said to his friend, "What has happened to stir you up in this way?" His friend replied that on the previous day, as he was entering the train at Chicago, a man came in after him, occupied the same seat, and began a conversation as follows:

"Pleasant day!"

"Yes, quite pleasant!"

"Fine crops!"

"So I believe," was the reply.

"We ought to be very thankful to the good Lord for all His blessings!"

"Why, yes, I suppose we ought!"

Then came the real question. "My friend, are you a Christian?" "Well, I believe the Church is a good thing, I would not wish to bring up my family in a city that had no churches in it; but really, I have never given any serious thought to this subject. Then the still more surprising statement from the stranger was this: "My friend, I would like to pray with you!" "If we were in a convenient place, I do not know as I would have any objections." "Oh, we will never have a better place than this!" said the stranger, and Reynolds, before I knew it, he pulled my head down behind the car and was praying as I never heard a man pray. He prayed as if he believed there was no possible hope for me

"Don't hunt after trouble, but look for success;

You'll find what you look for; don't look for distress.

If you see but your shadow, remember, I pray,

That the sun is still shining, but you're in the way.

Don't grumble, don't fluster, don't dream and don't shirk.

Don't think of your worries, but think of your work.

The worries will vanish, the work will be done;

No man sees his shadow who faces the sun." Terre Haute, Ind.

One Man Who "Cared"

He continued: "Mr. Reynolds, I have heard of that man Moody and his wonderful work in Chicago. There is one man in the world who cares about my soul. He never saw me before, and never expected to see me again; but he could not miss that opportunity to lead me to my Savior. Hundreds of Christians would have said that was no place to speak to a man about his soul; but he wanted no better place. The matter is so upon my heart that I must go to Chicago, and hunt up that man Moody, and settle this matter."

But William Reynolds was too much of a Christian to allow his friend to go away alone in that state of mind, and before they separated that evening he had led him to give his heart to Christ. Then, as he turned homeward, he exclaimed: "Oh God! forgive me! forgive my sin of unconcern about the dying men all about me! Here I have been counting myself one of the leading Christians in this city. Yet here is a man who can tell me that for fifteen years I have known him, and have never uttered a word indicating any concern about his soul. There is something wrong about my Christianity! I think I will go to Chicago and get acquainted with that man Moody!" Go, he did, and then began an acquaintance that transformed William Reynolds' life. He went home to begin a work of positive Christian activity such as he had never before dreamed of.

Some years before he died, I met a gentleman from Peoria on the Pacific coast. I said to him: "I suppose you know my friend, William Reynolds?" He replied, "Oh, yes. Every one in Peoria knows him." I referred to his great work, as he had gone from the leading church to a destitute part of the city and had built up a strong People's Church from a Mission Sunday School, started in a hall over a saloon. This gentleman spoke in the highest terms of the extent of blessed influence which had radiated from that work. Then I asked, "What is Mr. Reynolds' business now?" He replied: "Why, have you never heard what they say about him in Peoria? They say that William Reynolds' business is to serve the Lord Jesus Christ, and he packs pork to pay expenses."

RACE PREJUDICE

(Continued from Page 2)

remain stationary, they must be progressively offensive. Beginning with "common," pass on to "unclean." Begin with "Nigger" and end the shrieking blasphemies of the mob.

Now, why does a certain type of man keep saying, Nigger, Nigger? Because if he doesn't say "Nigger, Nigger," he'll be saying "Brother, Brother." The function of the epithet is to make men worse than they are, to create big antagonism where there is little or none. Its role is that of a deliberate irritant, devised to spur prejudice to heightened activity. It tears the wound open and pours acid in it, and it is intended to do so. If it were not so, verbal insult would not regularly enlarge as it does. It must be gratuitous, progressive and in crescendo. Men cannot get themselves to hate one another without calling names, nor keep themselves hating without calling more and bitterer ones.

Of course, this phase is pathological—so is all sin, from its roots up.

IV. In its fourth phase, prejudice is depressive, and this is the peculiar Anglo-Saxon phase of it.

We do not shriek so many verbal insults as the vociferating races do, but we bully beyond all others, and so brutal is our prejudice that we will make over human nature, if necessary, to make other folks as inferior as we think they are.

The devil thinks meanly of man and moves heaven and earth to make man justify his poor opinion of him. Anglo-Saxon prejudice by a studied system of insults so demeans lesser races that after a while they do fit its epithets. The names we call get to be apt. We dehumanize people to make them fit. We mark them down and then kick them down below the mark. See how we do it:

A Crow boy comes to Missionary Burgess wanting to become an American citizen. "Why do you want to be a citizen?" "So I can keep half the road." It is the religion of some men to maintain that the Indian must yield the whole road to the white. Some hundreds of thousands of blondes in the tropics hold that white political ascendancy hinges on the requirement that no native shall sit in the presence of an European. I have had apparently average Americans assure me that the Negro never breathed who they couldn't make come across the street by crooking their fingers. They knew they said because they tried it every day or so just to keep their hand in. "I say 'Come across' and they do come across."

Again our stubborn, scientific curiosity (God touch it with a little shame) as we query, Why? Isn't the Montana road wide enough? Can't civilization furnish chairs to go 'round? Why should a Yale graduate "come across" (he doesn't, as a matter of fact) at the crooking of a ruffian's finger? All this, with most of the Jim Crowing of America, is a systematized attack upon self-respect, a purposeful undermining of character, a device of the devil (employed too often by the thoughtless) to bind man down to an artificial caste-status in the only way that you really can do it, namely, by the dehumanizing of his inner life. The damning thing about it is that it so largely succeeds.

The diabolism of this process consists in its being able partly to succeed in a world in which it is possible to believe men up as well as distrust them down. It is in our power to put new powers into the lesser human breeds. When One ascended on high He "led captivity captive and gave gifts unto men." One of His gifts is that of making a lesser man greater than he was by the expectancy and daring of fellowship.

"And there was that about His eye

That none might see and crouch—"

His dominant word was—"Man, stand up"—and men stood up—for Him. I should like to be such a man.

"Oh, tender dreamer of a generous dream
Who didst believe so surely in our soul,

That ever since, our soul, and ever more,
Affirms, defines itself—"

I should like remotely to help on such effects.

V. In its final phase, prejudice is pious. There is one thing worse than being diabolical, viz: being religious in the wrong connection.

The heathen world universally gives caste a religious sanction. It originates in the nature of God, and therefore cannot be challenged by men. Inequality is settled in Heaven, and hence settled for good.

Prejudice always seeks to work around to this position. If it can only entrench itself in religion, its work is done. And how persistently it has sought thus to entrench itself in America. Half the nation held slavery to be Scriptural. The little school girl—she seems to spring up all over the land—excuses her snippishness to her Hebrew seatmate "because the Jews crucified Jesus." To be sure, there is no precise dogma, no authoritative formulation, of the religion of inequality—which makes brotherliness impossible, but how perilously near to dogma is that mixture of old theism and new science tinged with piety, which is the working faith of so many of our age. Didn't God make the world? Hasn't evolution condemned the races to perpetual inequality? Didn't God intend it so? And are not we to accept the visible symbols of color and speech as the natural marks of superiority and inferiority? This is to base caste upon the Divine will. It makes human barriers inevitable and eternal. Thus pious prejudice rests back upon religious fatalism.

Prejudice—traditional, repressive, vituperative, depressive, pious—this completes the cycle of its natural history.

It is one inestimable advantage that prejudice has never been able formally to annex the Christianity of Jesus. Its terms and spirit alike are positively, unconquerably for brotherliness. Rather, the Gospel proposes to overcome prejudice, and summons to the task none less than the original, distinctive and creative principle of its own life. "While he thus spake, the Holy Ghost fell on them that heard." Somehow, in the long run, a common Christian experience makes all other brotherly experience possible and inevitable, and in the same breath makes all arbitrary distinctions impossible.

But in America we are dealing with real social situations, not with formulas, however holy or conclusive. So, fortunately, is the New Testament. It does not leave us with an impulse to brotherhood, however divinely certain of ultimate realization, but goes on—as in this Peter and Cornelius passage—to reveal the "particular how" of the spirit in bringing brotherhood to pass.

And the Spirit's first step in this actual case is disappointing. It seems negative and inglorious. It is the refusal to make dogmatic announcement to prejudiced minds of the exact terms of unprejudiced fellowship.

The final retort of the American taxed with race prejudice, North, South, East or West, is the same—"Do you want a nigger to marry your daughter?" The instinct behind that question is absolutely correct. There are social consequences to religious fellowship. Cornelius drew the conclusion that baptism at Peter's hands implied social intimacy on Peter's part—"Then prayed they him to tarry with them certain days. To Cornelius this was the climax of the episode; and Cornelius was right.

The church in Jerusalem, on the other hand, did not at all meet the issue which Cornelius raised. When they heard Peter's story "they held their peace" (as to his social conduct) "and glorified God, saying, 'Then to the Gentiles also hath God granted repentance unto life.'" This is the great admission of the spiritual principle of Christian brotherhood; yet is quite a different matter from stopping in a Gentile's house certain days.

This evasion of the social consequences of the Gospel was cowardice on the part of the church—yet not to force it was wisdom on the

part of the Spirit. The half-emaciated mind of the church was by no means ready for the ultimate issue. It could not bear it then; it cannot bear it now.

Certainly, no one else is in position to raise the question of ultimate social arrangements under the Gospel. Nobody has a right to challenge—"Do you want your daughter to marry a nigger?" and anybody is a particular fool who tries to answer it at present.

That question covertly assumes dogmatic knowledge of precise social consequences which must flow from brotherhood between men, a matter which this prejudiced age is peculiarly unfitted to judge.

What manner of mind might judge that question? A stubbornly teachable mind, ready to experiment to the death with race relations, as men with the flying machine. Assuredly a free mind, not one brow-beaten by repressive prejudice. Still more necessarily a just mind, unswayed by the clamor of racial epithets. Finally, the mind of Christ, for which (God forgive us) we have substituted a mongrel religion.

But are the aliens to marry our daughters? Frankly, I do not know—but neither, I insist, do you, and you have no right to assume that the terms of perfected Christian fellowship will be offensive.

Indeed you ought to know, on the authority of such fragmentary Christianity as you have, that they cannot be offensive. Christianity has not had a chance to show what unforced forms its fellowship will take. But the Gospel cannot require of us that to which it does not first conform our hearts. Love is—love, which means spontaneous; and there is no fear in it.

Again, you know that the properties of the Kingdom of God will not be lax. Its sense of social fitness will not be less keen than that of the world. Some men of wealth will find surprising difficulty in getting into so select a company. Does one really fear that Christian society will be less refined than Mrs. Grundy? Will the emancipated soul be less socially discriminating than the traditional—does the taste of the Kingdom of God suggest social promiscuity and anarchy? And when did the matrimonial motives of America become so pure as to judge the marriages of redeemed humanity?

Christian brotherliness is a constructive social principle which we must first free and then trust. We must not force its hand nor let another do so.

The story of Peter and Cornelius teaches, last of all, that there is immediate, specific gain every time the challenge of brotherliness is pressed to a particular issue. "Can any man forbid water that these should be baptized who have received the Holy Spirit as well as we?"

This is not the word of a man dogmatically certain of the whole future, nor yet of a man assured just now, even, of the assent of the whole church. Rather, it is the instant clinching of the gains of an exalted hour, by a man none too certain even of his own heart. There is a grimly humorous contrast between Peter's courage, with the Spirit's immediate backing, and Peter's defensive attitude before the critical Jerusalem church. The moral is: If you feel a big, fine, generous, brotherly impulse, act on it—you may cool off by to-morrow, too.

Yet at the worst, every time any man, however feeble his courage, has dared to throw out that challenge, a specific gain has been made. Can any man forbid water? No man ever has. They have been baptized in it. Prejudice for a moment has been dissolved. Brotherhood for a moment has been realized. Nay, it even lasts on for several days. Make the challenge over again and the days of brotherliness begin to overlap. Finally, some good day, they merge together and there shall be no more night.

This is the heroic, constructive method of achieving brotherhood by piece-meal, through personal courage. For those who are of the Kingdom and patience of Jesus it will suffice. New York City.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

BY PROF. WILLIAM PICKENS

PART IX

Our last article closed with the morning of July 1st, in London. The first thing that engaged our attention in the afternoon was the "Old Curiosity Shop," which Dickens uses as the subject and central scene of one of his greatest novels. It is said that a short while ago a wealthy American offered one hundred thousand dollars for this small store, which he meant to take down, ship over the Atlantic and reconstruct on Broadway in New York—but British pride asserted itself and kept the shop in London.

We paid another visit to the British Museum, and saw the Rosetta Stone, which gave the first clue to the interpretation of the Egyptian hieroglyphics. It has an inscription in three languages, one of which is in hieroglyphics and one

queens, statesmen, poets, painters, reformers—and there was the grave of Thomas Parr who distinguished himself by living to be one hundred and fifty-two years old. It is said that Elizabeth and Mary are buried together here—only Elizabeth is buried on top—the fates thus favoring her historic desire to be preferred to others. It is a great honor to be buried in Westminster, but they say it costs one thousand dollars to get married there. In Westminster is the rough old Coronation Chair, an heirloom of the nation, in which the monarchs of Britain have been crowned for generations. Edward the Confessor's tomb was said to contain his coronation jewels, worth fifteen thousand dollars, but they vanished when Henry the Eighth was lordling it, and the solid silver head from the statue of Henry the Fifth took a suspicious and surreptitious leave at the same time.

On July 2nd we took a motor-car for Stoke Poges, by way of Chiswick and Hounslow. Stoke Poges was the home of the Penn family, who settled Pennsylvania, and it has the famous old church supposed to be the scene of Gray's "Elegy." It was built in 1107, and in its yard stands the great yew-tree over one thousand years old, under which they say Gray wrote.



HENRY EIGHTH GATE, WINDSOR CASTLE

in Greek. By means of his knowledge of Greek the archaeologist loosened the tongue of the sphinx-like language of Egypt. This British Museum is the world's greatest treasury of the relics of past civilization. There are great columns from the Temple of Diana and pieces from the frieze of the Parthenon. It seems that ancient Athens has been literally ransacked and the spoils brought here. There are the relics from every age of civilization. In some of the manuscripts of William Shakespeare I was not surprised to see that he usually abbreviated his two-syllabled but many-lettered name. And there was the original Magna Charta, the acknowledgment of English liberty which was literally wrung from the resisting hands of old King John.

Hyde Park is one of the much-frequented places in London. General traffic is not allowed to pass through this park, and even cabs are restricted to one of its roads. When the royal family is in the city, King George and his daughter, the Princess Mary, take a horseback ride in this park every morning at about eight o'clock. Nearby is the Albert Memorial Hall, often spoken of in the newspapers as a place for great meetings; it can accommodate fifteen thousand people, we are told. Across the street in front of it and in the park stands the Albert Memorial monument, in honor of the husband of Queen Victoria. We were interested in Kensington Palace because Queen Victoria was born there. The present royal family makes its winter home in the Buckingham Palace, which has a dingy-looking front, but Parliament has now voted a new ten million dollar facade of white marble, to correspond with the great Victoria Memorial which stands in front of this palace. This substantial-looking monument in white marble, with the immortal Queen seated at the top of it, is a splendid work of art—and the only other thing of the kind which I have seen and think quite so grand, is the Victor Emanuel Monument in Rome.

The Houses of Parliament and Westminster were next to engage our attention. They are very near to each other. In the world-famous Abbey are buried many of the most illustrious characters in Angle-Saxon history—kings,



WESTMINSTER ABBEY, LONDON

Nearby stands a monument to Gray; its solid stone is splitting off and fast crumbling into dust, and it impresses one with the fact that a work of thought, like the "Elegy," is a far more enduring monument than any work of stone. Here it was that we for the first time noticed the "rose trees;" we often see the word "rose tree" in English literature and it sounds peculiar to us, who always speak of the *rose bush*. But these "rose trees" really look like little trees, for they are grown in "standard" form—that is, only one stem or stock is allowed to grow and all the branches and leaves are kept trimmed off except on the very top where the roses and leaves are allowed to grow. The plant thus trimmed may grow six feet tall or more, and with its flowers and green leaves in the top it is a real little "tree."

Leaving Stoke Poges we took a boat trip on the Thames down to Windsor Castle. On this trip we pass several locks—and the banks are lined with elegant homes and paradises of flowers. I never before saw such profusion of red geraniums. We also get a beautiful view of Eaton College and of Windsor Castle before reaching it.

We took our lunch in Windsor and entered the castle yard by the "Gate of Henry the Eighth," on the coat of arms above which are seen the Pomgranate of Catharine of Arragon, his wronged queen, and the Tudor Rose of Henry. Much of the notorious tragedy of Henry the Eighth was enacted in this castle—and it was also the favorite home of Queen Victoria. It is full of interesting traditions. The walls on one side command a beautiful view toward Eaton, and on the other side is the great deer park, where generations of kings have hunted. And there is the famous "Long Walk" on which Queen Victoria used to ride daily; it is a beautiful road, straight, and three miles in length, and you can stand in the castle and see at the other end of it the great equestrian statue of George the Third.

We next motored on by Runnymede Marshes, where King John signed Magna Charta and then got so mad because he had done this great thing, and we came into Hampton Court, the rich palace which Cardinal Woolsey built for himself and then gave to Henry the Eighth to keep Henry from taking it by force—a shrewd piece of diplomacy by which the corrupt old prelate staved off the evil day of the inevitable loss of Henry's favor. Here is a clock four hundred years old, and a "Dutch garden" with hedges cut into the shapes of chickens and statuary. One of the most interesting things at Hampton Court is the grape vine planted in 1768 and now producing 1,800 bunches a year, which are given to the King. The vine is said to be five feet in circumference at the ground level.

I was interested in observing that certain business houses display royal arms over their doorways as a sign that they serve the present royal family "by appointment," and that many of these establishments which enjoy the favor of royal patronage are liquor houses.

The next day we continued to tour in London, visiting St. Bartholomew's Church, witnessing "Milestones" in matinee at The Royalty Theater, and in the evening visiting the Crystal Palace, a huge glass exhibit building, where a sort of continuous "fair" is run. In our next paper we shall try to finish London and reach Paris.

WM. PICKENS,

Talladega College, Talladega, Ala.

Membership Campaign W. H. M. S.—Report for May

Mrs. I. D. Jones sends the following report:

Leading Auxiliary—Trinity, Lima 118.

Leading Circle, Caroline Street, Baltimore, 41.

Leading District, Lima, West Ohio Conf 158.

Leading Conference, West Ohio 522.

Conference having the largest number of Auxiliary new members, West Ohio 465.

Conference having largest number of Circle new members, Baltimore, 147.

Leading Personal Worker, Mrs. Beecher Moke, President, Trinity, Lima Auxiliary, 80.

Total number of Auxiliary members to June 1st, 4,127.

Total number of Young Women's Auxiliary members 23.

Total number of Circle members, 946.

Grand Total — 5096.

Conference and District officers are earnestly requested to communicate immediately with all Auxiliaries and Circles in their respective Conferences who have not yet gained their quota of new members and urge each to secure, without failure, at least 5 new members and urge each to secure, without failure, at least five new members who have paid their dues, before the Annual Meeting to be held in Syracuse, New York, October 21, 1914, that at least 25,000 new members may be added to our Society. Dues paid after July 31 will be credited to 1914-15. Due credit will be given in Home Missions to all Societies securing five or more new members. Reports should be sent immediately to Mrs. I. D. Jones, chairman, 1014 McMillan avenue, Cincinnati, Ohio.

BLIND BARTIMAEUS

(Mark 10: 46-52)

International Sunday School Lesson for July 19, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.—Isa. 35: 5, 6.

Time—Not long after last lesson; about the last of March, A. D. 30.

Place—Jericho, 15 or 20 miles northeast of Jerusalem and 5 miles west of the Jordan river.

Home Readings—Monday, Mark 10: 46-52. Tuesday, Isa. 42: 1-9. Wednesday, John 8: 12-20. Thursday, 1 Thoss. 5: 1-11. Friday, John 9: 1-11. Saturday, 1 John 1: 1-10. Sunday, Isa. 60: 1-5, 19-22.

Blind Bartimaeus

Bartimaeus was among the many unfortunate ones of the East who were afflicted with blindness. He lived, no doubt, in the famous old city of Jericho that was once the scene of Joshua's mighty victory and now, after long centuries, is beautifully embellished by Herod the Great and is an important commercial city. But Bartimaeus could not see this "city of palm trees." Its beauty was unknown to him. He walked out on the great Roman highway which passed through the city and heard the song-birds and the palm trees moving in the breezes and he caught the scent of the hillside flowers, but he could know very little about them and they brought little pleasure to him. He was blind—the chief channel of delight was closed.

It is a great misfortune to be blind; for, like Bartimaeus, we cannot take in the beauties of life. The world teaches great lessons and we need to have our eyes open to learn them. Closed eyes do not receive much information nor do they take in the light. It is a very sure sign of blindness if light and information do not enter. We cannot always tell by looking at the eyes, for some men have apparently open eyes who do not receive any light within. They go through the world without observing, and get no information; they close their eyes and get no light. But the worst sort of blindness is that which shuts the eyes to the truth. The sort that prevents light and information from entering the life of the man. Physical blindness is bad, but it is merely suggestive of the awful state of the spiritually blind. All the evils of the former are found ten-fold in the latter and more deadly in effect. We say the physical blindness cuts one off from the beauties of Nature, but who can tell of the beauties cut off from the spiritually blind! One closes the chief channel of physical delight, the other closes the channel to the joys of the spirit world. One darkens in time, the other darkens to

the end of eternity! One cannot get knowledge of God if his spirit is blind, neither can the light of salvation pass through closed eyes to the dark soul within. He should take lesson from Bartimaeus and cry, "Jesus, thou son of David, have mercy on me!"

Call Ye Him

When Bartimaeus called for mercy the crowd rebuked him. They wanted him to be quiet and content himself with his lot, and not disturb the Master. It is probable that many of them did not care that they themselves should be disturbed by a beggar. Like many today who are not willing to be disturbed by the cries of a sinner. But Bartimaeus wanted something and wanted it very much. He was in earnest and would not allow his welfare to suffer on account of opposition, but he "cried out the more a great deal." That is the kind of determination that brings things to pass in the various walks of life, and it is the kind that wins the ear of Jesus. When his faith and determination had been thus shown, although the crowd was pushing on, "Jesus stood still." There is a comforting thought in the fact that Jesus stopped that restless, heartless crowd to hear and help one man whose cry reached Him. He interrupted His teaching and their listening to help the needy. Teaching and learning are good, but practical helpfulness is better. Jesus really did not cease teaching, but took this opportunity to teach a lesson more needful at that time than the gratification of eager curiosity to hear strange things. Their rebuke opened the way for the lesson on helpfulness and for teaching the crowd how wrong they were. When they said "hush, let us go on," Jesus stopped and listened for the cry of an aching heart. When He heard the voice of the lost, He said "Call ye him." We notice that the Lord told them to do the very thing they thought out of place—the opposite to what they were doing. They desired to drive him back and away, but Jesus told them to call him. If we emphasize the word "ye" we shall see duty enjoined upon each and all to call the lost and help the helpless. We should learn that lesson today and go forth calling the blind to Christ. As we follow Jesus along life's way, we see many who are blind to the things of God, many in whose souls the light of the Gospel does not shine. We should heed the words of Christ, "Call ye him." Call him. It may be that faith will make him whole and he, receiving his sight, may "follow in the way" to the New Jerusalem.

Mars Bluff, S. C.

by Him actions are weighed. . . The Lord killeth and maketh alive: He bringeth down to the grave and bringeth up. The Lord maketh poor and maketh rich; He bringeth low and lifteth up. . . He will keep the feet of His saints, and the wicked shall be silent in darkness, for by strength shall no man prevail."

No more beautiful outburst of song can be found in all literature than those words of Mary after she learned that God had honored her with becoming the mother of the Messiah. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His hand-maiden for, behold, from henceforth all generations will call me blessed. For He that is mighty hath done me great things, and holy is His name. And His mercy is on them that fear Him from generation to generation."

Neither Male Nor Female in Christ

In bestowing His blessings upon humanity God has paid no attention to sex. The written record is full of the glorious deeds of men and women alike. Whoever, male or female, has opened his or her heart unto Him has received His blessing. When men failed in Israel, He raised up a woman, Deborah, to lead His people to victory over the opposing foe. He revealed Himself to Miriam as unto Moses and Aaron. He heard the prayer of Hannah as promptly as that of Elijah on Mt. Carmel. It was not John Wesley who was the real founder of Methodism, but his mother in whose household was more "method" than in the Holy Club at Oxford. It was unto the Virgin, Mary, that the Angel of God announced the glad tidings that she should become the mother of the world's Saviour. It was unto the poor, wretched, yet open-hearted woman of Samaria that He first testified, "I, that speaketh unto thee, am He" (the Messiah).

Women in the Church Today

There are few people who will not testify that were it not for women in the average church it would fail. This is not, as many think, a product of weakness on the part of women, but of their strength. The teachings of practical Christianity have found a better soil in her sympathetic heart. Men who can find time for clubs and sports and such diversions have no time nor talent for visiting the sick and caring for those in poverty. The average man is lacking in that self-sacrificing spirit demanded by Christianity and, therefore, is not willing to bear its yoke. In his self-consciousness of strength he manifests his weakness, while women confessing their weakness run to Him who is able to make them strong for all tasks.

Winchester, Va.

MISSISSIPPI MINISTERS' REUNION

The Ministers' Reunion and Epworth League convention convened at Central Methodist Episcopal Church June 18-19, with Dr. W. W. Lucas presiding. Both conferences sent a good representation of district superintendents and pastors. There were quite a large number of young people who came to represent their Leagues. A number of broad and helpful topics were discussed. The topic, "Is the world getting better or worse under the influence of the Church?" was discussed with a great deal of interest. Many strong points were brought out and many different opinions formed. The session on Thursday night was an interesting one. The welcome addresses were delivered by the following: for the district, the Rev. W. P. C. Morrison; for the Church, Miss Bettie Hemingway, who spoke in a most eloquent manner and whose paper was filled with pearls. Miss Hemingway is an excellent type of a Christian woman. She means much for her church and for her race. For other churches, the Rev. E. B. Topp, pastor of Farish Street Baptist Church. The responses were given by the Rev. W. F. Isaiah, district superintendent of Starkville District, and the Rev. J. M. Shumpert, pastor of St. Stephen Methodist Episcopal Church, Yazoo City. The paper, "What a Layman Expects of a Pastor," by Hon. P. W. Howard, gave to both pastor and layman a new light. All the sessions on Thursday were interesting. Prof. E. L. Gordon gave an excellent paper on the subject of "What Can Be Done With Young People." There were other very interesting papers, and selections of various kinds rendered. Dr. Lucas, ministers and laymen feel very grateful to all who helped to make the convention a success. The motto was "Look up, lift up."

THE SONG-BURST OF SPIRITUAL WOMEN

Epworth League Devotional Meeting Topic for July 19, 1914

(Ex. 15: 20, 21; 1 Sam. 2: 1-10; Luke : 46-48)

(By THE REV. A. PRESTON SHAW, B. D.)

The Scripture Lesson

In singing the praises of God for His giving of glorious victory to His people the voices of women have mingled with those of the most grateful men.

After that dark midnight march through the divinely divided waters of the Red sea, the hosts of Israel stood safe upon the other side. Their God had been their deliverer and the destroyer of their enemy. With grateful hearts their voices burst forth in that triumphant song: "I will sing unto the Lord for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation." The women in the camp did not remain silent. "Miriam, the prophetess, the sister of Aaron, took a timbrel in her hands, and all the women went out after her with timbrels and with dances. And Miriam answered them, sing ye to the Lord for He

hath triumphed gloriously; the horse and his rider hath He thrown into the sea." Thus from the hearts of grateful women there burst forth a song of triumphant praise unto God.

In Bible story few women have received great gifts of God without showing their appreciation by an outburst of praise. Had those "ten lepers" been women we have reason to believe that a larger number would have returned unto the Master to thank Him.

Hannah, despised because she was childless, sought a child from the Lord and when her prayer was answered she did not fail to praise the God of her salvation. "My heart rejoiceth in the Lord," she sang, "mine horn is exalted in the Lord; my mouth is enlarged over mine enemies because I rejoice in thy salvation. . . Talk no more so exceeding proudly: let not arrogancy come out of your mouth, for the Lord is a God of knowledge and

THE COUNCIL OF THE TEXAS AND WEST TEXAS CONFERENCES

The Council of the Texas and West Texas conferences, which was held in the beautiful city of Waco, May 19-21, was a huge success. There is a spirit now to make this a state Chautauqua which will meet once each year at some central place in the state. Bishop Robt. McIntyre is full of enthusiasm on this point and urged every man to go back to his charge and infuse new life into his people and especially the young. Brethren, this is imperative; we must campaign for the youth, for there is the future, and there is the power of the Church. Let us win them for God and to the Church. The Rev. B. M. Taylor, our president, is ever on the "job." He certainly will not let go until he has tried the plan thoroughly. He deserves great credit for his splendid generalship and loyalty to the Council. The Council gave an evidence of its deep appreciation for his work when they more than unanimously elected him president for another year. The Council meets next year at Paris, Tex. Bishop McIntyre, our resident Bishop, was present and took hold of the meeting with a master's grip; he was fatherly, kind in words, gentle in speech, sweet of spirit. His lecture given Wednesday night on "The Battle of Life" was simply magnificent, and his address on the preacher's "kit," which was given Thursday afternoon, was grand. The Bishop is a peerless preacher and a masterful lecturer. He will be with us at Paris, Tex., in 1914.

Bishop C. S. Smith, of the African Methodist Episcopal Church, was present and gave the Council a very helpful address. Our own Hon. R. L. Smith made a welcome address that should be read by every one. This good layman is a great leader both in church and state. Sam Huston College's singers gave a great musicale Thursday night. In spite of the rain they had a splendid audience. They scored another notch for themselves and the college. Dr. Lovinggood has made a large place in the hearts of both laymen and ministers of the West Texas conference. The Rev. J. H. Swann and his good people "did themselves proud" in caring for this Council. The following are the officers of the Council for another year: President, the Rev. B. M. Taylor, Orange, Tex.; first vice-president, the Rev. George Waters, Mexia, Tex.; second vice-president, the Rev. T. S. Moore, district superintendent of Waco District; third vice-president, the Rev. J. P. Belcher, Mexia, Tex.; secretary, the Rev. G. W. Carter, district superintendent of Palestine District, Palestine, Tex.; corresponding secretary, the Rev. M. Q. A. Fuller, Navasota, Tex. treasurer, the Rev. J. H. Swann, Waco, Tex.

The Epworth League perfected a state organization to meet yearly with this Council, looking forward to the long hoped for Chautauqua. The following are the state officers: The Rev. J. Mercer Johnson, Paris, Tex., president; the Rev. J. W. V. Hutchinson, Hubbard City, Tex., first vice-president; Mr. J. H. Childs, second vice-president; Prof. H. B. Pemberton, Marshall, Tex., third vice-president; Mrs. L. V. Freeman, Cuero, Tex., fourth vice-president; Prof. R. S. Thweatt, Paris, Tex., corresponding secretary; Mr. H. H. Jones, treasurer.—J. Mercer Johnson.

ALLEN INDUSTRIAL HOME

The commencement exercises of the Asheville Academy and Allen Industrial Home began Sunday, May 17th, with the annual sermon preached by the Rev. W. H. Brooks, D. D., pastor of St. Mark's Methodist Episcopal Church, New York City. The sermon was a masterly one. On Monday night the closing exercises of the academic department took place. These exercises were of unusual excellence. The playlet, "Everygirl," presented by the young ladies of the normal department, was successfully performed. On Tuesday night, there was a grand musicale presented by the department of music, of which Miss Isabelle R. Jones is the efficient head. Miss Jones is a graduate of Allen Home and is one of the finest products of our schools—she is a faithful and devoted teacher and has been remarkably successful in her work. On Wednesday afternoon, the industrial exhibit was held and on Wednesday night the graduating exercises took place, at which time twenty-four young ladies received their diplomas. The diplomas were presented by Mrs. C. E. Gibbs, formerly professor in the University of Chicago, and one of the most distinguished women of the country. The graduating exercises were in-

teresting and brilliant and attracted comment on account of their dignity, chasteness and literary excellence. The exercises here held in the school chapel, which was altogether inadequate for the great crowd assembled. The platform was tastefully decorated with palms and flowers. Suspended above the platform, in gilt letters, were the significant words of the class motto, "Be true girls—that covers all." The music for the occasion was of a high class and admirably rendered. The chapel was crowded with friends and alumnae of the institution. It would be difficult to assemble a more representative audience of our people anywhere. The address to the graduating class was delivered by the Rev. C. B. Roach, the scholarly and eloquent pastor of our white church in Asheville. The address was strong and appropriate and was listened to with great interest and appreciation. Mrs. E. L. Albright, the secretary in charge of Allen Home, could not be present, but sent a most tender and beautiful address to the class, which was effectively read by Miss Dole, the superintendent of the school. The members of the graduating class were: Rosamond R. Bryant, Esther Beattie, Annie Mae Baird, Wilhelmina Biggers, Elizabeth Cline, Mamie Chumbers, Nan Eva Dale, Ethel K. Fletcher, Ola Belle Grady, Bennie Mae Graves, Esther Haines, Edna E. Jones, Florence Edith Johnson, Lillian D. Moore, Nellie H. Moore, Elizabeth Reed, Rosalee Robinson, Carrie Revis, Eyn Mills, Ruth Shepherd, Laura Shaw, Donnie Scales, Mary Ross, Cozy Willis. The prize for excellence in English was awarded to Rosamond R. Bryant. The prize for excellence in Bible study was awarded to Bennie Mae Graves. The prize for excellence in domestic science was awarded to Donnie Scales. These prizes were offered by three prominent ministers of the North Carolina conference.

Allen Home is one of the schools of the Woman's Home Missionary Society and has been in operation nearly thirty years and has long been noted for the thoroughness of its work and the emphasis it has placed on the religious life of its pupils. Miss Aisie B. Dole, the superintendent of the school, has been with the school from the beginning, and commands the unqualified respect and admiration of her pupils and of all who know her. Associated with her in the work are Misses Cozy Miller, Isabelle Jones, Zilca Hall, E. D. Spear, Louise Smitherman, Belle Handy and Maude Greenlee—earnest, consecrated women, all of them. Their aim seems to be to come into as close contact with each student as possible and to meet their individual needs. The religious element of education is never lost sight of in this institution and the great verities of the Christian faith are constantly held before the students. The Bible is one of the textbooks used in the school, the pastor of the church, with which the school is affiliated and with which it works in beautiful harmony, is the instructor in Bible studies. Thus in an atmosphere of devoted love for Jesus Christ, our young people are being trained for Christian service. Allen Home is a state and communal asset. School will open again on Tuesday, September 15th.—C. K. Brown.

VICTORIA DISTRICT—YOAKUM, TEXAS

The Victoria District convention met in its second annual session with St. John Methodist Episcopal Church, May 14-15, 1914, Yoakum, Texas, the Rev. J. W. Warren, district president; the Rev. Riley Sodia, pastor. The first day's morning session was devoted to appointment of various committees and election of officers. Mrs. E. Gonzales was elected secretary and Mrs. L. Johnson, assistant secretary. Allen Harris was elected reporter to the Southwestern Christian Advocate. To say the meeting was a harmonious one, would be putting it mildly. Much interest and enthusiasm existed throughout the entire session.

As the convention was about to adjourn the morning session, a telegram was received from Dr. I. L. Thomas, D. D., of Baltimore, Md., secretary of the Board of Home Missions and Church Extension Society, stating that he would arrive at noon.

The afternoon and morning sessions were partly devoted to Dr. Thomas, at which time he gave to us some of his best thoughts. The addresses and helpful remarks given us by Dr. Thomas were masterpieces. Through his excellent remarks much light was thrown on Methodism, and the convention saw our great present and future Church as never before. The following subjects were ably discussed during the convention: "How May a Local Church Be-

come Missionary in Spirit?" Dr. E. K. Gravelly; "When Should a Pastor Begin to Raise His Benevolent Collections?" the Rev. Harry Swan; "The Claim of the Board of Home Missions and Church Extension Upon the Ministry and Laity," the Rev. M. S. Jordan. This subject was given to us in much light by Dr. I. L. Thomas. The vision of the Methodist men at the Indianapolis Convention," Dr. I. L. Thomas; "How to Get More Men and Boys Into the Church," the Rev. M. L. Wyatt; "The Pastor and His Officers; Their Relation and Duty," the Rev. Jas. Coe; "What Christian Boys and Girls Can Do for Christ," Miss Cleo Brownlow.

The Friday morning session proved to be a financial success. After all of the pastors (excluding one or two) had reported their Home Mission and Church Extension money, it was found that more than \$200 was realized. The people in the town and surrounding community filled the house to its utmost capacity on Friday night to listen to Dr. I. L. Thomas. In this meeting the question box was had. More than 200 questions were asked, and Dr. Thomas in his own way seemed to have given satisfactory answers. The special feature of this convention was the singing chorus, under the direction of Dr. and Mrs. E. K. Gravelly. They know what to do when it comes to training voices for the Master's service. Among the "old-time" melodies that brought forth much applause was, "Oh! Rock! Don't Fail On Me," and many others that space will not permit us to mention. The good people of Yoakum have our thanks for such loyalty shown us while attending the Victoria District convention.—Allen Harris, Reporter.

NOTICE TO DISTRICT SUPERINTENDENTS

I recently have had many requests from district superintendents for a statement of the amount of their apportionment for General Conference expenses for the quadrennium, also the amount paid. The apportionment for the quadrennium was sent to each superintendent the first year of the quadrennium and since the adjournment of the fall conferences in 1913 and the spring conferences in 1914, a statement was sent each superintendent of the amount paid. I will cheerfully send a statement on receipt of request from any superintendent who does not know the amount of his apportionment and the amount yet to be raised.—Oscar P. Miller, Treasurer, Rock Rapids, Iowa.

TO THE PASTORS OF THE LOUISIANA CONFERENCE

Dear Brethren: Your attention is again called to the "New Departure" at New Orleans University. Do not lose sight of the several advantages which this plan offers: It will help the school, of course, it will help the pastor in his reports; it will help the local church in its spirit and method of giving and it will help directly some individual or individuals in the local church. In your collection for local education you will do well to let your people understand this plan. Surely they will be glad to take advantage of it. Read the following:

"The New Departure at New Orleans University"

"It is our purpose to make the collection for local education assist directly the donors. To do this we propose to turn this collection into a scholarship fund for the benefit of Methodist children. It will be available at the beginning of next school year and will increase in efficiency with the generosity of the people. Briefly the plan is this—for every ten dollars paid by a church into the treasury of the university for the local education collection that church shall have the privilege of sending some Methodist child to the school with free tuition for a year. Any church which raises its full apportionment of twenty-five cents a member may send as many Methodist children as it desires without charge for tuition.

"This of course does not mean free board, room rent or books; but only free tuition.

"The conditions to be fulfilled are as follows: The beneficiary must be—

"1. A member of a Methodist Episcopal Sunday School.

"2. Recommended as worthy by the pastor and district superintendent.

"3. Prepared to enter the seventh grade if from New Orleans; if from other places, the sixth grade, and must board in the building.

"Charles M. Meiden, President."

J. H. LOVELL, Representative N. O. U.

Southwestern Christian Advocate

651 BARONNE STREET

1—All business letters should be addressed to *Editor & Main*, and all communications intended for publication to the Editor.

(Continued from page 1)

the poor and ignorant Negroes were disfranchised there would be little ground for complaint. But as a matter of fact, excepting in the large centers, scarcely no Negroes register at all even though they may own thousands of dollars of property and have good educations. There are parishes in the State of Louisiana where there is not a single registered Negro voter and in the city of New Orleans, where there should be many, there are only a very few. Of course the South will not enfranchise the Negro woman for the same reason it will not enfranchise the Negro; that is, they would not if they could prevent it; but can they prevent it for all time? Hardly. The Negro will meet any requirement that is applied alike to all voters—and will ask no grandfather clause as an excuse for his ignorance.

NATIONAL TEACHERS' ASSOCIATION

The National Association of Teachers and Colored Schools which holds its eleventh annual session in Savannah, July 30th to August 2nd, has through its officers and executive committee, in connection with the local committee, planned the largest and most representative meeting during its history. Especially reduced round trip rates have been granted by all of the railroads east of the Mississippi river. Delegates from points west of the Mississippi will use the "Tybee summer tourist rate."

In connection with this National gathering will meet also the state teachers' association from Georgia, Mr. M. W. Reddick, president of Americus Institute, Americus, Ga.; also president of the association, is making an earnest effort to see that every county in Georgia is represented at the state session of the Savannah meeting.

Prominent speakers and educators will appear on the program from every section of the country. From Mississippi will come such men as J. A. Martin, and Wallace Battle; presidents respectively of Alcorn and Okolona schools. Texas will be represented by Messrs. Fuller of Bishop College, Dogan of Wiley University and also president of the association, and Lovinggood of Austin. R. R. Wright, Jr., of Philadelphia, and Geo. E. Haynes, of Fisk, will speak.

President M. B. Young of Tallahassee, Fla., will carry a large delegation of the representative Florida educators. Mr. Garnett C. Wilkinson, president of the Armstrong Manual Training High School in Washington, will take a prominent part, being one of the leading speakers.

Mr. Jackson Davis, supervisor of the rural schools for colored people in Virginia, will be one of the speakers. The closing session Sunday afternoon at 3 o'clock in the city auditorium will be addressed by the United States Commissioner of Education, Hon. D. P. Claxton.

The local committee has made special arrangements for entertainment, the Board of Trade having made a contribution of some \$300 in this direction; in addition to a visit to the special summer resorts in the vicinity of Savannah, a free boat trip will be given from Savannah to Beaufort and return. At Beaufort the citizens are giving a free shore dinner.

All in all there is every evidence that the meeting in Savannah will be of such magnitude as to greatly justify the efforts of the officers and leading educators during the past ten years, in the direction of building up a strong and useful Teachers' Association.

Round trip rates from Louisiana points to the National meeting at Savannah, July 30 to August 2, tickets on sale July 28 and 29, good for return to August 5th, are announced as follows. Baton Rouge, \$30.45; New Orleans, \$26.50.

"A Renaissance of Home Life," and the Grandeur of Motherhood

Dr. Frank C. Richardson, of the Boston University, speaking before the convention of the American Institute of Homeopathy, which recently held its session in Atlantic City, is reported to have condemned what has been termed the "feminist movement," because "it not only pushes women forward into the vocations and activities of men but encourages them to imitate their voices and manners and cannot fail to have a deleterious effect on the public welfare." He declared, says the press, that the hope of America lies in a "renaissance of home life and the awakening of woman to the grandeur of her mission as mother." This he believes would constitute a sociologic influence tending to decrease crime and purify the ballot "far more surely than will legislative enactments of woman's suffrage." Dr. Richardson also expressed himself in favor of a representative movement "to protect men from the witchery of modern fashions in dress," which, he declared, "profane our civilization and are an indecent assault on common sense." The professor is of the opinion that legislation prohibiting this rivalry to see how far the female form can be publicly disclosed without infringing the law against indecent exposure would go further toward social defense than any penal code that possibly could be drafted. He also paid his respects to the modern dances, saying that they constitute a "social ulcer, which is a serious menace to morality and a potent factor in the production of crime."

"Reaching a Common, Workable Platform"

The American Review of Reviews in a recent issue comments editorially under the heading, "Whites and Blacks Getting Together," upon the purposes and results of two significant conferences held last spring bearing upon racial conditions in the South. He referred to the Southern Sociological Congress held at Memphis, May 6, and the Student Conference, under the direction of that generous and noble spirit, John R. Mott, held in Atlanta, Ga., May 14-18. The Review says, referring to the former of these meetings, that "The Congress did not try to 'dodge' a single one of the big questions recognized as belonging peculiarly to the South. It faced them all, frankly and courageously, and the tendency of its debate was distinctly constructive."

Referring to the Atlanta Conference where there were gathered nearly 500 colored students from eighteen States (and more than a half hundred Southern white students), the Review states that "The purpose of the gathering was to set before these young men, who are to be the leaders of their race in the near future, their responsibilities in racial co-operation and uplift." The editor concludes that "Such conferences prove that when the unselfish leaders of each race get together they find no real difficulty in reaching a common, workable platform. The white politician and the Negro adventurer have been in the past the great obstacles to social harmony."

Labor Sunday

Labor Sunday is the Sunday preceding Labor Day. Its observance is officially called for by the American Federation of Labor and by the Federal Council of Churches. During the past five years an increasing number of churches have observed it—last year between nine and ten thousand.

It is a day for the whole community and not simply for labor organizations; for em-

ployers as well as employed; for those who are not concerned directly in industry, and even for those who do not live in an industrial community—for the industrial question is a great national issue. The fact that the nation has been obliged to intervene to maintain peace in the Colorado coal war indicates the national import of the labor struggle, and the national necessity of considering its challenge to religion.

Suggestions concerning plans for the observance of Labor Sunday, for an order of service, and for material available for the preparation of a sermon can be secured from the Methodist Federation for Social Service, Harry F. Ward, Secretary, 2512 Park Place, Evanston, Ill.

National Woman's Home Missionary Society

The Thirty-third Annual Meeting of the Woman's Home Missionary Society will be held in First Church, Syracuse, New York, October 21-28. Bishop Burt, Bishop Luccock, Dr. C. W. Boswell, Mrs. Fred Smith-Bennett, Vice-President at Large of the Council of Women, and workers and missionaries representing all departments of work of the Society will be present and make addresses. Mrs. Hallie Hill will present the Study Book "In Red Man's Land." Two special features of the meeting will be "College Night" for the Young People's Anniversary and the Children's Rally on Sunday afternoon. The Annual "Daily" with Mrs. Levi Gilbert as Editor, and Miss Alice M. Guernsey as Publisher, will be issued as usual. Mrs. E. M. Mills, 823 Sumner avenue, Syracuse, New York, is the General Chairman and names of delegates and all communications regarding entertainment of visitors, etc., should be sent to her as speedily as possible. The first session will open Wednesday, October 21, at 9 a. m.

Sight Restored by Radium

After five years of almost total blindness it was recently the happy lot of a woman, a resident of Reading, Pennsylvania, to see her children again. This happy condition was brought about by the use of a new radium treatment applied by Dr. John Ege, of Reading, Penn. The woman's blindness was due to strain when working in a shirt factory to support her children. When Dr. Ege began his treatment she could just distinguish night from day. Radium applications were made from six to eight hours at a time. At the end of the third week's treatment, the woman could distinguish houses at a distance and a week later she was able to distinguish the faces of her children and tell one from another. At the end of the fifth week's treatment she was able to read a number of lines on a test card and now she is able to read a newspaper without glasses.

Photography by Wire

That there are "open locks whoever knocks," is certainly being proven every day in the realm of invention. One of the most recent results of opening locks is the invention of the telephotograph, an electrical apparatus which reproduces a photograph at a distance as easily as an item of news is telegraphed. A demonstration was given late last month of this latest invention, in which various portraits were transmitted over a distance of 600 miles and the demonstrator said that as a result of recent experiments, before a great while pictures would be flashed between New York and London. A further electrical development, perhaps even more marvelous than that recorded above, will be the transmission of photographs by wireless telegraphy, which process is to be demonstrated sometime in August, and thus, daily, "locks" fly open to the "knock" of inventors.

People of Interest

BISHOP THIRKIELD'S CONDITION

Our resident Bishop continues to improve while resting at his home at Marshfield Center, Mass. He says: "I am improving and will soon be firmly on my feet and should be as good as new in a few weeks." We will continue to pray for the full recovery of our Bishop.

Prof. J. C. Arnold, professor of History and English in Clark University, is doing post graduate work this summer at Columbia University.

Dr. J. A. Lattimore of Louisville, Ky., and Miss Mary M. Hutt of St. Louis, Mo., were united in marriage June 23, at All Saints church, St. Louis.

Miss Bertha Ray, daughter of Mr. and Mrs. I. McNeil Hart, was united in marriage to Dr. Paul James Taylor of Philadelphia, Saturday, June 27th, 1914.

Mr. Rufus Herbert Carter of Pittsburgh, Pa., won the alumni medal in his graduation oration, "National Neighborliness," of the North Brad-dock High School.

Prof. George W. Carner of the Department of Research and Experiment Station at Tuskegee Institute, Alabama, has recently been appointed as food and drug inspector under the laws of Alabama.

The entire faculty of Alcorn College, Alcorn, Miss., with Prof. J. A. Martin as president, has been unanimously re-elected. That's good news. Surely there must be harmony at the famous seat of learning in Mississippi.

Among the 167 graduates of Howard University, Washington, D. C., on whom degrees were conferred on commencement day, June 3, 1914, was the Rev. A. Angold Brown, B. D., of the Washington Conference.

We are glad to note that Miss Sarah A. Brown, sister of the Rev. A. Angold Brown of the Washington Conference, has obtained first-class honors in stenography and a diploma of competency from a college in England.

An interesting booklet of missionary facts has been mailed to all the pastors of the Methodist Episcopal Church. If any pastor has failed to receive a copy it will be sent on receipt of a post card addressed to the Board of Foreign Missions, 150 Fifth Avenue, New York.

Miss Isabel Vandewall, daughter of Mr. and Mrs. James N. Vandewall, Orange, N. J., who recently won both prizes in Junior class at New York Medical College, has just entered the Lying-in Hospital at Second Avenue and 18th Street, New York, where she will take a summer course as an interne at this institution.

The Board of Foreign Missions is grieved to learn of the death, on June 21, at Kuliang, China, of Dr. James H. Worley, a missionary of the Methodist Episcopal Church in Central and South China for the past thirty-two years. The cabled news gave no particulars concerning Dr. Worley's illness.

An illustrated envelope for cash contributions, or subscriptions, has been prepared by the Board of Foreign Missions for the use of churches not using the weekly offering plan, or for those desiring to take supplementary missionary offerings on special occasions. These are available on application without charge.

Dr. George Trever, of Gammon Theological Seminary, is supplying Austin Church, Chicago, for the sixth year during the month of July. He will also supply during the month of August Curley Avenue Church. Dr. Trever is spending the summer with his daughter, Mrs. E. D. Dixon, who resides in Chicago.

Dr. E. M. Jones, "The Sunday School Man," is in Tennessee where he will spend the whole month of July. A week will be given to each of the four districts of the Tennessee conference. He will hold meetings and speak at a new place every day. This is to be the greatest Sunday school campaign ever undertaken in the Tennessee conference.

James Campbell, who died in St. Louis recently, left his entire estate, valued at between \$35,000,000 and \$40,000,000, to St. Louis University.

On June 12 at the grave of his mother, Nancy Hanks Lincoln, Abraham Lincoln was eulogized by a former vice-president and three former governors during the pilgrimage of the Indiana Republican Editorial Association to Lincoln City, Indiana. The speakers were Charles W. Fairbanks, Augustus E. Wilson, former governor of Kentucky; W. T. Durbin, former governor of Indiana, and Richard Yates, former governor of Illinois.

The yearly report of St. Mark's Church is before us. It shows a total receipt of \$35,308.07, of which \$31,697.29 was for the trustees and \$3,610.80 for the stewards. This church raised last year in actual cash in collections more than \$10,000. Dr. W. H. Brooks, the successful pastor of this church for eighteen years, deserves the heartiest congratulations of all his friends.

In the home-going of Mrs. Anna Kent of the Woman's Home Missionary Society, secretary of the Bureau for New Mexico and Arizona English, the Society is deeply bereft. For almost from the beginning of the Society, Mrs. Kent has been a devoted worker, giving freely of her means, her interest, sympathy and time. Her passing away was serene and beautiful as was her life of steadfast faith.

In noting that Alexander Louis Jackson, a young Negro of Englewood, New Jersey, who was class day orator this year at Harvard, made a very fine impression upon his hearers, it is interesting to recall that Mr. Jackson is not the only Negro who has won this distinction, for the honor is shared with Professor Roscoe Conkling Bruce and Leslie P. Hill, who demonstrated the fact that it is possible for a black man to equal his white brother intellectually.

Campbell College at its last commencement conferred the degree upon Dr. S. D. Redmond of Jackson, Miss. Dr. Redmond has as many if not more degrees, both honorary and pro merito, than any other man in the State of Mississippi: A. B., Rust University; M. D., University of Illinois; LL. B., Illinois College of Law; A. M., Rust University. He has done post graduate work at Harvard, Boston, and in the University of Michigan.

Bishop I. B. Scott is having a most cordial reception on the Pacific Coast where he is addressing large audiences in the interest of his work. He spoke recently in our Wesley Church at Los Angeles to a packed house, giving his new lecture, "Africa for Africans; Is It Possible?" The lecture is most favorably commented upon by the *New Age* of Los Angeles, which publishes a very liberal excerpt of the address. During his stay in Los Angeles, the Bishop was the guest of his brother, Mr. Gillis Scott.

The department of Evangelism in the Woman's Home Mission Society, under the charge of Mrs. Dean Peck of Denver, Colo., is making fine advance. Frequent reports of evangelistic work under the secretaries of the department are found in Woman's Home Missions. Some time since over 1,300 members of the International Bible Reading Association had been enrolled and Mrs. R. W. Salter, 4436 Jackson boulevard, Chicago, Ill., its secretary, takes pleasure in sending necessary literature to friends who desire to receive it.

That the Negro is beginning to develop his commercial and financial standing at a rapid rate is most encouraging. The Standard American Mutual Fire Insurance Company is one of the latest enterprises domiciled at Houston, Texas, qualified according to the laws of the State of Texas. Here is a movement that should meet an urgent need and bring a reasonable return on the amount invested. The following are officers of the company: M. W. Dogan, president; Joseph Nichols, vice-president; J. I. Gilmore, secretary; W. H. Logan, treasurer, and Oscar J. Polk, manager.

Dr. J. W. E. Bowen has been having a most cordial reception throughout the State of Mississippi, where he has spent several days preaching and lecturing. He spent a recent Sunday with our St. James Church at Columbus, the Rev. Dr.

N. R. Clay, pastor. On Saturday evening he was given a reception at the home of Mrs. M. E. Ferguson. Sunday he preached twice and on Monday night gave his lecture to a crowded house on the subject, "The Negro in the Solution of the American Problems." This was rally day for Dr. Clay and more than \$705 was realized, and still there are 225 members to hear from. Dr. Clay hopes that an aggregate will net at least \$1,500 when all reports are in.

On Friday, June 26, there was held in the offices of the Board of Education in New York City a meeting of the joint committee appointed by the Board of Education and the Educational Association of the Methodist Episcopal Church on Aid of Institutions Program. The members of the committee from the Educational Association are: Herbert Welch, Fletcher Homan, L. H. Murlin, Samuel Plantz and W. H. Crawford; and from the Board of Education: J. R. Harker, J. H. Race, W. A. Rankin, A. W. Harris, E. S. Tipple, with Bishop W. F. McDowell and the corresponding secretary ex-officio members. The following were present: Bishop W. F. McDowell, A. W. Harris, J. R. Harker, J. H. Race, Herbert Welch, W. H. Crawford, and the corresponding secretary. Bishop McDowell, president of the Board, was in the chair, and J. R. Harker was elected secretary.

This committee considered ways and means for the carrying out of the action of the last General Conference looking toward the proper observance of the one hundred and fiftieth anniversary of the founding of Methodism, giving special emphasis to the needs of our educational institutions.

It was ordered by the committee that a survey be made of our educational institutions and preliminary plans were adopted for the making of such survey. It is the earnest hope of the committee that advances shall be made in the interests of some of our institutions which are still without adequate endowment, and that the whole scope of higher education in Methodism shall be more clearly understood by the Church as a whole.

Dr. I. L. Thomas, field secretary of the Board of Home Missions and Church Extension, has finished an extensive tour of the States of Louisiana and Texas, holding Home Mission and Church Extension conventions within the bounds of the district superintendents' districts. A summary of the doctor's work represents the following conventions held: Within the bounds of the Louisiana Conference, Shreveport District, convention held at Johnson's Chapel, Shreveport, Alexandria District at Natchitoches. Local engagements filled: spoke at St. Paul and St. James, Monroe, La. Texas Conference conventions: Marshall District at Ore City, Tex.; Paris District, at Paris, Tex.; Navasota District, at Brenham, Tex.; Palestine District, at Bryan, Tex.; Houston District, at Richmond, Tex.; Conroe District, at Willis, Tex.; Beaumont District, at St. James, Beaumont, Tex. Local engagements filled: Mt. Zion Church, Paris; St. Paul, Clarksville; Trinity Church, Houston; Willis, Tex.; Palestine, Tex.; Orange, Tex.; Beaumont, Tex.

West Texas Conference: Victoria District, at Yoakum, Tex.; Austin District, at Wesley Chapel, Austin, Tex.; San Antonio District, at St. Paul, San Antonio; Dallas District, at St. Andrews, Fort Worth, Tex. Local engagements filled: Wesley Chapel, Austin; Georgetown; St. Andrews, Fort Worth. Also spoke at Springfield, Mo., and Union Memorial Church, St. Louis.

The work done was of a constructive character, dealing with the fundamental principles of the Board of Home Missions and Church Extension, giving a comprehensive view of the operation of the Methodist Episcopal Church and through the question box the preachers and people obtained valuable information concerning things of vital interest.

Dr. Thomas is welcomed everywhere and his services are of great value to the preachers and people. It is said of Dr. Thomas everywhere he goes, that he is on the job and the success he is having in his work indicates the same.

Gleanings from the Field

ALABAMA

Birmingham—We thank the good friends for their presence and contributions in our rally May 17, 1914, at Brownsville Church. The clubs reported as follows: No. 1, S. B. Bryant, \$8.50; No. 2, Robert Ellington, \$11.85; No. 3, Mat Talley, \$3.85; No. 4, Ella Talley, \$12.82; No. 5, Georgia Henderson, \$5.15; No. 6, Mossey Miller, \$13.10; No. 7, C. A. Smith, \$5.15; total, \$60.37.—B. G. Smith, Pastor.

Good Water—The Rev. S. J. Jordan held our second quarterly conference in Shady Grove Methodist Episcopal Church, May 9 and 10. The reports showed improvement along various lines. The sacrament of the Lord's supper was administered by the District Superintendent, and two enjoyable sermons were listened to.

We raised in the session on Saturday and Sunday the amount of \$34.52.—W. J. Hale.

Birmingham—We thank the good friends for their presence and contribution in our rally May 17, 1914, at Brownsville Church. The clubs reported as follows: S. B. Bryant, \$8.50; No. 2, Robert Ellington, \$11.85; No. 3, Mat Talley, \$3.85; No. 4, Ella Talley, \$12.82; No. 5, Georgia Henderson,

Lineville and Young's Charge—The second quarterly conference was held at Young's Chapel May 24-25, with S. J. Jordan, district superintendent, presiding. Dr. Jordan preached three interesting sermons, which were enjoyed by a large audience. On Sunday two persons joined the church and the sacrament was administered to more than a hundred. The Sunday schools at Young's and Lineville are in good shape. Our pastor, the Rev. A. Callahan, is the man for this place. He looks after every interest of the church. When he reached here the parsonage was not finished; but now the parsonage is almost completed. It contains three nice rooms and is well furnished with good furniture. The organ has been paid for and a good many other debts of long standing have been settled. The Rev. Mr. Callahan has left no stone unturned and is doing all he can to lift up fallen humanity. The Ladies' Aid Society, the Epworth Leagues and the Woman's Home Missionary Societies are taking on new life and are doing a good work. We paid the district superintendent in full, \$26.81; and had some left for the pastor. Our district conference will be held at Lineville, Aug. 25-30. We are planning to make this one of the best district conferences that have ever been held on the Anniston district. Lineville and Young's are well pleased with their pastor and his family and are doing all that is in their power to pay him. Our third quarterly conference will convene at Lineville, Aug. 24, in connection with the district conference.—J. L. Burney, Recording Steward.

Anniston—The few but faithful members of St. John Methodist Episcopal Church, under the leadership of the Rev. V. D. Oatman, notwithstanding being tried like as by fire, we have started since the 21st day of January and have built a beautiful four-room parsonage with an 8-foot hall and 6-

foot veranda, valued at \$850. Our pastor now lives in the tidliest little home on "D" street, and it is to be acknowledged that it is the best parsonage on the Anniston district. This little home for God's man has been insured for \$600 and the furniture for \$200 more.—G. W. Hudgins.

ARKANSAS

Augusta—St. James Church is alive in every department. A spirit of doing and church going seems to characterize every one. The membership is being increased, and once more the St. James Chapel lifts her weary head above the turbulent and restless waves. We had with us a few weeks ago our District Superintendent, the Rev. A. T. Stephens.

We are indeed proud and thankful to have as our efficient pastor this year, the Rev. J. W. Nelson, who came to us at the beginning of the conference year.

Mr. Nelson is the youngest preacher in our little town (of six Negro churches) in years in the ministry, and stature, but ranks along with all in ministerial ability. There has been some tangible work done here in the way of repairing church and parsonage and spiritualizing the membership. We set out on thirty days' rally a few weeks ago for the trustees, which resulted in the raising of \$74.49. A four-room parsonage has been newly furnished by the Ladies' Aid Society, and many other good things have been done.—Mrs. Lulu L. Thompson, Reporter.

LOUISIANA

Darrow—We take this method of thanking the members and friends of Haven Methodist Episcopal Church for the splendid surprise given us on June 13th. Many pounds of assorted groceries and several articles of clothing were given us. Among the articles of clothing was a beautiful dress for my wife. Just two weeks prior to date above, the pupils of the Sunday school gave us their third surprise for this year; the result was 25 pounds of very choice groceries. Sister Mary Williams led the adults while Master John Jacobs led the children. We are indeed grateful to these dear children and good people. May God's choicest blessings rest upon them.—J. A. Williams, Pastor.

Monroe—A rally at Casper's Methodist Episcopal Church with the following preachers present, resulted in the sum of \$13.69: P. Kyle, W. M. Cooper, S. Eleon, J. G. Smith, C. B. Brockston, L. H. Humble, W. M. Maker, J. Huston, S. McGruder.—J. C. Clark, Pastor.

Jeanerette—St. Peter Methodist Episcopal Church is yet on the upgrade. Our revival was successful; 52 converts, and 40 of that number joined St. Peter Methodist Episcopal Church. Children's Day was well observed, with Brother Alex Johnson, superintendent. The program was nicely carried out by Bro. David Metz, who handled it well. Collection, \$14.—Martha Johnson, Reporter.

MISSISSIPPI

McNair Circuit—A rally planned by the trustees of Crown Point Methodist Episcopal Church for the covering of their new church was quite a success on the fifth Sunday in May, 1914. Through the help of the following pastors and their congregations, the Rev. E. Goodwin of the African Methodist Episcopal connection, and the Rev. H. Holston of Fayette charge, with three local preachers, were raised \$51.50. Refreshments were given very liberally by the members of Crown Point Methodist Episcopal Church.—L. Speed, Pastor.

Clinton—Our Spring revival here was quite a success. After running 12 nights we closed with 28 conversions and accessions. Our church is also financially alive. Efforts are being put forth to remodel both church and parsonage at Clinton and the church at Seven Springs.—J. W. Isahle, Pastor.

Bay St. Louis—The second quarterly conference of the Bay St. Louis-Pearlington Circuit was held Saturday and Sunday, May 23-24, Dr. J. C. Houston presiding. The reports from Pearlinton, as well as from Bay St. Louis, were excellent, every officer except one having reported. Much credit is due the class leaders and the president of the Ladies' Aid Society for their earnest efforts in making this quarterly conference a success. The report of the recording steward showed that \$246 had been raised during the quarter without any special effort. There were \$35 raised in the quarter; the superintendent was paid in full and sent on his way rejoicing. Dr. Houston seems to be peculiarly adapted to the office of district superintendent and the manner and ease with which he dispatches the business, while looking into every detail, is worthy of comment.—G. W. Brown.

Vicksburg—We had a grand rally here to brighten up the church interior and raised \$59.74. We had with us the Rev. J. I. Garret from Harrison. He preached at the 11 o'clock service, and the Rev. Woods from Vion Church preached at 3 o'clock; and at 7:30 p. m. the white Methodist Episcopal preacher, Dr. Thompson, preached for us. The captain who brought in the largest amount was Sister Jane Herman (the pastor's wife), \$20.

Hazlehurst—The members and friends came to the parsonage recently with pleasant surprises for the pastor and his family. God bless them. I hope they may return. The leaders were Caroline Rhodes, Elizabeth Walden, Catherine Williams and Jane Jenkins.—A. Johnson, Pastor.

Shuqualak—The Coupon Rally was a success under the leadership of Bro. B. T. Teer, Miss Cole and Brother Dew, our Superintendent of the schools of this charge. Ashury raised \$61.00; St. Peter raised \$5.10; Mt. Era raised \$1.00; total, \$67.10. B. T. Teer, S. Supt.; J. R. Nevils, pastor. Our first quarterly conference was held April 4-5. The Rev. J. M. Marsh was present and preached at eleven o'clock a very strong sermon. Brother Marsh knows how to push things and care for the interest of the church. His claims for this quarter were raised in full. One conversion and 4 accessions this quarter.—J. R. Nevils, pastor.

Our second quarterly conference convened May 16th and 17th. The Rev. P. H. Rembert, district superintendent, presided and preached three able sermons. The charge is spiritually alive. All officers were present with good reports. Collection for the day, \$40.00. Paid pastor \$110.00. Total collection for this quarter, \$180.00. Every interest of the church was looked after. The district superintendent urged all members to take the Southwestern. At 3 o'clock the twentieth anniversary of the church was held and the district superintendent preached.—J. E. Coleman, Pastor.

North Carrollton—My second quarterly conference was held at Timon's Methodist Episcopal Church with the Rev. C. W. Butler, district superintendent, in the chair. The reports showed progress on all lines of church work. We are doing our best to bring this charge to the front. The Rev. C. W. Butler preached on Sunday night to the delight of all. One was converted and joined the church. Collections for May, \$35.09.—D. P. Shaw, Pastor.

Aberdeen—Our second quarterly conference convened at Brassfield Methodist Episcopal Church on the Wren Circuit, May 23-24, which was quite a success. Raised during the quarter, \$125. Seventy-two partook of the Lord's supper. The Rev. J. M. Marsh, the district superintendent, rendered service on Sunday. He preached able sermons to a filled house. The Wren Circuit is on the upgrade once more.—G. W. Baker, Pastor.

Wyneshoro—Our rally was carried out with the following results: Bro. J. W. Whitaker, \$5; Mr. Gabe Grandberry, \$5; Mr. George Edwards, \$5; Bro. Mep Evans, \$5; Sister Alma Malichi, \$20.60; Sister Octavia Jack, \$9.25; Sister Aggie Harris, \$10.40; Sister Temple Whitaker, \$5; Bro. Dud Powe, \$10; Bro. Gus Jack, \$10; Bro. Jake Gray, \$10; Bro. William Toae, \$10. Mr. Grandberry and Mr. Edwards acted as stewards. They were well equipped men for the business. Total collection for the day, \$117.05.—J. M. Butler, Pastor.

Ruleville—Our work is still alive and all are interested in the work to be done here. Children's Day was observed the second Sunday in June. We have only seven members at this charge. Collection, \$4.20.—R. B. Maxwell, Pastor.

Brookhaven—In spite of small membership and public attendance the members of Kynett Chapel will not march in the rear of the financial parade of 1914. This fact is thoroughly demonstrated in their liberality here May 31, and their present activity. The above date was church rally day. The Rev. P. H. Rembert, our district superintendent, was with us. The following amounts were raised: Class No. 1, F. Bowle, leader, \$25.10; No. 2, Mrs. S. A. Rembert, leader, \$63.31; No. 3, Armelin Haynes, leader, \$23.80; No. 4, Matilda McGlothlin, leader, \$21.23; total, \$133.44. Of this amount one member, Mrs. Ella Rembert, raised \$25.05. We also received a donation of \$100, making a grand total of \$233.44.—C. M. Webb, Pastor.

Ocean Springs—The commencement of Ocean Springs graded school was held on Friday, June 5th. The exercises were held at Colored Odd Fellows Hall. Several were promoted for scholarship by their teacher, Prof. F. Nichols, who deserves much credit for the way he has handled this school.

Program was as follows: At 11 a. m., address by the Rev. A. H. Lathan; 12:30 to 3:30, picnic and ball game by the schoolboys; 8 p. m., address by Dr. T. Francis Crowley of Cambridge, Massachusetts, principal of Ocean Springs high school (white); 9:30 p. m., annual address by Dr. J. M. May, M. D., M. S., professor of science, A. & M. College. —A. H. Lathan, Pastor.

Sardis—Our second quarterly conference was held at Spring Hill Methodist Episcopal Church, May 9-11, with the Rev. C. W. Butler presiding. All the officers had good reports. The parsonage has been improved and a new garden and fence around the parsonage yard; also the Ladies' Aid and Epworth League are working as never before. New lumber is on the ground at Spring Hill to put a bay window in at an early date. The Rev. Mr. Butler was at his best and gave us two great sermons. Eighty-four communed at the Lord's supper. Dr. Morgan, pastor of the Colored Methodist Episcopal Church of Sardis, was with us and spoke very encouragingly. Collection for the day, \$26.15. Raised during the quarter, \$140.84.—S. D. Troupe, Pastor.

MISSOURI

Wellsville—One of the most enthusiastic and happy gatherings of people was that of the membership and friends of Johnson's Chapel at Williamsburg, Sunday, June 14th, the occasion being the first quarterly conference. The presence of the Rev. Richard E. Gillum, our new district superintendent assigned to this, the Mexico District, at the recent session of the Central Missouri conference, was an inspiration to all his friends and acquaintances of many years. Dr. Gillum served this district from 1888 to 1894, when he was transferred to the Lincoln conference, serving the Topeka district as district superintendent until 1900, returning to the Central Missouri conference and assuming the pastorate of Elliott Avenue Methodist Episcopal Church of St. Louis, Missouri, now known America over as our great Union Memorial. Space will not permit me at this time to emphasize the work accomplished by this servant of the Master during his fourteen years of ministerial service in that great city. The return of Dr. Gillum to this district after an absence of twenty-one years was a source of inexpressible joy. Sunday at Johnson's Chapel was a glorious day. The Doctor preached two great sermons, at 11 a. m. and at 2 p. m. The pastor, L. McNish Clark, who was also assigned to this work March last by Bishop Wm. F. Anderson, had things well in hand. Friends from Mexico, Fulton, Auxruse, Mineola and Montgomery City were present. A big basket dinner on the ground served to increase the joy of all present. Fully 160 people were present; 65 communed and one joined the church. A drive of 18 miles was made to Wellsville, where the Doctor preached and administered sacrament at the evening service. A good audience greeted him here and 30 communed. The day was closed with over 200 in attendance, 85 communicants, 1 accession, a collection of \$22.50. The pastor reported \$133.00 at the quarterly conference raised for all causes to date. This circuit is composed of two points, Williamsburg and Wellsville, with a membership of about 70. Under the new leadership the work is progressing. The Ladies' Aid with

Mrs. Washington Smith, is full ynlive. —L. McNish Clark, Pastor.

Wellington—The church here is moving along progressive lines under the leadership of the Rev. M. Denney. Our recent quarterly meeting was a success. Our district superintendent was at his best. At this time we paid him in full. During the meeting \$41.60 was raised. The pastor and his wife are well-liked here and were recently the recipients of many good things, together with fifty pounds of assorted groceries.—James Himmer.

NEBRASKA

Omaha—Our first quarterly conference convened May 16-17. Dr. S. A. Stripling presided. Sacrament in the morning. A goodly number of the membership were present and communed. Dr. Stripling preached two sermons. Total collection for the day, \$28.92. Our worthy pastor, Dr. G. G. Logan, of Holly Springs, Miss., came to us April 26, and we all love him. On his arrival here he found Epworth League, prayer and class meetings all run down; but now all departments are being worked up and are moving on once more. Dr. Logan is a revivalist. He is preaching the risen Christ. Our congregation is growing wonderfully; six have been added to the church.—Mrs. B. A. Bostic.

OKLAHOMA

Davis—Sunday school was held at its usual hour and was well attended and much interest was manifested by all. The pastor, the Rev. H. G. Kirkpatrick, was present and preached at the 11 o'clock services from St. Luke 11: 2, "Thy Kingdom Come." The Rev. D. L. Taylor preached at night from Heb. 12: 1. Ministers present as follows: the Revs. H. D. McCain, J. M. Porter, L. R. Rodgers and L. Graves. Collection for the day, \$9.12.—Miss Alzedo Anderson.

SOUTH CAROLINA

Turkey Creek—The Turkey Creek charge has among her local preachers and exhorters, the Southwestern Christian Advocate for each local preacher and exhorter, except the St. Paul church, where I have a local preacher and two exhorters, who have promised to now subscribe for the paper. The local preachers and exhorters are many on this charge, and therefore your paper has a wide circulation here. My leaders' and stewards' meeting recommended none for renewal of licenses but those who take the Southwestern Christian Advocate. All of the pastors of our church have to take the paper; so also ought all of the pastors, helpers on the charge, ought to have to take the paper. If a local preacher or exhorter refuses to take the paper on the ground that he can not read the paper, that will be a good reason for not renewing his license, for if he can not read, he cannot get the necessary material to preach. The Board ought not to recommend men for renewal of license who cannot read fairly intelligently before the congregation or elsewhere. The Methodist Episcopal Church is soon to have two new churches, on the new railroad (from Hamlet, N. C., to Georgetown, S. C.), at Morrisville and Nesmith, S. C. These two stations are about three miles apart. Our church has a large membership in and around these two sta-

tions. Messrs. F. Rhem & Son will let us have the land at Morrisville, and build the church there if the crop holds good, which they are, so far. Mr. Ridge Nesmith has given us a nice house at Nesmith and lumber to make additions, already.—W. M. R. Eaddy.

TENNESSEE

Alamo—The Rev. Dr. D. T. Burch, our district superintendent, was with us May 23-24 and held our third quarterly conference. A goodly number of the members of the quarterly conference were present with written reports. The superintendent presided with ease and made a lasting impression upon the members of the conference. The district superintendent looked after interest of the church. He was well pleased with the work that our pastor, the Rev. Wm. Neal, and his members had done this quarter. On Sunday the superintendent preached and administered the sacrament of the Lord's supper to 50. Our pastor this year, in the person of the Rev. Wm. Neal, looks after every department of the church and urges upon the membership to subscribe for our good old Southwestern. Although he has had poor health all the year, yet he has been alert. We are praying that our pastor may get better and accomplish the work which is before him. We have paid our district superintendent promptly each quarter and in full and have raised this quarter, although it was just two months and seven days since our second quarterly conference, \$85.13.—Mary Midgett, Reporter.

Atoka Circuit—We have closed our second quarter with glorious success. The District Superintendent presided. The Rev. D. T. Burch, District Superintendent, is the right man in the right place. He is a great leader. The leaders made good reports. Raised during the quarter, \$204. The church is very well pleased with the Rev. W. A. Rogers as pastor. He is doing a splendid work on the circuit. This is the Rev. Rogers' first year on the circuit. He is looking after every interest of the church.—J. Arthur Williams, reporter.

Lebanon—Pickett Chapel, under the leadership of its pastor, the Rev. H. E. Erwin, closed a very successful rally April 26, 1914. The Rev. B. F. Anderson, our ex-pastor who had conducted a ten days' meeting for us, preached at 11 a. m., and at night the Rev. Mr. Adams of the African Methodist Episcopal Church preached at 3 p. m. Each member was taxed \$5 and the majority of them paid. The clubs were as follows: Club No. 1, \$48.85; Club No. 2, \$136.95; Club No. 3, \$17.49; Club No. 4, \$35.64; Club No. 5, \$29.40; Club No. 6, \$23.29; Club No. 7, \$18.08; Club No. 8, \$69.83; Club No. 9, \$20.29; Club No. 10, \$21.08; grand total, \$421.45. The money raised is to help remodel our church. We thank the pastor, the members and all of the friends for their liberality. The church as a whole is doing nicely. All of the departments are organized and doing good work. We are all pleased with our pastor and everything is getting on nicely. The Epworth League convention convened June 25 to 28. The Rev. E. J. Guthrie held his third quarterly conference here May 23-24, which was very interesting and successful in every respect. Fifty-one partook of the sacrament.—Janie L. Myers, Reporter.

TEXAS

Anderson—Our pastor is working with an honest heart for the rebuilding of our church. Sunday, May 24th, we held a rally at Yarbrough Chapel. The Rev. W. A. Pharin of Stoneham preached an able sermon to a splendid crowd. It seemed that everybody in attendance was made happy. The sinners came forward and gave their hand for prayer. Collection good.—(Miss) Mattie B. Pratt, Reporter.

Winchester—On May 23-24 the Rev. L. E. Jones held our quarterly conference. A fine quarter was enjoyed. The district superintendent preached two splendid sermons. After preaching, 78 came forward and partook of the Lord's supper. The district superintendent was paid in full, \$27.50; paid pastor \$96.40; Ladies' Aid raised \$10.40; for missions, \$10.00. Total raised this quarter, \$144.30. We have a good people here and we hope this good work will continue to grow better. Pastor and people are unified. Yours in the work of the Master.—J. W. Wormly.

Centerville—The Woman's Home Missionary Society of Spring Seat Church pulled off one of its greatest meetings recently, with Mrs. Clara McGrue as president, and her cabinet, and with the aid of Deaconess Rose Simpson, who came to us finding our pastor, the Rev. J. H. Mann, just recovering from a very severe attack of paralysis. Deaconess Simpson kindly consented to stay a week and assist us in raising our benevolence. She organized the Woman's Home Missionary Society and started them to work. She delivered some of her lectures, which were helpful and inspiring, and made many lasting friends on the Centerville circuit. On Saturday night, June 6, we had an entertainment conducted by this good church-loving sister, which netted us the sum of \$20.55. Total amount raised was \$30.35. We paid Deaconess Simpson \$8 for her earnest work.—Clara McGrue, President.

INQUIRY

Mrs. Sallie Brown wishes to know the whereabouts of her son. His name is James Smith. The last time she heard from him he was in Springfield, Mo. I ask the pastors to please read this notice from their pulpits. My postoffice is Morrilton, Ark., R. F. D. No. 1, Box 100.

I am trying to find my lost relatives. My father was first named Moses White. My mother was named Louisa White. They were reared in Talladega County, Ala. My father was sold to Ben Smoot. A year before the war they were carried to Chickasaw and Calhoun Counties in Mississippi. They were last owned by Ben Moore. I have not heard from them since 1880. I am the oldest daughter, Matilda (White). The names of the other children are Ben, Bettie, Charlie, Emma and Jane. My sister Jane was heard from last in 1910. She was Jane Smith and lived in Meridian, Miss. Any information of their whereabouts will be gladly received. I want some of them to come and live with me. My husband is dead. My name now is Matilda Pinson, 1220 Duke Street, Selma, Ala.

Children's Day Reports

Marietta, Georgia—At Union Chapel with fitting observance Children's Day proved very interesting, with a total collection of \$25.—R. L. Williams, Pastor.

Verona, Mississippi—A great day was that among our children, with a collection of \$152.—Wille L. Mc-auphy, Secretary.

Mansfield, Tennessee—A good program under the leadership of Superintendent W. L. McCulloch was enjoyed here. Gentry Travis.

Starkville Circuit—With a collection of \$16.50 and exceedingly interesting exercises, Children's Day passed.—W. M. R. Lester, Pastor.

Sprott, Alabama—A great day was enjoyed in the Sunday school. A good attendance, interesting program and a collection of \$16.07 marked the day.—G. Saunders, Secretary.

Morrilton, Arkansas—Our Children's Day was quite a success. The program was nicely rendered to a crowded house. Collection, \$4.00.—W. H. Simpson, Pastor.

Douglasville, Georgia—Children's Day was enjoyable at Liberty Grove Church and exercises good. Collection, \$8.60.—Effie M. Love, Reporter.

New Iberia, Louisiana—Superintendent T. B. Ford had everything well in hand. A sermon by the pastor, a well-rendered program and a collection of \$6.20 were the features that marked the day.—Timothy P. Norris, Pastor.

Young, Texas—Our program was rendered in the afternoon and delighted all present. Collection, \$9.40.—Annie Titus.

Louisville, Mississippi—The beautiful Children's Day program was splendidly presented by the young people. Collection, \$26.01.—Connie Holman, Reporter.

Mason City, Alabama—May 30th was a day of success with us. We used that day for missions and raised \$20.10.—E. Greene.

Sardis, Mississippi—Our program was carried out to the letter and proved very enjoyable. The collection for the day was \$11.20.—M. H. McCarty, Reporter.

Belle Rose, Louisiana—At Virou Charge an excellent program was made more excellent by inspiring music, which was greatly enjoyed.—B. B. Thority, Reporter.

Jackson, Louisiana—At Magnolia Church, our Children's Day program was successfully presented. Good music was enjoyed. Collection amounted to \$15.02.—A. M. Taylor, Pastor.

Benton, Mississippi—At both churches on the circuit the program was carried out in full, with a total collection of \$66.15.—A. Davis, Pastor.

Brinkley, Arkansas—With a collection of \$4.01 in our Children's Day exercises and an interesting program, the day passed enjoyably.—B. F. Jordan, Sunday School Superintendent.

Handsboro, Mississippi—Children's Day was observed. A beautifully decorated church and a well rendered program were very highly enjoyed. Collection for the day, \$10.80.—J. B. Brooks, Pastor.

Roseneath, Mississippi—Children's Day at Wesley Chapel was a day to be remembered by the many who attended from the various churches. The church was beautifully decorated. The program was well carried out. Misses Estelle Johnson, Mary E. Smith and Maceo Mabel Scott won the prizes offered by the Board of Education. Class No. 2, Miss Irene Dixon Scott, teacher,

won the banner. Collection, \$21.31.—J. C. Smoot, Pastor.

Columbia, Mississippi—Children's Day was observed at Columbia Valley Church on June 20, 1914, and was an afternoon service, which was repeated at night. We had a splendid collection of \$18.00. Everybody enjoyed the exercises.—J. E. Kennedy, Superintendent.

Vaiden, Mississippi—Our Sunday school enjoyed a great Children's Day on the second Sunday. Excellent music and a good program, with a collection of \$82.00 made the day enjoyable.—F. S. Smith, Pastor.

Waynesboro, Mississippi—Our Children's Day program was well presented by the superintendent with well-trained children, who did well their parts. Collection, \$12.00.—J. M. Butler, Pastor.

Foxworth, Mississippi—Children's Day was observed at Pleasant Valley Church on June 20, 1914. The pastor preached an able sermon to the children and an excellent program was rendered. Collection for the day was \$11.00.—J. E. Coleman, Pastor.

Kirby, Mississippi—A large attendance greeted our Children's Day exercises and gave the superintendent and others who had worked to make the program a success, deep satisfaction.—A. E. Washington, Reporter.

Byhalia, Mississippi—Our church, Bright Prospects, was filled to its utmost capacity with the members to listen to the Children's Day exercises, which were splendid. Collection, \$6.98.—Ethel W. Myers, Reporter.

Mason City, Iowa—Children's Day with us was greatly a success. Collection \$7.56, and a good attendance.—F. Douglass Woodford, Pastor.

Harriston, Mississippi—Children's Day exercises were carried out and we had a grand time. The pastor conducted the children's exercises and played the songs of the program. Collection at Harriston, \$7.20; Pleasant Grove Methodist Episcopal Church, \$3.00; total, \$10.20.—J. I. Garrett, Pastor; M. G. Garrett, Reporter.

Village Springs, Alabama—Hopewell Methodist Episcopal Church's Children's Day was a glorious one. The program was rendered at night with great interest. The choir rendered splendid music. We raised \$12.00.—Mattie Mae Buckner.

Bonner Springs, Kansas—Children's Day program was an excellent one, the best in the history of the church, and was rendered in full. Collection, \$5.00.

Winona, Mississippi—Children's Day exercises at Haven Memorial Church were very impressive; the were under the efficient superintendent, Mrs. M. C. McEwen. Collection, \$62.50.—J. W. Golden, Pastor.

Wichita, Kansas—Our Children's Day program was under the direction of Mrs. O. A. Briley and Mrs. Grace Hogan. The program was carried out in full.—Mrs. O. A. Briley.

Crawford and Glencoe, Louisiana—Children's Day was observed; splendid papers were read. The superintendent and his corps of teachers deserve much credit for the way the program was rendered.

Love Station, Mississippi—Our Children's Day exercises were observed to the letter. The music was indeed enjoyable, as was every feature of the program. A good collection was reported.—John Ward, Secretary.

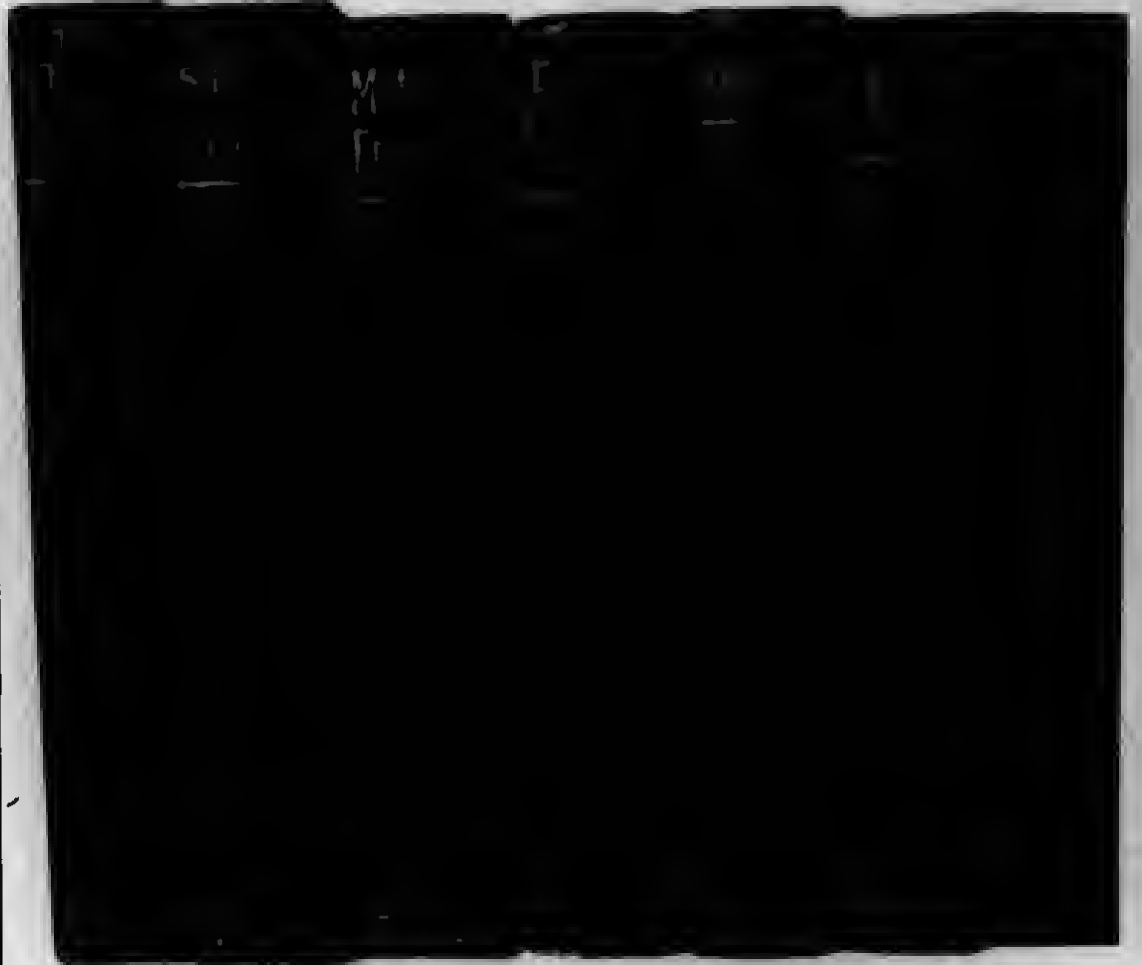
Alabama—A day long to be remem-

bered was our recent Children's Day at Young's Chapel, when the older people joined with the children and made an excellent program. A collection of \$7.66 was raised for benevolence.

Danville, Missouri—Readsville and

Danville, of Danville Circuit, had a splendid Children's Day exercise with the children interested and alert. Collection for both points, \$24.65.—T. D. Davis, Pastor.

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Name

Occupation

Address

District Rounds

LEXINGTON DISTRICT

Second Round

Gunn Tabernacle, July 12-13; Warrentown, 15; Asbury, 19-20; Caden-town, 22; Versailles, 25-26 Paris, Aug. 1-2; Owenton, 5-6; Worthville, 7; La Grange, 8-9; Smithfield, 10; Pewee Valley, 11-12; Jeffersonton, 13-14; Anchorage, 15-16; Dorsey, 3 p. m., 16; District Conference, 19-20; Georgetown, 24; Winchester, 29-30; Howard Creek, 31; Richmond, Sept. 1; College Hill, 2; Cleveland, 3; Simpsonville, 8; Duck Creek, 9; Chaplain, 10-11; Shelbyville, 12-13; Willsonville, 14; New Zion, 19-20.—J. B. Redmond, District Superintendent.

LITTLE ROCK DISTRICT

Third Round

Newport, Aug. 2-3; Jacksonport, 8-9; Batesville Ct., 16-17; Batesville, 23-24; Lonoke Ct., 30-31; Little Rock Ct., Sept. 5-6; White Chapel, 13-14; Rock St. and Argenta, 12-13; Sweet Home, 20-21; Hensley, Oct. 4-5; Hot Springs, 11-12; Wesley Chapel, 18-19. Dear Brother Pastors and Official Boards: How much have you raised on your Jubilee assessment, which is to be reported at the district conference? Now is the time to push. Don't fail to do your best. Let not one come empty-handed. \$500 for Philander Smith College—stand by Philander in the Jubilee rally. One hundred new subscribers to the Southwestern. Don't fail.—G. T. Saxton, District Superintendent.

HOLLY SPRINGS DISTRICT

Third Round

Potts Camp, July 11-12; New Albany, 18-19; Pontotoc, 18-19; Corinth, 24-26; Corinth Circuit, 25-26; Nettleton, August 1-2; Verona, 1-2; Tupelo, 7-9; Ripley, 7-9; Pontotoc Circuit, 15-16; Ripley Circuit, 15-16; Okolona, 21-23; Okolona Circuit, 22-23; Houston, 28-30; Houston Circuit, 29-30; Holly Springs Circuit, September 5-6; Holly Springs, 11-13; Olives Branch, 12-18.

Dear Brethren: Let us have a revival in each church. Make a full benevolent report to the First District Conference and bring 10 subscribers to the Southwestern.—W. H. Gilliam, District Superintendent.

LOUISVILLE DISTRICT, LEXINGTON CONFERENCE

Second Round

Sonora, June 30; Upton, July 1; Mumfordsville, 2; Bowling Green, 4-5; Morgantown, 6-7; Auburn, 8-9; Drakesboro, 10; Greenville, 11-12, 10 a. m.; Beaver Dam, 12, 3 p. m., to 15; Hartford, 12, 7:30 to 14; Taylor Mines, 16; Leitchfield, 17-19; Vine Grove, 20; West Point, 21-22; Irvington, 28-Aug. 3; Eddyville, Aug. 4-5; Grand River, 6; Paducah, 7; Smithland, 8-9; Dulaney, 10-11; Princeton, 12-13; Owensboro, 14-16; Lewisport, 17; Hawesville, 18-19; Cannelton, 20; Tell City, 21; Cloverport, 22-23; Harned, 29-30, 11 a. m.; Hardensburg, 24-30; Jackson St., Sept. 1-7; Mt. Washington, —; Waterford, —; Coke Chapel, 13-14; New Haven, 6; Boston, 16; Lebanon Jr., 17; 35th St., 19-20; Loyd St., 26-27. Dear Brother, Push your work along all lines. Work

now for a revival. Secure your quota of subscriptions for the Southwestern Christian Advocate. Sell your minutes and report money promptly. The district conference, Epworth League convention, etc., convenes in Irvington, July 28 to August 2. I am your co-worker in the cause.—J. E. Wood, District Superintendent, 625 Finzer St., Louisville, Ky.

CHICAGO-INDIANAPOLIS DISTRICT

Second Round

Terre Haute: Saulter's Chapel, June 27-29; Rushville, July 4-5; Connersville, 5-6; North Vernon, 7; Madison, 8; Watson Ct., 11-12. Jeffersonville: Wesley, 18-19; Port Fulton, 20; Boonville, 21; Rockport, 22; Newburgh, 23. Evansville: St. Mark, 24; Bland Ave., 25-26; Grayville and Browns, 27-28; New Castle, Aug. 1-2; Muncie, 2-3; Princeton, 4; District Conference, 5-9; Anderson, 12-13; Bloomington, 14. Indianapolis: Scott, 22-23; Barnes, 23-24; St. Luke, 25; Simpson, 30-31. Chicago: St. Mark, Sept. 6-7; Englewood, 8; North Side, 9; St. Luke, 13-14; Fulton St., 20-21; Shelbyville, 27.—G. R. Bryant, District Superintendent.

FORREST CITY DISTRICT

Third Round

Jonesboro Mission, July 14; Earls and Perkins, 16; Crawfordsville and Jennette, 18-19; Hughes Ct., Aug. 1-2; Marlana, 8-9; Haynes, 10-11; Gills and Lee's Chapel, 15-16; Palestine Ct., 22-23; Hunter Ct., District Conference, 27-30; Forrest City, Sept. 6-7; Colwell Ct., 12-13; Augusta, 16-17; Auvergne, 19-20; Hunter Ct., 26-27; Cotton Plant Ct., 29-30; Cotton Plant Charge, Oct. 3-4; Brinkley Ct., 10-11; Brinkley Charge 11-12. The district conference, Epworth League and Sunday School conventions will convene on the Hunter Circuit, Aug. 27-30. Dear brethren, let every department of the Church be represented in the conference. Let each preacher come with his full assessment in the Sunday School, Epworth League and the Young People's movement. We must make a great showing for our cause. Superintendents, push the plan. Let each pastor bring two subscriptions to the Southwestern.—A. T. Stephens, District Superintendent.

MERIDIAN DISTRICT

Third Round

Lauderdale, July 15-17; DeKalb, 18-19; Preston, 18-19; Scooba, 25-26; Meridian Ct., Aug. 11-12; Haven Chapel, 7-9; Rose Hill, Meridian, 8-9; Chunkey, 13-14; Rose Hill, 15-16; Garlandville, 17-18; Montrose, 19; Lake, 20-21; Lillian, 22-23; Forest, 29-30; Trinton, Sept. 1; Hickory, 5-6; Daleville, 9-10; Fort Stephen, 12-13; Philadelphia, 17-18; Philadelphia Circuit, 19-20; Meehan, 22-23; Meridian, St. Paul, 25-27; South Side, 27-28; North Side, 29. The apportionment to each charge and circuit for the Natchez Church debt, by order of the cabinet, Bishop Thirkield presiding, at Hattiesburg, May 26, is: Meridian, St. Paul, \$20; Haven Chapel, \$15; Rose Hill, \$8; South Side, \$3; Meridian Circuit, \$5; North Side, \$2; DeKalb, \$15; Scooba, \$15; Daleville,

\$12; Fort Stephen, \$12; Philadelphia Circuit, \$15; Forest, \$15; Rose Hill, \$15; Lauderdale, \$15; Hickory, \$15; Lake, \$12; Chunkey, \$8; Philadelphia, \$8; Lillian, \$5; Meehan, \$2; Preston, \$2; Trinton, \$3. Dear Brethren: The conference year is half gone and much remains to be done to complete the year's work we have planned to do.

The full apportionment for the benevolent causes must be raised. One dollar per member is the watchword on the Meridian district; second, a revival in every charge and church on the district. The Southwestern Christian Advocate campaign is now on; one annual subscription from each class leader on the district must be reported Friday, July 31, 10 a. m., when the roll will be called of all the class leaders on the district. Sample copies of the Southwestern are being sent to all the pastors to be given to the class leaders to use as campaign literature. Brother pastors, push the campaign. Please remember the letter I sent out to each one of you some weeks ago. The district conference will convene at Hopeville Church, Philadelphia, Miss., July 29-Aug. 2. All of the General officers are cordially invited. Dr. Jones will be there to receive the fruits of our canvass for the Southwestern. We are also expecting Bishop I. B. Scott, who is fresh from our fatherland. The Rev. H. R. S. Erby, our efficient pastor, and his officers and the Philadelphia Circuit are well prepared to care for the conference. The church has been enlarged and beautified for our entertainment. I hope every officer will stand by the pastor in this final dash for the good. Quarterly love feast preceding every quarterly conference where it is possible to be had. Whenever you need my services, command me. I am yours, truly.—S. Hannibal Cannon, District Superintendent.

MONTGOMERY DISTRICT

Dear Brethren: The District Conference is almost upon us. I am asking each pastor to bring not less than 10 cash subscribers to the District Conference. I have pledged to Dr. Jones and Prof. Davage 100 cash subscribers at Troy next month. Brethren, I did this because I had faith in you. You have always stood by me. The Southwestern is the preachers' best friend. It is a great paper and we should support it. Do not stop until every member of your Quarterly Conference is a subscriber. No local preacher will have his licenses renewed who does not take the paper and no class leader will be approved for membership in the Quarterly Conference hereafter who will not subscribe. Please bring this to the immediate attention of your official boards. Let each delegate to the District Conference bring 50 cents for the expenses of the conference. If you have not seen one of the programs send for one.—William Jones.

SPECIAL NOTICE

BATON ROUGE DISTRICT

Brethren coming to the district conference will notice: There will be bugles and wagons at the depot to take you out to the church for 25 cents. Remember date of conference—July 22nd—and you all will get two meals a day, free of charge.—W. M. Emmett, pastor.

KENTUCKY

Anchorage—We had a great day at Hobbes Methodist Episcopal Church, May 23 and 24. The superintendent, the Rev. J. B. Redmond, presided and made a lasting impression upon the people at Anchorage. Friday night a banquet was given the district superintendent. A splendid program was rendered. Collection for the day was \$25.75.—C. H. Pyles, Pastor.

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DEATHS

Dixon—Mrs. Polly Dixon of Dinsmore, Miss., lived a faithful member of Rock Hill Methodist Episcopal Church and died at the home of her son, Jlm Dixon, May 11, 1914. She leaves three sons and a host of grand children and friends to mourn. She was loved by all who knew her. The funeral services were conducted by her pastor, the Rev. J. Barton.—Callie B. S. Hill.

Williams—Mrs. Patsey Williams, of La Grange, Texas, departed this life May 18, 1914. She was one of the oldest members of St. James Church, and she was a Christian lady who loved her church, and for it, duty did not seem a load. During my pastorate here for four years she never missed any of the church services. She was buried Tuesday evening, under the auspices of the S. M. and T.'s and D. of Tabors. Sister Williams leaves a son and daughter, two sisters and a host of relatives to mourn. The funeral was preached by the pastor, assisted by the Rev. S. A. Tillman (Baptist).—D. F. Vance, Reporter.

Pickett—Mrs. Mollie Pickett, of Baldwin, La., departed this life April 26th, 1914, in full faith. The Rev. G. A. Payne conducted the funeral.

Bucley—Janjeane Bucley, Lake, Miss., died May 18, 1914, at Sherman Hill, Miss. He was 20 years old. He joined the church when but a child. He leaves to mourn a father and mother, brothers, sisters and friends.—L. L. Shumpert, pastor.

Jordan—Ivory Jordan, Shuqualak, Miss., died March 16, 1914. He was a local preacher of St. Peter Methodist Episcopal Church, licensed during the Rev. G. J. Dobson's administration. He was the son of Brother Sam and Rhoda Jordan. He was a faithful young man, loyal to his church. He leaves to mourn his loss a father, mother, 2 brothers, one sister, a wife and one child. J. R. Nevils conducted the funeral services.

WESLEY CHURCH—BEAUFORT, SOUTH CAROLINA

The writer, while visiting his beloved family, who still reside here, takes pleasure in visiting his home church, of which he was pastor several years ago, for a period of four years; rejoices to find the spiritual atmosphere of the Wesley Methodist Episcopal Church, under the leadership of its hustling pastor, the Rev. E. C. Funches, B. D., pregnant with view toward the domination of Methodism in this locality, even though odds be against them, judging from a numerical standpoint. The Rev. Funches, his brave and courageous officers and members of Wesley Methodist Episcopal Church, are to be congratulated for the most excellent sum of \$250 raised Sunday, May 31, in his stewards' and trustees' rally; considering a membership of less than 60 at this church. On my return to the Ruffin charge, of which I am pastor, I shall bear the glad tidings, and with renewed energy "let down my bucket." We feel that we would do injustice to this occasion without mentioning at least a few of the names of those who figured conspicuously toward the success of the rally. The following ladies were captains of the various

clubs: No. 1, Miss A. B. Haynes, raised \$30; No. 2, Mrs. Lizzie Myers, \$55; No. 3, Miss Ethel Deas, \$106; No. 4, Mrs. C. E. Kennedy, \$35; and the public collection footed the balance, making a total of \$250. Major A. J. Folk, Dr. N. J. Kennedy, W. I. Allen, N. Searson and many others too numerous to mention, worked earnestly side by side with the pastor to bring about these good results.—Isaac Myers.

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Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Winston	Mt. Airy, N. C.	July 8-12	R. W. Winchester
San Angelo	Lampasas, Tex.	July 14-19	E. L. Jackson
Greensboro	Greensboro, N. C.	July 14-19	S. F. B. Peace
Pulaski	Marion, Va.	July 15-19	A. Davis
Austin	Georgetown, Tex.	July 14-19	S. E. Jones
Bluefield	Graham, Va.	July 14-19	W. T. Marley
New Orleans	New Orleans	July 15	V. Chapman
Montgomery	Troy, Ala.	July 15	Wm. Jones
Knoxville	Knoxville, Tenn.	July 21	J. W. Tate
Chattanooga	Harriman, Tenn.	July 21-26	E. H. Forrest
Beaumont	San Augustine, Tex.	July 21-26	W. L. Duncan
Western	Lauderdale, N. C.	July 21-26	A. H. Newsome
Gulfport	Biloxi, Miss.	July 22-27	J. C. Houston
Savannah	Sterling, Ga.	July 22-26	W. V. Daughtry
Waco	Springfield, Tex.	July 22-27	T. S. Moore
Columbus District	Cleveland, Ohio	July 22	J. Courtney
West	Lawndale, N. C.	July 22-26	A. H. Newsome
Baton Rouge	Rosedale, La.	July 22	J. A. Landry
Waycross	Blackshear, Ga.	July 22-26	W. H. Brown
Greenville	Pickens, S. C.	July 22-26	B. S. Jackson
Orangeburg	Denmark, S. C.	July 23-26	E. B. Burroughs
La Grange	Stovall, Ga.	July 23-26	G. H. Lennon
Brookhaven	Fernwood, Miss.	July 23	P. H. Rembert
Paris	Terrell, Texas	July 28	K. W. McMillan
Cumberland	Alexandria, Tenn.	July 28-Aug. 2	E. J. Guthrie
Cumberland River	Alexandria, Tenn.	July 28	E. J. Guthrie
Opelika	Five Points, Ala.	July 28-August 2	L. S. Price
Beaufort	Smoaks, S. C.	July 29-Aug. 2	D. J. Saunders
Holly Springs	Nettleton, Miss.	July 28-August 2	W. H. Gilliam
Aberdeen	Brookville, Miss.	August 4-9	J. M. Marsh
Meridian	Philadelphia, Miss.	July 29-Aug. 2	S. H. Cannon
Spartanburg	Gaffney, S. C.	July 29-Aug. 2	J. S. Thomas
Navasota	Somerville, Tex.	August 4-9	J. F. Barnes
Griffin	Ackert, Ga.	Aug. 4-9	J. D. Lovejoy
Clarksdale	Bedford Ct., Miss.	August 4-9	C. W. Butler
Memphis	Capleville, Tenn.	August 4-9	D. T. Burch
Dallas	Pelham, Tex.	August 4-9	D. C. Lacy
Chicago-Indianapolis	Princeton, Ind.	August 5	G. R. Bryant
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Cincinnati	Maysville, Falmouth, Ky.	Aug. 5-9	J. S. Bailey
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Kansas City	Kansas City, Mo.	Aug. 5-9	W. H. Wheeler
Florence	—	Aug. 5-9	M. M. Mouzon
Little Rock	Jacksonport, Ark.	August 6-9	G. T. Saxton
Alexandria	Campti, La.	August 12-16	J. O. Richards
Sedalia	California, Mo.	August 12-16	J. H. McAllister
Conroe	Huntsville, Tex.	Aug. 12-16	G. E. D. Belcher
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Muskogee	Eufaula, Okla.	Aug. 12-16	H. T. S. Johnson
Pine Bluff	Clarendon, Ark.	August 12-16	J. H. Greer
Palestine	Leona, Tex.	Aug. 12-16	G. W. Carter
St. Louis (St. James)	St. Louis	August 13-17	F. S. Bowles
Victoria	Hallettsville, Tex.	August 17-23	J. W. Warren
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Greenwood	Moorhead	August 19	H. B. Hart
Marion	Newherne, Ala.	August 19-22	J. W. Martin
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Lexington	—	Aug. 19-23	J. B. Redmond
Houston	Harrisburg, Tex.	August 19-23	W. H. Logan
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 25-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Fort Smith	—	August 26-30	D. H. E. Harris
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Shreveport	Lake Providence, La.	August 26-30	B. J. Reddix
Vicksburg	Fayette, Miss.	August 27-30	D. L. Morgan
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Bellinger
Forrest City	Hunter Clr., Ark.	August 27-30	A. T. Stephens
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Winona	Duck Hill, Miss.	August 27-30	E. F. Scarboro
Starkville	Weir, Miss.	August 28-30	W. F. Isaiah
San Antonio	Carr's Hill, Tex.	Aug. 31-Sept. 6	A. M. Mason
Alexandria	Harrisonburg, Va.	September 9-13	C. E. Hodges
Annapolis	Baltimore, Md.	Sept. 23-27	C. G. Cummings

CONVENTIONS

- MARION DISTRICT—Epworth League and Sunday School Convention, Newberne, Alabama. Aug 19-22
- MISSISSIPPI AND UPPER MISSISSIPPI CONFERENCES—Ministers' Reunion and Epworth League, Central Church, Jackson, Miss. June 18-19
- TENNESSEE CONFERENCE—Woman's Home Missionary Society, Pickett Chapel, Lebanon, Tenn. June 24
- LEXINGTON CONFERENCE—Woman's Home Missionary Society, Strawberry Church, Flemingsburg, Ky. June 24-28
- MERIDIAN DISTRICT—Epworth League and Sunday School Convention, Haven Church, Meridian, Miss. June 26-28
- TENNESSEE CONFERENCE—Epworth League, Pickett Chapel, Lebanon, Tennessee. June 25-28
- EAST TENNESSEE CONFERENCE—Woman's Home Missionary Society, Christiansburg, Va. June 23-25
- UPPER MISSISSIPPI CONFERENCE—Woman's Home Missionary Society, Ripley, Miss. July 3-5
- HOLLY SPRINGS DISTRICT—Epworth League and Ladies' Aid Society, Nettleton, Miss. July 28-August 2
- CENTREVILLE DISTRICT—Epworth League Convention, Centreville, Md.
- BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smoaks, S. C. July 29-Aug. 2
- KANSAS CITY DISTRICT—Epworth League, Sunday School and Woman's Home Foreign Missions Convention, New Clark Church, No. 1664 Madison St., West Side. August 5-4
- PINE BLUFF DISTRICT—Sunday School and Epworth League Convention, Clarendon, Ark. August 12-16
- MARION DISTRICT—Sunday School and Missionary Convention, Newberne, Ala. August 19-22
- STARKVILLE DISTRICT—Epworth League and Woman's Home Missions Convention, Weir, Miss. August 25-30
- STARKVILLE DISTRICT—Woman's Home Missionary Society Convention, Weir, Miss. August 27
- OPELIKA DISTRICT—Sunday School Convention, Kellyton, Ala. September 10-13
- SUNDAY SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., October 1-4.



Marriages

Floyd-Schrimpscher—On June 8, 1914, at the residence of the bride at Bentonville, Ark., Mr. B. H. Floyd of Joplin, Missouri, and Miss Lula Schrimpscher of Bentonville, Ark., were united in holy wedlock. Many friends witnessed the ceremony and extended good wishes for a happy future. The Rev. E. Washington officiated.

Coleman-Joseph—The Rev. J. C. Coleman and Miss Laulia Joseph were united in the bonds of holy wedlock March 12, 1914, at Bellrose, La., in the presence of their many friends. They left for their home at Macedonia, where the Rev. Coleman is the popular pastor. Mrs. Coleman is very popular in this community and an ideal church worker. They were the recipients of many presents. May they have a long, peaceful voyage. The Rev. T. Harris of Israel Baptist Church assisted the Rev. W. H. Jones, who officiated.

Burnard-Bragg—Mr. James Burnard and Miss Zatie Bragg were married at the residence of the bride's mother, Mrs. M. E. Bragg, at Texarkana, Ark., June 7, 1914. The Rev. C. H. Taylor officiated.

Washington-Breaux—Miss Ophelia Washington and Mr. Clarence Breaux, of Baldwin, La., were joined in marriage April 3, 1914, at the home of the bride's grandmother, Mrs. Laura Simon, the Rev. G. A. Payne officiating.

Colmon-Horton—Mr. John Colmon and Miss Lula Horton were united in marriage at the home of the bride, on May 25, 1914. Miss Horton is a member of the St. Paul Methodist Episcopal Church and Sunday school of Eutaw,

Ala. Mr. Colman is not, but a fine and peaceful young man. The Rev. G. W. Brownlee, pastor, officiated.

Ewing-Whitehead—On Thursday night, April 30, Mr. Robert Ewing and Miss Cellna Whitehead were married at the home of the bride's aunt. The Rev. Mr. Demps officiated. They were recipients of many valuable presents.

Jordan-Phillips—Mr. J. M. Jordan and Miss Alice Phillips were married April 8th, 1914, at Logansport, La., at the bride's home. A host of friends witnessed the ceremony. The Rev. J. D. McCain officiated.—Mrs. O. V. Lannett.

Johnson-Duncan—Miss Alvena Duncan, daughter of Dr. and Mrs. W. R. R. Duncan of Pasadena, Cal., was united in marriage, Thursday evening, June 4th, 1914, to Mr. Monroe Johnson. The service was read by the Rev. S. B. Danley in the presence of a large number of friends and relatives. Mrs. Ernestine Beavers sang "O, Promise Me." Mendelssohn's wedding march was played by Mrs. Levi Mills. The parlor was beautifully decorated with roses and ferns, one corner of the room was transformed into an arch under which the happy bride and groom stood while plighting their vows. They were the recipients of many beautiful presents. After the reception Mr. and Mrs. Monroe Johnson left for Los Angeles, where they will reside permanently.

Nelson-Newman—Mr. James C. Nelson of Princeton, N. J., and Miss Modesta A. Newman of Yazoo City, Miss., were quietly married recently at the home of Mr. and Mrs. I. T. Moore of Princeton, N. J. The room in which the two plighted their lives was tastily decorated with ferns and carnations. During the ceremony Miss Adams performed at the piano. The Rev. D. C. Young officiated. Mr. and Mrs. Moore and their many friends wish them a happy voyage.

Southwestern Christian Advocate

681 Baronne Street.

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CASH REMITTANCES

Subscriptions Received June 26-July 3
Atlanta and Savannah—J. C. Williams, 3.

Central Alabama—G. W. Lewis 1, Thos. J. Nelson, P. Y. Wofford.

Central Missouri—A. M. Todd, W. H. Smith 1, Joseph A. Cox, B. F. Abbott.

Delaware—Jno. E. Fitchett, A. J. Pinkett.

Lexington—D. C. Quaw 6, W. H. Stewart.

Lincoln—A. J. McAllister 1.
Little Rock—Jno. H. Matthews.

Louisiana—T. A. Brown 1, A. B. Kennedy, Geo. Johnson, Betsy McGee.

Mississippi and Upper Mississippi—C. W. Butler 2, W. F. Isaiah 1, A. Johnson, J. W. Winbush 1, D. M. P. Hazley 1, Wm. McMorris *2, A. C. Parker.

Texas and West Texas—R. A. Appleing, P. H. Jenkins 3.

HONOR ROLL

D. C. Quaw, J. C. Williams, B. F. Abbott, P. H. Jenkins.

CRESCENT CITY NOTES

Wesley Church—The pastor, J. L. Wilson, preached morning and evening. One infant was christened and a goodly number of members partook of the Sacrament of the Lord's Supper. Next Sunday, 10:45 a. m., Dr. V. Chapman, District Superintendent, will preach, and at 8 p. m. the pastor will discuss "The Patience of the Patriarch Job a Winning Virtue."—L. L. Harrison.

Change of Address—Address of Dr. J. L. Wilson is 516 South Claiborne Avenue, instead of 333 Magnolia Street.

Dr. and Mrs. Eugene Charles Thornhill announce the birth of a son, Eugene Charles, Jr., on Saturday, June 27th.

Trinity—Upward of 200 or more communed, one joined the church and two splendid adult Bible classes were formed at the Sunday School. We are making great preparations for our second anniversary—July 19-20—at which time Bishop Scott will be present and preach at 10:30 a. m.,

Drs. Dogan and Sutton at 7 p. m. and a lecture by the Bishop Monday night, followed by a public reception. Visiting ministers attending the District Conference, as well as our city pastors, especially invited, and friends in general. Reports at the District Conference will show what constructive work we are doing. Collection for the day \$27.—W. Scott Chinn, Pastor.

REVIVAL NOTES

Memphis, Tennessee—On May 17th we closed out a very successful eleven day meeting at Warren Chapel. The result was twenty conversions and eighteen accessions. We seldom find members who will take an active part in revivals without the pastor sending for some other preacher to run the meeting. We sent for no one but the Captain of the Christian Army. Warren Chapel is filling her place in this part of the vineyard. Thirty-seven persons have joined since conference—October. Twenty-two of this number are now full members. We have our ten per cent net gain.—W. L. Johnson, Pastor.

Marion, S. C.—Justly do the members and friends of Bethel Methodist Episcopal Church, Marion, S. C., Florence District, South Carolina Conference, termed the revival recently closed, "a wonderful revival." Our revival opened here May 1 and closed with Jubilee services Sunday, May 24. Pastor Grice, officers and members and other Christian friends worked and prayed from start to finish for spiritual results to crown our effort, and it pleased our Heavenly Father, in Jesus' name to grant our petition. Hence, the results of the revival were the best ever achieved in the history of the charge for any one year of the past. Accessions, 21 to the church; conversions, 104. Truly, the entire community of Marion has been very much helped and inspired in that way and manner as never before.

ST. PAUL METHODIST EPISCOPAL CHURCH, MERIDIAN, MISS.

Too much praise cannot be given Dr. J. N. C. Coggins, field secretary of the Temperance Society, for the Christian-like manner in which he so ably conducted a revival and temperance mass meeting held here in St. Paul Methodist Episcopal Church. The Doctor was at his best throughout the two weeks. The entire membership was greatly stirred and inspired for better work in helping others to Christ. Dr. Coggins' sermons were all that one could wish for. He is indeed a most convincing speaker. The revival was an overwhelming success, and 93 precious souls came into the fold. Monday eve, May 25th, Dr. Coggins was ably assisted by Dr. Jones of the white Methodist Episcopal Church, South, in holding a temperance mass meeting which impressed and uplifted the whole community. One hundred and eighteen signed the temperance pledge. We shall never forget the great good rendered in this meeting to dear old St. Paul Church. Come again, Doctor; welcome awaits you.—Mrs. Carrie M. Price.

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The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

Board and Lodging for the entire session 12.00. Tuition 25 cents per subject unless other arrangements have been made.

Limited accommodations. end \$1.00 and have room reserved in advance.

For further information write at once to

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PREACHERS' MEETING—ALEXANDRIA DISTRICT.

The Preachers' Meeting met at Shady Grove Methodist Episcopal Church on May 18-20. The Rev. C. L. Angnum, pastor. Meeting opened at 9 a. m. by the newly elected president, J. J. Woolbridge. The Rev. T. V. Oville, the secretary, called the roll. Devotional exercises were conducted by the Rev. H. C. Gear. Each pastor reported his work in a prosperous con-

dition. The Sunday school lesson was ably discussed by the brethren, after which the Rev. C. D. C. Bryan was called to preach: text, Ps. cxix, verse 105. The Rev. J. J. Woolridge at night preached an able sermon and 22 sinners came to the altar to be prayed for. The resolutions were read by the Rev. C. D. C. Bryan. The people of Shady Grove made our stay pleasant. Many thanks to the Rev. C. L. Angnum, wife and friends. May God's choicest blessings rest upon them.—C. D. C.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

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LESS LASH AND MORE "OATS"

A recent issue of the Northwestern Christian Advocate contains a very striking and significant suggestion in the form of a cartoon. Two men are riding in a buggy. One of them, the driver, represents a pastor. The horse, a rather lean and unattractive animal, is made to represent the preacher's "congregation." The "driver" with the whip of "exhortation" is applying the lash vigorously to the horse while he remarks to his companion: "Really now, I don't know what ails him. He won't go faster than a walk no matter how much I whip him." The companion gravely suggests: "Suppose you try oats, brother."

This picture contains a very valuable hint for a large number of pastors in our churches to-day who are not succeeding in getting their congregations to move on. The people get a great deal of exhortation, direction, correction and advice; they are often reproved for their slothfulness and indifference; they hear much complaining and stinging comments on their failure to live up to their obligations and to appreciate the excellence of their shepherd, but when it comes to real genuine food for mind, soul and spirit, it is often seriously lacking.

In fact there seems to be a growing tendency in many of the churches to allow many things to crowd out the one primary element of the divine service. Sometimes it would seem that the pastor has given more time to the preparation of his list of announcements for the week and is more at pains in emphasizing them than is the case with reference to the preparation and delivery of the Sunday morning sermon. And as well as we all love music, in some places the sermon must be reduced to a mere sermonette because of the long and difficult renditions by the choir. But saddest of all the long time and often disorderly manner of public collections is extremely taxing and destructive of the sacredness and sweetness of the service. Of course some announcements must be made and emphasized. Sometimes exhortation is necessary. There is nothing to be said against the inspiration and helpfulness of a good lively choir. But, brothers, surely there is nothing so vitally important in the divine service as the SERMON itself. The people come to the church from their labor, from their business places, from the perplexities of household duties, from the school rooms and from the study of the various problems of our complex life; they come to the church out of the noise and clatter of the streets, weary from the strain and wear of the monotonous, every-day grind—they come to the church for refreshment of the mind. The real inner man is hungry and would be fed, the spirit is athirst for the water of life. Nothing less than a real gospel sermon will satisfy the needs and the longings of the people who gather in the house of God at the appointed hour for service on the Lord's day.

Now let it be understood that we are in full sympathy with the busy pastor. We are not

unmindful of the fact that he is heavily taxed for time in attending to the various and puzzling affairs which require his attention and thought all during the week. Neither do we forget that it requires hours of study and meditation to prepare just such a sermon as the people need every Sunday. But we remember that the supreme business of the preacher is to preach. The command is upon him "to feed the flock." The words of the Master to His disciples were "as ye go preach." Surely, then, the preacher ought to have the consciousness of his obligation and high calling so upon him that he would say,



THE REV. M. W. DOGAN, D. D., PH. D., PRESIDENT OF THE
NATIONAL ASSOCIATION OF TEACHERS IN COLORED
SCHOOLS.

"Whatever else I may do, I must prepare to deliver a gospel message to my people at the hour appointed."

It will be recalled that men who have become world-famed as great preachers, such as Wesley, Whitefield, Spurgeon, Moody, Talmage and Simpson, and drew to themselves great multitudes of hearers, did not attract people so much by the charm and beauty of the mere eloquence of speech, but people flocked to hear them because they told in a simple but fervid manner the story of the Christ and made an apt and striking application of His life and teachings to the needs and condition of the people to whom they spoke. These preachers so presented the Gospel that it took hold of the hearts of the poor as well as the rich; the laborer as well as the financier; the unjust and the just; the discouraged and the hopeful; the outcast, the criminal and the law-abiding—it would seem that every in-

dividual felt that the preacher was talking directly to him. It was God's message, he was God's messenger!

We would insist that it should be well understood on every pastoral charge that at a certain hour every Sunday the pastor will see to it that his people shall hear a real genuine (not necessarily long), "meaty," gospel sermon. Many of the cheap attractions often resorted to as a means of "drawing crowds to the church" might well be discarded if we may have a revival of preaching. The power of the pulpit should be felt in every church in the land. We are convinced that if the people are properly fed with the word of God, the number of regular churchgoers will be materially increased, a great impetus will be given to the progressive work of the church, and the great Christian idea of world evangelization will take on a more hopeful and glorious aspect.

COMING TO HIMSELF

Under the above heading the Home Mission and Church Extension Quarterly Bulletin has the significant paragraph:

"Now, just now, the Negro is coming to an industrial and economic understanding of himself. The Negro American has accumulated property in his own name and by his own genius to the amount of \$700,000,000. That is a fine showing. Of this large amount, \$500,000,000 is in country farms. During the last ten years the Negro farmers have advanced their holdings seventeen per cent, while their white neighbors have gained only twelve per cent. This other significant fact should also be noted. One-fourth of all the Negro farmers in the South own their farms. If these optimistic statistics should have to be revised, yet the results are amazing. The Negro has made his way not only against himself inwardly and externally but against a hard, unyielding race prejudice. The prejudice has been of a sort not easily overcome. It has been patronizing at the same time a protest against the very base of human rights. The Negro has been patient in his struggle for moral dignity. He has had to contend not only against prejudice but against the vices of modern civilization. It cannot be denied that there is much yet to be done to reach the high levels of self-control, sanitary and hygienic living, commercial efficiency, but on the whole there is great reason for the Board of Home Missions and Church Extension to be encouraged and stand firmly and courageously by its mighty task. The Negro members of the Methodist Episcopal Church have recently undertaken to raise a thank-offering of \$100,000, commemorating the Semi-Centennial of the Emancipation Proclamation. The work being done among the young Negroes in way of industrial and vocational education is remarkable. The Negro schools are lifting the whole race. There never was a brighter hour in the history of the Negro race. No time to slack away from this great

(Continued on page 8)

GO THE SECOND MILE

By Rev. Edwin Whittier Caswell

JESUS said, "If a man compel you to do with him a mile, go with him twain." He referred doubtless to the fact that the Roman government compelled men to assist in carrying the soldiers' burdens on their way to war.

The language of the first mile is "what must I do?" Of the second mile, "what may I do?" The one is narrow and confined, the other is an infinite ideal. The first is compulsion of fear; the second, the privilege of love. The first ever says, "I ought," the other, "I desire."

The Pharisee went the first mile with minute exactness. He measured it. He kept the letter of the law, but lost the spirit. Christianity goes further than other religions. It is the second mile. Love is the fulfilling of the law. Here is mercy as well as justice; grace and glory as well as morality and duty. Jesus went all the distance to find and save His lost children. The Cross is the second mile. There is no end to the second mile. Its blessedness and joy endure forever more.

But first things must come first. We cannot begin at the second mile. First, we must live the duty life, which is the stalk, till duty blossoms into the beautiful flower of joyous service. At first, it seems drudgery, dull discipline, but at last it is gilded with the glory of the second mile.

"Stern Duty said, 'Go walk a mile
And help thy brother bear his load.'"

I walked reluctant, but meanwhile,

My heart grew soft with help bestowed.

Then Love said, "Go another mile,"

I went, and Duty spoke no more.

But Love arose, and with a smile

Took all the burden that I bore."

The second mile of self-sacrifice is far beyond the commandments. It is a Beulah Land where one lives for others. Rev. Daniel Steele says, when Lyceum committees wrote to Wendell Phillips inquiring the price of his lectures, he would reply: "Two hundred dollars and expenses for my lecture on the Lost Arts; but I will lecture in behalf of the slave for nothing and pay my own expenses." The glory of the second mile is a halo about his

head which will brighten as the centuries roll away. Lord Shaftsbury manifested this same spirit in his wonderful career. He once said to a broken-hearted man, "Don't be discouraged, Jack. You will be a man yet." Those words saved him. In a similar manner John B. Gough was redeemed by a second mile man. The world to-day is asking the Church for second mile Christians.

Faith is called the first mile, while works is the second. The first without the second is dead; faith is a mighty principle, but to be living, vital and true, it must be a principle on two feet, revelling in the realm of practical activity. A chaplain among the wounded on a certain battlefield asked a soldier if he should read to him from the Word of God. The dying man replied, "I would like a drink of water first." "Anything more I can do for you?" the chaplain said. "Yes, I would like a pillow for my head." The chaplain took off his overcoat for a pillow, and his undercoat to cover the body. "Now," said the soldier, "if you have anything in that Book that will make one man do for another what you have done for me, read it to me." Men want living Bibles to-day. The Golden Rule instead of the Rule of Gold, "Do unto others as ye would that others do unto you, yea, more and loftier ideal than that, 'Love one another as I have loved you.'" Christ's standard of love and forgiveness was so high that He loved those who hated Him and the more they hated, the more He loved. He, the Holy One, loved the unholy and unlovely, and prayed for those who crucified Him. Likewise, Paul could wish himself accursed to save his worst enemies among the Jews. John the Baptist was the first mile; he led men to repentance and remission of sins, but Jesus led them to power and usefulness. The preparatory mile must be travelled in order to reach the Holy Ghost's baptism. The Highway of Holiness is for the ransomed to walk in. Jesus is the way, the Comforter the guide, and Heaven the goal.

"Help me, dear Lord, to go the second mile,
And kindly go, my foe to win the while,
And if my cheek is struck, or coat is tak'n,
My other cheek be turned, or cloak be giv'n."
130 DeKalb Ave., Brooklyn, N. Y.

HEALTH PAPERS

CAN OLD AGE BE POSTPONED

By D. A. Bethea, M. D.

When the Hindoo philosopher said: "I would rather be a living beggar than a dead millionaire," he gave the sentiment of an uncivilized man. But the civilized man of to-day, by his action, seems to say the reverse. In this mad rush for plenty, power, position and pleasure, health is sacrificed and premature age ensues. The worst slave driver would not subject his slaves to any worse treatment than we subject our bodies.

The demands upon a person are greater now than formerly. Competition is great. It costs something to live, but it costs more to live well. A much longer time is required in school and in learning a trade or business. The consequences are few are permanently settled down to their life work before they are thirty or thirty-five. At sixty a man is supposed to be old and must yield to the popular cry to give place to young men. Oliver Wendell Holmes used to say, old age begins at forty-six. Osler says men may just as well be chloroformed at sixty. So we see that we are only twenty-five or thirty years of life work. A little more than a quarter century to do the life work. Suppose one has fortunes of some kind, as most any one is to have; he will probably reach the age before he has made simple provision for

his declining years. It matters not how unready he may be to leave active labor, if he is old he must "retire while others come." Many a time if the man could hold on for a little while longer he could retire gracefully. The question is, will the old men stand idly by and suffer themselves to be Oslerized?

But what is the use to theorize? The burning question is what can be done? The only remedy that will keep a man on his job after the age limit is reached is to refuse to get aged. It is not enough to refuse to tell your age. Old age must be put off in order to give more time for our life work.

Dr. Arnold Lorand of Carlsbad, Austria, has written a book on "Old Age Deferred." He has shown that people age too early, that they die too young, that at least ten to twenty years may be added to the span of human life, and that instead of retiring at sixty we can just as well retire at seventy-five, and that instead of dying at seventy and eighty, we can just as well defer it until we are ninety or one hundred. This can be done if we take proper care of the body, yet one must start early. He must not wait until the horse is stolen and then lock the door. You cannot bring back degenerated lung, kidney or heart tissue, so the thing to do is to prevent it from becoming

degenerate. Bishop Turner, who is now upwards of eighty, says if he had known fifty years ago what he knows now he could easily have lived to be one hundred years old.

There is an old saw which says, "A man is as old as he feels and a woman is as old as she looks." Therefore, when a man begins to feel old that means that he is getting old, no matter what his age is. Many men age early in life while others age late. When a man begins to feel old he should look well to see what is causing him to feel old and when he has found the cause remove it. If he keeps this up he will remain young many years longer. In the case of a woman, if she looks old she is old, no matter what she says. Most women realize this, too, so they spend much money in powders and creams in their efforts to look young. Many a woman would be vastly better off and would look younger if she would throw a lot of the trappings of her boudoir into the waste basket. Youth, like religion, starts from within and not from without. A woman who would look young must stop complaining about pains and aches so much. Get well, smile perpetually, think good thoughts, leave off worry and jealousy. Get an interest in books, flowers, music, art and all things beautiful and you will be beautiful as well as young.

Old age shows itself in gray hairs, falling hair, wrinkled face, loss of teeth, loss of memory, impotence in men and menstrual disorder in women. No one should neglect the teeth, for much of the aging in people is due to defective teeth. When the teeth fall out the gums retreat, then the jaw bones atrophy, then the face sinks in. This is why many people look so old, when in reality they are young. Then if you would postpone old age you must be progressive and live in the present. Study hard and keep up to date. If one does not study he will soon be old or people will think he is old and sidetrack him. He must keep an interest in young people and young things.

GRAY HAIR

Question:

B. F. M., Va.—"Is a person ever justified in coloring the hair?" I should say no. Quoting from a popular writer on the subject I will say:

"After all, I would advise no one to change the color of the hair, though it be as black as Erebus. Nature gives each face the framework most suitable to it. She never needs correction on that point.

"Why not dress the hair to suit the face, no matter what is the prevailing fashion?"

"Hair should be allowed to grow gray naturally. All dyes destroy the beauty and color of the hair. Let us gracefully accept the snowy locks of age. They harmonize with the face which has been changed by time and sorrow. Many faces are softened and beautified by white hair. It is more graceful and dignified not to attempt to repair the ravages of time."

Terre Haute, Ind.

A BOY'S PRAYER

Give me clean hands, clean words, and clean thoughts;

Help me to stand for the hard fight against the easy wrong;

Save me from habits that harm;

Teach me to work as hard and play as fair in Thy sight alone as if all the world saw;

Forgive me when I am unkind; and help me to forgive those who are unkind to me;

Keep me ready to help others at some cost to myself;

Send me chances to do a little good every day, and so grow more like Christ.—President Wm. DeWitt Hyde.

A Visit to the Art Centers of the Old World

The "Glorious Fourth" is, of course, not noticed in England, except at the American Embassy and in the heart of the American traveler—and so I went to Cambridge to visit the other great University. I found this learned town no further advanced in street railway conveniences than its rival, Oxford; there was the ridiculous old one-horse car. Christ College, which John Milton attended, has a beautiful green and flowers and ivy. The Gonville and Caius College is where Dr. Harvey, of blood-circulation fame, studied. From Emanuel College came John Harvard, whose name lives and will live in Harvard University, of Cambridge, Mass. The "second court" of St. John's College has been pronounced by Ruskin to be one of the finest in either of the two great Universities. Trinity College is the largest of all the Cambridge colleges; it has about seven hundred men. It was founded by Edward the Third in 1337, some say—but it is known to have been organized and re-organized by Henry the Eighth. Here studied Sir Isaac Newton, Thackeray, Byron and the late King Edward. The kitchen of Trinity is in itself quite an institution, where meals for seven hundred are prepared. This kitchen is also organized on the "university plan," with a separate specialist at the head of each department or branch—there is a special kitchen with special cooks for the vegetable department; another for the meats; another for bread; another for pastry, etc. It interests the visitor to see huge turtle shells hanging up in the hallways of Trinity like trophies of war. I think it is a regular college institution to serve turtle soup made out of one of these monsters once a year, and the shell is fittingly inscribed and saved. The oldest one dates from 1811. The Chapel of King's College is one of the most beautiful in the world; the stone-work and carving in the vaulted ceiling is most indescribably exquisite.

Behind all of this score of beautiful colleges runs the river Cam, and that is the origin of Cambridge. These rear college grounds situated on the Cam are known as the "Cambridge Backs." It seems to be the idea for each college to have its "Backs" separated from those of its neighbor colleges by little canals dug from the river on back—for the "Backs" extend beyond the river. These famous "Backs" are by far the most beautiful feature of either University. There is an interesting church in Cambridge, not college property, which is known as "the little round church," but whose proper name is The Holy Sepulchre Church; it is circular in shape to imitate the Tomb in Jerusalem, and was built in 1101 by the Norman Knights who did battle in the First Crusade.

In the evening I returned to London to attend Grand Opera at Covent Garden Theatre and hear Melba sing. She is one of the world-famous opera stars and was taking the leading role in "La Boheme."

On the 5th of July we went to visit the National Art Gallery down by Trafalgar Square. The different schools of art are arranged in different rooms—as the Tuscan school, the Lombardy school, the Umbrian, the Venetian, etc. This enables the lay-observer to note the progress of art: in the Tuscan school there were a lot of pale, nerveless "Christs" and blank, inert-looking "saints;" there is more of perceptible life in the Venetian school; and when he get to Rembrandt and Hondecoeter we have real life put upon the canvas, whether it be of saints or common folk or chickens.

In the afternoon we saw King George V. with the Queen, Princess Mary, the Duke of Connaught, Lord Roberts and other notables, as they rode away from Buckingham Palace to Hyde Park parade grounds where the King was to hold a review of British troops. The King was loudly cheered by the loyal citizens and admiring visitors. Of all the brightly uniformed, trim-looking regiments whom we saw pass by, we liked best the Highland Scots with their historic tartan kilts.

PART X.

By Prof. William Pickens

In the evening we went to Wyndham's Theatre to witness the play of "Diplomacy," in which we learned the differences and likenesses between a "lady" and a "diplomat." When a diplomat says *yes* he means *perhaps*; when he says *perhaps* he means *no*; if he says *no*, he is no diplomat. When a lady says *no* she means *perhaps*; when she says *perhaps* she means *yes*; if she says *yes*, she is no lady.

On Sunday morning, July 6th, Mrs. Pickens went again to the service at St. Paul's, where the music is excellent; but my previous Sunday's experiences with the formalities of St. Paul's had



KING'S COLLEGE CHAPEL AND CLARE—CAMBRIDGE

been sufficient for me, so I went letter-writing. In the afternoon we visited the Tate Art Gallery and then the Kew Gardens. These gardens contain every specimen of plant life; there are magnificent greenhouses, and at that time of the year the artistic gardens outside of the greenhouses are at their best. I think I never saw such wealth of roses before in my life, and Kew Gardens will ever mean to me a kingdom of flowers.

On Monday morning we left for Paris; from the Victoria Station in London we took a train for Dover; at Dover we took a steamer for Calais. As we sailed away from Dover the silent chalk cliffs called up images of Julius Caesar, when with his fleet of Roman galleys he approached this fateful coast fresh from the conquest of Gaul. The English artillery on the



TATE GALLERY, LONDON

heights were now engaged in a target practice, firing shots into the Channel, defending the coast from an imaginary fleet. Caesar could never land there now; his whole armada would be less than a fleet of toys for one of those great guns. This Channel passage is famous for its roughness and nausea-producing qualities, but as the crossing only took an hour and a half (shade of Caesar! *mirabile dictu!*), we managed not to "feed the fishes."

After passing the customs formalities at Calais and satisfying the polite Frenchmen that we had brought neither whiskey nor tobacco, we took a train for Paris, where we arrived in the early evening and occupied quarters at the St.

Petersburg Hotel, in the heart of the city, just off the Place de l'Opera and only a short walk from the Louvre.

WM. PICKENS,
Talladega College, Talladega, Ala.

Christianity's Great Opportunity

BY DR. B. F. ABBOTT

Christianity's great opportunity to save the Negro of America is to-day. There are but few, if any, infidels and skeptics in this race. It furnishes a good religious soil. Valuable returns may be had here from any kind of respectable ecort to save him. He is simple minded and readily assents to the Gospel; he believes in the Old Book, not in the common ordinary sense of its being a good book of literature, but in the sense of its being a divine book, God's Book.

In some respects the problems of saving the Negro of America is becoming more complex. The rapid and steady immigration from the rural communities to the cities in great hordes, caused by "The White Caps," "The Regulators," "The Klu Klux," and the lack of school facilities in these rural places, complicate the work of saving him. The attractions of the city are too many and too enticing for him to keep out of the meshes of human destruction found here. The high cost of property for churches and his poverty make it difficult to provide Church accommodations for his salvation. Hence, all the religious cults and fads from the ridiculous to the most ridiculous are beginning to prey upon this simple minded folk.

The problems of higher criticism have not worried him. The greatest difficulty in his way is to reconcile the inconsistency of Christianity and race prejudice which is so intense against him and continues to express itself in new forms—the latest being that of community segregation.

Without doubt, the most iniquitous, dangerous and destructive business allowed to go on under our government is the legalized saloon. Thank God, the signs augur its overthrow and death. All the races are becoming aroused. A campaign of education is going on that is going to bear fruit at the ballot box. Too long this prohibition education has been all on one side. The W. C. T. U. and other organizations in many neighborhoods have educated it, and have left the Negro out and then expected him to vote unanimous for prohibition on election day; and when he did not do so, he was censured for being on the wrong side of this great question.

The Methodist Episcopal Church is, always has been, and always will be a foe to this wicked business. Her record and utterances are before the world, her prayers are in heaven and the Church itself is on the battlefield until this enemy has been slain. She joins hands with every denomination and organization in this latest movement for Constitutional and Nationwide prohibition.

If we could realize that supposing we were all created alike and subject to the same circumstances, we should all make the same mistakes and blunders, our judgment of others would be different. There is no phase of charity so beautiful as thinking charity. If you give all you have to the poor, or show your charity in any other way, it availeth nothing so long as you think unkindly and unjustly. Charity hurts no one by word or deed.—J. N. Street.

THE CHRISTIAN LIFE

WONDERFUL REST

"There remaineth therefore a rest to the people of God.—Heb. 4: 9.

There is a rest for the people of God,
A rest that remains in the soul,
When under the scourge of the chastening rod
Earth's trials like sea-billows roll.
Rest, rest, wonderful rest!
It sootheth the heart and it calmeth the breast.
This rest it is mine, and by faith may be thine.
Oh, claim this wonderful rest!

There is a rest that will never take flight,
And peace like a river abides;
It shields in the conflict and arms for the fight
When riseth sin's inflowing tides.
Rest, rest, wonderful rest!
It lifteth the soul, like a wave, on its crest.
This rest it is mine, and by faith may be thine,
This wonderful, wonderful rest!

There is rest to which sinners may flee,
In Jesus this rest may be found;
He calleth the wanderer, "Come unto Me,
No longer by Satan be bound."
Rest, rest, sweet is this rest!
He calleth the erring to lie on His breast.
This rest it is mine. Oh, take it as thine,
This wonderful, soul-calming rest!

"There is a rest." How blessedly true!
How gracious this promise of God!
This "rest that remaineth" for me and for you,
Yea, all who will trust in His word.
Rest, rest, precious this rest!
Come all ye to Him who are sorely distressed.
This rest—ah! 'tis mine. Dear soul, make it thine,
This wonderful, wonderful rest!
—Jennie Wilson-Howell in Zion's Herald.

TAKING ACCOUNT OF STOCK

By Ralph Welles Keeler

Only by the taking account of stock is it possible to discover to what extent, if any, the assets of a business have increased. Moreover, by such a process does one keep familiar with what he really has on hand. It is so with our Bible study. And especially when we are studying the Bible in such a way that it enters into the personal experiences of our lives. For the stock-taking process forces us not merely to reminisce over our intellectual knowledge of the Bible, but causes us to check up the practical use made of the knowledge attained. And what fruitful twelve lessons have just ended in this respect! The keen conversation of the Master with those who would challenge his method of ministry and the content of his teaching is perennially fresh and delightful. One rejoices in the fact that discipleship to Him costs something, and that it take a real man to meet His requirements. Does not the failure of the moral youth who refused Christ's conditions testify to this very thing? What a great love is the love of the Father as interpreted by the Son! A sheep caught in the bushes, a coin rolled under the mat, a son fellowshiping with swine, afar from his father's hearth—how alive with human interest Jesus has made the love of our heavenly Father for sinful humanity! For just as the anxious shepherd seeks his sheep, and the worrying woman her coin, and the heart-burdened father welcomes his soul-bruised boy, so does God by His Spirit swing out through the portals of heaven to find that which is His and welcome it back to His presence. How just around the corner seems the setting of the little tragedy of Dives and Lazarus. And, by the way, the beggar is sitting there now. We passed him in our journey this morning. And the rich man is ordering such a meal as no man ought to eat the while he watches the beggar through the plate-glass windows of a hotel. But then, we do better than that. Do we? Far be it from us to boast. For did not Jesus say that the very best we could do was no profit to God? Which, by the way, calls to our mind the fact that we have not properly expressed our gratitude to God by our lives for His cleansing us from the leprosy of sin. And to think that that poor, despised Samaritan came back and praised the Master, just as he is doing on the Bowery and Watered Street to-day, while we demonstrate our good standing in the Kingdom by attendance upon pub-

lic worship and the keeping up of our church subscriptions. Without doubt there is too much of the unjust steward in most of us. For we deal double-handed with the great spiritual principles of life with little profit to ourselves now, and none hereafter. Jesus said that the Kingdom is coming. The marks of its coming are around about us. Hearts are awakening to the glory of the presence of the Lord; and the fuller recognition by all sorts and conditions of Christian disciples that Jesus is the Great Messenger of God in search of sinners is opening the gate that leads to the great city sufficiently for thousands to take courage and rejoice in persecutions and tribulation. For what penitence, forgiveness, and fellowship would Jesus here reveal gives faith for the larger glorious hereafter. And the multitudes increase that sing:

When all my labors and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore
Will thro' the ages be glory to me.

When, by the gift of his infinite grace,
I am accorded in heaven a place,
Just to be there and to look on his face
Will thro' the ages be glory for me.

Friends will be there I have loved long ago;
Joy like a river around me will flow;
Yet, just a smile from my Savior, I know,
Will thro' the ages be glory for me.

O that will be glory for me,
Glory for me, glory for me;
When by His grace I shall look on His face
That will be glory, be glory for me!

The review is not so bad if it is done in the values expressing themselves in daily life!

AFTER DECISION DAY.

How to develop into symmetrical, strong Christians those who have decided to follow Christ—this most critical problem is now before us. One choice is not enough; we must have our young people choose Christ every day as their leader and Lord. Continuous choices for Christ must be made before Christian character is secured. Inasmuch as principles are more important than processes, we do well to remind ourselves, and never more

insistently than immediately after Decision Day, what is the nature of eternal life. Eternal life is not some magic method or some mysterious manipulation that has been carried out in a particular service; it is the ever living, ever loving, ever present Christ, dwelling in and ruling the daily life. That life must be developed into strength, and hence it is impossible to over-emphasize what needs to be done after Decision Day. Personal decision is requisite to spiritual development, but it is only the first step in discipleship. Decision is enrolling as a student of the Great Teacher, but there is a course of study and discipline which requires rigid daily application and appropriation. Decision Day means that the new disciple expresses a deliberate purpose to complete the course of study laid down by the head Master. Too much emphasis cannot be put on the principle of decision for Christ; sometimes there can be too much emphasis put on the day; it is not the day, but the decision that counts for Christ. One supreme Decision Day followed by three hundred and sixty-four development days, in which new and larger decisions are made; this is the ideal toward which we must work. With these principles in view, here follow a few practical suggestions on how to conserve the possibilities of Decision Day.

Private Interviews

Every pupil who has made a decision for Christ on Decision Day should be seen immediately after Decision Day and a private interview held, for the purpose of discovering the strength of his purpose to follow Christ. If such an interview is necessary before Decision Day, it is insistently so after the Decision Day service. The interview should be held either by the teacher or the pastor, preferably by both, but not together. It is the private interview which counts most. It ought to be natural for the teacher to go and congratulate personally each scholar who has openly declared for Christ.

Teachers as Spiritual Guardians

Every teacher should be expected to inquire into the personal spiritual life of every newly covenanted Christian in the class, and regularly, at least monthly, report to the pastor what progress that scholar is making in the Christian life. In this way the teacher is more than an instructor in the subject matter of the lesson, and becomes the incarnation of the life and love of Christ. Each new Christian should have a spiritual guardian, who seeks to protect and develop the spiritual life of the new disciple in every possible way. None can do this better than the teacher.

Persevering Decision Effort

There should be a continuation of love's concern for the "almost persuaded," especially for the more mature young men and women who are near to the kingdom of God, but do not yield on Decision Day. There is a criticism offered, especially among our young men in the Bible classes, which has too much truth in it to make us altogether comfortable, that the effort of Decision Day is a spiritual spasm. Love should be more inventive after Decision Day than before; more eager to make the final effort, to adopt the wiser way, to give the more timely touch, to seal the closer confidence, than it was before Decision Day. Many of the brightest young men and women in the Sunday school, who may detect some flaw in our methods on Decision Day, will respond to the continued concern of love and wisdom a little later, and often the most valuable of all our converts are secured in this way. Never permit Decision Day to end our efforts for decision for Christ. Urge the claims of the Master with loving insistence. In the special prayer list made by the teacher, as previously suggested, let a check be placed after the name of every scholar who openly confesses Christ on Decision Day; and then when the work of the day is over, let every teacher go quietly before God and ask for special wisdom, love and power to win each of the others. Persevere until the last one is saved.

THEODORE S. HENDERSON.

The Pounds and The Talents

(Luke 17: 11-27.)

International Sunday School Lesson for July 26, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.—Matthew 25: 21.

Time—Just after last session. March 29 or 30 A. D. 30. The parable of the talents was spoken Tuesday, April 4, the last day of the Lord's public ministry.

Place—The parable of the pounds was spoken between Jericho and Jerusalem, after the interview with Zaccheus. The parable of the talents was spoken to the disciples on the Mount of Olives.

Home Readings—Monday, Mark 10:46-52. Tuesday, Isa. 42: 1-9. Wednesday, John 8: 12-20. Thursday, I Thes. 5: 1-11. Friday, John 9: 1-11. Saturday, I John 1: 1-10. Sunday, Isa. 60: 1-5, 19-22.

The Parables of the Lesson.

The parable of the pounds is in some respects very similar to that of the talents found in Matthew 25: 14-30. So much so that they may be thought of as different versions of the same parable. And although the main lesson is the same in both they have many points of difference. They were spoken at different places and times. In one the householder leaves home for a short time; in the other the nobleman goes to receive a kingdom; in one each receives the same amount—a pound, in the other they receive different amounts. The value also differs greatly. The parable of the pounds was spoken, and, later, to re-impress the same lessons, the parable of the talents was spoken.

It is probable that the parable of the pounds was suggested to Jesus by the fact that Herod the Great and his son, Archelaus, had gone to Rome to receive appointments over the Jews, and that 50 Jews had been sent to meet with 8,000 others at Rome and oppose the appointment. These were cruel men, and the Jews did not desire their rule.

Christ makes Himself the nobleman who went into a far country to receive a kingdom. He was soon to depart from them for another land, leaving them each with a "pound" with which to do business for Him. It was not long before He was able to say, "All power is given unto me in heaven and in earth." But His servants should be diligent in multiplying their gifts and bringing others to accept Him willingly as King. In His case, also, it was true that they would "not have this man to reign over" them. These rebellious men were to be won over by the use of the pounds. Not immediately, but gradually, His reign and kingdom was to spread and the subjects brought to allegiance by the increase of the pounds. While He is coming the servants must trade; they must be diligent, for He will return to require His own with interest. They who have been faithful will be rewarded, and those who have not will be punished. The rebellious will be slain before His eyes, while the slothful, receiving

a lesser punishment, will be deprived of "that which he hath." Opportunities and powers increase with use and decrease with the non-use of them. Development comes only to those who invest their "pound."

Going After the Kingdom.

In this parable Jesus is represented as going into a far country for a kingdom. His death and ascension represent His visible departure for that kingdom. It was necessary for Him to go away not only that the Comforter might come, but that through Him the kingdom might come. His going away was in the interest of the kingdom, that it might ultimately come. And every servant is to do likewise. But the servants will not have far to go, only out where men are, that they may seek to gain something for our Lord. Every one who uses his gifts for Jesus is helping to bring in the kingdom. All should not trade with their pounds at the same market; business will become congested if they do, and the trading will become unprofitable. There are many phases and departments of life that call for the activity of God's Servants. Some of them may not yield so large a return on the investment as others, but they must not be neglected on that account. Investing through the public schools may not multiply so fast for the kingdom as investing through the church, but the public schools must have attention. There may be a difference between the Y. M. C. A., the B. Y. P. U. and the various fraternal and charitable organizations in the power of the kingdom, but each calls for the investment of the pounds the Master left with us. These all are going out after the kingdom. And we, like our Master, should be found daily going out in some direction to help bring in the kingdom.

When He Returned.

In fact, the Master is always present with His people in a certain very real sense, though not seen by them. In due time He will return visibly to learn what His servants have done with the pound. The king of the parable returned and found that one had increased his pound to 10, and another had increased his to five. These were rewarded to places of rulership according to the faithfulness with which they labored, as shown in the results.

Labor pays in the development of the laborer as well as in the pecuniary profit it brings. Investing a pound for the Lord may increase that pound to 10, but there is something else it will do. It will fit the man to rule 10 cities. Growth along both these lines is expected, and when the Lord comes He should find more pounds and a larger man. He is coming daily and causing individuals to account for their gifts and opportunities. He finds some faithful and some slothful. How will He find you when He returns? Will the napkin conceal your gift? Mars Bluff, S. C.

moral and spiritual struggle and victory as well. The burden which the hod-carrier bears is not worthy of being mentioned by the side of that which rested upon the shoulders and pulled at the heart-strings of Him who bore the burden of our sins upon the accursed tree. The greatest laborer is he who does the most beneficial work for mankind.

Jesus and Paul sanctified manual labor because they were broader in their conception of labor than the average manual laborer. Jesus was the son of a carpenter, and learned the carpenter trade. It was no dishonor, according to his broad way of thinking, for the Son of God to do the work of a carpenter. While he realized that His was a more important task than the making of "yokes for oxen or wooden lattices for windows," He did not look with contempt upon the trade. Paul spent many a dreary hour in dark rooms and during the dark night in poorly lighted and ill-ventilated rooms working at the tentmaker's trade. He gloried in the fact that with his own hands he made a living for himself and often for those closely associated with him in the ministry. If these world's greatest laborers in the religious uplift of the world were willing to recognize manual labor as labor by doing some of it themselves, it is nothing but right that the manual laborer should recognize as laborers those who through mental and moral struggle perfect their own character and lead on to the perfection of the race.

The Dignity of Manual Labor

There is too much thoughtless talk about the dignity of manual labor, especially by those who are always trying to persuade others to work with their hands and yet themselves think it beneath their dignity to carry a small package where somebody can see them. Such talk is less than worthless. The best way to teach the dignity of manual labor is for him whom the world classes as dignified to get out and do some of it. Paul and Jesus dignified manual labor by having manual trades themselves.

Pay no attention whatever to that class of commencement orators who in addressing colored people can find no more appropriate theme than "The Dignity of Manual Labor." It is only the old slavery doctrine wrapped up in sheep's clothing. It is only a foolish hankering after a race of "servants" to do that kind of work which they think is beneath their dignity. There is a dignity in manual labor, but receive it from no such source. Industrial education deserves special consideration and emphasis not for the Negro race alone, but because the large majority of all races must live by manual labor. It is as God has ordered it. Man must live by the "sweat of his face," and he who with his hands carries out God's command is none the less dignified than the man who sweats under mental and moral burdens. The workman in no field of endeavor need not be ashamed. To him alone belongs the dignity and true worth. No place in the halls of fame has ever been found for idlers, and never shall be. Laborers, burden bearers, self-sacrificers and losers of self in seeking the welfare of others—these are they that are truly dignified. These only can be classed among the worthy.

Winchester, Va.

Personal and General

The Rev. and Mrs. P. H. Jenkins, District Superintendent of the Marshall District, are rejoicing over the advent of a beautiful girl.

The Rev. Dr. D. W. Boatner, Secretary of Little Rock Conference, has severed his connection with the Methodist Episcopal Church and joined the Presbyterian Church.

The Rev. and Mrs. L. G. Hodges, Pastor of Wesley Church, Little Rock, Ark., were made glad by the addition of a new member to their family April 22, a girl.

The Rev. J. B. Johnson and family were happily surprised May 2, by members and friends of his church at McKinley, La.

The Rev. R. M. Davis A. B., of the Central Ala. Annual Conference, raised in a recent Celebration of the 48th Anniversary of our Church at West Point, Ga., \$412.45. The Rev. C. H. Patillo, Ph. D. of the Methodist Episcopal Church, South, preached the Anniversary Sermon. The Methodist Episcopal Church leads all churches in West Point, Ga.

Christ's Sanctification of Labor

Epworth League Devotional Meeting Topic for July 26, 1914

(Mark 6: 1-4; Eph. 4: 28; Thes. 3: 7-12.)

(By THE REV. A. PRESTON SHAW, B. D.)

Perhaps a more accurate putting of the subject is this: "Christ's Sanctification of Manual Labor." No other word in our language is more abused than the word labor. Unfortunately the manual laborer in his narrowness has arrogated to himself the distinction of being the only laborer. Nor is he alone at fault, for a large number of the world's greatest workers have been silly enough to think it a dishonor to be called a laborer. It is one of the disgraces of language and linguists that the ordinary hod-carrier, with no other burden than a few bricks or a little mortar on his back, has been permitted to think that he could be classed with the world's greatest workers. How often the teacher, with the

burden of training the youth of the land on his mind and heart; how often the statesman, laboring under the tremendous burden of adjusting the complex affairs of government so that equal justice and mercy may be meted out to each member of society alike; how often the minister, with bleeding heart and overworked brains, working out that paramount problem of the moral and spiritual welfare of the community, is taunted by the street sweeper, the laundress, the pick-and-shovel-man, under the eye of a boss, or the garbage man, with that foolish saying, "I have to work, you know." The word labor was never intended to be narrowed down in meaning to mere physical exertion. It means mental,

WESTERN DISTRICT—NORTH CAROLINA CONFERENCE

The Epworth League and Sunday School convention of the Western District, North Carolina Conference, met at Old Fort, N. C., May 21-24. The convention was largely attended, delegations having come from practically every charge on the district. The program was a strong one. The essays, addresses and sermons were all of exceptional merit. It was gratifying to note that nearly all the delegates to the convention had attended some one of our many schools.

The Rev. A. H. Newsome, district superintendent, presided at the convention and the work of the convention was conducted with thoroughness and dispatch. The devotional service at each session was a spiritual uplift. The members and friends of our church at Old Fort gave splendid support to the convention, both in liberal hospitality and in attendance upon its sessions. The Rev. Mr. Goodman, pastor of the Presbyterian Church (white), and the Rev. W. B. Wilson, pastor of the African Methodist Episcopal Zion Church, and Mr. J. W. Deal in eloquent and appropriate terms welcomed the convention to Old Fort, and asked the delegates to pay their way with the good influences they should leave behind.

A pleasing feature connected with the convention was the friendly interest in the convention manifested by the white people of Old Fort.

The Rev. J. L. Smith, pastor of the Methodist Episcopal Church, South; the Rev. J. A. Davis, pastor of the white Baptist Church, and the Rev. W. H. Goodman were most welcome visitors to the convention and from time to time delivered addresses of remarkable spirit and power. As a mark of appreciation, the convention voted to give each one of these brethren a year's subscription to the Southwestern. Able sermons were preached during the convention by the Revs. W. E. Clapp, Dorsey, McRae, D. L. Thomas, H. H. Newsome, G. H. Caldwell and E. I. Swann. Prof. W. S. Lee of Asheville delivered a remarkable address before the convention on the subject, "Some of the things that are necessary to secure more amicable relations between the Races."

The music of the convention was in charge of the Rev. Wm. Crawford and Miss Ethel Bynum. On Friday night, an "All-Star" concert was given by members of the convention. Special mention should be made of the fine rendering of Misses Blanche Greenlee, Mabel Bynum and Maggie Peeler, and of the singing and playing of Miss Dulcinea Adams.

In the absence of Drs. W. W. Lucas and C. C. Jacobs, the Epworth League and Sunday School anniversary had as its chief speakers the Revs. C. K. Brown and N. M. Black. The Rev. R. N. Brooks, a recent graduate of Gammon Theological Seminary, and the Rev. G. H. Caldwell captivated the convention by their eloquence and scholarship. The convention came to a close on Sunday night with the final sermon preached by the Rev. E. I. Swann, of Hickory.

The pastor, the Rev. W. O. Thomas, proved himself to be a royal host. He was thoughtful, alert and solicitous for the comfort of every visitor to the convention.

The convention was a great success; one of the best ever held on the district, and every one went away inspired for better work than ever. The convention will meet next year at Newton.—C. K. Brown.

LA GRANGE DISTRICT

One of the most interesting Sunday School and Epworth League conventions was held April 27-29, 1914. The convention was held at Pine Grove Methodist Episcopal Church, West Point, Ga., with the Rev. G. H. Lennon, district superintendent, presiding. Miss Susie May Cheese was elected secretary. There were delegates from nearly every charge, and made a profound impression. Thursday night at 8 o'clock the Rev. J. H. Pinkney of the Stovall circuit, preached the opening sermon. Many subjects were discussed along the lines of the federation of the Sunday schools in the La Grange district, the Sunday school superintendents and other representatives taking an enthusiastic part. The first session was opened Friday morning at 9:30, with singing and prayer by the Rev. W. W. Clemmons; scripture lesson by the district superintendent, followed by some very appropriate remarks. At 10:20 the district superintendent read his report

of the district work, with greetings to the brethren and delegates. Friday night at 8 o'clock the Rev. J. S. Shumon of the Chipley charge preached a great sermon. The convention exercises lasted through Sunday night. Sunday was a great day for rejoicing. At 11 a. m. the Rev. J. H. Pinkney preached; at 3 p. m. the Rev. J. B. Liburd filled the pulpit.—F. R. Bridges, Reporter

MISSIONARY CONVENTION—BATON ROUGE

The Missionary convention of the Baton Rouge District convened at Baton Rouge, April 21 and 22, the Rev. John A. Landry, district superintendent, presiding. The Rev. M. C. Harrison was elected secretary and Miss Emma J. Thomas, assistant. Owing to a number of conventions having the same date, Dr. Thomas appointed Dr. W. W. Lucas, assistant general secretary of the Epworth League, to represent his line of work. The first day was marked with inspiring addresses and papers read by Dr. B. Mack Hubbard and M. C. Harrison, and the question box by Dr. W. W. Lucas was never more satisfactorily answered. At night Dr. W. W. Lucas addressed the convention on lines of the Church organization. He is always distinguished as a churchman and an untiring leader of the race. The second day opened with the reports of conversions, Southwestern papers taken, and Missionary and Epworth League collections. Benevolent collection vouchers and cash, \$121; converts and accessions, 181. The Rev. J. D. Poole read an excellent paper. The best method of raising mission money was discussed by the Rev. D. G. Taylor. The Revs. S. A. Mason, J. C. Brown, B. M. Hubbard, J. A. Barns, L. L. Green, discussed the subject, "Jesus Christ, Human and Divine." District Superintendent John A. Landry acquitted himself very acceptably and was assured the hearty support of his brethren. Resolutions were offered commendatory to Dr. W. W. Lucas; also to the Wesley congregation for their hospitality; St. Mark and Neely's Churches included, for the ministers and delegates were cared for without charge. Dr. B. M. Hubbard is to be congratulated for this reform. "Let's keep it up." The district superintendent, J. A. Landry, is well pleased with the outlook of the district.—M. C. Harrison, Reporter.

WOMAN'S HOME MISSIONARY SOCIETY—GULFPORT DISTRICT

At our last District Cabinet meeting, held at Gulfport, Miss., May 23rd, the following program was rendered: Devotional service by the pastor, the Rev. Mr. McNair. The secretary being absent, Mrs. I. Johnson acted as secretary of the meeting. Mrs. E. L. Smith called the meeting to order. Mrs. Pears of the Gulfport auxiliary society was introduced by the Rev. Mr. McNair. Program committee, Dr. McNair, Mrs. L. P. May and Mrs. E. Raymond, reported the program for the next meeting. The auxiliaries are asked not to forget to send to Mrs. C. L. Brown, Brandon, Miss., the sum of two dollars—a special fund. We did well at the last effort; let us keep the standard set, going higher in the work of the Master's vineyard. After singing "God Be With You Till We Meet Again," the benediction was given by Dr. McNair.—(Mrs.) E. L. Smith, Mrs. E. I. Johnson, Dist. Cor. Secys.

NATIONAL NEGRO BAR ASSOCIATION WILL MEET.

According to the custom that has been in vogue for the past few years, the National Negro Bar Association will hold its fourth annual session at Muskogee, Okla., on the 19th, 20th and 21st of September, in connection with the meeting of the National Negro Business League. Heretofore this meeting has been interesting, instructive and pleasant, and much good has been accomplished by the meeting together of the attorneys. Perhaps there is no profession in which unity of plans, practice and purpose are more needed than that among lawyers. It is planned that this will be the record-breaking meeting both by way of attendance and enthusiasm.

Above all other annual meetings attended this is to be placed as the greatest among the leading business men of this country. And, too, we are aided and encouraged by Dr. Washington, who has struggled to the end that there might be unity and cooperation among our business men.

Great preparations are being made by the local Bar of Muskogee, which numbers twelve colored

attorneys, for our comfort and enjoyment.

WM. HARRISON, President, Oklahoma City.

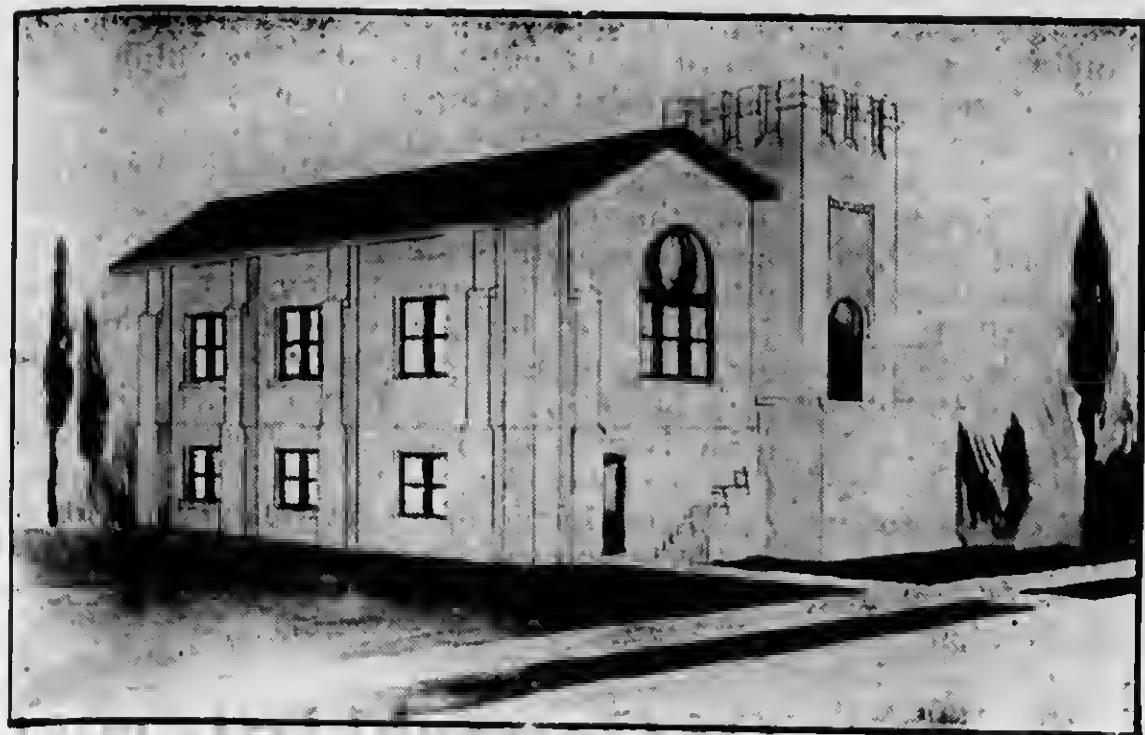
PERRY W. HOWARD, Sec., Jackson, Miss.

CHURCH EFFICIENCY AND WELFARE CONFERENCE, HATTIESBURG, MISS.

This meeting was called together by our good Bishop W. P. Thirkeld to meet in Hattiesburg May 26-27. Every one of the district superintendents and a few pastors of the Mississippi Conference were present. The meeting was called to order Tuesday morning, our resident Bishop in the chair. After singing hymn No. 60, prayer was offered by Dr. E. M. Jones and the choir rendered a very sweet anthem. The Bishop made some explanatory remarks in reference to changing the meeting from an annual to a neighborhood efficiency conference, and also giving the aim and scope of the meeting, stating in part that the purpose of the conference was to reach the fundamentals in our ministerial and church life and offer better and tried methods whereby one might be more efficient in his church work. Dr. E. M. Jones spoke very forcefully and instructively on the subject, "An Efficient Sunday School." The address was full of timely suggestions of how to maintain and conduct an ideal Sunday School. Rev. W. P. C. Morrison was then asked to open the topic "Are the Educated Young People Being Held to the Church; If Not, Why Not?" The following brethren spoke on the topic: The Revs. L. W. Price, D. L. Morgan, D. F. Dudley, R. N. Jones, J. C. Houston, Brothers Lacy, W. H. Smith and Dr. Lucas. From the discussions it was gleaned that the church was not holding the young people, giving several reasons. A few of the reasons were: Because the ministers and older people were hostile towards them; that they received little or no encouragement from the leaders of the church. The remedy offered to offset these conditions was: To interest ourselves, ministers, in the young people; ask the professionals to talk; let the church make advances in making them feel welcome. The Rev. S. H. Carmon led in the discussion of the topic, "The Relation of the Church to the Home and Community." And the following brethren spoke to the topic: The Revs. L. W. Price, W. M. Lucas, J. C. Hibbler, D. F. Dudley and D. L. Morgan. The following suggestions were developed by the discussion, namely, that the minister go into the homes and pray; by repairing our church buildings and property; by letting Jesus be seen in one's everyday life and by saving the young people. The Rev. D. L. Morgan led in the discussion, "Rural Life and How to Hold the Folks on the Farm." Brothers McMorris, Lucas, Hibbler, Oates, Woolfolk and Dr. Crisler, of the Methodist Episcopal Church, South, spoke on the topic. It was thought by those that discussed the subject that to retain Negro labor on the farm, buildings and surroundings, comfortable schoolhouses and longer terms, better and beautiful churches, fair and square dealings by landlords and merchants; also they should be taught diversified and intensified farming. Bishop Thirkeld addressed the meeting on the working of the Atlanta Negro Student Movement Conference, and race co-operation, which gave every one to believe the day in which we are living is a better day. Several brethren spoke of the evidence of race co-operation in Mississippi. Dr. Crisler, Pastor of the Methodist Episcopal Church, South, was introduced to the conference and spoke, to the delight of his hearers. The Bishop preached a very instructive sermon to a crowded church at the night services. Wednesday morning the Rev. Morrison was in the chair. Dr. E. M. Jones spoke on the financial plan of church. Dr. Lucas also spoke on the plan. Many questions were asked and answered. Dr. Lucas spoke on the Epworth League Convention to be held at Jackson and Buffalo. A question box was conducted by Dr. Lucas. Many questions were asked and answered about the Epworth League work. The Rev. R. M. McCallister was introduced as Dr. Lucas' helper in the field. A resolution was introduced by the Rev. R. N. Jones that Brother McCallister be invited to visit our charges under Dr. Lucas' directions. The meeting was indeed a success. Bishop Thirkeld is doing much for the ministers of his area in advancing their merit, worth and efficiency. With his continued fatherly and pastoral oversight the day is not far distant when our area will do its part of the work of the great machinery of Methodism.

E. O. WOOLFOLK, Reporter.

MYRTLE AVENUE CHURCH, EL PASO, TEXAS



MYRTLE AVENUE CHURCH, EL PASO, TEXAS

The above cut shows the Myrtle Ave. Methodist Episcopal "Meeting House" that is in course of erection at El Paso, Texas, by the Rev. A. D. Jacques. The Rev. Jacques is a classical graduate of Philander Smith College. He spent several years in the educational work in Arkansas, his nativity. After the call to the ministry, he was elected to the presidency of Bowen Seminary, situated at Clow, Ark. He made an excellent record in managing and building up that school, at the same time pastoring and superintending for five years the Epworth Leagues and Sun-

ferred to, when completed will cost \$8,000. It has a Sunday-school room, two living rooms, a kitchen, bath, etc.; also a main auditorium. This meeting house is on an excellent site, being situated in the center of a beautiful residential section of the city, right on the ear line. Our members visiting in El Paso ought to show special interest in our new work. The Rev. Jacques hopes to have this church building completed by September. His cornerstone laying was on the second Sunday in July.

WOMAN'S HOME MISSION CONVENTION—BIRMINGHAM DISTRICT

The district meeting of the Woman's Home Missionary Society was held on Saturday, May 23, 1914, at Morning Star Methodist Episcopal Church, Bessemer, Ala. Mrs. E. H. Wilkerson, president of the auxiliary of this place; the Rev. and Mrs. Greggs, and others spared no pains in preparing delicacies for visitors and members. The attendance was not as large, perhaps, as it would have been had the program been gotten out earlier. The meeting was opened by the district president, Mrs. J. C. Carson, who explained the object of the meeting and urged the members present to look forward to every interest of the work. The program previously arranged was carried out. Substitutes were used in carrying out the program where absentees occurred. The reports coming in from the various auxiliaries of the district were very encouraging. The Pentecostal meeting was led by Mrs. G. C. Hamlett, conference secretary, who had labored so earnestly in helping in every detail to make the meeting a success. Everyone present seemed to have caught the spirit of "oneness of purpose." The second subject was: "How to Create Missionary Interest Throughout the District." This subject was opened by Mrs. E. H. Wilkerson, president of the auxiliary of Bessemer. Miss M. Reese and others did honor to the occasion by making the subject not only interesting but inspiring and helpful. Third, "Religious Activity," led by Mrs. M. L. Graham, dealt chiefly with plain, practicable points. Fourth, symposium conducted by Mrs. Dr. A. P. Camphor, "Am I Doing My Whole Duty As a Missionary Worker?" In opening this question, Mrs. Camphor was earnest, conscientious and convincing. Many helpful suggestions found ready response in the hearts of all present; and each one expressed themselves as determined to

do more work, especially toward the salvation of men. We solicit your prayers that we may make this work what God would have it.—Mrs. J. C. Carson, District President; Mrs. M. L. Graham, District Secretary.

WOMAN'S HOME MISSIONARY SOCIETY—NORTH CAROLINA CONFERENCE

The tenth anniversary of the Woman's Home Missionary Society of the North Carolina conference Methodist Episcopal Church will be held at Winston-Salem, N. C., Aug. 26-31, 1914. All the old officers and workers, as well as the new ones, are urged to be present. We most cordially invite the district superintendents and pastors to be with us; also the editor of the South-Western. On Thursday morning, Aug. 27, at 8:30 o'clock, we have the "Minister's Hour," at which time the subject, "The Woman's Home Missionary Society in Our Conference," is to be discussed by them. We need the expressed interest and co-operation of the ministry for the success of the work. Shall we appeal to you in vain? Our strong auxiliaries at Winston-Salem already are making large preparations for our pleasant entertainment. Let each auxiliary be represented by delegates and reports. Please send dues, etc., to the treasurer before the convention so that she can close her books, and have her report ready the first morning of the convention. Send reports for corresponding secretary to me by Aug. 15. We have now had ten years' experience as a conference society and we should do the work in each department systematically and with business precision. Let each auxiliary rally for this, the tenth anniversary.—(Mrs.) A. E. Peace, Corresponding Secretary.

LOUISIANA

Alexandria—Recently the district superintendent and family were pleasantly surprised by friends in Alexandria. The district superintendent and family take this means of thanking the friends for evidences of their kindness and extend the invitation to come again. The party was led by Dr. Marshall and others.—J. O. Richards.

Springfield—Our tribe rally was a success May 17, in St. James Methodist Episcopal Church. Tribe of Judah, represented by Sister Rachel Winder, \$25.03; Tribe of Benjamin, represented by Sister Mary Peoples, \$8.12; Tribe of Reuben, represented by Sister Jane Winder, \$14.51; Tribe of Levi, represented by Sister Hannah George, \$8.36; field collection, \$6.20; total collected, \$60.22. We were blessed with the privilege of having with us the Revs. L. L. Green, our pastor from Clinton; Mayer of the African Methodist Episcopal Church, Claiborne; Clayton, of the Baptist Church; and P. Tillman; also Brother Frank Mitchell and others. We thank all of our friends for their support. We have completed our parsonage and have furnished it with a \$30 set of furniture, all paid for. God bless this people. Our quarterly conference was held May 7-8. We paid our district superintendent in full. Everything was in good shape. Good reports for the quarter; \$68.67.—S. M. Gomes, Pastor.

Bogalusa—May 24th was an enjoyable time with us. Dr. Valcour Chapman was with us and preached a glorious sermon; also administered the

Lord's supper to 14, after which he organized a quarterly conference here. We are expecting to build a church here in the near future. Bro. C. Whalum, our pastor, stands well in the community. He is a local preacher. Now, as this is a growing town, we think a Methodist Episcopal Church will flourish here. If God wills, we are coming to the district conference with a good report.—W. M. Sorrell.

Lake Charles—The Rev. B. T. McEwen arrived here to fill the vacancy caused by the death of the Rev. P. W. Clarke on Friday, May 8th. On Saturday night he met the officials of the church and talked over things of interest to the church. Sunday the 10th, was a great day. On Thursday we gave him a welcome reception with a short but spicy program. The ministers of the city were invited, also the doctors and teachers. After rendering the program a feast was spread and every one enjoyed themselves. On Sunday the Rev. Mr. McEwen preached two very powerful sermons. Our souls were made to rejoice. Collection, \$39.95. The Rev. McEwen is the right man in the right place. Many thanks to our dear Bishop Thirkield for sending us this great man—another P. W. Clarke. Total collection for the month of May, \$189.16.—R. H. Williams, Reporter.

TEXAS

Littig—Our second quarterly conference convened May 30-31, 1914, with our beloved district superintendent, the Rev. S. E. Jones, presiding. The business session was good and reports showed improvement. On account of continued rains our reports from Manor were cut off, but in spite of the rain and mud on Sunday the people of Littig turned out at 11 a. m. and Dr. Jones preached a powerful sermon from 1 Peter 5: 6. It was indeed a spiritual feast and an occasion of much rejoicing. The people came out again at night to hear the man of God deliver another able sermon from Acts 1: 8. A large number participated in the Lord's supper; three joined the church; one infant was baptized. Collection for the day was \$21.75. The work is taking on new life and Dr. Jones is highly pleased with the outlook. Raised during the quarter, \$156.60.—J. W. Stone, Pastor.

Centerville—My work is in good shape. All departments are at work. Notwithstanding my severe attack of illness which befell me on the third Sunday in April, 1914, we on that day witnessed one among our best meetings. Four people were added to the church. My illness necessitated the care of a specialist and my absence from home. I am now back at work and much improved. Many white and colored friends are glad of my recovery. I wish to thank Mr. E. D. Holomon the banker and Mr. Genie Cook for their kind favors bestowed in the way of assisting me off for treatment; also my good members for their loyalty and sympathy. The Lord sent me help, too, in the person of Deaconess Simpson, who took a deep interest in my condition and tarried with me in the work one week. She was a benediction to my people and made many friends here. Deaconess Simpson went to work with the sisters of the church, who gladly took hold of her plans, and raised \$30.45 and presented \$22.00 to the pastor for his benevolences.—J. H. Mann, Pastor.



THE REV. A. D. JACQUES

day schools of his district. In 1909, on account of the failure of health of his only brother, who was in attendance at the Seminary, also for the benefit of his own, by a change from double duty, resigned his position and transferred to the West Texas Conference. His first year's pastorate was at Lockhart. The district superintendent at once discovered that he was fully prepared for larger service, so that special request was made of him to accept the El Paso Mission; a city of 50,000 inhabitants, where other connections have church property valuing from \$5,000 to \$20,000 and where our church had not a foot of ground nor \$1 in its treasury, although our church had been organized and pastored for nearly four years. He began with a membership of 40; it increased to 80, and a Sunday school of 20 pupils now has 60. The church re-

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631 BARONNE STREET

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

COMING TO HIMSELF

(Continued from page 1)

sionary task. The Negro needs the strong right hand of a sympathetic Church and the fellowship and leadership of those who believe in the uplift of the Negro race. To abandon ten millions of Negroes in the dooryard of the Homeland would discredit every Foreign Missionary field occupied by the Methodist Episcopal Church. Think of this glorious task"

A CIVIL WAR VETERAN AND DISTINGUISHED CITIZEN DIES

The death of Colonel James Lewis, of this city, removed from the ranks of the colored people of this city and section a most remarkable man. It is significant that all the daily papers of the city commented upon his life and referred to him in the most pleasing manner. By his long life, his devoted service for his people of all classes, his fine record for honesty and fair dealing, he was worthy of all the good things that were said of him. Taken all in all, Colonel James Lewis was New Orleans' first citizen of color, loved and honored by both races.

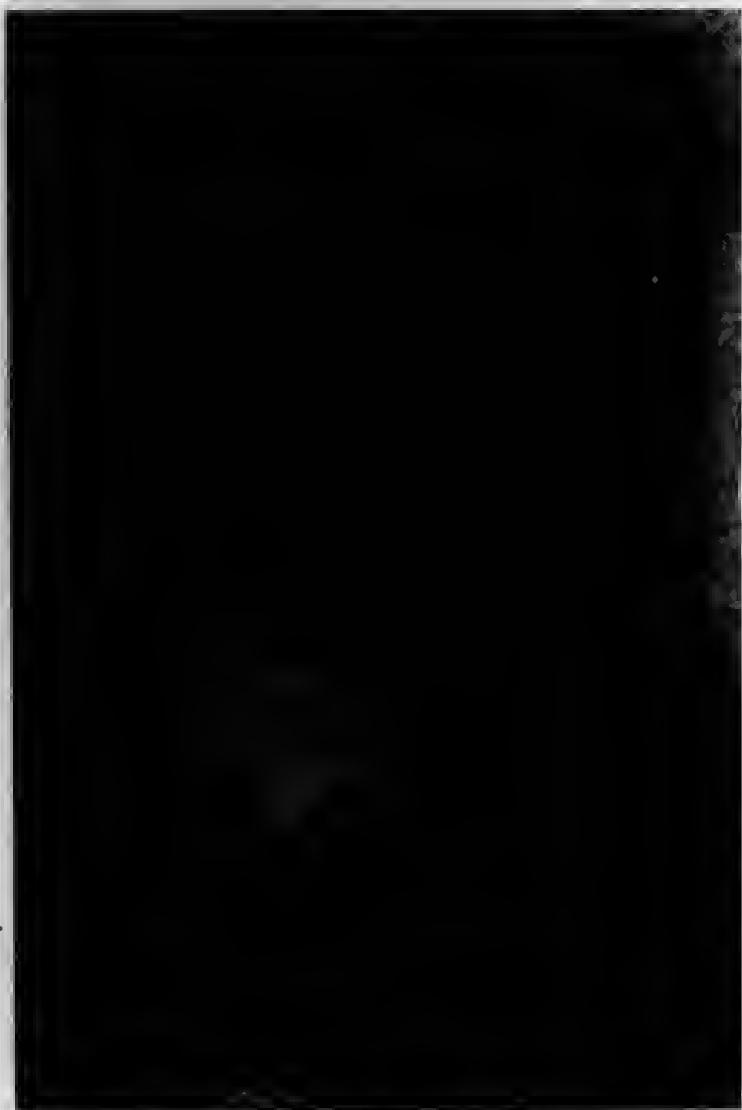
There was much that was of the heroic and romantic in the life of Colonel Lewis. His mother was a slave and therefore he had not the opportunity for early training in school. But seeing white boys going to school fired his ambition and it was by clever ruse that he learned to read and write. Every morning he was on hand at the post office to get his father's mail, where the arrival of the stage coach was a great attraction. Here he would pick up the paper wrappers and the envelopes dropped by the merchants in opening their letters. Carrying these out to the "Branch"—a small creek on the edge of the town—he would throw water upon the white sand which bordered the stream and with a sharp stick would copy the letters and names from the wrappers upon the sand. This was a favorite playground for the white boys, as they had a swimming hole in the creek. When he wished to learn a letter or a name he would say, "Here, you white boys who have been to school, I bet you a marble you can't tell me what letter or name I have written upon the sand." Of course, they told him and received the marble. Thus he picked up his words and letters until he had learned to read and write.

It is no surprise, therefore, after such heroic effort for his own intellectual training that he never lost interest in Negro education. He was appointed as agent for the Freedmen's Bureau right after the war and at the risk of his life, organized schools for his people throughout the state. In his attempt to organize one in Clinton, La., he came near being lynched but was saved through the Masonic sign of distress, it is said.

Not only was he interested in education but he was also a patriot and has an enviable record as a soldier, and until recent years was present at every Grand Army Encampment. When twelve years old he became a cabin boy on a river steamer, and "worked on the water" fifteen years, until the war began. When Commodore Farragut and Gen. Butler came up the Mississippi river he left the river boat with another young man and paddled in a skiff six hundred miles down to New Orleans. He immediately petitioned Gen. Butler to form a regiment of colored troops. When consent was given he was appointed captain of Company K, as no men were will-

ing to be officers in the company. These were the first Negro companies raised to serve in the war. This young captain and his colored company were with Gen. Banks up the Red River, and also at the taking of Mobile. He loved the Grand Army and worked zealously in its behalf. Had it not been for his persistent interest, there doubtless would not have been any Negroes in the Grand Army post in the South. It was his effort supported by General Russell A. Alger, that forced the department of Louisiana to admit Negroes into the Grand Army.

Colonel Lewis has often been referred to as the "gentleman in politics," and he certainly had his share of conspicuous service in the ranks of the Republican party and he certainly held his share of Federal offices, for it is said that no colored man in the history of the country received so many presidential appointments as he. He held the following Presidential appointments: United States Naval Officer by President Rutherford B. Hayes; United States Surveyor General by President Chester A. Arthur; Deputy Collector of Customs and Immigration Inspector under the administration of President Benjamin Harrison; United States Surveyor



COLONEL JAMES LEWIS

General by President Wm. McKinley, and re-appointed by President Theodore Roosevelt. But Colonel Lewis' Reconstruction Period record was noteworthy. He held a number of important positions of trust and honor in the city government of New Orleans immediately after the war. He was at one time Commissioner of Police and Public Buildings and later Administrator of Public Improvements.

He was the only Republican in the City Council at that time and the Honorable Lewis Alfred Wiltz, a Democrat, Mayor in 1873, during the time that Col. Lewis was Administrator of Public Improvements, paid him the following compliment: "Col. Lewis has devoted himself to his duties with great energy and industry, having constant care that every dollar expended should benefit the city."

One incident that may indicate the sterling worth of Col. Lewis occurred during his term as Administrator of Public Works of New Orleans. He was asked for his vote to lease the water works for ninety-nine years, with \$50,000 on the desk before him and the assurance, "Give us your vote and it is yours." When this was declined, "We will also give you \$50,000 stock and you can put in a friend's name for yourself." The reply was an indignant one, "No, money cannot buy me. I am here to work for the best interests of the city."

He had also high standing in the Masonic Fraternity. Col. Lewis has been Grand Mas-

ter of the State, Sovereign Grand Inspector General of the Southern Jurisdiction, an accomplished Free Mason and attained the thirty-third and last degree of Scottish Rite Masonry. He is a Past Department Commander of the Grand Army of the Republic of the Department of Louisiana and Mississippi.

He was buried from his home in Canal street last Sabbath, the Masonic Fraternity and the Grand Army officiating. Colonel Lewis was born September 11, 1833, at Woodville, Miss. He married January 6, 1864, Miss Josephine B. Joubert, who survives him, together with four children. His oldest son, who bears his name, James Lewis, Jr., is a princely man and has the distinction of being the head bookkeeper in one of the leading commercial firms of New Orleans. The other children who survive are Joubert Lewis, Mrs. J. L. Petivan and Mrs. Thos. J. Baham.

Of General Interest

Wreath for Cleveland's Grave

All the living members of the late ex-President Cleveland's cabinet annually contribute to the purchase of a magnificent wreath that is placed on the ex-President's grave on the anniversary of his death, which occurs June 24th. This year, together with the cabinet, those contributing were: Mayor Mitchell of New York; President McAneny of the Board of Aldermen; Judge Alton B. Parker, William E. Curtis, Charles S. Hamlin, John H. Finley, state commissioner of education; George B. Cortelyou, and others.

National Association of Teachers

The National Association of Teachers of Colored Schools is one of the most important organizations within the bounds of the race. It meets this year in Savannah, Georgia, July 30-August 3, the guest of the Georgia State and Industrial College, Dr. R. R. Wright, president. The city of Savannah has appropriated three hundred dollars towards the expenses of the Association. Many interesting features are planned for the entertainment of the delegates and a strong program has been built covering every phase of the educational life of the race. The following are the officers: M. W. Dogan, President; N. B. Young, first Vice-President; J. H. Johnston, second Vice-President; O. L. Coleman, third Vice-President; W. J. Hale, fourth Vice-President; J. M. Cox, fifth Vice-President; M. W. Reddick, Treasurer; J. R. E. Lee, Corresponding Secretary; Geo. W. Carry, Recording Secretary and J. S. Clark, Registrar.

Clafin Endowment

The Methodists of South Carolina are making a strenuous effort to raise this year by October 31 \$15,000 to \$20,000 on the Clafin University Endowment. This is in every way a laudable enterprise and should meet with success. If the African Methodists of Georgia could lay on the altar in one day \$29,000 for Morris Brown College of Atlanta why may not the loyal and royal Methodists of South Carolina put down at least \$20,000 this year for Clafin University and then renew their efforts from year to year until they have raised fully the \$200,000?

South Carolina is our strongest Conference. There are laymen in the bounds of the Conference who should consider it a pleasure and privilege to give \$1,000 or more to this fund. Clafin has been a veritable benediction to the entire state. Its cup of refreshing has been not for Methodist alone, but it has overflowed to the people of all the Churches. Its claim should rest heavily with the people and the united effort on the part of the ministers, laymen and friends and this year's effort for \$20,000 will be realized.

College Work For Public Schools

Mrs. Ella Flagg Young, superintendent of the Chicago Public Schools, has announced that two years of college work will be added to the curriculum of the Nicholas Senn High School. This decision has been reached in consideration of the marked tendency toward the graduation of students from colleges and universities at an earlier age than has hitherto customarily obtained. Mrs. Young in her opinion that young people should be introduced to college and university culture at an early age is in harmony with President Lowell of Howard University and many others in the educational world. It is argued that the two years of college work, if given in the high school, would do much to provide continuity between secondary and higher education. There would be no chasm to leap and one result would certainly be the attainment of university training by many who would not now attempt it. Students would be in true college work before they realized it and tempted into going "just a little further" to the coveted degree. It is shown also that if this innovation should be generally adopted it would be possible for many students to secure advanced training at home who could not afford to go off to college. The idea is to be "tried out" as an experiment in this one school, and if found successful will be extended to other schools.

Mending the Morals of Paris

That a changed attitude toward moral questions is apparent on the part of the student body of Paris is declared by Dr. E. W. Bysshe, superintendent of the France Methodist Mission, who has just returned to this country.

Mme. Avril de Ste. Croix, one of the leaders in the movement for befriending unfortunate girls in Paris, told Dr. Bysshe recently that twenty years ago she had not been able to obtain a hearing at the Sorbonne University because of the defiant hostility and the open insults of young men among the student body. The professors were quite willing that Mme. Avril de Ste. Croix should address the classes, but the students would not permit it.

Today, on the contrary, the invitations come from the students themselves who are eager to hear her message. Mme. Avril de Ste. Croix is most hopeful of the new generation of students in France. An association advocating the principles for which she stands has been organized among the student body.

At the Universities in Paris last winter a series of addresses was given by a distinguished literary man, Dr. Jean Richepin, who strenuously defended the commonly accepted French standards of morality. His lectures aroused such indignation in certain quarters that a deputation of students was appointed to stand at the exit, at the close of the lectures, to pass out tracts advocating the newer moral ideals. This procedure so greatly disturbed Richepin that he appealed to the police to drive away the student reformers.

A Special Call to Conference Secretaries of the Woman's Home Missionary Society

On May 29 Senator Martin of Virginia and Mr. Montague of the House introduced a bill having as its object the placing of railroad tracks across First street Washington, D. C., and the building of a storage warehouse for freight in the square directly opposite our National Training School. If allowed to pass, this will prove most injurious to our valuable property, Rust Hall and Sihley Hospital.

A similar proposition has been defeated before this, but every indication points now to a determined struggle on the part of the real estate promoters to push the measure through, and their friends are in a majority in the present Congress.

We must put forth every effort to oppose and defeat this bill. Strong representatives in Washington are working in our behalf, but we call upon every Conference Secretary to write at once to her representatives in Congress, laying before them the importance of

this bill and the danger to our valuable property which its passage involves. Urge them to be alert and active, and to do all in their power to guard our interests.

(Signed)

Mrs. Wilbur P. Thirkield, President.
Mrs. D. D. Thompson, Secretary.

People of Interest

Bishop Thirkield, who was required to give up his appointments on account of enforced rest, will be in condition for full work in several weeks. He plans during August to meet the District Superintendents of the Ohio, Southern Illinois, St. Louis, and Missouri Conferences for pre-conference consultation, and will take up important church interests in the South, including the deferred formal opening of the new Italian Church in New Orleans.

Standing in a class by itself, one of the most interesting churches in the country was dedicated recently at Cedar Rapids, Iowa, and on this occasion Bishop Quayle delivered his splendid lecture on Abraham Lincoln. The church structure has a gymnasium with bleachers, lockers and shower baths; an assembly room with stage and footlights; a chapel, a service room; a business office; a parlor and corridor furnished like that in a home; a concealed organ; a roof garden; a fireplace in the foyer; stereopticon attachment and acousticians in the front pews for deaf people.

When the fall term opens at Drew Theological Seminary in September there will be a new Physical Director in charge of the activities centering in the Bowne Gymnasium. Mr. A. P. Wegener, who has been engaged for the position, is a graduate of the University of Tennessee and has the advantage of several years of experience in physical directorships of Young Men's Christian Associations of various big cities. In addition to directing the work of the gymnasium and athletic field, Mr. Wegener will deliver courses of lectures upon hygiene, organized community play and allied subjects.

Professor T. R. Parker, A. M., has resigned from the Head of the Department of Mathematics of Wiley University to accept the Principalship of the Mansfield Academy, Mansfield, La. He is an alumnus of Morgan College and a graduate student of the University of Pennsylvania, in science and mathematics. For several years he was at the head of the Department of Science and Mathematics at Morgan College, having resigned to do educational work in West Africa. Upon his return he accepted the position as teacher of mathematics at Wiley University. He is a member of the Association of Teachers of Mathematics of the Middle States and Maryland, and a member of the Scientific and Sociological Society of Baltimore, Md.

Dr. M. W. Clair, pastor of our Asbury Church, Washington, D. C., is one of the most popular ministers of that city and figures largely in all the public functions of the Capital. Recently, the Washington Post conducted a campaign for votes based on subscriptions turned in, with a proviso that fifteen ministers receiving the highest number of votes would be given a trip to the Holy Land, all the expenses being borne by the Post, and in addition thereto, the first four were to get cash prizes for their respective churches of \$500, \$250, \$150, and \$100. Dr. M. W. Clair stood fourth in the list with 640,290 votes, being the only colored man who was in the winning list. He, therefore, received a trip to the Holy Land and a cash prize as indicated for his church. Dr. Clair left with the party from New York on July fourth. The Doctor deserves in every way this trip because of the large services he is rendering in the city of Washington and the heroic effort he is putting forth in building a new Asbury. He is a tireless worker and his friends everywhere rejoice that this honor is given to him and that he has a chance of a vacation in the Holy Land.

News Paragraphs

The Congressional Library at Washington is now the third largest library in the world.

There are 1,033 Negroes in Nashville, Tenn., engaged in business or in the professions.

Garrison Square, Kansas City, has been recently opened to Negroes by the Park Board.

The *Western Christian Advocate* recently completed the eightieth year of its publication.

Recent statistics credit the United States with about one automobile for each two miles of country road.

The Carnegie Library now being built for Colored people in Savannah, Ga., will be ready for occupancy about July first.

The grounds of twenty-four schools in Detroit have been thrown open for summer play places for children.

The Industrial Home for Negro Girls near Tipton, Mo., is to have a new building which, when completed, will cost \$80,000.

The circulation of the *Sunday School Advocate* for the month of May was 605,000 copies, while that of *The Classmate* was 513,000 copies.

The Freedmen's Hospital, in the District of Columbia, received recently as its appropriation \$66,640. This is an increase of \$5,600 over last year.

The State free employment bureau in Worcester, Mass., has filled 1,171 positions, representing 90 kinds of employment, since its establishment.

Of the one hundred graduates who received their diplomas at the fifty-sixth annual commencement of Northwestern University, four were Negroes. Two received the degree of M. D. and two the degree of D. D. S.

The centenary of Methodism in Australia will occur next year. There are now in that country 995 Methodist ministers and probationers, and 8,636 local preachers, with about 150,000 members of the church.

In London a church has been organized with a woman for pastor, women in all the offices and women alone in the pews with the exception of the evening service, when men are allowed in the back seats.

The British Royal Academy accepted recently a picture painted by a village barber who is entirely self-taught and but recently took his first lesson in technique. Barbering, he declares, gave him a fine opportunity for studying various types of faces.

The Canadian Northern liner Royal George was equipped recently with an instrument called a "direction finder." With this instrument in use it is thought that signals may be received by a ship showing from which direction another vessel is approaching.

The Potter's Field in New York, in which 180,000 unknown men and women sleep, has recently, under the direction of a landscape gardener, been transformed into an extensive and beautiful flower garden. This Field is marked by the inscription: "He Calleth His Own By Name."

The proffer of the American Missionary Society to turn over to the city of Lexington, Kentucky, the Chandler Normal School campus to be used as a park for colored people from June to September, has been accepted by the Board of City Commissioners. The city will provide police and lawn seats for the same.

A fine of \$500 was assessed at Hopkinsville, Kentucky, against the Louisville & Nashville Railroad Company last week on an indictment charging them with discrimination against their colored passengers in failing to furnish them with accommodations equal to those furnished to the white passengers. The jury rendering the verdict was composed entirely of white men.

The twelfth biennial session of the Federated Women's Clubs of America, which met recently in the Auditorium Theatre, Chicago, presented the most intellectual gathering of women, it is reported, ever held in this country. The convention was led by the sanest and most dignified women of Church and State, liberally qualified for eminent leadership.

Gleanings from the Field

GEORGIA.

Brentwood—Our third quarterly conference, held in New Hope Church June 13th and 14th, with our District Superintendent, the Rev. W. V. Daugherty, presiding, showed a good deal of progress along all lines. The District Superintendent talked very encouragingly to the Sunday School pupils, and also preached two strong sermons to very large audiences. These sermons made a fine impression upon the minds of his hearers. Our Pastor, the Rev. E. J. Kimball, has things well in hand, and we believe under his leadership our church will continually grow. We raised during the quarter \$24.41, and paid the District Superintendent.—A. E. Stripling, Reporter.

IOWA

Mason City—The Union Memorial Church, Ninth and Stewart avenues, is doing well. The missionary spirit is with us and the Sunday school is doing good work. We have a splendid young people's club that meets on Friday evenings. By this we hope to get a good hold on all the young men and women of our city, and help them to seek that which is best. The pastor is a busy man. All the churches of the city think well of him. Our nice brick church has a fine location. Some of our recent services were as follows: June 21 at 11 a. m., sermon to the children and young people by the pastor, the Rev. F. D. Woodford; Sunday evening at 8 o'clock, the annual sermon of the International Order of Twelve of the Knights and Daughters of Tabor, preached by the pastor. July 28 will be educational day. July 5 was rally day for pastor, all day, and an effort to raise back salary for pastor. Dr. J. E. Wagner of the First Methodist Episcopal Church will preach for us at 7:45 p. m. July 12th was quarterly meeting day. The Rev. Wm. H. Wheeler, district superintendent, was with us. This is our first quarterly meeting of the conference year. August 2, the pastor will get ready for the district conference, which convenes in Kansas City, Mo., Aug. 5th to 9th. August 9th, the Rev. E. J. Penney will preach for our people in the absence of the pastor. The pastor will take two or three weeks vacation during the month of August.

KANSAS

Bonner Springs—Our Easter program was carried out. Collections, \$5. Our first Quarterly Conference was a success in every way. The district superintendent preached, to the delight of all. Our church is at work as never before. June 21 I baptised four children and two grown persons.—H. South.

Wichita—There seems to be a new day dawning at the Fifteenth Methodist Episcopal Church since the arrival of our new pastor from Alabama on April 18. We are grateful to our Bishop Shepard and the district superintendent, the Rev. S. A. Stripling, for sending us the Rev. W. L. Darius. He is an energetic and wide-awake pastor. He is looking after every department of the

church, from the cradle roll to the Southwestern. He is full of enthusiasm in going about his work. His heart songs and plain gospel sermons are putting new life in the church, and all of the members are interested in all the services. On May 21st the members of the church gave the pastor a grand reception, which was largely attended and enjoyed by all. The Rev. S. B. Butler, pastor of Calvary Baptist Church, spoke on the subject, "The Relation of the Church to the Pastor." The Rev. C. A. Williams, pastor of African Methodist Episcopal Church, spoke on the subject, "The Pastor and His Officials." The Rev. E. T. Fishback spoke on the subject, "How We Should Treat Strangers." Response by the pastor, the Rev. W. L. Darius, who, by his wit and tact, won a place in the hearts of many. We are looking forward to a grand rally, which comes off in August, at which time we hope to raise \$300 to be applied on the debt of our church. We are anticipating a great year's work.—Mrs. O. A. Briley.

LOUISIANA

Bastrop—On the night of June 2, as I returned to the parsonage, I found Mr. Amos T. Hall waiting with a large assortment of groceries which he and his friends had collected for me. Twenty or more men had sent something for the pastor. I take this method of thanking them. "Boys," you are welcome at any time.—Lewis H. Smith, pastor.

Livingston Charge—Our third quarterly conference at Officers Chapel, May 2-3, was a success. On Saturday at 11 o'clock Rev. Cox White preached a high spiritual sermon. At 3:45 our business meeting was held. The district superintendent urged for better Christian homes and more Southwestern in the homes. At 7:30 o'clock an intellectual program was rendered. Welcome address by Mrs. A. B. Thompson. "What We Owe to Our Church and Children" was discussed by Mrs. A. D. Officer, Mr. Frank Snodgrass. "The Value of the Ministry to the Community," by Mr. J. P. Officer; "How Can We Best Help Our Community?" Sam West, J. T. Maynard, Brother Maynard; "What Methodism Is Doing for the World," Miss Willie J. Simpson. Miss Simpson is a young lady of our church. "How Can We Best Influence Our Sunday School Pupils to Become Christian?" C. C. Marchbanks and T. V. Keating; "The Relation of Pupil to the Community," Rev. E. J. Guthrie, was delivered with power. We are repairing our church.—Mrs. A. D. Officer, President Ladies' Aid.

Collins Circuit—Magee and Mt. Olive are yet alive. The church at Magee will soon be completed. The church at Mt. Olive will also be ready in the near future. The following names paid \$1 and 75 cents in the Rally: T. H. Donald, Joe Nicholes, Adline Nicholes, Mary Little, Jane Middleton, Miss Etter Donald. The following paid 50 and 40 cents: Mrs. Trussell, Sarah Donald, Miss Lessie

Donald, Mrs. E. Collins, Mrs. L. Williams, Prof. R. T. Lynch (Baptist), M. M. Nicholes, L. Z. Barber. Total, \$17. We will enter the new church the first Sunday of June.—W. R. Waler, Pastor.

Napoleonville—Sunday, May 31, was a high day for this work—the best rally for a number of years took place. A long standing debt was reduced to \$26. The neat sum of \$120.10 was raised. Several members have been added to the church. The church is on the up grade. The members are standing by every cause. The choir is to be praised for excellent music. Mrs. Dr. Nelson deserve much praise.—J. S. Weaver, Pastor.

Crawford and Glencoe—The entertainment given for the pastor by the King's Daughters and Sons was a grand affair. The pastor was pleased and thankful for the amount received.—Mrs. E. Saef, President; Mrs. Wm. Turner, Secretary. At Glencoe, La., a grand concert was enjoyed by a large number of young people on Saturday night, June 13, 1914, which was a complete success. One subscriber for the Southwestern. We have started on our fifth for the District Conference collection good.—S. Green.

Hahnville—We wish to say that we are truly thankful to the members and friends of Flag and Hahnville, La., for pounds recently, and especially thanks to the sisters as follows: J. Rollins, \$2.50; C. Thomas, a \$3.75 hat; L. Ohmla, \$2; N. Price and N. Deronsboug, \$2; M. Alevandrew, \$3.75. A fine stove has been bought and paid for. A fine well has been dug by Brothers S. Arledge, T. Nedd and Tomhia G. Dorsey. Many thanks. Nine persons have been added to the church.—I. C. Dougherty, P. C.

Logansport Circuit—Our second Quarterly Conference was held May 25, 1914, with the district superintendent, the Rev. J. O. Richard, presiding. After prayer, Miss Lillian A. McCain was elected secretary. The officers came up with good reports. After the conference was over the Rev. Richards preached an able sermon.—Mrs. O. V. Levett.

Mandeville Circuit—Sunday, June 14, will be a day to be long remembered in this place. The corner-stone laying of Daniel's Memorial Methodist Episcopal Church took place on the above named date. The pastor, the Rev. A. Robinson, had things well in hand, and he is to be congratulated for his untiring effort in succeeding in gathering about him a strong new membership and making this new church possible. To much praise cannot be given the Pointevent & Favre Lumher Company, and especially Mr. Eads Pointevent, who is general manager of this great lumher company. He is donating through his company a church valued at \$1,500, and is putting forth every effort to make the Methodist Church what it should be in this place. The building committee, consisted of Brothers Robert Thomas, Miley Daniels and Michael Daniels. Much credit is due them for the success of the church. The choir, under the leadership of Sister H. L. Vaultz deserves much credit for the way they handled that part part of the program. The pastor, in a few well chosen words, commended the members for their faithfulness in

making the meeting a success. He also spoke very highly of the Pointevents for their presence at the services, and also for donating such a valuable church to the Methodist Episcopal Church of the Louisiana Annual Conference. Mr. Eads Pointevent responded in a few well chosen words, expressing himself as being gratified with results obtained. The Rev. C. W. Kershaw preached a short sermon, after which the Rev. H. B. F. Charles, of New Orleans, preached the corner-stone laying sermon, to the delight of all, and laid the corner-stone, assisted by the pastor. Lunch was served to all by the Sons and Daughters and the Ladies' Aid Auxillaries. Collection good.—A. Robinson, Pastor; O. Robinson, Reporter.

Simpson Circuit—Sunday schools on this circuit have increased at least 30 per cent in attendance, 125 per cent in finance. Two dollars from each school was raised on Easter for the Board of Home Missions and Church Extension; \$2 for Foreign Mission Board; total, \$4.00. The Hampton Sunday school, under the superintendency of Miss Fannie Mickens, is making rapid progress, with the assistance of the other young ladies to help her. On Saturday night, May 16th, there was an entertainment at Hampton Methodist Episcopal Church by the following ladies for the Sunday school: Mrs. Celest Lofton, the lco cream stand, \$2.60; Miss Frozen Winn, of the fruit stand, \$1.80; Mrs. Pearl Gilmore, of the fish stand, \$1.40; making a total of \$5.80. Fannie Mickens, superintendent Simpson Sunday school; Mrs. J. Gray, superintendent; Mrs. M. E. Hampton, assistant superintendent, gave on Sunday night, May 17th, a cake feast for the Sunday school. Mrs. M. E. Hampton was the prime factor in the project. She selected as preachers the Rev. Isaiah Harris, local preacher of St. Joseph Baptist Church, who preached for Bessie Jackson; collection, \$3.53. H. R. Bernard preached for Sadie Simpson; collection, \$2.50; total collection, \$6.03.—T. A. Hamptou, Pastor.

Mansfield—Sunday, May 31st, was a high day for Mansfield Academy, the occasion being a silver dollar rally. The following local preachers served well during the day: the Revs. Windfield, H. Washington, Howard, J. Oliver and Guilfert. At night an able sermon was delivered by the Revs. Richard and D. Shelby. The pulpit was then graced with the presence of Prof. H. L. Billups, and Prof. T. R. Parker of Wiley University, Marshall, Texas. Great were the intellectual treats these very able and polished gentlemen gave. Too much praise cannot be given the ladies who spread in the hall a banquet at the close of the services. The officers reported \$103.30 for the day.—Ed Lee, District Steward.

Spider—Shady Grove Methodist Episcopal Church has installed three sunshine lamps given by the Ladies Aid and the Woman's Home Missionary Society and King Daughters. The amount raised was \$25.00. The prime movers were: Lucy Davis, president Woman's Home Missionary Society; Julia Johnson, president of Ladies' Aid; Fannie Angram, of the King's Daughters. We have 18 classes in this circuit. We are expecting to bring up to the district two subscribers from each class. Our Easter collection was \$23.00. Additions to the church, four.—C. L. Angram, Pastor.

MISSOURI

St. Louis.—On Wednesday evening, June 3rd, the Methodist Brotherhood of Union Memorial Church gave a reception to the ladies of the church. The meeting was called to order by the president, Milton D. Sanford, and prayer was offered by Richard Mayes, vice-president. The speaker of the evening, our pastor, the Rev. B. F. Abbott, was introduced and made a splendid talk on the work of the Brotherhood in the church and complimented them for their courtesy shown the sisters at the close of the address, which was enjoyed by all, an elaborate supper was served. The women of the church wish to thank the Brotherhood through their president, M. L. Sanford.

Mexico.—We are proud to state that our charge in all of its branches is marching steadily onward under the zealous leadership of the Rev. R. H. Smith, who has entered on his fourth year's duties. Our first quarterly meeting for the year was held June 7 and 8. Our new district superintendent was with us, the Rev. Dr. R. E. Gillum, and he preached three masterful and scholarly sermons. The services throughout the day were well attended, and all felt a "season of refreshing from the King." On Tuesday evening, June 9, the Auditorium was thrown open, and scores of Mexico's "elite" turned out to welcome the Rev. Dr. Gillum. All the pastors of the city were present, and many and eloquent were the addresses made. The banquet feast was spread in the basement, where the concourse of friends gathered around the festal board with the Rev. Smith to do honor to Dr. Gillum.—Mrs. Lula E. Jones.

St. Louis.—A missionary meeting under the auspices of the Woman's Home Missionary Society of Union Memorial Chapel was held recently Bagnell Chapel to interest the women of that church in the Women's Home Missionary Society work. The conference president, Mrs. Ida B. Golus, gave a most eloquent and impressive address, which put the work of the Women's Home Missionary Society upon the hearts of her hearers. Mrs. A. M. Packard, president of the Women's Home Missionary Society, of Union, spoke feelingly of the same work and its necessities. We thank the Revs. Goff and Kitchen for the courtesy shown our women and the collection of \$8. The district meeting, which was held in St. Louis, Aug. 13, was largely attended.—Mrs. Lulu B. Austin, Corresponding Secretary, St. Louis District.

MISSISSIPPI.

Trenton.—Though one of my churches was burned January 28, 1914, we are determined to do the work of the Master. In a recent tribe rally we were able to raise as follows: Tribe No. 1, Jacob Hughes, \$31.20 No. 2, Saul Hauges, \$17.90; No. 3, H. Crook, \$7.00; total raised, \$56.10. We will start on the new church soon.—I. S. Thomas.

Wesson.—The members of New Hope Methodist Episcopal Church came to the parsonage at the great surprise of the pastor and wife, singing "A Stranger at the Door." A crowd of members marched in and laid upon the table 70 pounds of the choicest food. The crowd was led by Mrs. Lidda Wallace and Mrs. Della Cain, the Rev. J. W. Patterson and

others. Mrs. Wallace is President of the Ladies Aid Society and first Bible class. Mrs. Della Cain teaches the fourth Bible class. Rev. Patterson, local preacher, steward and superintendent.—M. White, Pastor.

Lawrenceville.—The City School this year has been under the supervision of Z. K. Gowen. Prof. Gowen is one of the finest scientists in the South. His ability to teach is unsurpassed. White and black readily concede that he is a genius. The school this year has had amazing success. The annual sermon was delivered by Dr. Gowen. The examinations—May '0, 21 and 22—attracted great attention and produced much enthusiasm. Miss Rubena Rogers, a girl with no hands, was promoted to the fifth grade, having passed in everything. She writes and figures well. It is a town talk.—J. Brown, Trustee.

Escatawpa.—The good people of the Summerville Methodist Episcopal Church, on the Escatawpa charge, showed their love and loyalty for their church. In a recent rally they raised \$270.62 in a 12 tribe rally, representing 12 tribes of Israel Crossing the Red Sea and \$25 was the amount to raise in order to cross the Red Sea and get into the Promised Land. All of the 12 captains did well, and three captains and their tribes raised the required amount and more. The captains reported as follows: Sister Julia Starr, \$27.93; Sister Ruth Robinson, \$33.44; Sister Lula Thompson, \$21.77; Sister S. V. Bardwell, \$22.53; Sister Roberta Bryant, \$23.25; Sister Clarcy Dickson, \$16; Sister Lucy Jackson, \$23.75; Sister Emma Jackson, \$19.01; Sister L. B. Steward, \$15.81; Sister Jane Moffit, \$18.46; Sister Drue Siller Hawkins, \$22.11; Sister Edna Thomas, \$26.56; total, \$270.62.—J. A. Patterson, Pastor.

Hashulaville Circuit.—Our second Quarterly Conference was held June 6th and 7th. The Rev. J. M. Marsh was on time, but had to come between showers 10 miles. The Quarterly Conference members, with a few exceptions, were on time. This is my fifth year on this work. We have labored hard to beautify the churches. After dinner the Rev. J. M. Marsh addressed the conference. Subject, "A New Day in the Church." The conference members heard him gladly. The different auxiliaries organized in the first quarter is working fine. We will be able to meet the First District Conference with the best report of the five years collected in the quarter—\$40.00. Total collection, \$58.65.—A. E. Franklin, Pastor.

Greenville.—The Rev. H. B. Hart held our second Quarterly Conference on the 14th and 15th inst. Officers were present with reports which showed that progress is being made along all lines. A special feature of the reports showed that each auxiliary's treasury showed a cash balance on hand. A splendid communion set was presented to the church by Mrs. Howard and others. The members, under their energetic Pastor, the Rev. G. M. Chisholm, are planning to make a strong and final rally in relieving the church of an old debt on the fourth Sunday in July.—S. N. McShane, Reporter.

Bude.—Our rally at the Methodist Episcopal Church recently was a great success. The following Reverends were with us, who preached great sermons: the Revs. C. M. Webb of Brookhaven, F. L. Wood of Union Church, M.

Junior League of Nashville



JUNIOR LEAGUE, CLARK MEMORIAL CHURCH, NASHVILLE, TENN.

The Junior League of Clark Memorial Methodist Episcopal Church of Nashville, Tenn., under the leadership of Mrs. Callie White is doing great things. They have raised since conference \$70. On May 30, 1914, we held our Junior League rally. The pastor preached two special sermons to the children, which held the attention of each "Junior." Dinner was served in the church to all of the Juniors. There

blue offering for Walden University. The Juniors started out to raise \$100 this conference year: thus far they have raised \$70. I feel sure we have the best Junior League in all our Colored conferences. Bishop I. B. Scott spoke June 9, 1914, in Clark Memorial, under the auspices of the Juniors, to an appreciative audience. These Juniors know no failures.—N. D. Shamborguer, Pastor



OFFICERS OF THE JUNIOR LEAGUE

were numbers of special guests of the Juniors. Each one present expressed himself as highly pleased. At the 3 o'clock hour, Mrs. J. W. Sexton, the accomplished wife of Dr. J. W. Sexton of St. Paul African Methodist Episcopal Church, was present and made a helpful speech. After the exercises of the evening the Juniors had their pictures taken. The Juniors rendered a well-prepared program at night to a large congregation, after which Mr. H. T. Green, treasurer of the League, made an address. The pastor made the closing address. Too much cannot be said in praise of Mrs. Callie White, the superintendent of the Juniors. She never tires. Each Sunday at 3:30 p. m. the Juniors meet in the church and hold their devotional meeting. Mrs. Callie White has convinced all of the people in Nashville of her ability to bring things to pass. The results of the day's efforts were \$50 for our Ju-

REVIVAL NOTES

Hemingway, South Carolina.—The Rev. W. M. R. Eaddy has just closed a very successful revival meeting at the Jeremiah Methodist Episcopal Church. The meeting was indeed a source of reviving and spiritual uplift to all the participants. Many souls were happily converted and many backsliders reclaimed. The Rev. W. M. R. Eaddy is doing excellent work on the Turkey Creek charge. He is honored and loved by both old and young. His people seem to be delighted with him as pastor. I was with the Rev. Eaddy and his good people at Jeremiah Church during the first week of the meeting and had a delightful stay in their midst.—A. P. Gilliard.

District Rounds

GREENWOOD DISTRICT

Third Round

Inverness and Moorhead, July 25-26; Morgan City, 25-26; Owens, Aug. 1-2; Cruger, 6; Lexington and Galilee, 8-9; Leland, 13-14; Schlater, 15-16; Greenwood, 28-30; Belzona, 29-30; Pickens and Ebenezer, 29-30; Stephenville, Sept. 5-6; Goodman, 5-6; Greenville, 11-13; Gunnison, 12-13; Indianola, 19-20; Shelby and Mound Bayou, 19-20; Itta Bena, 26-27. Dear Brothers: Let's make this the best year of our ministry. Saving souls is the watchword. Each pastor is asked to have a round report at the first district conference to be held at Moorhead, Aug. 19-23. This is the year that the Southwestern must be made self-supporting. We ask each pastor to appoint a Southwestern committee of five or more to canvass the charge. Brethren, if this is done we can bring up five hundred subscriptions to the district conference. Men that want something must do something. Dr. R. E. Jones will be present looking after the Southwestern. All of the General Officers are invited to be present at the district conference. Brothers, you all know that I have been sick for six months, yet the work has moved on smoothly. All of which I thank the pastors, members, and friends for their loyal support. Faithfully yours.—Harry B. Hart, District Superintendent.

ABERDEEN DISTRICT

Third Round

Aberdeen, Second Church, July 11-12; Amory, 18-19; Athens, 21-26; Macon Ct., Aug. 1-2; Brooksville, 8-9; District Conference, 4-9; Aberdeen, 14-16; Wren, 15-16; Columbus, Second Church, 21-23; Caledonia, 22-23; Columbus, 28-30; Columbus Ct., 29-30; Macon, 28-30; Mashulaville, 29-30; Shuqulak, Sept. 5-6; West Point, 11-13; Strongs, 12-13; Crawford, 12-13; Hickory Grove, 19-20; Bell, 19-20. Brethren, the summer revival season is here and to be able to answer the call of the church in a ten per cent increase in membership we must give first, attention to revivals and a ten per cent increase in membership. Full benevolent reports are expected at the district conference, Aug. 4-9.—J. M. Marsh, District Superintendent.

CLARKSDALE DISTRICT

Third Round

Byhalia, July 11-12; Batesville, 11-12; Hernando, 18-19; Sardis, 25-26; North Carrollton, 25-26; Carrollton, Aug. 1-2; Bedford, 8-9; Towns Chapel, 14-16; Minter City, 15-16; Shellmound, 15-16; Philipp, 22-23; Money, 22-23; Lambert, 22-23; Webb, 29-30; Ruleville, 29-30; Coahoma, Sept. 5-6; Clarksdale, 11-12; Clarksdale Ct., 12-13; Dublin, 9; Blue Lake, 10; Geren, 8. District Conference, August 4th to 9th. All pastors must come to the conference prepared to stay until it closes. We are planning for a great conference. Drs. Jones, Lucas and Penn are expected to be present. Bring all of your Jubilee money to the conference. Each pastor is requested to bring five subscribers to the Southwestern Christian Advocate to the conference. Plan for good revivals. Now is the time brethren,

to collect your benevolence. Push every interest of the Church. There is more expected of you this year than last. Remember, brethren, you make your own appointments.—C. W. Butler, District Superintendent.

DALLAS DISTRICT

Third Round

Milford and Italy, July 18-19; Enid and Ferris, 25-26; Waxahatchie, Aug. 1-2; District Conference at Pelham, Aug. 4-9; Ft. Worth, Andrews, 11-12; Ft. Worth, North, 18-19; Dennison, 25-26; Ft. Worth Ct., 11-12; Hillsboro, 28-29; Sherman, 28-29; Pilot Point, Sept. 5-6; Dallas, St. Paul, 12-13; Dallas, North, 12-13. My Dear Brethren: We are to meet our district conference at Pelham, Aug. 4-9. I want 100 subscribers to the Southwestern Christian Advocate at this conference. If each pastor can bring as many as 10 subscribers each, we will have over our number. Now let us bring \$1,200 for our part of Sam Houston College and Jubilee Fund. Please see that every auxiliary brings up its full amount; also our special collections. Some are doing well.—D. C. Lacy, District Superintendent.

LA TECHE DISTRICT

Third Round

St. Peter, July 25-26; Jeanerette, 26-27; Glencoe, Aug. 15-16; Union Ct., 17; Baldwin, 21-23; Godman, 23-24; Franklin, 28-30; Centerville Ct., 29-30; Berwick, Sept. 5-6; Morgan City, 6-7; Houma, 8-9; Beattleville, 15-16; Schriever, 19-20; Thibodaux, 20-21; Woodlawn, 26-27; Viron, 29-30; Darrow, Oct. 3-4; Donaldsonville, 4-5; Whitehall, 10-11; Litcher, 11-12; Hahnville, 17-18; Camp Parapet, 20-21; Kenner, 22. Brothers, the district conference will convene in Napoleonville, La., August 5-9. I am expecting each pastor to come prepared to report the money for local education and the Jubilee Fund. We must stand by New Orleans University and Gilbert Industrial College. Prof. Reynold will be present to give receipts for money. Don't forget the Southwestern Christian Advocate; let each pastor do his best to bring 10 subscribers. I will not renew any local preacher's or exhorter's license who does not take the Southwestern. Prof. Davage will be present; let us give him 100 subscribers.—John W. Turner, District Superintendent.

MEMPHIS DISTRICT

Fourth Round

Woodstock, July 24; North Memphis, 25-26; Dyersburg, Aug. 1-2; Capleville, 6-9; Sharon Ct., 15-17; Kenton Ct., 20-23; Humboldt, 23-24; Alamo, 29-30; Friendship Ct., Sept. 3-5; Atoka Ct., 12-13; Mason, 19-20; Gallaway Ct., 19-20; Selmer Ct., 26-27; Binghamton, Oct. 2-4; Warren Chapel, 4-5; Centenary, 11-12; East Memphis, 11. Dear Brethren: This brings us into the last quarter of the year's work. We are expected to be in advance of last year for all claims and in every department of the church. Hold revivals and increase subscriptions for the Southwestern. Let us have no blanks. Remember the requirements regarding your church record. Work out a perfect member-

ship roll. I know your task and greatly appreciate your efforts. To this accomplishment, let us dedicate the remainder of the year. If I can be of any service to you, call upon me.—D. T. Burch, District Superintendent.

SPECIAL NOTICES

BATON ROUGE DISTRICT

The Fraternal delegates are: Alexandria District, L. L. reen; New Orleans District, M. C. Harrison; La Teche District, Dr. B. M. Hubbard, D. D.; Lake Charles District, R. E. White; Shreveport District, William Emmett. —J. A. Landry, District Superintendent.

PINE BLUFF DISTRICT

Dear Pastors and Members of the Pine Bluff District: The storm having blown our church off its pillars at Dumas, forces me to change place and date. All of the delegates and friends are invited to Clarendon, Aug. 12-16; the Rev. T. B. Barns, our pastor, and the good people will entertain you. Sunday School and Epworth League convention will be held at Clarendon, Aug. 12-16.—J. H. Greer, District Superintendent.

ATLANTA CONFERENCE LAYMEN'S CONVENTION

The fifteenth annual session of the Laymen's Association meets in Rome, Georgia, at the Metropolitan Methodist Episcopal Church, July 23rd, at 6 p. m. Our Special Train—Our special will leave the Terminal Station over the Southern Railroad, July 23rd, at 3 p. m.; due at Rome, 5:35 p. m. We go directly to the church for intercession and assignments. Party Ticket—The fare for ten or more on one ticket from Atlanta to Rome is \$1.50 or \$3.00 a round trip. You save fifty cents. If you desire to go on our Party Ticket and save fifty cents, you must meet me at the Terminal Station at 1:30 p. m., July 23rd, so that I may have time to arrange the said ticket. Expense—Each church or delegate will please send or bring at least twenty-five cents for expenses. Remember, we go "On business for our King." In His Name—Let all who will observe Laymen's Fast Day, Friday, July 17th, followed by a week of earnest prayer that we may be guided by and blessed with the presence of the Holy Spirit. The district superintendents and pastors are urged to be present.—L. J. Price, President; W. C. Strickland, Secretary.

THE BROTHERS OF THE LITTLE ROCK CONFERENCE

You have shown the spirit of our Lord and Master by relieving me in my distress, caused by the cyclone. The following brothers need mentioning: C. W. Sampson, \$1; J. L. Bright, \$1. Before the timbers were cleared away the Rev. C. A. Taylor sent a box of clothes; J. W. Jackson, \$2; Scotts Valley, \$3; A. S. Miller, \$2.40; M. F. Strong, \$3; J. T. Hawkins, \$1; C. A. Taylor, a second box; a good Baptist brother from Texarkana, J. Rosswell, sent a big box. Now, brothers, I am thanking you from the very depths of my heart for the Christian spirit shown me. I shall always remember you. We are getting well.—S. J. Brown.

ATLANTA DISTRICT

To the Ministers of the Atlanta District: Please send in the names of your delegates as soon as they are elected, to the pastor of the College Park Charge. Remember this, please. The district superintendent will call attention to this matter on his third round in your quarterly conferences. The pastor, the Rev. J. H. Brandon, desires that you do this at once so that he might be able to make ample preparation for all who are to attend the district conference.

MARION DISTRICT

To the Brethren: We as pastors should work our district for a high standing. We have an able district superintendent in the Rev. J. W. Martin. He is working his part, so let us work ours. Ours is to stand by the Southwestern and the great Church in all its departments.—G. W. Washington.

HOLLY SPRINGS DISTRICT

To the Pastors, Delegates and Visitors planning to attend the Holly Springs Epworth League and District Conference, to be held in Pleasant Grove Methodist Episcopal Church, Nettleton Charge, Nettleton, Miss., July 28 to August 2: You are hereby notified to come on the plug going east Tuesday, July 28th, due here at 11:12 a. m. Conveyance will be here to meet you and carry you out to the seat of the conference. Yours truly.—P. A. Leman, Pastor; W. H. Gilliam, District Superintendent.

HOLLY SPRINGS DISTRICT

I take this method to notify each pastor on the Holly Springs district to send to me, at once, without fail, the name of each local preacher and exhorter in your charge, and the course of study they are in. The last district conference appointed a committee, of which I am a member, to arrange and classify each local preached on the district and get a complete roll of the same. Please take due notice and govern yourselves accordingly. Truly yours.—P. A. Lemon, Sec.

NOTICE TO PASTORS OF HATTIESBURG DISTRICT

We are required to raise \$250 to pay one of the notes against our church property at Natchez, apportioned as follows: Bay Springs, \$10; Collins, \$10; Enterprise, \$12; Hattiesburg, \$10; Laurel and Ellisville, \$20; Little Zion, \$5; Quitman, \$12; Shubuta, \$2; State Line, \$10; Waynesboro, \$12; Bentley Chapel, \$10; De Soto, \$10; West Enterprise, \$12; Heidelberg, \$12; Laurel Ct., \$10; Paulding, \$12; Sanford and Bay Creek, \$2; Shubuta Ct., \$10; Vernal, \$5; Shubuta Mission, \$2. The critical condition of this church property demands that each pastor raise this money at once and send it to the pastor.—Wm. McMorris, District Superintendent.

BATON ROUGE DISTRICT

There will be rates granted on the Texas & Pacific Railroad of one and one-third fare for the round trip from all stations Melville to Donaldsonville, and points on the Ferriday branch Addis to Torras inclusive. We must have 125 or more to get the rates. I will say to the pastors, do not use your permits, so as to give the delegates and visitors the benefit of the rates. Those coming from Clinton on the Yazoo & Mississippi Valley Railroad, if in a club of ten, can get the rates.—J.

A. Landry, 736 Europe St., Baton Rouge, La.

COLORED WOMEN'S CLUBS NATIONAL ASSOCIATION OF

The next biennial meeting of the Association of Colored Women's Clubs will be held August 4, 5, 6 and 7, 1914, at Wilberforce University, Xenia, Ohio. Representatives from all of the various organizations affiliated in any way with the National Association of Colored Women's Clubs, will be represented. A program is being formulated which will show the work that has been done by the various associated clubs under the direction of the state presidents and department organizers; the whole subject of Health as it is effected by improper dress, improper sanitation; Tuberculosis with its dread results will occupy a large part of the discussions. Urban conditions; The Woman and Business Development among Negro People, and such subjects will occupy a large place in connection with the program. Some of the strongest women of the race are planning to be present at the coming meeting and to speak, including Miss Anna M. Jones, of Kansas City, Mo.; Mrs. B. K. Bruce, of Washington, D. C.; Mrs. Mary Churchill Terrell, of Washington, D. C.; Mrs. Mary Talbert, of Buffalo, N. Y.; Mrs. Geo. Cook, of Washington, D. C., and many others. President W. S. Scarborough, of Wilberforce University, is also scheduled to speak at one of the meetings. It is earnestly hoped that local organizations will immediately elect their delegates, sending full list to Miss Ida Cummings, 1234 Druid Hill avenue, Baltimore, Md., at once. Ample accommodations will be made for the reception and entertainment of all the delegates who are planning to be present, and the social side of the meeting will not in any way be overlooked. Write for accommodations to Miss Hallie Q. Brown, Wilberforce, O. Many encouraging reports have come from every section of the country respecting the work during the past two years. At the executive committee meeting held in Philadelphia last year, the women were more encouraged than ever at the spread of the influence of the organization in the life of Negro women of the country. A strong pull all together will bring to Wilberforce in August the greatest body of Negro women ever assembled in America. Signed: Mrs. Booker T. Washington, President, Tuskegee Institute, Ala.

BROOKHAVEN DISTRICT

There will be a cabinet meeting of the Epworth League and Sunday School Convention in Crystal Springs Methodist Episcopal Church August 26 and 27, 1914. We are looking for the pastors and their Epworth League and Sunday School officers to be present and prepared to get their literature for the work. Dr. W. W. Lucas is to be with us in this meeting.—W. H. Cain, District President.

LAKE CHARLES DISTRICT

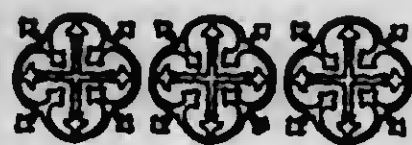
The Woman's Home Missionary convention will convene in connection with the district conference, Aug. 27, 1914. Dear Brethren: Let me say to you: You may have district presidents and other officers to look after the work, but you are the general shepherd of your flock; therefore let none go astray. This is an important work of the church. I need not say to you what it is doing for the ministry, for the needy and the destitute. But we appeal to you this

year as never before to help us in your different churches to interest the women in this missionary work. We have three distinguished officers of the General Board in the persons of Mrs. Knostman, Mrs. Bishop Thirkield, and Miss Gipson, who meet with us in our annual meeting, explaining to us the rules and regulations of the society and the importance of its work. At the closing of our annual meeting we want our reports to show that we are giving the missionary work a conservative consideration. Because I know everyone who visited our Peck Home during the last conference session, after seeing the splendid arrangements throughout the building, and the splendid work being done by our girls under the direction of Miss Ida M. Gipson, left New Orleans determined to do more and to encourage those who are standing so firmly for good. Now, dear brethren, before putting this paper aside think of the last conference session. We want to raise at least \$30 for this cause. It should be done. Some places can give more than others. We have twenty-seven charges on the district, and we are asking you to please see to it that \$1 or more is raised by the ladies of your church, and that one or more delegates be sent to the convention. Each pastor will get a receipt for the amount turned in this convention from his charge or auxiliary. Where there are auxiliaries have them come with written reports. The last conference in our closing session we were requested by our general officers to make quarterly reports. Let us make good in this meeting. Our District Superintendent, the Rev. R. C. Worsham, is doing his part; the other is with us.—A. V. H. Ford, District President.

PALESTINE DISTRICT

Dear Pastors and Members of the Palestine District: Remember the district conference will convene at Leona, Texas, August 12-16. Programs for same are now on hand and each pastor will receive his within the next few days. Our slogan is one hundred new subscribers for the Southwestern. We ought and must have them. Can we get them? Let every pastor and official say yes. We can get them only by going after them with earnestness. Organize Southwestern clubs of your energetic workers; show them how it can be done. Stick to your plans; expect nothing less than success and you will succeed. We expect from five to ten new subscribers from every pastoral charge, as well as a renewal of the old ones. This is an opportune time for the Palestine district to show its loyalty to the Church. Subscriptions will be taken by charges, as they appear in their regular order. You have several weeks to work, and great things can be accomplished for God and the Church. Remember Friday night of district conference week will be given to the Wiley rally. We cannot afford to retrograde nor even hold our own; but we must take an advanced step. Come, therefore, prepared to meet your Wiley claim in full. Dr. I. G. Penn will have a representative there in the interest of the Freedmen's Aid Board; come prepared to report to that cause. Round trip tickets, one and one-third fare, will be on sale two days only, August 11-12, over I. & G. N. railroad from Jacksonville to Jewett and from Hearne to Jewett, and from there to Flynn either over the T. B. V. or H. & T. C. railroads; from Navasota and all

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points south over the H. & T. C. to Flynn, and from Mexia over the T. & B. V. or H. & T. C. railroads. All delegates will get off at Flynn, and will be conveyed from there to Leona on wagons. All delegates must reach Flynn in the daytime.—G. W. Carter, District Superintendent.

THE AMERICAN REVIEW OF RE- VIEWS

This set of special advance sheets of the American Review of Reviews for July is sent out to a very limited list of editors for purposes of review and quotation; and as the magazine does not appear at any point in the United States before the first of July, we ask that you will guard these sheets from any possible improper use. Among the special features of this number are: "Mediation at Niagara Falls and After," "Roosevelt's Visit to South America," by Dr. J. A. Zahm; "A Business Basis for Transportation Rates," by Julius H. Barnes; "New Forest Reserves in the East," by Philip W. Ayres; "The Chautauqua of To-Day," by W. Frank McClure; "A World's Congress of Women," by Ida Husted Harper; and "The Railroad Conquest of Africa," by Lewis R. Freeman. The editorial department, "The Progress of the World," comments on the treaties with Colombia and Nicaragua, politics in the States, and a month's developments in foreign affairs.

MOUNT VERNON CHURCH—BEAT- TIEVILLE, LA.

Mount Vernon Methodist Episcopal Church is free of debt and every member is jubilant. When I was appointed to this place, Feb. 1st, 1913, I found this congregation laboring under a debt of \$548, having to pay 8 per cent interest. All of us went to work and we are now free. On Sunday, May 10, 1914, we made our final charge against the debt and we were victorious. The 3 o'clock service took the form of a

candle rally and every member showed themselves loyal to the cause. Thirty of the members paid \$5 each; the others paying in from \$1 to \$4. This is remarkable when we take into consideration the situation and financial condition of this place. There was \$16 paid in from one family, one of the oldest of our church, Mother Zilston. The district superintendent, the Rev. J. Wesley Turner, was with us to inspire and help us and his presence was largely felt when the smoke had cleared away from the battlefield; we found we had a grand total of \$217.05. We want to thank the following pastors and their congregations: the Revs. William Rainey, J. W. Smith, Leroy Coxon. The Rev. Mr. Calvin Stanley, of Houma, brought his congregation to us in a gasoline launch and did great service, for which we are very grateful.—Manasseh R. Walker, Pastor.

CHANGE OF ADDRESS

Mr. Joel C. Carson, from 715 Dil-
lard Avenue, Birmingham, to 404
Gadsden Street, West Pensacola,
Fla.

CARD OF THANKS

We take this method to thank the Rev. E. White, pastor of Union Chapel Methodist Episcopal Church, Torras, La., for his kindness in helping us in our affliction during the sickness and death of my wife's sister, Seliss Hinley, who died June 23, 1914, and our daughter, who died July 1, 1914; also thanks to Mr. Barney and his family, Mr. Keller Wills, Mrs. Lovley Williams of New Orleans, La., and the members and friends of Mt. Zion Methodist Episcopal Church; also to the Rev. A. Murray, of the Baptist Church; Rev. W. J. Hampton, and to the Masonic Lodge No. 12 of Glencoe, La.—Mr. and Mrs. S. Green, Glencoe, La.

DEATHS

THE REV. M. S. GOINS

The Rev. M. S. Goins was born at Natchitoches, La., 47 years ago and joined the Louisiana Conference in the session of January 25-30, 1888, held at New Orleans, with the Rev. Bishop Henry H. Warren presiding. Brother Goins served the following charges: Flennoy, Bastrop, Mt. Nebo, Houma, Napoleonville, Morgan City; Daniel Chapel, Shreveport; Fairfield, Shreveport; Mt. Carmel and Washington. His health began to fail during the latter part of May and he was brought from Washington to the Turner Sanitarium, Shreveport, and was afterwards moved to the home of Mr. Daniel Hudson, where he died June 30. The Revs. J. J. Obee and J. E. Rolax and other ministers of the city were constant visitors and attendants at his bedside. He was conscious of the seriousness of his condition from the beginning, but gladly and willingly accepted the summons. He was anxious to live to see his brother, the Rev. E. C. Goins, who reached him two days before the end and adjusted certain property interests. After this all was centered upon the coming world. He spoke of his mother, asking to be permitted to go with her. Just before he died he sang "Up to the Hills Where Christ Has Gone" and "Will Here Be Any Stars in My Crown?" He leaves a wife, two children, five brothers and three sisters. The funeral services were conducted at St. James' Methodist Episcopal Church Thursday, July 2, at 9:30 a. m., with the Rev. R. C. Worsham of the Lake Charles District in charge. The sermon was preached by the Rev. J. E. Rolax, pastor of Daniel Chapel. The following ministers were present and took part in the services: Dr. J. H. Hubbard, pastor of St. Paul Church; Dr. J. C. Phillips, pastor of the Colored Methodist Episcopal Temple; Dr. F. D. Lampton, pastor of St. Mathew African Methodist Episcopal Church; Dr. G. W. Mills, of the Mindin District Colored Methodist Episcopal Church; I. B. Henderson, of Johnson Chapel, and F. L. Lewis, of Lane Chapel. The pastors of the city were the pallbearers and the interment was at the Star Cemetery.—R. C. Worsham.

Phillips—Mrs. Sopha Phillips, of Marion, Ala., aged about 60 years, has passed to her final reward, on May 31, 1914, after three days' illness. Sister Phillips lived a faithful member of Oak Grove Church for 41 years. The pastor had charge of the funeral, assisted by the Revs. E. Frazer and G. R. Poke. Sister Phillips leaves seven children and a host of friends to mourn.—P. Y. Wofford, Pastor.

Evans—Mr. Robt. Evans, of Pass Christian, Miss., died May 16, 1914. He was a member of the church over 30 years.—H. May, Pastor.

Crawford—Mrs. Laura Crawford of Pass Christian, Miss., died June 5th, 1914. She had been a member of the church for over 30 years. The Rev.

For Weakness and Loss of Appetite The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

H. May attended the funeral.—H. May, Pastor.

Foster—Beulah and Lela Mai, the daughters of the Rev. and Mrs. M. H. Foster, of Little Rock, Ark., died January 28 and May 23, 1914, respectively. They were being trained in the church. They leave their father and mother to mourn.—L. G. Hodges.

Rodgers—Mrs. Claricey Rodgers of Logansport, La., was born in Alabama over seventy years ago, and died recently. The funeral was conducted by the Rev. J. D. McCain, assisted by the Rev. Caroway of the Methodist Episcopal Church, South. She leaves to mourn one son and two daughters.—Lillian McCain, Reporter.

Maddox—Mrs. Carrie Maddox, of Chipley, Ga., died June 4, 1914. She is survived by a husband and five sisters, one brother, five children, a grandfather and a host of friends. Her funeral was conducted by the Rev. J. S. Shannon.—Miss Gaddie Gore.

Harrold—Baby Lucy Roslyn Harrold of Marshall, Tex., died May 28, 1914, at Okolona, Miss., aged 1 year and 8 months. She was the daughter of Dr. P. L. and Norma Waiton Harrold. Her remains were carried back to Marshall, Tex., for burial.—F. J. Talbert.

Mr. Frank Deal, a faithful member of Hickory Grove Methodist Church, Miss., died June 4, 1914, in full triumph of faith. He leaves a wife and seven children to mourn. The fu-

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neral was attended by the Rev. J. Burton.—J. J. Lindsey, Reporter.

Amacker—Mrs. Nenah A. Amacker, Glencoe, La., the daughter of Rev. Mr. and Mrs. Green, who departed this life July 1, 1914, at New Orleans, La., and was born at Torras, La., September 12, 1893. She was converted at an early age under the administration of her father at Washington, La. She completed her course at New Orleans University and was married to E. D. Amacker of Franklinton, La., Feb. 28, 1912. She died in full triumph of faith, and leaves her dear husband, father and mother to mourn her loss. The funeral was conducted by the Rev. A. Murray and J. H. Hampton, of St. Peter's Methodist Episcopal Church. Her remains were deposited in Crawford Cemetery.—C. S. Cyrus, Recording Steward.

Brown—Mrs. Nancy Brown, a faithful member of Ross Methodist Episcopal Church, New Orleans, La., passed to her reward June 11, 1914. The funeral services were attended by her pastor, assisted by the Rev. J. Lewis. She leaves a host of relatives and friends to mourn.—N. McNeal, Pastor.

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urinal difficulties by day or night.



Knights of Shepherds, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month. Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own name and sign. Address quick today to Sir L. W. Davis, S. G. C., No. 1026 Pickett St., Shreveport, La. Dismiss yourself as a bearer of wood and drawer of water. Enclose 2 cents stamp for immediate reply.

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Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
San Angelo	Lampasas, Tex.	July 14-19	E. L. Jackson
Greensboro	Greensboro, N. C.	July 14-19	S. F. B. Peace
Pulaski	Marion, Va.	July 15-19	A. Davis
Austin	Georgetown, Tex.	—	S. E. Jones
Bluefield	Graham, Va.	July 14-19	W. T. Marley
New Orleans	New Orleans	July 15	V. Chapman
Montgomery	Troy, Ala.	July 15	Wm. Jones
Knoxville	Knoxville, Tenn.	July 21	J. W. Tate
Chattanooga	Harriman, Tenn.	July 21-26	E. H. Forrest
Beaumont	San Augustine, Tex.	July 21-26	W. L. Duncan
Western	Lauderdale, N. C.	July 21-26	A. H. Newsome
Gulfport	Biloxi, Miss.	July 22-27	J. C. Houston
Savannah	Sterling, Ga.	July 22-26	W. V. Daughtry
Waco	Springfield, Tex.	July 22-27	T. S. Moore
Columbus District	Cleveland, Ohio	July 22	J. Courtney
West	Lawndale, N. C.	July 22-26	A. H. Newsome
Baton Rouge	Rosedale, La.	July 22	J. A. Landry
Waycross	Blackshear, Ga.	July 22-26	W. H. Brown
Louisville	Irvington, Ky.	July 28-August 2	J. E. Woods
Greenville	Pickens, S. C.	July 22-26	B. S. Jackson
Orangeburg	Denmark, S. C.	July 23-26	E. B. Burroughs
La Grange	Stovall, Ga.	July 23-26	G. H. Lennon
Brookhaven	Fernwood, Miss.	July 23	P. H. Rembert
Paris	Terrell, Texas	July 28	K. W. McMillan
Opeika	Five Points, Ala.	July 28-August 2	L. S. Price
Beaufort	Smoaks, S. C.	July 29-Aug. 2	D. J. Saunders
Holly Springs	Nettleton, Miss.	July 28-August 2	W. H. Gilliam
Aberdeen	Brooksville, Miss.	August 4-9	J. M. Marsh
Meridian	Philadelphia, Miss.	July 29-Aug. 2	S. H. Cannon
Spartanburg	Gaffney, S. C.	July 29-Aug. 2	J. S. Thomas
Jackson	Canton, Miss.	July 30-August 2	W. P. C. Morrison
Navasota	Somerville, Tex.	August 4-9	J. F. Barnes
Griffin	Ackert, Ga.	Aug. 4-9	J. D. Lovejoy
Clarksdale	Bedford Ct., Miss.	August 4-9	C. W. Butler
Memphis	Capleville, Tenn.	August 4-9	D. T. Burch
Dallas	Pelham, Tex.	August 4-9	D. C. Lacy
Chicago-Indianapolis	Princeton, Ind.	August 5	G. R. Bryant
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Cincinnati	Maysville, Falmouth, Ky.	Aug. 5-9	J. S. Bailey
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Kansas City	Kansas City, Mo.	Aug. 5-9	W. H. Wheeler
Florence	Mars Bluff, S. C.	Aug. 5-9	M. M. Mouzon
Little Rock	Jacksonport, Ark.	August 6-9	G. T. Saxton
Alexandria	Camp, La.	August 12-16	J. O. Richards
Sedalia	California, Mo.	August 12-16	J. H. McAllister
Conroe	Huntsville, Tex.	Aug. 12-16	G. E. D. Belcher
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Muskogee	Eufaula, Okla.	Aug. 12-16	H. T. S. Johnson
Pine Bluff	Clarendon, Ark.	August 12-16	J. H. Greer
Palestine	Leona, Tex.	Aug. 12-16	G. W. Carter
St. Louis (St. James)	St. Louis	August 13-17	F. S. Bowles
Victoria	Hallettsville, Tex.	August 17-23	J. W. Warren
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Grasswood	Moorhead	August 19	H. B. Hart
Marion	Newberne, Ala.	August 19-22	J. W. Martin
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Lexington	—	Aug. 19-23	J. B. Redmond
Houston	Harrisburg, Tex.	August 19-23	W. H. Logan
Cumberland	Morgantown, W. Va.	August 25-30	R. W. S. Thomas
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 26-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Fort Smith	—	August 26-30	D. H. E. Harris
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Shreveport	Lake Providence, La.	August 26-30	B. J. Reddix
Vicksburg	Fayette, Miss.	August 27-30	D. L. Morgan
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Bellinger
Forrest City	Hunter Clr., Ark.	August 27-30	A. T. Stephens
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Winona	Duck Hill, Miss.	August 27-30	E. F. Scarboro
Starkville	Welch, Miss.	August 28-30	W. F. Isaiah
San Antonio	Carr's Hill, Tex.	Aug. 31-Sept. 6	A. M. Mason
Alexandria	Harrisonburg, Va.	September 9-13	C. E. Hodges
Annapolis	Baltimore, Md.	Sept. 23-27	C. G. Cummings

CONVENTIONS

MARION DISTRICT—Epworth League and Sunday School Convention, Newberne, Alabama. Aug 19-22

HOLLY SPRINGS DISTRICT—Epworth League and Ladies' Aid Society, Nettleton, Miss. July 28-August 2

CENTREVILLE DISTRICT—Epworth League Convention, Centreville, Md.

BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smoakes, S. C. July 29-Aug. 2

KANSAS CITY DISTRICT—Epworth League, Sunday School and Woman's Home Foreign Missions Convention, New Clark Church, No. 1664 Madison St., West Side. August 5-4

PINE BLUFF DISTRICT—Sunday School and Epworth League Convention, Clarendon, Ark. August 12-16

HUNTSVILLE DISTRICT—Woman's Home Missionary Society and Ladies' Aid Societies and Sunday School and Epworth League Conventions, Huntsville, Texas. August 12-16

MARION DISTRICT—Sunday School and Misslonyary Convention, Newberne, Ala. August 19-22

NORTH CAROLINA CONFERENCE—Woman's Home Missionary Society, St. Paul Church, Winston-Salem, N. C. August 23-31

STARKVILLE DISTRICT—Epworth League and Woman's Home Missions Convention, Weir, Miss. August 25-30

STARKVILLE DISTRICT—Woman's Home Missionary Society Convention, Weir, Miss. August 27

OPELIKA DISTRICT—Sunday School Convention, Kellyton, Ala. September 10-13

SUNDAY SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., October 1-4.



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Marriages

Dunn-Kilborne—At Asberry Methodist Episcopal Church, near Clinton, La., of which the bride's father is the popular pastor, Mr. James Dunn and Miss Margret Kilborne were united in marriage on June 25, 1914. Mr. Dunn is one of our best young men of Clinton, La. Miss Kilborne is the daughter of the Rev. D. S. Kilborne. A large crowd witnessed the Ceremony. The Rev. L. C. Thomas officiated.

Westminster, Md., May 28—The Rev. John C. Norris, a member of Washington Methodist Episcopal Conference, and pastor of New Market Charge, Md., was united in marriage May 28th to Miss Blanche M. Squirrel of Westminster, Md. The ceremony was performed by Dr. D. L. Washington.

Franklin-Williams—Mr. Henry Williams and Miss Ellen Franklin were happily married at the home of the bride in Oliver, La., April 14, 1914.

They left at once for Orange, Texas; to make it their home. The ceremony was read by the Rev. E. H. Hall.—Reporter.

Johnson-Long — Mr. Johnson and Miss Ida Long were married recently at Inverness, Miss. Mr. Johnson is of Vicksburg, Miss. The Rev. H. L. Saulter officiated.

Humphrey-Scales—At Samuel's Methodist Episcopal Church, Mr. Sam Humphrey and Miss Nellie Scales were married June 14, 1914. Both are members of our church. The Rev. E. C. Troupe Officiated.—Pastor.



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CASH REMITTANCES

Subscriptions Received July 4-10

Atlanta and Savannah—H. Campbell

1.

Central Missouri—W. L. Lee 1.

Lincoln—Arena Cox, C. L. White.

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Richmond Harris, B. T. McEwen 2.

Mississippi and Upper Mississippi—

J. M. Walton 1, Wm. M. Morris *2, R.

B. Adams 1, B. W. Wynn, W. F. Isaiah

1.

South Carolina—A. G. Kennedy 3, D.

H. Kearse *1.

Tennessee and East Tennessee—Jno.

Drain *1, S. L. Porter, G. F. Tipton 1,

Louisa Davis, Ed. Towns*.

Texas and West Texas—A. W. Carr

26, J. O. Williams, J. R. Bryant.

Washington—J. T. Moton 1.

Special—R. H. Parham.

*Part yearly subscriptions.

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A. W. Carr, J. O. Williams, J. R. Bryant, A. G. Kennedy, Wm. McMorris, B. T. McEwen.

CRESCENT CITY NOTES

WESLEY CHURCH—Dr. V. Chapman, District Superintendent, preached a most excellent sermon in the morning, and the pastor, Dr. J. L. Wilson, preached at night. One infant was christened. Next Sunday, 10:45 a. m., the pastor's subject will be, "The Purpose of Jesus Christ in the establishment of His Church," and at night his subject will be, "The Holy Bible Our Chart and Compass for Life." The church and Sunday school picnic will be held Monday, the 20th.—L. L. Harrison.

MALDEN CHURCH.—The pastor and family and the Rev. C. S. Stanley were the guests of honor at a luncheon at the residence of Mr. and Mrs. Eug. Stanley. The Rev. Stanley also delivered a sermon to a great audience Tuesday night. The second quarterly conference was held by the Rev. J. O. Brown during the illness of Dr. Chapman. The reports showed that \$149 had been raised in two months. The Rev. A. Robinson was present and ad-

ressed the conference. Electric lights have been installed.—H. B. F. Charles, pastor.

FIRST STREET—Sunday, the pastor preached two able sermons, one at 11 a. m. and at night. During these services five persons were converted. Love feast at 3 p. m. was led by the Steward Sisters, converts and all those who joined the church since our present pastor has been with us.—Maria Smith.

The pastor, the Rev. T. F. Robinson, D. D., has returned from his trip to Buffalo, N. Y., where he attended the Epworth League Convention. He has new plans on foot for a greater League in this charge.

Mrs. Ella Dennis, one of the faithful steward sisters of First Street Church, is spending a month at the home of Mr. and Mrs. Wm. Barnes, of Monroe, La.

JULY CENTURY NEWS NOTES

The thrifty European farmer is said to come in for high praise in an article called "Two-Story Farming," by J. Russell Smith, announced for the July Century. American farmers, amateur and professional, may learn from this paper a new wrinkle in crops. Professor Edward Alsworth Ross's much discussed series of papers on Immigration reaches "Italians in America" in the July Century. It is said that the professor does not hesitate to express his opinion as to the value of Southern Italy's contribution to our citizenship. The author of "Madame Butterfly," John Luther Long, has written a story for the July Century which is said to be filled with the delicate sentiment for which this author is justly celebrated.

CARD OF THANKS

I wish to thank Prof. J. H. Brooks and others who have come to my assistance during my illness. I am yet unable to attend my work and if any of the brethren can help me in any way, it will be very gratefully received.—M. White, Wesson, Miss.

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The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

Board and Lodging for the entire session 12.00. Tuition 25 cents per subject unless other arrangements have been made.

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SPECIAL NOTICE

LITTLE ROCK DISTRICT

To the ministers and delegates of the Little Rock District, Little Rock Annual Conference, who are to be in attendance at the District Conference to be held at Jacksonport, Ark., August 6, 1914. You can reach the seat of the Conference on railroad by coming to Newport, on the following trains: Number 24 reaches Newport in the morning at 9:20; Number 4 at 10:22 a. m., all going north. The Rock Island reaches Newport at 12:35 p. m.

from Brinkly and leaves in a few minutes for Jacksonport, the seat of the Conference. This train goes to Jacksonport daily. You change cars at Newport.—J. W. Terrell, Secretary of the District Conference.

ABERDEEN DISTRICT

All delegates coming to the District Conference to be held at Baldwin Aug. 4-9, will come on the 10 and 12 o'clock trains. Conveyances will meet you at these trains.—J. M. Thompson.

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THE METHODIST BOOK CONCERN,
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Vol. No. 43—No. 29



A BRIDGE IN OLD PANAMA

[SEE ARTICLE ON PAGE 4]

Photo by S. Earl Taylor

THE UNSOLVED PROBLEM OF THE PANAMA CANAL

The construction of the Panama Canal is one of the big achievements of modern civilization. It is a prophecy of the potential power of the United States of America and may be a forerunner of larger achievements, which like this one will relate themselves to the whole world. Anything nowadays concerning the Canal and the Canal Zone is of intensest interest. Americans and foreigners alike are interested. But Americans more particularly, for Americans are the sponsors

in the eyes of the world not only for the physical success of the Canal but for its governmental and therefore moral and spiritual well-being of the people of the Zone.

We are fortunate this week in having a thoroughly human article on the Panama Canal, its construction, its outlook and the spiritual significance of the Zone and our relation to the population thereto. It is a wise custom now and then to send the Corresponding Secretaries of the Board of Foreign Missions on inspection tours. They go to observe as specialists. They are experts. They never fail to bring back a searching message.

This is what Secretary S. Earl Taylor has done in contributing the article, and the photographs illustrating the same, which will be found elsewhere in this paper. It is one of the most direct articles on the Panama Canal that we have read. But his observation as concerns the spiritual need of the Zone is a challenge to the Church. An immediate challenge. My, but how the imperative calls come from the four corners of the earth! It were enough to sober the Christian people of this country and forbid their revelry in luxury and ease. The misery and the sin of other cen-

(Continued on page 8)

A Visit to the Art Centers of the Old World

The Louvre was the first thing in Paris to draw us. We went again and again to this great system of art galleries and museums, and, at that, we had time only to see some of the very best things in the institution. Our first visit was made on the morning of our first day. The ingathering of the great galaxies of art began in the 16th century; France had close political and social relations with Italy and her monarchs employed the genius of Italian artists. But the chief credit is due to Louis the Fourteenth, who made art-collecting one of his "fads" in which he sought to shine. Prominent people sometimes render services through their very weaknesses. And when Napoleon Bonaparte came along and made himself the lord of Europe, he simply took whatever he wanted from the rest of Europe and brought it into Paris, endeavoring to make the French capital the art center as well as the political and military headquarters of the Continent. It was known in his day as the Musée Napoleon. We may mention in subsequent papers some of the great works of art which Napoleon raped and carried off to Paris, and which the Allies sent back to their native places after Waterloo. But withal the Louvre is still the most extensive gallery and museum in the world. On this first visit we went into the room where the jewels of the French monarchs are kept; there was the great Regent diamond worth three million dollars, and a sword of Charles the Tenth, I think, the hilt of which is inlaid with diamonds to the value of nearly three million dollars. How did all this treasure survive the hungry mobs of the Revolution? In the picture galleries were many artists copying the works of the great masters; each with brush and easel, some copying the whole picture and others making details from famous groups.

We passed many times through the Place Vendôme and saw the Vendôme Column, 142 feet high, on the top of which stands a figure of Napoleon in imperial robes. This column is of masonry but is encrusted with plates of bronze ascending it spirally, on which are figured the incidents of the campaign of 1805 from Boulogne to Austerlitz. This bronze plating was cast out of 1,200 cannon taken from the Russians and the Austrians.

We went into the historic Garden of the Tuileries by the entrance, which is decorated by full-size bronze figures showing the horrible scenes of a hippopotamus killing and ripping open a lion and two lions killing and eating a wild boar—a very fitting gateway to this tragic spot. Dreaming of the spectacles of French history we wandered on to the fashionable Place de la Concorde, which is one of the largest and handsomest squares in the world. It is surrounded by eight lofty pedestals upon which stand stone figures representing the chief towns of France, and the one representing Strassburg in Alsace is usually draped in mourning. As we crossed the Seine on the Pont de la Concorde we stopped in the middle of this artistic bridge to take in the fine view of the many public and historic buildings that can be seen from that point.

Taking a car we came to the Champs de Mars in one end of which is located the Eiffel Tower, the loftiest human structure in the world, the "Tour de Trois Cents Metres," the three hundred meter tower—nine hundred and eighty-four feet, nearly twice the height of the Washington Monument! This lofty steel structure can be seen from every part of Paris and its environs, and from its top every part of Paris and its environs can be seen. It is impossible to convey an idea of this tower; it is ascended by several relays of elevators. There are huge platforms at each change of elevators. On the first platform are a restaurant and a theatre, and on the second, nearly four hundred feet high, are bars and shops.

By Prof. William Pickens

PART XI

The electric light at the top of the tower can be seen for nearly fifty miles at night. It has a wireless station. Men and motor cars and railway trains really look like toys from this elevation. It is as if one stood upon a mountain summit without having his view obstructed by the mountain's bulk; the base of the mountain has been cut away, leaving only the spectator's small platform, with the view unobstructed far and near.

On July 9 we set out for a carriage drive to Versailles, the beautiful city and chateau built by Louis the Fourteenth. We rode through the Champs-Élysées more than a mile and a half long. There are beautiful avenues, the middle of which is used by vehicles, while one side is for pedestrians and the other side,



PARIS—VUE GENERALE DU LOUVRE

unpaved, is to accommodate horse-back riders. We passed Anna Gould de Sagon's house, which we afterwards saw to be patterned after the Petit Trianon, Marie Antoinette's favorite home at Versailles. On we rode through the Bois de Boulogne, over the Heights of Saint Cloud (pronounced San Kloo) to Versailles. What a story those old, old trees could tell!

We went first to the Little Trianon, the "boudoir" of those brilliant women who were the satellites of the corrupt French kings. But some of these satellites were to the king what Jupiter is to the sun; they circled about him, but they were so massive in themselves that they balanced him, they moved him. There are also the bedroom and dining-room of Napoleon, and many other things associated with him and his favorites, among them a two hundred thousand dollar mosaic table presented to him by the Pope. The bedroom that was



VERSAILLES—PALAIS DU GRAND TRIANON ET BRAS DROIT DU CANAL

made ready for an expected visit from Queen Victoria, of England, in 1848, is still waiting for her—for she never came. In the stables are the fine carriages that were used by the kings and their favorites and by Napoleon, among them the gilt wedding coach of Napoleon with the harness of red Russian leather and gilt bronze, and the sedan chairs and sledges of Marie Louise and Madame de Pompadour.

After lunching at the Hotel Suisse we spent the afternoon in the Palace of Versailles, the

most royal sight we had seen so far on our journey. That Fourteenth Louis bankrupted France to build it. It would be the work of days to go through all of its apartments carefully. All the ceilings are covered with paintings; the chapel ceiling was decorated by Mansart; and there is a room of finest tapestries. There is a great room known as La Galerie des Glaces, which is in fact a chamber of mirrors, as the name implies. In this room the new German Empire was born in 1871, when the allied armies of the various German states occupied this palace for eight months during the siege of Paris. In this great room they gathered and proclaimed William of Prussia, who was commander-in-chief of the besieging army, to be William the First of united Germany. There is also La Galerie des Batailles, in which are paintings of all the greatest battles in which French troops have been engaged, except Waterloo. The bedroom of Louis the Fourteenth is still shown intact, and it as last occupied by William the First of Germany. The place is now a great national museum with many relics of the history of France. It has a grand terraced front with fountains and bronzes, and the adjoining buildings are occupied by the French army.

In the late afternoon we returned to Paris and did in the evening what we so often did on this tour—we went to one of the best "Cinemas" at the "Pathe." They are better than our moving picture shows. We next continue to "do" Paris and are ticketed for Grand Opera on Friday night.

WHAT I KNOW

I know that this day will never come again. Therefore I will make it the best day in which I have ever lived.

I know that happiness is a thing within and that it is always in the world and very near to me. I know I have but to search for it, and that as soon as I begin to hunt it out, I have it. Also, I know that as soon as I got happiness and begin to give it away it comes back doubled—and more, to me. I know this.

I know that work is a stimulus and that it keeps the world alive and moving. I know that the people who work with love in their heart and interest in their brains are the real doers and benefactors of mankind. I know that I can be a doer and a benefactor.

I know that life is exactly what I make it. I know that other people and other forces can influence my life and work only as I follow it. I know that I am young if I live youth; I know that I am happy if I live happiness; I know that I am worth while if I attempt and accomplish worth-while things.

I know that the greatest thing I can ever do is to do my best at all times and under every circumstance.—George Matthew Adams.

How oft consoling is the thought which disappointments bring,

That blooms deferred by winter's frosts, come back again with spring;

of the delay—
Thrice sweet and lovely to us then because
Bleak winter labors long to form new flower-
ing gifts for, May.

—Mrs. S. Bibb Hardy.

AN INHERENT VICE: ITS TREATMENT AND CURE

BY THE REV. E. ADOLPH HAYNES

In like manner as the body is predisposed to certain diseases, so also is the mind favorably inclined to certain maladies. But while our bodily ailments, for the most part, render us—and us alone—uncomfortable; unfortunately the diseases of the mind know no such limitations; they affect not only ourselves, but produce a baneful and disastrous effect upon those who come within our sphere and influence. Then, too, our physical disturbances are usually so painfully demonstrative that there is no mistaking them at all. Our feelings serve as an index, and as soon as they indicate that all is not right within we call in the aid of the physician and set everything in order. Not so with the diseases of the mind. They take hold of us in most cases suddenly and subtly, and in such a manner as to work with disastrous results upon us and upon those with whom we come in contact. They work so stealthily that they escape even our own detection. It is the duty of the Church, therefore, to be on the lookout for these maladies of the mind and use its best efforts to dislodge them and cure those who are possessed of them.

An Inherent Vice.—There are a very few persons who, in some measure or another, do not enjoy well-merited praise, honor and recognition, and fewer still who do not carefully court these affections of the mind.

It is quite natural for human beings to court the approval of their friends or of those whom they respect with reference to their actions and achievements, and naturally enough a person's spirit rises or falls in proportion as he is praised or condemned. The desire to please and gain favor may in some remote cases have some good effect, yet it cannot be gainsaid that in the main it is attended with most calamitous results. I am sure you have already spotted the vice to which I allude. It is pride. This vice may be set down as the pet hobby of Mephistopheles. It is certainly the most insidious of all vices and the root of all others. It is dangerous, because it lends itself so readily to simulation. It is a counterfeit, and, without effort, entraps the unwary. It is rather unfortunate that the term "pride" should become mixed up as it is with self-respect or self-esteem, but such are the vagaries of our language that we are frequently set the task of looking out for fine distinctions and different shades of meaning in the words used to express our thoughts. A man loses his self-respect and we are told such a man has no pride. He is overbearing in his behavior and haughty in his demeanor and we say he has too much pride. Inordinate self-respect, excessive self-esteem, a desire for honor that is morbidly personified, love of praise, a hankering after homage, an unbridled wish to excel at any cost—these cankerworms are synonymous with pride, each of which is in itself sufficient to affect most vitally the condition of the mind of its unfortunate possessor. The danger of this vice is obvious, for it does not end with itself. It has a train of attendants, or, rather, it has descendants many. Need I enumerate some of them? Vanity, boasting, hypocrisy, presumption, stubbornness, disrespect, and a host of others—these are all born of pride and pay homage only to the king of the proud, whom—

"The Almighty Power hurled headlong,
Flaming from the ethereal sky,
With hideous ruin and combustion,
Down to the bottomless perdition, there to dwell
In Adamantine chains and penal fire,
Who durst defy the Omnipotent to arms."

It is exceedingly regrettable that our young people are very easily caught in the meshes of this vice; it causes our soul within us to burn at the thought that those of riper years who are to guide the young pander to their vanity in this respect.

There are some unfortunate individuals, in every community possibly, who, heling themselves so obsessed by this vice, mislead the young people, and both by example and precept induce them to disobey all lawful authority, and influence them to be disrespectful to their elders. This

should not be. Pride must be dethroned and something more desirable erected on its ruins.

But how must this be effected? What treatment must be adopted? How should this disease be attacked? A disease might be attacked in many ways. Spiritual teachers and leaders of the young should institute a method of co-operation with the parents and be on the alert to detect in the young such symptoms of the disease that are discernible. The young themselves should make an effort to find out if they are victims of that malady. Permit me to suggest, in the words of another, the manner in which each individual may diagnose his own case. He says:

"I may find out if I am proud by watching to see what mortifies me most. Am I most angry when, almost accidentally, some one betrays that I am thought to be poor, or stupid, or irreligious? What elates me most? When I am courted by the rich and great, or thought to be intellectual, or praised for proficiency in spiritual life? If in society I am placed below my proper rank, do I take it kindly and naturally or do I feel annoyed and mortified? If some work which I have done well is passed over in favor of some one else's perhaps badly done, do I welcome the humiliation? And how do I feel if deposed from a leading position in spiritual things, and thought of no account compared with others?"

Now for the treatment: It lies in studying and mastering the problems of "self-mastery." Someone has rightly said that "the greatest battlefield in which a man ever fought is within himself. The greatest victories are there. Victory there is the greatest victory possible in a man's life." There are some men who are singularly blest with administrative powers. Their ability to govern and administer the affairs of a corporation or concern of any kind is prodigious, but it is not unusual to find in such men such traits of character as point to the fact that there is a little mismanagement going on in their own lives. The man who possesses this virtue can never be afflicted with pride. He will have possessed a thorough knowledge of himself and a liberal supply of self-control. It is impossible for him to obtain these and retain them without the aid and direction of God. What does this imply? In a nutshell: Our young people must be godly. The guidance of the Holy Spirit must be their means of "knowing themselves." The divine help must be the enabling factor by which passions and emotions are controlled; then and then only will the virtue self-mastery be attained and the pernicious and debasing vice pride be stifled.

Parents, leaders and teachers must discountenance all indications of the existence of pride in the youths and condemn all exhibitions of discourtesy, disrespect and unmannerliness. On every hand we are confronted with this fact, that the youths of today are not as respectful to their forbears as the youths of the past were to theirs. This haughty spirit, this want of respect, this unreasonableness—all no doubt is due to misdirected efforts on the part of short-sighted leadership in home and elsewhere, a thorough misconception of true manliness and an inflated estimate of one's own greatness, and the time is ripe for this spirit to be stamped out in order that our young people may keep their religion intact. Can this mine disease be cured? If so, how may the cure be seen? Every vice has its corresponding virtue. The youth who succeeds in his attempt to master himself will find himself in the possession of the virtue of humility. I am aware that the blatant virtues in this world at least get the best of it. It is indisputable that the man who advertises himself gets known. The philanthropist who prints his gifts in a thousand papers is acknowledged and honored, while he who does permanent good unassumingly is hardly noticed. In spite of all this the useful but humble man has the approval of an unwarped and unviolated conscience and the approval of his God. No princely smile does he court, no cheap notoriety does he gloat over, but works, toils, sweats quietly and steadily, doing just what he conceives to be his duty with an eye single to the glory of God. In

his heart pride finds no resting place, flattery does not affect him; he is level-headed. This is the cure for pride. By advocating humility I do not encourage unmanliness; I place no premium on a cowardly, cringing spirit. Far from that, I admire manliness, but reprobate manliness, snobishness and such like. "If you are truly humble you will be courageous under difficulty; you will accept honor as a tribute which you are to give to God; you will hate flattery as a plague, hypocrisy as a poison; you will rank among great men without vanity, and you will speak freely what is reasonable and just."

"How I wish

I could love men! for amid life's quests
There seems but worthy one—to do men good.
It matters not how long we live, but how.
For as the parts of one manhood while here
We live in every age: we think, and feel,
And feed upon the coming and the gone
As much as on the now time. Man is one:
And he hath one great heart. It is thus we feel,
With a gigantic throb nathwart the sea,
Each others rights and wrongs; thus are we men.
Let us think less of self and more of God.

Hamilton, Va.

RUST COLLEGE EPWORTH LEAGUE

By Reuben H. McAllister

Rust College is one of the oldest of our Freedmen's Aid schools and is located at Holly Springs, Miss., in the center of a dense Negro population. More than fifteen thousand of our Southern youth have been students in this famous old Christian institution, and have gone out into all avenues of life better prepared to be a help to their fellow-men. The college has always been known for its deep spiritual life and for its thorough training of its students in their religious activities. It always emphasizes the training of the moral and religious side. The school has four literary societies, but it has always placed its emphasis upon its several religious organizations having for their purpose the training of Christian workers. The Epworth League, which meets every Sunday night in the large college chapel, includes all of the students of the campus. Every one is expected to be present. The management is wholly in the hands of the students. They are its officers and leaders. From these chief religious organizations all sorts of moral and Christian influences are scattered throughout the school. This society, which is the chief religious organization connected with the school, has been a great source of power in the development of the multitude of Christian activities and in the training of its students for Christian service and Christian leadership in the local churches. The society in its missionary activities supports two native students who are preparing for missionary service in Africa, paying sixty dollars per year for this purpose. Its young men are very active in some local missionary services, such as visiting the poor, the aged and invalids and rendering all services needful to them.

They also visit the jails and conduct religious services among the prisoners. The girls render similar services among the poor families. The students have Bible Study and Mission Study classes weekly that prove very helpful. In all ways the members of this Epworth League are active and deeply in earnest. They are hopeful and determined to help make the world brighter and better. From Rust College Epworth League a splendid type of consecrated and intelligent youth have been going out for many years as an inspiration and blessing to their race.

Anybody who has ever tried, for five minutes, a big motive, ever tried working a little happiness for other people into what he is doing for himself, for instance, if he stopped to think about it and how it worked and how happy it made him himself, would never do anything in any other way all his life. It is the big motives that are efficient.—Crowds.

Panama Today and Tomorrow

DR. S. EARL TAYLOR

Corresponding Secretary of the Board of Foreign Missions



HAVE an armful of scientific literature concerning the Panama Canal from which it would be easy to compile a technical statement. This would sound very learned, but would, I fear, be a weariness to the reader. I will, therefore, write a chatty letter concerning the things that impressed me most, not necessarily dealing with the subjects most important from the viewpoint of a scientist or a civil

engineer.

In the beginning, let me say that I was greatly surprised during my entire stay at Panama. Before leaving America I had read much about the Gatun Lock, and about the Culebra Cut. In fact, I was led to think that the Canal Zone consisted primarily of locks and cuts, and that the whole thing would be rather dreary to a man not particularly interested in machinery or engineering feats.

But to my great delight I found the Canal region full of human interest and also vastly attractive on account of its tropical scenic beauty. Few of us, I think, have fully realized that the Canal Zone lies well within the tropics. This means rich and varied foliage, and unusual forms of flora and fauna. Bananas, pineapples and cocoanuts grow in their natural state in this region. Rare butterflies, beetles and bugs of various sorts, some of them rich in coloring, are to be seen. And monkeys and curious wild turkeys are found in the forests.

The whole Canal project has largely resolved itself into damming up the mouths of two rivers, the one flowing in the direction of the Atlantic Ocean, and the other in the direction of the Pacific. By damming up these rivers naturally two lakes were formed, the one on the Atlantic side being very large, and the one on the Pacific side much smaller.

After the dams were built it became necessary, of course, to construct locks so as to let down the ships from the lakes to the sea-level. Then it remained to construct a regular sea-level canal out to the ocean. The Culebra Cut was required simply for the reason that between the lakes there was a ridge of mountains which had to be cut through, so that ships could pass from one lake into the other.

This is a very rough description, not at all accurate from a scientific standpoint, but it will give the average reader a general idea of the situation.

The Canal is nearing completion. The great locks are now being trimmed up for the formal opening. The massive concrete work is all done. The long rows of ornamental electric lights are being installed. The light-houses and various signals and buoys are being placed. The canal is filled with water. The great dams are doing their work splendidly. The spillways are able to take off all superfluous water. The locks are working perfectly, and every known precaution is being taken to guard against accident or damage. Humanly speaking, it would appear that the only possible thing to prevent the opening of the Canal on schedule time would be a great earthquake which might damage the masonry of the locks.

But the "earthquaker" employed by our government, whom I met in our church, told me that exhaustive examinations had been made of the entire Isthmus and the adjacent country and that no serious earthquake in the Canal Zone is anticipated.

My guide took me across Gatun Lake to visit a quaint Indian village. Here it is interesting to note how the Creator has furnished food, cooking utensils, and even clothing, so that labor is greatly lightened.

In the front dooryard of one of the native huts we found the calabash tree on which

place of bread. Almost everywhere under the soil are roots called yams. When cooked, these taste very much like sweet potatoes. Growing wild in the forests are bananas and cocoanuts in great abundance.

One of the natives whom we visited in this village, had a cute little white-faced monkey chained in front of his house. And running around in the yard was a wild turkey, entirely different from our wild turkeys, but a very interesting bird and quite friendly. Then, too, there was a wild pig, or peccary, which is said to be the wildest animal in all South America. This particular pig, however, was very tame.

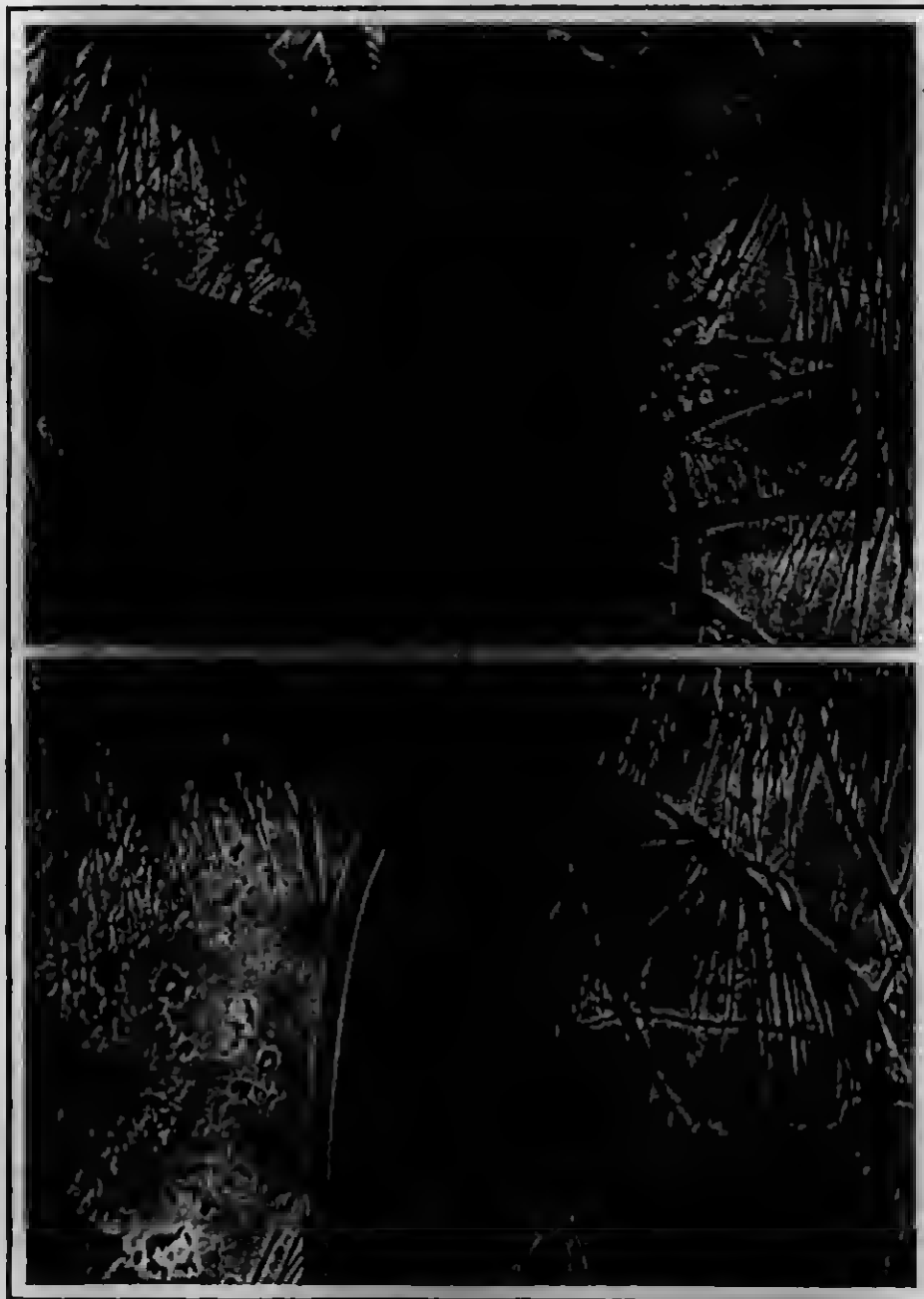
In the yard also was a quantity of vegetable ivory nuts from which collar buttons and things of that sort are made. These nuts are round and very hard and when opened resemble ivory. They sell for \$120 a ton in America, but the natives pick them up on the ground near this little village.

There are many Indian villagers along the coast and around the shores of the lake. It is most interesting to see them going to and from the trading places in their native dug-out canoes. These boats are very large, sometimes seven feet wide and thirty feet long, and are cut out of solid mahogany. The natives are skilled boatmen, and are able to navigate waters that would be impossible to the white man in his modern boat. Coming down to the trading places, the natives bring their boats filled with bananas, cocoanuts, yams and other articles of trade.

The political, physical and sanitary aspects of the Panama Canal problem have now been largely solved. The unaccomplished task is the spiritual one. I have no hesitation in saying that this impressed me as being the most difficult and urgent of all.

Panama is peopled by one of the strangest mixtures of races to be found anywhere in the world. The only place at all comparable with it, that I have ever seen, is the city of Singapore. In the latter city, while almost every race under heaven is represented, the nationalities remain comparatively separate and distinct. But in Panama they are all merged. Aside from Americans and Europeans there are hardly any people of pure blood on the Isthmus. Chinese, colored people from the West Indies, Panamanians and Spaniards have all mingled. There are also many evidences, I regret to say, that Anglo-Saxon blood is being poured into this turbulent strain.

The Americans are not setting a very worthy example from the standpoint of things spiritual. The Canal Commission has repressed rather than encouraged aggressive Christian work. For instance, in the Young Men's Christian Associations, popular throughout the Canal Zone and favored by the Commission, a splendid work of the clubhouse type is being done. The Associations, however, are definitely informed that they are to cut out the religious side of the work just as largely as



CLIMBING FOR COCOANUTS

large gourd-shaped things grow. From these cooking utensils are made. By the side of the calabash was a bread-fruit tree with a curious large fruit which the natives use in



THE ATLANTIC END OF THE CANAL

possible.

Church attendance on the part of the officials of the Commission and the rank and file of our American Canal workers is practically nil, and Sabbath observance, in the sense that we know it in America, is conspicuous by its absence.

To meet this spiritual emergency we have the merest handful of men and women who are working against tremendous odds. I carried away the very distinct impression that our Methodist Episcopal work is poorly equipped and inadequately manned when we consider the tasks before us. If the American people are to grapple with the spiritual problem in the Canal Zone, it must be handled in a much more adequate way.

The work among the Panamanians and West Indians has many encouraging features.

have recently opened an aggressive mission work among the West Indians and the Panamanians. They are also planning to start a definite and aggressive work in Colon.

Further up the Isthmus, at a place called Davis, they say there is a very fine opening for missionary activities. They would like to send a lately converted priest up there and begin work among the pure Panamanians. This would undoubtedly result in a splendid spiritual harvest.

Pray for the work in Panama. Of this I am certain, something must be done to bring the American people to a sense of their obligation in the spiritual regeneration of the Canal Zone, especially of the cities of Panama and Colon.

THE MISSIONARY'S ATTITUDE TOWARD HIS WORK

I. The Newly Appointed Man:

"We are happy, and no note of regret is on our lips. We are anxious for Africa. We are wondering what it is like. We are going in His Name and trust that we are humble in spirit. We want to learn how. We want to do just what is best. We believe that the senior missionaries who have been so many years ahead of us on the field will know how to advise us. We want to follow their advice, not question it. We want to do the work as they would do it, and thus when they return

My tent was illuminated every evening with a small acetylene lamp, and the people thronged to hear me sing and preach.

I met several principal chiefs who are willing to have native teachers come to their village and teach. In one of these the chief designated a house for this purpose. I took with me, and settled in that section, a native worker. We have no other at present. To each chief I presented a copy of the Word (a portion), and assuring him that it was in his own tongue, charged him to get everyone passing through his domain that could read to sit down and read a portion to him. I assured him it was the Word of Life. The manner in which one of these chiefs received the little gift touched me tenderly. He seemed to think it a thing so pure that he would not receive it in his bare hands, but took it in a corner of his clean robe. He at once pressed it to his heart, and kept on listening intently to what I had to say. This may have meant but little to him, but it meant a great deal to me. Remember, too, these people are cannibals. I took a photo of four young men whose father was hounded down by some of the worst of the people, killed and eaten. And from the heights above another village I saw the place where only last year they had killed and eaten a supposed wizard. But experience teaches that it is in this land just as in any other—everybody is not just alike. Everybody does not necessarily do just what everybody else does. The "Sons of Belial" are in every land, and not only the peculiar inheritance of David and days agonc." (Extract of a letter from W. P. Dodson to Dr. North, from West Central Africa.)

THE RIGHT KIND OF LIBERALITY

"I am unequivocally a Confucianist, yet I know that nothing but Christian ethics can save China"—Yuan Shih-kai's confession of faith as reported by L. Wilbur Messer, General Secretary, Young Men's Christian Association, Chicago.

Mr. L. Wilbur Messer of the Chicago Y. M. C. A. has just returned to his home city with some interesting impressions of his travels in the orient. Mr. Messer could not have brought back from China anything more important or more cheering than the statement quoted above. It is not merely important to Christianity; it is not merely encouraging to the Christian missionaries who are doing heroic work in China; it is not merely significant as a conclusive proof

that the Chinese were wise when they chose Yuan Shih-kai instead of a reactionary Manchukuo or a radical revolutionary to be as their Moses during the important transition period which has still to pass before China can be said to have emerged absolutely out of the wilderness of internal turmoil and to have assumed actual possession of her promised land. It is an example of the right sort of religious liberality, which may go far to teach observing nations needed lessons at the most opportune time.

President Yuan announced courageously and proudly his loyalty to the precepts and maxims of China's great seer, but still he declares that nothing but Christian ethics can save China. This enhances the value of his appreciation. What may not be good enough for the doctrinaires of demolition is prized and welcomed by China at the moment when she is casting off the last shackles of oligarchy.



THE PANAMA LOTTERY, UNDER THE PATRONAGE OF THE ROMAN CATHOLIC CHURCH—A GREATER MENACE TO THE POOR MAN THAN HORSE RACING AT ITS WORST

While I was in the city of Panama, a great revival was in progress at our Mission. Twenty-five persons went forward to the altar the first night, and fifty persons the second night. Our little chapel, which Brother Compton has built largely through personal effort and by the work of his own hands, without any funds from our Methodist Board, is now taxed to the very limit. If Compton had an adequate plant down in that seething section of the city, and if he had a sufficient number of workers, I believe that thousands could be brought to Christ within the next three or four years, and a great Methodist church built up.

Our missionary staff consists of Brother and Mrs. Harry Compton, and Brother and Mrs. Charles Ports. These two devoted missionaries and their wives are conducting an English-speaking work, a Sunday School, a work among the Spanish-speaking people, and

to America next year we can take it up and carry it on. We believe in following this course we will not lose our individuality. We want to do our best for Africa and are willing to do anything and everything. We want to work, and work hard, for Christ who has given us the task of winning men and women." (Extract from a letter from Mr. and Mrs. Gupta to Dr. North, on their way to Africa.)

II. The Viewpoint of the Veteran:

"It rejoices my heart to be able to say that my little tour just finished has illustrated to my own eyes facts which I made the subject of my Report to Conference as to the peoples lying round about this station which we have founded here, at Ndunga. Only a week's campaign with a tent brings you to village after village much larger than our own, which are reached by a morning's walk, giving the rest of the day and an evening to teach and preach.

THE TRIUMPHAL ENTRY

(Mark 11: 1-11)

International Sunday School Lesson for August 2, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—Rejoice greatly, O daughter of Zion; shout out O daughter of Jerusalem: behold, thy king cometh unto thee. Zech. 9: 9.

Time—Sunday, April 2, A. D. 30, only a few days after last lesson. This was Palm Sunday.

Place—Bethany, down the slopes of Olivet, through the gates of Jerusalem, into the court of the Temple.

Daily Home Readings—Monday, Mark 11: 1-11. Tuesday, John 18: 33-37. Wednesday, Matt. 18: 1-7. Thursday, Psa. 24. Friday, Isa. 60. Saturday, John 12: 12-19. Sunday, Rev. 21: 1-5; 22-27.

The Tied Colt

On His way to Jerusalem Jesus had arrived to within about two miles of the city. He was in the vicinity of the two little villages, Bethany and Bethphage, which stood opposite each other on the slopes of the mount of Olives. It was His purpose to show Himself as the Messiah King before all the people before He suffered. But the prophet had said that the King would come meek and riding upon a colt. But where is the colt? He is now about to be publicly acclaimed king, but he must not walk into the city, for that would not be in keeping with the dignity of a king; nor should He ride upon a horse, for that would be war-like in appearance. But He is in no straits about this. The time had come and the prophet had said that He would ride on a colt. The colt must be somewhere near. God's plans always mature on time. "Go your way into the village that is over against you, and . . . ye shall find a colt tied." It was just the right kind of colt, too; one on which "No man ever yet sat." He was to sit on a throne never before occupied by another, and His kingdom was to be the first of its kind. It was appropriate, therefore, that He should mount a colt which had no experience with the saddle.

But that was not the only colt that God had tied to accommodate those engaged in His service. Those engaged in the Father's work will find that He has a colt tied for every time of need. There are times when we fail to see the colt and go walking or we take the horse. This is a blunder in our career. We do not need to see the colt. We should know of its presence by faith; for God's plan of life is perfect, lacking nothing.

The Riding King and the Shouting Multitude

The colt was obtained with the promise to "send him back hither" when the Master no longer had need of him. Our King does not seize the property of His subjects; He wishes only to use it for the subjects' good. And we think few had greater pride in the procession than the man who owned the colt as he saw his own beast bearing the royal burden—the King of kings and Lord of all the earth.

As He slowly rode down the slope of Olives, a great multitude accompanied Him. Some cast palm branches in the way, others cast their garments. But all shouted aloud His praises. Those who were present when He raised Lazarus and others who had heard of it, together with others whom He healed of various diseases, were now present and "praised God for the mighty works which they had seen." What they had seen took on new meaning as they looked upon the riding King. They could not restrain themselves, they cried aloud. Other kings have had their way strewn with branches and the air filled with burning perfumes by the multitude that followed them. But their procession is only faintly suggestive. None thrills like the divine and lowly majesty of our riding King. No vanity, no selfishness, no guilt, no sword dripping from its point the innocent blood of the recent slain. There was no servile fear nor courting of favors in casting the palm branches and their garments. The sight of their riding Lord and the thought of their reigning King fully paid them for this honor. And after all, it was a service of love, and love requires no reward.

This sight was not only inspiring, it was prophetic of the continual reign of Jesus. It was only the beginning of His triumphal entries into cities and into countries. The Glorious Conqueror is riding on in triumph and will reign the whole world over. And I think the multitude continues to shout His praises. It would be hard to find a modern city in which a multitude is not singing His praises, and casting palms in the way to facilitate the onward march of our King. Many are giving themselves to honor and assist the march of Truth. The riding King and shouting multitude will continue until the whole earth is brought to honor Jesus and join the praises of those already in the way.

The Stones Will Cry Out

"And some of the Pharisees from the multitude said unto Him, 'Teacher, rebuke thy disciples.'" It is not strange that it was the Pharisees who said this. There will always be some Pharisee to try to check enthusiasm in worship. They don't like the hearty "Amen" in the Church. They prefer to have religion served cold. Nevertheless, we think it well to have an occasional overflow of joy from a devout heart. The Master said, "If these shall hold their

peace the stones will cry out." It may not be that the stones beneath their feet would have been supplied with organs of speech. But "hearts as hard as stones" would in some way be moved to melt in praises, and real stones as at the destruction of Jerusalem would speak in a language plainer than sound, and understood to the end of time, of the power and reign of this King. The stones of many hillsides are today crying out in praises to God's Son, and the stones of many structures are in their way giving praises while their architects are holding their peace.

The Weeping King

A generation later, the tenth Roman legion encamped on the spot where Jesus and the multitude stood as they beheld the splendor of Jerusalem and the Temple. It was a part of the besieging army that destroyed the city. Jesus saw this coming disaster and wept for the city in the midst of the hosannas of the people. He saw war and death for them and the complete destruction of their city. These things were coming because they did not know the "things that belong unto peace." In Him, there was peace and there was safety. Against Him, there will be destruction and death. And this compassionate King wept to see the ruin of those who ought be His happy subjects. Such a sight ought bring tears from the eyes of all His followers. Those of us who can look upon lost souls with indifference need to have the spirit of the Master, and weep and then go after them.

Mars Bluff, S. C.

A Song of Penitence and Triumph

Epworth League Devotional Meeting Topic for August 2, 1914

(Psa. 51: 1-19)

(By THE REV. A. PRESTON SHAW, B. D.)

The Scripture Lesson

This psalm has been fitly called "The Sinner's Guide." Perhaps no other one chapter in all the Scriptures illustrates so plainly the way to reconciliation with God than this song of penitence and triumph. Until the sinner realizes that it is through the mercy of God and not his own merit that he can be reconciled to Him, there can not be a single step taken in that direction. Not all the blood of beasts slain on Jewish altars, no works of penance, no flowing tears even from penitent eyes can wash away the guilt of sin. Only according to the multitude of God's tender mercies can our transgressions be blotted out. We cannot loose the bands of our own sins. They are too strong for human strength to loose. We cannot cleanse ourselves. No fuller's soap can wash away sin stains. We must call upon our God—"Wash me thoroughly from mine iniquity and cleanse me from my sin."

Mercy in the courts of the land is rightly given only to those who plead guilty—those who acknowledge their crime. It is true also in the court of heaven. The Psalmist was willing to acknowledge his sins. The sinfulness also of his sins was ever before him and disturbed the peace of his mind and conscience. We need not think our sins can be blotted out unless we hate them. God will not touch the sinner's case until he feels and acknowledges himself sinful. He must realize that God loves nothing but truth in the inward parts as opposed to outside hypocrisy. He must grow weary of an unclean heart, and a wrong spirit. He must discover that life is vain without God's presence. He must realize that there is no joy worthy of being compared with the joy of salvation. Then and then only will God wash him and make him whiter than snow.

Along with our seeking gifts from God should also go our promise to do something for Him. God does not save us for ourselves but for His service. God promised to bless Abraham that he in turn might become a blessing for mankind. God kept His covenant to bless and prosper the Israelites only on condition that they kept their covenant equally as binding to obey Him and keep His commandments. The psalmist was right therefore when he promised as well as indicated his fitness to do so, saying, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

The best expression of thanksgiving to God is praise. Is this not, after all, the best way of winning others for Him? Simple, earnest, joyful praise. That is what God wants more than anything else. It is that which will make the most friends for Him. Burnt-offerings and sacrifices amount to nothing unless they come from a heart that is full of praises to God.

The Unclean Soul

There is nothing more serious in life than an unclean soul. Yet, how few there are that truly realize this! If the human family took as much interest in soul cleanness as in body or clothes cleanness, how much better this world would be! How careful we are about the cleanliness of our wearing apparel! How much energy is spent in keeping it clean, and what a dislike there is naturally in us for the dirty and filthy of body, while often dirtiness and filthiness of mind and soul is permitted to pass by unnoticed or without causing the slightest uneasiness! With what brazen effrontery dirty-souled men and women can parade themselves in the society of men because they happen to be dressed in spotless outer garments! Jesus loathes such whitened sepulchers. Such whitened sepulchers should loath themselves and realize that no matter how clean and white on the outside, within is dead men's bones.

How to Wash a Dirty Soul Clean

First of all, we must be able to see soul dirt. There can be no desire for soul cleanness without seeing and realizing the filthiness of soul uncleanness. Let us take down our dusty Bibles and read the story of Jesus and measure ourselves by Him, and then desire to be clean like Him.

Having seen ourselves in all the unregenerate filthiness of our nature, like the psalmist, let us cast ourselves upon the mercies of God and not seek by our own puny washings to cleanse ourselves. Let us acknowledge our transgressions humbly at His feet. Let us decide to take up our cross and follow Jesus wherever He may lead; and like the ten lepers, as we go obedient to our God's command. He will heal us; He will wash us and make us whiter than snow.

Winchester, Va.

WOMAN'S HOME MISSIONARY CONFERENCE —FLEMINGSBURG, KY.

The fourteenth annual session of the Lexington Conference Woman's Home Missionary Society was held in Strawberry Methodist Episcopal Church, Flemingsburg, Ky., June 24-28. A telegram and also a letter of greeting was read by the corresponding secretary, Mrs. J. P. Monroe, from the president, Mrs. Martha Sissle of Indianapolis, Ind.; who regretted very much that she could not be present and stated that she was not a candidate for re-election but would like to try the Sustainment Fund as that was a new department. The vice-president, Mrs. Anna E. Hickman, was handed the gavel and filled the chair throughout the meeting with much dignity, which proves that this great Society is a training school and our women are being constantly trained for any office that they may be called on to fill. The devotional service was opened each session by Mrs. Anna B. Hocker of Cincinnati, the evangelistic secretary, who had given much thought on the selections of the Scripture and songs for each service and through her earnest effort we were all brought to a closer realization of the omnipotent and omnipresent nearness of the Holy Ghost. The convention was organized by the recording secretary, Mrs. C. D. C. Mebane of Paris, Ky. Committees were then appointed by the president, after which Dr. J. S. Bailey, the Cincinnati-Maysville district superintendent, and the Rev. Joseph Small, the pastor, conducted the communion service and sixty officers, delegates and visitors communed. The service was very impressive and the abiding peace that came to us as we knelt around the altar was manifested throughout the convention by the Christ-like spirit that was shown in all the deliberations. Dr. Bailey announced the death of the Rev. G. W. Ziegler; motion carried that a telegram of sympathy be sent at once to Sister Ziegler. The three-minute reports by the delegates showed very encouraging work being done by the auxiliaries. Echoes from the National meeting by Mrs. B. E. Courtney, our delegate, who gave us a vivid description of the work of the national body, were interesting. Judge C. W. Fulton was introduced and cordially extended to us the welcome from the State. He was followed by the Rev. Bowman of the Presbyterian Church, who heartily welcomed us on behalf of the

and \$5 for the Florida Nason fund. The report of the treasurer showed a grand total of \$1,187.71. "Praise God from Whom All Blessings Flow" was then sung while handkerchiefs were waved. The splendid paper on the sustantation fund rendered us by our efficient recording secretary, Mrs. C. D. C. Mebane, was ordered printed in the Southwestern. The anniversary sermon by the Rev. R. B. Redmond was from Judge 4: 9, "I will surely go with thee." Subject, "Man and Woman." A resolution was passed at the last annual conference to allow each charge to observe a special Woman's Home Mission day each year, one-third of the collection to go to



MRS. J. P. MONROE, Corresponding Secretary

the local church and two-thirds for sustantation fund but credited to benevolences of local church. The memorial service was conducted by Sister Lizzie Dale of Dayton, Ohio. Mrs. D. Clay, the Young People's secretary, in her address to mothers made a strong and timely plea that they preserve their daughters' purity rather than restore it. Profitable discussions arose over local difficulties of which the ministers present took an active part and many points were settled. The musicale Friday evening given by Misses Simmons and Brown of Lincoln Institute was a very enjoyable affair and a financial success. The election of officers by the new plan adopted by the National body at Washington last fall was followed. Mrs. Anna C. Stanley, who has been our treasurer for a number of years, was unanimously elected president, and Miss May L. Woolfolk, president of the Louisville district and a teacher in the public schools of Louisville, was elected treasurer, and a few other changes were made in the officers. Mrs. M. A. Sissle, our ex-president, was elected secretary of the sustantation fund. The hayride and reception on Saturday evening brought back memories of "Auld Lang Syne." The climax was reached on Sunday morning when the Rev. Mr. Small preached from the second chapter of Acts, 14-18 verses. The invitation was given and seven young men and women came to the altar for prayer and the Holy Spirit was working. Two young men were converted and united with the church. The Young People's and Children's rally in the afternoon was enjoyed by all. Mrs. W. C. Stovall's baby, little Gladys Louise, was made a Jewel life member and the pastor, the Rev. Jos. Small, an honorary member. The praise service platform meeting and installation of officers, with the day's collection of \$32 for the church, closed the best meeting that we have ever had. We gave the pastor \$5; the auxiliary \$3; the janitor \$1. Next place of meeting, at Paris, Ky. Number of new organizations, 7; number of auxiliary members, 1,063; Circles and Young Woman's Missionary Society, 142; children, 123; paid-up new members, 36; total membership, 1,363. —Jeannetta Monroe, Corresponding and Press Secretary.

COLUMBUS DISTRICT

Lexington Conference

At the last session of this conference some very radical changes were made in the work. As to the wisdom of these changes it remains to be seen. The Cincinnati part of the Ohio District was transferred to the Maysville District, which is now known as Cincinnati-Maysville District, and the old historic name, Ohio District, was dropped and the name Columbus took its place.

We have been asked by many pastors and laymen why this change in the work at this time. No explanation that we have given seems satisfactory. We have just closed our first round of quarterly visits on this new district. I am glad to say, as to the adjustment of the work and the appointments of pastors, there is general approval.

The pastors, as a whole, have taken hold of their work with much enthusiasm and a purpose to succeed. Many of them have reported quite an increase in their membership by accessions and an increase in the finances of the church under the new financial system. Some of the churches are making a serious blunder in dropping so quickly the old financial system and depending upon the new system for sufficient money for current expenses, ministerial support, benevolences and to pay off debts. But the most of the churches are putting on their special rallies as usual for church debts and quarterly meetings, which is a wise thing to do.

The new system will come all right, but it requires a little time to educate the people up to it. The pastor of this age, to succeed, is one who has forethought, executive ability and high social winning qualities. We are not, as a whole, throwing ourselves into the work at the beginning of the conference year for success as we should. Much of the success of the church along all lines depends largely upon the wise, vigilant leadership of the pastor. We obligated ourselves to secure five hundred new subscribers for the Southwestern Christian Advocate as early after conference adjournment as possible. We have apportioned to the charges their share of the five hundred. Brothers, let us get busy. Our ministerial honor is in our pledge.

Rev. George P. Mains, D. D., treasurer of the Episcopal Fund, is now appealing to the District Superintendents to advise the pastors in their districts to remit the collections for the Episcopal Fund at once direct to the treasurer, and not to hold them until conference time. Brethren, it is not fair to receive your support each week or month, as it may be, and not remit your Episcopal money at least once a quarter. We ought to put more interest and energy into the raising of our benevolent apportionment. Cleveland, Hawthorne Street, Columbus; Eleventh Street, Columbus, and other churches have on special rallies for their indebtedness. Work will soon begin on the new Scott Methodist Episcopal Church in De- We are hoping to have a great District Conference in Cleveland, Ohio, July 22-26, at which all minute money must be paid in. Let us have good reports on our benevolences.

All District Superintendents, editor of the Southwestern Christian Advocate and Secretary I. G. Penn, of the Freedmen's Aid Society, are invited and expected to be present. Yours for success,

JOSEPH COURTNEY, D. S.

THE NASHVILLE INSTITUTE

The Nashville Institute is the Colored department of the American Interchurch College and is located at 913 18th Ave. N, Nashville, Tenn. It is a professional school for the training of Negro men and women for leadership in religious and social work among their own people and is destined to fill a great and overwhelming need. It is not a rival of any institution of learning in the South, but is a supplemental course to the regular preparatory schools for those who feel the call to definite Christian work. It trains men for leadership in the following lines: Bible teachers, Sunday-school specialists, directors of settlements, city and foreign missionaries, social workers in churches, directors of charitable institutions, and workers in rural districts. And it trains women for the following lines: kindergarten teachers, pastors' assistants, Bible teachers, deaconesses, domestic science teachers, social service nurses, city and foreign missionaries. It has set for itself the task of training one thousand men and women within the next ten years and have them supported by Southern white churches as missionaries among Negroes in America and Africa.

The school was opened January 1, 1913, on the fiftieth anniversary of the emancipation of the slave—a fitting testimony to the amazing progress the

(Continued on Page 10)

MRS. ANNA C. STANLEY, PRESIDENT

churches of the city. Mrs. J. S. Bailey in a pleasing manner welcomed us to the district of which she is president. Professor M. T. Martin then welcomed us in behalf of the Church. His remarks were encouraging and inspiring. Mrs. S. Boiden welcomed us on behalf of the Garrison Auxiliary. Solo by Mrs. E. Davis, and the response was made by Mrs. Jos. Courtney of Springfield, Ohio. The following ministers were present and encouraged us greatly by their timely remarks and suggestions and the promise of their hearty support: the Revs. R. L. Dickerson, H. A. Foreman, W. J. White, W. C. Statesman, H. W. Simmons and R. B. Redmond, who is our student secretary and also district superintendent of the Lexington district. He reported having organized wherever no society existed on his district and promised us an auxiliary of the Woman's Home Missionary Society in every charge on his district; he also reported eight students sent to our Colleges this past year with the Missionary Society paying their fare one way. Nine dollars was taken up for the Geo. H. Thompson memorial fund

Southwestern Christian Advocate

631 BARONNE STREET

—All business letters should be addressed to Eaton & Malns, and all communications intended for publication to the Editor.

THE UNSOLVED PROBLEM OF THE PANAMA CANAL

(Continued from page 1)

ters of the world that call us loud and clear ought not only bring us to our knees in prayer but to a surrendering of our comforts and fineries to the end that these people, created, too, as we were in the image of God, should have a chance at a Gospel message and the Gospel peace.

That this article will be read we have no doubt. It is compelling. Think of the charge that the Young Men's Christian Association on the Zone, that has come in so often for a big boost, has "cut out the religious side of the work just as largely as possible;" church attendance by American officials and workers "practically nil;" Sabbath observance conspicuous for its absence; only four persons of the Methodist Episcopal Church are assigned to this needy field and that too without funds.

Where is the love for the flag, our interest in big undertakings, our creed of universal brotherhood, our loyalty and devotion to Christ if we do not meet this immediate need?

AN UNEXPECTED BLOW

There are a good many honest people who believe that there is much to be gained by free use of alcoholic liquors in medicine and they honestly think that when the temperance people insist that there is too much free use of whisky in prescriptions, that the Temperance people are fanatics. Now comes the Medical Society of North Carolina which in its recent session passed the following resolution:

"That the Medical Society of the State of North Carolina will use its best efforts to discourage the use of alcohol in any form as a beverage.

"That it is the sense of this society that a member of the profession who does promiscuous, or unnecessary, prescribing of whiskey, either to patients or non-patients, is violating one of the principles of our profession, and is deserving of censure.

"That alcohol as a drug can be eliminated from the pharmacopoeia, without in any degree crippling the efficiency of the doctor's armamentarium."

This is a blow from the source that the Anti-Temperance people least expected.

"DON'T ITCH FOR DEGREES"

The English people laugh at their American cousins because of their desire for honorary degrees. Of course, we might reply by calling attention to the high sounding titles of royal which the English delight in. But that the degree proposition is overdone in America seems quite evident. One of our exchanges in making an observation on the degrees, particularly the degree of Doctor of Divinity, which has become so numerous of late says:

"We should stop dubbing every preacher among us as 'doctor.' It cheapens the degree and makes it ridiculous. Doctor of Divinity implies learning, experience and piety. In the earlier history of the church it meant one sufficiently learned in theological and biblical lore as to be able to teach and defend the doctrines of the church. The older universities and seminaries used to require the applicant for the degree to defend some thesis in a public discussion against a learned and skillful disputant. Frequently it was demanded of him that he defend his thesis in several differ-

ent languages. If he acquitted himself to the satisfaction of his judges, then the title was conferred. It may therefore be seen that formerly, and even now among white people, the degree stood for something. But among Negroes it may mean anything from a fool to a sage. Don't itch for degrees."

Of General Interest

New York To Talk Through the Air to Great Britain

In the opinion of Mr. Marconi, according to the press, the wireless telephone is soon to be a real practical thing even for great distances. One of the managers of his company is quoted as saying that "Mr. Marconi contemplates being able to telephone from Carnarvon, Wales, to New York before the end of the year," in testifying before the Dominion's Royal Commission on Imperial Communications. He added also that Mr. Marconi also anticipated increasing the speed of the wireless telegraph to 300 words a minute.

Wealth in New York City

At the Internal Revenue Collector's office in the Custom House, New York City, there was a final rush on the last day of June to pay the income tax. On the day previous \$3,500,000 noted on a deposit slip thirty feet long was the amount received. But it was estimated that about \$5,000,000 was paid in the last day. This Second District of New York City, embracing a little corner about two miles square, it is estimated will pay an income tax amounting to about \$15,000,000. According to these figures the individual income of the people who live on this favored spot aggregates above \$1,000,000,000. This district containing 15,000 persons, is said to be the richest region in the world. Adjoining this district is another which is said to be the most populous, filled with 600,000 persons, few of whom pay an income tax.

Colored Musical Association of Atlanta, Ga., Enlarged

The Atlanta Constitution tells us that the Atlanta Colored Music Festival Association has enlarged its scope and changed its name, and hereafter it will be known as the Georgia Music Festival Association. The officers are as follows: President, A. F. Herndon; vice-president, J. B. Greenwood; treasurer, C. C. Cater; auditor, L. G. Watts; secretary, H. H. Proctor; chief usher, C. A. Bullard. The annual festival this summer includes three nights in Atlanta. The first night, "Joan of Arc," with Miss Sylvia Ward Olden, of New Orleans, in the leading role, supported by a female chorus. The second night, "Jubilee Night," the entire program in charge of the famous Fisk Jubilee Singers, Prof. J. W. Work, conductor. The third night, grand concert of Mme. Patti Brown, of Chicago, as the star, supported by other singers and a chorus of 100 mixed voices. Prof. Carl Diton, of New York, an expert musician, conductor of the choruses. This festival is held in the First Congregational Church in connection with the twentieth anniversary of the pastorate of the Rev. H. H. Proctor.

Other festivals at which the same talent is used are being held in Chattanooga, Macon, Savannah, Thomasville and other points. Local choruses organized in each city participate in the festivals.

The Unemployed Overrunning the Middle West

A correspondent to the St. Louis Globe Democrat wrote that sections of Missouri were overrun with unemployed men a few weeks ago as result of a bulletin issued by the State Bureau of Labor Statistics that 30,-

000 men were needed in Missouri to harvest the wheat crop. The writer states that thousands of the unemployed of New Hampshire, Massachusetts, New York, Ohio, Indiana, Illinois and other states started for Missouri, by reason of the bulletin, to swell the army of unemployed already there. It was announced also about the same time that Kansas needed thousands of harvest hands, and that increased the rush. The writer adds deplorably: "That thousands responded to the call for harvest hands in Missouri and Kansas, which they must have known could last but a few days at most, is indicative of the widespread condition of unemployment in the United States occasioned by the business depression and hard times which followed in the wake of Democratic Tariff tinkering."

It is said that during the rush freight trains running between St. Louis and Kansas City were literally alive with men who clambered in bunches of from 25 to 100 on the freight cars and defied the train crews who sought to put them off. It is reported that one freight train landed eighty men in Jefferson who went to the station agent and asked soap so they could wash up, saying that they were needed in the wheat fields of Western Missouri and Kansas. Hundreds of men, it is stated, have been thrown out of work by the shutting down of mills and manufactories.

Dr. Haven on Foreign Tour

The Board of Managers, at its recent meeting, requested the Rev. William I. Haven, D. D., one of its corresponding secretaries, to visit this coming autumn and winter the Society's agencies in the Far East, including Japan, Korea, China, the Philippines, Siam, and on the way home the agency in the Levant, with its headquarters in Constantinople.

In these Far Eastern agencies last year the Society circulated 2,261,597 volumes; in the Levant agency, 156,926 volumes; making a total in all these Eastern agencies of 2,418,523 volumes.

For a considerable period the appropriations for these agencies have been in the neighborhood of \$200,000 a year, and in addition to the agents of the Society at headquarters in Yokohama, Seoul, Shanghai, Manila, Bangkok, and Constantinople, 601 other workers, colporteurs and correspondents, have been engaged in the work of distribution.

In these fields the Society is also in close co-operation with the missionaries in the translation and revision of the Scriptures into the languages spoken by the people. The Japanese Scriptures published by the Society are now undergoing revision by a competent committee. The Korean Bible, only recently completed, is undergoing revision and perfection. Two principal committees are at work on the leading Chinese versions (the Society carries on its list seventeen Chinese versions). In the Philippines the Society has translated the Scriptures in whole or in part into ten languages and dialects, in Siam into two, and in the Levant the Society has thirty languages on its list.

Dr. Haven will sail from San Francisco on the 15th of August in his visit to these important fields of the Society's work.

Ex-Governor Joe Brown of Georgia says "affiliation" between white and Negro labor unions in Georgia may mean "social equality." Mutual protection then is social equality, so it's a mutual understanding. In the classic language of Puck, "What fools we mortals be."

The Richmond (Va.) News Leader offered a prize of \$10.00 for the best argument on Female Suffrage. Six hundred and twenty-five papers were submitted. The contest editor in selecting the winner, said no more interesting reading every came under his observation. But when it turned out that the winner was colored there was consternation in the camp. Why did they not think to limit the contest to white writers—that is the way little people do when they are satisfied with the best in a class.

People of Interest

Bishop Scott is at Nashville.

Dr. Edgar is in the far West talking Sunday schools.

Dr. P. O'Connell addressed the Washington (D. C.) Preachers' Meeting recently.

"Billy" Sunday begins an evangelistic campaign in Denver, September 13.

Bishop Thirkield is still improving and will soon resume his usual activities.

Colonel Theodore Roosevelt has resigned from the editorial staff of The Outlook.

Bishop Burt made the welcome address to Epworth League Convention, which met in Buffalo.

Dr. and Mrs. Charles M. Melden are spending a few restful weeks at Alameda, California.

Hon. R. L. Smith was re-elected president of the Texas Negro Business League, which held its recent session at Corsicana.

The Rev. John W. Galloway, of the Washington Conference, died June 12, after 25 years of effective service in the ministry.

Mr. C. C. Morse, former Business Manager of this paper, is at Pasadena, California. He is on good health.

The Rev. N. D. Shamborger delivered the Fourth of July address at the Union celebration in Nashville.

Bishop Bristol is on the high road to recovery. He has left the hospital and is now at his home in Omaha.

Bishop Hartzell and his son, Dr. Morton C. Hartzell, spent last week in a cruise on the steamship North America.

Bishop McDowell, Bishop Henderson and Bishop Berry rendered superb service in the lifework decision meetings recently.

Bishop Moore participated in the fiftieth anniversary celebration of Denver University of which he was one time chancellor.

Bishop W. A. Quayle delivered the final address of the opening session of the International Convention of the Epworth League.

Dr. Claudius B. Spencer will attend the International Church Peace Union at Zurich this summer and also tour the castles of Spain.

Secretary F. D. Bovard, of the Board of Home Missions and Church Extension, is on the Pacific coast. His friends are receiving him most cordially.

Dr. Matt S. Hughes, pastor of First Church at Pasadena, California, asks for \$13,000.00 for a special forward movement program, and he got it.

Prof. J. W. E. Bowen, Jr., is teaching History, Economics and Sociology in the summer school of Fort Valley Industrial Institute, Fort Valley, Georgia.

The Rev. C. W. Pullett, of the Delaware Conference, is bereaved of his sister, Mrs. Mary E. Brown, who died at Salisbury, Md., July 15.

Mrs. J. D. Chavis, of Memphis, Tenn., is spending the summer in Chicago, Minneapolis, Wilberforce, Ohio, and at Lexington, Ky. In the last place she will visit her father.

Professor I. H. Miller, principal of the Normal Department of Clark University, Atlanta, Ga., is attending the Summer School of the University of Chicago.

Dr. Melton S. Terry, of Garrett Biblical Institute, famous throughout the Church for his books on theological subjects, died at Los Angeles, Cal., July 13.

T. G. Walker, M. D., official historian of the National Medical Association, will attend its forthcoming session to be held at Raleigh, N. C., and will read a paper entitled "Tetanus."

Dr. S. Earl Taylor, Senior Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, returned on the Imperator July 15 from a tour of inspection through South America, North Africa and Europe.

Miss Helen Bovard, daughter of Dr. Freeman D. Bovard, Corresponding Secretary of

the Board of Home Missions and Church Extension, is the new secretary of the Young People's work of the Woman's Home Missionary Society in the Philadelphia Conference.

President Wilson has again shown his interest in the Christian Church and the institutions for which it stands in accepting the chairmanship of the honorary Council of International Lord's Day Congress to be held in connection with the Panama Exposition next year.

Mr. J. W. Sanford of Memphis, president Solvent Savings Bank & Trust Company, and general contractor, and Mr. W. T. Bailey, architect of Tuskegee Institute, were in our city this week. These gentlemen are the contractor and architect of the New Pythian Sanatorium soon to be erected at Hot Springs, Ark. They honored our office by a call in company with the Hon. S. W. Green, Supreme Chancellor of the Knights of Pythias.



Our beautiful St. Paul Methodist Episcopal Church at Pensacola, Fla., was recently saved from the "hammer" by the timely intervention of our Resident Bishop. The Rev. J. C. Carsons is pastor.

Some men have the faculty of crowding much in a few words. That is what Editor Brummit of the Epworth Herald has done in his contributed article in the Northwestern in summing up the array of talent at the Epworth League Convention, he says: "The dictionary has scarce enough adjectives to go around, but those who were not present may get some impression of the program's wealth from even so hurried and imperfect catalogue as this, dealing with our own Church alone: The dramatic, impassioned Quayle; the socially aggressive Tippy; Flint, the practical mystic; Ninde, the gracious; Lucas, the inspiring leader of our colored youth; Callahan, the outcast's friend; the dynamic, not to say dynamic, Rice; the Detroit Allen, eager and confident; Stroup, the apostle of the rural Church; Bucher, the scholar; Guthrie, the unwearied shepherd of a great flock; Miss Robinson, leader and teacher of the Junior host; Badley, the ardent missionary to young India; Bronson, the cosmopolite; Race, the new but already book-wise Publishing Agent; the prophetic Oldham; Anderson, the crusader; the Wichita Allen, Christian politician; Hanly, the intense; Nicholson, educational statesman; Henderson, master of evangelism; McDowell, the students' Sir Galahad; Charles Bayard Mitchell, the versatile; Berry, the League's patron saint."

News Paragraphs

It is said England has eight million cats.

Australia has nearly 300,000,000 acres of untouched land.

Congress appropriated recently \$200,000 for the relief of the Salem sufferers.

Sixty-five per cent of all brooms used are made by convicts in prison contract shops.

There are about eight hundred foreign missionary workers in the Methodist Episcopal Church.

According to statistics reported at its recent General Assembly, the Irish Presbyterian Church has a membership of 104,569.

The province of Sind, India, has an area of 53,116 square miles and a population of 3,513,435.

The greater part of the licorice root used in America comes from the marshy plains of Turkey and Russia.

Four million five hundred thousand dollars were made in gifts to the libraries of the United States last year.

It is said that France has now twice as many persons afflicted with tuberculosis than it had in the year of 1877.

Austria has 74,267 miles of highway. The government spent in 1910 over \$5,000,000 on roadway maintenance.

The Steamship Alliance, belonging to the Panama Railroad Company, was the first to pass through Panama Canal.

The death rate among infants in Normandy, where women drink excessively, is said to be double the rate in more temperate portions of the country.

Secretary Daniels announces that the next four dreadnaughts of the United States navy would be named Arizona, California, Mississippi and Idaho.

The Chief Chemist of the United States Bureau of Mines testified before the Corporation Committee recently that the Oklahoma oil was worth \$1.80 per barrel.

The city council of Vienna, Austria, appropriated recently \$64,000 to cover cost of Vienna's separate participation in the Panama-Pacific Exposition at San Francisco.

Japan and the United States have arranged to publish simultaneously at Tokio and Washington this week the text of correspondence bearing on the California anti-alien land act.

The Ottoman government has declared Senor Mendez de Almeida, who was appointed minister to Constantinople, undesirable and ask for the appointment of some other person.

Minneapolis, Minnesota, will be able to boast at the completion of the new Hennepin Avenue Church that it owns the costliest Methodist Church in the world. This church is to cost \$400,000.

The postal system of Great Britain yields yearly the handsome sum of \$26,000,000, while our own, we are told, barely pays its expenses. Great Britain pays \$124,000,000 per year for its postoffice while the United States pays nearly \$300,000,000.

According to a recent report received by the Geographical Society the United States now owns exactly 8,000 islands supporting a population of 10,000,000. The report further states that the commerce of these islands exceeds \$300,000,000 or more a year.

The Pullman Company has 33,000 employees, of whom more than 7,000 are colored. The pension plan recently announced by the company grants a pension to all who reach the age of 70 and have been in the service 20 years.

It is claimed that there are 406,020 adults who cannot read or write in the state of New York. This is due to the pouring in of foreigners. Industrial managers are being called upon to co-operate with the public school authorities in establishing classes in factories, stores, construction camps, and everywhere else where illiteracy is found, during working hours in the daytime without loss of pay.

Executive Mansion,
Monrovia, Liberia.

Mr. Editor:

Fifty-four immigrants arrived at Monrovia a few days ago from Live Oaks, Florida, whose coming was a complete surprise to the government of Liberia. President Howard learns from these people that they came out here on the representations of one Harrison C. Powell, a Liberian citizen now in New York City, who poses as his nephew or a near relative of his. It is also learned that Mr. Powell is regaling himself as an authorized immigration agent for Liberia, giving assurances to persons that he has made every arrangement with the Liberian government for their reception and comfort, and all that is necessary for them to do is to manage to get here.

These representations are absolutely false and grossly misleading, and in view of the disappointments and serious discomforts which may follow to persons placing belief in them, the president feels compelled to state that Mr. Powell is not a relative of his, nor does he represent the government of Liberia in any capacity whatsoever.

About three years ago the government of Liberia assisted Mr. Powell to the extent of reaching Tuskegee Institute, Alabama, for the purpose of completing an engineering course, but for some unknown reason he soon left Tuskegee, since which time the government has been in complete ignorance of Powell's operations. The government of Liberia has no immigration agent in the United States, and the president desires to make it known, through this medium, that no credence whatever should be placed in the representations of Harrison C. Powell.

Immigrants of respectable habits and sterling character are desired by Liberia, but before they think of coming out here it is necessary that official information of this intention should be had by the government of Liberia, so that necessary preparations may be made for the reception and disposal of such immigrants. It is pleasing to state that these fifty-four immigrants have been cordially received and are satisfied with what they have seen. Their needs have been amply supplied and preparations are now being made for their allotments of land. There is every reason to believe that they will have no cause to regret the change they have made.

The president will be highly gratified if you can give publicity to this communication through the columns of your valuable paper.

Very respectfully yours,

WALTER F. WALKER,
Secretary to the President.

MANSFIELD ACADEMY—MANSFIELD, LA.

Never before in the history of Mansfield, La., has the 19th of June celebration of the Negro's Emancipation been so signally observed than during the past month. The celebration was of unusual extent, because of its connection with the Mansfield Academy. The meeting was very significant in that the white people of Mansfield entered very heartily into the celebration. The Hon. Mr. Elam, the Mayor of the city, gave to the vast audience a most happy address relative to the hearty support and encouragement which the white folks intend to give to the educational endeavors of our people in the De Soto Parish. Among other prominent white visitors who expressed greeting and good feeling was Mr. Leeman, the editor of the Mansfield Enterprise. The most interesting and far-reaching feature of this celebration was the able Emancipation address by Prof. A. L. Billup, LL. D., of Wiley University, Marshall, Tex. The logical and eloquent plea which he made for our people, his convincing arguments for a man's chance in the struggle of life before the vast audience of colored and white people so moved them and so stirred the Mayor that he was invited to return to deliver a special address in the Courthouse to the white people of the city.

During this celebration a financial rally was launched for the benefit of the Mansfield Academy, and before the day had passed about \$600 had been put upon the table for this institution.

Delegations from Keithville, Shady Grove, Shreveport, Bonchrest, Trenton, Fairfield and other places came with large and enthusiastic delegations. Too much cannot be said in praise of the local committee in making this great educational meeting a great

success. Through the untiring zeal and energy of the Rev. Thos. B. Oville, the resident pastor of St. Wesley Methodist Episcopal Church, must go the credit for the large success and influence which the great educational work will have upon the surrounding territory. The District Superintendent, Dr. J. O. Richards, under whom this work comes, deserves full credit by the masterly way in which he conducted all the exercises of the day.

During the exercises Prof. T. R. Parker, A. M., the newly appointed Principal of the Mansfield Academy, was introduced and made a very happy and pleasing address. The ministers in attendance were: Revs. W. L. Dyas, C. L. Angrum, H. C. Gair and David Shelby. Mr. A. T. Smith, President board of trustees of the Academy, was present and presided in the trustee meeting.

The popular voting contest terminated as follows: No. 1, graphophone, Miss Carrie Norris; No. 2, gold bracelet, Miss Zula Pegus; No. 3, doll and carriage, Eula M. Simpkins. These were the successful contestants. The following were the committees, who did their work well:

Committees—Programmes, W. E. Shallowhorne, M. D., J. E. Mayo, C. E. Simpkins, Mrs. O. E. Sharp, S. B. Howard. Railroads, E. C. Howell, W. R. Gardner, H. Kelly, Jr. Music, Eugene Gilbert, Misses Lucilla Barland, Willie A. Clark, Mrs. O. E. Sharp, W. E. Shallowhorne, M. D. Refreshments, The ladies of Wesley Church, the several churches near by and all of our friends were asked to donate refreshments, chickens, etc. Badges—W. L. Sharp, Mrs. V. A. Gardner, Mrs. Alice Smith, Misses Esteen Sharp, Erma Howard, Mary Brown, Luler Barfield. Solicitation of funds, Rev. W. L. Dyas, Mrs. Cynthia Gilbert, Ida Sharp, M. E. Howell, Matilda Howard, Miss Ellen Salter, Rev. T. B. Oville. Arrangements, Nelson Gilbert, Cooper Howard, Sandy Thomas, Ed Lee, O. S. Simpkins, W. C. Sharp, Andrew Jackson. Banking committee, C. E. Simpkins, Ed Lee and E. C. Howell.

Total received	\$582.19
Paid out	422.20
Expenses	57.00

Thus the school starts out after being closed one session practically out of all emergency debts, and pleads for her friends to stand by and give her another chance.—Reporter.

WOMAN'S HOME MISSIONARY SOCIETY—LITTLE ROCK CONFERENCE

The Woman's Home Missionary Society of the Little Rock Conference met in annual convention at Wesley Chapel, Little Rock, July 25 and 26, with Mrs. R. C. Childress presiding. The devotions each day were full of the Christ-spirit, making us feel more deeply our obligation to the needy everywhere, and thus paved the way for the success which we felt was ours. A praiseworthy feature of this meeting was, that the women had studied very closely the law relative to all departments, and being thus informed were able to execute intelligently the business with such precision as would have made Arkansas proud of her Conference Society. The large delegation from Pine Bluff showed that St. James is awakening to her duty to this great Society. After organization and remarks by the president, Dr. L. G. Hodges, the able pastor of Wesley Chapel, was introduced and spoke in glowing terms of the great work of the Society, the results yet to be obtained for humanity's uplift, if its women are willing to minister and to serve. The committees were appointed and reports read, showing improvement on some charges. The reports from Cotton Plant by Mrs. G. N. Johnson; Little Rock, Mrs. C. E. Stephens; Pine Bluff, Mrs. M. F. Strong; Brinkley, Mrs. V. E. Gates; New Louisville, Mrs. Sarah Neal; Sweet Home, Mrs. S. E. Curtis, deserve special mention. Many noted visitors were introduced and spoke to the convention, among whom were Mrs. A. T. Strickland, Mrs. Dr. Hayman, Mrs. M. Crumpton, Mrs. H. Garner, Little Rock; Mrs. Clara B. Wilson, Mrs. Rachel Baker, Mrs. Prof. J. W. Townsend, Pine Bluff. Miss Bessie Higgins, president of the Queen Esther's at Pine Bluff, was also present and rendered valuable assistance as statistician for the Young People's department. At the close of the second session the announcement that death had robbed Prof. and Mrs. Hayes of their darling child brought sadness to our hearts; a prayer was offered and a committee appointed to convey a message of sympathy and condolence to

the bereaved. In the "Memorial" the following list was presented by Mrs. N. E. Greer: Mrs. Geo. H. Thompson, Mrs. J. W. Terrill, Mrs. Naomi Robinson, Baby Hayes. Fitting resolutions and beautiful tributes showed that they had gone, but were not forgotten. The programs each evening were entertaining throughout, the welcome on behalf of the citizens and local auxiliary by Mrs. C. E. Stevens was eloquently given; for the ministers by Dr. J. M. Cox was as usual, a masterpiece. The responses by Mrs. G. T. Saxton and Mrs. G. N. Johnson showed depth of thought and assured the good people of the "Rose City" that it was the intention of the visitors to accept the cordial welcome in the spirit tendered and to leave their impress for a higher and holier life—a life of service on the hearts and lives of the people of this magnificent city. The second evening, the young people charmed the audience with songs and selections. "A Missionary Play," by the young ladies of Wesley Chapel, under the instruction of Mrs. Hayes, was well presented and gave some valuable information. Several solos by Master Clyde Childress, a duet by Misses McCain and Williams, and a recitation, "Africa's Plea," by little Georgia Allen Freeman, Pine Bluff, were all excellently rendered and well received. Mrs. G. N. Johnson, for twenty-five years corresponding secretary, tendered her resignation, offering Mrs. A. C. Freeman for the place. Mrs. Freeman, in well-chosen words thanked the retiring secretary and respectfully declined the nomination, suggesting that discussions close and the matter be left to the committee on nominations. The officers elected to serve the ensuing year are: President, Mrs. R. C. Childress, Little Rock; vice-president, Mrs. N. E. Greer, Pine Bluff; recording secretary, Mrs. A. C. Freeman, 1230 W. 6th St., Pine Bluff; corresponding secretary, Mrs. E. Saxton, R. F. D. 1, Box 119, Pine Bluff, Ark.; treasurer, Mrs. G. A. Gray, 1214 Pulaski St., Little Rock; secretary mite boxes, Mrs. H. M. Nasmyth, Adeline Smith Home, Little Rock; secretary literature, Mrs. G. E. Strong, 314 Poplar St., Pine Bluff; secretary evangelism, Mrs. M. F. Thornton, Forrest City; secretary supplies, Mrs. Rachel Baker, Pine Bluff; secretary temperance work, Mrs. A. T. Stephens, Brinkley; secretary Young People, Mrs. S. E. Curtis, Sweet Home. Our worthy treasurer, Mrs. G. A. Gray, reported the following receipts, \$813.61. The place of the next annual session will be announced later. Thus goes into history one of the best sessions of the Woman's Home Missionary Society in the Little Rock conference. We take this opportunity to urge the co-operation of every person interested in the building up of our work in Arkansas, especially our pastors in every charge, however remote. We can help you—in union there is strength. Your prayers are asked for a successful year's work.—Mrs. A. C. Freeman, Recording Secretary.

THE NASHVILLE INSTITUTE

(Continued from Page 7)

race has made since it became free. Now that the Negro has proved his ability to lead and also that he has a great desire to be an uplift to his own people, the object of the school is to fit him for his task.

Reader, do you feel the call to this work? You are greatly needed for the chief need of the day is trained specialists and many inquiries have been received by the school for workers. Here is a door of opportunity greater even than that of the teacher and the wage for service is fully as good. Will you not consider the matter?

Personal and General

Mrs. F. T. Battle, of Okolona Institute, is getting out a small but select volume of her poems. Some of these have appeared in the columns of the Southwestern Christian Advocate. There is real merit in the effort of Mrs. Battle and the putting into permanent form some of her poems will meet with hearty approval. Mrs. Battle is available for recitals of her poems at district conferences and conventions and those who may secure her in this capacity will find her numbers both helpful and inspiring. She should be addressed, Mrs. F. T. Battle, Okolona, Miss.

Gleanings from the Field

ALABAMA

Oak Grove Charge—The local Sunday School and Epworth League conventions convened at Oak Grove Methodist Episcopal Church, May 30 and 31, 1914, for the purpose of interesting the young people and to raise benevolent money. The program was interesting and the subjects were well composed and intelligently discussed. We had with us Dr. E. M. Jones, who made some able speeches. On the 30th, at 2 p. m., his lecture was directly on the Sunday school. We were glad to have him preach for us on the 31st. His sermon helped us spiritually and financially. We also had sermons from the Rev. Richard Ditway and the Rev. Alex. Hollifield. The ladies who were soliciting money from their friends for benevolence, showed much interest in their work. Miss Sallie Deyampert, who raised \$5.84, received a beautiful necklace; Miss Rosa Wallace received a nice pair of glasses. There were other ladies working and the Rev. P. Y. Wofford, after presenting the prizes, said many encouraging words for their faithfulness. Mrs. Rebecca Gordon, from Fort Pierce, Florida, while visiting her mother and friends, took great pleasure in helping with the music during the convention. Many thanks are given to the program committee. At the close of the convention we had raised \$32.69.—P. Y. Wofford, Pastor; Lottie L. Cox, Secretary.

Village Springs—Our beloved pastor preached a wonderful sermon Sunday, July 5. Two members were reclaimed and one converted. Members and visiting friends were spiritually revived.

Anniston—The members of the St. John Methodist Episcopal Church, at South Anniston, Ala., on four weeks' notice raised a nice collection of \$61.50 on July 5th, the greater part of which was applied to the debt of our beautiful \$800 modern parsonage, which was constructed under the direction of our faithful pastor, the Rev. V. D. Oatman. This parsonage was begun in January, 1914, and completed in 60 days. We were all delighted to have with us Mrs. Dr. A. P. Camphor of our own Central Alabama Institute, July 1st, who delivered an instructive address from the subject, "Lift up your eyes and look on the field, for it is white unto harvest." Her applications were Mason City Institute and the Jubilee Movement. A collection was taken for that cause. The Southwestern Christian Advocate has our special attention and we are bent on bringing a full number of subscriptions to district conference, August 26th.—G. W. Hudgins.

ARKANSAS

Brinkley—My second quarter was held July 5-6, the Rev. A. T. Stephens, district superintendent, coming to us on Sunday night, and he preached to a large congregation. He administered the Lord's supper to a goodly number, being assisted by the different pastors of this city. Our Ministers' Union is doing much by infusing new life among the churches. On Monday night the business part of the conference was taken up, the district superintendent in the chair. Good reports were read by

all officials and every interest of the church was carefully looked after by the district superintendent. A good quarter was had. Added to the church this quarter ten persons; total since annual conference, 27; deceased this quarter, one, Sister Fannie Roberson, who died in full triumph of faith. Raised for all causes during the quarter, \$63.61. We are on the King's highway.—H. B. Wright, Pastor.

Brinkley—The second quarterly conference convened at Wesley Methodist Episcopal Church, July 5-6, 1914, with the district superintendent, the Rev. A. T. Stephens, presiding. On the 5th at 8 p. m., the district superintendent preached an able sermon. On Monday, the 6th, at 8:30 p. m., the business session began. The officers were present with reports which showed much improvement along all lines. Our beloved pastor, the Rev. H. Bright, is certainly on his job and is loved by all the members of the community. May he live long to do much good for the cause of fallen humanity.—B. F. Jordan, Secretary.

Malvern—The writer was called to the city of Malvern, Ark., to assist in laying a corner-stone for Wright's Methodist Episcopal Church, which had been newly built by the Rev. W. M. Wright, the pastor. I left Newport Saturday, June 27th. At Little Rock the Rev. G. T. Saxton, the district superintendent of the Little Rock district, joined us. On our arrival the people and pastor were making preparations for the Sunday's services. Sunday was a great day. The writer preached at 11 a. m. from St. Matthew 5: 14, "Ye are the light of the world." At 3:30 p. m., the pastor of the Methodist Episcopal Church, South and the Mayor of the city delivered addresses. The cornerstone of Wright's Methodist Episcopal Church was laid by the Revs. G. T. Saxton, district superintendent; W. M. Wright, the pastor of the Methodist Episcopal Church, South, and the writer. The Rev. B. J. Lewis, the pastor of Hot Springs, came over in the afternoon and preached a splendid sermon at 8 p. m. Brother W. M. Wright was sent to this city by the district superintendent the 9th of February, 1914, finding but one member. He built a church 28x36 feet with a belfry and recess, celled overhead and celled the recess; he says the balance due is \$235. He has nine members to his credit. Malvern is a city of 3,000 inhabitants. The church is a credit to the district; it is a magnificent building.—J. W. Terrell, Pastor of Emery.

FLORIDA

Hague—Our Woman's Home Missionary convention convened at Hague, Florida, May 29th, 1914, and was very largely attended. Representatives from all over the district were present. At 9 a. m. of the above named date the meeting was called to order by the president, Mrs. C. E. Austin. Too much cannot be said about this great woman for the masterly and womanly way she presided over that meeting. Among the distinguished visitors were the Revs. Scott Bartley, J. E. A. Kealer, Foster Young and others. This session was the first and so encouraging

until the entire body left with hope to meet in Newberry the next ensuing year, promising better results. The meeting was alive in spirit and in finance. It was beyond any expectation. Total amount raised, \$39.35.—Jannie E. Gamble, Recording Secretary.

KENTUCKY

Cynthiana—Sunday, June 27, was indeed a great day in the Ebenezer Methodist Episcopal Church in Cynthiana, it being the first quarterly meeting for this conference year. The Rev. J. S. Bailey, our beloved district superintendent, was with us and delivered two of his able and very helpful sermons. On Saturday evening, June 26th, the ladies of the church tendered a banquet in the lecture room of the church in honor of the district superintendent. This was headed by our much beloved Sister Duncan, and devoted wife of our beloved pastor, who with her husband have consecrated their lives to the cause of the Master and of the church. We are very thankful to state that the Lord still smiles upon our Methodism in Cynthiana. Collection, \$20.05.—C. W. Fowler, Reporter.

LOUISIANA

Thibodaux—Our second quarterly conference convened June 15th, 1914, the Rev. J. W. Turner, district superintendent, presiding. All officers were present with excellent reports. The Rev. Mr. Turner commended the pastor and members on their good work during the quarter and urged as many as possible to attend the district conference at Napoleonville.—I. J. Johnson, Pastor.

Gueydan—Our second quarterly conference was held here June 8-9, with the Rev. R. C. Worsham, district superintendent, presiding. All officers were present with reports in advance of the last quarter. The superintendent addressed the audience. The Rev. H. C. Wilson is on his second year here and is liked by all. He has proven himself a strong leader. After the quarterly conference the pastor and district superintendent, quarterly conference and congregation were invited to the large dining room of Mrs. Alice White where there was a grand reception given the superintendent and pastor. Leaders in the arrangement were Maggie Milton, Lillian Park, L. Parks, E. Park, Albert Nulty, general manager, and Ida Gindridge.—Hartwell White.

Shreveport—The Sunday school of Daniels Memorial Church was organized Sunday, June 7, 1914. After the lesson was discussed the following officers for the Sunday school were elected: W. A. Daniels, superintendent; the Rev. A. J. Keady, first Bible class teacher; Brother Michael Daniels, junior class teacher; Sister S. L. Daniels, primary class teacher; Sister Authalia Daniels, catechism class teacher; Sister Inez Thomas, secretary; Miss Vernette Holmes, treasurer; Maria Thomas, librarian. Sunday, June 21st, was named as crowning day for the Sunday school. A committee of five was appointed to raise money to buy literature. Collection good. A vote of thanks was accorded Sister S. L. Daniels for her kindness in letting us organize our Sunday school at her home.—A. Robinson, Pastor.

Eola—We wish to thank the Ladies' Aid of Simpson Methodist Episcopal Church for \$9.01 raised in a cake feast

Sunday night, June 7. They had to represent them as preachers the Rev. C. Smith of the St. Joseph Baptist Church, whose collection was \$4.00; the Rev. C. H. Hayes, whose collection was \$5.00; total, \$9.01. These sisters are doing some good work and we pray God's blessing upon them.—T. A. Hampton.

Baton Rouge—An agreeable surprise was tendered Dr. B. Mack Hubbard and family Tuesday night, June 30th. The surprise was under the auspices of the Volunteer committee, trustees, stewards and stewardesses of Wesley Methodist Episcopal Church. Besides many choice groceries, refreshments in abundance, they presented to the Doctor and family for the parsonage an up-to-date refrigerator. There were about 300 people present. Speeches were made by Hon. B. V. Baranas, ex-D. G. M. of the G. U. O. of O. F. and present Deputy G. M. of the R. & A. M. of Louisiana and jurisdiction, who was master of ceremonies; Dr. A. O. Lyons, R. M. Baranco, M. D., Messrs. Henry Andrews and Mike Winfield, Prof. Arthur Booker and the writer. The speakers portrayed the worth of such a leader. Dr. Hubbard in fitting language responded.—(Miss) Helen Andrews, Reporter.

Fordoché—The Ministerial Alliance met in Green's Methodist Episcopal Church, Thursday, July 3, at 6:30 p. m., the Rev. J. B. Williams presiding. The object of the meeting was to bring our people in union. Subjects were discussed by the Revs. S. A. Davis, R. S. Small, Hy. Crump. The Rev. R. S. Small of the African Methodist Episcopal Church, preached the sermon to a crowded house. Collection good. The members and white friends presented the pastor, the Rev. S. A. Davis, with 50 pounds of choice groceries. Benediction by the Rev. Henry Crump.—Secretary.

MISSISSIPPI

Ocean Springs—Our second Quarterly Conference was held at West Side June 10th, with the Rev. J. C. Houston, District Superintendent, in the chair. We had a splendid quarter. The officers were present with good reports, which showed the work in good condition. The District Superintendent preached two most excellent sermons, which were enjoyed by all. Paid District Superintendent in full. Amount raised for all causes this quarter, \$223. One cash subscriber to the Advocate.—A. H. Lathan.

New Augusta—Our rally on May 25 at West Methodist Episcopal Church was a success in every way and the members stood by us. We put on our rally in March to come up to \$100, and each club stood up and said: "We will go beyond." Amount raised: Mesdames Patsy West, \$39.67; Sam West, \$25.40; Lizzie Carter, \$13.65; Susie Henry, \$17.80; J. W. James, \$16.68; total, \$112.10. Dinner was served on the grounds by Mesdames Nellie West, Lizzie Carter, Priscilla Carter, Sarah Tatum, Winnie West, Ella Banks, A. S. McSwain, Caesar West, Henry Thomas, Mary Thomas and Sam West.

CARD OF THANKS

I wish to thank the many friends who came to my help in my distress on the morning of April 1st, when my store and its contents were burned.—W. H. Whitlock.

District Rounds

SOUTH FLORIDA MISSION

Third Round

Ft. Myers and Punta Gorda, August 1-3; Arcadia, 4; Ft. Meade and Homeland, 5; Lakeland, 7-9; Plant City, 15-16; Twin Lake, 17; Inverness, 18; Clear Water, 22-23; St. Petersburg, 29-30; Brndentown, September 5-6; Tampa, Bowman, 11-13; W. Tampa, 14; Tampa, College Hill, 15; Key West, 20-21; Hallensdale, 23; Ft. Lauderdale, 24; Miami, 25-27; Pompano, 28; Deerfield, 29; W. Palm Beach, 30; Melbourne, October 3-4; Dayton, 9-11; New Smyrna, 10-11; Ormond, 12; Lake Helen, 13; Deloud, 14; Mims, 15; Sanford, 16-18; Woodbridge, 19; Orlando, 23-25; Apopka, 26; Taft, 27; Kissimmee, 28.

Dear Brethren: The fight is on, and every pastor is expected to make good on his respective field of labor. Bishop F. D. Leete, our resident Bishop, calls for an increase of 300 members as a minimum over last year. The great spiritual fervor which characterized our recent convention held at Daytona June 24-28, caused us to increase this number to 500. How many of this number will you take as your share? According to recent reports we have already a goodly number to our credit for this year. The Rev. D. S. Selmore of Daytona reports 72 converts in a recent meeting which were distributed among all of the churches of the city. This should be an incentive to other pastors to work for even greater results. Let us plan, pray and work for a great spiritual awakening throughout the mission. Let us take the Southwestern Christian Advocate upon our hearts and make a personal canvass throughout our territory, and place it in the homes of every official member, and every loyal layman of the church. We owe this to ourselves to make this a strong and self-supporting paper. Let us begin now to raise every dollar of our apportionment for benevolent purposes. Remember that the South Florida Mission must take the lead in this matter. Raise and send in your apportionment for the Episcopal Fund at once. Send in your subscription to the Jubilee fund. Excelsior is our motto for this year. Five hundred members added to the church, the Southwestern Christian Advocate in every home and our full apportionment for benevolences is our watchword. Let us all work together for the accomplishment of this end.—Stephen A. Huger, Superintendent South Florida Mission.

LAKE CHARLES DISTRICT

Third Round

Eola and Sunflower, July 22-23; Gueydan and Abbeville, Aug. 5-6; Boonville, 8-9; Bunkle, 9-10; Leesville Ct., 26; Washington, Sept. 1-2; St. Martinsville, 15-16; Welsh and Jennings, Sept. 8-9; Lake Arthur, 10; Lake Charles, 12-13; Longville Ct., 16-17; Spring Creek Ct., 19-20; Crowley and Eunice, 22-23; Lafayette and Rayne, 24-25; Briggs and Campbell, 26-27; Hubertville, 29; Olevia, Oct. 1; Opelousas, 3-4; Waxia Ct., 5-6; Cotton Port Ct., 7-8; Maringouln, 10-11; Wiley and Lottie, 14-15; Melville Ct., 12-13; New Iberia, 18-19; Cade and New Iberia Mission, 20-21; Patout, 22. Dear

Brethren: I am writing a personal letter to each one of the class leaders in each charge on my district, asking them to throw their strength and influence into the campaign now on throughout the district to make the Southwestern self-supporting, and with your leadership and the co-operation of the class leaders, success will be ours. Our district conference will convene at Leesville, Aug. 24-30, at which time the pastors and class leaders will report the results of the campaign. I shall expect each pastor to report the amount of benevolent money raised and the number of conversions. Each pastor is asked to bring not less than five subscribers of the Southwestern. Don't neglect the local Educational and Jubilee collection. We cordially invite the editor, the business manager of the Southwestern Christian Advocate, and resident Bishop, the Rev. W. R. Thirkield, D. D., LL.D., and all of our General Secretaries and our district superintendents to visit us.—R. C. Worsham, District Superintendent.

NEW ORLEANS DISTRICT

Third Round

Asbury and Gretna, July 25-27; Mandeville Ct., 30-Aug. 1-2; Franklinton, 7-9; Angle Ct., 14-16; Bogalusa, 16-17; Sildell Ct., 18-23; Scott Chinn, 26-30; Mallaleu, 27-30; Malden, Sept. 3-6; Pleasant Plains, 2-6; Haven, 9-13; Williams, 10-13; First Street, 16-20; Wesley, 17-20; Trinty, 27-28; Mt. Zion, 27-30; Union, Oct. 1-4; St. Matthew, 2-4; Thomson, 8-11. The District Conference is over; now for a hard pull during the next six months. Remember the disciplinary benevolences, Jubilee offerings, local educational collection and the Southwestern Christian Advocate.—Valcour Chapman.

SPECIAL NOTICE

LA TECHE DISTRICT

La Teche District Conference convenes August 5 to 9, at Napoleonville, La. The pastors and delegates please take notice that you should come prepared to pay for lodging, and the pastors are requested to forward list of delegates at once.—J. S. Weaver, Pastor.

NAVASOTA DISTRICT

Pastors, Delegates and Friends: Please arrange to reach Somerville on Tuesday morning, August 4th. The Rev. C. G. Curtis and his good members are making ample preparation for the entertainment of all who may come. Show your faithfulness and loyalty by pushing the Wiley Jubilee collections and make full reports of cash subscriptions for the Southwestern Christian Advocate. Let us rally to these worthy causes so as to make the best reports known in the history of the district. Speak to the railroad agents for rates.—J. F. Barnes.

DALLAS DISTRICT

Special Notice to the Pastors and Members of the Dallas District, West Texas Conference: All delegates who

will come to the District Conference at Pelham, Texas, Aug. 4th, please come to Malone, Texas, as we have two trains, the I. & G. N. and T. & B. W. I. & G. N. So be sure to come to Ma-

lone, Texas. Don't be later than the 4th getting to the seat of the District Convention and Conference. Yours Convention and Conference.—D. C. Lacy, District Superintendent.

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MASS MEETING FOR CIVIC IMPROVEMENT

At Trinity Methodist Episcopal Church, Monday night, July 13, 1914, a goodly number of our people, representing chiefly the Thirteenth city ward, were assembled to consider civic conditions and to formulate immediate workable plans for improvements. Mrs. Geo. C. Merkel, representing the Civic Improvement Association of the Thirteenth ward, was introduced by the pastor, the Rev. W. Scott Chinn, as chairman of the meeting. She also introduced Mrs. E. J. Graham, who talked on co-operation; Mr. Geo. C. Merkel, who gave an illustrated lecture on well-kept homes, and Mrs. Geo. Alexis, who explained the nature of the organization, its purposes and its plans, which they all represented.

Mr. Joseph Leach gave illustrated lectures on sanitation, showing pictures of unsanitary conditions that exist, and explaining the ill effects produced on the health of the communities. The pictures of the common housefly, showing how he breeds in filth, and how he often comes from unspeakable filthy places and puts his nasty feet on the bread and butter and in the milk which we and our children are eating, were most revolting, and surely ought to make every person try to get rid of the fly altogether. He breeds only in filth. So the word is "no filth, no fly." Then everybody must join in the effort to clean up the city and then strive to keep it clean.

This thing which is putting on the "double-quick" action in the clean-up campaign just now is the hubonic plague scare. The rat is the means by which the plague spreads. So we are to clean out all places where the rat dens, catch and kill him all that we can, and starve him by keeping the "lid on tight" on all garbage cans and whatever place else that he might be able to get a meal.

The meeting at Trinity resulted in the organization of an auxiliary league which will work in co-operation with the Civic Improvement Association for an immediate and thorough cleaning up of the Thirteenth ward. The officers selected are as follows:

President, Mrs. Dr. Mulon; first vice president, Mrs. Augustino Freeman; second vice president, Mrs. Mary Harris; secretary, Miss Emma Bessie. On motion of Mrs. Merkel the Rev. W. Scott Chinn was elected honorary president of the organization.—J. H. L.

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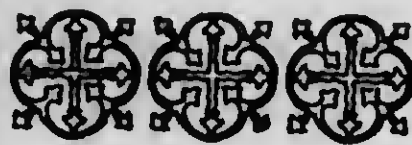
GROUP MEETING—STRASBURG, VIRGINIA

Thursday, June 25, 1914, at Strasburg, Va., marked the beginning of a series of group meetings to be held in different sections of the Alexandria District. The call of the district superintendent, Dr. C. E. Hodges, to the ministers and laymen, to consider the needs of the district spiritually and financially was answered in a most satisfactory manner. With one common vision of larger service each pastor returned home determined by the guidance of the Holy Spirit to place the church of their choice prominently before the eyes of the community, that her influence might be felt on every side. Missionary and evangelical discussions were led by the Revs. A. P. Shaw, C. S. Harper, E. A. Haynes, J. E. Dotson, J. W. Jenkins, R. D. Jennings, J. E. Peterkin and G. A. Newman, in which the laity also engaged, making the day's work inspiring and giving evidences of hopeful co-operation in the great task before our church. Messrs. H. A. Barrett, of Alexandria, Va.; C. M. Morton, of Lynchburg, Va., and Miss Bettie Jackson, of Winchester, Va., presented strong productions dealing with social uplift and Christian stewardship. Too much praise can not be given the laity for the interest shown, laying aside their occupations to respond to the call of the church. The new Financial Plan was discussed from every angle and testimonials given of the success attending its operation in several of the parishes. It was agreed by all present that the three services held afforded an excellent opportunity of getting a broader view of the work committed to our care as Christians and also a means of studying the comparative strength of the district. The Rev. Mr. Meeks of the Methodist Episcopal Church, South, visited our session and thrilled us with his zeal for the Master. We have every reason to believe that such meetings as these will furnish a thorough knowledge as to how we might best use the forces within our ranks for a greater conquest in the name of our God, whose banners we are determined to set up. Resolutions were offered showing appreciation of work done by the group meetings and also to citizens of Strasburg for their hospitality.—C. S. Harper, Reporter.

CROOM SETTLEMENT SCHOOL—CROOM, MARYLAND

On Thursday night, June 18, a large and appreciative audience witnessed the closing exercise of the winter session of the school. The commodious and spacious hall gave ample accommodation to all who were present. In the audience sat Miss Susie Willes, the magnanimous and philanthropic founder of the school. She manifested intense interest throughout the exercises. The platform was beautifully decorated, and the brilliance of the Queen's throne, the bright colors of the Maypoles and flags added greatly to its attractiveness. On the walls were hung exhibitions of sewing, drawing, painting and basket-work done by the children. Mrs. Blanche Thomas of Washington, D. C., and Mrs. Mayme V. Brown, the teacher, rendered the music for the occasion. The children sang and recited well. The motion songs, "The Flag We Love" and "Tardy Scholar," the recitation, "Schoolroom Trials," crowning the Queen and winding the poles are

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all worthy of special mention. At the close of the exercises an instructive and eloquent address was delivered by the Rev. Crisman of the Protestant Episcopal Church, Croom, Md. The prizes for good deportment, scholarship and attendance were presented by Mrs. Crisman, who also made a few timely remarks. The summer school is now in session, the closing exercises of which will take place in October.—A. Angold Brown.

SPECIAL NOTICE

SUNDAY SCHOOLS AND EPWORTH LEAGUES OF THE KANSAS CITY DISTRICT

Greeting: I respectfully urge you to send a delegate to the joint session of the district conference and Epworth League and Sunday School convention, which convenes in Kansas City, Mo., Aug. 5-9, 1914. I desire very much to see your delegate at the convention in Kansas City, as there is so much work to be done that it is imperative that you should lend a helping hand.—Mrs. Maude M. Brewton, President, 1317 Tuttle St., Mason City, Iowa.

LITTLE ROCK DISTRICT

To the pastors of the Little Rock District: You see by the programs that I am to represent the Southwestern at the District Conference. Please bring from two to five subscriptions with you; it will help much to have every official to become a subscriber.—J. W. Terrell, 902 Rammel Ave., Newport, Ark.

CHANGE OF ADDRESS

All communications should be addressed to me at 1903 N. 9th street, Fort Smith, Ark.—D. H. E. Harris, District Superintendent.

SOUTH CAROLINA

Pickens—On June 26, 1914, the third quarterly conference of the Pickens charge assembled at Pickens Methodist Episcopal Church, the Rev. B. S. Jackson, the district superintendent, in his usual place and in his usual happy spirit. Miss Veima Bowen was unanimously elected secretary of the conference. Delegates were elected for the district conference and Sunday School and Epworth League convention. The report of the pastor showed progress. The leaders' reports are as follows: Pickens Chapel, Brothers A. G. Bowen, \$2.70; Elias Bowen, \$1.20; Cross Roads, Brothers Aionzo Crew, \$1.20; A. Arthur, \$1.50; Union, Brother W. A. Blasingame, \$2.15; Riley Ferguson, \$1.20. All the other reports were as complete and as satisfactory. The district superintendent gave the conference a timely word of cheer and congratulation.—John C. Gibbes.

REVIVAL NOTES

Centerville, La.—A revival fire has started here and the church has got back to the old landmark. We have five converts and several reclaimed. Among the converts an old man, Billy Grimes, at the age of 71 years was happily converted.—B. R. Jackson, Pastor.

Greenville, Miss.—Revel's Memorial Methodist Episcopal Church closed recently a ten days' meeting which has greatly revived and strengthened the church, spiritually. The Rev. J. W. Golden of Winona rendered us valuable service.—G. M. Chisholm, Pastor.

A CARD OF THANKS

I take this method of thanking Mrs. Lula Wise, Sunday school superintendent of Longstreet Methodist Episcopal Sunday school, and her school for a purse presented me while there on my second round.—J. O. Richards.

DEATHS

THE REV. ALEXANDER HUBBARD

The Rev. Alexander Hubbard died May 26, 1914, at his home in Louisiana, Mo., at the age of 77 years, 11 months and 14 days. He was offered for a deacon of the Methodist Episcopal Church, by Bishop James, more than 40 years ago and was an ordained elder two years later. He had preached the Gospel for more than 44 years and built many churches. He was married to Miss Matilda Corson 53 years ago, who still lives and who made a devoted wife and a loving mother. His life is a living epistle to be read of men. He was loved by all who knew him. A goodly number of the ministers were at the funeral. His text was: "Precious in the sight of the Lord is the death of his saints."—L. R. Grant, Pastor.

Washington—Wm. Washington, of Hallettsville, Tex., was born in 1836 and died June 20, 1914, at the age of 78 years. His birthplace was in the state of Virginia, where his ancestral lineage is traced back to George Washington, our first President. He was brought to Texas in his early manhood during the days of slavery. He was converted and joined the Methodist Episcopal Church during the administration of the Rev. Jesse Shackelford, about 47 years ago. He was married to Eliza Ballard in the year of 1868. Their married life was a period of 46 years. Six children were born to this union, five of whom and the widow still survive. He was a devoted father and husband. His life as a Christian was exemplary. Always faithful and devoted to his church, an humble, quiet, peaceful and pious Christian; ever ready and at his post of duty. He faithfully served his church as trustee, steward and sexton.—G. W. Nevils, Pastor.

Ervin—Mrs. Emma Ervin departed this life June 20, 1914. She was a class leader and president of the Ladies' Aid Society at the time of her death. Before she died she called her class together and led them the last time. She asked them to meet her in Heaven. She died as she lived, a good and faithful Christian. She leaves a husband, four daughters and grandchildren and a host of friends to mourn their loss.—W. M. R. Lester, Pastor.

Green—Mrs. Maggie Green was born in Washington county in 1859 and died in Houston, Texas, Dec. 30, 1913. She was the mother of 11 children, nine of whom and two sisters survive her. She was converted and joined the Methodist Episcopal Church during the pastorate of the Rev. W. M. McKenzie, 24 years ago. During all these years she lived a consistent Christian and died in full triumph of faith. Her advice to her children was to prepare to meet her on the other side. A loving and faithful mother in the truest sense of the word is no more among us; a sister and friend has gone; a Christian has departed. The body was laid in the graveyard at Stoneham.—W. A. Parham.

Jones—Mr. Green Jones of Boyce, La., died June 10, 1914, at the age of 65 years. The Rev. A. B. Venable assisted the Rev. Geo. Thomas in the funeral.

Warden—Mr. Ben F. Warden of Hazlehurst, Miss., departed this life June 19, 1914. He was 48 years old. He was a faithful member of Mt. Sinai Church and a Christian gentleman. He died as he lived. His funeral was conducted by the writer and the Rev. D. Ray.—A. Johnson.

Gregory—Mr. Amanuel Gregory, of Hazlehurst, Miss., a member of Mt. Sinai Church at Hazlehurst, departed this life June 1914. He was a devoted Christian and a loving husband to his wife. He was about 82 years of age. His funeral was conducted by the Rev. D. Ray and A. Johnson.

Marshall—Little J. L., the only son of the Rev. and Mrs. W. F. Marshall, departed this life Wednesday, June 24, 1914. He was a sufferer of that most dreaded disease known as pellagra. Age 12 years 5 months and 15 days. His remains were deposited in the cemetery at Brookhaven by the side of his little sister Lois.—W. L. Marshall.

Scott—Little Tommie Scott, born December 23, 1912, died June 23, 1914. He was the son of Calvin and Levia Scott of DeKalb, Miss.—Emma C. Scott.

Reed—Mr. Augustus Reed, of Eola, La., a local preacher of the Simpson Circuit, departed this life May 23, 1914, in the Charity Hospital in New Orleans, La., and was buried in New Orleans.

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leans. Brother Reed was a local preacher of this circuit for ten years and was very faithful to the call. He had been sick since December. He leaves a wife, one son, one sister, one brother who is a neighboring Baptist minister.—T. A. Hampton.

Hicks—Little Howard Winfred Hicks, of Brandon, Miss., was born September 30, 1901, and died June 1, 1914. When in good health he was cheerful. The family joys were his joys; and their sorrows were his sorrows. He was a loving child and had a special love for his father, mother and little brothers. He always bore his illnesses bravely, and in his last, though he showed no sign of expectant recovery, he endured it patiently until the end.—W. L. Marshall, Pastor.

Taylor—Mrs. Ellen Taylor, of Pleasant Hill, La., a member of Taylor Chapel, died June 3, 1914, in full triumph of faith. She died as she lived and she leaves one son and three daughters, seventeen grandchildren and a host of friends. The Revs. Holdry and Park Moore assisted in the funeral. She was 57 years of age.—J. A. Vincent.

Coreathers—Mrs. Rosa Coreathers, Village Springs, Ala., a faithful member of Hopewell Methodist Episcopal Church and president of the Ladies' Aid Society, died June 20, 1914. She leaves to mourn their loss eight children, two sisters and one brother. Funeral service was held in Hopewell Methodist Episcopal Church Sunday afternoon, June 21, 1914. The funeral was preached by the pastor, R. H. Cox.



Knights of Shepherds, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

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Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Gresville	Pickens, S. C.	July 22-26	B. S. Jackson
Orangeburg	Denmark, S. C.	July 23-26	E. B. Burroughs
La Grange	Stovall, Ga.	July 23-26	G. H. Lennon
Brookhaven	Fernwood, Miss.	July 23	P. H. Rembert
Paris	Terrell, Texas	July 28	K. W. McMillan
Opelika	Five Points, Ala.	July 28-August 2	L. S. Price
Cumberland River	Alexander, Tenn.	July 28-August 2	E. J. Guthrie
Beaufort	Smoaks, S. C.	July 29-Aug. 2	D. J. Saunders
Holly Springs	Nettleton, Miss.	July 28-August 2	W. H. Gilliam
Aberdeen	Brooksville, Miss.	August 4-9	J. M. Marsh
Meridian	Philadelphia, Miss.	July 29-Aug. 2	S. H. Cannou
Spartanburg	Gaffney, S. C.	July 29-Aug. 2	J. S. Thomas
Jackson	Canton, Miss.	July 30-August 2	W. P. C. Morrison
Navasota	Somerville, Tex.	August 4-9	J. F. Barnes
Griffin	Ackert, Ga.	Aug. 4-9	J. D. Lovejoy
Clarksdale	Bedford Ct., Miss.	August 4-9	C. W. Butler
Memphis	Capleville, Tenn.	August 4-9	D. T. Burch
Dallas	Pelham, Tex.	August 4-9	D. C. Lacy
Chicago-Indianapolis	Princeton, Ind.	August 5	G. R. Bryant
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Cincinnati	Maysville, Falmouth, Ky.	Aug. 5-9	J. S. Bailey
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Kansas City	Kansas City, Mo.	Aug. 5-9	W. H. Wheeler
Florence	Mars Bluff, S. C.	Aug. 5-9	M. M. Mouzon
Little Rock	Jacksonport, Ark.	August 6-9	G. T. Saxton
Alexandria	Campbell, La.	August 12-16	J. O. Richards
Sedalia	California, Mo.	August 12-16	J. H. McAllister
Conroe	Huntsville, Tex.	Aug. 12-16	G. B. D. Belcher
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Muskogee	Eufaula, Okla.	Aug. 12-16	H. T. S. Johnson
Pine Bluff	Clarendon, Ark.	August 12-16	J. H. Greer
Palestine	Leona, Tex.	Aug. 12-16	G. W. Carter
St. Louis (St. James)	St. Louis	August 13-17	F. S. Bowles
Victoria	Hallettsville, Tex.	August 17-23	J. W. Warren
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Greenwood	Moorhead	August 19	H. B. Hart
Marion	Newberne, Ala.	August 19-22	J. W. Martin
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Lexington		Aug. 19-23	J. B. Redmond
Houston	Harrisburg, Tex.	August 19-23	W. H. Logan
Cumberland	Morgantown, W. Va.	August 25-30	R. W. S. Thomas
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 26-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Fort Smith		August 26-30	D. H. E. Harris
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Shreveport	Lake Providence, La.	August 26-30	B. J. Reddix
Vicksburg	Fayette, Miss.	August 27-30	D. L. Morgan
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Bellinger
Forrest City	Hunter Clr., Ark.	August 27-30	A. T. Stephens
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Winona	Duck Hill, Miss.	August 27-30	E. F. Scarboro
Starkville	Weir, Miss.	August 28-30	W. F. Isalah
San Antonio	Carr's Hill, Tex.	Aug. 31-Sept. 6	A. M. Mason
Alexandria	Harrisonburg, Va.	September 9-13	C. E. Rodgers
Annapolis	Baltimore, Md.	Sept. 23-27	C. G. Cummings

CONVENTIONS

- MARION DISTRICT—Epworth League and Sunday School Convention, Newberne, Alabama. **Aug 19-22**
- HOLLY SPRINGS DISTRICT—Epworth League and Ladies' Aid Society, Nettleton, Miss. **July 28-August 2**
- CENTREVILLE DISTRICT—Epworth League Convention, Centreville, Md.
- BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smoaks, S. C. **July 29-Aug. 2**
- KANSAS CITY DISTRICT—Epworth League, Sunday School and Woman's Home Foreign Missions Convention, New Clark Church, No. 1664 Madison St., West Side. **August 5-4**
- PINE BLUFF DISTRICT—Sunday School and Epworth League Convention, Clarendon, Ark. **August 12-16**
- HUNTSVILLE DISTRICT—Woman's Home Missionary Society and Ladies' Aid Societies and Sunday School and Epworth League Conventions, Huntsville, Texas. **August 12-16**

- MARION DISTRICT—Sunday School and Missionary Convention, Newberne, Ala. **August 19-22**
- NORTH CAROLINA CONFERENCE—Woman's Home Missionary Society, St. Paul Church, Winston-Salem, N. C. **August 23-31**
- STARKVILLE DISTRICT—Epworth League and Woman's Home Missions Convention, Weir, Miss. **August 25-30**
- STARKVILLE DISTRICT—Woman's Home Missionary Society Convention, Weir, Miss. **August 27**
- OPELIKA DISTRICT—Sunday School Convention, Kellyton, Ala. **September 10-13**
- SUNDAY SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., **October 1-4.**



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Johnson-Duncan—Mr. William Monroe Johnson of Los Angeles, Cal., and Miss Abena Duncan, daughter of the Rev. and Mrs. W. R. R. Duncan, Pasadena, Cal., were married June 4, 1914. The room in which the ceremony was performed was tastily and artistically decorated with ferns and Easter lilies. "O, Promise Me" was rendered by Mrs. Monroe Beavers during the ceremony. The bride and groom were the recipients of many useful gifts both from friends of Pasadena and Los Angeles. Mr. and Mrs. Johnson will make their home in Los Angeles, Cal.

Collins-Pickett—Mrs. L. M. Collins of Franklin, La., and Mr. E. M. Pickett of Franklin, La., were united in marriage by the Rev. Timothy P. Norris, June 3, 1914. The groom is the recording steward of the Methodist Episcopal Church of Franklin, La., and the bride is the Sunday school superintendent of the same church.—T. P. Norris.

Davis-Moore—At the home of the bride's parents, St. Marys, Ga., Miss Gertie Davis and Mr. Ray Ellbe Moore were united in marriage Wednesday evening, June 25, 1914. Miss Gertie Davis is the secretary of the Sunday school and a faithful member of Trinity Methodist Episcopal Church.—J. R. Wallace, Pastor.

Davis-Lampkins—Mr. W. D. Davis and Miss Mary Lampkin were married at the home of the groom, Davis Quarter, Miss., June 28, 1914. Mr. Davis owns a deal of property and is one of the foremost leaders in his community and a great lover of his church, of

which he is a leader. D. M. P. Hazley officiated.

Brown-Haynes—Mr. M. S. Brown and Miss Mable Haynes, of Omaha, Neb., were united in holy wedlock June 28, 1914. The ceremony was performed by Dr. G. G. Logan. Mrs. Ida Banker sang a solo. The wedding march was played by Miss Blanche Wade. The church was beautifully decorated. A reception was given at the home of the bride's parents, Mr. and Mrs. Daniels.—Mrs. B. A. Bostic.

Mooney-Gay—On June 14 Mr. Frank Mooney of Luling and Miss Idella Gay of Nixon, Texas, were united in marriage. Mr. Mooney is a member of the Methodist Church at Luling and is a faithful member. Miss Gay is a member of Harris Chapel Methodist Episcopal Church at Nixon and is also the treasurer and a trustee. We wish them a happy life. The pastor, the Rev. J. J. Hardemon, officiated.

Bell-Smith—On June 20, at the home of the bride's parents, Mr. Birney Bell and Miss Louvenia Smith were married. The bride is one of our young converts. She was married on the 20th and was baptized on the 21st. The groom is of Alexandria, La., and the bride is of Boyce, La. The Rev. Geo. Thomas officiated.

King-Booker—Mr. Fred King and Miss Callo Booker of Texarkana, Ark., were married June 21, 1914. The Rev. C. A. Taylor officiated.

Harrison-Hull—On April 5, 1914, Mr. Johnnie Harrison and Miss Pearl Hull were united in marriage at the home of the bride's parents at Kosciusko, Miss. Miss Hull was one of Attala county's public teachers and a member of Soul Methodist Episcopal Church. Mr. Harrison is a highly esteemed young man.—Hattie Weatherly Henderson, Writer.

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CASH REMITTANCES

Subscriptions Received July 11-17
Atlanta and Savannah—L. H. Brooks.

Central Alabama—G. H. Cameron, E. E. Clark.

Delaware—T. G. Washington, J. W. Cook 1.

Lexington—E. A. Johnston, D. E. Skelton 1, Mrs. J. P. Monroe, W. H. Monroe.

Liberia—Jno. H. Reed 1.

Louisiana—R. C. Worsham 1, T. F. Robinson 1, Wm. Kelso, J. O. Richards 1, Fred Thompson, E. C. Goins 1, B. T. McEwen 1.

Mississippi and Upper Mississippi—A. Marsh 1, B. W. Robinson 1, Wm. McMorris 6*, A. A. Johnson, Jesse Holmes 2, Nelson Collins.

North Carolina—W. H. Webster 1, A. E. Robinson 1.

South Carolina—S. E. Watson 1, J. A. Curry.

Tennessee and East Tennessee—E. J. Cox 1, C. P. R. Woodson.*

Texas and West Texas—U. V. Green, A. L. Carper 2, G. W. White 1. Washington—Alice Nelson, F. E. Nichols 1, A. J. Mitchell 2.

*Part yearly subscriptions.

HONOR ROLL

Wm. McMorris, A. J. Mitchell, A. L. Carper, Jesse Holmes.



Miss O. A. Smith, the organist and member of Mt. Zion Church, is taking the post-graduate course at the University of Chicago. Miss Smith is among the foremost in the educational work in this city. She goes to make greater preparation for greater results in her well-chosen work. Her departure on the 14th instant was an occasion in which the members of the choir and church evidenced their appreciation of service in a very befitting manner.

Ladies' Day at the Colored Y. M. C. A., 2220 Dryades street, Sunday, July 26, at 3:30 p. m. The Rev. E. S. Johnson, a graduate of Gammon Theological Seminary, will address the meeting, subject, "Black Man's Ideals."

Music will be furnished by the Coleridge Taylor choral society.

Wesley Church—The choir rendered most excellent music. The pastor, Dr. J. L. Wilson, preached morning and evening. One man was converted, baptized, and received into the church. Next Sunday at 10:45 a. m. the Rev. Scott Chinn of Trinity will preach; and at 8 p. m. the pastor's subject will be, "The Untamed Tongue a World of Iniquity." The church and Sunday-school picnic was postponed to an early date in August.—L. L. Harrison.

Mrs. C. J. and Emma Eunice Wilson, wife and daughter of Dr. J. L. Wilson, left this week to visit relatives and friends in Walhalla, South Carolina. The members of Wesley gave them a very nice reception and many tokens of respect.

Trinity—Our Second Anniversary celebration was a success. The pastor preached at 11 a. m. and Dr. John L. Sutton, pastor Louisiana Avenue Methodist Church, preached at night. The annual reception on Monday night was worthy of the occasion. Mr. Hall, of Los Angeles, Cal., rendered several selections, while the Coral Musical Club, under the presidency of Mr. John Pace, with Trinity's choir furnished an interesting musical program. The pastor will exchange pulpits with Dr. Wilson this Sunday at 11 a. m. Vigorous efforts are being made to meet our obligations during the summer months, so that only the main debt will confront us during the winter. Our district conference reports were up to the requirements. Collection for the day, \$103.—W. Scott Chinn, Pastor.

Haven Church—The pastor preached at 11 o'clock and at night. Visitors from Pleasant Plains Church expressed themselves as being well pleased with the service. At 3 p. m. the pastor and members attended the rally meeting at Thomson Church. The pastor wishes to express his thanks to Mrs. Virginia Henderson and Brother G. W. Forest for promoting and representing the church and friends in a

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nice surprise on Thursday night last. They brought a nice lot of choice groceries which were presented by Brother Forest and responded to in behalf of the pastor by our friend and brother, Prof. J. A. Reddix of Darrow.—James E. Frere.

First Street Church—At 11 a. m. the Rev. Arthur Robinson preached a great sermon. Bro. Hall of Los Angeles, Cal., sang. At 8 p. m., Prof. J. L. Lovell preached. His sermon was instructive and spiritual. The Rev. V. Chapman, district superintendent of

the New Orleans district, and the Rev. J. W. Turner, district superintendent of the La Teche district, worshiped with us. Collection, \$29.19.—T. F. Robinson, Pastor.

TEXAS

Streetman, Palestine District—On my arrival here I found a broken-down work, but by the help of the Lord we will pull through. Pray for our success this year.—G. D. Helm, Pastor.

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

Board and Lodging for the entire session 12.00. Tuition 25 cents per subject unless other arrangements have been made.

Limited accommodations. end \$1.00 and have room reserved in advance.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, JULY 30, 1914

Vol. No. 43—No. 30

IS IT SO, MR. PRESIDENT

President Wilson delivered a notable address in Independence Hall, Philadelphia, on the Fourth of July. The address was direct. Among other things, the President said:

"But there is a limit to that which has laid upon us more than any other nation in the world. We set up this nation and we propose to set it up on the rights of man. We did not name any differences between one race and another; we did not set up any barriers against any particular race or people, but opened our gates to the world, and said, all men who wish to be free come to us and they will be welcome. We said this independence is not merely for us—a selfish thing for our own private use—but for everybody to whom we can find the means of extending it.

"Now we cannot with that oath taken in our youth; we cannot, with that great idea set before us when we were a young people and practically only a scant three million, take upon ourselves, now that we are a hundred million, any other conception of duty than what we entertained at that time."

Correct, Mr. President; true Americanism does not set up barriers against any particular race or people. How does your statement harmonize with the wholesale disfranchisement of the Negro in the South; with segregation ordinances; with separate car laws, with scant educational privileges, with the fact that there is not a Negro in Congress, with a further fact that the Negroes in the South are not represented in Congress, with not a Negro in West Point or Annapolis, with the unjust attacks upon the Negro even in the halls of Congress?

Mr. President, are the principles of true Democracy to be applied to foreigners, many of whom are anarchists and from among whom have come murderers of our Presidents and who, as a rule, threaten the foundation of our national government and not applied to the ten million loyal, faithful and patriotic Negroes who have fought under the flag, in every war of the nation and who are towers of strength in the bulwark of national defense?

Is the red-headed, ignorant, vicious bomb thrower from Europe to receive more consideration at the hands of this Nation because he is white than an educated Negro, a graduate from the best institutions of our country, because he is a Negro? Is that Americanism or do we mean when we speak of Americanism, freedom only for the white man?

Correct again, Mr. President, you are when you uttered the significant truth that if we took the oath upon us when we were but a young nation less than three million, that now we are strong more than a hundred million and therefore better prepared to lift up, we should do so. The lamentable thing about the whole situation is that strong America, strong in brains, in resources, in prestige, in ideals, should be the oppressor of the helpless Negro who has never laid a finger in the way of American progress, excepting by his own mental and moral handicap which he seeks to unburden and only asks that he be given a man's chance.

A question of high privilege, Mr. President, has not the time come when we ought to stop discriminating against the Negro in favor of the alien, who knows little of our American institutions and cares less?

All the Negro asks is to be given a man's chance.

Who knows, Mr. President, but that you have come into the kingdom for just such a task as this? History awaits your answer.

THE LAYMEN RESPONSIBLE

Dr. Wilbur Fletcher Steele, writing in the Western Christian Advocate recently touches a very vital point, "Where our Methodist Laymen are Sadly Missing It." Dr. Steele reminds us that "Conditioned upon good behavior and attention to business, a minister once admitted to Conference must be supported by the laymen as long as he lives, in fact 'in sickness and in health until death do us part.' This is the contract, since the preacher surrenders his right to make his own living in any manner he might choose, ever at the beck of the Church to preach and minister as it will."

"Such being the case," continues the writer, "it is of the profoundest importance to the laymen what sort of men they put forward and nominate for the traveling ministry."

Indeed it is too true that the laymen are very specific in their choices and demands as to the ministers whom the Annual Conference shall send to them as pastors, while they are often careless and indiscreet with regard to the qualification and fitness of the men whom they send up to the Annual Conference? Wonder if the laymen really realize the power and privilege that are accorded them in the provisions of the Discipline? No man can reach the door of the Annual Conference without the aid of his fellow laymen in the District and the Quarterly Conferences. And as Dr. Steele intimates, this privilege which the laymen have to pass on the fitness of candidates for the ministry and to put them forward to enter the traveling connection, is balanced by the life-long obligation which the laymen assume for the support of the minister and his family. The laymen should give thoughtful consideration to these facts, remembering always that the responsibility on the one hand is commensurate with the privilege on the other.

There is still another side to this responsibility of the laymen. It is unfair to the ministerial aspirant himself, if by reason of some false idea of sympathy, or lack of frankness, he is pushed forward without fitness or preparation. Such candidates are doomed to suffer many embarrassments. They may be kept waiting "On Trial" several years. It will be impossible for them to escape the chill of the reluctance with which they are finally admitted into the Conference. All through their ministerial career they will be embarrassed to note how difficult it is for them to be placed where they will be acceptable, and finally, their inability to do satisfactory work will result in their being placed prematurely on the retired list, and their last days be anything but peaceful and joyous.

Dr. Steele further adds: "The Methodist theory is that the moment God calls the man to preach, along with that call and as a part of it there goes to his lay brethren a similar call to hear him preach. The two calls are twins, a check on one another." Let us remember, then, that where the call is genuine it will not quench the aspiration of the young preacher if he be urged to prepare himself to follow this high and noble calling. The best encouragement that could be given him

is encouragement to the largest possible preparation for God's service.

If the laymen will consider well their duty, privilege and responsibility in the points here referred to they will be fittingly rewarded in a more capable and efficient ministry. The question of raising funds for the support of ministers will be less difficult. The demand for a change of pastors will be less frequent. And the ministry itself will be relieved of many perplexing and annoying problems.

A REBUKE FOR A GREAT STATE

The Christian Advocate in an editorial on "Rights of the Condemned," refers to an incident which occurred on Independence Day as a "rebuke" to the citizens of the State of Pennsylvania—the State in which the memorable document of Independence was signed and placed among the historic records which mark great epochs in the world's civilization.

There were, it is stated, 1,478 prisoners in the Eastern Penitentiary of the State, 1,008 of whom signed a petition in an appeal to the Legislature for the enactment of State-wide prohibition of the liquor traffic. "It was a memorable way," says the Advocate, "to celebrate Independence Day, and it was done wholly on the initiative of the prisoners themselves, seventy per cent of whom affirmed that their downfall was directly traceable to rum. The pathos of the event is irresistible. Would that the petition of these unfortunates might be equally powerful in persuading Pennsylvania to join the prohibition column!"

Could the many parents, who look without alarm upon their sons and daughters as they with lightness and fun begin to form the drink habit, only realize that these bright, promising youth are on a probable road to crime and imprisonment; and if the young people themselves would but stop to consider the deceit and the danger of even the social glass, no doubt there would be thousands and thousands of names added to this sorrowful list of petitioners, not only in an appeal for State-wide, but even for Nation-wide prohibition.

The editor of the Advocate says: "The State is in partnership with the criminal so long as it does not seek to abolish the causes of iniquity which it has the power to abolish." Now what is the State? Not merely so many thousand square miles of territory, not state buildings, parks, railroads and machinery. The citizens themselves are the State. At this particular time when the prohibition question is rife it behooves every honest citizen who has a care for the welfare of posterity in this our great country to come forward and throw the whole weight of his influence into the fight that is being made in our national Congress for the big, once-for-all stroke against the traffic. The Western Christian Advocate, discussing the status of this question in Congress, says, "Where we have used one finger the liquor interests have used all ten fingers and their toes. Senator Sheppard is responsible for the statement that the liquor interests have exerted ten times as much pressure on Congress as the temperance forces." Surely the Church cannot afford to be slack in its efforts at this crucial moment. Mass-meetings should be held, sermons should be preached, congress-

(Continued on page 8)

A Visit to the Art Centers of the Old World

On the morning of July 10 we visited Notre Dame Cathedral in Paris. It is situated on one of the large islands in the Seine, and was erected in the 12th century on the site of a church of the fourth century. The transepts are shorter than those of the English cathedrals; the ceiling is of stone and the inside columns seem to be about 70 feet around. For the first time we met a Negro in the streets of Paris, and the sight was so gratifying that we recorded it in our diary. But later we saw numbers of the French Negro troops who had come over from Africa to take part in the national celebration.



TOMB OF NAPOLEON (PARIS)

In the afternoon we visited the Invalides, where are the tomb and the most cherished memorials of Napoleon Bonaparte. There are the Invalides Hotel and the Church of the Invalides; the whole establishment covers thirty acres and was founded by Louis the Fourteenth. In the church is the Chapelle Napoleon, which contains relics of Napoleon's tomb from St. Helena and records and memorials of the bringing back of his bones to Paris. Directly under the newer Dome is the Tomb of Napoleon the First, and it is one of the finest things in Paris. It is made of solid reddish-brown porphyry from Finland. Here also in the niches under the dome around him are the sarcophagi of his four generals who never left him: Bertrand, Duroc, Vauban, Turenne. Inscribed in the floor around his tomb are his great battles and victories: Rivoli, Pyramids, Marengo, Austerlitz, Jena, Friedland, Wagram, Moscova. Here the French have deified this wonderful man, and the place is fit for gods to ponder in.

The great Hotel Invalides is now a national, chiefly military, museum. It has relics of the early republic, the early empire, the Napoleonic periods, etc.

We found the Trocadero to be another great museum, where the plastic art is exhibited in all of its possibilities. The exhibits are so grouped and systematized that the lay mind is afforded an opportunity to compare the sculptural products of different nations and epochs. We next visited the Madeleine, or Church of Mary Magdalen, which Napoleon built in 1806 for a "Temple of Glory." It is in the style of a Roman temple surrounded by a Greek colonnade. In it we saw much of the ceremonial and, as it seems to an outsider, nonsensical procedure of the Catholic worship.

All of the next day we planned to spend in the Louvre, and before the hour of its opening we visited the following places of interest: the Palais Royal of Cardinal Richelieu, now full of shops and cheap jewelry stores; the historic Morgue; the Palais de Justice with its Sainte-Chapelle, the sides of which are almost wholly of stained glass. On all the public buildings of Paris is the motto of the Revolution—"Liberte, Egalite, Fraternite."

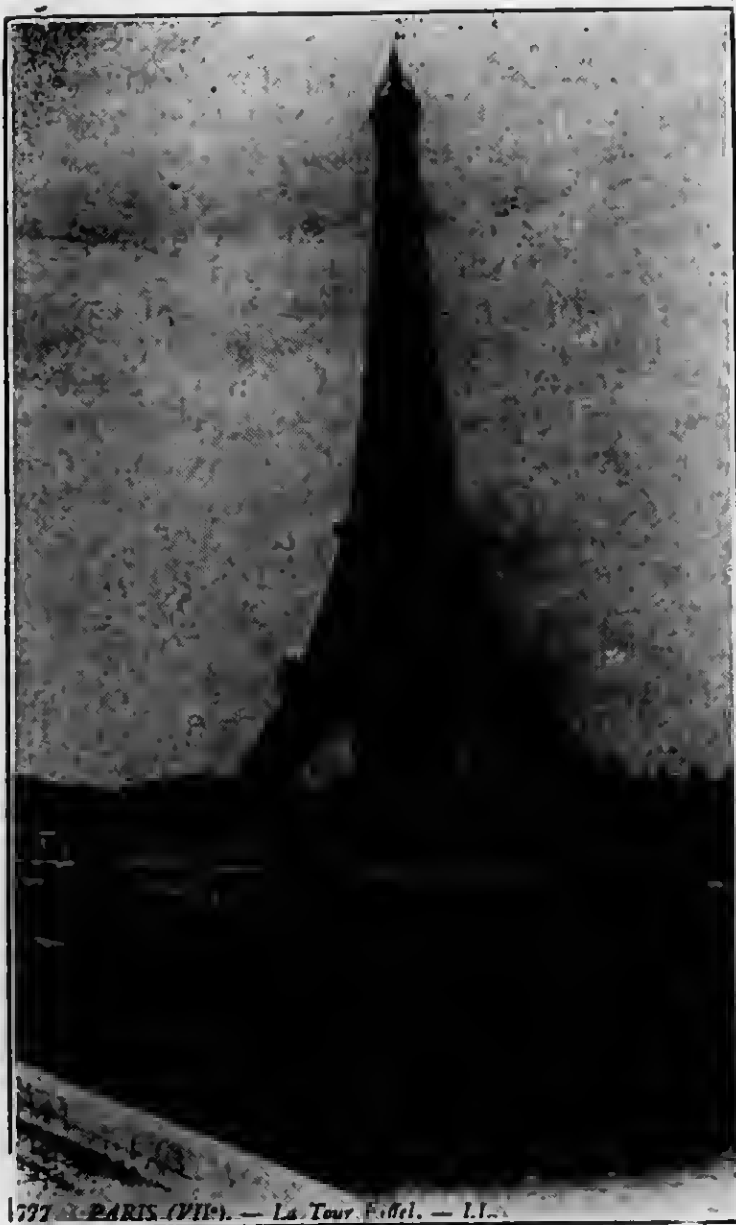
Children are almost as scarce in Paris as they are numerous in Glasgow, and it was good for the eyes occasionally to see a baby being wheeled through those magnificent

By Prof. William Pickens

PART XII

parks and squares. A French paper has published a cartoon showing what will be the result if the birth-rate in France continues to decline till 1950. It shows a small tot passing through the streets leading a plaything and all the population is lined up on each side looking as if it were a circus parade. Below this scene is fittingly inscribed, "The Last Kid."

In the Louvre we visited the halls of statuary and saw the original Venus de Milo, a great treasure, copies of which adorn every art gallery in the world; there were many other Venuses and Dianas, and the famous statue of the Fighting Gladiator whose very muscles seem quick with life. Among the paintings we looked long at Murillo's "Immaculate Conception." In the evening we went to Grand Opera and heard and saw Wagner's "Lohengrin."



1771 PARIS (VII). — La Tour Eiffel. — II.

The next day we visited the Petit Palais and the Grand Palais, both modern, for museum and exhibits. The Palais de l'Elysee is the home of the President of the Republic. It is walled in and fenced by iron pikes, and we did not think it so grand-looking as the other public buildings and places. To get an idea of the large Parisian department store we went to Printemps, and later we visited the Gobellins tapestry works and observed the long and careful process in which that expensive art is done. Next we made our way to the Pantheon, an imposing edifice in the classic style built on the highest ground in Paris, the site of the tomb of Genevieve the patron saint of the city. In front of the portico is a bronze figure of the Thinker, his head propped by his right forearm. Inside are great paintings: Attila on the march through Paris; Saint Genevieve encouraging the Parisians before the arrival of Attila; then the Joan d'Arc series, showing her receiving the vision, leading the army, being crowned and being burned, a swift history indeed; and the Charlemagne series, etc.

We came on by the University of Paris and the Sorbonne, a very large institution, and wound up our Parisian sight-seeing at the gardens and the Palace of the Luxembourg, the creation of Marie de Medicis.

THE WRONG IN LYING

Is it ever right to lie?

We answer, no. In justification for lying we are often referred to Sarah lying to the Lord about disbelief of a promised heir to her by Him, to Abraham and Isaac denying to Kings Pharaoh and Abimelech, Sarah and Rebecca, respectively, as being their wives, to Jacob's securing Esau's blessings and to Samson's hiding his strength from Delilah, his wife, by lying.

The Bible here simply records what these people did without justifying what they did, without setting them up for our defense in lying and without giving them to us for our example. We need no one to imitate in lying. We need no system either in Church or State to instruct us in it. It comes through fallen nature. We are not to follow the ill deeds of those ancients any more than we are to follow the ill deeds of our contemporaries. Here is one who is industrious and economic, but malicious and envious. In the first named qualities we can imitate him, in the second we cannot imitate him.

Granted we may imitate Abraham, Isaac and others in lying, we should be true to our pattern. There is only one lie recorded against each one of them. Have you stopped at one? You do not have to tell one, two, three or more a day to imitate them. Let us stick to our model. We get drunk daily and refer to Noah, who only got drunk once in a lifetime. Besides, these people were punished for their doing wrong every time. Noah became further disgraced. Jacob had to leave home. Samson's eyes were put out and finally destroyed himself, while all of them cause their posterity to blush, and are condemned by unborn generations. There is only one true, pure model, one whose every act we do well in imitating, one whose every thought we would do well in thinking, one whose every word we would do well in repeating. This one is Christ, alone.

Another fact about lying is we always try to excuse ourselves for doing it. We never offer an excuse for benevolently telling the truth. Even when we lie to avoid a fuss, or to promote peace, we say, I trust the Lord will forgive me as He knows I did it for peace sake, which saying is a confession to the wrong in it.

Ultimately speaking, a lie never averts trouble, nor helps a good cause any, at all. Abraham and Isaac's wives were not protected because of the lies they told in denying them as their wives, but were saved because the homes of the kings were troubled because of having them in their possession. A lie may delay trouble, during which delay the trouble grows and becomes more and more destructive when it does come.

No man in lying can set us an example. Christ is our example both in practice and precept. He condemns lying in all respects. Therefore, if we do not stop lying, let us at least stop trying to justify ourselves in doing it. Let us absolutely condemn it, and avoid it as much as possible.

SYLVESTER H. NORWOOD.

Baltimore, Maryland.

They tell you that habit reconciles you in time to many unwelcome things. Let us not trust to this alone. Custom, indeed, sweetens the rugged lot when the cheerful soul is in it; it does but embitter it the more when the soul stays out of it.—James Martineau.

LEADERS OF THE THIRTEENTH GENERAL CONFERENCE DISTRICT MEET IN CHICAGO

There was a unique and probably an epochal gathering of men of the Thirteenth General Conference District, July 7-9, in the Second German Methodist Church of Chicago, the Rev. A. J. Loeppert, D. D., pastor.

The originators and promoters of this conference had called upon the District Superintendents, editors, presidents of our educational and superintendents of our benevolent institutions, members of General Conference Boards, and a layman from each quarterly conference district, to assemble at the time and place stated above to look into the present status of our German work, in the United States, and to deliberate together on matters pertaining to our present-day problems and our outlook for the future.

Dr. Albert J. Nast, editor of the "Apologete," was chosen chairman, and the Rev. G. Bobilin, Superintendent of the Western District of the East German Conference, was chosen secretary. Seven of the ten conferences comprised in the Thirteenth General Conference District were represented. The conferences not represented were the California, the Northern and the Pacific. Of the 23 district superintendents, 14 were present. Reports were heard from all quarterly conference districts save one, showing their present status as to membership, Sunday schools, finances, and the language predominating in church services and Sunday schools. The showing of these reports was an agreeable surprise, no doubt, to all present. A detailed recital of the statistics contained in them is impossible in this report. The Rev. H. H. Heck, superintendent of the Eastern District of the East German Conference, gave a summary report on the present status of our work, as compared with ten years ago, from which we take the following:

	1903	1913
Members in Full Connection	58,151	60,073
Pastors	620	716
S. S. Scholars (not incl. Cradle Roll and Home Dept.)	44,178	48,193
Value of Churches and Parsonages	4,682,833	5,952,595
Pastors' Salaries (not incl. Rent)	349,837	428,711
Pastors' Salaries (incl. Rent)	396,554	489,665
Disciplinary Collections	85,793	113,108
"Other Collections"	53,193	129,668

There is a strong element of encouragement in the fact, that notwithstanding our heavy losses through death, removals and lapses, as well as through transfers, especially to our English-speaking churches, there has been an increase all along the line. Our eyes are not closed to the fact, that the English language predominates in certain sections of our territory. But for by far the greater part, as was shown by the reports of the district superintendents, our congregations are German, and we are ministering to tens of thousands who would find it impossible, at least exceedingly difficult, to understand the preaching of God's Word in any other language than the German. And even in sections in which English predominates, our congregations almost without exception are anxious to remain affiliated and identified with German conferences. This, we are sure, is not due to extreme clanishness, but partly to congregational ties, strengthened by many years of fellowship in Christian life and activity, and partly to common traits of national character. Hence the reports of the superintendents all agreed in this, that even where the English language is beginning to predominate, our congregations wish to continue as congregations, and to remain identified with

German conferences. At the same time it was evident that there is no disposition to adhere doggedly and inconsiderately to the use of the German language, where its continued use must be inimical to the best interests of those concerned, or to maintain the identity of German congregations, where there is neither purpose nor reason in so doing. There is rather a very evident disposition to adapt ourselves to the conditions that obtain, ever striving to do the greatest good to the greatest number.

The conference was decidedly optimistic. There was not only no intimation of retrenchment, but a firm determination to press on. Resolutions were passed, urging our congregations to strive more than ever to increase the salaries of the pastors, to measure up fully to their apportionment for the various benevolences of the Church, and at the same time to look well to the adequate financing of the interests of their own conferences.

The Wednesday afternoon session was held in Evanston, and on the same afternoon the conference was very kindly and delightfully entertained by Bishop and Mrs. McDowell at their home in Evanston.

There was appointed a press bureau, composed of a representative from each Annual Conference District, the duty of which it shall be to report to our English Advocates matters pertaining to our German work that may be of interest to the Church at large. The Rev. Adam J. Loeppert was elected to edit these reports.

A resolution of thanks was tendered the Board of Sunday Schools, and the Corresponding Secretary, Dr. Edgar Blake in particular, for the interest shown in behalf of our German Sunday schools.

We are pleased to state, that a permanent organization of this body was effected, and that a similar meeting shall be held a year hence.

The following papers were read during the conference: "What Is Our Relation to the English Branch of Our Church, and how Shall We Meet It?", Dr. F. L. Mahle, Peoria, Ill.; "Ways and Means of Promoting Our Work," Rev. L. J. Brenner, Charles City, Iowa; "Our Church Literature," Dr. A. J. Nast; "Our Educational Institutions, and how Can They Help Promote Our German Work?", Dr. O. E. Kriege, Warrenton, Mo. On Wednesday evening Dr. C. Golder of Cincinnati, O., spoke on "The Present Status of Our German Population, and What Does It Augur for the Future of Our Church?", and Dr. A. J. Bucher, of Cincinnati, O., on "German Methodism in America." On Thursday evening, the Rev. G. H. Wessel, of Redfield, S. D., spoke on "Our Hope," Dr. A. J. Diekmann, of Cincinnati, O., on "Our Source of Power," the Rev. O. Rogatzky, of Cincinnati, O., on "Go Forth to Labor."

The conference was full of good cheer and inspiration, and was fraught with promise of greater things for our Church and our Master.

The Committee: F. W. Schneider,
J. A. Diekmann,
W. A. R. Bruehl.

DIVISION OF WORK MEANS UNITY OF EFFORT

In the chapel of the Methodist Building, Cincinnati, on the closing day of June and the first day of July, was gathered a group of Interboard Secretaries and older missionaries of those societies which are operating in Mexico. Amongst the Methodists present were Bishop Lambuth, Dr. Cook and Mr. Onderdonk of the Methodist Episcopal Church,

South; Bishop McConnell, Secretary Oldham, Dr. Butler, Messrs. Hauser, Wolfe and Carhart, with Miss Carnahan and Miss Knox, and several other lady missionaries.

Large interest attaches to this matter, since the objects were to reconsider the whole matter of the missionary occupation of Mexico so as to distribute the whole area among the several boards with the least possible overlapping, and the securing of the earliest possible evangelization of the entire Mexican nation. This gathering would probably have been impossible ten years ago, for the matters to be arranged involved the yielding of schools and churches which, in some cases, had been carried on for several decades and the transfer from one denomination to another, of areas of territory which had been worked from twenty to forty years. Bishop Lambuth was happily chosen chairman, and Dr. Ernest Bell, of Boston, assisted by Dr. Brewer, of the same city, was the secretary.

After the announcement of the reasons for which the gathering was called had been made, Dr. Speer, of the Presbyterian Board, enabled the whole company to take a long step in advance by offering to submit to the Presbyterian Board a plan for yielding all territory north of Mexico City and transferring the Presbyterian area to the unoccupied states stretching from Mexico City to Guatemala on the South. The proposal startled the whole company. It involved the giving up of work on which tens of thousands of dollars and years of valuable missionary lives had been spent and the transfer of these to other denominations, not specially nearly allied in either credal belief or polity. So gallant an offer as this provoked the others to good works, and amid much wrenching of sympathies and giving up of denominational prepossessions and preferences, particularly on the part of the Methodist Episcopal Church South, the American Board and the Southern Presbyterians, final rearrangements were made, subject to the approval of the various boards involved.

In this rearrangement the Methodist Episcopal Church is asked to surrender the States of Guanajuato, Vera Cruz and Oaxaca, while there is given to its care the added states of Michoacan and Moreles.

The outcome almost staggers belief, while it gives rich promise of that rapidly approaching day when the divided forces of evangelical Christianity shall federate and co-operate in such close sympathy as to present practically one front to all the difficulties to be encountered. The day of divided councils and fractional parts, undertaking in miscellaneous ways the occupation of foreign fields without consultation or coherent effort, is rapidly passing, and one of the marked milestones on this march of progress was passed at Cincinnati.

Among the heroic figures at this conference was Dr. Howland, of the American Board, who for thirty years and more has helped to create a school at Zacatecas, which he now consents to pass to other hands. Many of those present looked anxiously toward Dr. Howland, when the reports came in from the Special Committee on these territorial rearrangements, of which Dr. J. W. Butler was the chairman.

It gives high satisfaction to record the fact that Dr. Howland raised no protest nor did he voice any dissatisfaction either in private or in public. Here and there scattered throughout the room was missionary after missionary whose past work was being transferred, subject to the approval of the board. Be it said, to the honor of these splendid workmen, that no man or woman failed to perceive the value of sacrifice which inured to the best good of all. It need scarcely be added that the whole session was literally bathed in prayer and bedewed by the gracious and manifest presence of the Holy Spirit.

Several other conclusions were reached with practical unanimity. Amongst these were the consolidation of the theological

(Continued on Page 5)

THE CHRISTIAN LIFE

IN TENEBRIS

BY MRS. MAUDE MERRIMAN CUNNINGHAM

God of my life, the way would be
But darkness were it not for thee—
A wild morass, a dreary mere
For stumbling steps grown weak with fear;
A desert waste where wanderers roam,
Nor know nor care for light of home;
A precipice with yawning brink,
A quicksand where my feet would sink:

A trackless path on barren strand
Without thy loving, guiding hand;
A lonely lodge on foreign soil,
And sleepless night for days of toil.
So would the clouds hang dark today,
So would my bark drift far astray
Were not his strong hand guiding true
And in my heart his cloudless blue.

O blessed fellowship complete,
In perfect trust and hope replete,
That knows no quail of sickening dread
Since by his love encompassed;
That fears no ill he cannot meet
And vanquish with supreme defeat;
That follows in the way he leads,
And knows he meets life's deepest needs!

Speak in my heart thy word of cheer,
O loving Lord, my Comforter!
Lift up thy standard for my stay
Throughout the trying, testing day;
Make strong the steps that else would fail;
Inspire the heart that else might quail;
Lighten each darkling day and hour
To glow with love's all-conquering power!
—In *Christian Advocate*, Nashville.

KNOWING ONE'S NEEDS

The blind man Bartimaeus is worth careful study. Of the man himself little is known save that he was the son of Timaeus, who was apparently a citizen of the city of Jericho. By profession Bartimaeus was a beggar. Without doubt his choice of occupation was influenced by his physical defect. At any rate, he was extremely conscious of the fact that he could not see as other men did. In estimating his needs, that of physical eyesight took first place. There was no question in his mind as to the handicap which he suffered because of his infirmity. There was no doubt in his mind of the advantage that would be his were his eyes normal. He knew what he lacked. He knew what he needed. And he wanted that need supplied. Because of his convictions in the whole matter he was not averse to making himself a spectacle on the public highway. He lifted up his voice in an earnest appeal that Jesus, the Nazarene, might have mercy upon him. He even went so far as to make himself objectionable to the crowd which had gathered to see the Master pass. But because of his lack and the recognition of his need, he continued his cry. And because he understood his lack and recognized his need, and had faith that Jesus could help him, he received that for which he cried out. Such definite, personal recognition of lack and appreciation of need creates conviction that stimulates faith to the point of persistence. And persistence of this character wins. Without such definite understanding and appreciation faith is futile. For we do not have that upon which to center our prayer.

Ralph Welles Keeler.

GENUINE REPENTANCE

There are two kinds of repentance—worldly, and godly sorrow for sin. Worldly repentance is the outburst of one's sorrow when he becomes conscious that others see his sins. Godly sorrow begins with the humiliation of the heart, and ends in the reformation of life. Real repentance consists in the heart being broken for sin and from sin. We cannot hope to reach the Fair Havens of glory without sailing through the narrow strait of repentance.

Repentance is not conviction. You can be convicted without repentance. It is one thing to be called at five o'clock in the morning, and another thing to get up; one thing to be awake, and another to arise. It is one thing to see your duty, and another thing to face

it and do it like a man. It is one thing to have light, and another to have life. God took care to awaken you, and had you paid attention to his call, you would have become a Christian; but you resisted, you fought against it; you said "no." You rolled over and went to sleep again.

Resolving is not repentance. Many resolve, but never repent. The son in the gospel said he would go, but he went not. Confessing is not repentance. Our Lord spoke of a class of people like this, and he said they confess me with their lips, but their heart is far from me. The heart must have some part in the act; we cannot do it all with our hands and lips. Paul declared that it is not by works, lest any man should boast; but it is the gift of God. It means more than shaking hands with the evangelist, and saying you want to live better, and then joining the church. Repentance means more than this. It means a broken heart, and a contrite spirit. It means more than signing your name to a card. The promise is based on the condition that we repent.—J. P. Slaughter.

THE GREAT COMFORTER

Sickness and death, joy and disappointments, clouds and sunshine come into the life of every one. No one escapes them. Tears may blind us, but through them we see the rainbow of hope. Through our tears we see anew the hopes that have been crushed, perhaps through our lack of faith in the great Comforter, who perfects our lives and teaches us to understand better the things which seem so dark to our vision. Some are crushed by material losses; others by mere imagination. These trials, as we are wont to call them, are needed to build our character, even as gymnastic exercise helps to develop the muscles.

A child trusts, and so every man and woman should put implicit trust in God. He is the great Comforter, the "God of all comfort."

Material abundance is not necessary to happiness. Christ Jesus had not where to lay His head, yet He bore His lot uncomplainingly. Although He had nothing, He was King. So we can be great, if we do not waste our time in idle dreams. The writer knows a man who, in the last panic, lost his entire fortune, which was very great. "I thank God for losing it," he said, "for I have found that I am very happy without it."

Perfect trust in God makes us happy. I do not think God wants us to be unfortunate, but our carelessness and thoughtlessness

brings on the accidents from which we suffer. But they come upon the innocent and guilty alike. Out of every loss comes a power to see things as they really exist. Out of every loss spring the conditions which should uplift and better us. Losses are no hindrance to success; indeed, they should be stepping-stones to a greater earth and a more beautiful heaven.

This great Comforter promises us a future reaping. It is this thought that brings us relief and makes the burden bearable—the thought that we shall reap a reward if we have been faithful and have not shirked our responsibility. Remove this hope and men would sink into a state of chaos. "Where He is," there shall we be. Tears and pains will be no more, sorrow and partings will be impossible. Trust the great Comforter. All earthly trials and tribulations will be as nothing when we are sheltered under the shadow of His wings.—Peter Rudolph Pickell.

A CREED

Let me be brave,
And face the night,
And bear my portion
Of the fight
With courage, not
That I may be
Accounted great
In victory,
But that another
Treading on
May still keep heart
When hope seems gone.

"Grant to me wisdom,
Not that I
May pose as one
Who's clamored high.
And count myself
Superior clay
To those less learned
God, I pray
For wisdom and
A clearer mind,
To aid the ones
Who come behind.

"Let me be strong
And brave of heart,
And teach me
How to play my part
As one who tolls
Not just for gold;
Thus, I'd not have
My history told;
But let me serve,
As best I can,
My God, my home,
My fellow man."

—From "Epworth Herald."

TO-DAY

Few men have enriched the world with so much noble and beautiful work as John Ruskin, and the watchword of his fruitful diligence was one word, "To-day."

The sage of Brantwood was right. To-day is the only time we have seriously to consider. The past has entered the mystic world of memory. We may recall, but we can never recover it. The future is still an unwritten book "filled with such stuff as dreams are made of." The dreams may never be realized—the book may never be written—but to-day is here. It lays its present work upon us. Its opportunities knock at the door—with its almost infinite possibilities of good or evil, it is with us now. To-morrow it will be gone forever. Then let us be our best and do our best to-day. Let us fill its hours with wholesome living, with kindly speech, with honest work. If our burden is heavy, let us remember who laid it on our shoulders, and pray not for release, but for strength. If the road proves to be rough, let us still be cheerful pilgrims and play the good Samaritan when we can.

Let us fill the day with the fullness of life, and we shall rest in peace at sundown. "This is the day which the Lord hath made; we will rejoice and be glad in it."—Rev. T. R. Good, in *Christian Advocate*.

THE SPIRITUAL GYMNASIUM

After Decision Day, a training class should be formed of those who have made decisions for Christ. The name of the class is unimportant; better have an attractive rather than an unattractive name. It is to be a sort of spiritual gymnasium for the development of spiritual strength.

Leadership is always decisive. The wisest, most spiritually minded, most mentally alert, person should be selected for this important task—the pastor to train those that are older, and if necessary, some consecrated, enterprising woman may be appointed to take charge of the younger members. The work of the leader is to observe Christ's command, "Feed My lambs." The word "feed" does not mean to go out foraging and securing a mass of food, and then bring it up to the lambs, saying, "Eat that;" it means to tend to the lambs that are grazing, to select their pasture, to lead them into choice spots, to guide and protect them as they graze. This is the work of the spiritual overseer.

It seems best to have smaller classes, where freedom of conversation can be had with every scholar. Ordinarily those of the same age or grade in school should belong to the same class. Better to keep the high school girls and boys apart from the lower grades where there are enough to form a separate circle of twelve. A class of twelve is enough for any good leader to develop well. Those that did not decide on Decision Day ought not to be excluded, but special attention should be given to them, and decisions will shortly follow.

No very specific suggestions can well be made for conducting the young people's class which will apply to all people and all conditions. Some of the points mentioned may be adapted to meet the requirements of any special situation. There should be the study of hymns. The hymnology of the church is filled with noble utterance of Christian experience and spiritual aspiration that will inspire our young people to holy living and Christlike service. The class might commit to memory a dozen of the great hymns of the Church, as, for example, "Faith of our Fathers," "O, Jesus, Thou art Standing," "Holy, Holy, Holy," "A Charge to Keep I Have." Take the hymns that throb with intense loyalty to Jesus Christ, and you have put into the minds of the young people that which will never die. Conversation on the value of the hymn will reveal the real experience of the scholar. Then there should be the study of prayers, especially the prayers of the Bible, such as the high priestly prayer of Jesus, John 17; the prayers of St. Paul, for example, Phil. 1, 9-11, Eph. 3, 14-21, Col. 1, 9-17. The Junior Catechism is a mine for eager truth seekers. For about ten minutes the members of the class could search out the Scripture references given, and ask each one what he thinks about it. Explain these fundamental truths in simple language; converse freely and simply, so as to develop religious conversation.

This is one of the most valuable results to be sought after; to develop natural religious conversation, instead of trying to force abnormal testimonies. You will secure the real experience of every scholar by conversing with them about the hymns, the prayers, the Catechism, the lesson. In reply to the natural question, "What do you think about that?" will come an answer which reveals genuine experience. Have them talk frankly and freely about Christ as their best friend, and do this by indirectly drawing them out in conversation.

Above all, give these young people something to do. Some call is to be made on an absentee; something is to be done for the poor or sick; some message delivered; some service rendered. Occasionally a message, like True Blue, or The Men that Died for Me, will be carried to the home, as a missionary force to bring Christ nearer to the heart of the whole household. Pray much; plan wisely; prosecute patiently. Claim the promise in

Dan. 12, 3, and know the joy of Psalm 126, 6. Never be content until every convert to Christ is in Christ's Church, and that their church membership means a larger opportunity to help Jesus Christ save the world.

THEODORE S. HENDERSON.

A UNIQUE CROSS

A large illuminated cross seventeen and one-half feet long by eight and one-half feet wide is seen to be erected twelve feet above the sidewalk in front of Trinity Methodist Episcopal Church, Cincinnati. This cross is constructed of steel covered with porcelain enamel painted and baked seven times. The arms of the cross bear the word "Trinity" and the upright "M. E. Church" in sixteen-inch white letters upon a dark blue background. It will be illuminated by two hundred and fifty electric lights, so arranged that the word "Trinity" can be lit separately from "M. E. Church" upon each side, or, all of the words may be lit at the same time. It can be read from Central Avenue and Broadway to the church and will be very striking, distinctive and commanding in appearance.

This cross will be dedicated Sunday, September 20, 1914, at 3 p. m., when Bishop David H. Moore, D. D., the oldest living former pastor of the church (1873 to 1875) will preach the dedication sermon on "The Cross." The other living former pastors: Bishop Earl Cranston, D. D., the Rev. Louis Albert Banks, D. D., the Rev. Edward S. Lewis, D. D., the Rev. William A. Robinson, D. D., the Rev. Marcellus B. Fuller, D. D., the Rev. Heber Dwight Ketcham, D. D., Dr. Harvey A. Jones and the Rev. Daniel Lee Aultman, D. D., together with the Rev. Davis W. Clark, who was intimately connected with Trinity from the beginning, will participate in the dedication ceremonies. The five Commanderies of Knights Templars of Cincinnati, Newport and Covington have been specially invited to attend in full uniform, and it may be that the Christian men of the city will be asked to march in a parade with them, thus furnishing a fitting demonstration in honor of the cross. Bishop Cranston is expected to preach one of the sermons upon that date.

Trinity Church was organized in 1837 and was known as "Old Ninth Street" until September 16, 1860, when the present building was dedicated, the sermon being preached by Bishop Matthew Simpson from the text "This is the Victory that Overcometh the World, even Our Faith." The fifty-fourth anniversary of that dedication will be celebrated by a "Home Coming Week," commencing Wednesday, September 16, 1914, during which special services are to be held and all former members of the church and Sunday school, regardless of their present church relations, are cordially invited to be present.

This illuminated cross will cost about \$500 when complete and ready for use and will cost 5 cents an hour to light the word "Trinity" and 12 cents an hour to light the words "Trinity M. E. Church." The expense of the cross and of lighting it is being paid for principally by former members of the church. They are thus continuing to let their "light . . . shine before men" at Trinity.

A history of Trinity Church is being prepared and any person having information which should be included in that history is requested to send it and also the names and addresses of former members to James N. Ramsey, 604 Johnston Building, Cincinnati. The Reverend S. Clark Riker is the pastor of Trinity.

I only hope that all those who are sufficiently interested in my work to care about my own individuality in it are never for a moment in doubt that the faith I live by is the Christian faith.—Baroness Orczy.

If when in your endeavor to achieve a high purpose you meet with misunderstanding and apparent defeat, let your solace be found in the memory of HIM whose mission on earth culminated in Calvary.—Selected.

BROOKHAVEN DISTRICT ORGANIZED FOR WORK

The Brookhaven District of the Mississippi Conference has just closed a most interesting session at Fernwood, Mississippi.

The distinctive feature of the conference was the demonstration of the power of effective organization to accomplish great results. Reverend P. H. Rembert, the District Superintendent, and his pastors had set themselves to do big things and worked together to that end as unitedly and as effectively as the famed Macedonian Phalanx of ancient days.

I visited the conference in the interest of the Southwestern and made the mistake of carrying only one hundred receipt blanks. This number proved to be altogether inadequate for District Superintendent Rembert and his Pastors had organized their district for doing Southwestern work and more than one hundred cash subscriptions were in hand before one Southwestern speech was made. The local preachers, class leaders, Sunday School superintendents and president of various auxiliaries had been made to feel that they were a part of the organization, had been given a definite work to do and they did it. As a result about ONE HUNDRED TWENTY-TWO cash subscriptions were reported during the session of this conference. Reverend David Ray led off with eighteen cash subscriptions. He was closely followed by Reverends E. M. Dukes with seventeen, R. H. Patton, fourteen; F. L. Alfred, twelve; C. W. Webb, eleven; A. C. Smith, seven; J. E. Thompson, six.

Reverends G. W. Moody, I. C. Rucker, J. H. Cook, J. E. Coleman, M. White, J. J. Goodwin and D. D. Armstrong also reported nice lists of subscriptions. To the ladies of the District is due much of the credit for the excellent results obtained. Mrs. Kate M. Bailey, Miss E. B. Robinson, Miss Fox and Miss Simon were among the prominent Southwestern workers. Reverend G. W. Bridges, a local preacher, was so in earnest that he rode twelve miles in order to secure one of the three subscriptions which he reported.

What the Brookhaven District has done, other Districts can do. The excellent work of this district shows what can be done when the Brethren really get the Southwestern on their hearts. It is interesting to note that no other cause suffered because of this devotion to the Southwestern, but on the other hand appeared to be helped.

District Superintendent Rembert is greatly to be congratulated and likewise Reverend R. H. Patton and his loyal people who entertained so royally the members and visitors who attended the Conference. A full account of the business of the session will appear later.

M. S. D.

DIVISION OF WORK MEANS UNITY OF EFFORT

(Continued from Page 3)

schools that gather around Mexico City, the printing presses, the literary publications, the redistribution of high schools, of which no less than fifteen states are entirely destitute, while other states have several competing schools within their borders. But, above all, the conference, after prolonged and intelligent debate, decided to recommend the opening of a high grade Christian college, possibly co-educational, or at least providing classes for women, and that all the various denominations should combine in the appellation of "The Evangelical Church" with the denominational name, in brackets, following.

Thus did these two days in Cincinnati make it possible, the various boards agreeing, to have the evangelical forces of North America re-enter Mexico, ready to take on the task of the evangelization of the whole land, with no Interboard rivalries in any portion of the territory and another great step was taken to the answer of the prayer of Jesus in which He asks "That they all may be one."

THE BARREN FIG TREE AND THE DEFILED TEMPLE

(Mark 11: 12-33)

International Sunday School Lesson for August 9, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—By their fruits ye shall know them. Matt. 7: 20.

Daily Home Readings—Monday, Mark 11: 12-26. Tuesday, Luke 13: 1-9. Wednesday, Isa. 5: 1-7. Thursday, John 15: 1-8. Friday, 1 Cor. 3: 9-17. Saturday, 1 Peter 4: 1-11. Sunday, Isa. 5: 11-17.

His Last Week

It seems that the Perea ministry ended about Thursday, March 30, A. D. 30, when He left Jericho for Jerusalem. He is now in the midst of His last week's work, which ends with His passion. It extends from March 31 to April 7. He arrived at Bethany on Friday and was anointed by Mary on Saturday at the same place. On Sunday He made His triumphal entry, and on Monday cursed the barren fig tree and cleansed the Temple. Tuesday was a day of public teaching. The notice of the withered fig tree, Christ's Authority Challenged, the Parable of the Wicked Husbandmen, the Parable of the Wedding Feast, A Day of Questions, The Great Commandment, Prophecy of the End of the Age, the Parable of the Ten Virgins, the Judgment of the Nations, all belong to this day. Wednesday was a day of retirement, while Thursday was eventful. To it, belong The Last Supper, The Farewell Discourses, and the scenes in the Garden of Gethsemane. Then comes the last awful day.

Nothing But Leaves

After the Triumphal Entry on Sunday, Jesus had passed the night at Bethany with His friends. On Monday He returned to Jerusalem, and, seeing a fig tree with leaves and no fruit, cursed it for its deception. Just why Jesus should be hungry returning from the home of His friends is explained on the assumption that He had spent the night in fasting and prayer as He often did before important events. However that may be, Jesus was hungry and approached the tree to get some figs for His hunger. There was a flourishing show of leaves which bespoke the presence of fruit. And although "it was not the time of figs," the leaves, which usually appear after the figs, led the Lord to expect fruit. It was a form of hypocrisy, or at least, it suggested hypocrisy to the Master, against which He had so often spoken. And the cursing of the tree was to show His attitude toward hypocrisy in any form and to indicate the fate of hypocrites.

There are some human fig trees on which there is an ostentatious display of leaves but no fruit. They have a show of righteousness and an outward manner very suggestive of inward fruits of love and peace and joy, but a little investigation will show that these leaves cover no fruit. There are altogether too many leafy Christians who bear very little fruit, but are satisfied with the display of foliage under the pretense of much fruit. But Jesus will come along bye-and-bye and the fact will be revealed that they have nothing but leaves. And the curse will follow.

Defiling the Temple

Jesus proceeded to Jerusalem and entered the Temple, there merchants had intruded into the court of the Gentiles to sell doves, animals, oil, wine, etc., for use in temple worship. Many worshippers came from afar and these things could not easily be brought along with them. There were also money changers who took their stand there to

exchange foreign money into Jewish money, for the convenience of those who came from other parts of the civilized world. As the temple tax was required paid in Jewish coin, these money exchangers were necessary.

But the Temple was God's house, built and kept for the purpose of inspiring the people to a religious and moral life. It was the place where they learned of the true God and His relation to them. It was the foundation and strength of the nation. It was the people's hope of the future. To defile it was to destroy everything in their national and spiritual life. What could the Gentiles hope to gain from the religious worship in the same court where the merchants, noisy and greedy for profit, conducted their business? That was their only hope and their only place, but the merchants were robbing them for selfish ends. The noise and confusion of buying and selling destroyed the object for which the worshippers gathered, it converted the Temple into a place of merchandise and a den of thieves, it defiled the Temple.

Temperance Application

The first part of our lesson referring to the barren fig tree has some suggestions for the temperance cause. The promising but deceptive leaves remind us of the promises that strong drink makes but which it does not fulfill. It sparkles and "moveth itself aright" in the cup. It promises strength to the worn-out and tired nerves. It promises warmth and comfort to the cold man, and it promises to protect him against the cold as he goes out on a chilly morning. It promises strength when special physical exertion is required. It promises life and energy and "nerve" and courage. And then, as a climax, it promises health! But the many who go after strong drink with the hope of obtaining such rich fruit find themselves deceived and badly damaged by the experience. Strong drink is barren of that which is good, and fruitful only in deceptive promises which lead to the victim's ruin.

The part of our lesson referring to the defilement of the Temple is also suggestive of the work of strong drink. We understand from the Scriptures that our bodies are the temples of God and that God will destroy him who defiles this temple. Like defiling the Jewish Temple, strong drink undermines the spiritual, moral, material and the mental life of the nation. That it does this for the individual drinker is one of the surest facts known. Everyone knows that the drink habit is wasteful of money and property, and that it destroys one's mental balance. But some who really wish to drink will argue that liquor helps restore health. The liquor dealers know better, but they, like the merchants in the Temple, do not care if they defile it, so long as they are getting gain. But the strangest thing of all is that some hold that a man's moral and spiritual life are not injured by the use of strong drink. Well, if this does not injure him it is because he is already hopelessly ruined. We know of professing Christians who tell their "Christian experience" (?) with red eyes and their breath strong with the smell of whiskey! Such people will tell you that their spiritual life is not injured by drink. They are either deceived or they are deceivers. Strong drink is the enemy of everything that is good. It defiles God's temples; it destroys God's people.

Mars Bluff, S. C.

Markus. From Acts 12: 12, we gather, that Mark held a position of some prominence in the church at Jerusalem. His mother's house was perhaps the place where Jesus ate the "Last Supper" with the disciples. In her house was perhaps the "upper room" into which the Holy Spirit descended upon the Day of Pentecost. It was to this rendezvous of the believers in the first church that Peter returned delivered by the hand of an angel from prison while the church prayed.

When Paul and Barnabas returned to Antioch from Jerusalem, whither they had gone with the offering for the poor, they took Mark with them as an assistant, perhaps owing to his kinship with Barnabas (Acts 12: 25). A little later, he accompanies them on their first missionary journey as an attendant. At Perga, Mark withdrew from the mission for what reason is not stated. That Paul deeply resented his conduct is shown by his refusal to employ his service on a later occasion. It has been assumed that he shirked the danger of the enterprise or that he tired of the work. But Ramsay has taken a more favorable view of his conduct. He holds that there was a change of plan at this point, that the journey into the interior was not in the original arrangement, and that Mark might consider this a good ground for refusing to go. He had not the same "necessity" laid upon him as those who had been solemnly designated by the Holy Spirit for this service. He was an extra hand taken on for a casual labor. Be that, however, as it may, Mark for a season at least faltered in his labors for the establishment of the church, but did not remain inactive and disobedient to his calling. We soon find him in the active service again willing to endure hardness as a good soldier of Jesus Christ. The differences between him and Paul seem to have been settled in a satisfactory manner. In his second letter to Timothy, Paul says: "Bring Mark with you for he is profitable to me for the ministry." That he became reconciled to his task seems clearly proved by his works. No one of the Gospels exhibits a more graphic putting of the story of Jesus than Mark's.

The Application to Us

Mark belongs to that numerous class of followers of Christ who in the midst of Christian surroundings and influence, follow Christ without first counting up the cost of such discipleship. He knew nothing but the religious life. His home was the center of the church in Jerusalem. His mother was a devoted follower of Christ and naturally the son, without much thinking for himself would follow in the footsteps of his mother. When duty called him, however, to pass through sufferings and persecutions and hardships in his discipleship, he was unprepared for it. For a season his faith was shaken and the lack of his thorough, earnest consecration manifested itself. He faltered. He turned back. He proved for a season his unworthiness of Christ. His heart, however, was too fertile soil for the word of God that the seed sowed therein should remain fruitless. Like his father in the gospel, Peter, he thought on the error of his wavering in his determination to follow all the way, and perhaps wept bitterly over his backsliding. With new determination and better preparation for God's service, having counted up the cost, he started out again, more willing to obey his elders in Christ's service, more willing to suffer hardships for the cause of Christ. He went out in the struggle, and tradition has it that he received the crown of martyrdom at Alexandria, Egypt, faithful even unto death.

Winchester, Va.

Personal and General

Mrs. L. H. Smith, of Bastrop, La., is visiting her aunt, Mrs. Sarah Jones, at Lake Charles, La.

Miss L. Angella McCain, daughter of the Rev. and Mrs. J. D. McCain, of Logansport, La., is attending Summer Normal in Marshall, Tex.

Miss Willie Sauter, daughter of the Rev. and Mrs. H. Y. Sauter, will spend the summer in Houston and Hickman, Ky.

Holmes, our Pastor at Bay St. Louis, was unanimously elected one of the teachers of the colored public school of Bay St. Louis, Miss.

The Rev. and Mrs. McPee were thrown from their buggy recently while on their way to service.

Mark: A Widow's Boy Who Faltered And Then "Made Good"

Epworth League Devotional Meeting Topic for August 9, 1914

(Acts 12: 12-15, 36-40; 2 Tim. 4: 11)

(By THE REV. A. PRESTON SHAW, B. D.)

The Scripture Lesson

The identity of "John Mark" of Acts with the "Mark" of St. Paul's and St. Peter's Epistles is clearly proved by Col. 4: 10 and 1 Peter 5: 13.

These two passages show that in all the nine places where the name occurs the same person is referred to.

In accordance with a well-known custom Mark had both a Hebrew and a Latin name, John and

Gleanings from the Field

ARKANSAS

Forrest City—Caldwell Circuit is getting right down to church business, under the pastorate of the Rev. T. R. Wamble. The new plans are being put into action. Our second quarterly conference was held June 6-7, District Superintendent A. T. Stephens presiding. All had good reports. Never in the history of the church was the business despatched with so much ease. The Revs. T. R. Wamble and A. T. Stephens are great leaders in church work. Raised for all causes this quarter \$91. The future is bright for a great harvest. District Superintendent preached a great sermon on Sunday, the 7th.—Henry West, reporter.

Morrilton—The Rev. Dr. D. H. E. Harris held our second quarter June 20-21. The reports showed an increase of benevolence. Pastor's salary and District Superintendent's claims. We have repaired our church inside so that it resembles a new one. The superintendent was well pleased with our church work. Sunday was a high day. The Doctor preached two able sermons to a crowded house. He is wielding quite an influence for good as he travels over the district.—W. H. Simpson, pastor.

COLORADO

Colorado Springs—Sunday, June 21, was our first quarterly meeting day. Dr. S. A. Stripling, our District Superintendent, was with us and preached two powerful and helpful sermons. Two were taken into the church. Financially Colorado Springs has never known such a sweeping victory on quarterly meeting Sunday; for without any extra effort, and with two lodges turning out and Billy Sunday, the great evangelist, in town, we raised from the public collection \$56.00. The church was jubilant and the District Superintendent and pastor happy. We have only 130 members in our church. Colorado Springs this year expects to lead the Lincoln Conference.—Spurgeon Davis, pastor.

GEORGIA

Helen—Our church at Helen is still alive. We have organized a Ladies' Aid Society with Mrs. Anna Mitchell as president. Our Sunday school is in good condition. We are striving to raise all of our benevolence so that we will have a round report at Annual Conference.

LOUISIANA

Boyce—Our second quarterly conference was held June 20-21, by the Rev. J. O. Richards, D. D., presiding. The District Superintendent was well pleased with the work that had been done during the quarter. He preached a great sermon on Sunday. Raised this quarter for all causes, \$105.12. Paid pastor \$46.30. Paid District Superintendent, \$11; benevolence, \$24; other causes, \$33.40.—Geo. Thomas.

Centerville—The pastor and family wish to thank the people of Centerville for the pounds of choice groceries on Thursday night, June 11. Our work

here has taken on new life and the future is bright.—R. R. Jackson, pastor.

Eola—Our Easter program, under the management of Mrs. M. E. Hampton, was indeed a successful one. Sunday in the afternoon, the service was largely attended. The children spoke well. For all purposes the Sunday school at Simpson has raised this year \$10.10. We have a very large attendance each Sunday.—Mary J. Gray, Superintendent.

Leesville—Mt. Zion Charge is in splendid condition. Twenty have been added to the church since the conference. The church has been repaired at the cost of \$300. We are planning to make the District Conference, which is to be held August 27, a great success. On April 26 the Rev. E. C. Goins was with us and we raised eighty-four dollars and forty-seven cents. He preached three able sermons for us. June 21 the Rev. H. C. Wilson was with us and preached two able sermons, and closed up the second quarterly conference. The collection was \$47.00 for the day.—S. M. Haynes, pastor; H. C. Conely, secretary.

Leesville—Our rally here on Sunday, June 21, was one of the best in the history of the church. Visitors: the Rev. H. C. Wilson and the Rev. McDonald, of the Baptist Church, were the principal speakers of the day. They preached out of their hearts to a large congregation. On Monday night, the 22nd, the quarterly conference was called. This place is the seat of our next District Conference, Aug. 27-30. The Rev. S. M. Haynes is making large preparation to entertain the conference. The church has been remodeled. Great effort is being put forth to make this conference the best ever held on the district.—Mrs. Addie Ford, reporter.

Morgan City—The Rev. F. D. Thomas, pastor of Union Methodist Episcopal Church, and his family were very agreeably surprised recently when a party of members and friends left their tables filled with choice groceries. The pastor and family wish to thank the good people of Morgan City for this evidence of their esteem. The party was led by Miss Vinia Hillis and Miss Bernice Robinson.

Marthaville Circuit—Our second quarterly conference met June 15, 1914. The Rev. J. Richard, our District Superintendent, preached a good sermon to a splendid crowd.—S. P. Branch, pastor.

Plaquemine—The members and friends of Hurst Methodist Episcopal Church gave a grand reception and pound party in honor of their pastor, the Rev. William S. Harris, on his return from Winona, Miss. A number of pounds and valuable presents were presented.—(Mrs.) Lizzie Lewis, reporter.

Pleasant Valley—Our Easter program was nicely carried out. Collection from the children, \$14.85; from the adults, \$5.30; total, \$20.15. Pleasant Valley is on the upward grade. The Rev. J. O. Richards held our quarterly conference. The Rev. T. B. Oville preached an able sermon. The District Superintendent was well pleased; the

reports were in good shape. The Rev. C. D. C. Bryan stated that at Benson the church was in good condition and that things had changed. With the help of Pleasant Valley Methodist Episcopal Church we can do much good at Benson. Our Sunday school at Pleasant Valley is among the best on the district. Our May celebration by the Sunday school was a credit to our community.—C. D. C. Bryan, pastor.

MISSOURI

Farmington—We closed a very successful rally in which \$95.23 was realized. The women, led by Miss Dayse F. Baker, raised \$51.88; the men, led by Mr. Chas. Baker, raised \$41.70; and \$1.65 raised from other sources. Out of this amount the pastor was paid \$41.65; the church was paid out of debt and repainted inside. We are practicing the doing of things worth while. A successful church is one that pays the minister.—Susie A. Wilkins, secretary.

Lexington—Our first quarterly meeting this conference year was on the 10th of May. The Rev. Monroe Denny, pastor of our church at Wellington, and a great many of his members came to our meeting. Brother Denny, at 3 p. m. preached the Sacramental sermon. On Monday night our quarterly conference met and the officers made their reports to our District Superintendent, the Rev. Wm. H. Wheeler. He prophesied this would be a banner year for St. John Methodist Episcopal Church in Lexington. One man joined the church the first quarter. A few nights ago a happy crowd, led by Mrs. Kittle Williams and her sister, Mrs. Brooks, and Mrs. Marinda Burleson, marched in singing "All to Jesus I Surrender," and loaded our dining room table with a great many good things to eat and a neat sum of money, all of which were gladly and highly appreciated by the inmates of the parsonage. The haccalaureate sermon of Lexington High School was preached in St. John Methodist Episcopal Church by the pastor, O. A. Johnson. There were seven graduates.

MISSISSIPPI

Sumrall—We are enjoying a season of prosperity under the leadership of the Rev. W. A. Oates. He is a wide-awake pastor and looks after every interest of the church. A banquet was given recently by the young men who turned over \$32.50 in a recent rally. The membership raised \$125.00.—T. J. W. Williams.

Camden—Our second quarterly conference was held June 20-21 by the District Superintendent, the Rev. W. P. C. Morrison. The officers' reports showed the work in a splendid condition. The District Superintendent preached two splendid sermons. Collection for the day, \$21.50. Raised during quarter, \$55.00.—Richard Jones, Secretary.

Eupora—Our second quarterly conference was held June 13-14, at Pleasant Ridge Methodist Episcopal Church, the Rev. W. F. Isaiah, District Superintendent, presiding. All of the officers were present with good reports, which showed marked improvement along all lines of church work. The District Superintendent spoke some encouraging words to the officials of the quarterly conference. The church has bought a circuit horse for which the

pastor wishes to thank the good officers, members and friends for their loyal support. We paid the District Superintendent in full, \$16. Paid pastor \$80. The District Superintendent preached on Sunday at 11 a. m. and at night, two strong sermons.—S. M. McLeod, pastor.

Canton—Our second quarterly conference was held at Rick's chapel June 13-14, with the Rev. W. P. C. Morrison, District Superintendent, presiding. Reports showed that improvements were being made. Raised during the quarter, \$23.15.—A. L. Lindsay, reporter.

Greenville—Easter day was observed at Revel's Memorial Methodist Episcopal Church, with appropriate services. The program was beautifully rendered by the children under the direction of the Rev. R. L. Lee, our efficient Sunday School Superintendent. Collection for the day, \$175.—G. M. Chisolm, pastor.

Hazlehurst—Our second quarterly conference convened June 17-18. The District Superintendent presided. The Rev. P. H. Rembert at 3 o'clock called the conference to order. Reports showed a mark of success on the charge this year. Raised for all purposes this quarter, \$73.85. We are determining to come up to the Annual Conference with a round report. Also we are trying to pay our church out of debt. A great rally is set for the fifth Sunday in August to raise the full amount.—A. Johnson.

Kosciusko Circuit—Under the leadership of the Rev. C. H. Maxwell, our pastor, our church and circuit are moving on nicely. We held our second quarterly conference June 20-21. Raised \$19.32. Brethren, let us get under the burden and carry our part of the Lord's work cheerfully.

Moss Point—My second quarterly conference was held June 21, 1914, the Rev. J. C. Houston, District Superintendent, was present and conducted the affairs of the conference with ease. All of the conference officers, with a goodly number of other members, were present. The reports of pastor and officers showed that the church was in a splendid condition. The spiritual condition of the church was good. A revival was on and lasted to Tuesday night, and three were added to the church from the meeting that just closed on Tuesday night. The Rev. J. W. James rendered good service in the meeting. Paid District Superintendent, \$20; paid pastor this quarter, \$200.00; benevolent money raised this quarter, \$54; total money raised during this quarter \$439.98. The church is alive, both spiritually and financially.—W. H. Smith, pastor.

Starkville—Easter was a great occasion on the Starkville Circuit. The program was well rendered under the superintendent, Prof. D. C. Rogers. The program was carried out in full. The church raised \$61.00.—W. M. R. Lester, pastor.

Sumrall—Our public school closed here on May 14-15. The program was well attended each night. Two special programs were prepared for each night. These were said to have been the best programs in the history of the school. We have had a successful session this year under the principaship of Prof. T. J. W. Aliens, with Miss Hattie Collins as his assistant. Both have rendered good service. We are planning to erect a school building by the opening of the next session.—W. A. Oates, pastor.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

A REBUKE FOR A GREAT STATE

(Continued from page 1)

men should be appealed to, and nothing should be left undone that would possibly have any weight in winning the desired results.

It was reported from West Virginia the other day that on July the first when the State went "dry," one brewer had on hand a large quantity of beer. Rather than pay the government tax on it, under the direction of revenue officers, he had 1,700 gallons of the brew poured out where it ran down into the Little Kanawha River. We would submit that it would be cheaper for the United States Government to purchase at market price all the intoxicating liquors now held within its borders and pour them out upon the earth, rather than to allow the citizens to drink them as beverages and take chances on the consequences of crime, disgrace, wretchedness, insanity, court and prison expenses that will likely result, together with the probable ruin of thousands of the best blood of American youth.

POST CARD REPORTS

Dr. J. A. Hamlett, the new editor of the Christian Index, starts off with a master hand. The truth is, he is not a novice in the newspaper work. He has been at it before. He makes a timely exhortation with reference to district conference reports. From now on we shall have a large number of reports from district conferences and it will be impossible for us to publish them at an early date unless the reports are brief and to the point. Dr. Hamlett's request concerning the district conference report is so pertinent that we reproduce most of what he says:

"You can send that on a postal card. It is immaterial with us whether the meeting was opened at nine or ten in the morning, if it was opened at all; simply say so and that will be sufficient on that item. It will matter little with the Index family whether the opening hymn was number forty or fifty, we will take it for granted that you had appropriate song service throughout the conference. We shall naturally presume that you had good preaching, but you need not burden yourself with telling us who did it. Well, you may tell who it was preaching the evening when that man or woman was converted; yes, converted, even in a district conference. Put that in your report. We know you will have some strong papers and interesting discussions. If you have a good paper on how to win souls for Christ, order it sent here for publication; we are all hungry for just such papers. In all probability, there will be financial efforts in the interest of education, missions or some worthy cause. Briefly state the results in your report for publication. If a brother has raised all of his claims up-to-date, well and good; but why stop the world to tell about it? Yes, make your report complete, but you can put it all on a postal card. Your report will be complete when you tell us how many souls have been saved and added to the church this year. That is what we have space for. That is what we want to know. That will be interesting news to both earth and heaven. Make your reports complete!"

The National Baptist Review publishes a long contributed article on Baptism. Stop it! Who cares nowadays about the mode?

Of General Interest

Day of Prayer for Schools

For years the National Reform Association has been leading in an effort to have the churches and Christian people generally in our country observe the second Lord's Day of September as a Day of Prayer for Public Schools, coming as it does so near the opening of the school year. As heretofore the Association announces again this year its willingness to furnish free of charge to any pastor who will on this or an adjoining Lord's Day discuss the subject of Christian public education, and who has not hitherto been supplied, any one of its many documents on this theme. Among the latest issued are the following: "The Day of Prayer for Schools," unfolding the nature, purpose and reasons for observing the day; "Report of the Bible in the Schools," giving not only our national but also the world status of Bible reading in the schools; "Christian Public Education," an argument in favor of a Christian public school system. For any one of the above-named address the Nation Reform Association, 603 Publication Bldg., Pittsburgh, Pa.

A Five Million Dollar Methodist University

At the last General Conference of the Methodist Episcopal Church, South, a commission was appointed to locate and to establish a Methodist University in lieu of the loss of Vanderbilt University by the decision of the Supreme Court of Tennessee. And what the Methodist Episcopal Church, South, has done in this matter is exhilarating. Atlanta has been chosen as the site and including cash gifts and the use of the Wesleyan Memorial Building and the Wesleyan Hospital, the University starts off with an asset of nearly two million dollars, one million of which is a gift from Mr. Asa G. Candler, brother to Bishop Warren A. Candler, who is chairman of the commission on location of the University. This is said to be the largest gift ever made by a Southerner to the cause of education. The donor specifically states that the institution is to remain forever under the control of the Church and so provides in his deeds turning over the million dollars. This shows how deeply the Methodist Church, South, resents the attitude of the Vanderbilt trustees. The Theological School will open this fall with a full corps of six chairs. The Medical department may be opened at the same time. It is hoped to push the assets of the University to five million dollars within a short period. Bishop Warren A. Candler is to be Chancellor of the University.

Russian Immigration

It is almost unbelievable and yet the figures just given out in a volume by V. Kartensky of St. Petersburg, show that nearly three million Russians have come to this country since 1820; to be exact, 2,711,384. The immigration began 1820 with fourteen immigrants and still in 1870 the Russians who came to this country numbered less than one thousand a year, but in 1881 it was ten thousand and in 1907, the Russian immigration had reached the startling figure of 2,254,943. There are reasons of course that these people flock to this country. The unskilled laborer in Russia earns only \$7.50 per month and in America he earns \$31.00. The skilled mason or carpenter earns \$26.00 per month, while in America he would average \$62.50. But these people send no small amount of their earnings back to their native land. Last year the Russian immigrants from the United States returned to Russia through the post-offices \$24,000,000, while \$8,000,000 was sent through the banks. This rising tide of Russian immigration to America is giving the Czar some concern. He is trying every possible way to check it.

The British Are Heavy Drinkers

The reports just sent out from London by the United Kingdom Alliance of Temperance organizations show that the British people spent last year for alcoholic liquors \$835,000,000, an increase of \$25,000,000 over the previous year. This is an expenditure of an average of \$18.10 per head. Since 1899 the per capita expenditure for drinks in Great Britain has increased to nearly 87 cents. The Daily Mail in commenting upon this report says:

"Heavy drinking and good trade go together. It sounds and is appalling enough that we are spending on drink a sum equal to four-fifths of the entire national revenue, that a working class family should waste nearly a sixth of its income on liquor (and that is the annual expenditure if we omit total abstainers and children under fifteen), but it is an improvement on what has gone before. Macaulay reckons that in 1688 the English people consumed ninety gallons of alcohol per head. They now only drink a little over twenty-eight. In 1750 there was one public house to every six homes and every forty-seven people. Now there is but one public house to every seventy homes and 330 people. Drunkenness, too, besides having virtually died out as a social accomplishment, has steadily diminished among all classes."

The Daily News suggests that heavier drinking by women accounts to some extent for the increased expenditure, but points out that prosecutions for drunkenness per 1,000 population are only fifty-seven for England, as against 195 for Scotland and 145 for Ireland.

"Divine Healing" and the Courts

"Father" Brown, who claims to be a native of England and a priest of the High Episcopal Church of that country, has been operating in the city of New Orleans for several weeks as a "divine healer." It has been reported that hundreds of people, including white as well as colored, visited "Father" Brown and were treated for various ills and maladies. And by reason of the cures that resulted he is said to have won the confidence of people of no mean standing in the city. However, after experiencing no little trouble with the city authorities, he was finally arrested on the technical charge of practicing medicine without license, was found guilty and fined fifty dollars, or sixty days in the parish prison. The judge in deciding the case said: "The age of miracles has past. These misguided people who called on the accused for medical treatment were led in their ignorance to believe that the defendant could heal them. His placing his hands on these deluded persons is remarkable, and it is not a practice of religion. It was an act purporting to be for medical relief. This differentiates the case from the Christian Scientists. The Christian Scientists only say, 'pray and I will pray with you,' and 'if you have faith you will be healed,' but Brown says, 'pray and I will pray with you,' and at the same time places his hands upon the subject. This act constitutes the practicing of medicine by the defendant, and it is admitted that he has no license, therefore he is guilty as charged."

It is singular to note almost at the same time that the Christian Advocate records a decision of the Appellate Division of the Supreme Court of New York city which affirmed the conviction of a Christian Science healer who had been fined \$100 for "practicing medicine without a license" and charging for his services. The healer's counsel says the case will be carried to the highest courts for final settlement. It is said that the healer declared in the preliminary hearing that he could cure dogs by prayer just the same as men, and that a physician was never, under any circumstances, needed to relieve illness.

The Negroes in Louisville, Kentucky, are fighting segregation—just as Negroes everywhere should do with might and main.

LITTLE JOURNEYINGS OF THE EDITOR

It must not be thought that the absence of travel notes of the Editor indicates that he has been in all the while. On the contrary, there have been many trips out and some of them with interest, but the impressions have not been recorded. The trip that we are to tell about took us through the southern part of Louisiana and into Texas.

No doubt there are many who would like to know of the improvements; if any, in the accommodations for colored people on the railroads. It is gratifying to state that the Southern Pacific, which was the only line used on this trip, shows unmistakable signs of improvement in accommodations for colored patrons. The car was clean, seats covered with linen and there were electric fans. This road, on this particular train, however, continues to do us injustice in that it has no smoker for colored passengers. Two white employees of the road, who are a part of the force engaged in the transfer of the train across the Mississippi river, came in the colored car smoking. When they were approached, after exchanges of a word or two, they desisted from smoking. It would be well if the railroads would put in all these compartments "No Smoking Allowed." There would be some no doubt who would ignore this sign but it would restrain others.

Our first stop was at Lake Charles, from which place so recently the Rev. P. W. Clark went to glory. His life and his good works follow him. Here we found the Rev. B. T. McEwen, recently transferred from the Upper Mississippi Conference as pastor. He has taken hold of the situation with a remarkable grip. He has a large opportunity for results and he is measuring up to it. He is drawing large crowds. At Sunday evening services there is not standing room. Brother McEwen is a classical graduate of Rust University and has a number of years' experience as pastor, and is making full proof of his ministry.

At Beaumont, Texas, the next stop, we found the Rev. Freeman Parker, D. D., struggling mightily with a debt. It is not a large debt considering the value of the property and its location, but it is an embarrassing debt. Dr. Parker is determined to readjust the old indebtedness of the church so that it can be paid easily. In the meantime, he has a rally on foot for September which he hopes will net at least a thousand dollars. No church in the Texas Conference has more promise than our St. James church in Beaumont and Dr. Parker seems to be the right man in the right place.

The best church in our Colored Methodism in the South is Trinity Church, Houston. In some regards this is the best church that we have North or South and is a delightful pastorate that any preacher might well covet. We found the Rev. A. W. Carr assiduously applying himself to the problems of this great church. In this congregation he has hold of the very life of our people in Houston—a veritable throne of power. It will be gratifying to the friends of Brother Carr to know that he is measuring up. He is a hard student of men and books. He is a master of administration. He knows the detail working of the church. Trinity at one time rivaled St. Marks, New York, for the banner for the largest number of subscriptions to the Southwestern in an individual church and Trinity is trying to recover its position in this regard and went forward towards doing so on our recent visit. But to take first place, Trinity must now go beyond the 140 subscribers sent by Union Memorial, St. Louis.

Our churches in Houston, all of them are in fine working shape and are bringing results. Dr. W. H. Logan, the district superintendent, says, "Never was the outlook for Methodism better than to-day." And no man has had more to do with bringing the Methodism of Houston to its present state of prosperity than the now district superintendent of the Houston district.

This trip also took us to the Island City, Galveston. Out of the ruins of the storm of some years ago, Galveston has risen strong with more determination and with more optimism than before. It shows no signs of storm excepting large improvements that add to the attractiveness of the city as well as to its safety. The great Causeway and Seawall are a credit to the heroism, courage and determination on the part of the Galveston people to conquer wind and tide. Fitting squarely into the life of the people there we found Dr. J. O. Williams as pastor of Tabernacle. This congenial friend of ours had the degree of Doctor conferred upon him by the general public, but more recently this was confirmed by the Trustee Board and Faculty of Wiley University. It has added quite a bit of dignity to the gentleman. There on a Sunday night with the thermometer pushing one hundred degrees, we found this dignified preacher wrapt up in the heaviest sort of broad cloth, with a high cut vest and a clerical collar. My, but it seemed to be a punishment for any man to endure such affliction even for a moment, and yet, no doubt this is the price of dignity. The Doctor has another explanation for wearing such an uncomfortable apparel but we do not have space to give his side of the case. To say that he is doing well in Galveston is to tell the same old story. Dr. J. E. Bryant, who is the pastor of St. Paul, is vigorously pushing his work and is meeting with large success. St. Paul is located in the heart of the best residential section of Galveston and some day will bring a large price as will be the case of Trinity Church and then no doubt we shall have two fine modern churches all out of debt with a snug sum in the bank for each as an endowment and then what a scramble there will be for these pulpits. But Dr. Bryant says he is a fixture at St. Paul, Galveston; and it looks so.

People of Interest

Dr. W. B. Hollingshead, statistical secretary, is summering in Europe.

Bishop Burt recently dedicated the new First Church at Geneva, N. Y., costing \$130,000.

Bishop R. J. Cooke has been called from the Pacific Coast to Athens, Tenn., by the illness of his youngest son.

Dr. Charles Parkhurst, editor of Zion's Herald, recently received the degree of Doctor of Divinity from DePauw University.

Dr. Elbert Robb Zaring, editor of Northwestern Christian Advocate, will attend the World's Peace Conference, in Constance, Germany.

President Jacob Gould Schurman, of Cornell University, announces an additional gift of \$50,000 to be used for the erection of dormitories.

In appreciation of the splendid services of the Rev. W. H. Dean, Ebenezer Church, Washington, D. C., has presented him with a purse of \$200.00.

J. W. Sanford, of Memphis, Tenn., has been awarded the contract for the building of a \$50,000 bath house for Negroes in Hot Springs, Ark.

Prof. John W. Cromwell, one of Washington's veteran educators, received recently the degree of LL. D. from Wilberforce University.

Captain W. J. Williams, a Negro, chairman of the Board of Aldermen of Chelsea, Mass., will be acting mayor of that city during the absence of Mayor Williard, who has gone to Europe for the summer.

Senator Smith, of Maryland, has secured an appropriation of \$75,000 for the erection of a monument to the memory of Francis Scott Key, the author of the "Star Spangled Banner."

Atlanta, Ga., has a Board of Trade which is destined to play a conspicuous part in the business life of colored people of that community. Its officers are: H. H. Pace, president; B. J. Davis, vice-president; H. L. Ferrel, secretary and Captain Jackson McHenry, publicity agent.

Dr. W. S. Brabham, a prominent physician of St. Louis, Mo., a leading member of Union Memorial Church and president of its trustee board, was married Wednesday, July 15, to Miss Ira M. Haskell, a very prominent teacher in one of the schools of the same city. The prominence of the two parties made the occasion one of the most brilliant social affairs in that city for some years.

Mrs. M. C. B. Mason, Secretary Bureau for Supervision of Colored Deaconesses, sends the following announcement: "Another door of opportunity is open to the colored young women of our day. The General Deaconess Board of the Methodist Episcopal Church has decided to open a Deaconess Training School at Asheville, N. C., for worthy colored girls. Any one wishing to enter this fall, please write to the Bureau Secretary at once for information and application blanks. Address Mrs. M. E. Mason, 2231 St. James avenue, Cincinnati, Ohio."

Bishop Hartzell sails August 11 from New York for London. He will be met there by Bishop Anderson and his son and on August 22, the three will sail for South Africa. The joint Episcopal tour of these two bishops includes the inspection and supervision of our foreign missionary work in East, Central, West and North Africa, and will require probably eight months. Following the conference in North Africa, they hope to attend four Moslem conferences held under the direction of Dr. John R. Mott, in Constantinople, Algiers, Beyruit and Cairo. Up to January first the address of the bishops will be care of Brown, Shipley & Co., London.

Dr. S. Earl Taylor, Corresponding Secretary of our Board of Foreign Missions, who has recently visited North Africa, in writing Bishop Hartzell, says:

"You will be glad to know that I was very favorably impressed with the work in North Africa. I came away with the conviction that you were led far beyond the wisdom of men in the selection and development of that field. I was especially impressed with the strength and personnel of our missionary force. I shall be glad to stand solidly with you for the future development of that field. I have no mental reservations over the fact that we have been providentially led into that field."

We should have a large attendance from this section for the National Business League, which meets at Muskogee. The railroads are promising ample accommodation for all who will attend and a special car if we can get a sufficient number. The following are the rates: New Orleans, \$25.35; Baton Rouge, \$22.80; Alexandria, \$17.90; Shreveport, \$12.80; Jackson, Miss., \$22.45; Natchez, Miss., \$21.00; Meridian, Miss., \$25.25; Indianola, Miss., \$21.55; Holly Springs, Miss., \$17.25; Greenville, Miss., \$21.50; Clarksdale, Miss., \$18.55; West Point, Miss., \$21.50; Yazoo City, Miss., \$22.35; Vicksburg, Miss., \$20.45; Okolona, Miss., \$20.35.

We are glad to note that the Daily Record, of Greensboro, N. C., speaks so cordially of our friend, Prof. Moore. His election to the principalship of the school is a tribute of his high standing as an educator. The Daily Record says: "Prof. Chas. H. Moore, of this place, has been elected principal of the colored graded school in Reidsville. Prof. Moore did not seek the place; the officials sought him, telling him that he had been recommended by a number of educators and others in Greensboro. Of course he will fill the position with satisfaction. What one's townsmen think of a man is worth more than anything else. Prof. Moore has lived in Greensboro over thirty years and is of course well known. The Reidsville school people have made no mistake."

Gleanings from the Field

MISSISSIPPI

Moss Point—Too much cannot be said for our young people here. We have just completed a beautiful wire fence around the church, all finished by the Queen Esther Circle, at the cost of \$45. The Young People's Auxiliary, led by Mrs. M. Watson, has also made an order for a pulpit suit at the cost of \$80. The little Home Guards have set out to install, they say, something in the church that they see needed very much. Mrs. M. Watson is president of the Young People's Auxiliary. Miss Willie Wallace, president of the Queen Esther Circle, Katie Wallace, president of the Home Guards, and Mrs. I. B. Budro, president of the Young People's Auxiliary No. 2. Mrs. E. L. Smith, superintendent of the above societies.

Carthage—Our second quarterly conference convened in Wesley Chapel June 27-28, with our District Superintendent, the Rev. W. P. C. Morrison, presiding. The Rev. Tatum, as well as other officers, read excellent reports showing advancement along all lines. He preached two sermons. The Rev. W. P. C. Morrison is the right man and in the right place, and we pray that he may live long to do the work that the Master has given him. Our pastor, the Rev. J. A. Tatum, is a good man and a good preacher. We raised this quarter in full \$55. Paid Superintendent in full.—W. H. Smith, Sec.

Bloxi—We want to thank the following ministers that preached for us on our rally, through the kindness of the Rev. J. J. Young, pastor: the Revs. Hilliard of the Baptist Church, and A. H. Lathan. Total raised by concert and rally, \$32.75. The officers and members of said auxiliary want to thank Mrs. Sarah Page, New Orleans, for the beautiful selections of carpets and strips bought for the pulpit and aisle. Dues sent to Mrs. C. L. Brown, \$5; mite box, \$1; special fund, \$2.—Mrs. Lena Gipson, President; E. J. Johnson, Secretary.

Starkville—My quarterly conference was held June 6-7 with the Rev. W. F. Isalah in the chair. All members of the conference were present. The Rev. W. F. Isalah knows how to dispatch business; he carefully looks after every interest of the church. Reports showed a marked improvement in all lines. Sunday was a spiritual feast day. He preached to the delight of all and is loved by all who know him. He is the right man in the right place. Raised in the quarter, \$41; raised during the quarter, \$159.—W. M. R. Lester, Pastor.

Camden—The members and friends of Camden Methodist Episcopal Church very happily surprised the inmates of the parsonage with choicest groceries. The party was led by Miss Mollie Fleming and several others. The pastor and family wish to extend their hearty appreciation for this evidence of kindness.—A. Holland, Pastor.

Gulfport—St. Mark Methodist Episcopal Church is a live wire in Gulfport, Miss., under the pastorate of Dr. A. J. McNair. Our church has taken on new life. Easter was the best in our history, both spiritually and financially. Two joined the church and \$32 was

raised. Our second quarter was held May 18-19. The Rev. J. C. Houston was on time and good reports were presented which showed success. The pastors' reports showed that forty had joined the church, twenty-three had been baptized and \$150 raised. The district superintendent was paid in full. The rally came just one week after the quarter, the fourth Sunday. One convert was happily baptized at the altar and two hundred dollars was raised. The Rev. Jas. Roberson and H. May assisted in the rally. We thank them for their service. God is with us and our church in Gulfport is coming to the front. The Bishop made no mistake in sending Dr. McNair to this charge.—Augustus James, Steward.

Pearlington—There was a grand reception given by Love and Union Temple No. 5, C. P. of H., May 9, 1914, at the Court Patrons' Hall, Pearlington, Miss. Brother E. W. Maxson, our postmaster at Pearlington, and the worthy presiding Chief of the Order, together with the committee of arrangements, entertained the guests royally. The welcome address was delivered by Bro. M. N. Peters, and responded to by the Rev. Jesse E. Holmes, pastor of the Holmes' Methodist Episcopal Church. The addresses of the speakers were interesting and enjoyable and displayed much thought on the part of each. Brothers Alonzo Carmichael, Randolph Winston and Elijah Peters sang some beautiful numbers. Mr. John Malone made some very appropriate remarks. Sister Mamie J. Peters made a decided hit on her recitation, "Don't Run in Debt." The committee of arrangements was as follows: Sisters Ella I. Holmes, Millie Richardson, Mamie J. Peters, Laura Smith, Lillian Smith, Elnora Holmes and Hattie E. Williams. Truly, the people of Pearlington are a great people and while many of them doing what we believe to be the unwise thing—leaving their homes to go to destruction, while they move off to Mandeville, Louisiana for better (?) jobs at sawmilling there are still a sufficient number left, by the stuff, to "Keep the ole Ark a-moving."—J. E. Holmes.

Fernwood—The corner-stone was laid by the Knights of Pythias on last Sunday, which was a success. We have raised and paid out on Norfolk St. Mark Church \$400 and have collected and paid out on St. Joseph Methodist Episcopal Church \$415. Our church at Oak Grove is in a better shape for progress than it has ever been. The district conference will be on the 23rd of this month. We are expecting a grand time.—R. H. Patton.

Fayette—The Revs. W. A. Lewis, W. H. Watts, E. E. Baxter and H. D. Martin, representing Pine Grove Methodist Episcopal Church, very agreeably surprised the pastor and family at the parsonage recently. Previous to this Adams Church sent a hand of ladies with many valuable presents, all of which the pastor and family are very grateful.—H. Holston, Pastor.

Clinton—The widows' contest was closed quite successfully Tuesday night, June 23. The sums reported

were as follows: Mrs. M. A. Boyd, \$2.54; Mrs. Carrie Peace, \$2.65; Mrs. Eliza Johnson, \$3.01; Mrs. Edna Burley, \$12.40; Mrs. Nora Sims, \$15.49; Mrs. Katie Smith, \$20.39; Mrs. S. M. Turner, \$29.27; total amount raised, \$85.75. The first prize was a gold-headed parasol, won by Mrs. S. M. Turner; second prize, half-barrel of flour, won by Mrs. Katie Smith; third prize, a silver cup, won by Mrs. Nora Sims.—J. W. Isable, Pastor.

Beverly Charge—Our second quarterly conference was held in Magnolia Methodist Episcopal Church under the leadership of our district superintendent, the Rev. C. W. Butler, June 27-28. Most of the officers were present. Elder Butler made some very strong and instructive remarks in his address to the brethren of the conference. At the calling of the roll \$820 was laid on the table. More officers presented written reports in this quarter than have for the past two years. The Rev. Mr. Butler at 11 o'clock preached a very strong sermon. He took in two new members and administered the Lord's supper to 70. Too much praise cannot be given the good members of Magnolia. I met with a very serious accident on the 19th of this month, which rendered me unable to walk at all, but the members rallied and raised their fall assessment. The accident was: a horse ran away with one Brother Anderson Lamply and me, throwing us both out of the buggy, knocking him unconscious and dislocating my hip. But by the help of the Master I am getting so I can get around again. I shall never forget Brother E. L. Watkins, one of my class leaders, for his assistance during my illness. Sister Pulliam is in poor health and has been for some time before the death of her mother at Aberdeen, Miss., May 18th. Brother Watkins has been acting both the man and the woman in our illness. God bless that good man and all the rest of the good members, both of Magnolia and the M. B. Church, for their service during our illness. Brother Wade Parke, deacon of the M. B. Church, came and assisted me nearly a whole day when I was almost helpless. June 8th we were happily surprised, finding the dining room table laden with many choice groceries. Sisters J. E. Harden, E. E. York, P. Hudson, Hallie Shackelford, D. Sanders, M. A. Monroe, Rosie Williams and a number of others made up the party. I take this method to thank the good members for their kindness. Also to thank Mr. Freddie Bell for the beautiful collection table that he presented the church some time ago.—M. C. Pulliam, Reporter.

Hub—On June 28 a little Christian band brought in \$21 for benevolences. They are looking forward to better days. We are enjoying a pleasant year in the service of the Lord and we intend to look after every interest of the church.—A. Reid, Pastor.

Brandon—The rally on the Brandon Circuit closing Sunday, June 21, 1914, was a fair success. The names of members by churches who paid \$1 and upward are as follows: Wesley Chapel—Wm. Sutton, Sue Byrd, Aggie Finch, Charity Huner, Louisa Sims, S. Byrd, Hester Jones, Katie Evans \$18.50, Jack Finch, Millie Hobson, William Wallace, S. Byrd, Jr., Mary Proctor, Miss Flowers; total for Wesley Chapel, \$63.72. For Evergreen—Malissa Hicks, Emily Bohannon, P. J. Walker, Neal Spann, Moses Proctor, H. Dishmon, C. Evert, Julia Morris, Eliza Lewis, Bragg

Lewis, Henry Spann, Josie Lewis; total for Evergreen, \$40. At Taylorsville—John Freeman, Sarah Sutton, Green Johnson, Sarah Johnson, M. V. Johnson, Hattie Taylor, Eliza Sutton; total for Taylorsville, \$27.40. At St. James—Annie Triggs; total for St. James, \$16.73. Grand total for rally, \$142.65. Dear brother class leaders, please bestir yourselves and make a thorough canvass for the Southwestern Christian Advocate, that the Brandon Circuit may not be behind when we go to the district conference at Canton, August 5th. I am anxious that the Southwestern be placed in every home. Don't try to excuse yourselves by talking hard times: there is no hard times. The time belongs to God. Trust God and do your duty.—W. L. Marshall.

Bloxi—We are glad to state that our church is in good condition and is progressing. We are now preparing for the district conference. Our beloved pastor, who has been with us nearly three years, is doing a great work for the upbuilding of Christ's kingdom. Our second quarterly conference was held on July 4-5, with our district superintendent, the Rev. J. C. Houston, in the chair. Sunday night the elder preached an able sermon and gave communion to a large number. We want to make this year a record breaker in a good many ways.

Crystal Springs—Sunday, June 28th, was a great day in Crystal Springs. It was the district superintendent's second round. The quarterly conference was held on Saturday at 3 p. m. Reports of the officers and leaders showed a marked improvement in the charge under the pastorate of the Rev. D. Ray. The district superintendent was very much elated over the condition of the work. The superintendent, the Rev. P. H. Rembert, preached two sermons on Sunday and administered the sacrament to 69 souls, including 5 preachers. Our quarterly collection was \$34.90, which makes all of the reports round for Crystal Springs charge up to date. Paid district superintendent \$45; paid pastor \$314.73; raised for missions, \$8; total, \$439.90.—W. H. Cain, Reporter.

NEW JERSEY

Englewood—The Preachers' Union of Bergeu and Rockland counties and vicinity held its May meeting in the Methodist Episcopal Church here, the Rev. Frank McQueen, pastor. The Rev. McQueen and his good people treated us royally. In the afternoon session, the Rev. E. O. Clark rendered a paper on Optimism. It was an excellent paper and enjoyed by all. The Rev. N. E. Collins, of Nyack, preached at the evening session. He inspired us all from the subject of the New Life, or walking in God's law. The Rev. Frank McQueen is our latest member and he and his people certainly set a rapid pace for the Union to follow. The Rev. McQueen is doing a good work in our city, a work that is constructive and permanent. The Rev. W. E. Griffin, secretary of the Union.

NORTH CAROLINA

Asheboro—Sunday, June 28, was a day of unusual interest in our town. It was rally day. The church was divided into eight clubs with one captain for each club. These are the names and their reports: Club No. 1, Prof. J. A. McCrae, \$40; No. 2, Mrs. Jennie Lane.

\$25; No. 3, Mrs. M. E. Leterloh, \$25; No. 4, Mrs. Luvenia Chambers, \$25; No. 5, Mrs. Cornelia Brower, \$25; No. 6, Mrs. Jennie Ried, \$25; No. 7, Mrs. M. M. Brower, \$27; No. 8, Mrs. Mary Watkins, \$32; total amount reported by captains, \$224. Paid on pastor's salary, \$10; total for the day, \$234.—G. W. Brower.

Laurinburg and Cool Springs Charge
—From April 29 until May 3 we held at Galilee Methodist Episcopal Church, Laurinburg, N. C., a very successful conference for the young people of the district. The Sunday School and Epworth League convention of the district met and during these few days carried out one of the finest programs that we have ever witnessed. The singing conducted by the Laurinburg and Cool Springs Charge was simply superb. We have two very fine choirs on this work—they can make as good music as any other choir on the district. The essays and discussions were among the best and were inspiring, uplifting and wholesome in their advice. In preparing for this convention, the ladies of Galilee church cannot receive too much praise. They had the pulpit chairs upholstered at a cost of \$18, and they put down aisle carpet to the amount of \$17 and repaired the electric lights to a considerable amount. All told, we improved our local church to the amount of about \$40. During the convention we raised \$22 for benevolence. Children's Day was also a grand day with us. At Cool Springs alone we raised \$64, \$56 of which was for the benevolent fund.

The program was carried out to the letter and spirit of the day; the singing conducted by Misses Della McLeod and Lucy Morris was enjoyable to the highest. Every child performed his part almost perfectly, thus making the day one that cannot be forgotten soon. The superintendent, Ben McMillan, and his corps of teachers are to be highly commended for the excellent training of the children. Our Children's Day at Galilee was also very good. Our superintendent at this point, Dr. N. E. Jackson, and his assistants worked faithfully indeed to make the day a success. While we did not do quite so well in our finance at this point, yet we had a fine program, enjoyed by all who heard it. A severe electric storm interfered with our financial success; but on the whole our children at this point made a fine showing. Miss Minnie David conducted the music. The song "On Children's Day," was sung both in the afternoon and at night by the little ones. The music was inspiring.

AN ANNUAL CONVENTION— SMYRNA, DEL.

The nineteenth annual convention of the Wilmington District Epworth League and Sunday School convened at Smyrna, Del., June 16-18, 1914, in the Centennial Methodist Episcopal Church, the Rev. J. O. Stanley pastor; the Rev. W. A. Hubbard, vice-president and district superintendent. On Tuesday evening, June 16, the Lord's supper was administered; afterwards an invitation was given to the unsaved and three came to the altar, confessed Christ and were added to the church. The choir rendered excellent service. The convention was the best in many years. J. W. Byrd, Esq., produced a very fine paper on how to interest men in the adult Bible class. Miss E. B. King rendered a fine essay, subject "Music." Dr. P. O'Connell, professor of Hebrew in Gammon Theological Seminary, was present and spoke in

behalf of Gammon Seminary. One very pleasant feature that was very interesting there were 19 children the ages of 6 to 17 of the Sunday school of Middletown, Del., the Rev. J. W. Jeffers, pastor, who recited the Church catechism to the delight of all. They were questioned by Dr. P. O'Connell and not missing one in 70 questions. A beautiful solo was sung in response to the class recitation by Miss Mary Brown, aged 8 years. This was all done to show the great benefit of child conversion and child training. Dr. Robert Watts of the Wilmington conference, district superintendent of the Eastern District, visited the convention and gave a very interesting address. Prof. T. H. Kiah of Pinesville, and Dr. W. C. Jason of Lover College, and Prof. T. L. Conwell were present and addressed the convention. Dr. Jason delivered a very fine paper. There were many papers deserving of note. The convention was the best in years. Dr. W. A. Hubbard stated that the Wilmington District is paying the largest amount per member for missions of all the districts in the Delaware conference, an average of 96½ cents per member. Collection from delegates, \$58; public collection, \$6.30; total, \$64.30. The annual sermon was delivered by the Rev. D. G. Waters of Still Pond, Md.—Dr. W. A. Hubbard, District Superintendent, First Vice-President; T. G. Jennings, Recording Secretary.

PASTOR'S RECEPTION—STAUNTON, VIRGINIA

Recently the officers and members of Augusta Street Methodist Episcopal Church, Staunton, Va., tendered their pastor, the Rev. G. W. W. Jenkins, a reception in honor of the beginning of his second year's pastorate. The Rev. Jenkins is a preacher of whom his congregation is proud. It was with sincerity and one accord that the members of Augusta Street welcomed their beloved pastor. The guests of honor on this occasion were the district superintendent's wife, Mrs. C. E. Hodges; the Rev. and Mrs. J. H. Ross, of Allen's Chapel African Methodist Episcopal Church; the Rev. R. C. Pannell and wife, of Ebenezer Baptist Church; the Rev. E. D. Venture, all of Staunton; and Professor Arter, president of Hill Top Seminary. After enjoying a program consisting of welcome addresses by members of the official board of the church and pastors of the various churches of the city, interspersed with solos, duets, vocal and instrumental music, the guests were served to all the delicacies of the season.—R. Australia Bryant.

DEKALB PUBLIC SCHOOL—DEKALB, MISS.

On May 1st our public school in Dekalb closed with a great contest between the schools of the county. The contest was held in literary work, and the following industrial works: domestic science, sewing, plain and fancy work, and drawing. All the leading schools of the county were represented. Prof. A. J. Pollock from Independence Line came with full representation. Mr. and Mrs. E. S. McLain from Liberty brought their school and made a fine showing. Mr. W. M. Pollock from Little Rock had a splendid delegation. Mrs. Maggie Jennings from Hampton brought her pupils to share in the contest. Miss Daisy E. Hampton from Rosenbaum was pres-

ent with her pupils. The audience was held spellbound by the singing between Miss Ida McCoy's pupils of Blackwater and Prof. T. P. Windham's of Battlefield. Mr. T. F. McCoy graced the audience with the Ebenezer brass band; it was the best represented of any school. Too much praise cannot be given Mr. McCoy and his fine school at Ebenezer. Our school in Dekalb was well represented. Little Dewey Jennings solved more examples than any one student present. A large crowd witnessed the program, with many of the leading white people of Dekalb in attendance. We are planning to build an agricultural and industrial high school in Dekalb. Look for it in the near future.—Ella Roberts.

SIMPSON CHURCH, CHARLESTON, WEST VIRGINIA

Charleston—Sunday, May 31, a large crowd assembled at the church site to witness the cornerstone laying of Simpson Memorial Methodist Episcopal Church, by Grand Master A. P. Straughter, assisted by Washington Lodge No. 6, A. F. and A. M., this city. Our district superintendent, the Rev. R. W. S. Thomas, A. M., delivered the address for the occasion. Dr. I. Garland Penn of Cincinnati, Ohio, was present and spoke, and also preached morning and evening to large audiences at the K. of P. Hall, where the church's services are held until the completion of the new church. The contractor is given until November 1 to complete the church, but he now thinks that he will be able to complete it by the last of September. Mr. R. T. Lewis, a member and trustee of the church, is sub-contractor for the brickwork. In 1887, when the church was rebuilt, not a brickmason of color could be found to do the work, but today Mr. Lewis has a resident force of trowel wielders whose work is comparable to any in the city. The building covers 106x59 feet. It is mainly of brick, stone and iron construction with Gothic effect. The basement, which is 7 feet below and 3½ feet above the ground surface, contains the kitchen and dining room, pantry, cloak rooms, ladies' rest room, toilets, boiler room and a large assembly room. The auditorium and Sunday school room are on the same floor, separated by folding doors and each galleried all around. Together they constitute one vast audience room with a seating capacity of between eight and nine hundred. In connection with the Sunday school room are twelve separate class rooms. This will be the best appointed church of our race in West Virginia. It is said by the knowing ones that it is the most compact of any. Simpson church stands upon a more substantial basis than ever before. There is more genuine church pride among the loyal members, more disciplines and church papers (Southwestern Christian Advocate) taken and read than ever, by individuals of the official board and other members of the church. Lack of knowledge of church polity is necessarily followed by lack of church pride. The reappointment of the Rev. J. S. Carroll, B. D., by Bishop Earl Cranston meets the hearty approval of the entire official board and the many loyal members. Four years has the Rev. Carroll been weighed in all kinds of Charleston balances and not found wanting. He therefore enters upon the fifth year's pastorate with the unstinted praise and highest respect and appreciation of the entire city, regardless of race or church affiliations. In

addition to his unexcelled knowledge of the law, he is a wise, fearless, and an impartial administrator. The order of service was as follows: Hymn No. 662, "Christ Is Made the Sure Foundation;" prayer, by the Rev. F. Hermann Gow, pastor St. Paul's African Methodist Episcopal Church; responsive reading, 132nd Psalm; New Testament lesson, Prof. W. W. Saunders, State librarian; offering; laying of corner-stone by Washington Lodge No. 6, A. F. & A. M., Grand Master of the State A. P. Straughter conducting the exercise; hymn No. 657, "On This Stone Now Laid with Prayer;" address by the Rev. R. W. S. Thomas, A. M., district superintendent; short address by Dr. I. Garland Penn, secretary Freedmen's Aid Society; doxology; benediction by the Rev. B. R. Reed, pastor First Baptist Church.—I. C. Cabell.

TEXAS

Buffalo—The Woman's Home Missionary Society of the Methodist Episcopal Church enjoyed the pleasure of having a visit from Deaconess Simpson. She also visited the auxiliary at Jewett. Her lectures were highly enjoyable and left an abiding interest. Collection for the day, \$15.—Mrs. O. P. Cooper, Secretary.

Stoneham—The members and friends of Stoneham Methodist Episcopal Church very agreeably surprised the pastor and family. The party was led by the Rev. Oliver, Sister Harris and others. The pastor and family extend their thanks for their kindness.—W. A. Parham, Pastor.

Montgomery—Our second quarterly conference was held with Clinton Chapel on June 13-14, 1914, with the Rev. Geo. E. D. Beicher, district superintendent, presiding. Business dispatched with ease. Each report showed very favorable results. Paid district superintendent in full. At this place we have succeeded in paying a neat sum on a long-standing debt. A rally is on to finish the repairs. Our work here is spiritually alive under the watchful care of the pastor. The second coming of our well-prepared district superintendent has brought a benediction. The writer is making a Southwestern campaign to be reported at our district conference, Aug. 16. We must have 10 new subscriptions and old ones paid up. Look out, for we are pushing our Freedmen's Aid and Wiley claims to the front in full, which is our full assessment.—N. N. Sawyer, Pastor.

Texas City—The rally for the Galilee Methodist Episcopal Church for June 28, 1914, was a success both spiritually and financially. The Sunday school was conducted by the Rev. W. M. Gentry, assisted by Simon Henry, superintendent of the school. At 11 o'clock a grand speaking meeting was conducted by the pastor. At 3 p. m., preaching by the Rev. J. O. Williams of Galveston, who was accompanied by twenty or more persons from his congregation. His visit was really an inspiration to my people. At 8 p. m., preaching by the Rev. G. Bell of Lamarque. The collection for the day was \$34.75.—Wm. Josey, Pastor.

Houston—Quince's Church is yet alive and is doing good work under great disadvantages. Three dollars has been raised for benevolences and \$2 for the Episcopal fund.—Lewis Martin, Pastor.

CHANGE OF ADDRESS

The Rev. C. E. Moody, from Eupora, Miss., to Ruleville, Miss.

District Rounds

PINE BLUFF DISTRICT

Third Round

Clarendon, Aug. 16-17; Altheimer, 22-23; Wabaska, 23-24; New Edinburg, 29-30; Holly Springs, Sept. 2; Marvel, 5-6; Helena, 9; Snow Lake, 11; Dermott and McGehee, 12-13; Morrell, 15; Eudora, 16; Luna, 19-20; Arkansas City, 21; Hermitage and Warren, 26-27; Bunn, 30; Carthage and Jacinto, Oct. 3-4; Thornton, 6; Fordyce, 8; St. Mark, 10-11; St. James, 18-19; Ladd, 24-25; Avery and Grady, 31. District conference will be held on the Avery and Grady Circuit at Liberty Church, beginning Oct. 28-Nov. 1. Brethren, raise all of your benevolences and report same at district conference.—J. H. Greer, District Superintendent.

HUNTSVILLE DISTRICT

Fourth Round

Guntersville and Albertville, Aug. 22-23; Scottsboro and Stevenson, 29-30; Moore's, Sept. 5-6; Oakland, 12-13; Triana and Madison, 19-20; East Decatur, 26-27; Cedar Grove, Oct. 3-4; Centre Grove, 10-11; Lowe's and Fuller's, 17-18; Huntsville, 24-25; Decatur, 31-Nov. 1; Athens, 7-8.—A. W. McKinney, District Superintendent.

LAGRANGE DISTRICT

Fourth Round

LaGrange Ct., Aug. 29-30; West Point Ct., Sept. 5-6; Culloden, 12-13; Whitesville, 19-20; Concord, 26-27; South LaGrange Ct., Oct. 3-4; Greenville, 10-11; Chipley, 17-18; Hamilton Mission, 18-19; Columbus Mission, 16; LaGrange Station, 24-25; Zebulon Ct., 31-Nov. 1; Woodbury, 6-8; Yatesville, 7-8; Harris and Odessdale, 14-15; Columbus, 15-16; Manchester Mission, 17-18; Knott Mission, 15-16; Stovall Mission, 21-22; Mountville, 22-23. Dear Brethren: The results of this quarter will determine the fruitfulness of our year's work. Our Christian service and ministerial consecration help to fix our appointments. Let's come up to the annual conference with a round report. Remember our motto: a great ingathering of souls; material progress in every charge; a vigorous Southwestern canvass, and advance in the subscription list; and the full benevolent assessment raised.—G. H. Lennon, District Superintendent.

DEPARTMENT SECRETARIES OF WOMAN'S HOME MISSIONARY SOCIETY OF CENTRAL MISSOURI CONFERENCE

Corresponding secretary, Mrs. J. M. Harris, 706 Benton avenue, Springfield, Mo.; secretary of literature, Mrs. R. G. Williams, Bridgton, Mo.; secretary of mite boxes, Mrs. E. C. Johnson, Springfield, Mo.; secretary of supplies, Mrs. E. P. Geiger, Joplin, Mo.; secretary of Young People's work, Mrs. S. McMerty, 5322 Von Vessen avenue, St. Louis, Mo.; secretary of temperance work, Mrs. William Moss, Armstrong, Mo. Anyone wishing any information concerning either of these departments

may write to the department secretary.—(Mrs.) B. F. Bateman, Recording Secretary.

NOTICE CLOW DISTRICT

The Woman's Home Missionary Society will hold its session in connection with the District Conference at Stamps, Ark., August 26. Ample accommodation will be given. An effort will be made to raise \$100 on the Sunday of the close of conference.

REVIVAL NOTES

Meridian, Miss.—We have just closed our spring revival with great success. We set ourselves for 100 conversions and accessions and the loving Father blessed us with 104, with the whole church revived and unified. Dr. J. N. C. Coggans, field secretary of the Temperance Society, led for us in the last two weeks. We closed with a great temperance mass meeting. Dr. Jones of the First Methodist Church, South, and Dr. Coggans each made two able addresses, resulting in 118 signing the temperance pledge. We now turn our attention to the financial interests of the church.—L. W. Price, Pastor.

TENNESSEE

Nashville—The second annual convention of the Woman's Home Missionary Society of the Tennessee Conference met at Pickett's Chapel Wednesday, June 24, at Lebanon, Tenn. Excellent reports were brought in from many auxiliaries. We were graced with the presence of the following persons: Miss Anna Hall, returned missionary from Africa, also the Rev. Sherrill, a missionary from Africa, and Miss Bessie Garrison, field secretary. We are looking forward for a better future. Officers for the ensuing year are: Mrs. I. B. Scott, president; Mrs. Addie Woods, secretary; Miss M. E. Braden, treasurer; Mrs. Nora Brooks, mite box secretary; Mrs. Bessie Brooks, Conference organizer.

Tulahoma—Our fourth quarterly conference convened in Stephen Chapel July 2-3. The District Superintendent, the Rev. E. J. Guthrie, was at his best. He preached a noble sermon Friday night and administered the Sacrament of the Lord's Supper to a large number of the membership. On Thursday night the young people rendered a very interesting program. Collection, \$9.10.—Pastor.

Mason—The members and friends of Alexander Methodist Episcopal Church, Mason, Tenn., assembled June 28, 1914, for their grand rally. The Rev. T. B. Blackman, the pastor of Buddett's Chapel, preached three strong sermons for us. The captains were called to make their reports. Capt. No. 2, Mrs. F. H. Alexander, \$31.50; No. 3, Mrs. Lucy Sydnor, \$10.35; No. 4, Mrs. Ada Boyd, \$25.40; No. 5, Miss Elizabeth Taylor, \$8.75; No. 6, Mrs. M. C. Boyd, \$27; No. 7, Mrs. F. H. Hugbiett, \$10; No. 8, Mrs. Eliza McBride, \$5.75; No. 9, Mrs. B. P. Fields, \$20.30. Total col-

lection for the day, with public collection, \$145.28.

Murfreesboro—The Ladies' Aid Society of Key Memorial Methodist Episcopal Church, of which Mrs. Lula T.

Hardin is president and Mrs. Ida Whitfield is secretary, sprang a very pleasant surprise upon the pastor, the Rev. W. R. Smith, on Sunday night, May 31.

(Continued on Page 13)

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TENNESSEE

(Continued from Page 12)

by presenting him with a purse of \$42.18, for which, Pastor Smith was very grateful, and takes this method of thanking, not only the president and secretary, but every member of the society for their splendid donation. The Willing Workers Club, of which Mrs. Kstle Page is president, also presented Pastor Smith a purse containing a neat sum, a short time ago, and he in turn thanks the president and members for the same.—W. R. Smith.

Chattanooga—The fiftieth anniversary of the wedded life of Esq. and Mrs. Tennie Walden was celebrated May 5, 1914, at Hearst Memorial Methodist Episcopal Church, North Chattanooga, Tenn., with the pastor, the Rev. Samuel Delaney as master of ceremonies. The church was beautifully decorated, cut flowers and potted plants being used profusely. Standing behind a bower of beautiful roses and chrysanthemums, the venerable couple took anew the solemn marriage vows the beautiful but impressive Episcopal marriage ceremony being read by the Rev. Wm. R. Stephens (pastor of Wiley Memorial Methodist Episcopal Church). A reception followed the ceremony and many were the congratulations as well as beautiful and useful presents received by the happy couple. We wish for them many more years of wedded bliss and eternal happiness in the life to come.—(Mrs.) A. E. Bishop.

Galloway.—Our third quarterly was held June 20-21, Dr. D. T. Burch, District Superintendent, presiding. The officers were present and made good reports. Dr. Burch preached two able sermons. Raised this quarter for the elder, \$13.17. Raised for pastor, \$51.61. Raised for benevolence, \$18.55. Total raised this quarter, \$83.33. Wm. Harris, pastor; Miss Gertrude Bess, reporter.

Aiamo—Our Children's Day was fittingly observed. Collection for the day \$10.65. Our pastor is a hard, conscientious working man.—Mary Midget.

Elizabethton—The work of the St. Paul Methodist Episcopal Church is moving on nicely. The covering is nearly finished and we will soon be back in it for worship. Our best energy has been given toward the new

church. Our benevolence is short on this account and we want to say that our failure to get something in on the Jubilee Fund is a real regret but we will do our best for all causes. The Rev. Mrs. P. W. Smith deserves no little credit for effective labor. She was called away to the bedside of her sick mother in Atlanta, Ga. We will miss her services. This church will be the finest on the Knoxville District when finished.—P. W. Smith, pastor.

Pikeville—Pikeville is a new field for the Methodist Episcopal Church on the Chattanooga District. I began an evangelistic meeting at Pikeville May 27 and closed June 5 with 15 conversions and two subscribers to the Southwestern. Others will soon join this number at Pikeville. A strong Methodist Episcopal Church will be organized at Pikeville in a short time. At this time the colored people of the town have no church property. They worship in a public school house; yet there are over two hundred and fifty colored people who live in or near the town.—L. Diggs.

TEXAS

Cameron—Joyce Methodist Episcopal Church has taken on new life since the adjournment of the annual conference. Our pastor, the Rev. S. D. Humphreys, is a wide-awake minister. He is pushing every phase of the work and is leaving no stone unturned for the success of our church. We thank the conference for sending us such a worthy pastor. The Woman's Home Mission and Ladies' Aid Societies have been organized and are doing active work under the leadership of the presidents, Mrs. Clara Hall and Mrs. Pearl Square. Heretofore, these auxiliaries have not been organized here in our church. The church has had a financial and spiritual awakening; many have been added to the church. We feel that God is bestowing His blessings upon us, and we hope to keep alive along all lines and have a splendid report to carry to the next district conference.—Janio Drake.

Navasota—The second quarterly conference of this place was held on the 14th and 15th. The District Superintendent was with us and preached acceptably at 11 a. m. Sunday and administered the Sacrament to 70 members. The reports of the members of the quarterly conference showed that they had been at work, notwithstanding the rain that stopped us at times from having any service. We hope to do much the next quarter.—M. Q. A. Fuller.

Mallatieu Circuit—We met in session of our second quarterly conference May 15 to 17. On the 15th, at 8 o'clock p. m. the District Superintendent was present and presided in a kind and brotherly way. There is much interest being displayed by the pastor and District Superintendent in creating a new order of things. We had a glorious service on the 17th at Edward Chapel. The Rev. Turner, one of the graduates of Wiley University, was to have been with us to preach in the place of the District Superintendent. Our pastor, the Rev. Blue, preached an able sermon. Baptized one candidate and administered the Sacrament. During the day there were more than 100 communicants that partook of the Lord's Supper. The people are glad to have such a man as the Rev. Blue to lead them as pastor. He shows friendship and

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love to everybody. We are expecting to see to it that our people care for every phase of the work allotted to us. Collections for the day \$18; \$10 for District Superintendent; \$8 for our pastor.—A. Tolivar Steward.

Nixon—The Nixon Circuit is yet spiritually and financially alive. On Mothers' day, second Sunday in May, was a great day. At eleven a. m. we had a noble service; at 3 p. m. we preached from Isaiah 66 chap., 12-13 verse; subject, "Mothers go and get your sons and daughters for the storm is com-

ing." Four were converted in that service and joined the church. This is our pastor's second year. We have been able to pay off all old debts and build and pay for the parsonage that was built last year on the Nixon Circuit. All debts are paid. Sunday, May 17, was our second quarterly conference. Our worthy District Superintendent preached a noble sermon. Paid District Superintendent in full, \$29.10. Total raised on that day, \$27.05. We are trying to raise all of benevolence claims by the district conference.

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DEATHS

THE REV. J. B. STARKEY

The Rev. J. B. Starkey, of Clarksdale, Miss., one of our retired ministers of the Upper Mississippi Conference, who has been far from well for the past four years, passed into the happy beyond May 20, 1914. He served the active ministry for twenty years. He served his last appointment at Philipp Circuit. Brother Starkey was a good man, a strong preacher, a devoted husband, and a loving father. He leaves a wife, seven children and a host of friends to mourn. His funeral was conducted by the Rev. W. H. Higgins, pastor of the First Baptist Church, this city. His remains were interred at Hackberry cemetery.—D. D. Shelly.

THE REV. GEORGE W. ZIEGLER, D. D.

The Rev. George W. Ziegler, D. D., of the Lexington conference, departed this life June 22 at his home, 817 Greenup street, Covington, Ky. The Rev. Mr. Ziegler was born in Salem, North Carolina, Sept. 5, 1855. He was admitted to the Lexington conference in the year of 1880. He was converted and joined the Methodist Episcopal Church in Newcastle, Ind. He was married to Miss Mary Ellen Fitch of Shelbyville, Ind., Aug. 26, 1880. The widow survives him. The funeral sermon was preached by the Rev. T. L. Furgerson, our pastor of Ninth Street Methodist Episcopal Church, Covington, Ky. It was attended by the Revs. D. E. Skelton, pastor of Park Street Methodist Episcopal Church; J. L. Franklin, Mt. Zion Methodist Episcopal Church; B. J. Ward, Second Methodist Episcopal Church; T. T. Carpenter, Milford, O.; T. R. Fletcher, Madisonville, O.; Geo. W. Wyatt, president Baptist Ministers, Cincinnati, O.; R. A. Gray, Bethel Baptist Church; C. F. Green, First Baptist Church; E. M. Bolden, Connersville, Ind.; A. J. Smith, Westwood, O.; Mr. Lucas, First Baptist Church, Covington, Ky.; Mr. Taylor, Second Baptist Church, Covington, Ky., and Dr. G. W. Bunton, Union Methodist Episcopal Church, represented the Cincinnati Ministers' meeting. A large number of sorrowing friends from Cincinnati and Covington attended the funeral service. The Rev. R. A. Gray read a resolution from the Baptist Ministers' Association. The Rev. G. W. Bunton read a resolution from the Cincinnati Ministers' Meeting. The Rev. D. E. Skelton read the memorials for the family; the Rev. Franklin sang, by request; the Rev. Wyatt offered prayer; Dr. I. G. Penn read the Scriptures; funeral sermon by the Rev. T. L. Furgerson. During the thirty-four years the Rev. Ziegler served the following churches: Greencastle, Ind.; Connersville, Ind.; Springfield, O.; Cincinnati Union Chapel, (now Park St.); Ninth St., Covington; Wiley, Chattanooga, Tenn.; Clark Memorial, Nashville, Tenn.; Gunn Chapel, Lexington; Ashury, Lexington; Maysville District, five years; Dayton, O.; Mt. Zion, Cincinnati, O.; Milford, O.; Connersville, Ind., of which he was pastor when he was summoned to his reward. Thus closes a life of usefulness. "Servant of God, well done."—D. E. Skelton.

Stanley—Mr. Calvin Stanley of New Roads, La., a member of St. Paul Methodist Episcopal Church, was called from labor to reward May 25, 1914. Bro. Stanley was a consistent Christian and a loyal steward of the Methodist Church for more than 35 years. Bro. Stanley leaves six sons, one daughter, and a goodly number of grandchildren to mourn. Bro. Stanley's place will be hard to fill in St. Paul Church. He was born a slave but he was a lover of education; he did all he could to prepare his son, the Rev. C. Stanley, for the great life's work that is before him in the Church. The funeral was conducted by the pastor, J. A. Barnes.

Beard—Mrs. Jena Beard died July 2, 1914. She was a faithful member of Hopewell, Methodist Episcopal Church. She leaves a husband, mother, three brothers, eleven children and a host of relatives and friends to mourn their loss. Interment was made in the cemetery by the Rev. A. H. Cox, pastor.

Hayes—Robert Benjamin Hayes, Jr., son of Prof. and Mrs. R. B. Hayes, members of Wesley Chapel and teachers in Phlander Smith College, Little Rock, Ark., who was born November 7, 1913, and was presented for holy baptism on April 26, 1914, died June 25, 1914.—L. G. Hodges, Pastor.

Outlaw—Mrs. Sallie Outlaw, of Lehigh, Ala., died May 11, 1914. She was a member of the Methodist Church sixteen years. She leaves a husband and a host of friends to mourn. The funeral service was conducted by the pastor, the Rev. R. H. Cox.

Fremont—Mrs. Janey Fremont, of Wardville, La., departed this life May 25, 1914. She was a faithful member on the Sunday school. She lived a consistent Christian and was loved by all. She leaves a father, mother, four sisters and many friends to mourn. The Revs. E. J. Powell and L. H. Smith assisted in the funeral.—T. A. Bailey.

Atwood—Mr. Tom Atwood of Kosciusko, Miss., died April 30, 1914. He was loved and respected by the people and served as class leader, superintendent of the Sunday school, and as steward for a number of years. His remains were laid to rest in the Mt. Zion cemetery. The funeral was attended by the Rev. Robert Cain.—Hattie W. Henderson, Reporter.

Stanley—Mr. Calvin Stanley of New Roads, La., the father of the Rev. Calvin S. Stanley, our pastor at Houma, La., died at his home May 25, 1914.

Wealr—Mr. Anderson Wealr died May 16, 1914, at Lawrence, Miss. Bro. Anderson was 72 years old. He has been a member of the Methodist Episcopal Church 35 years. He was a devout Christian gentleman, a loving father and a true husband. He was patient and loving to the end. He leaves to mourn a wife and son.—L. L. Shumpert, Pastor.

Williams—On June 11 death entered our ranks and removed from us Mrs. Laura Williams. She leaves nine children and three brothers to mourn. The three brothers are: Scott Obee, of New Iberia; Simms Obee, of New Orleans, and the Rev. J. J. Obee, pastor of St. James, Shreveport, La. The funeral was attended by the pastor, the Rev. T. P. Norris.

Triplett—Mrs. Fannie Triplett, born in 1860, died March 16, 1914, aged 54



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years. She became a member of the Methodist Episcopal Church when 12 years old and lived a consistent Christian until she was called from labor to reward. Her death was a great shock to her many friends. She was the mother of fifteen children. Twelve children, seven sisters, five brothers, 29 grandchildren, a husband and mother mourn their loss. Her funeral was attended by the Revs. J. K. Halfacer, L. V. Kindard, pastor. She had been a class leader ever since joining the church. She was buried in the Hopewell cemetery. She was a faithful and true wife as well as a tender and loving mother; a generous neighbor, a friend to the poor and needy.—S. Maynes.

Towles—Mrs. Veletta Towles, of Thibodaux, La., a member of Calvary Church for 3 years, passed to her reward Wednesday night, June 17, 1914. Mrs. Towles was loved by all who knew her. She leaves a husband, two children, a father, four sisters, four brothers and a host of other relatives and friends. The funeral was largely attended.—T. J. Johnson, Pastor.

CARD OF THANKS

I am very thankful to my brothers and sisters of Bridgeton and Kinloch Circuit, and the members of the First Baptist Church of Bridgeton, for their many kind deeds bestowed upon me during the four months' sickness of my aged father, Logan Green Williams, who sweetly breathed his life away May 14, 1914, aged 89 years. Also, I thank the Rev. M. L. McKay and the good people of Surgeon, and Dr. R. E. Gillum, who so ably preached the funeral sermon.—R. G. Williams.



Knights of Shepherds, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month. Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own vine and fig tree. Address quick today to Sir L. W. Davis, S. G. C., No. 1026 Pickett St., Shreveport, La. Dismiss yourself as a hewer of wood and drawer of water. Enclose 2 cents stamp for immediate reply.

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Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Paris	Terrell, Texas.	July 28	K. W. McMillan
Opelika	Five Points, Ala.	July 28-August 2	L. S. Price
Cumberland River	Alexander, Tenn.	July 28-August 2	E. J. Guthrie
Beaufort	Smoaks, S. C.	July 29-Aug. 2	D. J. Saunders
Holly Springs	Nettleton, Miss.	July 28-August 2	W. H. Gilliam
Aberdeen	Brooksville, Miss.	August 4-9	J. M. Marsh
Meridian	Philadelphia, Miss.	July 29-Aug. 2	S. H. Cannon
Spartanburg	Gaffney, S. C.	July 29-Aug. 2	J. S. Thomas
Jackson	Canton, Miss.	July 30-August 2	W. P. C. Morrison
Navasota	Somerville, Tex.	August 4-9	J. F. Barnes
Griffin	Ackert, Ga.	Aug. 4-9	J. D. Lovejoy
Clarksdale	Bedford Ct., Miss.	August 4-9	C. W. Butler
Memphis	Capleville, Tenn.	August 4-9	D. T. Burch
Dallas	Pelham, Tex.	August 4-9	D. C. Lacy
Chicago-Indianapolis	Princeton, Ind.	August 5	G. R. Bryant
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Cincinnati	Maysville, Falmouth, Ky.	Aug 5-9	J. S. Bailey
Huntsville	Beula, Ala.	August 5	A. W. McKinney
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Kansas City	Kansas City, Mo.	Aug. 5-9	W. H. Wheeler
Florence	Mars Bluff, S. C.	Aug. 5-9	M. M. Mouzon
Little Rock	Jacksonport, Ark.	August 6-9	G. T. Saxton
Alexandria	Campit, La.	August 12-16	J. O. Richards
Sedalia	California, Mo.	August 12-16	J. H. McAllister
Conroe	Huntsville, Tex.	Aug. 12-16	G. E. D. Belcher
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Muskogee	Eufaula, Okla.	Aug. 12-16	H. T. S. Johnson
Pine Bluff	Clarendon, Ark.	August 12-16	J. H. Greer
Palestine	Leona, Tex.	Aug. 12-16	G. W. Carter
St. Louis (St. James)	St. Louis.	August 13-17	F. S. Bowles
Victoria	Hallettsville, Tex.	August 17-23	J. W. Warren
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Greenwood	Moorhead.	August 19	H. B. Hart
Marion	Newberne, Ala.	August 19-22	J. W. Martin
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Lexington	Georgetown, Ky.	Aug. 19-23	J. B. Redmond
Houston	Harrisburg, Tex.	August 19-23	W. H. Logan
Cumberland	Morgantown, W. Va.	August 25-30	R. W. S. Thomas
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 26-30	S. J. Jordon
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Jacksonville	St. Augustine, Fla.	August 26-30	W. P. Holmes
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Fort Smith		August 26-30	D. H. E. Harris
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Shreveport	Lake Providence, La.	August 26-30	B. J. Reddix
Vicksburg	Fayette, Miss.	August 27-30	D. L. Morgan
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Bellinger
Forrest City	Hunter Ctr., Ark.	August 27-30	A. T. Stephens
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Winona	Duck Hill, Miss.	August 27-30	E. F. Scarboro
Starkville	Weir, Miss.	August 28-30	W. F. Isalah
San Antonio	Carr's Hill, Tex.	Aug. 31-Sept. 6	A. M. Mason
Alexandria	Harrisonburg, Va.	September 9-13	C. E. Hodges
Annapolis	Baltimore, Md.	Sept. 23-27	C. G. Cummings

CONVENTIONS

MARION DISTRICT—Epworth League and Sunday School Convention, Newberne, Alabama.	Aug 19-22
HOLLY SPRINGS DISTRICT—Epworth League and Ladies' Aid Society, Nettleton, Miss.	July 28-August 2
CENTREVILLE DISTRICT—Epworth League Convention, Centerville, Md.	
BEAUFORT DISTRICT—Preachers' Meeting, Sunday School Institute, Epworth League Convention and Ladies' Aid Society, Springtown Church, Smoaks, S. C.	July 29-Aug. 2
KANSAS CITY DISTRICT—Epworth League, Sunday School and Woman's Home Foreign Missions Convention, New Clark Church, No. 1664 Madison St., West Side.	August 5-4
PINE BLUFF DISTRICT—Sunday School and Epworth League Convention, Clarendon, Ark.	August 12-16
HUNTSVILLE DISTRICT—Woman's Home Missionary Society and Ladies' Aid Societies and Sunday School and Epworth League Conventions, Huntsville, Texas.	August 12-16
MARION DISTRICT—Sunday School and Missionary Convention, Newberne, Ala.	August 19-22

NORTH CAROLINA CONFERENCE—Woman's Home Missionary Society, St. Paul Church, Winston-Salem, N. C. August 23-31
 STARKVILLE DISTRICT—Epworth League and Woman's Home Missions Convention, Weir, Miss. August 25-30
 STARKVILLE DISTRICT—Woman's Home Missionary Society Convention, Weir, Miss. August 27
 OPELIKA DISTRICT—Sunday School Convention, Kellyton, Ala. September 10-13
 SUNDAY SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., October 1-4.



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Shaw-Littles—On June 23, 1914, Mr. John F. Shaw and Miss Bertha Littles were united in marriage at the Green's Methodist Episcopal Church. A large gathering assembled to witness the marriage, both white and colored. Mr. John F. Shaw is the grandson of Mrs. Harriet Jase, a member of St. James Methodist Episcopal Church of Monroe, La. The bride is of a fine family of Plaquemine, La. Their future home will be in Long Leaf, La. The ceremony was read by the Rev. S. A. Davis, pastor.

York-Bush—The Rev. H. N. York was married to Mrs. Julia Bush of Columbus, Miss., April 30, 1914. The Rev. N. R. Clay, D. D., officiated.

Gordon-Thompson—Last Wednesday afternoon at 3 o'clock at the Cosmopolitan Methodist Episcopal Church, Cave Spring, Ga., was the scene of one of the most beautiful weddings ever seen in North Georgia. Shortly before the party arrived Miss Ellen Printup of Rome sang beautifully "If I Forget," in her sweet strains, accompanied by Miss Ruth Huggins of Rome. Immediately after the solo, amid the sweet strains of Mendelssohn's wedding march played by Miss Marie Hill of Atlanta, accompanied by Prof. Edward Gordon, violinist, the party walked slowly down the aisle. Messrs. Clyde and Frederick Gordon, brothers of the bride, led the way to the altar; Misses Willie Huguley, Rebecca Humphries of Rome, Mamie Palmer of Marietta, and Alberta Hendricks of Covington, followed in couples in order named. Mrs. Sidney Gordon, a sister-in-law, was matron of honor, while Miss Estella W. Gordon, sister of the bride, was maid of honor.

As the pianist changed from the wedding march to that very appropriate bridal selection, "Here Comes the Bride," came the beautiful bride in the front door leaning upon the arm of her father, Prof. F. M. Gordon. The ceremony was impressively read by Dr. E. D. Petty, assisted by the Rev. W. A. Neeley. The church was very beautifully decorated with boughs of cedar, magnolia foliage and lovely pot plants. The ceremony was performed beneath an arch handsomely decorated with the wedding colors, white, blue and pink. The altar was a bough of beauty. Mrs. O. W. Curtis of Rome was the decoration artist and much credit is due her for her excellent taste. After the ceremony the guests retired to the home of Prof. and Mrs. Gordon at the school for the deaf. Congratulations were in order and after the happy couple had received these good things the guests were served with refreshing punch. Miss Louie Rogers of Rome presided at the punch bowl. Too much cannot be said of the hospitality and cordiality of Prof. and Mrs. Gordon in so beautifully caring for the large number of visitors from a distance. Every one was made to feel at ease and at home. The hour arriving for the departure of the friends and the newly married couple, the large crowd gathered at the station and amid showers of rice, hearty good wishes and good-byes the party left for their future home at Newnan, Ga. Thus ended one of the most brilliant affairs Cave Spring has ever known, witnessed by large crowds of both colored and white, showing the high esteem in which the family is held. The presents were many, handsome and beautiful, consisting of silver, cut-glass, linen and china. Dr. and Mrs. Thompson will be at home at Newnan, Ga., after July 10th. A piano was presented by the father and mother of the bride; a chest of silver by Mr. C. A. Gordon, a brother, and another chest of silver by a party of friends of Rome, Ga.

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CASH REMITTANCES

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Central Alabama—H. F. Thomas 8, G. B. Smith *1, Wm. Jones 1.

Delaware—Susie M. Medley.

Louisiana—Alex Jones, W. S. Morris, J. W. Redd, T. F. Robinson *1, Valcour Chapman 5, T. A. Walker, Frank Alexander.

North Carolina—Wm. Morrison 1, D. E. Rush.

South Carolina—S. M. Miller 1.

Tennessee and East Tennessee—H. P. Gordon 2.

Texas and West Texas—S. C. Jackson 4, J. C. Mays *2.

Washington—Nellie O. White.

*Part yearly subscriptions.

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CRESCENT CITY NOTES

Mrs. Velma Lloyd Smith, wife of Attorney F. B. Smith, Frank B., Jr., and Emma Louise are visiting in Thibodaux, La.

Miss Viola C. Hurst, superintendent of Wesley Sunday school, is now in Ypsilanti, Michigan, taking a post graduate course.

There will be a men's and boys' meeting at the Colored Y. M. C. A., 2220 Dryades street, August 2, at 3:30 p. m. The Rev. Jno. Henderson of Ruatan, Spanish Honduras, Central America, will speak. Subject, "The Ten Virgins."

First Street Church—At 11:30 a. m. the Rev. H. D. Mutton preached an excellent sermon. At 7:30 a benevolent association of young men of the Garden District, of which Jerry Thomas is president, had their first anniversary sermon preached by the pastor. Mr. Thomas Carr was master of ceremonies. The Rev. E. S. Johnson worshipped with us. Collection, \$76. The Southwestern campaign is on.

Ross Church—The pastor, the Rev. N. McNeal, will preach at 8 p. m. August 16th will be class rally day. The Revs. J. L. Wilson, T. F. Robinson, H. B. Charles, J. D. Connor, C. C. Landry,

J. David and J. Lewis, have promised to be with us. Transfers will be run every half hour from Protection levee; round trip, 15 cents. Help us to save Ross Methodist Episcopal Church.—C. D. Small.

Wesley Church—The Rev. W. Scott Chinn of Trinity Church preached in the morning and his sermon was well received; the Epworth League held devotional exercises in the evening; and at 8 p. m. the pastor, Dr. J. L. Wilson, preached. Next Sunday, 10:45 a. m., the pastor's subject will be: "Earnest Prayer a Triumphant Weapon in the Time of Peril;" and at 8 p. m., his subject will be: "The Replacing of the Old Heart and Nature by the Incoming of the New." The sacrament of the Lord's supper will be administered and the class leaders will hold a service in the afternoon.—L. L. Harrison.

VIRGINIA

Hamilton—On Sunday, May 17, we celebrated the silver anniversary of the Epworth League, and had a great time. The program was very nicely rendered and everyone present expressed themselves highly gratified. Financially the collection exceeded any previous year. The installation of officers by our pastor, the Rev. E. Adolph Haynes, followed the rendition of the program and the following were installed: Kate R. Collins, president; I. W. Parker, first vice-president; Frances Rector, second vice-president; Henry Clark, third vice-president; Effie Clark, fourth vice-president; Hattie Randolph, Junior League superintendent; Nellie Randolph, secretary; Minnie Rector, corresponding secretary; Duana Hill, treasurer. The choir was trained by the pastor. Miss Carrie Lee officiated at the organ. Collection \$15.—Nellie Randolph, Secretary.

MISSISSIPPI

Okolona—Okolona is quite a thrifty town for colored people. We have several colored enterprises here. Mr. P. McIntouch, a merchant with 40 years'

FOR SALE—Two Moving Picture Machines; one brand-new; equipped for calcium or electric light. I will sell films and theatre supplies cheap for cash. C. W. BURKS, Lake, Miss.

BARGAINS IN

CREOLE HAIR GOODS

These goods are all made of natural crimped Creole hair, either very black or dark brown.

We do not sell the cheap quality switches sold by other houses.

1-Stem switches.....45
3-4 oz. 3-stem switches .95
22-Inch Switches.....1.40
24-Inch Switches.....1.90
26-Inch Switches.....2.40
28-Inch Switches.....2.95
Half Wigs.....2.40

Send sample of hair. Perfect match assured or money refunded.

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Mode of Baptism Settled!

Positive proof from oldest records that John baptized by **SPRINKLING**.
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MAHAFAY ROOM X 11.
BATESBURG S. O.

experience, carries about \$15,000 stock of goods. Mr. C. W. Gilliam, a young man but quite a successful business man, who began business by selling peanuts and grapes, has to-day about \$1,500.00 stock of goods. Mr. E. C. Hersey is the leading salesman in the firm of Mr. C. W. Gilliam. The Okolona Industrial School is doing a great work for the uplifting of the race. Prof. W. A. Battle is its president. The public school, with Prof. J. C. Walls as principal, is doing a great work. On March 20 our first quarterly confer-

ence was held with the Rev. W. H. Gilliam, District Superintendent, presiding. All officers were present with good reports. Raised that night \$18.50. Sunday night, the Rev. Gilliam was at his best. Collection \$12.50; total, \$30. Our Easter was quite a success. Mr. Theodore Fiks, superintendent, rendered a good program, with Miss Fannie Carter at the organ. Collection, \$122. Our motto: Full benevolence, good revival, Southwestern in every home, every department of the church at work.—F. J. Talbert, pastor.

The fifteenth annual session of the State Summer School for Colored Teachers of both Sexes at the Agricultural and Mechanical College, Greensboro, N. C. will begin June 29th, 1914, and continue five weeks.

In addition to the regular work, an attractive lecture course has been arranged, in which will appear some of the most distinguished white and colored educators in the country.

Board and Lodging for the entire session 12.00. Tuition 25 cents per subject unless other arrangements have been made.

Limited accommodations. end \$1.00 and have room reserved in advance.

For further information write at once to

JAMES B. DUDLEY, President of D. J. JORDAN, Director,
STATE SUMMER SCHOOLS, A. AND M. COLLEGE,
Greensboro, N. C.



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The Line that offers double daily service and quickest time. Full particulars Ticket Office,

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To The Colored People of Texas

The Standard American Mutual Fire Insurance Company,
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Writes insurance on property owned by Colored People, covering against fire and lightning, anywhere in the State. We maintain a special Farm Department for the insurance of all classes of country property.

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Live, wide-a-wake, progressive men will make money by representing the only company operated in the Southwest exclusively for colored people.

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Home Office: Houston, Texas

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ANY SPARE TIME?

Why Not Turn It Into Money?

Our agents are making \$10 per day and more selling our new Negro picture, "A Joyful Welcome Into Heaven," the finest picture ever produced with the Negro as a subject. Sells at sight! Send 15c stamps or coin for 50-cent sample and agent's terms. Money back if not satisfied at first glance! **SPECIAL OFFER FOR MINISTERS!** Just the thing for rallies and money-raising. The Douglas Specialties Co., Dept. C, 3548 Vernon Ave., Chicago, Ill.



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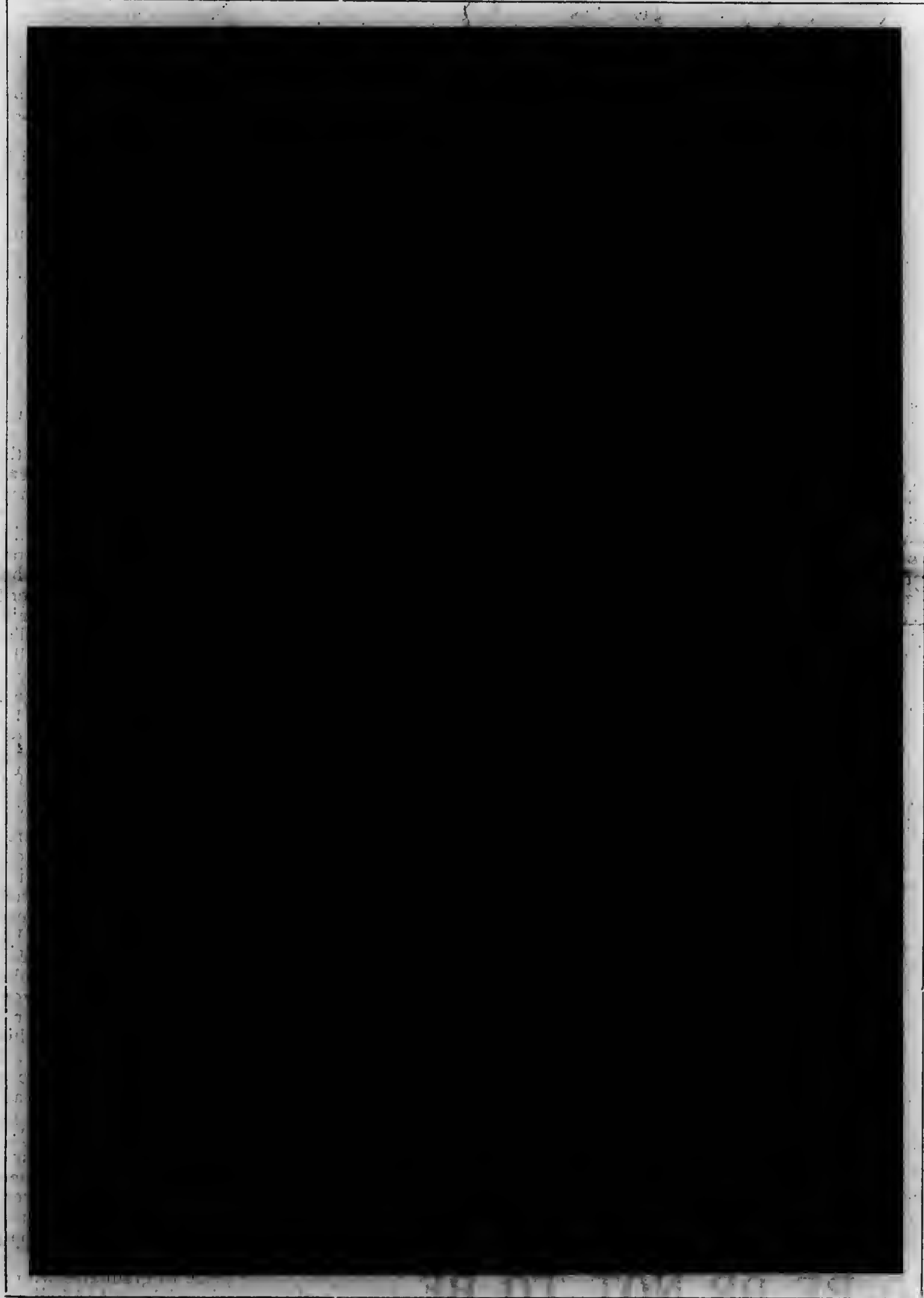
Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN.
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NEW ORLEANS, AUGUST 6, 1914

Vol. No. 43—No. 31



INTELLIGENCE.

By Frank Edwin Elwell. Sculptor, Weehawken, New Jersey

GAMMON THEOLOGICAL SEMINARY MOTTO

(Written Expressly for the Seminary by John Greenleaf Whittier)

Light, Freedom, Truth, be ever these our own;
Light to seek the Truth, Freedom to make it known;
Our work, God's work, our will, His will alone.

THE PATH TO GREATNESS

By the Rev. Philip Malancthon Watters, D. D., President Gammon Theological Seminary

"He that will be great among you, let him be your servant." With these words Jesus gives us His ideal of greatness. So He would rouse the ambition of the young men of to-day. Young men should be ambitious. The desire to be great is God-given and should be cherished. A high ambition for himself should fire the imagination of every young man. The trouble is, too many of us have a wrong conception of greatness and a wrong motive in seeking to be great.

Why has the Christian Church been building and endowing schools all through the South? Why has she sought out her brightest sons and daughters for teachers in these schools? Why is she throwing wide open the doors of these schools and calling to our young men, "Come, and let us awaken the deepest and highest longings of your souls! Come, and seek a Christian education, which will make it impossible for you to be content with anything less than the best! Come, and see what it means to be Sons of God and joint-heirs with Christ to all the riches of the Kingdom of Heaven?" It is because the Church is seeking to interpret and apply to the life of to-day these words of Jesus—"He that will be great among you, let him be your servant."

This, then, is a question which every young man should be asking: "How can I be really great? How can I escape from littleness and be large as God would have me? How can I outgrow the trappings which fit my soul to-day, and be a bigger man to-morrow? How can I attain and achieve the highest?"—and Jesus answers, "Serve! Help others! Rise up out of selfishness, however it may beset you; whether you are groveling in sensuality or seeking the choicest things of the mind only for your own heart's sake! Offer yourself to bless others as I have given myself to bless you; and I will bring you by the path of service to be counted worthy of Eternal Life!"

The uplift and progress of any race are sure when its young men set their faces sturdily to the attainment of this ideal. The fact of greatest promise in the life of our colored people of to-day is not the splendid increase in per capita wealth, of which we are proud to speak; nor in the marvelous educational advancement in which this people, held down so long in the ignorance of slavery, are now pressing eagerly forward; nor the bringing of added wealth and knowledge to be invested in that expanding life which is winning for the colored race the admiration of the world. The fact of largest promise, which looms stronger in hope than all these others, is this: that so many of our young colored men have caught the Master's vision of greatness, and are gladly laying their lives upon the altar of service, turning their backs upon selfish careers, that they may bear the burden for their people; that they may be sanctified for service by that devotion of which Tennyson speaks, when he says:

"Love took up the harp of life,
And smote on all the chords with might:
Smote the chord of self, that trembling,
Passed in music out of sight."

It is well that we are learning that this motive of love can glorify all true work; and that activities which were regarded as wholly secular, become sacred in the life of him who seeks to serve by them. Our young men are discovering that all earnest callings are of God, and are entering the various paths of usefulness which the broadening life of to-day offers them, in joyous obedience to Paul's exhortation: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

But while gladly recognizing this rich privilege of God for every soul which discovers and follows out the divine purpose in its life, we must not lose sight of the fact that the preaching of the Gospel is still the service pre-eminent, "the ministry" of Jesus Christ. Amid all the callings to help and healing, the Gospel ministry is the one of fullest, richest privilege; and the young man who has been counted worthy of this service should feel the dignity of his calling, and should be thrilled with enthusiasm as he cries, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth."

Here, then, lies the path of highest ambition—the path which was trod by Jesus Himself; "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God"—the path to which the Holy Spirit has been calling the sturdiest sons of God through all the Christian centuries, that they might have fellowship in the toil and in the joy of their Lord; the path which still lies open to the feet of young men who can be great as God counts greatness, if they will be brave enough to follow the heavenly vision.

Young men of the Negro race, God's hope for the salvation of your people rests upon you. You are to be the prophets of a better day. You are to be seers, catching the vision of God by purity of heart and unselfishness of life, and crying to souls that have almost lost hope—"The Kingdom of Heaven is at hand." You are to prove the truth of your message, as Jesus proved the truth of His, by doing the works of the King. God is calling you to-day to invest your life where it will be the greatest because it will help the most. Blessed are your ears if they hear!

If God lays upon you the glory of this ministry, count it a great joy. If He selects you to preach the Gospel, begin at once with gladness to fit yourself for this high calling. Do not quench the Spirit! Do not darken the windows of your souls! Do not turn aside to a life which is small and cheap! Do not bury your talent for spiritual leadership! Do not think the loss of little things worth remembering. "You are to be" Heirs of God—joint-heirs with Christ, if you can bear for a time the fellowship of His sufferings.

You are to preach the Gospel which cost the agony of the Cross and is worth the blessings of Eternity. Rejoice! and pray that your manhood may be true enough and large enough for this hope. Then set your faces eagerly to the ministry of Christ; and "Whatsoever He saith unto you, do it."

schools have received as a result of the commission's work. On the other hand many of the schools are conscious of increased depression and discouragement.

The one outstanding feature of the report, one which occasioned most discussion in the board meeting in which it was made, and the one which the public addresses of the representatives of the Society have emphasized, was the so-called standardization of the schools, an attempt to make the name of the institution more accurately agree with the work it is doing. This while important is more or less academic. It is not a matter of great burning interest to the Church or world whether a given institution shall be called a university, a college or a collegiate institute; but is of great importance to the immediate constituency of the institution. This is emphatically true when a change of name involves a reduction in grade and a limitation of powers and prerogatives. To reduce a given institution from a university to a collegiate institute, to limit its courses and to take away its authority to grant degrees, is a radical measure which vitally concerns its student body, its alumni and its patrons. Before it is consummated these interested parties ought at least to be consulted.

That a change of name and a narrowing of the scope of the institution will cause it to grow in favor with the public and bring it increased support does not appear probable. But it does not have a distinctly depressing effect upon the management of the school and its friends. The alumni feel that they have been cheated. Their diploma bears the name of a defunct institution. Aspiring students are discouraged from attending. They either prefer to attend an institution in which they may complete their course and the diploma of which represents something or will give up altogether the higher culture. The latter is more likely to be the case. The small college at one's door is more attractive than the larger one hundreds of miles away.

The question "to be or not to be" becomes a serious one for our schools of college grade. Their existence is imperilled. Unless within a stipulated time a certain number of students are enrolled in the college course the blow will fall. Thus the fall of the institution is made to depend solely upon the ability to build up an attendance sufficiently large to meet this condition. It is not a question of curriculum, of faculty, of the character of instruction, of student attainment, but exclusively of numbers. The institutions which at the end of the probationary period can meet this requirement can "get by." All others must suffer degradation. This is something unique in the history of educational institutions. Their standing is to be determined by the counting of noses and not by the weighing of brains; by numerical not scholastic standards. The method is to be extensive and not intensive. Mr. President, then boom the attendance; pad the rolls; get numbers—get them legitimately if you can but get them. The existence of your college depends on numbers. This is the chief consideration. Intellectual excellence, scholastic attainment, personal culture—these are secondary. It is quantity not quality that tells.

That this is a false standard by which to judge of an institution's right to be, must on sober thought be clear to all. Should not greater consideration be given to the quality of its work? If this were done, have not the colleges among our Freedmen's Aid Schools proven their right to continued existence? Every one of them can point with justifiable pride to graduates who are holding positions of usefulness and honor. Many of these men and women would never have enjoyed the advantages of a college course had it not been for the small college at their door and the Church would have missed the benefit of their service. As a bishop, editor, presidents of and professors in literary institutions, secretaries, ministers of the Gospel, lawyers, business men, missionaries, home-makers, are they not proving the right of their alma mater to be?

OBSERVER.

TO BE OR NOT TO BE

During the last winter a commission appointed by the authorities of the Church visited our schools for the purpose of investigating their work, making recommendations, etc. The report was awaited with deep interest. Much was hoped from it. It was thought that the presentation of the work done by

the schools, its excellence under great difficulties and limitations; its needs, if it is to be enlarged and improved, would appeal to the Church and inspire greater liberality in its support. These hopes were doomed to disappointment. It is impossible to point to a single tangible, material benefit which the

"HITCH YOUR WAGON TO A STAR"



GAMMON HALL.

So Emerson expresses the necessity of aiming high and seeking the best for ourselves. Such words should thrill the heart of a young man who is called to preach the Gospel. Only the best in character and preparation and effort is good enough for him. To him the college and theological seminary are calling, "Hitch your wagon to a star."

On Wednesday, September 30th, **GAMMON THEOLOGICAL SEMINARY, OF ATLANTA, GEORGIA**, will open her doors to those young men who have the vision and the courage to knock. All the splendid equipment and life of that great school are at the service of the man who dares to ask the best for himself. And each man for himself must decide.

ARE YOU CALLED TO BE A PREACHER? Then you are also called to be the biggest and best preacher that you can make yourself by the help of God. And if you are determined to have a first-class theological training, in order to do the work of a first-class man, God will open the way for you.

The Seminary is under the general control of the Freedmen's Aid Society of the Methodist Episcopal Church in connection with a special Board of Trustees. It is in the broadest sense denominational—not sectarian—and **CORDIALLY WELCOMES MINISTERS AND CANDIDATES OF ALL EVANGELICAL DENOMINATIONS TO THE FULL PRIVILEGES OF THE INSTITUTION.**

After personal visitation and examination into the character and work of the Seminary, the hearty endorsement of the bishops and other learned men of various denominations has been given to the institution.

FACULTY

Rev. Philip Melancthon Watters, D. D., President and Professor of Apologetics and Christian Ethics.

Rev. J. W. E. Bowen, Ph. D., D. D., Vice President and Professor of Church History and Religious Education.

Rev. Geo. H. Trever, Ph. D., D. D., Professor of New Testament and Christian Doctrine.

Rev. Chas. H. Haines, D. D., Professor of Public Speaking and Sacred Rhetoric.

Rev. Dempster D. Martin, D. D., Professor of Christian Missions and Secretary of the Stewart Missionary Foundation for Africa.

Rev. Pezavia O'Connell, Ph. D., D. D., Professor of Old Testament and Christian Sociology.

Why not ask the best? Why not go to Gammon this fall? Link your life up with the life of that great school. "Hitch your wagon to a star."

Write to the President, Dr. Philip M. Watters, and ask his advice and his help.

EDUCATIONAL PARAGRAPHS

Cookman Institute

On May 7, 1914, Cookman Institute closed the forty-second year of work with the largest senior class of recent years. The year was one of the most successful in every way. Before the end of October the school was crowded and registration stopped. The school continued full through the year.

A new porch was built on the girls' hall, through the generosity of Dr. and Mrs. S. B. Darnell. New concrete steps were also built at this hall and a concrete floor laid in the laundry. A large part of the campus was fenced in where nearly twenty pupils were given garden spots. Dr. M. C. B. Mason gave tools for working the gardens, and Mr. J. H. Blodgett posts for the fence.

Money is in hand for excavating and laying a concrete floor under the main building, where provision will be made for laboratories and some industrial training.

Full equipment has been secured for a thorough business course, including typewriters and other machines, and a teacher will give special attention to Bookkeeping, Typewriting, Stenography, etc.

Increased attention will be given to Dress-making and Fancy work.

The campus has been graded and grass put in that greatly improves appearances.

The gridiron and diamond have been improved; croquet, basket ball and tennis courts have been made, and other improvements are going on.

Money is now needed for a sidewalk and new front fence, and a building that can be used for chapel and school rooms, to make provision for 150 more pupils.

Much new furniture also is needed for immediate needs, and it is hoped that liberal contributions will be made to the Jubilee Fund to meet these demands. A slight advance in rates has been made to meet growing expenses. The next term opens September 25, 1914.

George R. Smith College

The Rev. B. F. Abbott, D. D., pastor of our Union Memorial Methodist Episcopal Church, St. Louis, and one of our alumni, was appointed as Fraternal Delegate from the Methodist Episcopal Church to the General Conference of the Colored Methodist Episcopal Church, and delivered there a notable address. He is a graduate of George R. Smith. W. Fielding Waters, M. D., also a graduate of George R. Smith College, was appointed by Governor Major to represent the State of Missouri at the National Educational Congress which met recently in Oklahoma City, and also at the National Civic League which is to meet in Kansas City, Mo., in August.

The College has received this year the bequest of the library of the late Rev. B. D. Dixon, of the Central Missouri Conference, a valuable collection of scientific books and minerals from Mrs. O. A. Crandall, of Sedalia, and generous donations of books and magazines from Dr. Lucius C. Clark, of Washington, D. C., at that time of Mason City, Ia., the Kansas City National Training School, the Rev. F. H. Linn, Smithland, Ia., Miss Florence Thrums, Mt. Vernon, Ia., Mmes. W. J. Letts, G. A. Sturges and Chas. McLaughlin, of Sedalia, and Mrs. Zophar Case, of Warrensburg, Mo. Gifts of furniture, crockery, kitchen utensils, carpets, linen and canned goods have also been received from various sources. The equipment and efficiency of the school have been greatly improved by a new scientific laboratory and some changes in classrooms and dormitories made possible by the gift of \$500.00 from Mr. S. H. Tingley, of

Providence, R. I. In addition to this munificent gift, there have been received collections, subscriptions and special gifts toward the Jubilee Fund, amounting to over \$600.00, of which about \$100.00 was contributed by the teachers and students. All of this has been used in repairs and improvements to the school building this summer.

Some recent additions to the Faculty are Prof. Jacob E. Jones, B. S., of the State College of Delaware and A. B., with diploma in education, from Howard University, as teacher of pedagogy and English Literature, and Miss Alda M. Johnson, a graduate of Atlanta University, as Principal of the Grammar Department.

We are at present taking steps to make our farm a real industrial department of the College. To do this we need more farm implements and a new barn to replace our present one, which is ready to fall. We are also in a position, with a little assistance, to add printing to our industrial work. Our press is so badly out of repair that it cannot be used, and we need a new one to replace it. We are planning to strengthen our Normal Department and to secure State recognition for our Normal graduates. We are hoping in the near future to secure better equipment for our laundry, and to give a course of instruction in fine hand-work, as well as other forms of house-keeping. Other industries will be added as rapidly as means permit.

Gammon Theological Seminary

The retiring President, the Rev. S. E. Idleman, D. D., has been transferred to the West Ohio Conference and stationed at Hamilton, Ohio, as pastor of the First Methodist Episcopal Church.

The Library Building has been renewed, painted and decorated, and a new lighting system installed. The books have been carefully overhauled, reclassified, and several hundred volumes of the latest publications added, including a set of Britannica, and other reference books.

The Stewart Missionary Foundation has also furnished a hundred volumes of the latest missionary books to the School of Missions, giving this department one of the best libraries on Africa, besides general missionary literature.

As far as can be learned the entire class of last year are now in the pastorate, or doing supply work for the summer. The class of '14 are also in the regular work of preaching during the summer, but several of them will pursue further studies the next school year.

The Rev. J. F. B. Coleman, of the class of 1911 is acting president of the College of West Africa, and pastor of the First Church, Monrovia.

The Rev. W. M. McLaurin of the same class has been moved by Bishop Scott from the DeCoursey Mission to the Grand Cess charge, which is one of the largest and most important fields in Liberia.

Doctors Bowen and O'Connell are in the field visiting churches and district conferences of the Seminary. Dr. J. C. Sherrill of the Board of Foreign Missions, and Dr. Martin, Director of the School of Missions, are visiting district conferences and conventions in the interests of the work in Africa.

The large campus of the Seminary has been carefully surveyed and drawings made by a landscape gardener under direction of the executive committee, with a view of improving the grounds, and erecting in the near future some new buildings, and in other ways enriching and beautifying the school property.

It is anticipated that the midwinter meeting of the College Presidents of the Freedmen's

Aid Schools will be held at Gammon at which time the formal inauguration of the new president will occur. This is not officially fixed, but comes from current rumor, and would certainly be a fine plan.

Clark University

The Alumni of Clark University are successful men and women. Some of them in places of great responsibility in the Church.

During the year thousands of dollars have been spent in improvements to buildings and campus, making notable changes in these features of the University. The dormitory for young women, and the dormitory for young men have been made attractive and comfortable.

The Chair of English which has been supplied by different teachers since Dr. L. H. King became a pastor, is to be filled by Miss Caroline A. Watters of New York City, who has had large experience as a teacher of English.

The prospects for a large attendance was never more encouraging than now.

Gilbert Academy

Dr. Roger Williams, the successful physician of Mobile, Ala., received his literary training at Gilbert Industrial Academy; this is also true of Dr. I. W. Young, of Boley, Oklahoma, and Dr. E. A. Maryland, of Denham Springs, La.

The Gilbert cannery is playing a great part in the life of the people of Baldwin and their immediate neighborhood; taking advantage of a circular letter sent out by the school many of them, white as well as colored, are having their surplus products from their fields and gardens canned for winter use.

The wheelwrighting department of Gilbert is building a strong boat for towing purposes on the Teche, also for carrying out cruising and fishing parties; it is to have a fine cabin and accommodations for one or two large families.

A petition gotten up by the citizens of Baldwin and community, headed by the Mayor and Town-council requests Governor Hall to place Gilbert Industrial Institute among the names of the schools to receive funds from the appropriation made available to the state by the passing of the Smith-Lever bill.

The Gilbert Industrial Institute has opened a department of instruction in auto repairing and operation; citizens of the town made this possible by donations of tools and two autos which may be rebuilt and made use of by the school.

Virginia Collegiate and Industrial Institute

Since 1910 the Virginia Collegiate and Industrial Institute has been refurnished from top to bottom, including a new boiler for steam heating. The school life of a suite of furniture, including the necessary wear and tear, is about sixteen years.

Within the past year, notable advance has been made in industrial training for girls.

The Domestic Art and Science rooms have been equipped for the ensuing year.

This is a small school but offers fine recitation opportunity to students.

The graduates take kindly to examinations for license to teach in state schools.

The students raised more than \$400 in the "Jubilee Fund" campaign, making an average of \$4.00 each.

The last addition to the faculty was Miss C. A. Lee, from Illinois University, who is a specialist in ethical training. This has brought the Institute immediately into the lime-light of the community and state. Happiness of soul and grace of body grow simultaneously.

Clark University

ATLANTA, GEORGIA

COLLEGE COURSE:

Experienced and Skilled Professors in Languages, Mathematics, History and the Sciences teach in this department. The graduates of this course enter the best professional and post graduate schools in the North.

The Normal Department is especially progressive, and endeavors to fit the student for the best results in teaching by modern methods.

The Academy has a six years' course that prepares the student for the college course.

Clark University will put "emphasis upon the character and efficiency of the teachers, as they pertain to their personal influence upon the student."

The Science Hall is unusually well furnished with laboratories for research work and experiments.

Warren Hall for young women, and Chrisman Hall for young men, have been put in thorough repair and made attractive and beautiful.

The Campus is receiving careful attention, and the walks, lawns, shrubs and flowers make it a place of delight.

The athletic features of college life are being developed, and the large field devoted to these is gradually taking on form.

Clark University: Next year we are confident will be the best year in numbers, scholarship, material and improvement, sweetness of spirit, strength of faculty and general equipment for university work. Let the young people begin their preparation to enter next term. The graduates of Clark University are among the honorable workers in the church.

Write President William W. Foster, Jr., for a Catalogue.

CLARK UNIVERSITY, Atlanta, Georgia

GAMMON THEOLOGICAL SEMINARY SCHOOL OF MISSIONS

FOUNDED AND ENDOWED BY REV. AND MRS. W. F. STEWART, IN CONNECTION WITH
THE STEWART MISSIONARY FOUNDATION FOR AFRICA

The Stewart Missionary Foundation for Africa was established in 1894 by the Rev. W. F. Stewart, an honored member of the Rock River Conference of the Methodist Episcopal Church, and a devoted friend to the cause of the Negro and the redemption of Africa. Mr. Stewart was a personal friend of

fully estimated. The missionary work of the church has been greatly aided and the schools for Negro youth inspired with larger vision.

Mr. Stewart saw that the real need in Africa, as well as in the work in America, was trained leadership. He provided that as soon as the funds should equal the demand, a school for missionary training should be established as a Department of Christian Missions in Gammon Seminary, and a School of Training to all others who might be preparing for the mission fields.

For some years Mr. Stewart personally administered the funds of the enterprise and provided that two of his sons, E. L. Stewart, Esq., of Chicago, Illinois, and the Rev. G. G. Stewart, now of Alhambra, California, should be the trustees of the funds, and carry forward his plans. In 1910 the property involved had been so adjusted as to make it possible to take up the larger work; and accordingly the Department of Missions as a regular feature of the work of Gammon Theological Seminary was established. D. D. Martin, D. D., of Michigan, was made professor of Christian Missions, and Secretary of the Stewart Missionary Foundation for Africa. The chair has been maintained with increasing interest, and all of the work previously carried on has been fully maintained.

The work of the Foundation in the field has been ably administered by J. W. E. Bowen, D. D., W. W. Lucas, D. D., J. C. Sherrill, D. D., G. W. Arnold, D. D., and J. H. Hubbard, D. D., successively. Doctor J. C. Sherrill, Field Secretary of the Board of Foreign Missions, at present has his office with the Foundation and co-operates in the field work.

At the annual meeting of the trustees of Gammon Theological Seminary in 1913 the larger work of the Department of Missions, to be known as the School of Missions, was

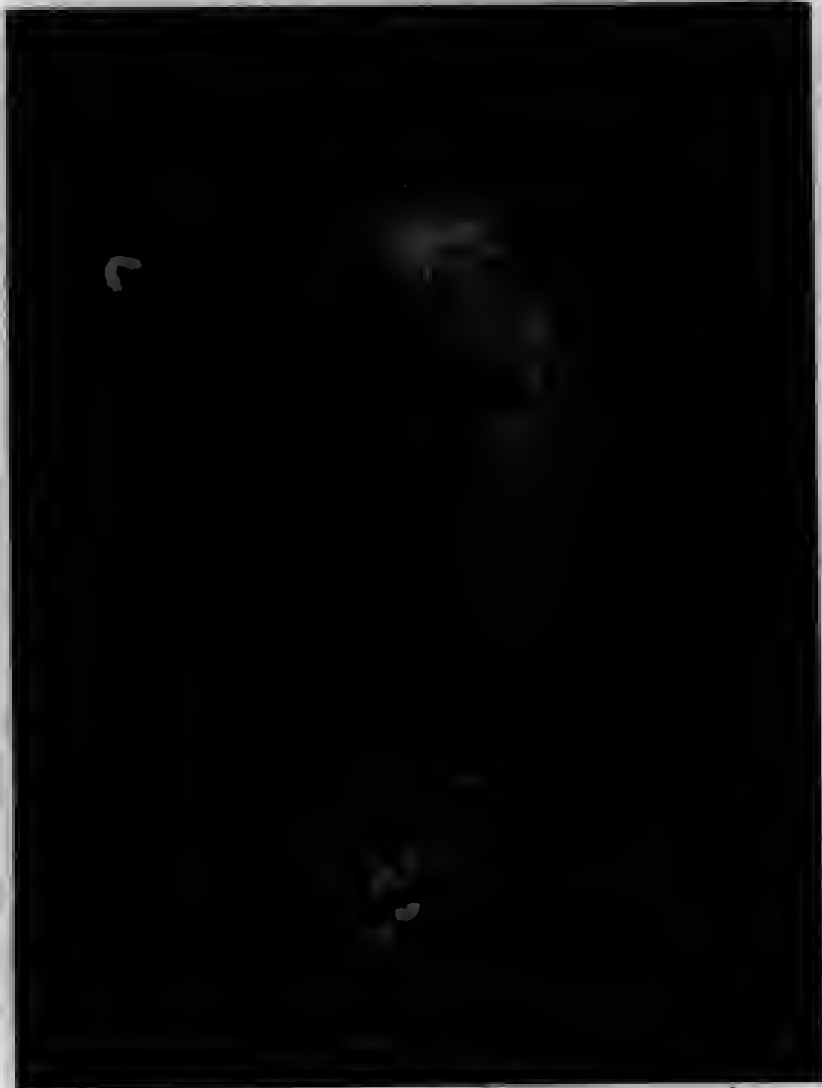
do their best work without special preparation along this line of largest usefulness. The School of Missions studies the peoples of the world, to learn their racial characteristics, and the influence of environment on their temper and life. It studies the religions of all races and countries particularly to see their



THE REV. W. F. STEWART

Mr. Gammon, who gave, for the training of Negro ministers and missionaries, Gammon Theological Seminary, with ample endowment to carry on its work. After much prayer and counsel, Mr. Stewart decided to attach the work of the Stewart Missionary Foundation to Gammon Theological Seminary. A compact was entered into between Mr. Stewart and the trustees of the Seminary by which the work of the Stewart Foundation should be a part of the regular work of the Seminary.

For sixteen years the work was carried on by the faculty of the Seminary, or some one especially appointed, and consisted in maintaining lectureships in the schools of the Freedmen's Aid Society, organizing chapters of the "Friends of Africa," circulating missionary literature, and holding annual prize contests among the students in prose and



MRS. W. F. STEWART

influence upon morals, and their effect upon home and community life. The history of Christian missions is studied to note the effect of Christianity on the development of a higher civilization, and in overcoming the barbarities practised by heathen nations.

In the Gammon Seminary School of Missions special study is given to Africa and the native African. Africa is a large continent and is peopled by an interesting admixture of the races from every continent. The religions of Africa are a strange blending of simple credulity and awful tragedy. Mr. Stewart in providing for this School of Missions was of the firm conviction that the ultimate hope of Africa's millions rested with the Negro of America. To take a course in the study of Africa is to be prepared to help win the greatest missionary victory of the twentieth century.



THE HON. E. L. STEWART, TRUSTEE

hymn writing on missionary topics. The good accomplished in inspiring missionary interest and intelligence; and in seeking out young men and women suited to the mission field, and aiding them in their work, can never be



THE REV. D. D. MARTIN, DIRECTOR OF THE SCHOOL OF MISSIONS

endorsed and details of the plan referred to a committee. The committee has done its work, and the School of Missions is in line for students the coming year, and there is promise of quite a large class besides the regular students of Gammon Seminary.

Why Take a Missionary Training Course?

At this time when the leading activities of the church are in missionary and socialistic lines, no intelligent minister or layman can



THE REV. G. GRANT STEWART, TRUSTEE

The Student Volunteer

While it is not expected that all students in the School of Missions are volunteers for the foreign field, and while a missionary course is just as essential to make strong the

(Continued on page 10)

Cookman Institute

One of the Best Schools of Florida for the Education and Training of Colored Youths, is Still Advancing

Excellent Courses

are offered in Grammar School Work, Normal, College Preparatory, Business and Music; Dressmaking and Fancywork will be offered in fuller courses than ever before.

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JOHN O. SPENCER, President

Morgan College: Baltimore, Md.

LOCATION: Central in great college town between North and South.

COURSES: Preparatory, Normal, Music, Advanced Education, Collegiate, Appropriate Degrees.

INSTRUCTORS: College and University Trained. Seven Colleges and Universities represented in Faculty.

DORMITORIES: For a limited number, furnished.

TERMS: Very Reasonable.

DEAN: Charles Edmund Young, D. D.

Princess Anne Academy: Princess Anne, Md. (The Eastern Branch of the Maryland Agricultural College).

LOCATION: The Famous Eastern Shore of Maryland, Somerset County.

COURSES: Preparatory, Normal, Industrial, Domestic Science, Music.

INSTRUCTORS: College and Technically Trained.

DORMITORIES: Carefully supervised; furnished.

TERMS: Free Tuition; Other Expenses Moderate.

PRINCIPAL: Thomas H. Kiah, A. B.

Virginia Collegiate and Industrial Institute:
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COURSES: Preparatory, Normal, Domestic Science, Gardening, Music. Annual Summer Session.

INSTRUCTORS: College Trained, Carefully Selected.

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TERMS: Within the Reach of All.

PRINCIPAL: Frank Trigg, A. M.

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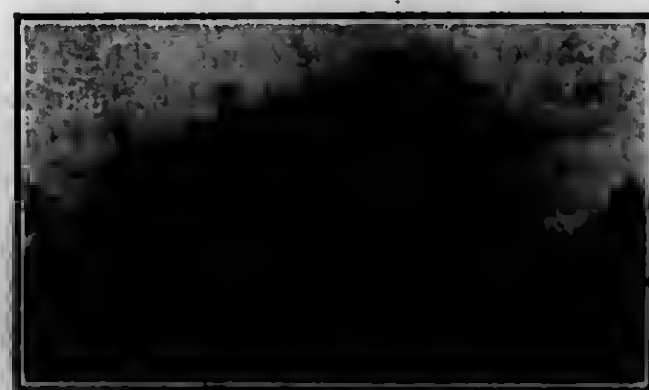
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Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Matns, and all communications intended for publication to the Editor.

OUR CHILDREN'S HERITAGE

It is a worthy ambition for parents to desire to put their children "on their feet," so that they will not have life as hard as did their parents. To this end every possible effort is made by parents to accumulate something of a fortune, to lay up for the rainy day and thus provide a home for the children. In doing this many parents deny themselves of the comforts of life and even deny themselves of some of the necessities of life. But they are laying up dollars and acres which will not be the best heritage for their children if this is the only provision that we can make for them.

We know a good man, who was nobly assisted by his wife, who worked hard and provided homes for each of his more than a dozen children. But in doing this he paid scant attention to the education of his children. None of them got beyond the elementary grades. His was a sacrifice worthy of better returns. A house and lot in the course of time was provided and deeded outright to each of his children as they reached their majority. Some of these houses became homes and though humble were clean and inviting. Others were let go to ruin, some of them being used in giving a bond to keep the owners out of prison. That whole investment was a disappointment and sadly so. We are quite sure that neither the father nor mother got very much satisfaction out of the sacrifice and denials they had made to provide for their children. Had the father been as wise as he was good, he would have gotten a home for these children, but instead of his effort to provide each with a house and lot of his own, he would have given to each child a fair education and this could have been done with the same amount of effort and certainly a good deal more ease. If he had provided his children an education instead of a house and lot, two things would have obtained, first, the children would have been better prepared for life. They would have been better prepared to make their own living and having a desire to live better, they would have had a motive to learn the better living. They would have been by training received in the schools, fortified against temptation and vice, because they would have been moved by high ideals. The other thing is this: the father and mother would have gotten infinitely more satisfaction out of their children thus trained, when each no doubt would be a success in getting a livelihood and buying a home, but more than all by individual worth as well as by community assistance, would have been lifting up the whole life of the generation to which they belonged. They would have gotten a home no doubt, but there was little or no chance for them to get an education after the youthful years had passed. This parent was good but not wise.

If we really want to provide for our children, do not give them a house and lot, but by all means give them an education.

The Negro is in his materialistic age. We are bent on getting the dollar and adding to the number of acres he owns. There is much in this to be commended and little to be criticised. But there is something more than dollars and acres. At the close of the war it has been said that the whole race was at school. Now it would be more in keeping to say that the whole race is at "getting the dollar." Get dollars if you can, but by all means get an education, mental, moral and spiritual, that comes from training in Christian Schools, which will give one the stamina, force and courage which will speak for success in life.

Give your children a legacy in bonds and houses and lots if you can, but by all means give them an education.

DR. I. H. FULTON DIES SUDDENLY

It was a distinct shock when we learned that our big brother, friend, faithful pastor, devoted servant of the Church, honest and upright citizen, devout and pious servant of the King—the Reverend I. H. Fulton, of the South Carolina Conference was no more but had gone hence. How sudden his going! And from a human standpoint how untimely. A man of large frame, apparently in robust health, just in the prime of his ministry, has been suddenly stricken, and it is hard to adjust ourselves to the news.

Doctor Fulton died Saturday, July the twenty-fifth, in the parsonage of the Centenary Methodist Episcopal Church, Charleston, South Carolina, after having suffered only three days from a stroke of paralysis and apoplexy. On Tuesday night he came in from class meeting, packed his grip and put in his report for the District Conference. He arose at four-thirty Wednesday morning, spoke a sentence to his wife and fell from his bed. His eyes were closed and he was speechless to the end.

Doctor J. W. Moultrie, District Superintendent, writes that all Charleston mourns his loss. Fully two thousand people attended his funeral and appropriate eulogies were delivered by three district superintendents of the South Carolina Conference and the three city pastors. The floral offerings from the various churches and local auxiliaries were superb. The body was taken to Kingstree, South Carolina, the home of Doctor Fulton, where a large crowd followed him to his last resting place. The Knights of Pythias took a prominent part in the funeral services. We have lost in the death of Doctor Fulton, one of our strong men, thoroughly dependable, always conscientious, ever willing and therefore always successful. He is survived by a devoted wife and six children, a father and mother.

Bishop Leete sends us a very high tribute to Doctor Fulton which we herewith append.

A Tribute to One Worthy of Honor and Praise

By Bishop Leete

It was with a deep sense of personal loss that I received from Dr. J. W. Moultrie, District Superintendent, news of the translation of the valued pastor of Centenary Church, Charleston. Dr. Fulton was a man large of body and of heart. He also possessed some unusual gifts of mind, which made him an effective promoter of the interests of Christ's Kingdom. He was a man to be regarded with sincere interest and regard.

As a member of the cabinet of South Carolina Conference, I found I. H. Fulton courteous, agreeable and just to the interests of other districts aside from his own. He thought of the work as a whole, yet took good care of the task which was in his own hands. When I said to him a year ago last November, "I want you to go to Centenary," he bowed silently, not even mentioning the fact that he would have liked to complete his term as superintendent. Frequently he has sent me some printed matter relating to his undertakings and from other sources I have been informed of the good work which has been going on under his capable administration in the strong old historic church he has been serving. I have a date in October next which was set aside for Centenary and Dr. Fulton. The church I shall find but not the pastor who urged my coming at that time.

It is an indisputable fact that God is able to care for His work without us, yet even a Conference containing so many good and talented men as are in the ranks of the South Carolina organization can poorly afford the

loss of such leaders as was this genial but progressive man. In my Southern work I have come to have a deep admiration and a sincere affection for not a few of my associates in a difficult but important and interesting field, which it is a real pleasure to serve to the best of one's ability. Now I record my appreciation of all that I have personally seen and known of the earthly career of one of these co-laborers. It is my faith that such as he are taken from the responsibilities and complex relationships of our present experience to dwell in the sunlight of an existence unlimited and impartial. It will be my hope that when my spirit is called forth upon its supreme quest I may somewhere find the company of those whom God has taken from temporal labors to eternal rewards in the form of higher opportunities of service.

DR. JESSE BOWMAN YOUNG

News comes from Chicago of the death of Dr. Jesse Bowman Young, which took place at esleyW Hospital, that city, July the thirtieth. A stalwart son has fallen from the ranks of the itinerant Methodist preacher. He attained national distinction and impressed himself on the life of the Church and Nation in a very marked way. Jesse Bowman Young was born at Berwick, Pa., July 5, 1844, the son of a Methodist preacher. He graduated from Dickinson College, 1868, took his Master's Degree in 1871 and was given honorary degrees by several institutions. He served for three years in the Union Army, and was mustered out as Captain of the eighty-fourth Pennsylvania Volunteers. His interest in the soldier never left him. Frequently he lectured upon war subjects and illumined his addresses and writings with reminiscences born of his experiences as a soldier. At the close of the war he entered actively into the ministry of the Methodist Episcopal Church, filling a number of important appointments. He came into prominence at Carlisle and Altoona, Pennsylvania, and subsequently was appointed to Kansas City in 1888 where he served the Grand Avenue Church. From this post of responsibility he was elected editor of the Central Christian Advocate and held this position for eight years and upon his retirement from the Central, he went to Walnut Hill Church, Cincinnati, where he remained eight years, and then Snyder Memorial, Jacksonville, Florida, for four years. After his pastorate at Bluffton, Ind., he retired from the active ministry to pursue his literary work. He was the author of a number of books, most of them of real merit, all of them of interest. Among his books are mentioned, "Days and Nights on the Sea," "What a Boy Saw in the Army," "Helps for the Quiet Hour," "Our Lord and Master—a brief study of the Claims of Jesus Christ," "The Hungry Christ and other Sermons," "Wellsprings in the Desert," "To-day: An Age of Opportunity," "Charms of the Bible" and "The Battle of Gettysburg."

The largest stretch of railroad track without a curve is in New Zealand and is 136 miles long.

Memphis Park Commission has provided a park for its colored citizens. Will New Orleans?

The Negro Baptists are to have a Theological Seminary. The initial outlay will be \$100,000, \$50,000 of which has been pledged by the Southern white Baptists. Memphis offering \$25,000, in land and money, will probably be the location. Congratulations, brethren, it is a step in the right direction.

We are glad to note that the Negro Farmer has increased its number of pages and is filling so admirably its place in the journalism of the race. Every farmer should subscribe to this paper. Every one interested in the development of real life should take it. There is always much in it of real interest.

EDUCATIONAL PARAGRAPHS

PLANS OF OUR FREEDMEN'S AID INSTITUTIONS—ALUMNI NOTES

Rust College

Prof. E. H. McKissack, one of the most honored and successful graduates of Rust University, and who has been for many years associated in the work of the school as teacher and trustee, is achieving a brilliant career as a business man. The funds passing through his hands last year amounted to over three hundred and twenty thousand dollars.

Among the five hundred graduates of Rust University, all of whom are making good in every walk of life, the school can point with special pride to some of its product, including Prof. Miller of Atlanta, the Rev. Woolfolk of Jackson, Miss., and Presidents Shaw and Dogan—Rust made them.

For some time Rust University has needed a new laundry. We are pleased to report that President Docking informs us that a sufficient amount of money has been raised for this purpose and is in the bank in Cincinnati, and the new laundry will be erected during the coming school year. The students of the Industrial Department will do most of the work on the building, under the supervision of their teachers, Profs. Wysinger, Brothers and Tunstall.

Mrs. Nathalie Doxey-Grantham, who has had charge of the Department of Music of Rust University for many years, is making a great success of the School of Music. Another new piano is to be purchased this fall.

Rust University is now making special efforts to build up and strengthen its College Department and is offering greater advantages to college students than in past years. It is proposed, when the Jubilee Fund is available, to build a thoroughly up-to-date "College Hall."

Last year one of the college graduates of Rust University was Miss Leola L. Lewis, a graduate of Cookman Institute, Jacksonville, Florida, who is now teaching in that state. This year James W. Carey, another graduate of Cookman Institute, expects to enter the Freshman class of the College.

Walden University

The year of jubilee has come to old Walden and its splendid history promises to be rewritten in new achievements. Bishop Henderson has put his impassioned soul into the renaissance of this historic school. Secretaries Maveety and Penn are devotedly interested and are doing much to provide for the renovations. A loyal alumni have supported every movement; the pastors of the Tennessee Conference have "paid and prayed" and cheered the work on. Bishop Scott, Bishop Tyree, and Bishop Phillips have been untiringly interested and helpful. Dr. Thomas W. Johnson has given very much of his time for several months to superintending the building work; to him will be due great credit for what we are to have; his experience given without any compensation has been beyond value.

The Jubilee monies already pledged have been coming in from the preachers and from the assigned territory. With this the new Girls' Dormitory is well started.

Bishop Walden's Library has been given to the University, and will be catalogued and alcoved by itself. A man whose name must be withheld at present gave twelve hundred dollars, through Bishop Henderson, to remodel an old industrial building and make of it a dormitory for the college boys. Miss M. E. Braden, whose sainted father built the original Walden, gave a furnace for the chapel; the furnishings for this chapel were provided by the Walden Circle and cost nearly five hundred dollars. The city of Nashville has given an alley that cut the larger portion of

the campus in two, and we now control the entire double lot. The Tennessee Conference preachers are paying their Jubilee pledges as are others of the colored people and making possible the work.

"Science Hall" is being enlarged, and will make a modern fifteen-room school building. The new Girls' dormitory will care for fifty girls and have every modern convenience. Eight old buildings have been removed. When buildings now in process of construction or renovation are finished the campus of the literary school will have fifteen buildings. Meharry Medical College has added a new building and now has five large fine buildings, all to the credit of Dr. George W. Hubbard.

Student Government established last winter has been a genuine success and will be continued, the application being improved. "House-Mothers" will be employed in the larger dormitories. These will not be teachers. Two teachers, one white man and one colored woman, are secured to add to their regular teaching the training of both sexes in athletics. Only inter-class contests will be scheduled. No inter-college games the coming year. "Immediate plans?" All that is meant by a Christian School, under the leadership of devoted Christian teachers. None other employed.

"Future plans?" Two hundred thousand dollars endowment, library, chapel, teachers' homes, high grade literary work, no industrial teaching, except in the printing, tailoring, domestic science departments. To raise up and equip leaders for the race, who can take every position and command every situation and do all the necessary work for the uplift of the race, on the basis that if the Negro race is to be lifted any higher it must lift itself. The other race has done about all it can. It is now the Negro's job. Walden proposes to train to this end with this in view.

The registration is already large in comparison with the past. The literary schools open September 23. Laying the corner-stone of the new girls' dormitory will occur October 19.

Samuel Huston College

Mrs. Susie Smith-Evans, daughter of Bishop C. S. Smith, will teach music at Samuel Huston College the incoming school year.

Miss Rosa Lee is a native African from Monrovia, Liberia. She finished the Normal course at the College of West Africa while Prof. J. F. B. Coleman was acting president. Miss Rosa is a fine young woman, in the Sophomore class and her expenses are being paid by the students and teachers of Samuel Huston College. When she finishes her education, she plans to go back to her home as a missionary. She has been making speeches in the District Conferences of the West Texas during this summer.

Prof. Benjamin F. Lee, who is a graduate of the College Department of Clark University, Atlanta, Ga., takes the degree of A. B. from Harvard this summer.

Recently a troupe of singers from Samuel Huston College sang before about 600 students of the Southwestern University at Georgetown, Texas. This is the school of the Southern Methodist Church. The singers were encored again and again, and invited to return next school year.

Mr. E. T. Burrowes, of Maine, has given Samuel Huston College \$2,000 to be used in the erection of a new building.

Prof. Ira B. Scott, A. B., a graduate of Ohio Wesleyan University, will teach at Samuel Huston College during 1914-15. Prof. Scott is the son of Bishop I. B. Scott and will be at the head of the department of history. Prof.

Scott is also a very fine violinist.

The next building to be erected at Samuel Huston College is an Administration Hall with chapel to seat 1,000 students.

The students of the third year Normal and Preparatory classes raised over \$150 and put cement walks in front of the main building at Samuel Huston College.

Prof. A. R. Grant, of the Department of Ancient Languages, who has been sick for awhile, is now in fine shape and is spending his vacation in Texas.

Prof. J. A. Wilson, Prof. W. P. Carmichael and Prof. J. W. Frazier, of Samuel Huston College, are assisting President Lovinggood in attendance at the District Conferences.

Haven Academy

The Chief of Police said of Haven Academy: "It is the best descriptive school of the city, of both white and colored."

Editor Sullivan of the True Citizen, said: "Haven Academy is the best school for Negroes in the whole of Burke County."

The campus has stood open for many years. There was a fence fund subscription sent out. Three Alumni of Haven Academy entered the contest, viz., Miss Sarah Bryant, Mrs. Leticia Manzo and Mrs. Gus Anderson. Within a week's time \$108.06 was reported in cash.

In 1899 the Rev. E. D. Giddens, of the Savannah Conference, was appointed to the Waynesboro charge. Seeing our school property in ruins and no schooling for the Negro youth, he, with his pastoral work, began an educational canvas for the rebuilding of the school. He succeeded by raising from both white and colored \$1,500, with which our present building was erected.

The Alumni students and churches have responded well to the Jubilee Fund. Haven Academy was the first of all of the Freedmen's Aid Schools to send in to the general office at Cincinnati contributions for the cause mentioned, which was fifty dollars. Since that time, Principal Gordon raised among white friends and other sources, forty-five dollars, making a total amount raised by all friends, students, alumni and churches, \$95.

Adeline Smith Industrial Home

We had 93 girls enrolled in the Home, 53 denied admission for lack of room, 13 graduates, one of which was from the college course in Philander Smith College, the others from the normal. All converted and belonging to some church with the exception of 3. Forty-two were assisted from the Student Aid Fund provided by friends and auxiliaries of various conferences of the Woman's Home Missionary Society.

Money received from all sources during the year, \$5,705.00, out of that amount \$3,448.00 was self-help, largely coming from board from teachers and students, from girls' mite boxes, from sale of garments from sewing classes and lessons given in fancy work. Two thousand two hundred fifty-seven dollars came from the general treasurer.

Through the interest of Dr. E. Robb Zaring, of the Northwestern Christian Advocate, we are able to modernize our laundry, which will be a great boon to the girls.

We have also enlarged our trunk room and have completely renovated our large industrial room, also papered and painted rooms on two of our halls.

A new hot air furnace is being installed in one part of the building and many other improvements are being made, aggregating more than \$1,000,000, and we only have \$425.00 of this amount in hand, so our friends can see the necessity of helping us.

Last year was one of the best years we have had and the future looks bright.

A NEW ERA FOR GILBERT INDUSTRIAL INSTITUTE

By The Mayor of Baldwin, Louisiana, Hon. L. Forsyth, Jr.

The Gilbert Industrial Institute was established many years ago and has been a great influence in the uplift of the colored people of this and other communities. The teachers have always been men and women of culture and refinement and the student body, consequently well-mannered and industrious; the result is that the school has always had the hearty support of the community.

Although the institution has been in the past very serviceable, I have not felt that it was measuring up to its opportunities in accordance with its large landed property and its strategic situation in the center of an immense colored population. At one time I discussed with the leaders of the colored people looking towards a more adequate support for the industries at Gilbert, however without success.

If a school or any other enterprise would succeed it must do so along the line of its natural advantages, making the most use of its favorable environment; for this reason the people of New England whose mountainous environment and infertile soil made farming unprofitable, turned their attention to manufacturing; taking advantage of their large water power they made their section the factory site of the nation.

The present administration of Gilbert is making efforts along right lines; the summer school of agriculture, the setting up of a modern cannery, the training of boys in scientific methods of agriculture, the introduction of such industries as blacksmithing, wheelwrighting, broom and brush making, printing and weaving with other things has won the support of the best element of people in our community to such an extent that they are preparing a petition to the Honorable Governor of our State asking that a part of the funds available for Louisiana on account of the passage of the Smith-Lever Bill be allotted to Gilbert for the purpose of agricultural extension work.

The greatest evil done to the colored people by slavery was to foster the idea that farming and other industrial labor was degrading, something to be shunned as much as possible and they hoped that an education would enable their children to escape the necessity for it. Therefore many a farmer allowed his sons to grow up without a knowledge of this class of labor with the idea that they would obtain a high position in life above such service; but every boy is not fitted to become a successful doctor or lawyer or teacher, so many a disappointed father saw his sons upon whom he had expended the best part of his life return home and open a "pressing club" or wait table in a hotel or chalk scores in a pool hall instead of being able to take the old farm and make it bloom and blossom as a rose by their superior knowledge of agriculture, thus taking from the tired shoulders of father the burden of caring for an increased family and placing it on their own young shoulders better able to bear it on account of superior training.

With the rapid increase of population the food problem is going to be the great problem of the future; the supply of tillable land is limited, but the increase of population is continual and accelerating; we complain now of the high cost of living, but if no better method of tilling the soil is discovered what will it not be when our population is doubled!

Farming is the oldest of occupations but the science of making the soil yield the largest amount of returns for the amount of labor expended in its cultivation is the newest of sciences, we are just beginning to study it in earnest.

The repeal of the sugar tariff spells ruin for the great sugar plantations, which must inevitably break up into smaller units. The farm-

er must find some commodity suitable to his soil and climate and for which he can find a market or his cane fields must grow up in weeds. The success of Principal Reynolds of Gilbert in operating large truck gardens, canning the surplus for winter use and for the home market seems to point to a possible use for our denuded cane fields. Since our soil is the richest and our summers the longest the question naturally arises why should we import from the North our canned goods? There is no doubt in my mind but that the farmer will have to go back to the practices in vogue before the coming of the great sugar refineries when each farmer had on his place a small cane mill; however, with this difference, that he will also have a small cannery and he will win the North and the West into using the delicious ribband cane syrup instead of the inferior sorghums which they now use; he will ship it to them in cans ready for the table, and when they learn of its richness and superiority this commodity will have an almost unlimited market.

Some of the opportunities open to Gilbert on account of its location and 1,000 acres of land are



MAYOR FORSYTH

Pecan Orchards

To the north and to the south of us are large pecan orchards; Gilbert could have a hundred acres planted to this valuable nut. A neighbor sold from one tree last year \$26 worth of pecans, while I have two trees in my yard from which I have sold \$125 worth. It can be readily seen that 100 acres—some 1,000 trees would yield a prince's ransom in financial returns and this too with scarcely any outlay except for the trees.

Fig Orchards

Some miles north of us is a 3,000 acre fig orchard. This delightful and wholesome fruit grows here with little cultivation and seldom misses a crop. When evaporated or canned they find a ready market. In connection with the modern cannery great financial returns would inevitably result.

The One Great Opportunity Gilbert Has For Service

It is not to be supposed that a school should be operated as a commercial enterprise but as an institution for the training of boys and girls so that they may live better and nobler lives. The income from the orchards could be used in training in the very necessary science of agriculture; experimental farms on the intensive principle would discover just what fruits and vegetables could best suit our soil and climate and also the most approved methods of their cultivation; at the same time the young people would gain a thorough knowledge of intensive agriculture so that they

would secure from a small plot of ground more financial returns than their fathers obtain from their entire farms; this is the class of teaching that the development of our great state is waiting for, the kind that Principal Reynolds seems especially fitted to carry forward and he should have the means of carrying it forward; with adequate means for this work there is no doubt that Gilbert, which has been of great service to the community in the past, would measure up to its great opportunity, become a blessing to all the people in this section, white as well as black, and earn the enviable title—The Tuskegee of the Gulf Coast.

SCHOOL OF MISSIONS IN GAMMON SEMINARY

(Continued from page 6)

"home base," it is also expected of all who are volunteers, and who shall enter the field, that they will secure the training which will best qualify them for the work of a foreign missionary. They will find congenial fellowship, a delightful missionary atmosphere, and every means for self-improvement at the School of Missions and the affiliated school at South Atlanta. Those not having had the full college course, can pursue such studies in the regular work of Clark University. The entire faculty and every department of Gammon will contribute to the best possible equipment in every line of religious and Biblical study. The School of Missions will offer the special studies which will prepare the candidate for the kind of work anticipated in the field. There will be returned missionaries, particularly from the African fields, who will deliver lectures and make realistic the missionary life at each school term, and assist in the study of missionary methods.

The School of Missions and the Foreign Board

Dr. Sherrill, who gave 11 years to missionary work in Liberia, is the field secretary for the Foreign Missionary Board. He has his office with the Stewart Foundation in the Gammon Building, and gives the student the advantage of his long experience on the field. The press reports from all parts of the missionary world come daily to the Foundation office, so that the school is kept in touch with the latest from the field. The constant touch with the Board at New York, and the missionary Bishops in Africa make it easy to know when the door is open and what the opportunities are.

The Stewart Foundation Library

Beside the large collection of missionary books in the regular Gammon Library the Stewart Foundation for Africa has one of the largest special libraries on Africa to be found in any school. There has been added during the past year the latest and best books on Africa as well as general missionary reference books.

For the Negro Youth

There is no expense to the School of Missions except the personal expense of the student, incidentals and graduating fees. So long as there is room, the male students will be cared for in Gammon Seminary building, and female students in the Warren Hall or Thayer Home of Clark University. They will be subject to all the rules of these institutions. It is hoped that hundreds of our Negro youth will avail themselves of the opportunity offered for the training needed for life's greatest work.

Finish every day and be done with it. You have done what you could, some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; you shall begin it well and serenely and with too high a spirit to be cumbered with your old nonsense.—Ralph Waldo Emerson.

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The Wicked Husbandman

INTERNATIONAL SUNDAY SCHOOL LESSON FOR AUG. 16, 1914.

(Matt. 21: 33-46)

By the Rev. N. W. Greene, B. D.

Golden Text—The stone which the builders rejected, the same was made the head of the corner. Matt. 21: 42.

Daily Home Readings— Monday, Matt. 21: 33-46. Tuesday, 2. Chro. 36: 11-21. Wednesday, Acts 7: 51-60. Thursday, Psa. 2. Friday, Isa. 53. Saturday, Matt. 11: 7-19. Sunday, Mark 6: 1-6.

The Parable Itself

The scene of this parable is set in the history of the Jews, and the matter of it has to do with their conduct toward God and His servants. The Palestinian country may represent the garden of the Lord, in which He planted a vineyard. The Jewish Nation may stand for the vineyard as is clearly shown in Isaiah 5: 7, "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." The owner of the vineyard is God, while the husbandmen represent the rulers of the Jews; to them God had intrusted the affairs of His people. He "set a hedge about it," the natural barriers to the approach of enemies and the two great nations on opposite sides—Assyria and Egypt—neither of which was willing that the other should gain footing in Palestine. The Temple was "a tower" of strength which He built for His people, while within it, He "dugged a winepress" of the holiest services known, out of which the fruits of life were expected to come. Having done this, He withdrew to "another country" in that He no longer manifested Himself in a pillar of cloud. The time soon came when He had reason to expect fruit from the vineyard. He then "sent His servants," the prophets, into the vineyard. But they were beaten, and killed, and stoned. Later, in the fulness of time, He sent His Son; but the "husbandmen," or rulers, "caught Him, and cast Him out of the vineyard, and killed Him."

The Husbandmen and Vineyard Today

The garden of the Lord has been extended immensely since the time of the prophets. It is no longer confined to Palestine, but includes nearly every country of the world. And vineyards are being rapidly planted in all parts of this garden. The husbandmen are more or less diligent in clearing and

cultivating new and rough territory and in planting vineyards there. And the vineyards are yielding splendidly.

As we look at the output of the vineyard in the time from which this parable was drawn and then look at the output of the vineyard of today, a vast difference is observed, both in the amount and quality of fruit. We can not compare the moral standards of today with those of the Kings and Judges without seeing much in favor of the former. The same is true when we compare the respective magnitudes of the religious work in these times. The difference is due to the new spirit, a new influence, and a new motive that have entered the vineyard. Christ brought them at a time when the vineyard was rapidly losing its productive power, and they have turned wildernesses and waste places into gardens and vineyards the fruits thereof multiply again and again. New life has come, and the Church of God shall never lose its power.

Likewise the "husbandmen," those in authority in the churches, have advanced beyond the husbandmen of old in their treatment of other servants of God. As a rule they are good men who are zealous in their work and covet every good thing only for their Master. Yet sometimes we find a "husbandman" who will take occasion to "beat," and sometimes accidentally "kill," other servants of God in the management of the affairs of the vineyard. The wicked husbandmen of this parable sought to destroy the servants of God in order that they might keep to themselves the management and authority and the fruits of the vineyard. Look about in the churches and conferences of today and see if it is not painfully true that there are "wicked husbandmen" who will oppose and "beat" and "stone" and "kill" and "cast out" anyone who may rival them in power and authority, in order that they may retain for themselves the fruits of the Lord's vineyard. Selfishness was probably the only motive that prompted the mistreatment of the servants by the husbandmen; they did not wish anyone else "to receive the fruits of it." They wanted continual and absolute control, and to have it were willing to adopt extreme measures. Selfishness leads to a disregard

for the interests of the Owner of the vineyard, who is God, thence to wickedness and murder. But whatever treatment the servants of God may receive, be it remembered that the vineyard will continue to increase in its output and that the Son Himself will appear soon to deal with the husbandmen according to their deeds, and to require fruits at the hands of those to whom the vineyard was intrusted. It is good that the vineyard of the Lord sometimes changes hands, and that when one set of "husbandmen" serve their day or wax wicked, the Lord "will let out the vineyard unto other husbandmen, which shall render Him the fruits in their seasons."

Let each one consider himself a husbandman to whom has been intrusted a vineyard of blessed fruitfulness to cultivate for the Lord. He has planted new life in us, let us cultivate it.

All around us are opportunities for doing good and bringing forth fruits, let us neglect none of them. Each one is a husbandman unto his own vineyard as well as to the vineyard at large.

The Rejected Stone Exalted.

The Jews unconsciously condemned themselves when they answered that when the lord of the vineyard shall come he will "miserably destroy these wicked men." Jesus confirmed their judgment by referring to the stone which the builders rejected becoming the head of the corner.

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CONFESSING CHRIST AWAY FROM HOME.

North League Devotional Meeting Topic for Aug. 16. Isa. 137: 1-4; 40: 10; Acts 16: 13, 14.)

the Rev. A. Preston Shaw, B. D. The Scripture Lesson

Christians are primarily Christ's messengers, and are expected to be His messengers in Jerusalem (at home) Judea, and to the uttermost part of the earth.

With a feeling of mingled joy and sadness we read the story of Israel's slaves in Babylon who refused to sing the Lord's song in that strange land. With joy we think of the sad captives that came to them because they were captives not permitted to sing in the temple at Jerusalem the songs which they were accustomed to sing in their standing rank on rank. With sadness we regret that they, captives though they were, did not sing the Lord's song even in Babylon. What glorious opportunity they allowed slip by whom they refused to sing the Lord's song there. What joy it would have brought to their own hearts, and how many there would have been among their Master's who would have been inspired by their singing had they only been bold enough and broad enough to realize that they would have done their better service had they even by the rivers of Babylon tuned their pipes and voices in joyful praise to their God.

God never intended that we should keep our salvation to ourselves. It is ours to tell in conversation and wherever we go. "Let the remembrance of the Lord say 'so' at home, in the streets, on our vacation and in the stronghold of God's enemies. Is the testimony of the Psalmists? "I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy

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salvation. I have not concealed thy loving kindness and thy truth from the great congregation." Cease waiting until you get to class meeting, where few but Christians can hear your story. Tell it most of all among those who know Him not, that they, too, may know the joys of salvation through Jesus Christ.

Our confessions will not be fruitless. Ofttimes we may tell our story to listless ears, but there are some who will hear and heed and profit by our confession. In all conditions of humanity there are always some who will believe as well as those who "believe not." The Apostles almost invariably met opposition, it is true, but equally as invariably were there some among those to whom they preached Christ who were willing to believe and be saved.

The Application to Us

That there is an unwarranted timidity on the part of most young Christians to confess Christ among strangers cannot be denied. With what earnestness we can tell the story of our school days, graduation and such things, and yet we seldom think of telling the story of that most important step we have taken in life, our decision to follow Christ and to obey Him. It cannot be denied that such talk by a young person to the average young person would not be well received. The reason for this is not because it is silly talk, but because it is so rare. Christians, we must make confessing Christ popular. As long as even Christians can think that talking about Jesus in ordinary conversation is "goody goody" and socially obnoxious, our Christian life is worthless and powerless. It is a disgrace for Christian young people to descend to the level of the idler and worldly-minded in conversation.

Too many Christians, like the Israelites, on their vacation among strangers, hang their harps, as it were, on the weeping willows and cease to praise and confess God's goodness and loving kindness to them. This should not be so. While under present conditions we must acknowledge that the person who talks so much about religion is not "good company." Yet should not we Christians arise and set up Christian ideals for Christian conversation? Leaguers, let us move up higher in this respect. Let us not dare as Christians to look with a snarl or scorn upon some young person who is bold enough to talk about Christ in conversation. Do you love Christ? Are you glad He has saved you? Are you glad that He ever lives above to intercede for you? Why not rejoice when somebody anywhere says a word for Him?

Winchester, Va.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
August 4-9	J. M. Marsh	Aberdeen	Brooksville
Navasota	Somerville, Tex.	August 4-9	J. F. Barnes
Griffin	Ackert, Ga.	Aug. 4-9	J. D. Lovejoy
Clarksdale	Bedford Ct., Miss.	August 4-9	C. W. Butler
Memphis	Capleville, Tenn.	August 4-9	D. T. Burch
Dallas	Pelham, Tex.	August 4-9	D. C. Lacy
Chicago-Indianapolis	Princeton, Ind.	August 5	G. R. Bryant
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Cincinnati	Maysville, Falmouth, Ky.	Aug 5-9	J. S. Bailey
La Teche	Napoleonville, La.	August 5-9	J. W. Turner
Atlanta	College Park, Ga.	August 5-9	G. W. Arnold
Guthrie	Guthrie, Okla.	Aug. 5-9	D. G. Franklin
Kansas City	Kansas City, Mo.	Aug. 5-9	W. H. Wheeler
Florence	Mars Bluff, S. C.	Aug. 5-9	M. M. Mouzon
Huntsville	Small Farm, Ala.	August 5-10	A. W. McKinney
Little Rock	Jacksonport, Ark.	August 6-9	G. T. Saxton
Alexandria	Campit, La.	August 12-16	J. O. Richards
Sedalia	California, Mo.	August 12-16	J. H. McAllister
Conroe	Huntsville, Tex.	Aug. 12-16	G. E. D. Belcher
Gainesville	Lawrenceville, Ga.	August 12-16	J. Griffith
Muskogee	Eufaula, Okla.	Aug. 12-16	H. T. S. Johnson
Pine Bluff	Clarendon, Ark.	August 12-16	J. H. Greer
Palestine	Leona, Tex.	Aug. 12-16	G. W. Carter
St. Louis (St. James)	St. Louis	August 13-17	F. S. Bowles
Victoria	Hallettsville, Tex.	August 17-23	J. W. Warren
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Greenwood	Moorhead	August 19	H. B. Hart
Marion	Walthall, Ala.	August 19-22	J. W. Martin
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Lexington	Georgetown, Ky.	Aug. 19-23	J. B. Redmond
Houston	Harrisburg, Tex.	August 19-23	W. H. Logan
Cumberland	Morgantown, W. Va.	August 25-30	R. W. S. Thomas
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 26-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Jacksonville	St. Augustine, Fla.	August 26-30	W. P. Holmes
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Fort Smith		August 26-30	D. H. E. Harris
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Shreveport	Lake Providence, La.	August 26-30	B. J. Reddix
Vicksburg	Fayette, Miss.	August 27-30	D. L. Morgan
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Beilinger
Forrest City	Hunter Cir., Ark.	August 27-30	A. T. Stephens
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Winona	Duck Hill, Miss.	August 27-30	E. F. Scarborough
Starkville	Weir, Miss.	August 28-30	W. F. Isaiah
San Antonio	Carr's Hill, Tex.	Aug. 31-Sept. 6	A. M. Mason
Alexandria	Harrisonburg, Va.	September 9-13	C. B. Bridges
Annapolis	Baltimore, Md.	Sept. 23-27	C. G. Cumminge
Salisbury	Pocomoke City, Md.	Oct. 20-27	W. J. L. Hughes

CONVENTIONS

- MARION DISTRICT—Epworth League and Sunday School Convention, Newberne, Alabama. Aug 19-22
- HOLLY SPRINGS DISTRICT—Epworth League and Ladies' Aid Society, Nettleton, Miss. July 28-August 2
- KANSAS CITY DISTRICT—Epworth League, Sunday School and Woman's Home Foreign Missions Convention, New Clark Church, No. 1664 Madison St., West Side. August 5-4
- PINE BLUFF DISTRICT—Sunday School and Epworth League Convention, Clarendon, Ark. August 12-16
- HUNTSVILLE DISTRICT—Woman's Home Missionary Society and Ladies' Aid Societies and Sunday School and Epworth League Conventions, Huntsville, Texas. August 12-16
- WINSTON DISTRICT—Epworth League and Sunday School, Asheboro, N. C., August 12-16
- MARION DISTRICT—Sunday School and Missionary Convention, Newberne, Ala. August 19-22
- NORTH CAROLINA CONFERENCE—Woman's Home Missionary Society, St. Paul Church, Winston-Salem, N. C. August 23-31
- STARKVILLE DISTRICT—Epworth League and Woman's Home Missions Convention, Weir, Miss. August 25-30
- STARKVILLE DISTRICT—Woman's Home Missionary Society Convention, Weir, Miss. August 27
- OPELIKA DISTRICT—Sunday School Convention, Kellyton, Ala. September 10-13
- GREENVILLE DISTRICT—Sunday School Institute and Epworth League Convention, Greenville, S. C. Sept. 24-27
- SUNDAY SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., October 1-4.

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NOTICE

To the Pastors of the Fort Smith District: You will notice on the program that the Rev. P. H. Myers is to represent the Southwestern Christian Advocate. Let every pastor bring as many new subscribers as he can and make this the greatest year of our life for the Southwestern Christian Advocate.—P. H. Myers, Morrilton, Ar.

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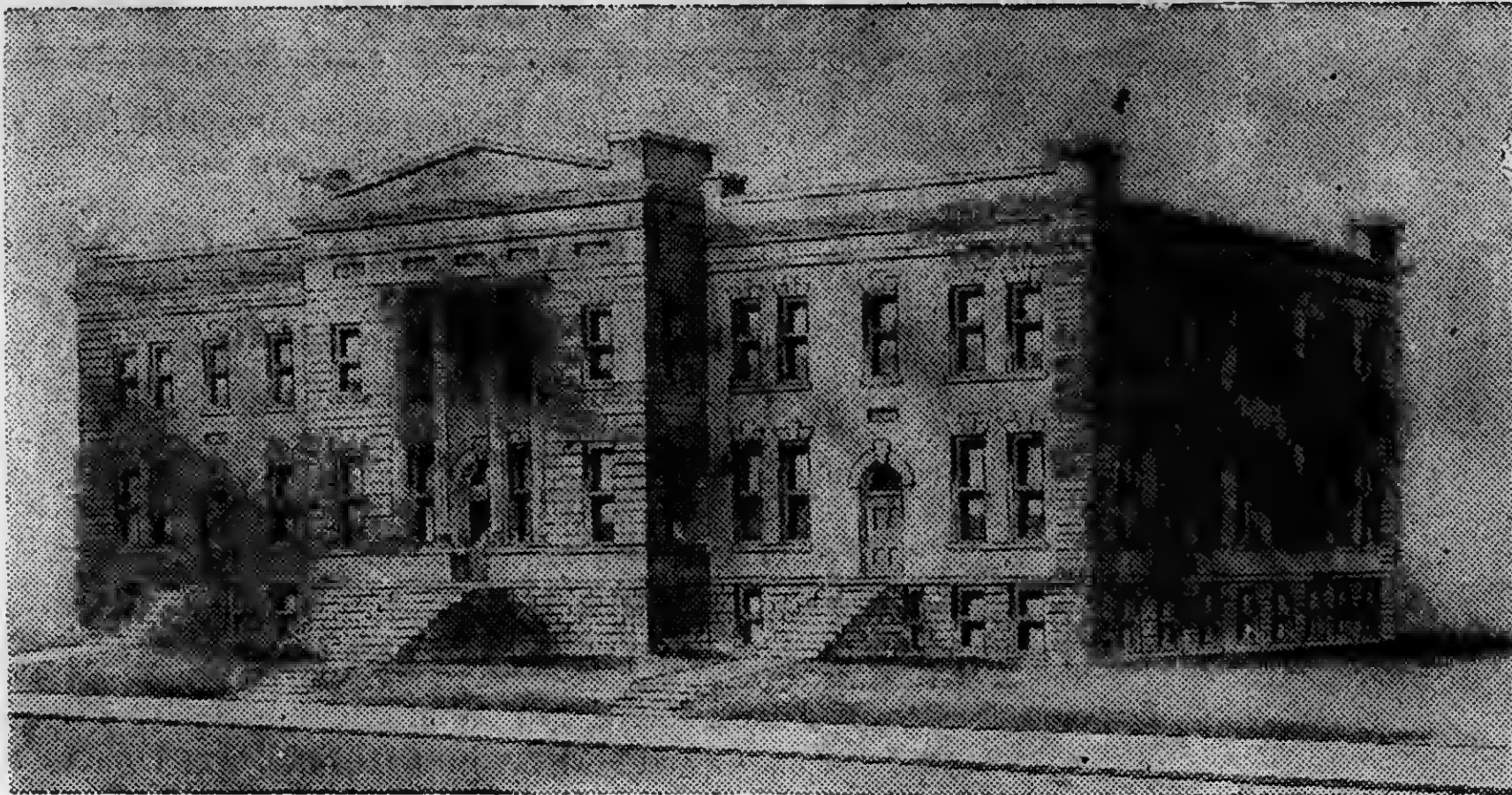
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EVANSTON, ILLINOIS,
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THE WAR CLOUDS LOWER

War in men's eyes shall be
A monster of iniquity
in the good time coming.
Nations shall not quarrel then,
To prove which is the stronger;
Nor slaughter men for glory's sake;—
Wait a little longer.

It appears that Charles Mackay missed his prophecy in these stirring lines taken from his poem entitled "The Good Time Coming," or at least the good time is afar off. For at present the war dogs are turned loose and as Byron says, "War, war is still the cry, 'war to the knife'."

The provocation for this war seems trivial, and it meets the almost universal condemnation throughout the length and breadth of America and in those parts of the world not immediately concerned. The crown prince of Austria was assassinated by a Serb. Demands were made upon Serbia for an investigation and punishment of the assassins, it being presumed that the plot was instigated among some high Servian officials. To all the demands of Austria, Serbia acceded except the one which demanded that Austrian officials should have a hand in the investigation and punishment. This point Serbia did not accede to, but asked that it be referred to the Hague Tribunal. Upon this Austria declared war upon a country just recovering from war. Then proud, peaceful (?) Germany, with the intrepid William in the lead, cast her lot with Austria and all Europe is involved.

This war simply indicates how far we are from real civilization. It is just such a scrap as we see every day among the bullies of the street, who try to crush their weak offenders. This war is without the least justification. As for Germany, she owes an apology to the civilized world; to the Gospel of peace, which her Emperor preached but which he seems to have forgotten. Napoleon will not remain alone in history in his inordinate ambition for power, influence and domain. Unless the signs are misinterpreted, Emperor William will go down in history as one of the most inconsistent of rulers and the blood of many soldiers slain for no purpose will be upon his garments. He chose war instead of peace, which resulted in a world-wide conflict. Hundreds of thousands of men will lose their lives and billions of dollars in revenue will be spent unless this senseless, inexcusable war is stopped.

What shall we say of the tribal conflicts among the heathen of Africa? What shall we say of the strife which goes on among the heathen of the islands of the sea? According to the Christian's gospel of peace there is very little cause for such a conflict.

The Missionary Movements of the world will have a set-back because of this war, and upon America will rest a heavier burden of preaching the Gospel of peace. America must go alone, for she alone is prepared to preach the gospel of peace, except perhaps those nations, among whom is Great Britain, who have been forced into this war against their

own will. But upon Germany has come the wrath and displeasure of all thinking people of the earth and this she deserves.

A NATION'S SORROW

The La Teche District of the Louisiana Conference, in session at Napoleonville, the Reverend J. W. Turner, District Superintendent, composed entirely of Negro ministers and members of the Methodist Episcopal Church, wired last Sunday to the sorrowing President of the Nation its condolence to him in this trying and sad hour. We have met some who would have withheld such an ex-

jects under whatever condition they may live, that nation is doomed to fall.

The entire country was shocked at Mrs. Wilson's death and none were more so than the sympathizing, warm-hearted, patriotic Negroes of the South.

May the good God sustain the President in this trying hour.

A STALWART SON IN ZION FALLS

Last week we referred to the death of the Rev. Isaiah H. Fulton, of the South Carolina Conference. He was just forty-five, but had spent more than a score of effective and successful years in the ministry. Among his

appointments were Orangeburg, the seat of Claflin University, and then five years on the Florence District as Superintendent. In this position he showed large administrative ability. He led his men. They delighted to follow him. Firm, yet brotherly, dignified yet approachable, he won the hearts of his brethren. It was a high compliment to his ability as a preacher and administrator when Bishop Leete asked him to take the pastorate of Centenary Church, Charleston, a pastorate that has been served by some of the strong men of the church. Dr. Fulton proved in the years he was at Centenary the wisdom of this appointment. His Conference standing is indicated in the fact that he was sent as a delegate to the last General Conference. We have a full account from the pen of the Rev. T. J. Robinson, of the funeral, which will appear later.

A NOVEL WAY IN LYNCHING

No words of ours condone the desperation of the Negro who shot and killed the town marshal last week at Slidell, Louisiana. That the law is adequate to avenge the death of any wrongdoer we have no doubt. Our laws were well drawn. The execution of them are in safe hands. The Negro who killed the marshal deserved death. But no two wrongs make a right. The honor of the community demanded that death should have been meted out to him in a legal way. When once aroused how far will men's passions lead them into inhuman and barbarous deeds? There were those at Slidell who thought to avenge the death of the Marshall and they outdid the Negro desperado in brutality and in coarseness of nature. Lynchings are now a tame affair, the mob no longer is satisfied to merely put the victim to death, but they must find a novel way. The mob at Slidell found it. The crowd put ropes around the murderer's neck and dragged him through the town behind an automobile. What a horrid way of avenging any crime. Just to imagine such a scene almost chills one's blood, that is the blood of some, for it appears that a certain part of this nation cannot be chilled or stirred by any manner of brutality.



THE REV. I. H. FULTON, D. D.
WHO DIED AT CHARLESTON, SOUTH CAROLINA,
JULY 24, 1914.

pression of sympathy because of a certain sentiment held by Mrs. Wilson on the race question, on which she was thoroughly Southern. Though she was in favor of certain restrictions imposed on the Negro, the Negroes of the District Conference referred to were big, broad-hearted, human, American and patriotic enough to recognize the proprieties in this sad occasion and wired their condolence. Whether we agree with President Wilson in his policies or not, he is the head of the American nation and his wife was the first lady of the land. Whether he was chosen by our votes or whether we voted for an opposition candidate, Mr. Wilson is the choice of the nation, and by an agreement in our constitution, we cast our vote for our personal choice, and accept the man who gets the most votes.

When a nation cannot command in a trying hour the sympathy and loyalty of its sub-

WESTWARD HO!

Our itinerary took us first into

Texas,

the state of vast distances, extremes of climate, interesting and varied scenery, multiplied industries, boundless productivity and a well-to-do and optimistic population. Texas is an empire of great achievement and infinite possibilities. One rides hour after hour through rich grazing and farm lands, past thriving cities and growing towns, across great rivers flowing through fertile valleys and traverses long stretches of desert where only the sage brush and cactus grow. We touched Galveston, emerged victorious and hopeful from its struggle with the cruel waters of the Gulf and now secure behind its mighty sea-wall. Houston, confident and aggressive, rejoicing in recent gifts of magnificent sums for public parks and increased educational facilities; San Antonio, rich and prosperous, proud of her unique possession, the priceless ruins of the historic Alamo; and El Paso, vigorous and growing important as the gateway into the troubled state of Mexico. Across the river is Juarez, which has changed hands with the varying fortunes of revolutions and counter revolutions until one would think its citizens would have political vertigo.

Texas is a land of promise to some fulfilled, to others of broken promise. Certain sections of the state have been exploited by unscrupulous land agents whose glittering advertisements have attracted men of small means. These have invested their little all, only to find that it is not all gold that glitters. Hundreds of settlers are suffering from disappointment and poverty. No one should buy land without personal investigation and money enough to finance his crops. But on the whole Texas is a thriving and prosperous commonwealth.

We touched

New Mexico

at Albuquerque. There is little of interest to the general public here except the unique and beautiful hotel and railway station. These are an ornament to this and would be to any city. The place is a refuge for sufferers from tuberculosis. Its altitude, its pure, dry air, its equable climate contribute to the many cures which are credited to it. Several sanatoriums are established here for the treatment of this dreaded disease.

Our church is represented not only by an active organization but by a Deaconess Hospital for tubercular patients. It occupies a fine site on high ground near the university buildings. It owns seven acres of land, affording opportunity for growth. The cottage system has been inaugurated and accommodations for fourteen have been provided. The charges are about one-half those of private institutions of the same kind. It is a worthy work and deserves liberal support.

The Harwood Industrial Home under the auspices of the Woman's Home Missionary Society, is also located here. It has a fine property, well situated and is doing an excellent work among Mexican and Indian girls.

After a comfortable night's ride we awoke not far from Williams,

Arizona.

After breakfast we took train for the Grand Canyon. The road runs for the most part through a desert country unpopulated except for the jack rabbits, prairie dogs and low-flying birds of prey. Here and there a skull or the bleaching ribs of cattle told the story of drought and famine.

In due time we reached

The Grand Canyon.

This is one of the scenic wonders of this wonderful land. No pen can do it justice. Its geological significance; its immense yawning depths; its fantastic and picturesque architecture—domes, minarets, pyramids, pinna-

cles, amphitheatres, mesas, piled together in inextricable confusion as if titan workmen had vied with one another in riotous fancy; its gorgeous and exquisite coloring, now intense, now softened as the lights and shades chased each other over its broken surfaces and towering cliffs. It was as if a thousand rainbows had dashed themselves against its unyielding walls and their rich hued spray had frozen there; its history including discovery and exploration, filled with tragedy, with martyr-like fortitude and heroic daring; the river raging between its enclosing walls a mile below one's viewpoint, all these make a visit to this "Titan among the chasms" an event of a lifetime. Upon its very brink commanding a view of impressive loveliness and grandeur stands El Tovar, a hotel upon which \$250,000 was expended. It is well appointed and offers

every comfort to its patrons. But its rates were too high for home missionaries. The lunch counter served us well at moderate expense.

We took the Hermit Run Road ride. As its name indicates it leads along the very edge of the abyss for about nine miles, affording one a constantly changing panorama and impressing him more and more deeply with the beauty and majesty of this piece of divine handiwork. Not far from the hotel can be seen the strange abode of the Hopi Indians said to be, without exception, the most primitive Indians in our country. A small company of Navajos also make their home here.

The shadows deepen, the time for departure has come. "All aboard," cries the conductor and we resume our journey toward the setting sun. Our visit to the Grand Canyon is a thing of the past, but its beauty, its grandeur have become our permanent possession.

C. M. MELDEN.

SOME EVIDENCES OF PROGRESS IN OUR SCHOOLS

By Secretary Penn

The first half of the quadrennium since the last General Conference is in the past and it is but fitting to sum up some accomplishments of the two years, which show progress.

The first item is in the good fortune we have in our Board of Managers. The society has always had a faithful and loyal board. But this has never been more unmistakably true than in this quadrennium. The last General Conference gave us residential episcopal supervision which brought to our territory some of the best and most active Bishops of the Church.

Some of them became members of our Board, while all of them have had keen interest in the growth of the institutions in their area. In addition to these Bishops on our Board and the interest of those not on the Board, we have had a Board membership made up of some of the outstanding leaders in the church representing the highest educational standards, the best business qualifications known to men and a loyalty to the needs and claims of the black man as seen in their deliberations that would do anybody good, to note.

Therefore at all times our Board, though conservative, has had as its watchword "forward march" for our schools. In facing the needs of our schools and an earnest desire that the institutions should not seem to be what they are not for the present, but hold fast to what they are and build upon that a big future, is the evidence of the genuine interest of our board. The board is genuinely progressive and desires the schools to be so.

The Commission's Visit

The visit of the Commission of Educators to our institutions last winter furnishes a basis for subtraction and addition, elimination and extension of our work that will make anew the entire system if adhered to in the coming years. The commission assures the Church the schools are invaluable, that they are doing marvellous work with the funds available, that for the larger part the teachers are competent and efficient, the weaknesses of the system are pointed out and recommendations made, the execution of which in the main calls for increased revenue, which the commission says we ought to have. Such an underwriting of our schools is of highest value. Everything the Commission suggests is of course not in the realm of immediate accomplishment but it is the ideal to which we work and the ideal is set by men who have worked out such in their own field of operations.

Everybody Co-operating

That we might have correct understanding and union of effort our presidents were called to Cincinnati to consider the Commission's

report. Each faced his triumphs with delight and the criticisms with a purpose to profit thereby. As has been said, a better meeting the Society never had in its history. Our institutions immediately felt the effect of it. The secretaries have noted it. The classification of our system agreed to by all the presidents as the proper thing, the shaking up of the needs of each school, the division of conference territory so that each school has a field of its own to cultivate for special gifts, and each Conference a special school to help, the division of the members of our Board of Managers making a committee of three on each school, to study that school as to the work done, results accomplished, needs that are pressing, possibilities of extension, better business methods of accounting for receipts and expenditures in the schools, efficient classroom work and many other plans and purposes are being put into working order. While we are scarcely in the beginning of these advanced ideas and new reforms yet the fact that they are on, has been productive of good and our presidents are vying with each other to make the next school year a banner year.

At a meeting of the secretaries of all Boards of Education representing denominations doing educational work among our people, as well as the Jeanes and Slater Funds, it developed that the step taken in classifying our schools and dropping "high sounding" names for those more accurately representing the work we are doing, had put us at the head of the procession for trying to maintain educational integrity. Several of the other Boards will follow where conditions will permit. It is to be hoped that no foolish notion that the standards are lowered by Methodism for the education of the Negro will obtain.

That is the cry of the "calamity howler" or the misinformed. Rather than lower the standards, that action means to raise the standard as will be seen in oncoming years.

Strengthening Our Faculties

In no year of the past has there been a more faithful attempt than this year by our committee on Instruction to strengthen our faculties. There have been notable additions throughout the system. Some of those whose names, white and colored, are so well known, the mention of which would tell the story, have been secured for our next school year.

Large numbers of our teachers have been away to summer schools of Chicago University, Harvard, Columbia and others. Many more will go in the summer of 1915 as a premium will be put upon those who by sacrifice and study prepare themselves to make the system stronger and productive of results. This will be a distinct policy of the Society for the future.

(Continued on Page 3, Column 3)

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XIII

Some of the best people we met at the principal points in Europe were some of our fellow-Americans; for the better class of people in the United States can be classed among the best people of the world in every respect. But that other fellow from America also travels in Europe and you sometimes meet him—and if you are an American Negro you will recognize him and he will recognize you. I say that the best Americans can be classed among the best people of the world, but that other worst American, in the inhumanity of his race hatred, really has no equal outside of the United States, unless it be among the Boers in South Africa. As we were seated in our hotel, before leaving Paris, I heard behind me a hiss like the hissing of an angry serpent mixed with a low murmuring of venomous hate, and turning I saw a man and a woman of the "other class" of our American fellow-patriots. Here they could hiss but could not sting, so I let them hiss. But I thought, what a civilization that can inspire its inferior members with such a permanent hatred that it will reach beyond the seas and beyond the nativity of its "peculiar institutions," and can attack at sight an individual stranger whom it has never seen before! One gets a mingled sense of pity and shame for "American race prejudice" when he discovers it in a place like this, stripped of its bolstering circumstances and writhing, self-tortured, in a loneliness.

On the beautiful Sunday morning of July 13 we left Paris for Brussels by the Nord railroad, passing through many well-kept gardens and grainfields. In Brussels we were again centrally located, at the Hotel de la Poste, so named perhaps from the central post office which stands nearby. That very afternoon we attended services in the church of "Saint Michel et Sainte Gudule," visited the Palais du Roi and its gardens, where we heard a band concert, and in the evening we attended a concert in the Vauxhall and heard good baritone from Monsieur Bouilliez. The seats for the audience at such musical entertainments are always arranged around little drinking tables, with plenty of waiter and waitresses standing within call. The patron is supposed to sit and listen and drink; we sat and listened and looked.

In the shop windows of Brussels are seen many ivory "Christs" with thorny crown and wounded side, crucified. And the beholder feels that these representations signify more truth than the Belgian artists intend, for most of this ivory has been wrung from the natives of West Africa by a system of governmental torture.

Waterloo was the object of our next day's interests. We drove in a carriage from Brussels over a road which Napoleon, in spite of his Titanic efforts, was not destined to travel. The driver called it 18 miles, for the battlefield from Brussels lies beyond the town of Waterloo. Passing through the Bois (woods) de la Cambre, we were reminded of the Bois de Boulogne near Paris. We met peasants with wheelbarrows of firewood, with a dog harnessed under the barrow in such way as to help to push. Arriving in Waterloo village we visited the house in which Wellington had his headquarters; direct descendants of the family which then owned the house still own and keep it. In it are the hundred-year old beds in which Wellington and Gordon slept, and many relics from the battlefield. After inspecting the memorials and inscriptions in the Waterloo Church, whose history is linked with those nation-building days, we drove on to the scene of that supreme struggle of June 18, 1815. It is not necessary to describe this battle; it is minutely related in a thousand books. Wellington had an admirable position for defence, with rolling

ground to the back of him, so that the movement of his cavalry and reserves could be concealed from the enemy until the very moment of striking; Napoleon advanced from a rather open-lying country so that the direction of his attack could not be hidden. On the other hand Napoleon had one of the best disciplined and most enthusiastic armies that the highest military genius has ever created, and they spoke one language; while the Allies consisted of different nationalities with a babel of tongues—Homer would have described the actions of that day in the terms of giants. To the right and in front of Wellington's center stands the Chateau of Hougomont, which was taken, re-taken and taken again and again, and around which the English and French columns swayed like wrestling Titans. Immediately to Wellington's left, at the end of the sunken road, is the farm of La Haye Sainte, memorable for its heroic defense by the German Legion, and further on toward the front of this left position is La Belle Alliance, where Wellington and Blucher finally met, and then the open country through which the grand army of France struggled and floundered like a frightened herd towards Paris.

Near Wellington's center and on the spot where the Prince of Orange was wounded the people have erected a great earthen pyramid or mound, two hundred feet high, on the top of which stands the "Belgian Lion," which can be known from the British Lion by having its tail between its legs instead of in a whipping attitude. By this mound stands a museum kept by the English containing many relics; a copy of the London paper containing Wellington's first report of the battle, balls, guns, sabres, human bones with balls in them, skulls with bullet holes, parts of trees full of balls, and other trappings of the warrior—bayonets, eagles, buttons, helmets, and the silver spurs of Napoleon.

The next day we visited in Brussels the hand-made lace shops, where they pay the girls who make the expensive stuff, only about two dollars a week. The sidewalks of Brussels are in many places crowded with small drinking tables and chairs, such as those at some of our soda-fountains; but it is beer and wine in Brussels. In some places the sidewalk is actually screened off and one must step into the street and go around the comfortable-looking drinkers. After visiting the Guild Halls, the Hotel de Ville and the beautiful Palais de Justice, we set out for Amsterdam in Holland. When Napoleon annexed these little "Netherland" states to his French empire, he must have smiled at the reason which he gave in justification of the act; he said that Belgium and Holland belonged to France inasmuch as they were made by alluvial deposits from the rivers of France.

Talladega College, Talladega, Ala.

ON THE HONOR ROLL

In the Hall of Fame are the men regarded as the greatest of Americans. They are the leaders who have won their names on the battlefield, in statesmanship, in literature, in science, in art, in high places of the nation's work. There is another Hall of Fame, not known to mortal mind, which some day will be revealed, and it will then be discovered that "they that turn many to righteousness shall shine as the stars, forever and forever." Many of these are unknown to us now; but the men who are engaged in the work of turning men and women away from sin to righteousness are the ones from whom this shining host is recruited. No greater work is given to men than to bring people to Jesus Christ. Some of the pastors in the conferences in the Chattanooga Area have been working to bring up their membership. Many of them are hav-

ing good times in revival work. Some of them are rejoicing over the fact that they have added ten per cent to their rolls of full members, and we all should rejoice with them. Below is a partial list of those who have reported their gains:

East Tennessee Conference: Abingdon, W. A. Webber; Christiansburg, W. W. Ward; Coalwood, F. A. Hatcher; Dublin, G. H. Pettis; Glade Springs, R. A. Swan; Johnson City, B. J. Martin; Kingston, R. E. Kilby; Newport, H. S. R. Dykes; Ooltewah, L. Woods; Pulaski Circuit, W. S. Hight; Rural Retreat, J. W. Johnson; South Pittsburg, G. W. Cain.

North Carolina Conference: Advance, S. R. McCorkle; Empire, L. D. McQueen; Lowesville, S. P. West; Mt. Pleasant, W. Ellison; Portsmouth, O. J. Bethea.

Tennessee Conference: Brentwood, W. B. Crenshaw; Eagleville, A. Wooten; Franklin, D. J. Mitchell; Gordon, J. W. Satterfield; Lebanon, S. J. Boone; Lewisburg, S. Knight; New Zeal, G. A. Sanford; Seays Chapel, J. H. Ellis; Springville, J. F. Fenner; Tullahoma, J. W. Richmond.

THEODORE S. HENDERSON.

SOME EVIDENCES OF PROGRESS IN OUR SCHOOLS

(Continued from Page 2)

Building and Repairs Everywhere

With the Jubilee money at our command, the past has been a year of repairing and building. Walden is on the up grade, a new president's residence at Meridian, a president's residence and extensive repairs at Bennett, repairs at Clark and in fact something is being done at each school with much more to be done in this year than last.

Subscriptions made in the General Church on Jubilee Fund will be coming in this year, while Colored Conference subscriptions will be available, so that much larger advance in building, improvement and equipment is on the docket for 1914-15.

The Schools Need Money

In the main the schools are having the unanimous backing of the Conferences and people. If that were not true, we could hardly have secured \$50,000 in cash and an assumption of \$83,000 more from which to get the balance of \$50,000 and thus cover the Jubilee gift of \$100,000 from Colored Conferences.

The last two years have been "get together" years for our schools in a remarkable degree. The secretaries are daily seeing evidences of loyalty to the cause, that is gratifying.

But the vision of the to-day and to-morrow of our great educational system, the possibilities crowding upon us and what we can do if we are all agreed and advancing as one man are the lines of thought that need our attention until we rise up and do the big thing we all believe we are ready to do. There are signs that indicate we are coming fast to see and fully appreciate our strength. **One penny a week for education from 325,000 Negro members means \$170,000 annually for our schools—a sum larger than the whole Church gives to-day.** Our burden is to get our people to look within rather than without for support. God is leading us in our educational work and if our institutions will keep in this good way results are to be multiplied an hundred fold.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others.—Henry Drummond.

He that has character need have no fear of his condition. Character will draw condition after it.—H. W. Beecher.

It is not the events of life; nor its emotions, nor this nor that experience, but life itself which is good.—Phillips Brooks.

The Preacher's Throne

A SERMON—By the REV. J. P. MORRIS, D. D.

Theme—"Knowledge the Salvation of a People"

Text—"My People are Destroyed for lack of Knowledge"

HOSEA 4:6

Hosea's statement concerning his people in his day is also true concerning my people in this day. The lack of knowledge brings destruction to any people, but the possession of true knowledge is a power to save. In this day of activity, of push, of progress and of energetic endeavor, no people can meet the exigencies of the times who are not abreast in the current phases of present day knowledge. My people as a whole lack this knowledge, and therefore are being destroyed.

We are destitute of the knowledge of the laws of health. We are being destroyed bodily. The mortality of the Negro race in the South is thirty-five per cent greater than that of the white race. The cause of this excess is the ignorance of the laws of health. Proper ventilation, both in our homes and in our churches, is not generally known, general decency about the home is not always practiced, retiring hours are often too late at nights, hence diseases are contracted which will be the iniquity that shall be upon our children unto many generations. Obey the general laws of health and you are a perfect gem of humanity, disobey them and you are a miserable wretch, unfit to live and in most instances unprepared to die.

We lack an adequate knowledge of the power of wealth and hence destruction comes to us. Wealth is power, use it correctly and it elevates. What a millionaire says in many instances is as strong as the combined voices of a million of paupers. We are maltreated, hung without jury, disregarded in the courts, and voiceless in making the laws by which we are governed simply because we control so little wealth. God wants us to wake up and see that He made some of the good things of earth for us and that it is His delight to see all men prosper under the scheme of his universal government; but if we violate the laws of the general scheme by which wealth comes we may expect to be as was the Jew in the days of the prophet, we may expect to be destroyed. History demonstrates the fact that individuals, races and nations have been felt for good in proportion as they have obtained true knowledge, become self-reliant and accumulated wealth. The story of Dives is often emphasized by us to the neglect of the casual rehearsal of the story of Job. Yes, we are being destroyed for the lack of the proper means to educate ourselves and thus have knowledge to care for ourselves along the proper lines of our natures.

We lack a proper moral conception of the relation of things and people about us. Ethics, true ethics, come with a proper knowledge of men and things. Our lack of the knowledge of these relations hinders us in our moral progress. We are making some progress it is true, but the truth remains that our moral standard is not what it should be. There will be no allowance made for us because of ignorance. Destruction is inevitable if there is not repentance through knowledge. O that we could know the evil tendencies of ourselves and "turn back our nature's rapid tide" so that we might flow to God. The only salvation is a clear ethical conception in the minds of the leaders and that conception carried into practice by them first; and then taught by both precept and example to the laity. The moral precept and therefore the moral standing of a people cannot exceed that of their leaders.

Again we are ignorant of what is truly Christian, spiritual, or religious. A kind of religious enthusiasm must not be taken for spirituality. We must have the knowledge to distinguish between a real spiritual fervor and a mere animal excitement. The one makes



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us do righteously, the other makes us feel and talk without putting our feelings and sayings into action and deeds. A pure genuinely spirituality causes men not only to feel like God, but it causes them to act like God. God cannot bless a people who make to Him merely a lip service. He must have heart service. We are being destroyed for the lack of knowledge to distinguish between a real spiritual life and an animal enthusiasm.

We are being destroyed for the lack of the knowledge of the deleterious effects of alcohol and cocaine. There are thousands of our people that argue that whisky, wine and brandy have a wholesome effect upon their physical system, and nearly all of them know the scripture, "Take a little wine for the stomach's sake." There are thousands of church members, some holding leading places in their local churches who are wilfully ignorant of the damaging and damning effects of whisky on body, mind and soul. Our bodies are being destroyed and we are filling premature graves, our minds are being destroyed and we are becoming imbeciles, our souls are being destroyed and we are replenishing a devil's hell all because we are woefully ignorant of the fact that whisky is the worst foe that the race has. In many instances our young men have lost the main elements of practical wisdom, viz., self-respect, self-discipline, and self-control and are plunging headlong into crime and infamy, all because of strong drink. If we have self-respect we will not defile the body by sensuality, nor the mind by servile thoughts. Therefore with self-respect come chastity, sobriety, morality and religion of the highest Christian type. A man respects himself in proportion as he discovers in himself something of real intrinsic value. If therefore we are lacking in the knowledge of the real value of a human being we must suffer the consequent destruction.

Finally, we are being destroyed for a lack of that knowledge that comes to a people only through an intellectual development. There is a breadth of thought, an intensity of purpose, and a deep moral and spiritual conviction that make men true to themselves and God, but this comes largely through an extensive intellectual development. In a country where the majority rules we need that the majority of our young people have the literary and scientific accomplishments of the age. One might think that learning is becoming universal among us, when he looks over the country and beholds the many facilities provided by both state and Church for our literary advancement. This is only as it seems, it is not a reality. In some respects we have the rudiments of learning, but the truth is as a race we do not yet know what real intellec-

tual knowledge is, nor as a race are we very deeply concerned in the acquisition of it.

I don't believe in a mere theoretical, inactive, metaphysical development of any people, but we stand sadly in need of a development of reason and judgment. We have not as yet learned to trace the effect back to its cause and hence have not learned to get to the root of things. No great evil can be nipped in the bud sufficiently to stop it after it has been rooted, but to eradicate it is the only hope. If we are not able to take the present day evils and trace them to their origin then we must remain hopeless to get rid of them and finally we will be destroyed by them. Get a people to thinking logically, tracing effects back to causes, and it will not be long before that people will begin to measure up with the leading people of the world. Logical vision as to what will be the outcome will help us to avoid many of the destructive forces that lay in our pathway of progress.

Since we are lacking in proper knowledge and since the acquisition of it will greatly assist the race in overcoming the obstacles in the race's progress, we want to mention one source of help that is mightiest in the struggle, viz., "A Christian Education." By a Christian education we mean a developed hand, a developed brain, and a developed heart. These make a glorious developed trinity that makes a mighty people. You cannot divorce a well trained hand from logical thought, rational reflection and a pure heart. The union of reason and judgment with handicraft and Christian principles makes a man master of mind and matter, of soul and body. The race of people that does not have this training or does not get it is doomed to perpetual inferiority. Christian thought has been the prime mover in the onward march of the centuries, and God wants this world filled with it. If He can get a man to thinking righteously He can bring the man to himself. If you want to lead a man to God get him to thinking and he will see God in the things about him. Every ton of coal will proclaim God to the thinking miner, the scientist will see his Maker in his researches, and on every flash of lightning the name of God will be borne and in every thunder roll his voice will be heard. Wheat, corn, gold, silver, rubies, diamonds, high conceptions, holy principles, heavenly ecstasies, and glorious visions of the coming eternities come to the man of thought. All nature about us, the world of humanity, the God of the universe and all of His eternal glories yield themselves to the man of thought. All of the great races of the earth have been thought-races, and the greatest is the race that has the most of Christian thought. If we will be a progressive people we must put down ignorance and henceforth strive to know the things of God. To keep pace with the races of the earth and to be respected by the God of all races we must be a people of thought.

"Ah, well," says one, "thought is at its climax, the races will retrograde that are in the lead and the weaker ones will cease to think. We have gone the limit." Mistake, wonderful things are yet to be accomplished if we will put Christ in the van. He is the revealer of mighty secrets through the Holy Spirit. This globe on which we live may yet be belted (as so to speak) and as it turns at the rate of a thousand miles per hour, become the driving wheel of all machinery. The sun, the source of all heat and physical light, may yet allow his tropical heat and light to be hoarded upon the deserts of Africa, or his more effulgent brilliancy to be boxed upon the shores of the Italian seas and shipped as an article of com-

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EDUCATIONAL PARAGRAPHS

New Orleans University

In order to meet the requirements for better training in the sciences made by the Medical Association upon candidates for the degree of doctor of medicine, two new laboratories have been fitted up. The tables, cabinets, etc., from the old Boys' High School of the city have been secured making one of the best furnished scientific departments in all our system of schools.

During the ensuing year the students in the School of Pharmacy and those in the Academic Department will receive instruction in the sciences in the new laboratories. Two professors, trained in most recent methods, will give their whole time to this work.

An experienced man will have charge, next year, of the Normal instruction and of the grades. This will insure more thorough and uniform work in these departments.

Several graduates have secured excellent positions in the city schools and are doing well.

The "Old Chapel" is being thoroughly repaired and decorated preparatory to transforming it into a library and reading room. It is both beautiful and convenient.

The Alumni are loyal to Alma Mater. At the last commencement they made a substantial offering for the Jubilee Fund.

The student body has contributed about \$1,000 to the Jubilee Fund.

Excellence in scholarship, seen in the appointment of the graduates to competitive positions; proficiency in athletics, proven by an unbroken series of victories for three years, over rival schools in baseball; a glorious revival of religion resulting in the conversion of scores of students—these are the proofs that New Orleans University is an all-round school.

A pastors' class under the wise guidance of Dr. J. L. Wilson is doing excellent work.

Asheville Academy and Allen Industrial Home

This school has just closed its twenty-seventh year with a graduating class of twenty-four young ladies.

The Home and School have this year been full to overflowing in all departments, and results are indeed most gratifying.

With an increased faculty and extended course of study, Asheville Academy is expecting even greater attainment in the coming years.

With the opening of school, September 15, 1914, a new line of work will be inaugurated, that of Deaconess training. A dispensary, well equipped, will be in charge of our Deaconess students and their preceptress.

Those entering for this training may also enter for the Academy course, and for training in Domestic Science. There will also be a most complete course in Bible study. Lectures by eminent physicians in special lines will be given.

Thayer Home—1883-1913

On last Thanksgiving day evening the faculties of Clark University and Gammon Theological Seminary and other friends, the Alumni from the city and nearby towns, friends from Atlanta University and Spelman Seminary gathered at Thayer Home for a thirtieth anniversary occasion. After some reminiscences by Dr. Croghan and Mrs. P. O'Connell, Miss Flora Mitchell, who has served the Home for thirty years, was presented a silver bonbon dish containing fifty silver dollars, by Dr. W. F. Penn.

At a cake contest held at the Oglethorpe School at Atlanta University, for the benefit

of the Free Kindergarten Association, the Thayer Home girls won first prize.

Rosabelle Rosette last year demonstrated the uses of Cottolene for the Fairbanks Co. Mrs. Sarah (Quinn) Taylor has demonstrated this year for the Calumet Baking Powder Co.

At a Child's Welfare Exhibit given in Atlanta last fall, the last week of the exhibition was given over to the colored people. The demonstrations were given by the students from the several universities of the city. The young women from Clark University gave the demonstration for one session. The Thayer Home Kindergarten was on the program for Saturday morning.

There has been a Sunday School Training Class. This was taught the first semester by Sibyl E. Abbott, second semester by Myrtle Kirkpatrick. The class united with a class taught at Gammon Theological Seminary for graduation.

Special gifts not counted in the appropriation from the Woman's Home Missionary Society: The Home purchased a horse and carriage; a gift of \$200 from Miss Mary Ballard, Andover, Mass.; \$40 from Thayer Home girls.

Mr. E. T. Burrowes, of Portland, Maine, recently sent a check of one hundred dollars to supplement the salary of the teaching force for last year.

Meridian Institute

The Rev. D. L. Morgan and the Rev. S. H. Cannon, graduates of Meridian Institute, were appointed by Bishop Thirkield at the last session of the Mississippi Annual Conference, Superintendents of the Natchez and Meridian Districts respectively. Miss Nannie May Strayhorn of the class of 1909 was recently graduated from the American Conservatory of Music, Chicago. The Conservator mentioned her as "the rising young pianist of Chicago."

At our last Commencement the students pledged more than \$600.00 for improvements. The student body raised nearly \$1,000.00 a year ago.

The Board of Managers has authorized the purchase of a large lot adjacent to the Boys' Dormitory. A beautiful new president's house has just been completed and is now occupied by the president and his family.

Mrs. Jennie F. DeMond, of Port Jervis, N. Y., a former student in Syracuse University, has been added to the faculty.

The Lincoln School, an institution in Meridian under the auspices of the American Missionary Association, has recently been discontinued, thus throwing the responsibility for the better education of the young people of this section of the country more largely on Meridian Institute. Plans are on foot for a new building for recitation and administration purposes to cost at least \$30,000.00.

Facts About Wiley

Strong Christian organizations. Has more college students than any other of the Freedmen Aid Schools.

Strongest faculty of any Negro institution west of the Mississippi river.

A modern laundry and bath house open to young ladies.

A boys' dormitory to contain eighty-five rooms nearing completion

An enclosed athletic park.

Fifteen graduated from the regular college course the past year.

The main campus is a beautiful park, with an abundance of shade trees.

Expenses from \$90 to \$110 a year.

Strongest music department in the Southwest.

Rated a college of the first class by several educational boards.

Due prominence given industrial features.

One of the few Negro institutions having a library building.

One of the three institutions of the Freedmen's Aid Society recognized as a college without conditions by the Board of Managers of the Society.

Bennett College

During the school term several improvements were made, among which were the painting of the outside of both dormitories, the installing of electric lights in the buildings and on the campus, the repainting of the inside of the chapel and putting in of beautiful electrical fixtures, the painting and kalsomining of all class rooms, the whitewashing of all the trees on the campus, the remodeling of the laundry, the furnishing of a playground, the laying off of tennis and basket-ball courts, and the general keeping up of the campus.

The uniform for the next year will be a navy blue skirt and middie blouse, the collar and pocket of the latter being trimmed with a white cord.

The students are also encouraged to develop enthusiasm and interest in the appearance and neatness of the college grounds. To that end they are organized and spend part of the time in making walks, roads, and paths about the campus, and in taking care of trees, shrubs and flowers. Every effort is made to get rid of carelessness in homes and home surroundings, and to inculcate a love of the beautiful and attractive in nature. The farm furnishes an opportunity to provide the school with food supplies. A garden and general farm are plowed, sown and cultivated, and the products carefully put away for winter use. In this way the young men are shown the best methods in handling and caring for a modern farm.

The industrial department promises much in the way of self-help and manly independence for the boys. Handles of all sorts are being made by these boys, and find ready sale at good prices in Greensboro and nearby cities. Any energetic and ambitious young fellow can quickly learn this trade. Plenty of material is found in the forests not far from school. They need a better building in which to carry on the work.

The work of such an institution as Bennett College is an all-round training of the colored youth for every form of service, humble or exalted, to which the young people are liable to be called. The institution is the main source of supply for ministers, school-teachers, and industrial leaders for the State of North Carolina. At the present time, in order to extend and strengthen the work of the school, its most pressing needs are:

Heating plant for girl's dormitory.....	\$ 5,000
Building for class-rooms, office and auditorium	25,000
Industrial building	10,000
Farm buildings and equipment.....	3,000
Completion of boys' dormitory.....	2,500
Library	10,000
Scholarships for deserving and needy students, each	40
Endowment	50,000

THE PREACHER'S THRONE

(Continued from Page 4)

merce for fuel to colder elimes, and to give light to the reading circles in the land of the midnight sun.

The sum total is this: We must have knowledge to care for our bodies, our temporal interests, and our moral and spiritual needs. We must learn the value of self-respect and the power of intellectuality.

Behind us stands a great educational society that declared that Christianity must permeate our whole educational system. Years ago the founders of this society saw that a race of people in this Southland was being destroyed for the lack of knowledge and came to the rescue. Let every man and woman, boy and girl of us enter heartily into co-operation with the Freedmen's Aid Society and thus banish ignorance from our midst.

THE CRIPPLE OF NUREMBERG

CHAPTER XIII

JAKOB ENGEL'S REVENGE

Elsa Von Reuss returned to her home in the castle the evening after the arrival of the Emperor, with a lighter heart than she had known for many weeks or even months. Evidently Ulrich had safely escaped from Nuremberg, notwithstanding the presence of the Spanish soldiers and the dreadful Duke of Alva. Two weeks! He must now be quite far on his return journey to the Elector, unless in these sad and dangerous times he had fallen into the power of some of the wild bands roving through the country. Very often a man who traveled alone was safer than a body of horsemen; he was not so liable to be suspected of some hidden purpose.

The old captain of the Guard, coming in from his work, was delighted to hear her singing in a low, sweet voice, as she set out the supper.

"Thou art merry, to-night, my daughter," he said, kindly, laying his large hand on her smooth hair.

"It is because I have heard such good news about Ulrich, father," she replied, without thinking that Ulrich's name had not been mentioned between them since that snowy day in December, when the father bade him be gone.

The old man looked at her with some curiosity, but said nothing until he had divested himself of his outer garment, quite wet with the rain, which, notwithstanding the fair promise of the morning, was falling heavily. Elsa carried the coat away, and hung it by the stove to dry. She felt half frightened at her boldness in speaking of her brother. Would the father reprove her? Stealing a glance at his bearded face, she saw to her relief that, although he was silent and seemed to be thinking deeply, he did not look angry.

"What hast thou heard, Elsa?" he asked at last, drawing her toward him.

She nestled against his arm gladly. Poor Elsa sorely missed the mother's love. "It was at Amalie Ebner's, father, Marie Sachs was there. Thou rememberest that it was at the shoemaker's house that Ulrich staid after"—she paused, and then went on hurriedly—"Marie said that he left there the very day after the duke came in, so that he must be now far away."

The seared, bronzed face of the old soldier showed his satisfaction at this news. He had had grave fears for Ulrich's safety; but if he had left Nuremberg before the duke had time to hear of him, it was all right. Ulrich was a Protestant; but he still really loved him dearly.

He said nothing more, and Elsa feared that she might have offended him by her words, when he suddenly clasped her nearer to him, and kissed her forehead gently. "Thou art a good, faithful daughter, my Elsa, and thou growest more like thy mother each day."

Elsa's white face grew rosy with delight. "Dost thou miss the mother less because I am here, father?" she asked, timidly.

The gray head sank lower. "I miss thy mother more each day, Elsa; but thou art a great comfort to me."

That night Peter von Reuss slept peacefully, as he had not done for a long time. A horrible dread had filled his mind that Ulrich might have fallen in some way into the duke's hands; might even now be in the castle dungeon. It might easily be so, and he would not know it, for some of the keys were kept by Jakob Engel, and Jakob bore him no good will nor Ulrich either. It had seemed to the old man that Jakob's narrow eyes had twinkled more wickedly than ever during the last week; but it must have been a mistake, simply his own disordered imagination. Jakob was in high favor with the duke; perhaps he aspired to be captain of the Guard himself.

The next morning it still rained hard, and a thick fog enveloped the castle. The snow was fast disappearing, and streams of muddy water were rolling down the hillside through the town and on to the river Pegnitz. It was warm, too, and was one of those days which depress the spirit and sadden the heart. The Emperor Charles V, in his bed-chamber, felt the chill of the air, and grumbled about it to his attendants. The Duke of Alva was more than ordinarily severe and sarcastic in his remarks, and

BY FELICIAN BUTTZ CLARK

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even the gay Alberto, Marchese di San Marzano, was silent and sad.

Peter von Reuss drew his big cloak around him, and went out to make the rounds of the castle. Everything was in order so far as he could see. The soldiers marched back and forth upon the outer wall, although they could see only to the other side of the moat: so dense was the fog. The sound of the church-bells from the unseen city below came hoarsely to their ears, as though they, too, felt the weather. The drawbridge was down, and a group of young men was standing on it, talking earnestly. They stopped when the tall figure of the captain came near, and saluted him respectfully. Jakob Engel was in their midst, and it was he who had been telling the others something which interested them greatly.

"Is all well, Jakob?" asked the old man.

"All is well, Sir Captain," was the reply, and again the captain thought that he saw that malicious twinkle in the eyes of his inferior in office. He was turning gravely away when a voice stopped him. "Herr Captain," called Jakob. Then throwing off, with a muttered remark, a detaining arm of one of his companions, who would have held him back, he advanced toward Peter von Reuss. The other men followed him. Two or three were smiling, but the rest looked indignantly at the lieutenant. One spoke hurriedly in his ear. "Let the old man find it out himself," he whispered; but Jakob only shook his head. The captain stopped short, just under the archway where the heavy portcullis descended in times of danger to shut off the entrance of the enemy. There were a few other idlers here, and the soldier on guard stood looking on with a face full of curiosity.

"Herr von Reuss," said the lieutenant, "there is a new prisoner in the round tower; at least I imagine that he is new to you, though he has been there long enough to forget how daylight looks."

"A prisoner!" exclaimed Peter von Reuss. "And has the time come when prisoners are introduced into this castle, and the captain of the Guard knows nothing of it?"

His face glowed with wrath, but Jakob only smiled. To him, this small revenge, telling an old man a sad fact, one which would rend a father's heart, here in front of eight or ten officers, was very sweet.

"By whose order was this done?" inquired his superior.

"By the orders of the Duke of Alva."

"Why were they not given to me, rather than to you? Surely the duke has nothing against me! I have tried to serve him well and faithfully."

"Perhaps if you look at the order, written by the general himself, you may understand the reason. The Duke of Alva is merciful." He drew from an inside pocket the original order, written by the duke on the first day of his residence in Nuremberg. Jakob was very proud of this document. He had shown it to many of his friends, and it was already worn in the folds from being opened so often.

A murmur arose among the officers, and one was heard to say, "For shame!" It began to impress itself on Peter von Reuss' mind that something unusual was about to occur. He looked from one face to another, seeing on nearly all dismay and anger. The hand which he held out for the paper was usually firm and strong when used in defense of the weak, but trembled now. His voice was harsh. "Give me the paper," he said.

A silence fell upon all the men who stood near. The tramp of the sentinel on the drawbridge was very loud in the stillness. The old man straightened himself, as though prepared for an attack from an enemy, and unfolded the order of the duke. Jakob Engel, with evil looks, watched him eagerly; but the strong features gave no sign of the pain the man must have felt at reading an order from the duke to arrest his only son. Without a word he handed back the paper, and gave one long look deep into the very soul of the revengeful man standing before him. Then he strode away toward the inner court. After passing out from under the archway,

the captain turned back, and approached Jakob. "Give me the key to my son's cell," he said; and his tone was strong and commanding.

"I can not," replied Jakob, quailing for the first time.

In a thundering voice, Peter von Reuss repeated: "Give me the key! Am I traitor that I can not be trusted with the key of my son's prison?"

Jakob took from his pocket a bunch of keys, and, loosening one of them, handed it to the captain.

As the old man walked away once more, the murmur of voices broke out. From the dark shadow at the side of the archway one man exclaimed, "Jakob Engel, you are a heartless coward to treat an old man thus."

"Who said that?" asked the lieutenant, turning sharply.

"I." A stalwart young soldier stepped out into the light.

"Take him, and let him taste dungeon fare for a while," was Jakob's response; and, as two of the Spanish sentinels marched the German away, the lieutenant went alone to his room.

CHAPTER XIV

IN THE ROUND TOWER DUNGEON

The soldier at the entrance to the round tower stood to one side, and saluted, as the captain of the Guard came near. There was a touch of sympathy in the look which he gave the old man. It was Franz Ritter, a man almost as old as Peter von Reuss himself, who had fought by the captain's side in many a battle, and who loved Ulrich as his own son. He knew well that the lad was now languishing in prison, as, in fact, all the Nurembergers in the castle had known for some days, thanks to Jakob's talkativeness; but not one of them had dared or wished to disclose the fact to Ulrich's father. The sentinel saw now, by the blind way in which the captain groped for the key of the heavy iron door, that some one had revealed to him the sad news. After one or two vain efforts, the door swung back on its hinges, and closing it with a harsh noise, Peter von Reuss walked slowly through the narrow corridor.

He knew the tower well. On the ground floor were two cells; on the floor above were the rooms where prisoners of consequence or those who had committed only slight offenses, were confined—pleasant, airy chambers, with long, narrow windows cut into the walls, through which the occupants could look out on the bright world. It would not be in one of these that Ulrich, envoy of the Elector of Saxony, and, worst of all, a Protestant, would be imprisoned. Jakob had said, "In the lowest dungeon of the round tower."

Peter hastened his steps a little. How would he find his boy after more than two weeks of imprisonment in that awful place? O, if he had only known it before! The uneven steps led down into deeper and deeper blackness. The captain held high in his hand a torch which he had snatched from a ring fastened to the corridor wall. On, on, he went into the gloomy stillness of underground passages, and, reaching an iron door studded with heavy nails and crossed by ponderous bars, he turned the key in the lock, and in a moment stood in Ulrich's cell. The torch revealed nothing to his gaze for a time; then he saw the chamber as he had seen it many times before, small, low, and reeking with dampness.

"Art thou here, Ulrich?" he called. Could it be possible that the Duke of Alva had already put an end to the boy's life? "Ulrich!" he called again, but there was no response.

Looking around more carefully, the old man saw in one corner a heap of clothing; and, sticking the torch into an iron holder on the stone wall, he went over toward this object. There, huddled up as if in deadly fear of some awful thing, lay his son; but how changed since that day on which he walked, full of life and vigor, into his home! Great, hot tears flowed over Peter von Reuss' scarred face, falling upon his iron-gray beard, at the sight before him. The boy's eyes were wide open, but apparently sightless. He made no movement as his father gently raised him on his strong arm.

"Have I come too late, and art thou indeed dead, my Ulrich?" he murmured. Drawing a flask from his pocket, he poured some of the liquor, as best he

could, between the set teeth, rubbing, meanwhile, the motionless limbs of his son. With a long sigh, the eyelids fluttered, the rigid figure relaxed, and leaping with fright, Ulrich sprang to his feet. "Have you come again?" he shrieked. "I tell you that I will reveal nothing. You can tear me to pieces on your torture-wheel, you can burn my eyes to the sockets with your blazing irons, if you will. It matters not. I will not turn traitor."

The words were spoken so rapidly that his father had no opportunity to interrupt him. As soon as the boy stopped, he said, very slowly, in order that his disordered mind might comprehend the meaning: "Ulrich, it is I, thy father. Do not be afraid. There is nothing here to hurt thee."

Ulrich turned in astonishment, and looked into his father's face. With a low cry, like the moan of a wounded animal which seeks refuge from its pursuers, he threw himself into his father's arms, and burst into tears.

The great, tall man soothed his boy as though he had been a little child, and, drawing him toward the only seat in the room, a stone bench fastened to the wall, he threw about him the heavy cloak which he had worn, and gathered him close to his breast. Scarcely realizing what he was doing, he crooned over the lad a song which his dearly-loved wife had sung in years gone by. After a few moments of silence, the sobs ceased, and Ulrich lay quietly resting in his father's close embrace. How good it was! How protected he felt, now that his father was near!

"What have they done to thee, my son?" the captain said, his heart torn within him. Catholic or Protestant, what did it matter? It was his only son, poor, weak, and in prison.

"It is the torture, father," replied Ulrich, in a low, sad voice.

The father sat straighter upon the stone bench, and held the youth closer to him. "Have they dared to torture thee," he exclaimed, his deep eyes flashing, "the son of the captain of the Guard, who has served him so faithfully for so many years? And I knew nothing of it! What could I have done if I had known it? I have no influence with the Duke of Alva. He seems to have taken a dislike to me; and as to the Emperor, it would be useless to appeal to him. Jakob Engel has the power now," he continued, bitterly.

"It was Jakob Engel who arrested me, father. It was he who stood by me and the priest, Father Antonio, in the torture-chamber, when they racked and tormented me."

I have seen him several times. He seems to be a good, religious man. What did he do?"

"He urged me to recant, to tell all that I knew about the Elector of Saxony, the number of his troops, and where he was at present; trying to get information from me which would enable the Emperor the more easily to overpower him; but I told him nothing, father, nothing."

"Thou art at least brave, my boy; though I should think thou couldst give them enough information to satisfy them, without injuring thy master."

"And they laughed, father, when my limbs twisted over the wheel." Ulrich wept again, so weak and exhausted was he.

The captain of the Guard ground his teeth together. Laughed, did they, at his suffering son! He looked down at the boy's face upon his breast; it was still and white, he had fainted once more. "It is food he needs," thought the father, as he endeavored to revive him. "Poor boy! I must bring him something." And then he remembered that he must be careful. Jakob's eye was upon him; the duke was not friendly; he might injure Ulrich more than help him.

Ulrich opened his eyes again. "Ah! thou art still here, my father. It is almost a relief when they take me up to the torture-chamber. There it is light and sunny. I try not to be afraid. Sometimes I think of the words which good Shoemaker Sachs read that morning: 'The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? I will sing, year, I will sing praises unto the Lord.'"

"Those are good words," said the father, watching the new light spring into his son's wan countenance. "What book are they in?"

"The Bible."

Peter von Reuss, good Catholic as he was, crossed himself. "The Bible is not for us, but for the priests."

"No, blessed be God! it is for us!" cried Ulrich, excitedly.

"Well, there, there," responded the father, soothing him as he used to do years before; "if the words comfort thee, all the better. Thou hast need of comfort, poor boy. Now, listen; dost thou understand?"

"Yes, father."

"I must go now. I have staid already too long; it will be noticed. I will come again at midnight—dost thou hear?—and will bring thee good food. Here is a taper for thee and a flint. I do not think the guard will notice them. He likes not these dismal places, and stays more above. If thou hearest his footstep, extinguish it. I will come again."

As he rose to go, Ulrich called once more, "Father, please give a kiss to Elsa."

"I will, my boy. Good-night."

It was fully dark when the captain of the Guard went out from the tower. The sentry had been changed, and paid but little attention to the officer's exit. Elsa was waiting with a hot supper in the pleasant kitchen, and stood quietly by the window as her father entered. When the light fell upon the old man's face, she wondered. It looked so softened, so mild, so like what it used to be in those days long ago, before he had differed with Ulrich, and before the mother's death. Then, too, he began to talk so pleasantly that she felt the tears coming to her eyes. When the supper was over, he mused a long time, sitting so still that she feared he might be ill.

"Is there anything the matter?" she asked, timidly, almost dreading a sharp reply.

"Yes, my child," he replied, gently; "there is great trouble the matter; but thou canst not help me. Is there food in the cupboard?" he asked, suddenly.

Elsa opened the heavy doors. "There is a veal-pie and some ham," she replied.

"Very well, that will do. I must be up all night, and might need something." This was so common an occurrence that the little girl thought nothing of it. "Now, go to bed, Elsa; and sleep well. Happy for thee that thou feelest no remorse for unkindness done to those who love thee," he added, in a low voice. Then, to Elsa's astonishment, he took her in his arms and kissed her lovingly.

"This is sent by Ulrich," he said.

BISHOP ROBERT MCINTYRE IN TEXAS

By the Rev. B. M. Taylor, President

Bishop Robert McIntyre, our resident bishop, has been of great strength to Texas Methodism. He has been in charge of the Texas and the West Texas conferences since the last General conference, and from many viewpoints Texas Methodists have caught new inspiration, and our people are seeing the great Church from new viewpoints, and understand as never before the interest she has in the Negro membership.

The visits of Bishop McIntyre to Texas during the years he has been in charge of these two conferences, have had much to do with showing the spirit and attitude of the Church toward our people. His work among us in Texas has been to show the great Church, not as a white man's church, not as a red man's church, not as a black man's church, but the Church of Christ, having a great mission, which is to save the people, regardless of their nationality. His work in Texas has shown that the Methodist Episcopal Church is the friend to all the people. Bishop McIntyre has been fatherly, kind, and gentle in speech; brotherly in his dealing and sweet of spirit. The Bishop's lectures and sermons, at the conferences, have all been interesting, inspiring and instructive. No one ever hears his lectures and his sermons, in Texas, without being wiser. His recent visit to the Ministers' Council in Waco was a great benediction and an inspiration to the brethren that were in attendance. In referring to an address at the Ministers' Council by a Bishop of the African Methodist Episcopal Church, in which the African Methodist Episcopal Bishop spoke of "white bosses" in the Methodist Episcopal Church, Bishop McIntyre said that he was not in sympathy with that part of the address of the good Bishop of the African Methodist Episcopal Church, where he referred to "white bosses." The Methodist Episcopal Church has no "white bosses;" the Church is not made up with "white boss members."

The Church is helping the Negro, the same as other people and races. Bishop McIntyre thrilled

the hearts of the brethren with great satisfaction when he made it clear (to the African Methodist Episcopal Bishop) that the Methodist Episcopal Church has no "white bosses." It is a church for the people, where all are equal before God in the Church.

The brethren were very enthusiastic at Waco, having the Bishop present. His two great lectures and his approval of the Ministers' Council mean more to Texas Methodism among our people than one can estimate.

The Church in Texas has taken on new and progressive life since Bishop McIntyre has been in charge of the two conferences. His visits to the state at a time when he does not have to hold a conference, gave him an opportunity to study the brethren, and gave the brethren an opportunity to get acquainted with and learn the Bishop and meet him, not with a burdened heart, troubled about an appointment, but with a smiling face, knowing that we can meet the Bishop in our own state and conference without the fear of having to give up a good appointment. Bishop McIntyre is the first Bishop to come among us at a time when there was no conference to be held and where it was possible for him to come in touch with all the brethren; thus he has been able to secure for himself a warm place in the hearts of the brethren of the Texas and West Texas conferences.

Our people in Texas understand Bishop McIntyre as a brother who is interested in our people and is anxious to help us. We hail him with delight as presiding Bishop at our next annual conferences, and pray God's blessing upon him.

Orange, Texas.

BISHOP I. B. SCOTT IN SOUTHERN CALIFORNIA

Great men after all are only men, very human, a brother, a co-laborer—official station and titles do not rob them of these fundamental essences of greatness. To meet a man of this character occasionally is to change your viewpoint about men in the direction of a greater respect and a higher appreciation. The Methodist Episcopal Church under God has had the molding of such a type in the person of I. B. Scott who serves God and humanity as Bishop to Africa. He belongs to the order of Melchizedek, having no beginning of his great spirit as it flows from the infinite and having no ending, for the big brother spirit which characterized him as a boy is still his in a greater degree today.

Methodism has not made many Negroes Bishops but it has done better; it has molded men. I. B. Scott was made a man before he assumed the title of a Bishop. To those of us who know men and are willing to be fair in our conclusions, I. B. Scott is one of the safest and truest leaders the Negro has today. This is the consensus of opinion reached by critical southern California. Every young man and in fact all the people of the Methodist Episcopal Church are beginning to look upon I. B. Scott as a prophet of great vision as well as a preacher of a practical living Gospel.

The writer knew of Bishop Scott and had incidentally met him but he never knew him. Close contact and mutual fellowship convinces him that Bishop Scott stands as the crystallized essence of Methodist Episcopal genius—genius as to life and a well-balanced intellect.

Whereas he was invited to assist the pastor in raising \$2,000, which was accomplished, still he made the Master's words so real to us that "Men shall not live by bread alone," the monetary benefits are not to be compared with the splendid work of inspiration done, inspiration to our Negro Methodism; yes, mightily so, but also the inspiration given to the Church regardless of color for Africa's claim upon us.

The writer has brought to the Coast the leading men of the race; men whose names are household words, but none have given the message and inspiration that will be more lasting than that given by Bishop Scott. The fortnight spent here was one of continued activity. All of the leading churches in the Southern California Conference vied with each other to hear his message. It was not a question of how many dates could be secured, but how many could be refused. The First Church in Los Angeles under the leadership of her great pastor, Chas. E. Locke, showed the Bishop every courtesy in the way of receptions and private luncheons and so did

(Continued on Page 11)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

GAMMON THEOLOGICAL SEMINARY

Gammon Theological Seminary of Atlanta, Georgia, is an institution which should have the love and admiration of the whole Negro race. Among all the schools of the South our people have no truer friend. Though under the control of the Methodist Episcopal Church, it does not confine its gifts of blessing to its own denomination, but offers to all colored men who are preparing themselves for the Christian ministry a splendid theological training. By reason of its large endowment, the generous gift of its founder, the Reverend Elijah H. Gammon, it is able to give to any young colored man who is called to preach a training which will equip him for leadership in the Church. Its campus of matchless beauty, its well-equipped buildings, including ten cottages for married students, its learned faculty and all the impulse of its noble life stand ready to help the humblest student who will hold up his head and dare to ask the best for himself. All hail beloved Gammon! Already hundreds of thy sons, honored with places in the front ranks through all the South, lift up their hearts in gratitude and call thee blessed! May thy classrooms be crowded this fall with other eager souls whom thou shalt bless!

Some time ago, a circular letter was sent to the graduates of Gammon Theological Seminary which included this request: "State the value your Seminary Course has been to you in your work." A few of the answers are given below, especially for the enlightenment of those who question the value of such theological training.

One says: "The moral, physical, intellectual and religious training which I received at Gammon, under God, have made me what I am."

Another says: "It gave me a larger vision of God's word. It taught me how to put the truth of the word within the reach of my flock. It impressed upon me the necessity of being a pure leader."

Another says: "It helped me in pastoral visiting, in board meetings, in Sunday School work, in study of the Scriptures, and most especially in preparing sermons."

And still another: "What I am as a minister, I owe largely to Gammon. My conception of God and humanity has been broadened and elevated. I am better prepared to see and apply the remedy for the many ills of my people. It firmly established my faith in God's word and caused me to dedicate my life wholly to His service."

If you are called to preach the Gospel, are you not called first to prepare yourself thoroughly for this great work? And where could you secure better preparation than at Gammon Theological Seminary? Write to the President, the Reverend Philip M. Watters, D. D., and ask his advice and his help.

THE BUGLE CALL

The annual Rally Day Service of the Board of Sunday Schools is ready for distribution and sample copies are being mailed to our pastors and superintendents whose addresses we have, and will be sent to others upon application. The author of the service, the Rev. S. Trevena Jackson, has had a large experience in the preparation of programs for special occasions, and The Bugle Call is one of his best. We trust that our Methodist Sunday Schools everywhere will use it, and that Rally Day will be fittingly and enthusiastically observed throughout our denomination.

EDGAR BLAKE,

Corresponding Secretary of the Board of Sunday Schools.

Of General Interest

Dr. F. M. North To Visit the Orient

Under instructions from the Board of Foreign Missions, Dr. Frank Mason North, one of its corresponding Secretaries, will visit the Methodist Missions in the Orient. He will be accompanied by his son, Eric M. North, Ph. D. They are booked to sail from San Francisco on the Shinyo Maru, on August 15. In view of the proposed property and equipment movement for which the Board is now making preparations, a careful study of the material basis and facilities of the several missions is deemed most important. The movements toward union in educational, medical and, in some cases, evangelistic work, are creating new and commanding problems in all the Mission Boards, and to none are they more significant than to that of the Methodist Church which is at work in nearly every strategic center in mission lands. Dr. North plans to give four or five months to Japan, Korea and China, and to return to the United States by way of the Philippines.

Will Correct Poor Spelling

Webster's Blue Back Spelling book with its abs and ebs and obs, and its more dignified "incompatibility" and "compressibility," which one cannot help but recall with a thrill of pleasure, has been selected as the book that will teach young Georgians to spell correctly. Its introduction into the public schools of Georgia will soon be under consideration in the house of Representatives, as the resolution has already been adopted by the committee on education. It is believed that this old-time speller will add greatly to the curriculum of the schools and that it is an urgent necessity can readily be seen by the perusal of a letter or two written by the average high school girl or boy. Good spelling seems to belong to the lost arts and it is with great satisfaction that we note this step taken in the right direction by the state of Georgia.

A New Factor in Warfare

Late news of the war this week brought out the fact that a new and dangerous factor in modern warfare—the aeroplane—is to be reckoned with in the present disturbances in Europe. It was reported, though not confirmed, that the French aviator, Roland Garros, met in mid-air a German dirigible which was maneuvering over Areylesforbes, on Sunday of last week and sent his monoplane clean through the dirigible's envelope, which collapsed at once and twenty-five men occupying it were dashed to death. The monoplane itself was wrecked and the aviator, Roland Garros, one of France's most intrepid "bird-men," met his death. To combat this new factor in warfare, picked soldiers from the armies of the various countries have been furnished with rifles specially constructed to destroy these crafts of the air.

Reassuring News from Bishop Nuelsen

After prolonged suspense concerning the location of leaders of our Church who are in Europe at the present time, the Board of Foreign Missions at New York was gratified to receive on Friday, August 7, the following cable from Bishop J. L. Nuelsen, Zurich, Switzerland.

"Bishop L. B. Wilson, President E. S. Tipple of Drew Theological Seminary, and President Samuel Dickie of Albion College, have gone from Konstanz, Germany, to England. Bishop W. F. Anderson, Dr. W. B. Hollingshead, Apportionment Secretary of the Commission on Finance of the Methodist Church, Philadelphia, Pa., and Mrs. Frederick F. Lindsay, Corresponding Secretary of the Minneapolis Branch, Woman's Foreign Missionary Society, are in Switzerland. American missionaries are respected in fields of action. Urgently necessary that the Washington Government provide for return transportation of thousands of American tourists."

Greatest Temperance Gathering in World's History Arranged To Be Held in Summer of 1915

Unquestionably the greatest gathering of temperance forces in the world's history will be the biennial convention of the Anti-Saloon League of America to be held on the Million Dollar Pier at Atlantic City, N. J., July 6-10, 1915.

On the pier there are four large auditoriums and a number of smaller halls. Reservation of these buildings has been made, and it will be possible for the holding of four large gatherings concurrently, so that every person who attends may have an opportunity of hearing every speaker. The joint seating capacity of the big auditoriums is 17,000. The smaller halls will be used for committee sessions and overflow sessions.

As was the case in the Columbus, O., convention in 1913, representation at the Atlantic City meeting will be based on one delegate from each individual church congregation, each local young people's society, each Sunday school and each subordinate unit of a temperance society or lodge. It is expected 30,000 delegates will attend.

In every particular this will be a greater meeting than the Columbus convention, which has been rated as surpassing anything previously held. Already some of the states are arranging to send large delegations. One state reports a delegation of one thousand assured.

On the program as partially arranged there will be scores of the most prominent platform men in America, Senators, Congressmen, Judges, Governors of States, manufacturers, business men, attorneys, scientists, labor leaders, editors in the United States and Canada, and leading reform figures in other lands, who will tell the great convention of temperance progress the world over. There will be representatives from every state in the union, to tell in detail of the development of Anti-Saloon League work.

It is confidently expected there will be at least fourteen states in the Prohibition column by that time. A history of the fight in each of these states will be inspiring.

One of the most notable features will be the exhibit, for which a portion of the pier will be reserved. This will show literature, charts, books, designs and other forms of illustration, with special efforts worked out along the line of the physiological effects of alcohol, this part of exhibit to be planned along the lines of anti-tuberculosis and other disease-fighting propaganda.

One portion of the exhibit will be that which drew so much attention at the recent international Sunday school convention in Chicago, where were shown startling statistics, illustrated by tombstones as symbols, showing, from actual facts and figures, the terrible ravages of alcohol.

No phase of the alcoholic problem, and no feature of warfare against it will be neglected in the exhibit or in the carrying out of the program of the convention.

It is not too early for churches, Sunday schools, young people's societies and temperance organizations to announce the coming of the convention and to prepare to be represented in it. The convention comes in mid-summer, when the vacation season is on, and it is to be held at a popular summer resort; these two circumstances are expected to help swell the attendance.

War News

It has been estimated that about two-thirds of the inhabitants of the earth are more or less involved in the war which has recently broken out across the Atlantic. This war began only a few days ago when Austria-Hungary sought to secure from Serbia redress or apology for the assassination of the Austrian nobleman, Franz Ferdinand, and his wife, and Serbia refused to accede to the demands of the dual empire. Germany then came forward to

assist Austria, her ally, when she saw that Russia and France were preparing to befriend Serbia. At this point Germany demanded of Belgium a passage way across the latter's territory for German troops, intending to reach and attack France where she was least fortified. Belgium according to a former treaty desiring to remain neutral refused the Kaiser's demand, but to no avail. This violation of Belgium's neutrality aroused England, and in a few hours a state of war existed between England and Germany. Italy, in "triple alliance" with Austria-Hungary and Germany, has stoutly maintained her neutrality in spite of the threatening insistence on the part of Germany that she should join the fight. Portugal, however, has espoused the cause of England. It is understood also that Japan is standing ready to assist England if it should become necessary. It is thought that Bulgaria may join with Austria, and that Montenegro and other Balkan States may side with Serbia.

It has been reported that after heavy fighting which continued for two days or more at Liege on the Belgian frontier, that stronghold was captured by the Germans. Losses were great on both sides. The Germans are said to have lost 5,000 killed, and that they asked an armistice of twenty-four hours to allow them time to dispose of their dead. Naval engagements between English and German war vessels have been reported; also the destruction of various war craft by the setting off of marine mines. These deadly mines are being laid extensively in the channels and passage ways of European waters so as to make it very dangerous for war ships to approach the territory of an enemy. It is said that even the neutral nations are resorting to the marine mines for the purpose of protecting their coasts and neutral harbors. A victory for the French soldiers over the Germans has been reported from Muelhausen on the German frontier. French, English and German merchant vessels have been slipping from port to port on the Atlantic, each flag fearing capture at the hands of the enemy's war cruisers, while the air has been filled with wireless messages as to the whereabouts of these ocean scouts. A score or more of merchant vessels having started across the Atlantic turned or were called back to avoid capture. One of these, a German vessel, carrying in its cargo ten million dollars of gold, made a narrow escape into the harbor at Halifax. This condition has caused an almost complete paralysis of trans-Atlantic freight traffic. This in turn has resulted in the shutting down of several manufacturing plants in America, putting hundreds of laborers out of employment. At the same time the farmers and the producers, especially of the middle West, are suffering from a tie-up of their export trade. The money markets of New York and London have been seriously affected as a result of the war; stockbrokers almost put out of business. American travelers in Europe have suffered great embarrassments because they were unable to get checks cashed, or money exchanged. President Wilson has been called upon to make special arrangements to supply these stranded travelers with necessary funds. It has been reported also that in some parts of Europe food supplies advanced in price 20 per cent, rendering it extremely hard for the poor people to subsist.

The United States has declared her neutrality with respect to the warring nations, and she will probably do all she can to hasten the return of peace to the war-stricken continent. Public sentiment, however, seems to favor England and France and their allies, and to lay the blame of the great conflict, for the most part, at the feet of the German Emperor, William.

The Negro Pythians have appropriated \$50,000 for the rebuilding of the Pythian Bath House in Hot Springs, Ark. This building, when completed, will be the finest bath house and sanitarium known of for Negroes. C. M. Wade, M. D., will be resident physician.

People of Interest News Paragraphs

President R. S. Lovinggood plans to spend the month of October in Iowa in the interest of Samuel Huston College.

The Mayor of Chicago, whose salary is \$18,000 a year, is the highest paid city official in the United States.

Seven of the women of the race in Chicago, desiring to qualify for appointment as police-women, took the mental, physical and efficiency tests, recently.

Mr. Julius Rosenwald has sent his check for \$25,000 to the Colored Young Men's Christian Association in Kansas City. This is the fifth time Mr. Rosenwald has made a gift of \$25,000 to a Colored Association.

The bulk of the estate of Mrs. Elizabeth King Ellicott, valued at more than \$150,000, will go toward the intellectual and material advancement of the colored people of Maryland.

Prof. George W. Carver, in charge of the Agriculture Department at Tuskegee Institute, has received appointment as food and drug inspector. This appointment comes under the recently enacted pure food law of Alabama.

Miss Imogene Minkins, the only representative of the race in the class of eighty, graduating from Providence, Rhode Island, High School in June, has been awarded the scholarship in the Woman's College of Brown University.

H. Pascal Pearson, said to be the first Negro to receive the degree of Bachelor of Laws from the University of Southern California, and also the first Negro youth to graduate from the Pasadena (California) High School, has hung out his shingle in Chicago.

Vance J. Anderson, a Negro, an employee in the registry division of the Chicago post-office, has invented and had patented a practical street car fender. The fender works automatically, picking up any object it strikes. Mr. Anderson made his own blue prints and model.

Edward W. Baxter, of New London, Connecticut, who graduated recently from the Bulkley High School, is the first Negro boy to finish from said school during the forty-two years of its existence. He has won many honors in athletics—football, baseball and short-distance running.

The following colored men drew substantial promotions recently at the treasury department: Andrew J. Payne, from \$1,200 to \$1,300 per annum; John T. Howe, from \$800 to \$1,000; Roscoe C. Gray, \$720 to \$840; William W. Johnson, \$720 to \$840; Jas. E. Walker, \$660 to \$720; Julius A. Wheeler, \$720 to \$840. All have made excellent records and their advancement is based on sheer merit.

At the Inter-Collegiate Regatta, on the Hudson, recently, was held the twentieth annual boat race contest between picked representatives of Cornell, Columbia, Syracuse, Pennsylvania, Washington State and Wisconsin University. Joseph E. Trigg, a Negro youth of Washington, was on the Junior Varsity Syracuse crew, having won this honor on merit alone. Mr. Trigg is the only Negro member on the big college crew of Syracuse, during recent years.

The Mohammedan contractor, an intelligent Hindu, who built the church and mission house for Methodist Missionary W. P. Byers, at Asansol, Bengal, about twenty-five years ago, said to him at the time, "Sahib (sir), you will never win any one to Christ in this place. We all have our own religions." Mr. Byers quietly told him to wait and see. Several years later the contractor came along at the hour of service and was greatly astonished when he saw the church filled with people. "Who are all these?" he asked. "Christians," replied Mr. Byers. "Is it possible? It is really wonderful! I didn't think you could make any converts in this region."

Rats cost the city of Houston \$500,000 a year.

Italy takes the lead in the traffic of human hair.

The average codfish weighs a little less than eight pounds and lays 7,000,000 eggs.

Of the twenty million people in Brazil only one million are foreigners.

The Standard Oil's payroll for New York is \$4,813,000.

The gross value of the taxable estate of Benjamin Altman has been fixed at \$11,094,308.

Since the loss of the Titanic in April, 1912, nearly 3,300 persons have lost their lives in shipwreck.

The receipts for Foreign Missions in the United States and Canada for 1913 were \$16,400,000.

The Pennsylvania Railroad hauls 270,000 quarts of milk and cream each day into Brooklyn, Jersey City, Philadelphia and Baltimore.

The most interesting feature of the canal administration is the establishing of a farm for cripples.

The army worms have invaded thirty counties of Pennsylvania and are destroying thousands of dollars in crops.

The Chicago Theological Seminary will in the future be affiliated with the University of Chicago.

According to one of our exchanges orders were issued recently by the Mayor of Ottawa, Canada, forbidding city officials and employees to drink intoxicants either on or off duty.

The number of licensed automobiles reported in thirty-three states increased from 1,065,000 in 1913 to 1,203,770 on June 30 of this year.

At the recent session of the Southern Presbyterian General Assembly it was reported that the Church's contributions for all benevolent causes reached a total of \$1,318,667.

New Orleans received its first bale of cotton of 1914 crop July 9. It was sold at auction, which brought \$200.00, which was devoted to charity.

The Methodist Brotherhood of Union Memorial Church, St. Louis, Mo., has installed electric fans in the church for the comfort of the congregation during the hot weather.

The annual report of State Superintendent of Insurance, New York, shows that life insurance companies were possessed of \$4,417,298,211 of admitted assets at the close of the business year.

According to the appraisers' report recently, the value of the estate of H. H. Rogers and D. O. Mills is \$40,896,990 and \$35,723,015 respectively.

Since the organization of Congregational Sunday School Society in 1882 it has aided in establishing 12,308 Sunday Schools, from which 1,559 Congregational churches have grown.

The annual Marathon race from Windsor Castle to the Chelsea football grounds, for a trophy valued at \$2,500, under the auspices of the Polytechnic Harriers, was won by Diebelia, a Frenchman.

Western Australia, it is said, produces more gold than any American state, sends more pearls to Europe than any other country except Ceylon, and is said to have the richest belt of hardwood timber in the world.

The results of the investigation by the Bureau of Compulsory Education show there are 25,875 children under 16 years at work in stores, factories and other commercial establishments in Philadelphia, Pa.

The postmaster of New York City announced recently that the New York office which takes in only Manhattan and the Bronx, had increased its lead over other American cities in the Postal Savings business and has on deposit \$4,500,000 to the credit of 45,000 depositors.

The Wedding Feast

(Matt. 22: 1-14)

International Sunday School Lesson for August 23, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!—Luke 13: 34.

Time and Place—The last day of His public teaching, in the court of the Temple. Three days before the Crucifixion.

Daily Home Readings—Monday, Matt. 22: 1-14. Tuesday, Isa. 55. Wednesday, Hos. 2: 14-23. Thursday, Rev. 22: 10-17. Friday, Luke 14: 7-14. Saturday, Col. 1: 21-29. Sunday, Rev. 19: 4-10.

The Marriage Feast

The kingdom of heaven is here set forth under the figure of a marriage feast made by a king. The pleasure and rejoicing at the royal marriage feast stand for the blessings of the kingdom of heaven. The union which takes place at a marriage is similar to the union of Christ with His believers who come into the kingdom. At a marriage feast, it would be the duty and pleasure of the guests to please the host in every way; to fail in this would be to insult the host. Even so in the kingdom of heaven, the highest pleasure of the Christian is to please the Christ.

It is a very high privilege to be invited to the feast of Jesus which He spreads freely for His people. It is a privilege not only because it is free and the poorest can come "without money and without price," but because it is an honor from the Son of God.

The Invitation

The Jews are the ones first bidden to the marriage and when all things were ready, invited to come then and take their places at the feast who "would not come." His servants were again sent forth to urge those who were first invited on the grounds that much trouble and sacrifice had gone into the preparation, and that everything was now ready including the killing of the oxen and smaller animals. It was important that they should honor the invitation with their presence. But they made light of it and went on as if the occasion was not worth their notice. Others abused and even killed the servants who were sent to deliver the invitation. Notice the stages of treatment the servants received at the hands of those first bidden: they simply "would not come;" they mocked and "made light of it," and went about their own business, they then resorted to violence and insults, then ended in murder. But this is just the treatment the servants received in trying to get the Jews into the kingdom of heaven. And it is the sort of treatment the servants receive today, though in various forms the results are the same.

But here the special invitation passes from those that were bidden and goes to the highways to find guests for the feast. The invitation assumes an universal character, and they "gathered together all as many as they found, both bad and good; and the feast was furnished with guests." When the invitation of Christianity was extended to the Gentiles and the servants said "Whoever will let him come," the wedding was furnished with guests. Now it is not the "good" only that may come to Christ, but the bad also. In fact, He came not to call the righteous but sinners. This invitation to feast with Jesus is still universal and His servants should seek to spread it broadcast that all, even those in the highways, may receive it. And, too, going into the highways to find and invite them is still the most effective way to fill the wedding-hall with guests. "Them that were bidden" are still slow to accept: they may have lost some of their hostility but not much of their slowness. The Sunday school should adopt the "Highway and Hedges" method of bringing children to Christ and of bringing pupils into the school. It would require more effort than the other methods but the results would pay for the dif-

ference. This is no less true with the invitations of the church itself. It means personal touch with the lowly and those who have been neglected a long time; and personal touch is the touch of power.

Without a Wedding Garment

The scene shifts here to the Day of Judgment when the great King will come to see the guests. It here tells us that He saw there a man who did not have a wedding garment on, but was there with the others who had. There was no excuse for this man's not having a wedding garment, for they were provided by the King for the occasion. If there had been any form of excuse the man could have rendered he doubtless would have offered it in his own defense at this trying hour. But he was speechless—without any form of excuse. Guilty conscience is always speechless before the great Judge. It was a rather searching question the Master asked this presumptuous man, and it is no wonder he could not answer. Why had he presumed to go into the marriage feast in that manner was not easily explained; perhaps he had no reason to give, he simply went in as he was, he did not reason at all. But in so doing he had offered an insult to the King whose garments he could have obtained for the occasion and saved the humiliation. It was certain he had received the invitation, or how did

he know of it? And if he had not received it he certainly would have said so. He could not defend himself by saying that he did not have time, for he could have obtained suitable garments as he entered the King's quarters; and he had time enough to sit and try to enjoy the feast all the time the King was coming. He could not have pleaded poverty for the garments were furnished for the guests. Nor could he have pleaded that he was ignorant of the requirements. He certainly knew that his dress was odd and out of place, for he could not help seeing that his dress was not like the others and entirely out of harmony with the occasion. He made no argument. He was speechless.

This is exactly the state of the Christian whose dress is odd and out of harmony with the requirements of Christianity. They have no good excuse to give for their old garments of sin which they carry into the profession of religion and into the folds of the church. They have every opportunity to put on the garments of righteousness, and they have no excuse.

We notice that the other guests did not criticize nor try to put out of doors the unfortunate offender, they went on enjoying the feast. But after a time the king came and took in hands the man who could not escape the eyes of the king. And he was cast into outer darkness to punish with weeping and gnashing of teeth. As will it be when the great King shall come to view the Church with its heavenly guests. There will be some without the necessary garments, and they shall be bound and cast forth to their eternal punishment.

"Many are called, but few are chosen." Yes, many are called but comparatively few choose to come. Nevertheless those who come to Him, He will in no wise cast out.

Mary Bluff, S. C.

OUR GROWING WORK IN EUROPE

Epworth League Devotional Meeting Topic for August 23, 1914

(Gal. 1: 6-12; 3: 1-3)

By JAMES FREEMAN JENNESS

The Relation of the Scripture to the Subject

The plain meaning of Paul's complaint in these verses of his letter to the Galatians is that the pure gospel he had preached to them had been perverted. That gospel had for its very heart the crucified Christ. "Jesus Christ hath been evidently set forth, crucified among you." The gospel which Paul had declared was eagerly accepted and its teachings faithfully followed while the apostle still remained in Galatia. But with a suddenness at which he marveled the formalism of circumcision was substituted for the spiritual experience of salvation through a crucified Christ. So marked was the transformation of the Galatian church that Paul at first intimated that they had turned from following his teachings to another gospel, yet hastened to say that it was not another gospel, but a perverted form of the true one.

The people of Galatia have not been alone in the experience of being troubled by the teachers of a perverted gospel. The saving grace of ritualism, good works, and the worship of the saints are some of the doctrines which have been substituted for ceremonial circumcision by the perverters of the pure gospel at various periods in the history of the church. Thousands of nominal Christians in Europe today are suffering in their religious life on account of such false teachers.

To Be Studied

1. The Call of Need.
2. The Early Responses to the Call.
3. The Seal of Success.

1. Why has Methodism invaded Christian Europe? In answer to that question it is sufficient to say that Methodism has always deemed it her privilege to go wherever there is a manifest need of her conception of the gospel and of her type of Christian experience and life. It was the need in England of a return to the fundamentals of the gospel of the crucified Christ which brought Methodism into being. England was Christian in name, but far from it in spirit. That group of Oxford men dug into the heart of the gospel until they found the Christ.

If it is true that Methodism is needed where formal Protestantism is the accepted type of religion, much more is it true where prevails the type of religion which centers in the Vatican at Rome. Where the gathered superstitions of heathen cults, and the results of centuries of teaching a perverted gospel, have crowded Christ and his pure gospel into the background, there Methodism is needed with her leavening and vitalizing influence, and there she has a right to go.

2. Nevertheless our work in Europe did not have its origin in the arbitrary planting of missions by the leaders of the church. We are in Europe for the same reason that Paul was in Macedonia, with the difference that Paul's invitation was from a man seen in a vision and ours came from men who were flesh and blood. As Bishop Vincent, who for four years was our European resident bishop, puts it: "It is, moreover, a fact that we are in Europe because we have been called by the people. It is to be remembered that neither the General Missionary Committee nor the Board of Managers is responsible for the beginning of our work in Europe, nor did the church through any of its officers or organizations take the initiative. Sailors and emigrants heard on our side of the sea the story of the gospel. They felt the power of the new kingdom of grace. Returning or by correspondence they spread this work among their friends in Europe." Soon there came calls across the water for men from the church which had been instrumental in kindling this new life to instruct those who had received it and to minister in the things of God to their neighbors and friends as well. "The Church in America responded. There was nothing else to do. Our branch of the Church is in Europe and settled there from Hammerfest to Varna, from St. Petersburg to Palermo. The field and the duty are ours by divine appointment, and our Church must continue to occupy the field and discharge the duty."

The Methodist Episcopal work in Europe had its beginning in 1849, when the Rev. Ludwig S. Jacoby, who was converted in America, returned to his native Germany to preach at home the new light which he had found in the Gospel of Christ. He

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OUR GROWING WORK IN EUROPE

(Continued from Page 10)

began his work in Bremen, and it has now grown into three Conferences, North Germany, South Germany, and Switzerland.

In 1853, the Rev. Olof Petersen began preaching to his fellow Norwegians at Frederikstad, and in the same year John P. Larsson, a Swedish sailor, converted in New York City, went to Sweden to tell the story of his newly found joy, and found a revival on his hands which kept him busy there for eighteen months. The following year the Missionary Society made an appropriation for a mission in Sweden and Mr. Larsson became its founder.

Our work in Denmark had its origin in the conversion of Christian Willerup in Norway. He was a Dane and felt the call of God to preach the gospel to his countrymen in Denmark. This he began to do in 1857. In the same year the Rev. Wesley Pretzman and the Rev. Albert L. Loag entered Bulgaria.

In 1872, the Rev. Leroy M. Vernon opened our work in Italy, which later was developed with statesman-like grasp by Dr. (now Bishop) William Burt. Dr. Walling Clark is now the successful leader of this work.

The work in Finland was commenced by local preachers from Sweden, and in 1883 the Sweden Conference sent a preacher to Finland. The work from there spread over into St. Petersburg in 1892. Thus it will be seen that we have occupied a good deal of European territory, though some countries have not yet been touched.

3. A tour of the cities in which Methodism has been planted, with a visit to the churches and schools which have been established, should prove to the Epworthian a means of grace through the demonstration of the transforming power of the gospel as it has been preached by the Methodists in the chilling atmosphere of formal Protestantism and hostile Romanism. There it would be found that the appeal of Methodism has met with favorable response largely from the same class of people that have heard the message with gladness in other lands. It is for the most part the plain people who are in our European churches. Herein lies one of the proofs that our church has not lost altogether the spirit of whom it was said, "The common people heard him gladly."

In every land where our work has secured a firm footing the school is the strong right arm of the church. Indeed the school is frequently found to be the center of evangelizing agencies, as well as of educational efforts. This is true of our schools in Europe. The oldest of these is the Martin Mission Institute at Frankfurt, Germany. Its aim is the preparation of men for the ministry, but the students are all actively engaged in preaching, or in Sunday-school work while they are in the school. A number of institutions of similar character have been opened in other countries for the training of the ministry in their native languages.

The Methodist schools have come to be a large factor in the life of Rome. The Methodist Mission building is a landmark which even the tourist can hardly overlook. It is an imposing structure which, in addition to housing two congregations, one with services in Italian and the other in English, the apartments of the missionaries, the Italian Book Concern, and general headquarters for the administration of the work, furnishes accommodations for two schools, the College for Boys, and the Reeder Theological Seminary.

On the Via Veneto, opposite the palace of the widowed queen of Victor Emmanuel, stands the Grand Instituto Internazionale, a school which is maintained under the auspices of the Woman's Foreign Missionary Society, unique in character and exerting an influence upon the life of Rome which is both widespread and deep. As a step towards the completion of our educational system in Rome the Board of Foreign Missions has recently purchased six acres of land at the southern end of the historic hill of Monte Mario, one of the most beautiful locations near Rome. Here is to be erected a "modern college, embodying the highest intellectual, patriotic, moral, and physical ideals." Methodism is strongly entrenched in the shadow of the Vatican, and there she will remain until the gospel for which she stands is given free course in the life of the nation of which Rome is the head.

Today the Methodist Episcopal Church in Europe

numbers more than seventy-two thousand members and probationers, and is an owner of church and school property which is valued at many thousands of dollars. But the results of our work cannot be adequately expressed in figures. Many of those who are converted at our altars do not break away from their moorings in the older churches. The heaven of such lives and the stimulating effect of the presence and labors of this new religious force upon these churches must tell for the upbuilding of the kingdom of Christ in the countries of Europe.—From Notes on Epworth League Devotional Meeting Topics.

TEN GOOD AND SUFFICIENT REASONS WHY GREAT NUMBERS OF COLORED PEOPLE SHOULD GO TO THE NATIONAL NEGRO BUSINESS LEAGUE IN MUSKOGEE, OKLAHOMA, AUGUST 19, 20, 21, 22, 1914

By Isaac Fisher

Isaac Fisher, famous Prize Writer in National and International Essay Contests, winner of the St. Louis Post-Dispatch Prize for "The Ten Best Reasons why Colored People Should Go to Missouri," writes Ten Reasons why Colored People Should Attend the National Business League of Negroes at Muskogee, Oklahoma.

Over and above other arguments which come easily to my mind, the following ten reasons why Colored People should attend the Business League at Muskogee seem to me very persuading:

1. *Because the Business League of Negroes which meets there has grown to be the greatest and most accurate clearing house and bureau of information relative to the material progress of the Negro that exists anywhere.* If you want to know what the Negro is doing in real "Big Business," you have to get the facts from the National Negro Business League. Even the United States Census Bureau have not the facts about the Negro's wealth.

2. *The National Negro Business League is the great business university of the race.* Every Negro in business and those who plan to enter it should see this university in session and learn the secrets of business success from colored men and women in many commercial pursuits who have already succeeded, have "delivered the goods," are still delivering them, and doing more business every year.

3. *Because the trip will mean inspiration and encouragement.* The largest number of successful colored business men and women ever brought together on North American soil will assemble at Muskogee to tell their stories and strivings and success. To see and hear these Negroes—these people who, but 50 years removed from slavery, to-day, nevertheless, count their wealth in millions of dollars—will gladden the heart and encourage the race. Success is stimulating and contagious. It would be a God-send if every colored family carried their children to Muskogee to let them see what the race is doing and let them witness one of the bright promises of the better day coming for the race.

4. *To see the swiftly vanishing Indians—"The red men of the plains," many of whose ancestors owned Negro slaves; and to compare the progress of the American Indian with that of the American Negro.* Muskogee was the chief town of the Creek Nation and was the headquarters of the United States Agency to the Five Civilized Tribes—The Creeks, the Cherokees, Choctaws, Chickasaws and the Seminoles.

The United States Government spends ten million dollars every year to educate, support, feed, clothe and further aid many of its Indian wards. It guards their health, legislates to improve their morals, appropriates money to encourage them to habits of thrift and industry, and acts as their general guardian.

The Negro has not had this aid and does not receive it now, excepting a small sum spent on the "Land Grant Colleges." Go and see for yourself whether the colored man is keeping up with his red brother.

5. *To see Negroes govern a city and do it properly.* A special train is to be run from Muskogee to Boley, the largest Negro town in the United States. Go and see for yourself what the race can do in practical government.

6. *To see the Southern State where only 17.7 per cent of the colored people are illiterate; and which, with the exception of the District of Columbia, has the lowest percentage of illiteracy of the 17 South Atlantic, East South Central, and West South Central States, including Delaware, Maryland and the District of Columbia.* Oklahoma, because of her good schools, has 5.6 per cent only, of her population illiterate.

7. *To look out for new business prospects.* Oklahoma is a great agricultural and stock-grazing state. Has the greatest natural gas region known to the world. Has the most extensive oil wells in the world. Her former geologists estimate that it will take 100 years to exhaust the supply. Has seventy-nine billion tons of coal. Has such splendid resources for bottle and window-glass making that the industries formerly located in Indiana and Kansas are being moved to Oklahoma. Negroes own much of these valuable lands mentioned above. Has 39,525 acres of Government land waiting to be taken. Has attracted the attention of capitalists in Europe and America; and they are pouring millions of dollars into the State. Has room for many new settlers. She has only 137,612 Negroes. Go and "spy out the land."

8. *The trip will be a much-needed vacation, in addition to the fact that what one sees and hears at the League will be worth dollars.* Everyone must have rest and change if life is to be prolonged. Among other things for entertainment, there will be a beautiful parade showing what colored people in the State are doing, and a fair will furnish additional pleasures.

9. *The trip will be comparatively inexpensive and will be made in comfort.* Muskogee is near to the States where most of the colored people live. Pullman cars will be provided, if enough persons wish them. Muskogee is easily reached from all points of America. The meeting will be held in a hall not over three minutes walk from any of the five railroads running into Muskogee.

10. *To see, "face to face and eye to eye," the most remarkable character of our day—Dr. Booker T. Washington—and hear him talk hard "horse sense," common sense—the kind that is not near so common as it should be: the kind that made him famous and his name known in all civilized lands.*

BISHOP I. B. SCOTT IN SOUTHERN CALIFORNIA

(Continued from Page 7)

the great First Church in Pasadena, whose pastor is the Rev. Dr. Matt S. Hughes; also the First Church in Redlands, Dr. Murkett pastor; the First Church in Pomona, Dr. Dalton pastor; the Lake Avenue Church in Pasadena, Dr. Stevens pastor; First Church of Whittier, Dr. Coultas pastor; the Marengo Avenue Church, Alhambra, Dr. G. Graat Steward pastor, and Scott's Chapel, Dr. Duncan pastor; Y. M. C. A., Professor T. A. Green secretary, and last but not least, the great Texas Club of which Mr. James Alexander is governor and Mr. J. A. Jackson is the secretary. This Club capped the climax in giving the Bishop one of the finest banquets that have been given to any man in Los Angeles.

These were indeed great days for all of us who were privileged to come into contact with the great personality of Bishop Scott. We all pray God's blessings upon him that he may be spared to inspire the whole Church to greater things for the kingdom.—E. W. Kinchen, Los Angeles, Cal.

Secretary Maveety says: "I am more and more convinced that the solution of the problem of the humble classes of all races lies in Christian education. That form of education which takes in the whole man, physical, intellectual, moral and spiritual, which means a strong, vigorous and healthy body, directed and controlled by an intelligent and trained mind, and safeguarded in its moral dangers by a consecrated Christian life and character. To produce this result in the seven thousand young people, who come annually to the schools of the Freedmen's Aid Society is the aim and purpose of all our plans and energies. The Freedmen's Aid Society stands for an all around and all inclusive development of the whole manhood and womanhood of our colored people."

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What Others Say

The rating given Wiley by the Freedmen's Aid Society is endorsed by the following Boards, in that they recognize Wiley as a College of the first class: The Slater Board, the Texas State Board of Examiners, the Louisiana State Board of Education and the Oklahoma State Board of Education. This recognition carries with it generous favors to Wiley graduates applying for certificates to teach in any of the States represented.

The Commission sent out by the Society last fall to examine our work makes the following complimentary statements regarding our plant: "The grounds are well kept and around all there is an air of tidiness." And, "The President and the Dean have a clear conception of the work they are to do and of Negro education in general." Also, "President Dogan has the administration well in hand and with the assistance of Dean Randolph has an organization that is effective."

Additions To Faculty

PROF. WILLIAM PICKENS, a graduate of Yale and widely known as writer and speaker, will head the departments of Greek and Sociology.

PROF. W. H. CLARK, formerly dean of the Normal College, Normal, Alabama, and a graduate of Columbia University, will be the new Science teacher, and

PROF. CARL R. DITON, who in addition to his work under the masters in this country, has studied abroad, will head our Music Department.

It is expected that prospective students will so appreciate these additions that they will come to us next fall in large numbers.

Fifteen Were Graduated From The College Course at The Last Commencement

Plans are on foot to greatly strengthen the library; a large number of reference books to be added this year.

A COURSE IN EDUCATION, which parallels the regular college course has been adopted. GRADUATES OF THIS COURSE WILL BE ENTITLED TO PERMANENT FIRST GRADE CERTIFICATES TO TEACH IN THE PUBLIC SCHOOLS OF TEXAS. It is intended that this will supplant the regular normal course in a few years.

For terms and further information address President M. W. DOGAN, Marshall, Texas.

Gleanings From the Field

GEORGIA

Unionville—Sunday, June —, was set apart as rally day at Unionville Methodist Episcopal Church. At 11 o'clock the pastor, the Rev. S. C. Crandall, preached an interesting sermon. Raised for pastor, \$21. In the afternoon the Masonic fraternity celebrated St. John's Day. At 3 o'clock Dr. Swain delivered an able sermon, which held the undivided attention of all. Text: "Behold I will send my messenger, and he shall prepare the way before me." Mal. 3: 1. We feel greatly benefited by his coming.—Estell Evans.

Commerce—Our third quarterly conference was held July 18-19, with the district superintendent, the Rev. Joseph Griffith, presiding. W. Y. Chandler was elected secretary. Mrs. D. A. Griffith spoke to ladies of Warren Church. The superintendent preached two strong sermons on Sunday, the 19th. Raised this quarter, \$55.78.—W. M. Bailey, Pastor.

INDIANA

Newcastle—We are thankful to our good Bishop W. F. Anderson and to the Rev. G. R. Bryant, D. D., for sending to us the Rev. A. P. Waller, who is having success at Wesley Church. We hope to do good work this year under his leadership.—From the Board of Trustees: William Beard, Fred Thurman, Andrew Roberts, Frank Claborn, Willis Fears.

KENTUCKY

Princeton—The First Methodist Episcopal Church is a live wire in Princeton. A spirit of "doing" and "church going" seems to characterize everyone. The membership is being increased and once more the First Methodist Episcopal Church lifts her weary head above the turbulent and restless waves of discouragement under the faithful leadership of the Rev. J. H. Boling. We are indeed proud and thankful to have as our efficient pastor this year the Rev. J. H. Boling, who came to us at the beginning of the conference year. Pastor Boling is a faithful preacher and also a church mover and ranks in line with leading pastors of the city. As a preacher he ranks with the average preacher, and as a pastor his equal is hard to find. The 29th of June we put on an eight nights' rally and closed out July 5th, having raised \$67 to pay on our church property. Brother Boling has been with us a little over three months and has raised and paid \$50 on the church indebtedness.—Lee Bleak, Recording Steward; J. S. Foreman, S. S. Supt.

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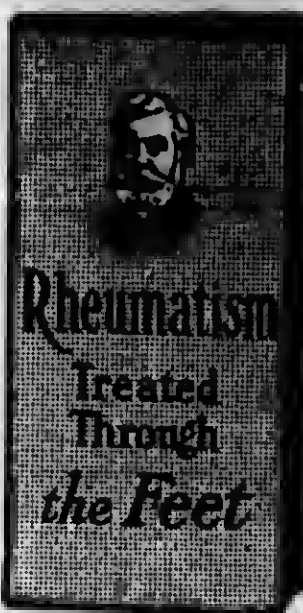
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CLARK MEMORIAL, NASHVILLE, TENNESSEE

The auxiliary of the Woman's Home Missionary Society held their regular monthly meeting July 3 at the beautiful country home of Mrs. John Brown. Reports from members concerning the work done during the month of June showed that the members were still striving to do much for the cause of Christ. An excellent report was heard from the delegate, Mrs. Mary Brown, who attended the annual session of the Woman's Home Missionary Society of the Tennessee Conference at Lebanon, June 24. The conference president, Mrs. I. B. Scott, was also present and spoke of brighter hopes in the future of the work of the society in the Tennessee conference. A delegate was elected to attend the district conference at Shelbyville, July 22. Delegate elected, Mrs. E. A. Cullom. After business the hostess served an

ice course.—Mrs. Nora Brooks, President; Mrs. M. A. McKay, Secretary; Mrs. E. A. Cullom, Reporter.

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DEATHS

THE REV. JOHN B. BRADFORD

The Rev. John B. Bradford, ex-district superintendent and one of the leading pastors of the Tennessee conference, departed this life May 28th, 1914, at Alexandria, Tenn., aged 70 years, 3 months and 12 days. He suffered greatly for about six months, but bore his suffering with patience. He died in East Nashville. The Rev. J. B. Bradford served the Tennessee conference as district superintendent of Tennessee Rivers district six years, with much credit to himself and the church. He was a fine preacher and a fair scholar, taught school a "good deal," and was always loved by his pupils. He is survived by his wife, one granddaughter, two sisters, four nieces, one nephew and a host of friends. The funeral sermon was preached at Clark Memorial by the Rev. J. T. Price, who was assisted by the Revs. N. D. Shamborguer, A. Phillips, T. W. Johnson, M. Williams, J. H. Thompson and J. H. Ellis.—J. T. Price.

Dowell—Miss Laura Dowell, a very bright young member of Seay's Chapel, Alexandria, Tennessee, died June 23, 1914, in her seventeenth year. She was a dutiful member of the church for six years, a spotless young Christian. Her's was a happy death. The funeral was largely attended, conducted by the pastor, the Rev. Jesse T. Price, assisted by the Rev. Thomas Belcher.

Marshall—After a brief illness from pellaagra, John L. Marshall, son of the Rev. W. L. Marshall, died at the home of his father at Brandon, Miss., June 25, 1914. He was 12 years, 5 months and 15 days old and was happily converted on the 6th of June. His remains were shipped to Brookhaven, Miss., and laid to rest in the Brookhaven cemetery. The funeral service was conducted by the Rev. C. M. Webb.

Smith—Galloway Alexander Methodist Episcopal Church at Galloway, Tennessee, lost one of its best members when Mrs. Lizzie Smith went to her reward June 17th, 1914. She was faithful to her church and was loved by all. She leaves her mother, several sisters and brothers.—Wm. Harris, Pastor.

Thomas—Mrs. Anna Thomas departed this life May 1st, 1914. She was born Nov. 3rd, 1872, was a faithful member of Rising Star Methodist Episcopal Church, Anniston, Ala., for 26 years, and also devoted to the Woman's Home Missionary Society and Ladies' Aid. She leaves her husband, four children, mother and father, two brothers, three sisters and a host of friends. Funeral by pastor, the Rev. J. W. Wright.

Cook—Mr. William Cook, who came from Marion, Ind., and joined the Parker Street Methodist Episcopal Church a few months ago, became so sick after the death of his wife that he had to be carried to the home of his daughter, Mrs. Sylvia Hudgins, of Indianapolis, Ind., where he died May 1914. Mr. Cook was a loyal member of the Methodist Episcopal Church and was also an exhorter in our church 27 years

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ago at Lebanon Junction, Ky.—W. Singleton, Pastor.

Walker—Sister Alice Walker has been a member of Tabernacle Methodist Episcopal Church on the Meridian (Miss.) Circuit 33 years 5 months and 25 days. She joined under the Rev. Levi Boon. After an illness of ten months she departed this life June 23, 1914. She died as she had lived, in full triumph of faith, aged 55 years. She leaves a dear mother, husband, six girls, six boys, two brothers, several other relatives and a host of sorrowing friends. The funeral, which was very large, was attended by the Revs. W. L. Mills, pastor of Rose Hill Methodist Episcopal Church, Meridian, Miss., and R. B. Anderson, pastor. She was a member of Eastern Star Lodge No. 504 and was buried with the honors of the same.—R. B. Anderson, Pastor.

Pinkard—Mrs. Edna Pinkard died at Groesbeck, Texas, May 19, 1914, in the sixtieth year of her age. She was a faithful member and class leader of the Methodist Episcopal Church here. She leaves her husband, whose helpmate and companion she has been for forty years, together with eight children and many friends. The Rev. B. F. Goff officiated, assisted by the Rev. Frank Pinkard.

Deale—Miss Sarah Deale died May 18, 1914, at the age of twenty-two. She was converted under the pastorate of the Rev. H. A. Robson at Busy Bee Church during 1908, and lived a faithful Christian. The funeral was attended by the Rev. Will Colbert at Solomon Church on the Mashulaville (Miss.) charge. Father, mother, ten brothers and sisters survive.—Nelson Cotton.

Wilson—L. Wilson, a beloved member of Doniphan Methodist Episcopal Church at Sicily Island, Louisiana, has entered into rest. He was also a prominent member of Masonic Lodge No. 99.—W. M. P. Hampshire, Pastor.

Pope—Mury Pope, a member of Haven Memorial Methodist Episcopal Church, Winona, Miss., died May 13, 1914. He lived faithful to his church, never shirking any duty. He lingered some five months or more, but his friends, both Methodists and Baptists, stood by him and his family until he was called home. He is survived by his wife, four brothers, one sister and other relatives and friends. The Rev. J. W. Golden, pastor, conducted the funeral service.—J. W. G.

Hawkins—Mrs. Cora Hawkins, a faithful member of Parker Street Methodist Episcopal Church, Columbus, Ohio, died Monday, June 8, 1914, leaving husband, two sons, three daughters, one sister and many friends. Tho Rev. W. Singleton

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preached the funeral sermon; other ministers who participated in the service were the Revs. W. T. Hauser, J. H. Payne, J. H. Love, J. Daniels and W. H. Wiggins. Interment was made in the North cemetery. The members of the Ladies' Aid Society attended the funeral in a body.—W. Singleton, Pastor.

Willish—Mrs. Ruby Willish, one of the best members of Conrad Methodist Episcopal Church, at Baton Rouge, Louisiana, born July 1894, died May 11, 1914, in peace. Two uncles and an aunt survive. Peace to her ashes.—J. A. L. Booker, Pastor.

Correthers—On June 20, 1914, at Village Springs, Ala., death invaded our ranks and carried our beloved sister, Rosa Correthers, to rest. She was a member of Hopewell Methodist Episcopal Church, president of the Ladies' Aid Society, a consistent Christian and a loving friend. She leaves two sisters, one brother, eight children and a host of friends. Mrs. Correthers was 44 years old. The funeral was conducted by the pastor, the Rev. R. H. Cox.—Mattie Mae Buckner.

Glenn—Miss Elvie Glenn, daughter of Mr. Noah Glenn of Singleton, Mississippi, who lived a faithful member of Pleasant Grove Methodist Episcopal Church, died Oct. 7, 1913, and was buried Oct. 8. The church was crowded to its utmost capacity. She leaves a father, one brother, and a host of friends. She was loved by all who knew her.—L. G. Glenn.

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Marriages

James-Bell—On the second Sunday in June, 1914, in the presence of a great congregation, Mr. Charley James and Miss Telly Bell were joined in holy wedlock in the St. Luke Methodist Episcopal Church, at Hub, Miss.—A. C. Smith, Pastor.

Storey-Lewis—Mr. Clifford Storey and Miss Sallie Lewis were happily married on the 16th of July, 1914, at the home of the bride's parents, Mr. and Mrs. John Lewis. The entire family are members of our Enon Methodist Episcopal Church, Birmingham, Ala. A very large crowd witnessed the ceremony. The Rev. S. C. Walker officiated.—C. W. Hawkins, Reporter.

CHILDREN'S DAY NOTES

Nettleton, Miss.—Children's Day was observed here with gratifying results. Music was under direction of Miss Z. Lemon. J. H. Talbert is superintendent. Collection: Palestine, \$35.22; Union Grove, \$35.12; Pleasant Grove, \$19.66; total, \$90.—P. A. Lemon, Pastor.

Appleton, S. C.—Children's Day on this charge was a decided success. Collection, \$48.50.—J. A. Curry, Pastor.

Newtonia, Miss.—Children's Day was observed at this charge June 14. The Rev. Jas. Corsey of the M. E. Church preached a sermon to the children. Raised \$2.50.—M. J. Bradford.

Marthaville, Miss.—Our Children's Day was observed July 1st at Mt. Levi Methodist Episcopal Church. Raised for benevolence, \$13; for pastor, \$35. Mr. O. A. Staton is the efficient superintendent.—J. M. Butler, Pastor.

Morton, Miss.—Children's Day was observed at Christian Banner and Ebenezer. Collection for the day, \$15.80.—P. W. Baldwin.

Louisville, Miss.—Our Sunday school enjoyed a great Children's Day. The program was splendidly presented. Collection for Pine Grove, \$20; Hope-well, \$23; grand total, \$43.—L. V. Klnard, Pastor.

Meridian, Miss.—Children's Day was observed Sunday, June 21st, at St. Paul Methodist Episcopal Church, and was quite a success. The program was well rendered by the little folks and the collection was good. Amount raised, \$63.55.—Mrs. Carrie M. Price.

Forest City, Ark.—Our exercises at Kynett Chapel were highly enjoyable. Raised \$7. A number of friends were present.—Leoda Cain.

Mountain City, Tenn.—Our Children's Day program was carried out in full. The church is alive in every way. Collection, \$4.—J. G. Isabell, Pastor.

Village Springs Circuit, Ala.—Children's Day was a success. A splendid program was rendered. Collection: Village Springs, \$15; Lehigh Chapel, \$4; total, \$25.50.

Bastrop, La.—Children's Day was highly observed and a splendid program was rendered. An able sermon was preached by the Rev. E. C. Grice, pastor of the Methodist Episcopal Church, South. Prof. J. E. Gray and the Rev. A. Smith made interesting talks.—Lewis H. Smith.

AN APPRECIATION—MRS. JOHN-SON

For reasons of ill-health and contemplated removal from the state, at least temporarily, our beloved corresponding secretary has thought best to resign her work in that department. We, the members of the Woman's Home Missionary Society of the Little Rock conference, do, with deep regret, recognize the necessity of our sister's resignation, and do hereby testify to the deep love we bear her and the high esteem in which we hold her for her long years of faithful service in behalf of the work, she having been elected to this position at the very organization of our conference society, and having given faithful, efficient, self-sacrificing service during her twenty-five years of continuous work as corresponding secretary. Our dear Sister Johnson carries with her into whatever new field or environment she may enter, the deep love and hearty appreciation of her great service to the cause of Woman's Home Missions in our conference and state, and our earnest prayers for her continued joy and peace in the abounding grace of our Heavenly Father in all of her work for His cause.—(Mrs.) V. E. Gates, Reporter, Pine Bluff, Ark.

DR. J. W. E. BOWEN IN GREENWOOD, MISS.

Dr. J. W. E. Bowen, vice-president of Gammon Theological Seminary, Atlanta, Ga., has been on a two weeks' tour in the Upper and Mississippi conferences, lecturing in towns and cities. But no place could have been more pleased to entertain him than Greenwood. From Starkville, Dr. Bowen arrived in Greenwood Wednesday evening, July 1st, at 1:13 and was taken to the beautiful residence equipped with all the late modern conveniences of Dr. F. A. and Mrs. A. S. Gray. At 6 p. m. Dr. and Mrs. Gray entertained at dinner in honor of Dr. Bowen. The guests present to meet the orator were Mrs. H. R. Kelly, Miss A. L. Davis, Miss M. E. Thompson, Mark A. Booth, M. D., the Rev. H. M. Thompson, the Rev. J. W. Byrd, pastor, who spared no pains to make Dr. Bowen's coming to his pastorate pleasant. A delicious menu was served in courses by that most efficient cateress, Mrs. E. G. Hammons. A beautiful car was announced waiting at the gate from the Kimbrough Auto Co., and the party entered the auto, accompanied by Mr. W. W. Cox, a great financier and banker of Indianola, Miss., who had just arrived. After viewing Greenwood for an hour or more the party again alighted at the Gray home, where Dr. Bowen was further entertained with music until the lecture hour. As the speaker entered the church auditorium he received quite an ovation. The choir, with Miss Davis as pianist, rendered good selections. Dr. Byrd in his own way introduced the orator of the evening. Dr. Bowen paid a high tribute to the choir. His subject was: "God Looking for a Race." The attentiveness and appreciation of the large audience was shown by the continued interruption with applause. His words to the young people were earnest and impressive: "Young people, trust God, but also let God trust you." Immediately after the lecture a grand banquet was given at the Masonic Temple, where many had opportunity to meet Dr. Bowen.

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and San Francisco, and with a further contribution of \$25 for one of the regular \$5 contributor's certificate, I. O. O. F. Lodge No. 977 of Ashton, Illinois, has started a movement sure to spread to other lodges and social and fraternal organizations.

Frank C. Hart, Ashton representative of the Lincoln Highway Association, was instrumental in introducing the resolution. The gift, however, came as a complete surprise, but was due to his exposition of the need of a great national memorial to Abraham Lincoln.

Other Odd Fellow lodges, it is report-

ed, will follow the example set by Ashton Lodge and make contributions and a determined effort will be made to have the Masons, Foresters, Elks, Eagles, Woodmen and similar organizations follow suit.—The Lincoln Highway Association, Detroit, Mich.

The Haven Church, Hot Springs, Ark., is very proud to acknowledge that the Philander Smith College board of trustees has elected (Miss) Ethelynd A. M. Webb as its matron for the ensuing year. She will have Hot Springs' support for her department (the Webb Hall). May God bless her plans.

Southwestern Christian Advocate

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SIMPSON CHURCH—VERSAILLES, KENTUCKY

At Simpson Methodist Episcopal Church, June 24, the annual rally was held. The membership was divided into four clubs, the captains being women. Each club was asked to raise \$50. Club No. 1, Mrs. Carrie Butler, raised \$54; No. 2, Mrs. M. C. Harris, \$100.01; No. 3, Mrs. Emma Gray, \$35.86; No. 4, Mrs. Martha Taylor, \$50.80; total, \$241.57. Our church has taken on new life under our new pastor, the Rev. J. H. Ross. Our second quarterly conference will be held July 24-25. We wish to thank the Lexington conference for sending us such

able men as the Rev. J. H. Ross, pastor, and J. W. Redman, our district superintendent.—(Mrs.) Emma C. Minnis.

EASTER CELEBRATION—BOLTON, MISSISSIPPI

The Easter celebration under the direction of Mrs. S. A. Cowan, principal of our city public school, was a great success. Collection as follows: Tribe No. 1, F. L. Jones, \$22; No. 2, Mrs. S. A. Cowan, \$36; No. 3, Mrs. Alice Overton, -18; No. 4, R. B. Williams, \$46; congregation, \$5; St. Paul, \$24; total, \$151.—R. B. Williams, Sunday School Supt.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, AUGUST 20, 1914

Vol. No. 43—No. 33

THE COMMONWEALTH OF NATIONS

When we consider the effects of the European war now in progress in the broad sense we are made to realize that there are common bonds of interests which embrace, not only these opposing communities, but even all the nations of the civilized world. The rapid advancement in the means of communication and transportation within the last half century has rendered the world a veritable neighborhood. Capitalists of one nation invest their wealth in the enterprises of another. Note the tremendous shock to business with the great banks and stock market of the world occasioned by the war. We do our marketing and shopping in the different countries even as we do from place to place in a large city. The British Isles, Germany and France import more than \$250,000,000 of cotton from the United States annually. They also come to us for wheat, flour, pork and beef, while this country takes from them fine grades of cotton cloth, beet sugar, porcelain and glass. Other nations go to Australia, New Zealand and Russia for wool; to Belgium for glassware and firearms; to China for tea and silks; to Italy for wine, oil and fruits; to Japan for rice and tea, and to France for feathers, buttons and jewelry. We exchange visits as tourists and emigrate as home-seekers. One moderate sized city of this country had 800 tourists in Europe when the war broke out. There were 60,000

fering among the poor will be experienced in every country. Add to these things the rupture of diplomatic relations, the breaking of international treaties, the violence done to the growing spirit of international brotherhood, the rekindling of the smoldering fires of animosity between nations, and withal the enormous sacrifice of life and property under the new and powerfully destructive instruments of war, and we get a faint picture of what this great struggle means. The world's civilization is not only halted, but actually set back for many decades. Surely a half century cannot recover to the world the losses of this awful conflict.

It is too sad that the madness of the war spirit, the thirst for blood and the greed for gold were allowed to suppress the more sane and sober convictions of peace advocates who considered the larger and broader interests of

viduals to wrench yet other millions of dollars out of the hands of the poor. When sugar advances from five to ten cents and many articles of foodstuffs almost correspondingly advanced, the soulless, conscienceless, ruthless, manipulators of the market are taking cruel advantage of the situation brought about by the European war. They seek to hide their thievery behind the excuse that the war in Europe has advanced prices. Every five-acre farmer can see the fallacy of such a claim. It is a downright attempt to steal and to steal from those who are least able to afford it, and the steal is made upon the actual necessities of life. Talk about a cause for a war, here is one. The suffering, outraged, unconsidered populace will not long stand this digging at its very vitals of life by avaricious trusts, who may think that they are safe in their castles of wealth. If the poor become

inflamed because of their outrageous treatment, they will put in force the Sherman Act and the guilty will not have an easy chance to evade its intent. This is far from even a suggestion of a conflict between the poor and rich, but he is blind who cannot see the acuteness of the situation.

INNOCENT BLOOD

There is something of fairness in a conflict when the combatants have served notice on each other and when there is more or less an equality of forces. But when a thousand white men, in the sight of women and chil-

dren, ruthlessly and barbarously take the lives of two Negro men, we have a situation that is a reflection upon the constitutional government and is a rather sad comment upon what we call Christian civilization. However revolting it may be and distasteful, to continually call attention to the outrages of the mob, nevertheless there will be no let up on this subject until Christian America is aroused to the gravity of the situation and the horror of the wanton taking of life.

A reputable white citizen was murdered and robbed in Monroe, Louisiana, recently. A Negro suspect was arrested and lynched as the Monroe News Star puts it, "with general approval." But once the boys and men had a taste of blood, they wanted more. Two other Negroes were available. They were already in a convenient place for the mob, arrested without any means of defence and placed in jail, they were already cooped for the occasion. The mob was uproarious. It is actually said that the two men lynched were "much more calm and self-possessed

(Continued on page 8)



THE WARREN MEMORIAL METHODIST EPISCOPAL CHURCH, ATLANTA, GEORGIA, THE REV. E. H. OLIVER, D. D., PASTOR, NOW IN THE COURSE OF ERECTION.—SEE ARTICLE PAGE 8.

Germans in England, 50,000 in Belgium and 300,000 in France. The United States shelters 600,000 subjects of Great Britain, 50,000 from Belgium, two and a half millions from Germany, 120,000 from France, 1,400,000 from Italy, 1,730,000 from Russia, 1,670,000 from Austria and 100,000 from Greece. And evidently a similar condition prevails with respect to other neutral nations. We go to school in foreign institutions, and take special studies in social and economic conditions from one country to another. Thus the interests and the welfare of all modern nations are inextricably woven together. Hence, as the restriction of the war to Austria-Hungary and Servia alone proved to be idle talk, even more impossible would it be for war to exist between any of these nations without affecting, more or less, the civilized world.

Thus while war rages in Europe the wheels of trade and industry are greatly clogged. Investment and business enterprise are almost at a standstill. Travel and communication are seriously hindered. While restless anxiety among the rich and actual physical suf-

a common humanity. It is indeed a most shameful and expensive calamity. Yet, let us hope that a great lesson will be learned. Surely the great rulers and diplomats will be made to realize that the far-reaching interests which bind them together with a common cord and relate them so vitally to the other nations of the world are too great a stake to be sacrificed to the sordid gratification of redress and revenge touching matters of a more individual character, if not of far less importance.

THE AMERICAN PEOPLE ROBBED

With the cost of living already so high that the poorer people have not had a square meal for many months, except at times when they strained to do so, the recent sudden advance in foodstuffs is most outrageous. With every prospect for large crops there should have been a reduction of prices rather than an advance of prices. It appears that the greed for gold has lured certain corporations and indi-

METHODISM IN THE SOUTH

Bishop F. D. Leete

Three-Quarters of a Million Members

The Methodist Episcopal Church in the South comprises nearly or quite three-fourths of a million members, besides adherents and friends. Of these persons over 400,000 are white, and the balance are in the colored churches.

This is something of a constituency, surely, —one that is growing quite as rapidly proportionately as is any part of the Church to which it belongs, and whose future is a matter for serious consideration. This is especially true of the white conferences, which would be far larger and stronger if our Church had ever had a definite and clear-cut policy with reference to its Southern work, or had given to its work in the South in general an equitable share of the attention as well as of the support of the various benevolent boards. Large sections of this field have never received careful supervision and assistance, and the whole Church would rejoice over the few appropriations recently made to some of the Southern Conferences if Methodist people knew the needs and opportunities which the South to-day presents, and realized how limited have been the sums which have been given to the undertakings of this portion of our constituency. Considering what has been put into it, the achievements of our Southern work are really marvelous.

The Great Future of the South

In a recent important article Alabama's representative citizen, Mr. Oscar Underwood, ventured the prediction that the population of the South will be doubled within the next twenty-five years, and that, before the expiration of that time, this portion of the country will have become the front door of the nation. Many people think that the first part of this prediction will be realized in a much shorter period. Great numbers of permanent colonists are constantly coming to the Southern States. Here is the last cheap land of the nation, to be had for from \$5 to \$25 per acre and under intelligent and intensive cultivation capable of becoming very productive. The black belt of Alabama and Mississippi is named, not from only black people, but also from soil that is dark-colored and rich. The red and gray soils of Georgia, South Carolina and Tennessee are becoming better understood, and more evidently valuable. The vast everglades of Florida are now drained, and their hundreds of thousands of exceedingly fertile acres are fast being made the garden-spot of the United States. All over the South is a new spirit, and steady tides of settlers are attracted.

What will the opening and use of the Panama Canal do for the South? Who can tell? Mr. Underwood calls attention to the fact that nearly all great rivers of the North American Continent flow southward. Very naturally, he believes, when the great canal becomes the distributing point of much of the world's commerce the products of the continent will flow down these cheap waterways to the Gulf of Mexico, the railroads also necessarily carrying a large part of their freight in the same direction. It is a significant fact that at the height of recent railway depression, when other lines were proposing retrenchment everywhere, the Southern planned a new bond issue of \$14,500,000, to double track part of its line, and to increase equipment. The possibilities of the extensive Oriental cotton market, which the Panama Canal will bring into proximity to the Southern States, seem to be limited only by the resources and skill of the farmers, who are learning how to make land grow from two to three bales of the king vegetable per acre which has been accustomed to produce a half bale or less. Attempts are being made to eliminate from the cotton situation the dangerous speculative elements which

have long made profits uncertain. The coming of new capital and the organization of forces to improve rural credit, tend also to release growers of cotton from excessive interest charges and from other economic injustices and oppression which have characterized the past.

The South the American Part of the Country

The people of the Southern States, white and black, are chiefly American. The vast majority of the citizenship of these states is of stock which for from two to three hundred years has resided on this land. In time foreign immigration will set in, but at present it requires more car fare, more initial money and better knowledge of agricultural and economic conditions to get started in the South than is the case in some other places. This locality has not been well advertised in foreign countries. The result is, and will remain true to some extent for a considerable time to come, emigration southward is mainly that of American people from other parts of the United States. This tendency is aided by the salubrity of the climate which allures great numbers of people seeking relief from rigorous winters, and it is also strengthened by relative cheapness of labor, fuel and lighting, reducing the cost of certain kinds of manufacture, and causing the removal here of many flourishing establishments. These facts taken together increase the general business of the South, thus creating a demand for jobbing industries of all kinds, and requiring the sending into this region of thousands of managers and experts drawing good salaries. The high rates of interest bring capital which goes into the erection of magnificent office buildings, hotels and factories, as well as into the common uses of trade. The people and resources now filling the South are from New England and New York, from Michigan and Ohio, from Kansas and Montana, even from Oregon and California. The emigration southward is an American emigration, intelligent, prosperous, and composed very largely of people affiliated with religious organizations. Always the problem of Christian evangelism in the South has been made relatively easy by reason of the homogeneity and Americanism of the people. For the past twenty-five years the money and men of Northern and Western Churches have been poured generously into this land. The future will see the same movements continued with increasing volume. A comparison of growth in Church membership between various parts of the United States is wholly unjust unless it takes account of these two facts, the Americanism of the South, affording a high degree of accessibility to Gospel influences, and the tide of removal Southward, presenting to all Southern denominations large numbers of accessions from other Christian bodies.

Methodism Moving Southward

Following in the wake of the exchange of localities which for years has taken so many of our people into the Northwest, the Methodism of the United States is now pouring its vitality in a steady stream into Southern towns and cities. It is sometimes stated that a similar movement heads in the other direction, but the proportion of the latter effect to the former would probably not equal ten per cent, and the disparity will more likely increase than be diminished in that mighty flux of population to take place within the lifetime of the next generation. This will mean great advancement in the numerical and material standing of our Church, if reasonable care is taken of the interests and institutions which we have planted in the Southern States, although the increase would of course be more quickly and easily realized, if better support has previously been given to this work. In the Atlanta area we are striving to care for

the needs of our Church, and to do this in a spirit of true and kindly good-will towards all others.

Colored Churches and Schools

Naturally the colored work claims much attention, and a number of successful undertakings in this field may be noted. A great increase of probationary membership occurred last year in South Carolina Conference, amounting to over 4,000. New substantial brick churches at St. Augustine and Palatka, Florida, the payment of \$3,000 on the debt at Tampa, Florida, thus saving a fine structure threatened by the sheriff, the laying of a foundation for a church building at Key West, Florida, where the old time purchase of a valuable site was seemingly doomed to be fruitless, are among achievements of record. At Georgetown, S. C.; Lawrenceville, Ga.; Rome, Ga.; and at several other points, very embarrassing debts have been lifted though the latter has remaining obligations. In Atlanta our best known church is Central Avenue. Two years since I declined to approve the sale of this plant for \$60,000. Since then an offer of \$100,000 has been made and declined, as the site is considered to be worth a sum still larger. The edifice had been badly neglected for many years, but has been renovated and modernized at a cost of somewhat more than \$3,000. In the most important colored section of the city, Warren Church is building a new edifice to have institutional features. The pastor was encouraged to secure land enough for a playground for the teeming masses of children about the place, and baths will be furnished in a neighborhood where such civilizing agencies are a dire need. Assets of over \$9,000 have been obtained for a plant to cost a little more than \$12,000 and by the general rise of the property to be worth much more when completed. Other church building enterprises are in the early stages.

Cookman Institute, Jacksonville, Fla., has raised considerable money for improvements. Claflin University in two years has been aided by South Carolina Conference in the sum of \$12,000. I have just helped in the inauguration of a campaign for \$100,000 endowment. Clark University has recently received a bequest of \$5,000, and Atlanta Conference has subscribed \$8,500 towards an imperatively needed endowment. The sum now named as required, \$25,000, must be increased next year to \$100,000 so that this school may retain its place among accredited institutions.

Atlanta Area White Work

A similar steady gain is apparent in the white work of this vicinity, as is the case in other Episcopal areas of the South. In 1913 the three white Conferences in Georgia, Alabama and Florida gained eight per cent net in membership, and with no Church Extension appropriations save \$500 in a single instance, they erected sixteen new buildings. Two large edifices at St. Petersburg and Miami, Fla., were recently completed. Lots and all, they are worth \$50,000 and \$100,000, respectively. I have purchased four church sites for present and future use. Hemphill Avenue Church, Atlanta, has been considerably improved. Oneonta, Alabama, has a splendid new building half done. The \$5,000 church at Bowdon, Ga., was dedicated free of debt. Six new buildings are now going up in Georgia. Boaz, Ala., is in a campaign which promises to be successful to eliminate the \$1,700 debt from the edifice erected three or four years since. Birmingham has paid the mortgage on its good chapel but badly needs the main structure for which a few thousand dollars have been subscribed. This indebtedness should have substantial Church Extension aid. Eggleston Memorial, soon to be Ponce de Leon Avenue Church, Atlanta, founded in 1867, is making arrangements to move to the new location. The fine house on the lot will be moved back. The second story will be made into a commodious pastoral apartment

(Continued on page 3)

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XIV

Our journey from Brussels to Amsterdam led through Antwerp, Rotterdam and The Hague. The country is full of windmills, ditches, canals and luxurious fields. Some of the canals are much above the general level of the land. It is a low-lying country, but, as a Dutchman said to me, it is "flat and fat."

We had reservations in Amsterdam at the Hotel Suisse, in that very interesting thoroughfare known as the Kalver-Straat, which leads off the great Dam or principal square in front of the Royal Palace. The syllable "dam" in these Dutch names really means dam, for the country is full of canals and dams. The great Dam, therefore, is a real dam at the end of the original Damrak, the large canal which is now partly filled in and forms the principal street. This accounts for Volendam, Uitdam, Durgerdam, Rotterdam, Nieuwendam, Ipendam, Edam, Monnikendam, etc., and to our amusement there was found in Amsterdam the first-class "Dam Hotel," which the Americans say, smilingly, cannot be a good hotel.

One should not visit Amsterdam and fail to take the side trip to the Island of Marken, where are still to be seen the Dutch life and costumes of generations ago. On July 17 we boarded Cook's steamer, the "Eiland Marken," and steamed out of Het Ij into the Zuidersee. The island is so low that in the distance it looks like a long, level dock with houses built upon it. When the sea is angry the waves may roll clear over the island, and the houses are generally built on high brick foundations. The inhabitants are fishermen. They paint the ends of their houses a different color from that of the sides. The children look like small copies of the older people, dressed in the same manner and looking like diminutive men and women. The women wear many skirts at once, so that they look very heavy and old-fashioned below the waist. The colors of their clothing are gay and varied. They wear a series of five bonnets at once, the one telescoped into the other so that the edges of all will show, and each is of a different color. The men wear a tight-fitting vest-like jacket and short trousers bloused at the knees.

On the mainland opposite the Island of Marken is the town of Volendam, where the people also dress as they dressed generations ago, but strangely enough their typical dress is very different from that of the people of the island, which stands in sight of them. The Volendam woman wears many skirts but her dress is less gay in colors than that of the woman of Marken, and instead of a series of bonnets she has only one lace bonnet with two long, pointed corners on each side of it. The Volendam man wears longer trousers, reaching to the ankles usually, and so roomy that he looks as if he were walking in two great sacks. There is about as much room in one of his trouser legs as there is in the fashionable American woman's "hobble skirt." The populations of both Marken and Volendam turned out in full force to "admire" me, so that I had the best possible chance to see them. The old-fashioned dwellings of these peoples were small, sometimes a single room; the bed was built into the wall like a china closet and shut off by a curtain or into absolute darkness by a door. Holland is originally divided into eleven "provinces," each having its special costume.

We returned from Volendam to Amsterdam, not by the Zuidersee, but by a boat on the picturesque canal route overland. In many places the water of the canal ran on a "fill," much above the level of the adjoining fields. There was much hay and many fine white-and-black cattle. The whole landscape is picturesque with windmills and pyramid-

shaped roofs of houses often thatched. The lower portions of those windmills are quite roomy and the farmers often live in them or store their cattle feed therein. On the road beside the canal we saw dogs harnessed to carts, sometimes a single large dog pulling a cartload with the Dutchman riding on top.

Our canal boat stopped long enough for us to pay a visit in the town called Broek-in-Waterland, the famous "clean city." It has a church that dates from 1420, but its greatest attraction is its beautiful cleanness and its cheese factory. In some countries if a cheese factory comes into the neighborhood, all the property owners feel like entering suit for damages, so disagreeable is the smell; but in this little Dutch town the place where the cheeses are made is one of the cleanest and most odorless. And the stalls where they stand their cows to milk them—one would never suspect that a cow had ever set her foot there. Absolutely not a trace of dirt is left; the very walls are scrubbed and the floors sprinkled with sweet sawdust. It gives a meaning to the advertisement called "The Old Dutch Cleanser." In the narrower streets of Amsterdam they scrub the sidewalks at night and wash the whole street. And this is how the people keep their health in a city and country that is all cut up by canals. A plan of Amsterdam reminds one of a plan of Venice, so intersected is the Dutch city by canals. The water of the Venetian canals is washed out by the tide and renewed daily, while that in Amsterdam is rather stagnant and smells disagreeably. The Dutchman meets the situation by systematic and persistent dredging. The waste matter dredged out of these canals is used to fertilize the elds. The Dutch genius is very thrifty.

We had not finished with Amsterdam yet, but on July 18 we decided to make a day excursion to The Hague.

Wiley University, Marshall, Texas.

METHODISM IN THE SOUTH

(Continued from page 2)

and the first floor will be used for divine services while the old property is being sold and a house of worship provided. The new site was chosen with a special reference to Christian comity, and will be of lasting value in every future contingency. The inauguration and successful prosecution of the plan to save this large congregation to the religious life of the city, and to build up a central guiding and sustaining organization to give heart to Georgia Conference is commended by our preachers and laymen over the entire South and substantial evidences of approval of this just effort to take care of the work in this vicinity have come from leaders in many parts of the land. In giving to this enterprise \$25,000 the General Committee as a Church Extension Board is doing nothing new, nothing which it has not done in many other States. Incidentally it may be remarked, merely as a historic fact, that this sum might be looked upon as the return of a fourth only of the present value of a site formerly sold away from the same congregation to satisfy a Church Extension loan, and it is removing and helping suitably to locate a membership of 177 people with several important prospective families and which is now worshipping in the Jewish quarter near two Synagogues. The present site is also between two churches of a sister denomination, which has no buildings on the street chosen for the future work. The Hemphill Avenue and East Point Churches continue as in the past. Many kindly words are being said about the new church by people in Atlanta.

Encouraging Outlook for Our Southern Work

No one elsewhere realizes as do the people of the South the cheerful prospect which may be said to be presented to the Southern Institutions of the Methodist Episcopal Church. Its schools are growing. Clallin had this year nearly 1,000 students. Gammon Theological, Clark and Cookman are laying broad and sure foundations, as are the Institutions to the westward, Rust, Sam Huston and the others. Meharry Medical College is doing great service to the cause of health. Our representative white institution, Chattanooga University, with its fine Athens preparatory and collegiate school is looking forward to magnificent usefulness. The plant and endowment now aggregate more than a million dollars. Port Arthur is encouraged and optimistic. The Academies are making strides, as for example in Georgia and Alabama where Mt. Zion, now recognized by the State, gained this year forty-seven per cent in the high school courses, Mallalieu Seminary, Kinsey, south Alabama, has grown in twelve months from 52 to 170 enrollment. John H. Snead Seminary, Boaz, north Alabama, has placed its numbers over 500; and if it can get a boy's dormitory somewhat like the one which the women of the Home Society erected for girls, this mountain school will lift itself out of bounds. The Southern Conferences with scarcely an exception, are going forward both in numbers and in the erection of churches. When one considers this fact in the light of the present poverty of so much of the South, the inclination is to think with some satisfaction of what may take place as the emigration of coming years and the growing zeal of our people pour their larger life into the field.

What of Federation? It must be just, or it will be wholly ineffective and inoperative. The same right to live together kindly, and the same demand that extension be wholesome and fair must be conceded and applied in all the states of the republic. The union of the three great Methodisms while not outwardly and formally necessary, seems to constitute a practical measure to be aimed at constantly and to be prayed and worked for with fervor. It will be preceded by mutual recognition and respect, fundamental qualities in any compact which is to be spiritual and lasting. In these days it needs to be more clearly seen that whatever helps the Kingdom of Christ strengthens the cause which all Christian Churches represent. It is not a sin to be divided in name, if we have one spirit, and are willing to live, toil and advance side by side in love. In growing towns and especially in great cities there is room for all churches which are wisely located and administered in a Christian spirit. All over the country, and especially in these Southern States, are many communities to which but one denomination or only one style of Methodism is ministering. The conditions here as elsewhere frequently justify the expenditure of missionary moneys which of course ought always to be jealously guarded against unwise use, and which are but sparingly granted to our Southern Churches. If there be any work not vindicated by such principles as these it should be dissolved as having failed, or as constituting a survival of previous usefulness, but good not being done by some one else may and should be attempted or continued without restraint by any one upon whom the burden of responsibility and willingness seems to be laid.

"Look only at the bright side of life. Talk only of good qualities in others, and think of those things that are lofty and true."

Half the difficulty of fighting any severe battle or accomplishing any hard task vanishes when a man feels that he has comrades at his side fighting in the same cause, or that the eyes of those he loves are upon him, and their hearts praying for his victory.—C. J. Perry.

THE CHRISTIAN LIFE

MY GARDEN

By E. R. Gaggin

They mock my faith;
Say God is not;
I find proof in
My garden plot.

Have I strayed afar?
Has the way grown hazy?
I find the path
In a daisy.

They doubt God's care;
Say "No one knows!"
He's breathed His love
In a rose.

When the day is dark,
Hopes, wearied, sink,
A ray from Heaven
Lights a pink.

Some cannot see
Above the mud:
God breaks the tomb
In a lily bud.

The clouds hang black;
I heed them not—
A rainbow spans
My garden plot.

—The Christian Advocate.

SOME ADVERTISEMENTS

Wanted—Laborers. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Wanted—Help. "Come over into Macedonia and help us."

For Sale—Cheap. "Come ye, buy and eat; yea, come, buy wine and milk without money and without price."

For Sale—A Bargain. "Buy of me gold tried in the fire, that thou mayest be rich."

For Exchange—"For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones iron."

Good Investment—"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

For Bugs and Blight—"Bring ye all the tithes into the store house, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Accident Insurance—"He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee."

Life Insurance—"In famine He shall redeem thee from death; and in war from the power of the sword. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

To Insure Good Crops—"God loveth a cheerful giver, and God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work."

Time Table—"Now is the accepted time; now is the day of salvation."

A Good Opportunity—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

A City Home Cheap—"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there may ye be also."

A Home Free—"Blessed be the God and Father of our Lord Jesus Christ who hath begotten us to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Notice—"Be not deceived; God is not mocked; for whatsoever a man soweth, that

shall he also reap."

A Fine Partnership—"For we are laborers together with God."

Lost—A Soul—"The harvest is past, the summer is ended, and we are saved."

Found—"Andrew first findeth his own brother, Simon, and saith to him, We have found the Messiah, which is, being interpreted, the Christ."

Wm. R. Chase.

THE CUP OF EXPERIENCE

One of the essentials of Christian faith is experimentation. It never is sufficient to know that Salecia Marlin had faith that made possible a life of serenity within while the storm clouds broke without. It is not sufficient to know that faith accomplished this or that, either in Bible days or in the recorded annals of the church since the first apostles concluded their missionary labors. It is absolutely necessary that each element of faith be tried out in its actual bearing by the one wishing to profit or develop thereby. Experience is the great criterion of spiritual growth. The ability to enter into the crises of life with a calm assurance that God is watching and leading is a proof that fellowship with Christ has been experienced. It also indicates a growing likeness of the individual to his Lord. The Hebrews spoke of experience as "the cup." The psalmist in his joy cried out, "My cup runneth over." Jesus himself in agony of soul prayed to the Father, "My Father, if it be possible, permit this cup to pass from me; nevertheless, not as I will, but as thou wilt." Disciples of the Master's time and now seek the fellowship of the cup that he drank. And they may participate in it. Only such, however, as heeding the words of John, "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested we shall be like him," have purified themselves even as he is pure. The Way he himself has told us. It is by keeping his commandments, loving God, and being Christlike to our fellow men.

Ralph Welles Keeler.

SWEETEST WORDS

Some precious words are born of earth;

Some others by the angels given;

But sweetest of celestial birth

Are these: "My Mother," "Home," and "Heaven."

—Anon.

A MOTHER'S CREED

I believe in little children as the most precious gift of heaven to earth.

I believe that they have immortal souls created in the image of God, coming from Him and to return to Him.

I believe that in every child there are infinite possibilities for good or evil, and that the kind influences with which we surround them in early childhood largely determines their future character.

I believe in play as the child's normal effort to understand himself through free self-expression.

I believe, too, in work suitable to childhood, and the joy in doing such work should come to the child largely from the doing of it well.

I believe in freedom, but not in license. I believe in wisely directing rather than stifling activity.

I believe in regularity, accuracy, punctuality, industry and application.

I believe in prompt, cheerful obedience, self-control and self-forgetfulness.

I believe that in all this my example counts for more than my precept.

I believe in cultivating the intellect and the will, and I believe, too, in soul culture, and that out of this cultivation comes the more abundant life, bringing forth the fruits of the Spirit—kindness, gentleness, joy, peace, truth, hope, faith, love, reverence for God, respect for age, consideration for each other and thoughtfulness for all God's lowly creatures.

I believe that the calling of motherhood is the holiest, and should be the happiest, of all earth's tasks.

I believe that Christ, who was Himself a child, born of a human mother, is the one never failing source of help for perplexed, discouraged, or wearied motherhood.

Since to this work, Father, Thou hast called me, help me to give to it all that Thou hast given me of understanding and wisdom and strength and love and gentleness and patience and faithfulness.—Prepared by the Mother's Circle of the Bedford Presbyterian Bible School.

MY FLOWER

By ELEANOR DUNCAN WOOD

All day long I had worked and worried,
Too sad for solace, too tired for thought.
Under life's crushing burdens buried
I had spent my strength and my brain for naught.
I dropped my head on my hands, despairing.
Vanished my future's golden gleams;
Conquered, bitter, and no one caring,
Was this the end of all my dreams?

Close to my side in the lengthening shadows
Crept my beautiful five-year-old,
Flushed with play in the flowering meadows,
Head like a nodding marigold.
Voice of the wood-thrush in the clover;
"Does big folks get tired and sleepy, too?"
Look at ze rose I bringed you, muvver,
Pretty and sweet. It's dus' like you."

Quick to my desolate heart I strained him.
He had known no shadow his whole life long.
He should know none now. The soul that trained him
Should wring from sorrow his evensong.
He had given me love and a rose. O Father,
Though my dream had faded, my eyes were dim,
I would not fall him: Lord help me rather
To give the rose of my life to him.

And when comes that day of all dole to mothers
I shall gird on my young knight's stainless sword;
He shall strike for the right and for men—his brothers,

Let him strongly win, where I failed, dear Lord.
And alone, afar, where no banners glisten,
I shall know my dreams have at last come true.
Bend low o'er my heart's fair flower, and listen!
I will give my all. Let him bloom for you.

—In the Christian Herald.

Our Young Friends

ONLY A TRAMP

Only a tramp! in the glare and heat
Of the summer sun, in the dusty street.

Only a tramp! with a dingy pack,
And a threadbare coat on his weary back.

Only a tramp! and soiled and brown,
He made his way through the busy town.

Only a tramp! and wealth and pride
Looked, and passed on the other side.

And childhood paused in its merry play,
And shrank from the passing form away.

"Only a tramp!" the housewife said,
As she turned away from his plea for bread.

"Only a tramp!" but he felt the smart
Of the taunting words in the human heart;

And bitterly sighing, he turned again
To his heartless journey and life of pain.

But there where the railroad meets the street
Was stayed the tide of passing feet;

And horror palsied the bravest limb,
And tears were fruitless, eyes were dim.

For a truant baby boy had strayed
To the railway track, and calmly played

Between the rails, with the pebbles white,
Piling them up in the sweet sunlight;

And the fast express was thundering down
At fearful speed to the busy town.

Fruitless the driver's skill to stay
The flying train on its headlong way;

Fruitless the shrill alarm to fright
The little one from his pebbles white.

But out from the crossing of the street
Dashes a man with flying feet;

Each silent watcher held his breath
In that fearful race for life or death;

Till the truant babe was safely thrown
Beyond the rails, as the train swept on.

The child was safe, but rods away
Bleeding and lifeless the rescuer lay.

Only a tramp! but forever new
Is our love of manhood brave and true

And the mother, that night, who fondly pressed
The living child to her grateful breast,

Will ne'er forget, as the seasons roll,
That hungry tramp with a hero's soul!
—Jesse Edgerton, in the Christian Herald.

EVELYN AND A FORTUNE

Tony had big eyes and was always looking for the marvelous. He was continually picking up some wonderful tale from the newspapers and telling it very impressively for a ten-year-old. He looked up from his bread and butter and peach sauce now to say: "There was a man died the other day who had thrown away five million dollars."

"Why, how had he done that?" Even father was interested.

"It was in Australia, and he owned a mining lease, whatever that is, on a big mine. Only it wasn't working yet. And the man got discouraged and thought nothing would come of it; so he sold it for a hundred and fifty dollars. But the other people who bought it, worked it, and they found out that it was almost the richest mine in the country. They got five million dollars out of it; and if he had hung on to it, the five million would have been his."

"O, I wish I had such a chance!" said Evelyn, her eyes shining.

She didn't know, nor did anybody else, that she was to have a chance that very evening of losing or holding on to something so very valuable that it was priceless. She doesn't know yet that it was anything but an ordinary occasion. It happened in this way:

Just after she had opened her arithmetic and begun to figure a rattle and a clatter were heard outside, and gay voices began to call her:

"Evelyn."

"Evie."

"Evie, Evie, come out."

Evelyn knew what it meant. The girls had come for her to go roller-skating. And it was such a beautiful night to skate. The moon was so bright that even looking out of a lighted room Evelyn could see the trees and walks and houses all silvery. She stepped to the window and threw it up. "I can't go, girls. I haven't worked my examples."

"O, do them in the morning."

"I can't. I have to help about the work. Mother is gone, you know."

"I should think that when your mother is gone would be just the time you could do as you want to."

"O, come out for just a little while, Ev. You can study when you get in."

It was hard to resist. Only one who has been through a like temptation can understand how hard it was. For it was the voice of her dearest friend, Dora Hallock, that was coaxing, and to go anywhere with Dora was a delight. But Evelyn answered bravely: "No. I know I wouldn't do them when I come in. I must work these examples before I do anything else."

The joyous crowd rattled away a little more slowly and less noisily.

"Ev's good," said Dora. "I haven't worked my examples either. I believe I'll go in and study too, girls."

"Let's all go in," said Hettie Kelly. "Miss Taylor is getting so fierce that I don't know what will happen if we miss any more. We can skate to-morrow night, when there isn't any school to go to the next day."

And so every one of them went in. Miss Taylor was astonished and delighted at the good arithmetic lessons the next day, and decided that, after all, she would not put back the class as she had thought of doing. Somehow there was a new spirit in it. There is likely to be after a tussle and victory. Evelyn didn't know that she deserved any of the credit of it. But the recording angel, who puts down earthly struggles and victories and defeats, knew. I think that a very great good was accomplished by that seemingly small act of Evelyn's. Knowledge is more valuable than a gold mine, and to throw away the chance of getting it is more foolish than to sell a five-million dollar gold mine for one hundred and fifty dollars.—Journal and Messenger.

THREE "B" BOYS

Bright, brave, busy boys are of two classes. A few are born possessors of these qualities; in others the qualities are developed by wise guidance.

The Rev. C. Harley Smith, of New London, Conn., is employing these three words in a fellowship for boys, twelve to fourteen years of age. Besides character-developing ideals, guidance is given for industry, thrift, and generosity, specializing vocational practice.

Any boy, individually, may enroll in the fellowship. Cards are free on request to Mr. Smith, as above, accompanied by reply post-age.

Bright

Happy at home.
Diligent at school.
Regular at Sunday school.
Devoted to parents.
Courteous to seniors.
Reverent before God, praying.

"Give me clean hands, clean words, and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in Thy sight alone as if all the world saw; keep me ready to help others at some cost to myself; send me chances to do a little good every day and so grow more like Christ."

Brave

I will take good care of my body.
I will be truthful and honest.
I will be kind to animals.
I will be fair with boys.
I will show fidelity to girls.
I will keep the Sabbath.
I will not use bad words.
I will not drink liquor.
I will not use tobacco.

"I am not much of a mathematician," said the Cigarette, "but I can add to a boy's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances of success."

Busy

I will be industrious.
I will use the first tenth of all I earn in Christian service as the tithe that belongs to God.
I will save much for an education or a trade.
I may give to God free-will offerings in addition to the tithe.
I will live a good and useful life.

TO CHILDREN

By the Rev. J. Wilbur Chapman

Not little children only, nor yet alone to children grown old in years with only memories of innocent childhood back of them and pictures in their minds, which ever and again bring tears to their eyes as they see them, but to all alike.

Be considerate. If there are burdens upon stooped shoulders, lift them; if there are aches in hearts that have been beating for many years, soothe them; if there are tears in eyes that ought only to shine with smiles now that life's work is almost done, dry the tears with sympathetic touch or tender voice; if the years are not so many and the burdens not yet so heavy, cheer your parents at the beginning of the journey, that they may be better strengthened for all that is ahead.

But remember that boys grow into the strongest manhood and girls come into the most beautiful womanhood when they start life's journey with their mother's Savior and their father's God, and if the first step has never been taken and the years have lengthened, and you have all but forgotten the lessons of earlier days, stop a little while and think, and if you cannot be a child again in years, you may, like a little child, enter into the Kingdom of Heaven. The one who stands beckoning to you is Jesus.—Chicago Tribune Company.

A DAY OF QUESTIONS

(Matt. 22: 15-22)

International Sunday School Lesson for August 30, 1914

Memorize verses 16, 17.

Golden Text—Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.—Matt. 22: 21.

Home Readings—Monday—A Day of Questions, Matt. 22: 15-22. Tuesday—Duty toward rulers, Rom. 13: 1-7. Wednesday—Duty toward God, Deut. 10: 12-21. Thursday—Questioning and doubting, John 7: 25-36. Friday—Silencing questioners, Matt. 22: 34-45. Saturday—Loving and hating, John 15: 12-21. Sunday—Patient obedience, 1 Pet. 2: 13-25.

A Cleverly Laid Trap

The pointed parables of Jesus aimed against them had so incensed the Jewish leaders that they were more than ever determined to put him to death. Not having the power under Roman authority to inflict capital punishment, they sought to entrap Jesus into an answer which might be made an excuse for accusing him of rebellion and treason before Pilate. It was a cleverly laid scheme, for which the Pharisees were responsible, and in which they had no difficulty in enlisting the co-operation of the Herodians, that is, the artisans of the dynasty of the Herods, who supported the Roman authority. The question propounded to Jesus had, at least, the semblance of plausibility. The necessity of paying tribute to their heathen conquerors was odious to the Jews, and it might be expected that in his answer to their question Jesus would be loyal to his nation and declare himself against the paying of the tribute. In that event they would have a clear case against him before the Roman governor, while, on the other hand, if he should declare himself in favor of the payment of the tribute, they were reasonably sure that he would thereby displease the multitude, whose admiration for him had compelled the Pharisees and rulers to proceed with caution against him up to this time. Such an answer would seem to have implied the relinquishing of his Messianic claims.

The Lesson Text

(15) Then went (b) the Pharisees, and took counsel how they might ensnare him in his talk. 16 And they send to him their disciples, with the Herodians, saying, (c) Teacher, we know that thou art true, and teachest the way of God in truth, and (d) carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? (e) Is it lawful to give tribute unto Caesar or not? 18 But (f) Jesus perceived their wickedness, and said, Why make ye trial of men, ye hypocrites? 19 Show me (g) the tribute money. And they brought unto him a (h) denarius. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. 22 And when they heard it, they (i) marvelled, and left him, and went away.

The Text Explained

(a). After having been forced to listen to the pointed parables addressed against them.

(b). Pharisees, Herodians, and Sadducees, usually at sword's points with each other, now combined their forces against Jesus.

(c). Words of fawning hypocrisy.

(d). Referring to the boldness of Jesus in reproving the hypocritical Pharisees, notwithstanding the fact that they were of the social aristocracy.

(e). That is, is it right for an Israelite? A party of zealots, founded by one Judas of Galilee, held that since Israel was a theocracy, whose only king was Jehovah, it was unlawful to pay tribute to any foreign power.

(f). That the question was an insincere one Jesus knew from the fact that the Pharisees themselves avowedly agreed with Judas of Galilee, while the Herodians, who supported the Roman authority openly, would hardly ask such a question in sincerity. Jesus does not hesitate to publicly denounce them as hypocrites.

(g). The Roman coin in which the tribute was paid (h). A coin worth about seventeen cents, which bore the image and superscription of Caesar.

(i). Astonished and silenced by his answer, they were glad to retreat and escape the ridicule of the multitude.

The Things That Are Caesar's

Our religion should not interfere with our patriotism or our loyalty to the government under which we enjoy the rights and privileges of citizenship. And there are things besides taxes which a Christian owes to his country. First among these is purity and integrity of life. If there be any virtue in those higher principles of living set forth in the teachings of Jesus, the professing disciples of Jesus

AN EVENING WITH CHARLES WESLEY AND HIS HYMNS

Epworth League Devotional Meeting Topic for August 30, 1914

Psa. 126.

BY THE REV. A. PRESTON SHAW, B. D.

Singing God's Praises

There is no easier and yet no more effective means of praising God than in song. If we talk very much of God's praise, we are liable to be called fanatics. But the person who sings is always agreeable. What an easy avenue of praise God has opened up to the most timid souls! Trembling we may stand before the assembly to say one word for Jesus, and yet with what boldness we can join in the singing and out of the depths of our hearts we can sing forth His praise.

Every great religious movement has been attended by there always have been with great singing. who were bold enough to shout God's praises alone in the congregation, but almost every member of a truly awakened congregation invariably joins in the hearty familiar singing. The song writer therefore contributes more to the spirituality of religion than the man who discusses various religious doctrines. Only a few have profited by the best of doctrinal discussions, but they can be numbered by the millions who have received power from good singing.

The work of Charles Wesley as the Chorister of Methodism is certainly no unimportant work. Few read and still less remember the sermons, powerful as they were of John Wesley and the other early evangelists of Methodism, but thousands to-day in all the continents of the earth sing Charles Wesley's songs. There is not even in this day a single great evangelist who does not carry along with him a great singer. When we spend an evening therefore with Charles Wesley, we are spending an evening with him whose sweet songs have done more to perpetuate the influence of Methodism than any other man.

Let us now follow the admirable plan for this service suggested by the author of the Notes on Epworth League Topics:

(Borrow the Methodist Hymnals from the church, and put them into the hands of all, asking them to look up the numbers as they are mentioned. Have several of the numbers mentioned below read, giving them out in advance to your best readers. Sing such of the hymns as are familiar.)

Charles Wesley is still the Chief Chorister of Methodism, as he is the author of by far the largest number of the hymns in the collection of any other author, one in every seven. A critical student of hymn writers says: "It is as the utterer of the soul's special needs and special states, of its highest flights and topmost heights—in other words, as the poet of a revival that Charles Wesley stands alone. The longing for full forgiveness and full sanctification, the joy of conversion, the rapture of assurance, the marvels of all-withstanding, all-subduing, all-accomplishing faith, its victory over the world

should be the first to exemplify these principles in his own life. Then a Christian owes to his country diligence in his daily task. The slothful man, the man who is not a good provider for himself or those dependent upon him, the man who imagines that the world owes him a living, is both a menace and a disgrace to the commonwealth. But the Christian should be more even than a man diligent in his business; more than a good provider; he should manifest an unselfish interest in others, exemplifying thereby the spirit of Christian neighborliness. He should be prompt to participate in every movement looking toward reform or toward the betterment of social conditions. And further, the Christian owes it to his country that he seek by every legitimate means, through precept and example, the propagate and create interest in those higher Christian ideals of personal and community life which, while they have not yet been incorporated in the civil statutes of the land, are nevertheless implied in the teachings of Jesus. And he should do this in no spirit of narrow partisanship, but with a sincere desire to achieve "the greatest good to the greatest number," and to constantly advance to higher levels the standards of citizenship.—From Lesson Hand Book.

and the grave, the triumph and the transport of the soul, have never been so sung as by this chief chorister of the great awakening."

The most universally known and best-loved hymn (No. 463) is

"Jesus, lover of my soul,
Let me to thy bosom fly."

This has been received with all its flowing, flute-like sweetness, into the universal Christian heart, and it has been the chosen death song of an unnumbered host of the redeemed. Henry Ward Beecher declared: "I would rather have written that hymn of Wesley's than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it." When his own father, Dr. Lyman Beecher, lay on his death bed, the last sign of life was given in response to these blessed lines.

Almost every incident of his own life and of the great revival was celebrated with a hymn. The futile attempt to become a missionary to the Indians in Georgia before his own heart had been strangely warmed, is expressed in (No. 579)—

"Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand."

Let this hymn be read in contrast with the splendid assurance of the hymn which has just been sung, noticing especially the second verse, with the wistful prayer—

"O God, mine inmost soul convert."

Note the "serious industry and fear" of the third verse as contrasted with the splendid joy of free salvation that surges in the later hymns. Charles Wesley was a good, conscientious Christian young man when he went to Georgia, but he became the glorious singer of surging joy after he felt the power of Jesus in his consciousness.

When George Eliot, the great novelist, wished to represent the influence of Methodism, she shows us Seth Bede, the village Methodist, singing down all his griefs, perplexities, and cares, as he strode across the lonely Derbyshire moors on a bright Sunday morning, using the morning hymn of Charles Wesley:

"Christ, whose glory fills the skies,
Christ, the true, the only Light,
Sun of righteousness, arise,
Triumph o'er the shades of night;
Dayspring from on high, be near;
Day-star, in my heart appear."

Some of the loveliest of the hymns were written for the workingmen. Think how the harsh monotony of work must have been relieved by the sing-

(Continued on Page 12)

Recent District Meetings

WAYNESBORO DISTRICT

The twenty-first session of the Sunday School and Epworth League Convention of the Waynesboro District, Savannah Conference, convened at Simpson Methodist Episcopal Church, Sylvania, Ga., May 28-30, 1914. The new pastor, the Rev. E. D. Giddens, ex-district superintendent of the Savannah District, had everything in well-shaped condition. Mrs. Rebecca Williams Gordon was elected secretary; Prof. Summers of Augusta, Ga., reporter for the Augusta Herald; Bro. W. M. Gordon for the Southwestern. The annual sermon was preached by the Rev. A. L. Smith of Summit, Ga., instead of the Rev. S. P. Bryant, who was indisposed. Friday morning the convention went into its organization. The Rev. W. M. Bellenger, district superintendent, gave a survey of the work in his report, which was heartily endorsed. The literary program was considered the best in the history of the organization. Every detail of the church's interest was discussed by the pastors and delegates. Haven Academy was represented by Principal W. M. Gordon. Dr. Giddens and his good people had everything well arranged and the convention was cared for in good style. Welcome address by the delegate from the Sylvania charge; responded to by the Rev. Mr. Grier. Closing sermon by District Superintendent W. M. Bellenger, Sunday night. Collection during the convention, \$100; other resources, \$300; total amount reported, \$400.—W. M. Gordon.

THE WOMAN'S HOME MISSIONARY SOCIETY—WASHINGTON CONFERENCE

The fourteenth annual session of the Washington Conference Woman's Home Missionary Society convened July 9, 1914, in the Simpson Methodist Episcopal Church, Wheeling, West Virginia, of which the Rev. J. W. Jackson, S. T. B., is pastor. The president, Mrs. Fannie Clair, introduced Mrs. Jennie Davis, president of the Mite Missionary Society of the Wayman African Methodist Episcopal Church, who conducted the devotional services. In the absence of Miss H. H. Beason, who was unable to be present owing to illness, Mr. Mary J. Camper was chosen to act as recording secretary. The delegates were presented and introduced to the conference by the corresponding secretary, Miss Annie R. Johnson. After the appointment of committees, the reports of district secretaries and organizers were heard. The reports which were given showed improvements and increase in all phases of the work. The Society adopted Hymn 545, in the Methodist Hymnal, "Jesus Calls Us O'er the Tumult," as the convention hymn. Especially impressive were the communion services and the memorial services on Thursday afternoon, conducted by the Rev. Jackson, and Mrs. Estelle Jordan, respectively. Eight members who had left the ranks of the "church militant" and joined the "church triumphant" during the year, were eulogized in fitting words by those present. The addresses of welcome by the pastor and Mrs. J. C. Lowe, president of the Wheeling Auxiliary, the annual address of the president, the remarks by the corresponding secretary, and the musical numbers, made up an interesting and inspiring program on Thursday evening. At the close, the ladies of the Simpson auxiliary tendered a reception to the convention in the lecture room of the church; it is needless to say that this was enjoyed by all. On Friday, in addition to the regular business, two excellent papers were read, "The Relation of the Woman's Home Missionary Society to the Church," by Mrs. Jesse Dixon, and "The Call of the Church to Young Womanhood," by Miss Ida R. Cummings, general reserve field secretary of Young People's Work. So excellent was the report of the treasurer, Mrs. Mamie E. Jones, that a rising vote of thanks was tendered her. Mrs. Fannie Clair was re-elected president for the ensuing year. All of the Sunday services were inspiring, especially the sermon from Matt. 28: 7, by the pastor, who was helpful throughout the convention by his attendance. The convention was highly entertained and helped at intervals during the sessions by the sweet singing of the Rev. and Mrs. McGriff, who were so-

journing in the city at that time. The good people of Wheeling did all in their power for the comfort and pleasure of the visitors. We could not forget our motto, "America for Christ," for everywhere the Stars and Stripes greeted us, and there is a greater determination on the part of each one to do her share in winning this great country to Him who "came not to be ministered unto, but to minister, and to give His life a ransom for many."—(Mrs.) Florence D. Carroll, Charleston, W. Va.

AUSTIN DISTRICT

The thirty-third annual session of this conference just closed its session at Georgetown. It was claimed by all who were present to be the greatest by far ever held on the district. The Rev. S. E. Jones, our new Superintendent, is being congratulated on all sides for his splendid beginning. Seven hundred and forty-five dollars was raised for Samuel Huston College. Under the leadership of Mrs. Spriggs Ratcliff, \$114 was raised for the Home Missionary Sisters for the New Eliza Dee Home. Among the distinguished visitors who gave valuable assistance were the Revs. T. H. Wyatt, Ft. Worth, Superintendent J. M. Warren of the Victoria District, and H. Swann of Victoria. Prof. R. A. Atkinson and Mrs. M. B. Tucker, who have for quite a number of years been at the head of the work of the Epworth League and Sunday School Departments, retired much to the regret of their many friends. They left for themselves a splendid record for many years of useful service. Prof. E. T. Yerwood, of Austin, was elected head of the Sunday School work and Mr. J. C. Dukes of the Epworth League work. Prof. R. A. Atkinson is at the head of the Laymen's Movement and Mr. P. A. Hill leads the Brotherhood. Mrs. Florence E. Brown presides over the Woman's Home Missionary Society; Mrs. Lizzie Grant, of St. Marcos District, is president of the Ladies' Aid; Mrs. S. E. Jones, District President of Junior Epworth League; L. M. Mitchell, head of the Boys' Movement for the district. Wesley Chapel Sunday School won the gold medal for having raised the largest amount of money for Samuel Huston College. The Rev. L. H. Richardson, pastor of Wesley, was among the leading spirits in the Conference, and is a parliamentarian of the highest order. We cannot complete our writeup of the Conference without mentioning the magnificent manner in which the Conference was entertained by the good people of Georgetown, regardless of denomination. The Conference held its session in the beautiful structure which has just been completed at a cost of something over \$20,000. The church needs more such men as the Rev. W. B. Lott. Prof. I. W. Tucker represented the Southwestern. The next annual session of the West Texas Conference will convene in Austin.—L. M. Mitchell.

WESTERN DISTRICT

The Conference convened in its annual session at Philadelphia Methodist Episcopal Church, Lawndale, North Carolina, Tuesday evening, July 21. Opening sermon by the Rev. E. I. Swan of Hickory. Wednesday morning the Conference was duly opened by the District Superintendent, the Rev. A. H. Newsome. The Rev. G. Haven Caldwell was unanimously elected secretary; assistants, N. S. Shamborguer and W. O. Thomas; B. F. Thomas, treasurer. It is gratifying to note the remarkable progress made during the year. Welcome addresses: For the citizens, Mr. R. B. Miller (white); local church, Miss Cora Mauney; the schools, Prof. P. L. Lacour; the Sunday Schools, Miss Mattie Peeler; the Epworth League, Mr. Fred Dixon. Response by the Rev. C. K. Brown, D. D. Prominent among the visitors were Dr. J. E. Wallace, president Bennett College, Greensboro; Dr. R. W. Winchester, Superintendent of Winston; Dr. H. L. Ashe, pastor of our St. Paul at Winston, and ex-Superintendent G. W. Brower, our pastor at Ashboro; Prof. N. C. Newhold, supervisor of rural schools of state, and Prof. J. Y. Erwin, superintendent Cleveland County schools. Dr. J. E. Wallace represented Bennett College and the Freed-

men's Aid and Educational Society; Dr. R. W. Winchester, the Board of Home Missions and Church Extension; Dr. H. L. Ashe, the Southwestern Christian Advocate; Dr. C. K. Brown, the Board of Epworth League. The Western District has set the standard for the Southwestern Christian Advocate and says "Self-support for our paper" is the slogan. In the rally conducted by Dr. Ashe 40 cash subscriptions were secured with more to follow. The "Welfare Conference" on Friday was a great occasion. Addresses were delivered by Dr. J. E. Wallace, Prof. J. Y. Erwin, Dr. C. K. Brown and Prof. N. C. Newhold. The "All-Star Concert" Friday evening, conducted by our efficient songster of the Western District, the Rev. Wm. Crawford, was an interesting feature of the Conference. The program rendered by the Woman's Home and Foreign Mission Society was all that could be desired. Its most worthy leader is Mrs. A. H. Newsome. Under the effective supervision of Superintendent A. H. Newsome, the Western District will occupy its place in the forefront. Able sermons were preached by the Revs. E. D. Swann, G. W. Brower, N. S. T. Shamborguer, W. E. Clapp, A. H. Newsome, C. K. Brown and W. M. Black. The Rev. R. B. Rhine, the pastor, and his good people spared neither money nor pains in making it pleasant for their guests. Pastor and people are in harmony. Next session at Hickory. W. O. Thomas, pastor. Appointments of Local Preachers—Canton, N. C., H. N. Holloway. Bros. N. M. Martin and J. Jones to assist Pastors W. E. Clapp and C. K. Brown. W. M. Jones to assist Pastors J. C. Addle and B. C. Littlejohn. Arden, Fletcher and Readlepatch—Arthur Erwin. Morganton—P. W. Horton. Dulatown—P. M. Patterson. Adico and Collettsville—W. G. Jones. Pan Creek, Lowell and Belmont—E. N. Garnett. Iron and Alexis—E. T. Johnston. Rutherfordton, Union Mills and Gilky—S. H. Pressley. Mooresville and Troutman—E. G. Grahm. Malden and Claremont—A. L. Beaty. Flat Rock and Mooresboro—A. B. Withrow. T. D. McCorkle to assist Pastors W. H. Webster and E. T. Swan. Bostic—J. C. Brooks.

WILMINGTON DISTRICT

The Conference convened in the beautiful little town of Rowland, N. C., the Rev. W. R. Zeigler, District Superintendent, presiding. The organization was effected at p. m., after which the programme became the regular order of the day and continued thus throughout the entire session. The subjects discussed were timely and of vital importance. Whenever turned over for an open door discussion it was inspiring to see how ably the laity vied with the clergy. Greeting of welcome from the Rev. J. R. Lee, pastor of Methodist Episcopal Church, South, which was responded to by the Rev. Wm. Welles of Maxton. Annual sermon by the Rev. J. A. Baxter of Wilmington. Miss Con E. Collett of Charlotte, who charmed the audience with her lovely voice, accompanied by Miss Lucy Morris of Laurensburg. The reports indicated progress along all lines. The Conference needs to commend itself for having in the chair such a man as the Rev. W. R. Zeigler, who by his ingenuity and executive ability has made this one of the best sessions in the history of the Wilmington District. Too much praise cannot be given the Rev. J. N. Simpson, who has proven himself a wide-awake man. The complete renovation of his church with the installing of a new gallery show that he is fully in accord with his people. Dr. M. M. Jones of Charlotte, zealously represented the Southwestern. Dr. J. P. Morris represented the Home Mission and Church Extension. The Rev. Wm. Wells, of Maxton, who represented the Freedmen's Aid Society, did credit to the charge entrusted to his care. The delegates appointed to the Conference to be held in Nashville, Tenn., in September were: Ministers, J. P. Morris, Wm. Wells; laymen, Professors Pope and Allen. The following were granted local preachers' license: J. W. McCollum, Marshall McCollum, Jas. McCoy. For admission on trial with deacon's orders: E. L. Fletcher, R. Steel. The business session closed Saturday to convene at Johns Station, also die. Sunday, July 26: After the regular Sunday School hour the regular old-fashioned love feast was held, after which the Rev. Wm. Wells delivered a stirring sermon. At 3 p. m., owing to the absence of the Rev. W. R. Hayes, the Rev. J. A. Baxter preached. A consecration service followed. The climax was reached when the Rev. W. R. Zeigler preached the closing sermon at 8 p. m.—J. A. Baxter.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

INNOCENT BLOOD

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than many of those who surrounded them." That they were innocent is the general impression. They were in no way connected with the crime, at least it had not been proven. The Monroe News Star says of this phase of the lynching:

"The News-Star does not believe the guilt of these two Negroes was established beyond a reasonable doubt, nor do we believe that the extreme penalty of Judge Lynch's summary court should have been imposed. The two Negroes should have been given more time in which to substantiate their declarations of innocence. One, at least, it is said, maintained to the end that he was innocent."

And what is more, the Negro woman who had given evidence and a clue to the murderer, is also missing. Supposedly she too has been done away with. Three lynchings in one week, probably four, in one locality, is a record for the barbarity and absolute disregard for law and order. This outrage called forth an unusually strong editorial on the subject by the Daily Item of this city. And though the editorial is long we are reproducing it on page below for the benefit of those who may not believe in the gravity of the situation and the acuteness of the crime of lynching here in the South. A lynching occurs just as often and at any place where men are minded to bring it about without let or hindrance and that too often without protest.

Read the Item's editorial. It is the voice in the wilderness of disorder, crying against treason, against constitutional rights and order and the God-given right of men to be judged innocent until proven guilty.

BARBAROUS

The Daily Item, in commenting editorially on the recent lynchings, says:

"Several recent lynchings in Mississippi and Louisiana give evidences of a savagery beyond excuse. The governments of these states should abate barbarism, particularly barbarism that can show no shadow of need.

"The animal gratification that comes of the infliction of spectacular and direct penalties by excited mobs on prisoners who have outraged the law and the decencies of life, fails of its end. It accomplishes nothing that the law's orderly process would not accomplish, and kindles new fires of race hatred to break out in new offenses like those for which suppression is sought.

"A Mississippi community recently exercised its ingenuity to the limit to make the death of a Negro malefactor an added torture and ignominy.

"A mob in the Slidell neighborhood dragged another Negro to death at the tail of an automobile. This was hailed as a novelty in lynchings by a few ignorant newspaper reporters. As a matter of fact, it was merely a servile and unenterprising, though possibly delightful imitation of dragging men and women at the tails of bulls and wild horses, a highly favored sport among certain savage people during the dark ages. Our own inventors have not yet caught up with their ancient models, for we have not yet heard of them dragging a woman at the tails of their automobiles.

"Outrages like these beget others of the same sort, for public impulses seem to surge over a people like waves over a surface of water. Louisiana has been comparatively

free in late years of the elemental savagery by which mobs have defaced the annals of Mississippi, Arkansas, South Carolina and a few other southern state.

"It is quite natural, therefore, to read, a few days after the Slidell exploit, that a 'small and orderly mob' took two Negroes from the Monroe jail and hanged them in the park. There they swung in the breeze, before the little children of the city, the next day. 'No one seemed to be willing to cut the bodies down and they hung until about noon, when officers took charge of them.'

"One Negro had already been lynched for this crime. These two taken from the hands of the law itself and hung up by their necks before the children were 'unidentified Negroes' picked up by the officers who hoped to connect them with the crime."

"If there be any man of decent purposes in that mob who reads a newspaper, we hope this falls across his notice. We would invite him to ask himself what sullen resentments the contemplation of this sort of 'justice' must plant in the breasts of ignorant Negroes to impel them to new crimes.

"We ask him to consider, at leisure, what ideal of citizenship, what conception of civilization, the contemplation of these swaying bodies must instill into the little boys and girls who saw them?

"Whither does it all lead us? Are we better for it ourselves?

"What are we going to do about it? The sheriff? The governor?

"Do we want the rest of the nation to think that acts like these represent Louisiana?"

WARREN MEMORIAL CHURCH, ATLANTA

The work of the Rev. E. H. Oliver as pastor of the Warren Memorial Methodist Episcopal Church, Atlanta, Georgia, is monumental. We know of no pastor who has given himself more unreservedly to the task in hand than has Doctor Oliver and we know of no man who has brought about larger success. We are giving on the front page the architect's drawing of the Warren Memorial Church which is in the course of erection. The basement will be completed toward the end of this month at a cost of \$6,500, all of which will be paid for. The basement will be provided for several phases of work in Warren Church. A public shower bath which has been provided for by an appropriation from the city. This is the only church in Atlanta to which the city has made an appropriation for a shower bath. Its strategic location will place it in position to serve large numbers of people. The basement will contain rooms for a modern Sunday School, a public reading room, rooms for special instruction in slum work, domestic science for girls, laundry and plain sewing for girls, the outfit for the laundry has already been provided. This church is to be congratulated for its facilities for physical culture as well as heart culture.

This church owns four lots, all of which are paid for, and it is said to own more land than any other church for our people in Atlanta. During the pastorate of Doctor Oliver, when the basement is completed, \$9,000 will have been spent. This church has a larger membership than any other one of our churches in Georgia, its membership numbering one thousand. Seven years ago, when Doctor Oliver took charge, its membership numbered two hundred. The Sunday School increased from seventy to seven hundred. The church operates three Mission Sunday Schools and one day school in the slums of the city. Doctor Oliver has the endorsement of his work of Mr. Clark Howell, Editor of the Atlanta Constitution, and other representative citizens. Bishop Leete shows such an interest in the success of the work that he contributed \$500 toward the new church. We congratulate Doctor Oliver on his success thus far.

Of General Interest

Rise of the City of Delhi

"There have been nine Delhis, the history of the first city by that name ante-dating our own Christian era," writes Methodist Missionary Rockwell Clancy, who is located at the Indian capital. "The Government buildings alone in the new city now under construction are to cost \$30,000,000.

"Our chief work is in the villages around the city, where we have a combined membership of 11,000 Christians. There is no limit to the mass movement. If we had pastors to instruct them, we could baptize many thousands of converts.

China's President An Early Riser

President Yuan Shih-kai, like Theodore Roosevelt, believes in early rising. Yuan gets up every morning before daylight and frequently he has perused hundreds of documents before the palace staff begin their routine for the day.

The President of China believes in the importance of minute essentials. He has the nicest regard for the value of details, and no public matter escapes his vigilant attention.

Board of Conference Claimants

Dr. J. B. Hingeley, Corresponding Secretary of the Board, is on the Pacific Coast, holding group meetings of representatives of the Western Conferences. Meetings have been held in Helena, Spokane, Seattle, Portland, San Francisco and Los Angeles. The Doctor has held group meetings of nearly all of the Fall Conferences and these meetings have recommended a campaign for almost six million of dollars for permanent investments for Conference Claimants.

The Permanent Fund of the Board has been increased by a bequest of \$950.00 from the estate of the Rev. James W. Alderman, of Kansas City, Kansas, deceased. The bequest was delivered to the Board in Chicago, by the Rev. William C. Hanson, D. D., pastor of Washington Avenue Methodist Episcopal Church, Kansas City, Kansas. When the estate is finally settled up, the Board will receive an additional bequest.

Open to World's Commerce

The Panama Canal was opened to traffic Saturday of last week, when the large vessel, the Ancon, of the War Department, went through the locks. In order that the Ancon's trip might be without impediment all other traffic was suspended. Flags of all nations were hoisted to emphasize the international aspect of the occasion and the steamship laden with a full cargo of freight and having on board Col. Goethals, the canal builder, and numerous other high officials, accompanied by their wives, made the trip from Cristobal to Balboa in nine hours. Belasario Porras, President of the Republic of Panama, and his cabinet were also aboard the Ancon. The passage was made in seventy minutes through the locks, a speed never before equalled. Col. Goethals, who watched operations most closely, was greatly pleased at the handling of the locks and declared that this would be even better in time.

A Record Month for Evangelism in India

The Commission on Aggressive Evangelism in India annually sets apart one month as a special time or evangelistic effort. Such work, of course, is continued throughout the year. But a season of united prayer, combined evangelistic endeavor, and an output of special literature are particularly stressed at this time.

Below is given the recently made report of the commission:

"This year we decided to ask the people to pray for ten thousand souls. It seemed like a great request, being nearly double the number of any revival month in former years. But the prayer was more than answered! And the remarkable thing is that this signal achievement is not the result of special mass movements. There seems to have been a general forward movement. These figures are significant:

"Baptisms, 10,230; meetings held, 20,336; present at these meetings, 421,729; Bible portions sold, 23,101; tracts distributed, 269,065; heathen shrines torn down, 451; laymen who gave volunteer days, 1,705; total number of days given, 2,721."

"Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God."

National Association of Colored Women

The National Association of Colored Women, organized 1896, has just closed its biennial session at Wilberforce, Ohio, by re-electing Mrs. Booker T. Washington, of Tuskegee Institute, Alabama, as president for another term of two years. Mrs. Washington was first elected at Hampton Institute two years ago, having served as chairman of the Executive Committee, as vice-president, and as editor of the official organ of the association. Reports of the most interesting character were made at this meeting by the various heads of departments. These various heads follow: of Social Science, Mrs. E. J. Brown, Des Moines, Iowa; of Literature, Mrs. G. W. Clinton, Charlotte, North Carolina; of Young Women's Work, Miss Nannie H. Burroughs, Washington, D. C.; of Domestic Science, Mrs. Marion Wilkerson, Orangeburg, South Carolina; of Suffrage, Mrs. Mary S. Jackson, Providence, Rhode Island; of Art, Mrs. C. W. Posey, Homestead, Pennsylvania; of Mothers, Mrs. Sylvia Williams, New Orleans, Louisiana; of Rescue, Mrs. E. Belle Jackson, Lexington, Kentucky; of Humane, Mrs. J. A. Hardy, Baltimore, Maryland; of Music, Mrs. W. T. Williams, Hampton, Virginia; of Kindergarten, Mrs. H. P. Jacobson, Oklahoma City, Oklahoma; of Business, Mrs. Maggie Walker, Richmond, Virginia; of Juvenile Court, Mrs. Sadie Black Hamilton, Pittsburg, Pennsylvania; of Civic and Forestry, Mrs. B. K. Bruce, Washington, D. C.; of Religious Work, Mrs. William Alphin, Waco, Texas; of Health and Hygienic, Doctor Mary F. Waring, Chicago, Illinois; of Children, Mrs. T. C. Dorroh, Ocala, Florida; of Associated Charities, Mrs. A. M. Wiley, Secretary, Brooklyn, New York; of Temperance, Mrs. M. C. B. Mason, Cincinnati, Ohio; of Educational Work, Mrs. J. C. Napier, Nashville, Tennessee; Rural Conditions, Mrs. Adella Hunt Logan, Tuskegee Institute, Alabama; of Printing, Mrs. Mame Steward, Louisville, Kentucky; of Programme, Miss Cornelia Bowen, Waugh, Alabama; Mrs. Ione E. Gibbs, Minneapolis, Minnesota; Miss Hallie Q. Brown, Wilberforce, Ohio; of Railroad Conditions, Miss Cornelia Bowen, Waugh, Alabama; and of Public Posters and Print, Mrs. Katherine D. Tillman, St. Joseph, Missouri. The meetings were altogether harmonious with much manifested enthusiasm. A check for fifty dollars "to be used in making the Frederick Douglass Home at Washington, D. C., secure," was contributed by the women of the Association.

At the recent celebration of the two hundredth anniversary of a church in Provincetown, Massachusetts, the place where the Pilgrim fathers landed, the fact was lauded that during that two hundred years not a single murder had been committed, in the whole of Provincetown and no native inhabitant had been committed to the State prison.

A free summer school and kindergarten was opened in South Atlanta, Georgia, during July, under the auspices of the Neighborhood Union.

People of Interest

Bishop Thirkield is improving rapidly and is expected South very soon.

Bishop Henderson is attending a camp meeting at Lancaster Ohio.

The Rev. F. T. Chinn was in the city this week much to the delight of his many friends.

Bishop Scott lectured recently at Fayette, Mo., and drew a large and appreciative audience.

Bishop Bristol's conferences will be held by Bishop Shepherd, Bishop Smith and Bishop Cranston.

Bishop Leete will spend the last two days of August at the Bible Conference to be held at Moore's Hill Indiana.

Doctor Clarence T. Wilson, of the Church Temperance Society, is now heading a temperance campaign in Oregon.

Doctor W. H. Wilder has resigned from the presidency of the Lucy Webb Hayes Training School, Washington, D. C.

Dr. A. P. Camphor, president of Central Alabama College, is lecturing before large Chataqua audiences in the West.

The California Christian Advocate devoted recently an entire editorial page in appreciation of Paul Laurence Dunbar and his poetry.

Mrs. Mary A. Tizer Baker, wife of the Rev. G. W. Baker of the Upper Mississippi Conference, died on July 26. Brother Baker has our sympathy.

Prof. L. O. Wilson, for a number of years principal of the public school at Weston, West Virginia, has been appointed State Librarian.

Reverend Pierre Landry of the Louisiana Conference joined the Baptist Church and was ordained a minister in that denomination on August the third.

Peter T. Linden, who began to carry mail through the upper west side of New York forty-five years ago, is yet delivering mail through that section. He is now seventy-two years old.

Dr. Charles H. Roberts, of New York City, will read a paper before the International Conference of Dentists in London this month, on "The Teeth of the American Negro."

Mrs. Mary Howard, vice-president of the Ladies' Aid Society, Gary, W. Va., has been appointed to canvass for the Southwestern and she reported ten cash subscribers and says she has fifteen coming.

Dr. Thomas J. Harris, formerly of New York, but for thirty years a resident of Berlin, Germany, whose death occurred recently, was said to be the leading American dentist of Germany.

Prof. I. M. Terrell, of Fort Worth, Texas, honored us with a call last week. Prof. Terrell is one of the foremost educators of Texas and was en route home from the National Association of Teachers in Colored Schools.

The Rev. William White, of Nashville, Tenn., has written a poem on Gammon Theological Seminary, which has been set to music and accepted by one of the publishing companies of the country.

The La Teche District Conference recently held at Napoleonville, La., adopted resolutions presented by Prof. J. A. Reddix on the war situation and set apart a special hour for prayer that peace might be restored among the nations of Europe.

The Rev. William Stoney, of the South Carolina Conference, who was serving on the Yamassee Charge, died July 16, after an illness of a few days. He was one of the faithful pastors of his conference. He is survived by his wife and two children.

Miss Isabella R. Jones, teacher of Domestic Science and Music in Allen Academy, Asheville, N. C., is spending her vacation at Ocean Grove, N. J. Miss Jones is the sister of Doctor M. M. Jones of the North Carolina Conference.

Rev. E. P. Moon, of the Washington Conference, by an appointment of the Governor of West Virginia, represented his state in the National Negro Civic Convention held recently at Kansas City.

Mr. Walter O'Grady, the young colored man of Chicago who graduated recently from the department of Balatna's School of Music and Dramatic Art, made an average of 89 1-5. This is declared by musical authorities an unusually high mark, as an average of 80 is said to show considerable ability.

The Rev. J. N. Yearwood, of the Washington Conference, a graduate of Gammon Theological Seminary, a prize winner both in hymn writing and oratory in Gammon, graduated last commencement from Howard University with the degree of A. B.

Among the students attending the summer normal at the Michigan State College in Ypsilanti, are Misses Viola C. Hurst, Fannie C. Williams, Lelia E. Johnson, Emma M. Williams, Inez M. Cage and Corinne A. Surle, well known teachers of this city.

Mr. Willard DeMille Price, Secretary of the Publicity Department of the Methodist Board of Foreign Missions, and Miss Eugenia Reeve, of Willoughby, Ohio, were married Tuesday evening, August 4, in the Willoughby Methodist Episcopal Church.

The Rev. E. P. Geiger, of the Central Missouri Conference, who was appointed Conference Evangelist at the last session of the Conference, announces the change of his address from Joplin, Mo., to Pleasant Hill, Mo., where those who desire his services will kindly address him.

President N. B. Young of the Florida Agricultural & Mechanical College was elected president of the National Association of Teachers in Colored Schools at its recent session, and Doctor M. W. Dogan, the retiring president, was elected chairman of the Executive Committee.

Miss Maudestine M. Dangerfield, the daughter of the Rev. C. H. Dangerfield, a member of the South Carolina Conference, having graduated with the degree of A. B. from Claflin University, class 1914, is now pursuing a course of study leading to the Master's degree at the University of Chicago.

The Dallas Express gives a fine writeup of Prof. H. B. Pemberton, A. M., of Marshall, Texas. Prof. Pemberton is a wide-awake educator, being the principal of the High School at Marshall with nearly a thousand pupils. He conducted the Marshall Summer Normal which had an enrollment this year of more than two hundred.

Mrs. Edwina C. Blake, of Hattiesburg, Miss., daughter of the Rev. J. C. Houston, Superintendent of the Gulfport District, Mississippi Conference, contributed fifty dollars in the recent Jubilee Educational Rally at the Gulfport District Conference. This is remarkable when it is considered that the money was not raised by solicitation but is Mrs. Blake's personal contribution. The money goes to benefit Meridian Institute.

Doctor F. D. Bovard, Secretary of the Board of Home Missions and Church Extension, was in New Orleans last week, looking over several propositions concerning our church work here. The supervision of the interests of the Board of Home Missions and Church Extension in the South is largely in the hands of Doctor Bovard and he is giving careful and sympathetic study to all phases entering into this work.

On account of her health and contemplated removal from the state, Mrs. Lucy J. Johnson, for twenty-five years corresponding secretary of the Woman's Home Missionary Society of the Little Rock Conference, at the recent state meeting of that body, laid down the work to which she had devoted herself heart and soul, for more than a quarter of a century. Her resignation was received with strong resolutions of regret at the loss of her valuable services, and of loving appreciation of her long-continued faithful and efficient labors in this most important department of our great Church.

Gleanings from the Field

ARKANSAS

Lewisville—On June 20-21 the Rev. J. W. Sherrill was on this work and is looking well, although so badly hurt in the storm at Murfreesboro, April 27th. Doctor Sherrill has moved to Texarkana and is domiciled at 813 Henry avenue. Every interest received Superintendent Sherrill's careful attention. He is planning with the men of his district for a great work this year, both spiritually and financially. He visited all three points on this work and good reports were presented. Superintendent was paid \$17.70; pastor, \$103.42; benevolence, \$13.20; trustees, \$46.20; total this quarter, \$180.32. We are planning to remodel all our churches this year.—F. J. Jacobs, Pastor.

Hot Springs—Haven Chapel is pleased to have noted her progress. Through the leadership of Bro. Thos. Shelton (a loyal member) a beautiful piece of ground was purchased for \$2,800 on the corner of Whittington avenue and Walnut street, one block in each street was purchased for a church site only. Our pastor, the Rev. B. J. Lewis, took a very active part in the purchase. Our Epworth League, led by Sister R. M. Allen, seemingly is doing well. We are looking forward to a glorious quarterly conference with the appearance of our district superintendent, G. T. Saxton. The Willing Workers Club is doing excellent work, indeed.—(Miss) Ethelynd A. M. Webb.

Goodwin—We closed out a very successful Children's Day service at Union Grove Church at 11:30 a. m. Dr. J. M. Cox, president of Philander Smith College, preached for us and also gave a strong lecture in the afternoon. We are always glad to have Dr. Cox with us. The Ladies' Aid Society gave a supper on the 3rd and raised \$6.10. Collection for Sunday, \$17.25. Total for the week, \$23.35. The Rev. G. M. Cain is pastor.—J. W. Winston.

LOUISIANA

Camp Parapet—The Epworth League of Ross Methodist Episcopal Church has been actively at work under the presidency of Mr. John Small. Under the auspices of the League a debate was had recently between Mr. P. L. Small and the Rev. Nolan McNeal; subject, "What was the most injurious to the Negro race, slavery or King Alcohol?" The speakers were interesting. The decision was in favor of the Rev. Mr. McNeal, "Alcohol more injurious to the Negro than slavery." The next debate was between Mr. John Small and Mr. P. L. Small; subject, "What is more essential to the human race—education or observation?" The same was discussed the night of July 6th.—Ed. Small.

Dennis Mills—At Beach Grove Church, on the second Sunday in July, was held a tribe rally. Captain Martha Green, Tribe No. 1, raised \$4.59; Captain Willie M. Bell, of Tribe No. 2, raised \$8.33, which, including public collection, amounted to \$15.50. The prizes were a clock and a dress, respectively. Mrs. Bell won first prize and Mrs. Ella East, assistant, the second prize. The church at Dennis Mills has been whitewashed and pre-

sents a new appearance inside and out. The parsonage has also a new dress. The people are encouraged and very jubilant because of improvements made. At Andrew Chapel, July 11, was held a hard-times social, which was very successful. Proceeds were for pastor. At Stony Point one acre of land has been purchased. Plans are on for the immediate erection of the new church building. A large portion of our benevolence has been raised. The people are standing loyally by the pastor.—E. W. Jackson, Pastor.

Natalhany—The rally at Daniels Chapel, June 21, resulted as follows: Mesdames Hannah Dunn, \$1.15; Grace Thomas, \$2.55; Lilly Rolinger, \$3; Anna Ennis, \$2.15; S. S. Robinson, \$3.70; Carrie Brown, \$4.25; Viola Rudison, \$8; other collections during day, \$8.55; total, \$33.15. On the 14th of July more than 60 pounds were presented to the inmates of the parsonage by colored and white friends; the affair was led by Mrs. Anna Ennis.—L. W. Williams.

Hahnville—We wish to say that we, the pastor, members and friends, truly appreciate the visit of the Rev. John McKee, pastor of St. Peter Church of Donaldsonville. We will long remember the great sermon he preached. Also the Rev. D. G. Taylor, pastor of Scott Church, Port Allen, La. He made a lasting impression on the hearers. We also enjoyed quite a treat from our district superintendent, the Rev. J. W. Turner, who preached such a strong sermon. We are thankful to say that our work is progressing. The Rev. I. C. Dougherty, pastor, is on the upward march.—T. Louis.

Melville—District Superintendent R. C. Worsham held the second quarterly conference here July 4-5, with all officers present. The work showed decided improvement. Among other things a new cistern had been bought and paid for. We have raised this quarter \$85.26 and 28 persons have united with the church. The services were very enjoyable Sunday, July 5th. Mrs. L. Bozen and Miss L. V. Mitchell presided at the organ. Sermons were preached by Brothers G. Dickson, D. Alexander and the Rev. H. W. Welch, a retired minister of the Louisiana conference. The sacrament was administered at night; an invitation was extended to the non-converted and 25 responded. Something new on the Melville Circuit is the recently organized "Southwestern Club."—Luella V. Mitchell.

MISSISSIPPI

Mr. Wells of Brookhaven, Mr. Nelson of Union Church, Mr. Johnson of Hattiesburg. Clubs—Sisters Nellie Bailley, \$7.50; Middleton, \$5; Wooley, \$9.40; Thompson, \$8.65; Jones, \$6; Garner, \$7.40; collection for the day and night, \$50.67. Bude is one of the best towns on the M. C. R. R.; some of the best people in the world are in Bude, of each denomination. Our church here was not completed when I was assigned here, but in a few months it will be one among the best churches in this conference. I found only ten members here—there are now 25 members. The Rev. D. L. Morgan, district superin-

tendent, was with us May 28 and he preached to the satisfaction of all who heard him. He is one of our young district superintendents who was given a district at the last annual conference. He looks after every interest of the church and is loved by all. We think that the Bishop made no mistake in giving him a district. The cornerstone of our church will be laid the fifth Sunday in August, under the auspices of the Odd Fellows.—J. C. Gillespie, Pastor.

Daleville—The rally held at Daleville Church, May 31st, was quite a success. The Rev. H. E. Morgan, pastor of Haven Chapel Church, Meridian, Miss., rendered excellent service and preached with power to a large and appreciative congregation. The collection was very good, all things being considered. The solicitors rallied well with their lists: Mrs. Victoria Clayton, \$6.30; Mrs. Mattie Hunt, \$4.05; Miss Lizzie Hunt, \$3.70; Mrs. Cornelia Steward, \$3.65; Mrs. Vallie Hunt, \$1.05; total for the ladies, \$18.75. Public collection, \$57.91. Total for the day, \$76.67. With this amount we were able to clear our new church, recently builded at Daleville, of every penny of indebtedness.—E. A. Wilson, Pastor.

East Mexia Circuit—Our second quarter was held at Whiten Methodist Episcopal Church of the East Mexia Circuit April 12-13. The quarter was held by the Rev. L. H. Barnett of Hearne, Tex. He preached two able sermons. The East Mexia Circuit never ranked so high with the first class appointments of the Texas Conference as this year under the leadership of our pastor, the Rev. J. P. Belcher. He is a great preacher and a noted pastor. We are now completing our beautiful church at Whiten Chapel. When completed it will be one of the most beautiful in the district. Raised this quarter as follows: for District Superintendent, \$22.50; paid pastor, \$110; visiting pastors, \$16; and \$25 on new church; benevolences, \$110; a grand total of \$273.50. Praise the Lord for such a leader. The conference knew what they were doing when they sent us Brother Belcher as pastor. The Rev. B. J. Fisher, secretary.

Lassater Circuit—The Rev. P. H. Jenkins, district superintendent, held our second quarter May 23-24. A good number were present with splendid reports. The work is in a prosperous condition, spiritually and financially. This is our first year at this place. On Sunday the district superintendent preached an excellent sermon. Several came up for prayer and one joined the church. We are struggling to answer the roll call with a round report. Paid the district superintendent \$28; paid pastor \$125; paid on benevolence, \$10; total this quarter, \$163. We are working to roll up a large list of subscribers to the Southwestern Christian Advocate by the district conference. Yours for the work.—R. Hilary, Pastor

TEXAS

Floresville—We have an organized Sunday school here and have begun transactions for the erection of our church. The site is chosen. The Lord is blessing our efforts. Our work is actively alive—spiritually and financially. We raised for our helper Sunday, July 7, \$5.30.—Ulysses V. Green, Pastor.

Newton—Children's Day at Pine Hill the second Sunday in July was well

observed. The program was interesting. Among our visitors were Professor Galloway, principal of the Newton high school, and the Rev. Mr. Mattox of the Baptist Church, who preached for us. Raised during the day, \$6.—(Mrs.) G. White.

Newton—On July 12th we had a contest here between four ladies, which was quite successful. Miss Alma Hawthorn raised \$8.40; Miss Alma Fourard, \$3.25; Miss Callie Harris, \$2.25; total, \$14.25. The Rev. T. Bennett of the Baptist Church preached the sermon on this occasion. We are working hard to build a meeting house in town. This is a mission point and we would be grateful to the brethren of the Texas conference if each one would send us a contribution; any amount will be gladly received. We are anxious to build for besides paying rent on a parsonage, we are also paying for the use of the Colored Methodist Episcopal Church. Send contributions to the Rev. William White, Box 38, Newton, Texas.

Palestine Station—Is in splendid condition, better than for years. Old debts have been paid, membership strengthened and a general work of uplift in every way. The Rev. D. C. Hally, D. D., our most worthy pastor, knows how to do things. Just one month ago the Rev. Mr. Hinely's first cousin died and willed to him property to the amount of \$15,000, he being the only near relative.—G. W. Carter, District Superintendent.

Kendleton—Our church (Newman) is taking on new life under the pastorate of the Rev. Lucius V. Harrison. The church attendance increases at every service; the finances are being placed upon a healthier and more business-like basis. Pastor Harrison comes to us from the Southern California conference; he is a graduate of Gammon Theological Seminary; his sermons are inspiring, rich and uplifting. The auxiliaries of the church are active. Wiley University and the Southwestern are being put before the people and we expect at least two students for Wiley next term. The new parsonage has been completed and partly furnished; the pulpit carpeted and runners in the aisles in the church, along with the window shades. The choir is rendering splendid music under the direction of the efficient Mrs. T. B. Mitchell, a classical graduate of Clark University. Dr. W. H. Logan, our untiring district superintendent, held his quarter last Saturday and preached Sunday morning to a crowded house. He was very much pleased with the reports; his quarterage was raised in full. It was gratifying to hear him speak of the high esteem in which we held our pastor. Kendleton has the right minister.—James Haynes, Recording Steward.

Anderson Circuit—Our third quarterly conference was held on the 27th and 28th of June, with Dr. J. F. Barnes presiding. Paid district superintendent in full, \$25. Paid pastor during this quarter, \$119.28. On Sunday the tide ran high at Yarbrough Chapel. Superintendent Barnes preached two strong sermons and administered the sacrament. He delivered a splendid sermon that held the undivided attention of his auditors. The Rev. A. L. Gabriel, our pastor, is the man for Anderson Circuit; the members love and respect him; we hope to have him with us here many years. His wife, Mrs. L. C. Gabriel, who was with us on this occasion, is a fine assistant to her husband.—R. Prntt.

WESLEY CHAPEL—GREENWOOD, MISS.

We wish to state here that Wesley Chapel is still on the upward march. This is our pastor, the Rev. J. W. Byrd's, third year. Dr. J. W. E. Bowen was with us July 1st and was entertained at the home of Mr. and Mrs. Gray. The Doctor was given a pleasant time. After 6 o'clock dinner Wednesday evening an auto was ordered and the following took a spin around the city: Prof. W. W. Cox, Miss Alberta Davis, Mrs. Kelley, Miss Thompson, Mrs. Gray, the Rev. J. W. Byrd and Dr. J. W. E. Bowen. The Doctor was much pleased with our progressive city. At night he lectured to a packed house and held his audience spellbound for more than an hour. The people say that never a man spoke like this man. He is truly a philosopher, a prophet and a leader for his people. After the lecture he was then guided over to the Masonic Hall where a royal banquet awaited him. We were delighted to have Prof. W. W. Cox with us. Thus closed a very pleasant occasion.

BURNS CHURCH—OXFORD, MISS.

Too much praise can not be given to the following members and friends for their donations in a recent rally: Club No. 1, L. A. Starkard captain, \$5; G. W. Hines, \$5; Cornelia Hines, \$2.50; Annie Paines, \$3.75; W. Rogers, \$2.50; Stella Hines, \$1; total for Club No. 1, \$19.75. Club No. 2, M. G. Taylor, \$5; S. F. Taylor, \$5; Jane Saddler, \$2; Irene Sanders, \$1; total, \$13.50. Club No. 3, Sarah Browner, captain, \$5; Charlie Ghist, \$2.50; Florence Ghist, \$2.50; Mildred Johnson, \$1; total, \$11. Club No. 4, Mittie Clark, captain, \$5.20; Monroe Lilcomb, \$5; E. H. Lewis, \$1.50; James Perkin, \$1.75; total, \$14.60. Club No. 5, Amanda Moore, captain, \$5.70; Ida Davison, \$1; Carrie Diamond, \$2; total, \$8. Club No. 6, Mattie Douilly, captain, \$—; Jannie Greenlee, \$1; D. C. Greenice, \$3; total, \$4. Club No. 7, \$—; Club No. 8, Lula Gilliam, \$2.50; R. B. Gilliam, \$5; total, \$7.50. Club No. 9, Eliza McPherson, captain, \$—; Dan Hurst, \$5. Club No. 10, A. B. Jones, \$1; Mary Jones, \$1; total, \$2. Club No. 11, Lizzie Morgan, captain, \$5; Jennie Carothers, \$1.80; Elia Saddler, \$2; Lovie Wallace, \$1; total, \$9.80. Club No. 12, Matilda Perkins, captain, \$5; Maggie Williams, \$2.50; Mary Turner, \$1; total, \$8.50. Club No. 13, Maggie Boies, \$5; W. R. Boies, \$5; Mary Shives, \$1; total, \$11. Club No. 14, Henry Diggins, captain, \$1; Jorine Hall, \$5; total, \$6.50. Club No. 15, Susan Shegog, captain, \$8.10. Club No. 16, Mattie Collins, captain, \$8.10. Club No. 17, Amanda Rivers, captain, \$2; A. Rivers, \$2; Mary A. Lee, \$1; Maggie Rivers, 50 cents; total, \$5.50. Club No. 18, Callie Wilkins, captain, \$1.50; Jessie Carothers, \$1.50; total, \$3. Club No. 19, M. Gilliam, \$4.25; Fannie Young, \$2; total, \$6.25. Club No. 20, Polite Alexander, \$1. Club No. 21, Lizzie Morgan, \$1. Club No. 22, Carrie Armstrong, captain, \$7; H. C. Cannon, \$2.50; Ellen White, \$2; Sallie Lewis, \$2.50; Margaret Levington, \$2; Rene I White, \$2.25; Mary Smith, 50 cents; total, \$18.75. Club No. 23, Babb Thirkield, captain, \$1; Tom Collins, \$1; F. C. Nelson, Sr., \$5; Rufus Thirkield, \$2.50; Clifton Boies, \$1; Oscar Hines, \$1; total, \$12.30. Club No. 24, W. A. Collins and others, \$11.50. Club No. 25, L. A. Armstrong, \$5; Vina Beauford, \$5; Harriet Howery, \$1; J. H. Blake, \$1.50; Annie Love, \$2; Jennie Blako, \$2; to-

tal, \$18.25. Club No. 26, C. S. Rogers, \$1; total, \$1.25. Grand total, \$230.40.—H. C. Cannon, Reporter; L. A. Armstrong, Pastor.

WOMAN'S HOME MISSIONARY SOCIETY, LITTLE ROCK CONFERENCE

District corresponding secretaries: Pine Bluff, Mrs. A. T. Washington, 1608 W. Barraque St., Pine Bluff; Forrest City, Mrs. Minnie Irving, Cotton Plant; Little Rock, Mrs. S. E. Curtis, Sweet Home; Clow, Miss Cora Thuston, Canfield. District presidents: Little Rock, Mrs. Mildred Johnson, Hot Springs; Fort Smith, Mrs. D. H. E. Harris, Fort Smith; Pine Bluff, Mrs. N. E. Greer, Pine Bluff; Forrest City, Mrs. A. T. Stephens, Brinkley; Clow, Mrs. E. J. Sherrill, Texarkana. Dear Co-workers: Begin at once to work up your districts; our success will depend largely upon the interest shown by our district officers. Let all who can attend the district meetings of all kinds and get the work before the people by personal contact and correspondence. Any information relative to the Young People, address Mrs. S. E. Curtis, conference secretary, Sweet Home; the Woman's Home Missionary Society, address Mrs. G. T. Saxton, conference corresponding secretary, R. F. D. 1, Box 119, Pine Bluff.—Mrs. V. E. Gates, Reporter.

ANNISTON, ALABAMA

We have just closed a most glorious revival in which 26 were converted and reclaimed for the church. We began with the Rev. A. Freeny, evangelist of the African Methodist Episcopal Church and the second week the city pastors came to our rescue. The third week the Rev. T. S. Sanders of Bessemer, Ala., finished up with most gratifying results. The meetings continued for four weeks without the interest lagging. The membership has been revived and there is very little effort to be put forth to start the revival fires burning in any of our services. Sunday, June 28, the close of our revival effort, finished up our grand spring rally which brought in more than \$400 to be applied on the mortgage. The clubs reported under the following captains: No. 1, Henry Gorum, \$63.67; No. 2, A. E. Ramsey, \$6.25; No. 3, Frank Newsome, \$14.55; No. 4, Buford Wilson, \$2.76; No. 5, Luther Jenkins, \$8.16; No. 6, Mrs. Sallie Moon, \$7.85; No. 7, Mrs. Azaline Trammell, \$25.25; No. 8, Mrs. Dora E. Wallace, \$31.45; No. 9, Mrs. Mattie Thillie, \$14.66; No. 10, W. N. Trammell, \$14.21; No. 11, Mrs. Mary Collie (deceased), \$17.75; No. 12, Mrs. Henrietta Ziegler, \$5; No. 13, Mrs. Sallie Hugley, \$11; No. 14, T. A. Pinkard, \$4; No. 15, W. T. Radford, \$8.62; No. 16, Albert Underwood, \$3.25; No. 17, Mrs. Leah Williamson, \$47.96; No. 18, Jasper Gross, \$5; No. 19, Mrs. L. B. Jordan, \$9.45; No. 20, Mrs. Mattie Wright, \$7.85. Special gift of \$100. We owe a balance of \$179.60 on this year's note and hope to cancel this note by the 6th of August. The third quarterly conference reports showed that an advance had been made along all lines. The Rev. S. J. Jordan, district superintendent, laid special stress upon the benevolences and the paying of the pastor's salary. A special rally was planned for the 9th of August, to be applied on pastor's salary. The church was divided in the Men's Club and the Women's Club. Mrs. Azaline Trammell is the captain over the men

and Mr. O. P. Pitts is the captain over the women. Each member has been assessed \$1.50; each club \$150. Mrs. L. A. M. Jackson was appointed by the conference as special agent for the Southwestern Christian Advocate, to report at the district conference. Dr. H. F. Harris, superintendent of the Sunday school, who has been confined to his bed for the past six weeks, is out again. The Sunday school under his direction has made great strides. The Rev. A. E. Ramsey, assistant superintendent, has acted in his stead and has kept up a lively Sunday school. Our church is alive with interest and great things are planned for the advancement of the Kingdom.—J. N. Wallace, Pastor.

GEORGIA

Marietta—On May 30 our second quarterly conference was held at Marietta by the district superintendent, the Rev. J. W. Martin. We paid the superintendent up in full and raised for all purposes from the first quarter to the second quarter, \$64.80. Our district superintendent preached two noble sermons on Friday night and Saturday at 11 o'clock. All are working together for good. We have a good superintendent; he makes everything so plain that a fool could not err.—K. D. Oliver, Sec.; G. W. Washington, Pastor.

MISSOURI

Columbia—The first quarterly conference of the Columbia charge was held May 16-17, 1914, with the new district superintendent, Dr. R. E. Gilium, presiding. He was most cordially and enthusiastically received after 21 years' absence from this territory. He preached two stirring sermons on Sunday. Raised during the day, \$30. The district superintendent expressed himself as being highly pleased with the plans outlined by the new pastor, the Rev. H. G. Reeves, who was recently appointed to this charge from Troy, Mo., where his work for four years was phenomenal. Since his arrival here a Sunday school debt to the Book Concern, \$16 and interest, a note which had been due since last October amounting to \$92.95, together with other floating debts, have been paid. There have been two additions to the church. This charge estimated the district superintendent \$100 a year and the pastor \$600.—Albert Miller, Rec. Steward.

Danville Circuit—Raised for quarterly meeting, \$24.65, including Rendeville, and Children's Day collection, \$7; making a total of \$31.65.—T. D. Davis, Pastor.

Marshall Charge—This charge very appropriately observed Children's Day. Flowers were in abundance and were one of the attractions of the service. The Sunday school superintendent, Prof. J. H. Kenner, took delight in drilling sixty or more persons in song for the exercises. Mrs. Mettie Ferguson, one of our public school teachers, presided at the piano. All of the Sunday school teachers and officers deserve much credit for they were large responsible for the success achieved. The congregation was large and appreciative. The collection amounted to \$2.05.—W. H. Smith, Pastor.

MISSISSIPPI

Hernando—Our third quarterly conference convened at Hernando July 18-19. Dr. C. W. Butler, the district su-

perintendent, being absent, the Rev. R. B. Adams held our quarter. The Rev. Mr. Adams preached at 11 o'clock Sunday morning and at 8 o'clock Sunday night. We are also in the midst of our revival. Thirty persons came forward for prayer. This ends our third quarterly conference.—Lou Bertha Price.

Columbus—Members and friends of St. James Church very happily surprised their pastor recently with a choice lot of groceries. He extends his thanks.

Itta Bena—Our second quarterly conference convened in Samuels Methodist Episcopal Church, July 11-12, with the Rev. H. B. Hart, D. D., district superintendent, presiding. Reports showed an increase above any year in the history of the charge. Sunday was a spiritual feast. Dr. H. B. Hart preached as never before to an attentive congregation. One hundred and forty-four partook of the sacrament. Paid district superintendent in full. Collection for the day, \$60.—E. C. F. Troupe, Pastor.

West Shuhuta—District Superintendent W. M. McMorris held the third quarterly conference July 11th. Paid pastor this quarter, \$100; superintendent, \$15; raised in the quarter, \$30; raised in the rally at St. Paul, \$127.45; raised for benevolence, \$20; total for the quarter, \$373.30. Sunday the district superintendent's sermon filled all hearts with joy. Thirteen members were received into the church. At night the Rev. A. C. Lacy, our pastor, preached a splendid sermon.—Della Murphy.

Starkville—We were favored with the presence of the Revs. J. W. E. Bowen, D. D., Ph. D., and E. M. Jones, D. D., on June 30th. Dr. Bowen's lecture, "Three Feet Make a Yard," was of very high order. A large audience greeted him. Among this vast congregation were two white pastors and one layman, who were delighted with the very interesting, instructive and helpful lecture. Our second quarterly conference was a complete success and the reports were of an encouraging nature. Raised \$264 for our benevolence. The Rev. W. F. Isalah, district superintendent, is on his job. His visit was helpful.—J. W. Winhush, Pastor.

Yazoo City Circuit—Our Children's Day exercise at Mt. Olive was quite a success. The program was beautifully carried out. Miss Susie Wilson furnished fine music for the exercise. Collection, \$6.30.—A. Hooper, Supt.

Sumrall—Too much praise can not be given the members and friends of St. James Church for the courtesies shown the pastor and his wife. Sunday was a big day here with us. The Rev. R. Jordan preached at 11 a. m. with power. The Rev. W. A. Oates, our pastor, took for his text Romans 1: 17, "The just shall live by faith;" this was a strong sermon. At 8 p. m. the Rev. Mr. Coal preached for us a good sermon. Collection for the day, \$17.—Prof. T. J. W. Allen, Sec.

TENNESSEE

Smyrna Circuit—The church work progresses here. The membership is loyal, though small. In a recent small effort the neat sum of \$35.22 was raised. The Rev. A. Bedford was the preacher on that occasion.—A. D. Butler, Pastor.

DISTRICT ROUNDS

HOUSTON DISTRICT

Fourth Round

Dickinson-League City, Sept. 13; St. Mark's, 13-14; Mallinieu Chapel, 20-21; Calvary, 27-28; Audubon Place, 28; Kendleton, Oct. 3-4; Richmond-Rosenberg, 6-11; Thompson Ct., 8-11; Sweeney-Velasco, 17-18; Angleton-Columbia, 24-25; Liberty Ct., 31-Nov. 1; Sloan Memorial, 8-9; Harrisburg-Dyersdale, 8-10; St. James, 13-15; Boynton Chapel, 15-16; St. Paul, 20-22; Texas City-La Porte, 21-22; Wesley Tabernacle, 29-30; Trinity, Dec. 6-7; Mt. Vernon, 6-9. Pastors will please have nominations for officers and committees ready when called for to facilitate the business of the conference. Blanks for reports to be used by the Committee on Church Records and the Trustees, Annual Reports, will be sent in time to have them ready for the quarterly conference. It is hoped that these reports will be made from the records of the church, that accuracy in every department may be had. The New Financial Plan contemplates accurate statistics, an impossible accomplishment without properly kept church records.—W. H. Logan, District Superintendent.

ANNISTON DISTRICT

Fourth Round

Gadsden Mission, Sept. 3; Gadsden, 4-6; Attalla, 5-6; Beavers Valley and Ragland, 10-11; Ashville and Springville, 12-13; Anniston, St. John, 16-20; Hobson City, 17-20; Anniston, First Church, 18-20; Fort Payne and Collinsville, 23-24; Cedar Bluff, 26-27; Center Circuit, Oct. 3-3; Heflin and Choccoloco, 7-8; Wedowee, 10-11; Lamar, 17-18; Mount Olivet and Rocky Mt., 31-Nov. 1; Roanoke and Hunter's Chapel, Oct. 30-Nov. 1; Sylacauga, 7-8; Ashland Ct., 14-15; Lineville and Youngs, 21-22; Talladega and Kid St., 28-29; Goodwater Mission, 5; Weaver Mission, 25. Dear Brethren: Let us see to it that we make at least an increase for every interest of the church. Make your reports full if possible.—S. J. Jordan, Sr., District Superintendent.

OPELIKA DISTRICT

Fourth Round

Bethel Ct., Sept. 4-6; Eclectic Ct., 11-13; Wetumpka Ct., 18-20; Lomax and

Mallies, 21-23; Rockford Ct., 25-27; Kellyton Ct., Oct. 1-4; Alexander City, 8-11; Dadeville Ct., 16-18; Opelika Ct., 23-25; Goodsell Memorial, 30-Nov. 1; Lanett Ct., Oct. 30-Nov. 1; Lafayette Ct., 6-8; Lafayette and St. John, 13-15; Five Points Ct., 20-22. Dear Brethren—Take notice, clip this public notice of the fourth round. Now that the district conference is over, and we see just where we are with our disciplinary collections, let us double our effort to pass our own record of any of the previous years. The church has taken notice of our advancement in membership, ministerial support, and property, but that the benevolences have not kept pace with the above increases. Now, dear pastors and members, we cannot afford to allow ourselves to be classed thus. Let us awake every power and lift the standard higher: "We must do it." We are able to do it, and there is no excuse for not doing what we are asked to do. The other churches are raising a dollar per member and we must show ourselves equal to any people. Push your revival to the ten per cent increase at the least. The Rockford circuit has its ten per cent increase before the regular revival season begins. You can increase the membership. God is ready and waiting.—L. S. Price, District Superintendent.

AUSTIN DISTRICT

Fourth Round

Georgetown, Sept. 5-6; Simpson Tabernacle, 12-13; Lockhart Ct., 19-20; Luling Ct., 26-27; Littig, Oct. 3-4; Lagrange, 10-11; Lagrange Ct., 17-18; Smithville Ct., 24-25; Fayetteville Ct., 31-Nov. 1; Winchester Ct., 7-8; San Marcos, 7-8; Wesley Chapel, 14-15; Hutto and Granger, 21-22; Cedar Creek Ct., 28-29; Austin Ct., Dec. 5-6. Sam Huston College and South Austin will be arranged to suit the pastors. We are now on our last round. May I ask that each of you stand by us as you did at our district conference in Georgetown. We eclipsed all former records on our district for Sam Huston College. Let us all come up to the annual conference at Austin in December with round reports. Remember, on Friday night during conference our big Sam Huston College rally. To you who did not do so well, this will be your chance. Brothers, remember our resolution we adopted as a part of my report, to put the Southwestern Christian Advocate in the hands of every church official on the Austin dis-

trict. We cannot afford to go to sleep on this proposition. Remember, the first Sunday in October is Stamp Day for Sam Huston College on the Austin district. Every auxiliary is to have each of its members to send from one stamp upward; each stamp will count one brick in our administration building. Send them to the President, stating from which department of the church they are sent.—S. E. Jones, District Superintendent.

WAYNESBORO DISTRICT

Fourth Round

Bascum, Sept. 5-6; Statesboro Mission, 16; Newington, 12-13; Hagan, 19-20; Summit, 26-27; Augusta, Oct. 3-4; Dublin, 10-11; Rocky Ford, 17-18; Waynesboro Ct., 19; Charlestown, 24-25; Statesboro, 31-Nov. 1; Millen, 7-8; Waynesboro, 14-15; Pulaski, 19-22; Sylvania, 21-22; Stillmore, 25.—W. M. Bellinger, District Superintendent.

SUPERINTENDENTS AND SUNDAY SCHOOL WORKERS, MARSHALL DISTRICT

Greetings: We are approaching the time of the district conference, Aug. 25. It has been inconvenient for me to visit you or write you—not being able to get your names and postoffice addresses. However, I trust each superintendent and officer will make a special effort to bring up a complete report of the work of his Sunday school and its work during the year. I trust you will report particularly the number of conversions, increased enrollment of pupils, officers, teachers, supplies, grades; also any special features, as Easter, Children's Day, and Missionary programs, picnics, parties, socials, etc.; the amount of money raised and expended during the year (since last district conference). May I urge that you make out your reports before you get to the district conference. Be sure to raise all of your district conference assessment money. Bring your Bible, Sunday School Journal, Hurlburt's Outline; see that your Sunday school is fully represented. The district superintendent that makes the best report will be given a banner. Yours for success.—H. B. Pemberton, President District Sunday Schools.

Bentonville Circuit.—The Pastor and family were very happily surprised by the friends of Bentonville Circuit who left their table loaded

with choicest groceries. The party was led by Rev. W. D. Evans and many others. The Pastor and family wish to take this method of thanking the friends for this evidence of their appreciation.—Willie B. Washington, Reporter.

NOTICE

SHREVEPORT DISTRICT

Reduced rates have been secured on the V. S. & P. railroad from Shreveport to Lake Providence and return at one and one-third fare. Tickets on the 25th and 26th of August will be sold to all ministers and delegates or representatives who may desire to go. There will be a special coach for the entire delegation leaving the Union depot, Shreveport, Wednesday morning, August 26th. We desire all those who are going, to meet us and leave on the special on said date. The district conference will convene on the 26th at 3 p. m.—B. J. Reddix.

CLOW DISTRICT

Dear Brethren: Please let me know at once the number of delegates that will attend the forthcoming conference from your charge.—G. W. Thompson, Stamps, Ark.

NEW ORLEANS DISTRICT

Woman's Home Missionary Society will hold a district reunion and consecration meeting of all the auxiliaries of Woman's Home Missionary Society at Mt. Zion Church, Monday, August 17, at 6:30 p. m. Each local president has been notified and will be expected to do her duty in making this meeting a success by extending an invitation to new members, as the campaign for membership is still open. Each officer and member will bring Bible and Hymnal.—Mrs. M. E. Robinson, District President.

BROOKHAVEN DISTRICT

To the Members of the Woman's Home Missionary Society of the Brookhaven District: Our district meeting will convene at Columbia Valley, August 14 and 15, 1914. All officers of the auxiliaries are expected to be present with written reports; also bring membership dues to send to the treasurer. We invite our conference secretary, Mrs. L. J. Hall, to be present, and we also invite all nearby preachers to be with us.—(Mrs.) S. A. Dukes, District President.

EPWORTH LEAGUE DEVOTIONAL MEETING

(Continued from Page 6)

ing of these hymns, great poetry, that in loving sympathy was written specially for them. The miracles of grace among the Kingswood coal miners in 1740 inspired the hymn:

"The people that in darkness lay,
In sin and error's deadly shade
Have seen a glorious gospel day
In Jesus' lovely face displayed."

The fervent response of the Newcastle crowds, who forgot the sharp frost as they listened and worshiped, and the blazing furnaces which illuminated the sky supplied the occasion and imagery for (No. 643)—

"See how great a flame aspires,
Kindled by a spark of grace!"

Preaching among the Portland quarries with such success that "the rocks (hearts) were broken and melted into tears on every side," he wrote (No. 241)—

"Come, O thou all-victorious Lord,
Thy power to us make known;
Strike with the hammer of thy word,
And break these hearts of stone!"

John Wesley thought that the funeral hymn (No. 611)—

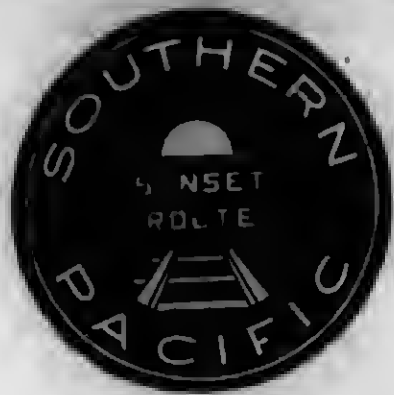
"Come, let us join our friends above,"
was the sweetest of all his brother ever wrote.

The Tunes

The Wesleys had a cultured knowledge of music which they had acquired in childhood in Epworth parsonage. They were associated with Handel, the composer of "Messiah," and this master musician set three of Charles Wesley's hymns to music. An accomplished Gorman, John Frederick Lampe, furnished a set of tunes adapted from the popular German songs. Nothing gave John Wesley greater pride and joy than the high order of his congregational singing. And in the conferences he gave many instructions about the singing. "Preach frequently on singing; suit the tune to the words. Do

not suffer the people to sing too slow." The preface to the Sacred Harmony of 1781 contains instructions which should still be heeded by all Methodists:

"Sing all. Sing lustily and with good courage," not "as if you were half dead or half asleep, but lift up your voices with strength. Be no more afraid of your voice now, nor more ashamed of being heard, than when you sung the songs of Satan. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound. Sing in time, and take care you sing not too slow. This drawing way naturally steals on all who are lazy, and it is high time to drive it out from among us, and sing all of our tunes just as quick as we did at first. Above all, sing spiritually. Have an eye to God in every word you sing. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord shall approve of here, and reward when he cometh in the clouds of heaven."



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District Rounds

LA GRANGE DISTRICT

Fourth Round

LaGrange Ct., Aug. 29-30; West Point Ct., Sept. 5-6; Culloden, 12-13; Whitesville, 19-20; Concord, 26-27; So. LaGrange Ct., Oct. 3-4; Greenville, 10-11; Chipley, 17-18; Hamilton Mission, 18-19; Columbus Mission, 16; LaGrange Station, 24-25; Zebulon Ct., 31-Nov. 1; Woodbury, 6-8; Yatesville, 7-8; Harris and Odessdale, 14-15; Columbus, 15-16; Manchester Mission, 17-18; Knott Mission 15-16; Stovall, 21-22; Mountville, 22-23. Dear Brethren: Remember our motto: A great ingathering of souls; material progress in every charge; a vigorous Southwestern canvass, and advance in the subscription list; and the full benevolent assessment raised.—G. H. Lennon, District Superintendent.

ROME DISTRICT

Fourth Round

Douglassville, Aug. 22-23; Villa Rica, 29-30; Aragon, Sept. 5-6; Tallapoosa, 12-13; Adairsville, 19-20; South Rome, 20-21; Cartersville, 26-27; Marietta, 27-28; Floyd Ct., Oct. 3-4; Robertsville-Livingston, 9-11; Cedartown, 10-11; Cave Spring, 11-12; Summerville, 17-18; Chickamauga, 18-19; Lafayette and Trion, 20; Cohutta, 24-25; Metropolitan, Rome, 25-26; Temple, 31-Nov. 1; Austell, 7-8; Carrollton, 8-9; Rivertown, 14-15; Bowdon, 21-22. Dear Brethren: This is our last call for this year. Please urge upon every department of the church for full and round reports. Let there be revivals in every charge. The District Conference, Sunday School and Epworth League convention will convene at Villa Rica, Ga., Aug. 26-30. Remember the roll call for Clark University Endowment, Freedmen's Aid, and local funds. Let all local preachers and exhorters be present and pay their subscription to the Southwestern so that their license may be renewed. Dr. E. R. Miller will

preach the annual sermon.—E. D. Petty, District Superintendent.

BROOKHAVEN DISTRICT

Fourth Round

China Grove, Sept. 5-6; Lampton, 12-13; Columbia, 19-20; Expose, 25; Hub, 26-27; Hub Ct., Oct. 3-4; Liberty and Summit, 10-11; Brookhaven Ct., 14; Kenolia, 17-18; Oma, 21-22; Fernwood, 24-25; Beuregard, Miss., 27; Barlow, 29-30; Wesson, 31-Nov. 1; Crystal Springs, 7-8; Star, 12-13; Florence, 14-15; Crystal Springs Ct., 21-22; Bridgeville, 28-29; Brookhaven and Magnolia, Dec. 5-6; Tylertown, 8; Monticello, Miss., 17; Hazlehurst, 19-20; Rosemary, 22. Dear Pastors and Members of the Brookhaven District: The time for the next annual conference is coming and our dear Bishop Thirkield is calling for each pastor to have a better report on all lines than was made at the last annual conference. The district superintendent cannot and will not attempt to recommend that a pastor be returned to the same appointment or given another appointment of the same grade if he falls behind last year's report. Now is the time to get your benevolent money and save souls for Christ. We secured 120 subscribers for the Southwestern during our district conference and we must continue to work to make it self-supporting. Take the Natchez church collection and report to me immediately.—P. H. Rembert, District Superintendent.

BEAUMONT DISTRICT

Fourth Round

Rockland Ct., Sept. 19-20; Port Arthur, 26-27; San Augustine, Oct. 3-4; Silsbee Mission, 7-8; Sour Lake Mission, 7-8; Nacogdoches, 7-8; Jasper Ct., 10-11; Wallisville, 17-18; Voth, 24-25; Bonweir Ct., 31-Nov. 1; Newton Ct., 7-8; Hemphill Ct., 14-15; McCabe, Beaumont, 21-22; Orange Station, 27-

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Victoria	Hallettsville, Tex.	August 17-23	J. W. Warren
Hattiesburg	State Line, Miss.	Aug. 18-23	Wm. M. Morris
Greenwood	Moorhead	August 19	H. B. Hart
Marion	Walthall, Ala.	August 19-22	J. W. Martin
Topeka	Rosedale, Kans.	Aug. 19-23	S. A. Stripling
Lexington	Georgetown, Ky.	Aug. 19-23	J. B. Redmond
Houston	Harrisburg, Tex.	August 19-23	W. H. Logan
Gainesville	Pineville, Fla.	August 24-27	J. P. Patterson
Cumberland	Morgantown, W. Va.	August 25-30	R. W. S. Thomas
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 26-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Jacksonville	St. Augustine, Fla.	August 26-30	W. P. Holmes
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Fort Smith	Conway	August 26-30	D. H. E. Harris
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Shreveport	Lake Providence, La.	August 26-30	B. J. Reddix
Vicksburg	Fayette, Miss.	August 27-30	D. L. Morgan
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Bellinger
Forrest City	Hunter Clr., Ark.	August 27-30	A. T. Stephens
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Winona	Duck Hill, Miss.	August 27-30	E. F. Scarboro
Starkville	Weir, Miss.	August 28-30	W. F. Isalah
San Antonio	Carr's Hill, Tex.	Aug. 31-Sept. 6	A. M. Mason
Alexandria	Harrisonburg, Va.	September 9-13	C. E. Hodges
Washington	Poolesville, Md.	September 10-12	W. A. C. Hughes
Annapolis	Baltimore, Md.	September 16-20	C. G. Cummings
Salisbury	Pocomoke City, Md.	October 20-23	W. J. L. Hughes
Pine Bluff	Liberty, Ark.	October 28-31	J. H. Greer

CONVENTIONS

- MARION DISTRICT—Epworth League and Sunday School Convention, Newberne, Alabama. **Aug 19-22**
- NORTH CAROLINA CONFERENCE—Woman's Home Missionary Society, St. Paul Church, Winston-Salem, N. C. **August 23-31**
- STARKVILLE DISTRICT—Epworth League and Woman's Home Missions Convention, Weir, Miss. **August 25-30**
- STARKVILLE DISTRICT—Woman's Home Missionary Society Convention, Weir, Miss. **August 27**
- OPELIKA DISTRICT—Sunday School Convention, Kellyton, Ala. **September 10-13**
- GREENVILLE DISTRICT—Sunday School Institute and Epworth League Convention, Greenville, S. C. **Sept. 24-27**
- SUNDAY SCHOOL AND EPWORTH LEAGUE, Lenoire, Ark., **October 1-4.**

29; St. James, Beaumont, Dec. 7-8. Dear Brethren: I am reminding you of two or three important features of our district work: the majority of you have done well in looking after every interest of the work assigned you; the saving of precious souls for the Master's kingdom, the interest of the Southwestern, and your assessments given you for our benevolent causes must be raised in full. Remember especially the seven "Apportioned Benevolences" against each charge; your duty toward these claims is imperative, nothing less than the raising of those claims will satisfy. Begin now, so as to be ready when your fourth quarterly conference comes; have a prepared list of your committees—and all of them ready to report.—W. L. Duncan, District Superintendent.

WESTERN DISTRICT

Fourth Round

Catawba and Mt. Mourn, Sept. 5-6; Mayhew, 5-6; Gastonia, 12-13; Cherryville and King Mt., 12-13; Statesville, 17-18; Hickory, 20-21; Newton, 20-21; Boon, 23; Lenoir, 25-27; Lenoir Ct., 26-

27; Buffalo, 26-27; Marion and Old Fort, Oct. 3-4; Marion Ct., 3-4; Asheville, 9-11; Beaver Dam and Hendersonville, 10-11; West Asheville, 11-12; Franklin, 13; Forest City, 17-18; Shelby, 18-19; Lincolnton, 21-22; Lowesville, 24-25; Macphelah, 24-25; Jonesville, 7-8; Piney Grove, 7-8; Wilkesboro, 9-10; Jefferson, 14-15. Dear Brethren: We are entering upon the fourth lap of the year. We have done well and much work has been accomplished; but much still remains to be done. Push the work along all lines. Hold your revival meetings and raise the benevolent money, presenting all the claims. Let success be the object of every one. Let us close the year with a good revival, a ten per cent increase in membership on every charge and all the benevolent money raised. Remember the Southwestern; I am asking each pastor to bring to the annual conference at least five cash subscribers; if this is done we will have reached the mark. Stand by every cause of the Church! God and the Church are depending upon us; we must not fail. Yours for God and the Church.—A. H. Newsome, District Superintendent.

DEATHS

MRS. MARY COLLIE

Mrs. Mary Collie of Anniston, Ala., departed this life in the full triumph of faith, Sunday, June 28, 1914. She was a faithful member of Haven Methodist Episcopal Church and served as captain of Club No. 11 until her death. She was converted in her fifteenth year and has served the church for thirty-five years. She has traveled with her husband in the ministry and has borne the hardships like a good soldier of Jesus Christ. She was the "lady of the manse" in the following places in the Central Alabama conference: Collinsville, Gadsden, Trilana, Heflin and Asheville. She was much devoted to the young people of the charges where she served. Since her husband took a supernumerary relation a few years ago she has lived in Anniston and has been one of the most faithful members of the local church. She leaves to mourn, a devoted husband, daughter, friends both among white and colored. The funeral services were conducted by the Rev. J. N. Wallace, D. D., and the Rev. James Brown of the Congregational Church.

Baxter—George Baxter died at his home near Norway, South Carolina, July 7, 1914. He was for many years a member of Branch Methodist Episcopal Church, being one of its oldest leaders, aged 73. The deceased is survived by his wife, two sons, two daughters, a large number of grandchildren and many friends. Interment was made in the church yard at Pleasant Branch. The Rev. F. W. Vance, pastor, being ill, the Rev. D. L. Thomas of Ebenezer charge conducted the funeral service.—F. W. Vance.

Mearby—Mrs. W. L. Mearby, a member and class leader of the Methodist Episcopal Church at Edwards, Mississippi, died February 8, 1914. She had been a faithful member of the church for 35 years. Her daughter, sister and many friends survive. The funeral service was conducted by the pastor, the Rev. H. Roundtree, assisted by the Rev. H. W. Scott of the Baptist Church.—George Williams

Kelly—Mr. Thomas Kelly, a Louisianian by birth, became a resident of Louisville, Kentucky, where he was a member of Coke Methodist Episcopal Church twenty-three years ago. Mr. Kelly died in Louisville, June 24, 1914. The church deeply regrets the death of so faithful and active a member.—J. H. Madison.

Rice—Mr. Anderson Rice, the oldest member of the Methodist Episcopal Church at White Pine, Tenn., died July 18, 1914, aged 71 years. He was a member of the church more than 30 years. He leaves a wife, one son and one sister to mourn his loss. He was an old soldier in the civil war. He had served as a class leader and trustee steward in the church for many years; always found at his post. His funeral was attended at his home by his pastor, the Rev. A. Roach, assisted by the Rev. Rose, the pastor of the Zion church.—A. Roach, Pastor.

Sawyer—Mr. Moses Sawyer died in Memphis, Tenn., July 12, and was brought to Torras, La., for interment.

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He was the son of Brother Alfred Sawyer, district steward and the faithful leader of Class No. 1 of the Union Methodist Episcopal Church. He leaves a father, stepmother, thirteen brothers and sisters to mourn. The funeral was conducted by the Rev. R. E. White, pastor of Union Methodist Episcopal Church, assisted by the Rev. J. A. Davis of the Baptist church of this place.—R. E. White, Pastor.

Fenley—Mrs. Celeste Fenley, a faithful member of the Union Methodist Episcopal Church at Torras, La., died in the full triumph of faith June 23, 1914. She was converted in early childhood and joined the Union Methodist Episcopal Church and was faithful to the last. She is survived by a husband, one son, a brother and a sister, the Rev. Mrs. S. Green of Glencoe. The funeral was conducted by the pastor, assisted by the Revs. Thomas Washington, J. A. Davis and Lucas of the Baptist Church. The remains were laid to rest by the Pride of Elevation Lodge of which she was a member.—Robt. E. White, Pastor.

Montgomery—Mrs. Rachel Montgomery, the wife of C. M. Montgomery, a faithful member of Jones Methodist Episcopal Church, Carrollton, Miss., died after a long illness. She had been a member of the Methodist Episcopal Church for forty years. She died in full triumph of faith. She leaves a husband and eight children to mourn their loss. Her husband is one of the stewards of Jones Methodist Episcopal Church. The funeral was preached by the writer.—J. H. Everett, Pastor.

Appleses—Lawrence Dunbar Appleses, the two-year-old son of Pro' and Mrs. James Appleses, died June 8, 1914, at their home, 1046 Cane St., Shreveport, La. The Rev. J. H. Hubbard of the St. Paul Church performed the funeral ceremony and interment was made at the Star cemetery.

Raubo—James Raubo, of English Eddy Church, Georgia, died July 12, 1914. He was a faithful member of Fair Haven charge for forty years.—W. B. Hester.

Thomas—Little M. Berthenia Isabella Thomas, daughter of the Rev. and Mrs. L. C. Thomas, died May 29, 1914. She was born Aug. 8, 1913. She was the family's joy. Her remains were interred in the cemetery at Ebilson. Her funeral was conducted by the Superintendent, J. A. Landry.—Miss P. A. Chambliss.

Crump—Mrs. Alice Crump, wife of the Rev. Henry Crump, pastor of the

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Sun Light Baptist Church, Fordoche, Louisiana, died June 19, 1914, at Livonia, Louisiana. Mrs. Crump entered the King's service 20 years ago, and was a devout Christian. She was a friend to the minister—Baptist and Methodist. Three daughters, one son and her mother survive. The funeral service was conducted by the Rev. R. S. Small of the African Methodist Episcopal Church and the Rev. S. A. Davis of the Methodist Episcopal Church, members of the Ministerial Alliance, assisting the Rev. J. B. Williams, pastor of Little Zion Baptist Church, president of the Alliance. The deceased was 42 years of age.

Glover—Mrs. Dora Glover departed this life Sunday, May 10, 1914. She was the faithful president of the Ladies' Aid Society of East Vine Avenue Methodist Episcopal Church for the past two years, and an earnest worker and member of the church, always ready and willing to discharge her duties toward her church and her fellow men by assisting in any thing that was within her power, time and means, by cheerful smile, comforting words and sunny disposition. The members of the Ladies' Aid Society expressed their sympathy to the bereaved family in appropriate resolutions, resolving to emulate the noble example of their dear sister. The same was signed by a committee of ladies, namely: Mesdames Lonee C. Carter, John W. Smith, Wilbur R. Stille, David Logan, Fred C. Johnson.

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Marriages

PHILLIPS-GREGORY.—Mr. John Henry Phillips and Miss Minnie Gregory, of Avondale, Alabama, were united in marriage Wednesday night, May 20, 1914, at the home of Mrs. Adline Gregory. The bride is a member of Bradford Methodist Episcopal Church and Mr. Phillips is a member of the Baptist Church. The Rev. J. C. Houghton officiated.

PARK ST. CHURCH—CINCINNATI, OHIO

We have just closed our mid-year rally under the faithful leadership of our beloved pastor, the Rev. Dr. D. E. Skelton. Although it was the hottest Sunday we have had this year, at each service the people came in large numbers and of their earnings placed in the baskets \$1,007.30. This is Dr. Skelton's third year; the work grows and we feel that we have one among the best pastors in the conference. He has quite a grip on the city and many of the friends of the Doctor's were with us in the rally. One hundred and ten men in uniform rank from the K. P. and G. U. N. O. O. F. turned out. It was a great day for Park Street. Too much praise cannot be given the pastor and the good ladies who worked so faithfully to make the effort worth while. The pastor has announced that he wants 100 new subscribers and an increase of \$100 in the benevolence of the church. Our church does not follow in this city—we lead.—W. H. Chubb.

APPRECIATION OF THE REV. JOEL C. CARSON

As the Rev. Joel C. Carson, one of the most loyal ministers of the Conference, a member of the Birmingham Methodist Preachers' Meeting, has been transferred to another district. The Birmingham Methodist Preachers' Meeting prays that he may have a larger success in the new field of labor to which he has been sent. And while we are in debt ourselves, we shall stand ready to give him financial assistance if he should need it.

Signed: D. J. Price, J. C. Houghton.

REVIVAL NOTES

Columbus, Miss.—St. James has just closed another splendid revival in which quite a number of conversions and accessions were added to the church. The pastor was assisted by the Revs J. H. Bynum and G. J. Dobson.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

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ALABAMA

Marion Charge.—On June 14, 1914, Marietta and Simpson Chapel met at Pine Grove and held their Children's Day exercises. Each superintendent carried out his program just as if he was at home. The exercises were fine, conducted by Superintendents Isaac Underwood, Geo. Sanders and H. Bennett. We raised \$16 on that day. The pastor in charge, the Rev. G. L. Washington, explained the object of Children's Day and for what purpose the money was raised. Dinner was served on the ground. Our pastor at Marion is interested in the work and the people; he is teaching the people many things. We think him the man for the place.

Our third quarterly conference convened at Heflin in the New Bethel Church, July 11-12, the Rev. S. J. Jordan, our district superintendent, presiding. The conference was a success. All officers were present and with good reports. The church had been painted and washed out nicely; credit is due the Ladies' Aid Society, which had worked faithfully to paint and clean the church. The Rev. K. G. Turner seems to be beloved by all with whom he comes in touch on his circuit. The people rally to him and he is pushing things to success. The stewards' report showed that \$120.10 had been raised this quarter for the support of the preacher and \$14 had been raised for the district superintendent, making \$134.10 for the support of the ministry, the greatest in the history of the church. There had been raised \$60 for clearing away a debt that was against the church, which set the church free; and still there was money left in the treasury. Sunday our district superintendent preached twice. The sacrament was administered to a goodly number. Also there was an agent appointed to take subscriptions for the Southwestern Christian Advocate, to be reported at the district conference Aug. 25.—Wm. Perry, Sec.

MT. MORIAH CHURCH—CORINTH, MISSISSIPPI

A grand rally at Mt. Moriah Methodist Episcopal Church was had on Children's Day, June 14. In addition to the regular program a mock conference was held. The membership was divided into six districts with a superintendent at the head of each. Mrs. L. E. Roby, presiding Bishop; Mrs. L. V. Holsombark, treasurer, and Mrs. Sallie Chambers, secretary. Mr. H. L. Vaniford, the Sunday school superintendent, co-operated with the ladies and did much to make the rally a success. The superintendents were the following named ladies, who raised the amounts opposite their names: Aberdeen district, Mrs. D. D. Combs, \$16.05; Clarksdale district, Mrs. M. E. Woods, \$22.20; Greenwood district, Mrs. C. I. Johnson, \$10.35; Starkville district, Mrs. F. L. Inghram, \$22; Holly Springs district, Mrs. A. B. Story, \$26.75; Winona district, Mrs. V. T. Carr, \$12.60. Brothers Isalah and Gilliams, superintendents, sent in \$1 and 50 cents respectively. The Sunshine Club and the Junior League, headed by Misses Josie Bennett and Lottie Inghram, raised \$2.99; the Young Ladies' Club, headed by Mrs. Georgia Settle, raised \$26.40, which, with the Sunday and general collection, resulted in \$153.60 for the cause. Too much can not be said of the noble women who did so much to bring about such splendid results. Looking over the first half year of his second year as pastor, the Rev. Mr.

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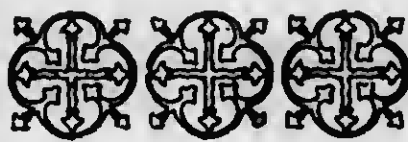
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Golden may well feel proud of conditions on all lines appertaining to his pastoral labors. Mt. Moriah with the exception of a few small items is free of all local indebtedness and is also well up on benevolent claims. The Rev. Mr. Golden is determined to have his benevolent claims in full and is sparing no pains in fulfilling all requirements of a pastor and Christian gentleman. I must not fail to tender thanks to Miss Adrienne W. Combs, the pianist, for the interest and pains taken in the musical part of the program. The musical renditions were perfect and Miss Combs acquitted her-

self well. It is the intention of the Rev. Mr. Golden to inaugurate a campaign in the interest of the Southwestern Christian Advocate. Last evening Dr. E. M. Jones of the Sunday school department of our church, delivered a strong lecture at Mt. Moriah Methodist Episcopal Church, in the interest of the Sunday schools and the young people of our connection. Dr. Jones emphasized the right of children and made some telling points in behalf of our Sunday schools. His lecture was well received by the crowded house present.—J. B. Combs, Recording Steward.

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CRESCENT CITY NOTES

Asbury and Boyton—Our third quarterly conference has been held. Reports showed that we are doing fairly well under the new change. There has been a little trouble on account of these churches being put together as a circuit. But at Boyton we are doing nicely; some improvements have been made and we have added ten souls to this church since being here. On a recent Monday night a committee led by Bro. J. H. Royal gave us a surprise party. Mr. P. B. Kaufman furnished the entire party with cream. The greater part of the donation was given by the Baptist friends. On August 29 there will be a grand contest at Boyton, the contestant bringing in the largest amount over \$10.00 will receive the prize, \$10 in gold. Brethren of the city, come and help us build our parsonage.—Jesse D. David, pastor.

Haven—The District Superintendent, Dr. Valcour Chapman, preached an instructive sermon at night on the first Sunday. Little Henry Allen Southall was baptized by the Superintendent. Mrs. E. L. Bolden, Mrs. Mary Alkens and Miss Ella Sanders, who were in charge of the recent bazaar, reported \$31.70 as the result of their efforts. This goes to augment the sum on hand for slating the church.—James E. Frere.

Dr. J. L. Wilson, the pastor of Wesley Church, is spending a short vacation in Walhalla, South Carolina, with his wife and daughter, and their relatives; he will return in time to occupy his pulpit next Sunday, August 23. Wesley was very generous in providing the expense for the Doctor's trip.

First Street—On the first Sunday 397 partook of the Lord's Supper. Collection \$56.20. The Southwestern canvass is still on, and will be until we are 200 subscribers strong.—Maria Smith.

Wesley—At 10:45 a. m. the Rev. Robert Armsted preached; at three o'clock Orshon day was observed; at 7:45 the Rev. R. J. Nash preached. Dr. Wilson, the pastor, will fill the pulpit next Sunday.—L. L. Harrison.

The Vidalias gave the Thomy Lafon Old Folks Home a surprise in June, serving refreshments, also donating a lot of pounds to the Home, for which the officers of the Home thank the Ladies' Vidalias Society. The officers for the Home had their installation Wednesday, July 1, the Rev. Henry Taylor and the Rev. D. S. Sloan officiating. Refreshments were served and also pounds were sent by the different churches. Pleasant Plain taking the banner for pounds. Mrs. Sloan also Mr. Hitte were among the committee which numbered 23, from the several churches. The officers for the year are Mrs. A. Foucha, president; Mrs. L. Murray, first vice-president; Mrs. S. Jones, second vice-president; Mrs. N. Davis, treasurer; M. Laws, secretary. Mrs. B. Robinson, of Thompson Church, Mrs. Madare of Pleasant Plain, committee on groceries.

NOTICE

The Baton Rouge district will please send me the number of converts and the number of accessions during the year's work, so that they will go down in the minutes of the Baton Rouge district, as I am statistician, and oblige me. Yours in Christ and the work.—D. S. Kilbourne.

NOTICE TO THE MISSISSIPPI CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

Dear Sisters—Each auxiliary is asked to raise and send to the conference treasurer one dollar to defray delegates' expenses to the National Convention. Please report by the 30th of September. Let each district president see to it that their district raise their apportionment for special general funds. Hoping that this will be the banner year in the history of our work.—E. L. Smith, Conference President.

TO THE PASTORS OF THE GULFPORT DISTRICT

Dear Brothers: At the district conference held in Biloxi, we elected three delegates to attend the Council of Ministers and Laymen in Nashville, Tennessee, October 21-22, and did pledge ourselves to raise \$100 on their traveling expenses; and the Rev. D. F. Dudley and myself were appointed by you to pro rate the same to each pastor according to the strength of his church. You will see the amount each is to raise and to send to the Rev. A. J. McNair, treasurer. He will send receipt for the same. Let us all do our part. Get in your report to the treasurer by September 5. Escatawpa, \$7; Moss Point, \$10; Ocean Springs, \$6; Biloxi, \$3; Handsboro, \$6; Gulfport, \$6; Pass Christian, \$6; Bay St. Louis, \$6; Bond and Wiggins, \$6; Richton, \$6; Basin, \$6; McLain, \$7; McHenry, \$3; Delisle, \$3; McNeill, \$2; Lumberton, \$5; Sumrall, \$4; Purvis, \$4; New Augusta, \$4; total, \$100.—W. H. Smith, D. F. Dudley, Committee.

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THE HORRORS OF THE WAR

We read the history of the wars in olden days and we speak of the barbarity and semi-civilized conditions among the warriors of that time. But for downright heartlessness, inhumanity, actual thirst for blood and high-handed slaughter, the present war of the nations of the earth will exceed any war of the ages gone by. An instance is reported where German genius invented an appliance which was hurled a few nights ago into the camps of the Belgians after the fighting had ceased. When this appliance came in touch with the earth it burst into flame and made known the position of the Belgians, whereupon the Germans turned their searchlights and poured on their opponents a direct and deadly fire. There was great slaughter. It is being given out from Berlin that they would willingly sacrifice a hundred thousand men to take Namur. It would appear that the lives of these men who, moved by patriotism, came to their country's defence, are just so many chips and whetstones to be cast about at the whimsical discretion of the mighty Emperor of the German Empire. But just as he is forcing millions of men into war and no doubt hundreds of thousands into death, other nations are doing the same thing. It may be that we have not made the progress in civilization of which we have so much boasted. The outrages of this war are simply sickening, they are revolting, they are without excuse. Even the manner of the war would put to shame the warriors of old. Its inhumanity, its barbarity, its cruelty casts a shadow over the whole earth and yet the neutral nations are powerless to stop it.

MAKE YOUR WILLS

The Negro is responding to the calls of civilization in a most encouraging way. His pace may be slow but that there is progress in this regard we have no doubt.

For a long time, for one reason or another, the Negro has been slow about making wills, and the setting aside in his will sums for philanthropic and benevolent causes. But even in this regard he is breaking away from the traditions of the past and is learning how to write wills and judiciously place sums where they will do large service in keeping with the convictions and opinion of the donor.

We have a happy illustration of this which comes to light in the death of Miss Nannie Foulkes of North Carolina. Miss Foulkes had been a student of Bennett College some fifteen or twenty years ago. Since leaving the institution she has been constantly at work and had accumulated a modest sum. In her will she left \$1,000 to St. Matthews Methodist Church of Greensboro, North Carolina, from which is to be applied toward the pastor's salary. She left also \$1,000 to Bennett College, the income going toward the support of worthy students. These two sums are small as compared with the gifts usually announced, but they are indicative of the loyalty of Miss Foulkes to the institutions that helped her so much in her life. St. Matthews Church stands as a real spiritual power and has influenced many a young person for good. Likewise Bennett College has entwined itself into the life of students and we sincerely trust that these two amounts will be but the prophecy of larger amounts that will come in the course of time.

This devotion on the part of Miss Foulkes leads us to contend that the time has come when our people more largely should write their wills even though in writing their wills they are leaving their property to their immediate families. This is far better than to have the matter come up in the courts and large sums wasted in lawsuits and bickering, which could easily be avoided by having a will properly drawn up in accordance with legal restrictions and sums placed as desired.

It is folly to be haunted by the superstition that the making of a will is inviting death. We are far removed from such thoughts. The making of a will does not hasten death nor does it retard it.

Further we have a small but growing percentage of our people who should leave a part of their accumulations for benevolent and philanthropic purposes. This is nothing but just and fair. They were placed in positions to accumulate in many instances by aid which came through others, schools, churches and like institutions. It would save a waste of money and it would be far better to do this while one is in good health, sound mind and have the satisfaction of knowing that though he is gone yet he will be represented in the activities that seek the uplift of the people by his philanthropy, however small it may be. We have known persons who were liberal givers in their life time, who passed out without wills and in their dying left little or nothing to the benefit of mankind. We hope that the day of making wills has arrived and that it will become the general rather than the occasional practice.

FORCED FUNERAL ATTENDANCE

This whole Southern country is greatly afflicted with a multiplicity of secret, fraternal and benevolent societies. Many of these provide for their members a sick relief as well as a small sum for funeral expenses. There are features connected with these organizations that are an outrage. On the death of a member many of these organizations require the attendance of all members, or a fine of from \$1.00 to \$2.00 for failure to attend the funeral. This is in addition to a funeral tax and even a carriage tax. And this forced attendance upon the funeral is unnatural and unnecessary. In the first place many of the persons who are forced to attend the funeral have no special interest in the deceased apart from membership in the organization which is largely based upon the idea of relief. And then too this large attendance is often unnecessary, and the forced attendance works a hardship on many of those who attend. They must lose actually a day's work in order to make one of these funerals. This day's work is worth from \$1.00 to \$2.00. If they do not attend they must pay a fine and if they do attend they lose a whole day's work, and here is the outrage of the whole matter. Poor people who can ill afford to lose a day's work with large families to support, are greatly handicapped by such a procedure. What these organizations should do is to keep up their requirements to provide relief in sickness and funeral expenses at death, and to bury their deceased members by committees and small committees at that. We know one organization in the city of New Orleans among the women, whose shame has been that they actually spent more on funeral parades than they did in providing relief for the family of the deceased.

NEGROES GOING NORTH

The Chicago Defender calls attention to the large influx of Negroes from the South and the effect it has on the general attitude of the North toward the Negro. In no way would we approve of the suggestion that all Negroes who go from the South to the North are unworthy, for some of our very best people have gone North. But it is a fact that many shiftless Negroes have gone North seeking a good time and freedom from the restrictions here in the South. When they reach the North they take freedom found there as a license for all sorts of capriciousness and not only make it hard for the colored people already in the North, but the country in general gets the wrong impression of the race. We are frank to say that we believe that the whole race situation has been very much changed by certain classes of shiftless, worthless Negroes migrating into the North, and the North gets the idea that this is the real sample of the Negro and by this the race is judged. And the South, ever ready to seize the slightest opportunity to make good their contention as to the worthlessness of the Negro, points out the shiftless, unworthy, happy-go-lucky Negro who has gone North. And they make capital of this very thing and win friends to their propaganda. As a matter of fact this idle, boisterous crowd of Negroes migrating into the North are not representative of the best type of Negro either North or South. But what can we do about it? We certainly cannot prevent them from going from the South to the North. That is their right. It is certainly a conviction of duty that keeps a large percentage of our best colored people in the South and the fact that there are more avenues open here for making a living. But to prevent the Negro from migrating to the North, we cannot do. The best thing that we can do is to join in first with the Temperance forces, to close the saloons and dives, and half the difficulty will be solved. We can organize settlement work, support the Young Men's Christian Association and other movements that seek the uplift of the Negro. Then we will be relieved of the embarrassment that comes to us through this boisterous Negro who has gone North.

THE LURE OF THE FAR AWAY

The inconsistency of canonizing the missionary to the heathen in Africa and ostracizing the missionary to the Negro in the South, as Bishop Galloway used to so aptly put it, is slowly soaking in, and our contemporary, the editor of the New Orleans Christian Advocate, is doing his share to awaken our section to the folly of such a procedure. He shows the Christianity and patriotism involved in helping the Negro at home. Referring to this in a recent issue, the New Orleans Christian Advocate says:

"There is such a thing as the lure of the far-away. The door of opportunity seems to shine and beckon in the distance, while our eyes are holden and we ignore others near at hand. Southern Methodists having much to say concerning our enterprised mission to Africa, which is far away; but what about the moral and real condition of the thousands of Negroes in the States in which we live? It was for the neglect of Lazarus at his gate, and not for going to care for those in far removed places that Dives was sent to the awful abode

(Continued on page 8)

THE NEGRO IN AMERICA'S BEST THOUGHT

By J. Beverly F. Shaw, Ph. D.

In spite of the many discouraging things with which the black man has to contend, there are many things for which he should be encouraged. That a people only a few years up from barbarism can so distinguish themselves as to have their names mentioned in the most exclusive writings of the Anglo-Saxon is without doubt remarkable.

The Century Dictionary and Cyclopaedia has the following to say about Negroes:

"Alexander Pushkin. Born at Moscow, May 26, 1799, died at St. Petersburg, January 29, 1837. A celebrated Russian poet. His mother was of Negro descent. He was repeatedly employed in the administrative service of the government, in spite of his liberal sentiments. He was mortally wounded in a duel. His works include 'Ruslan and Lindmilla,' 'Prisoner of the Caucasus,' 'Fountain of Bakhtchisarai,' 'The Gipsies,' 'Robber Brothers,' 'Count Nulin,' 'Poltava,' 'Angelo' (a play from 'Measure for Measure'), 'House in Kolomna,' tragedy, 'Boris Godunoff,' 'Eugene Onyegin'; Odes; the novels, 'Captain's Daughter,' 'Queen of Spades,' etc.; and a 'History of the Conspiracy of Pugatcheff.'

"Alexandre Davy de la Pailleterie Dumas. Born at Jeremie, Santo Domingo, March 25, 1762; died at Villers-Cotterets, France, February 26, 1806. A French General, son of Marquis Alexandre Davy de la Pailleterie and a Negress. He was distinguished in the wars of the Revolution and of the Directory, and was called by Napoleon 'the Horatius Cocles of the Tyrol.' He commanded the French cavalry in the Egyptian expedition.

"Alexandre Dumas Pêre. Born Villers-Cotterets, Aisne, France, July 24, 1802; died at Puys, near Dieppe, December 5, 1870. A noted French dramatic author and novelist. His father, General Alexandre de la Pailleterie Dumas, was the natural son of the Marquis Alexandre Davy de la Pailleterie, a rich colonist of Santo Domingo, and of a Negress whose name was Dumas. He came to Paris in 1823, and obtained a clerkship through the assistance of General Foy. One of his first essays was an 'Elegie sur la mort du Général Foy' (1825). As his name attracted attention, it was often attached to books with which he himself had had very little or nothing to do. Both independently and in collaboration with others, Dumas wrote for the stage many plays which are collected in the 'Theatre.' He took an active part in the revolution of 1830. He published three collections of stories. His novels were composed either independently or in collaboration with others, and include 'The Count of Monte Christo' among forty-seven others.

"Alexandre Dumas, fils. Born at Paris, July 27, 1824; died November 27, 1895. A French dramatic author and novelist, son of Alexandre Dumas." Author of more than forty-five novels, plays and other works. "He was elected a member of the French Academy January 30, 1874."

"Crispus Attucks. Died at Boston, March 5, 1770. A half-breed Indian or mulatto, the alleged leader of the mob at the 'Boston Massacre,' March 5, 1770, in which he was the first to fall.

"Frederick Douglass. Born 1817. Died February 20, 1895. A noted American orator and journalist. He was the son of a Negress white man, and was born a slave on the plantation of Colonel Edward Lloyd. Having from his master in 1838, he eventually at New Bedford, Massachusetts, and became an agent of the Massachusetts Lavery Society, a post which he retained ears. He founded in 1847, at Rochester, 'The North Star,' the title of which was changed to 'Frederick Douglass' Paper,' and was continued a number of years. In 1845 he founded at Washington, District of

Columbia, 'The New Era,' which he turned over to his sons, Lewis and Frederick. He was United States marshal for the District of Columbia 1877-81, recorder of deeds in the District 1881-86, and United States Minister to Haiti 1889-1891. He also published 'The Life and Times of Frederick Douglass, from 1817 to 1882, Written by Himself.'

"Paul Laurence Dunbar. Born at Dayton, Ohio, June 27, 1872; died there, February 9, 1906. An American author and poet, of African descent. He was engaged in journalistic work in Dayton and New York; and was employed in the Congressional Library in Washington. Among the better known of his works are 'Oak and Ivy,' 'Majors and Minors,' 'Lyrics of Lowly Life,' 'Lyrics of the Hearthside,' 'The Strength of Gideon,' 'The Fanatics,' 'The Sport of the Gods,' 'Lyrics of Love and Laughter,' 'Lyrics of Sunshine and Shadow.'

"Sojourner Truth. Born in Ulster County, N. Y., in the latter part of the 18th century; died at Battle Creek, Mich., November 26, 1883. A Negro lecturer and reformer, originally a slave. She obtained her freedom probably in 1817, at which time New York liberated all her slaves who were over 40 years of age.

"Booker Taliaferro Washington. Born near Hale's Ford, Virginia, about 1858. An Afro-American educator, author and lecturer. He was born a slave; worked his way through Hampton Institute; founded Tuskegee Institute." He is the author of more than eleven books.

Matthew Henson's name appears in the paragraph on Robert Edwin Peary as follows: "On March 1 (1909) the dash from Cape Columbia for the pole was begun. The pole was reached by Peary, Henson, and four Eskimos on April 6."

The Universal Cyclopaedia refers to Samuel Coleridge-Taylor in the following words:

"Musician; born in London, England, August 15, 1875. His father was a native African of Sierra Leone and his mother an English woman. He began to study music when six years old. In 1890 he entered the Royal College of Music, and won a composition scholarship in 1893. His compositions are already many and remarkable," among which is "Hiawatha's Wedding Feast." "Mr. Taylor has the color, features, hair, and most of the physical characteristics of the Negro race, but has also remarkable mental development."

In addition to the above Funk & Wagnalls' New Standard Dictionary of the English Language records the names and deeds of Negroes as follows:

"Benjamin Banneker, 1731-1806. An American Negro Mathematician.

"Blanche K. Bruce, a colored American Politician.

"Nat Turner (1800-1831), an American Negro slave, instigator of an insurrection.

"William Edward Burghardt DuBois. Born February 23, 1868. An American sociologist and writer, of Negro descent; professor of economics and history, Atlanta University, 1896; 'The Souls of Black Folks.'"

While President Eliot's famous five-foot library, the Harvard Classics, contains the following ode to that famous Haitian Negro General Toussaint L'Ouverture, by William Wordsworth:

"Toussaint, the most unhappy man of men! Whether the whistling Rustic tend his plough Within thy hearing, or thy head be now Pillowed in some deep dungeon's earless den; O miserable Chieftain! where and when Wilt thou find patience? Yet die not; do thou Wear rather in thy bonds a cheerful brow: Though fallen thyself, never to rise again, Live, and take comfort. Thou hast left behind

Powers that will work for thee; air, earth, and skies;

There's not a breathing of the common wind That will forget thee; thou hast great allies; Thy friends are exultations, agonies, And love, and man's unconquerable mind."

Meridian, Miss.

THE BOOK COMMITTEE AND OUR NEGRO MEMBERSHIP

By Prof. R. S. Lovinggood, A. M.

The Discipline says that the "Book Committee shall have general supervision and direction of the publishing interests." And, of course, the Book Committee would be glad to "supervise" and "direct" the publishing of the Southwestern Christian Advocate to the best interest of the colored members of the Methodist Episcopal Church. But is their present method of publishing the Southwestern Christian Advocate being "directed" for the best interests of our Negro members in all respects? I think not.

There should be a publishing house at New Orleans, where the work can be done by Negro boys and girls. In this publishing house we should print the Southwestern Christian Advocate. There should be a job office connected with it. Here we could print the minutes for more than twenty Negro Conferences. This alone would be worth \$2,000. The programs of one hundred District Conferences at about \$5 each could be printed here. Collection cards, envelopes, booklets, pamphlets, the work of various secret societies could be done. Many of our laymen belong to these secret societies and through them we could get our share of this work. The economic condition of the Negro is such that this is an imperative demand. Can it be done? Yes.

I spent two or three hours in the office of the Western Star of Houston, Texas, this week. The Star is managed by Mr. E. D. Pierson and is supported by about half of the Negro Baptists of Texas, known as the "Old Convention Baptists." He began about seven years ago with some old junk worth about \$300. To-day a careful inventory shows the plant worth \$7,831.00. He has realized more than 68 per cent on the investment each year. He is employing twelve Negro boys and girls, both Methodists and Baptists. He paid his help last year \$3,846.72. And he gives his people good work and a lively newspaper filled with fresh matter. Above all, he gives his people neat job work cheaper than they can get it at union shops. Visit his office for yourself. See his fine cylinder presses, etc. And this is nothing to be compared to what the National Baptist Publication Board is doing under Dr. R. H. Boyd at Nashville. Dr. Boyd started this plant on borrowed capital, and now it owns a plant said to be worth \$200,000 and employs over 40 Negro boys and girls regularly. Other publishing houses supported by Negro churches are succeeding. The tribulations of the Recorder published by our African brethren signify nothing in the face of numerous other successes.

That conservatism on the part of our white men and black men which would prevent our Negro Methodists from making a blunder, also destroys our initiative and checks our development. Give us a chance to make a few blunders so that we may also have the chance to grow and develop and succeed.

You say that with a bonus we can put the Southwestern on a paying basis. Put that bonus for two years into a fine printing outfit, give a couple of linotype machines, put into the office some black boys and girls drawing decent salaries, and then watch the subscriptions grow! But better still, watch the Negro grow in character and independence. In my opinion here is the way for the Book Committee to help us. Can our members not do what other members do? And if not, why not?

Then, reorganization or something that means the same is coming. Shall we be ready

(Continued on Page 5, Column 3)

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XV

The Hague, or Den Haag, as the Dutch language calls it, is the capital of Holland; and since that Peace Palace built by Mr. Carnegie, it might be called the Peace Capital of the world. An Old Testament prophet would see many visions and hang much rhetoric on the fact that about the smallest state in the world is destined to be the head and center of world-peace. And really a small industrial state seems a much more appropriate leader in the peace movement than a big military state: a "peace palace" would seem incongruous in Berlin, the continual rush of soldiery, with blaring trumpet and rolling drum would fairly cause the figurative "dove" to take fright and flight. The Hague in little Holland is much more propitious to the cause of peace than the states of great military strength; and the weakest and smallest state may yet make to the world the greatest contribution, and teach the real meaning of the words, "when I am weak then am I strong."

In The Hague we visited first the art gallery in the Mauritshuis. There was Paul Potter's famous painting of the "Bull," said to be one of the Dutch masterpieces which Napoleon carried off to Paris and which was returned by Wellington. The great detail of this picture is, as its name suggests, the majestic bull who stands in the foreground, looking not only like the leader of the herd but like the lord of creation; but in the background are a cow, a ram, a sheep, a lamb, a farmer and other subordinate "animals" in the distance. There was a beautiful madonna by Murillo, Rembrandt's "David Playing to Saul," and the original "Homer" dictating his verses.

After going out to see the Peace Palace we visited the palace of the present sovereign, Queen Wilhelmina, whose great grandfather was the first king of the present government. One of the most beautiful rooms in this palace is the "Indian Hall" presented by the Dutch colonies; it is ceiled entirely of beautifully carved wood which it took thirty-six natives six years to execute. The Queen of Holland is said to be a real woman first and a queen after that; and nothing more nor better could be said of her. On our way back to Amsterdam we noticed Leiden, from which the Pilgrims came to America; they had originally gone to Leiden from Plymouth, England.

The next day we set out to finish our sight-seeing in Amsterdam, going first to the Coster Diamond Works, where the largest and most famous diamonds of the world have been polished and cut. We have often heard that "diamond cuts diamond," and here we saw that diamonds must be used to cut, saw and polish other diamonds. Two diamonds are set in wax at the ends of instruments and the one used as a tool to cut the other; diamond dust on a thin copper wheel does the sawing; and the wet dust is used in polishing. Here they have developed the art of polishing diamonds for centuries, and they have retained glass models of the great diamonds which have passed through their hands, such as Koh-i-noor and that last huge diamond found by the Boers and presented to the King of England. The works are located in the Jewish quarter, and in the same section of the city we visited the house where Rembrandt was born (the Rembrandthuis). The polishers were paid forty thousand dollars for polishing the Koh-i-noor.

We went finally to the Rijks Museum, and in its gallery we saw Rembrandt's great picture of the "Staalmeesters" and his masterpiece which is called the "Night Watch."

When we returned to our hotel in the evening, who should walk in but two lady teachers of Straight University. Friends met in a

strange land are doubly dear, and mere acquaintances become friends. The Kalver-Straat on which our hotel is located, is one of the most interesting streets in Amsterdam. When evening comes on a multitude begins to pass through it, as if it were the highway of the world. For hours the two endless streams of humanity would go by, this way and that, with a steady tramp, tramp, tramp. Those faces! whence do they come and whither do they go?

On Sunday, July 20, we set out for Cologne, Germany, via Cranenburg, where we met the healthy-looking and friendly German customs officials. In Europe every time one gets on the train and travels for half a day he comes to another people with other laws and another language. But usually the people on the frontier speak both languages, and intercommunication is facilitated in every reasonable way.

In Cologne we stayed at the Hotel Continental, directly in front of which stands the great Dom, the finest Gothic cathedral in the world. Its pointed towers are nearly five hundred feet high, and the building stands on an elevation of about sixty feet above the Rhine, which makes it stand out like a giant above all the other structures when the city is seen in the distance. The exterior exhibits the most exquisite stone carving. It has the huge bell known as the "Kaiser Glocke," which was cast out of French cannon taken in war; the bell weighs twenty-seven tons, and it took twenty-eight men to set it in motion formerly. The cathedral has beautiful bronze doors. No idea of the immenseness of the interior can be gotten except by going into it. In one of its chapels are contained the bones of the Magi, which were brought first to Constantinople, then to Milan, and then, through the agency of Frederick Barbarossa, to Cologne. This cathedral was over six hundred years in the building, begun in the 13th and completed in the 19th century.

We took a "belt" line ride about the city and witnessed the immense religious procession in celebration of some centennial in the church's history. The service which we attended in the Dom did not seem to be quite so empty and meaningless as what we were destined to find later in some of the more Catholic countries to the south. As evening was coming on we walked across the artistic Hohenzollern Bridge and returned over the Bridge-of-Boats, getting a fine view of the city of Cologne and its Dom from the opposite side of the Rhine. The next day we were to take the most famous river trip in the world, through a region exhaustless in tradition and legend and fairy tale—the castle-studded portion of the Rhine from Cologne to Mayence.

PART XVI

On the morning of July 21st we boarded the "Kaiserin Auguste Victoria" to take the famous Rhine trip from Cologne to Mayence, a distance of 185 kilometers (about 8 kilometers make about 5 miles). Going up the stream has an advantage, for there is more time to look at the wonders that are passed, inasmuch as the stream is swift and the boats cannot go so fast upstream. Downstream from Mayence to Cologne would take only about two-thirds of the time upstream from Cologne to Mayence.

The scenery on the Rhine is indescribably beautiful. One should have to write books to convey any idea of it; and one must read volumes of both history and legends to understand the meaning thereof. As a mere river it is not more beautiful than certain parts of some other rivers in the world, but the cas-

tles and other evidences of an heroic age that line its banks and stud the heights, cannot be reproduced anywhere else in the world. There are scores of these castles, built of solid masonry and often on the tip-top of mountains. You are never out of sight of these picturesque ruins as you sail along the Rhine. It would burden a whole page simply to call their names over, and we shall only mention several of the interesting places.

There was Bonn, the University town, where, as at Heidelberg, the students practice duelling and actually cut up each other's scalps and faces with sharp swords. Castle Drachenfels made one remember that here Siegfried is supposed to have slain the Dragon—but according to a more beautiful legend the Dragon was made to jump to his own destruction into the Rhine at the sight of a silver cross, which was shown to him by a beautiful Christian maiden whom he was about to devour. There is Rolandsbogen, the one remaining arch of poor Roland's castle, where he sat and looked longingly and in vain toward the island of Nonnenwerth, in the Rhine, where his beloved had been cheated by a deceitful fate into becoming a nun. There are vineyards, vineyards and vineyards, everywhere vineyards; up the mountain sides in places retaining walls of masonry had been built, and the soil had been carried up in baskets and poured there behind those walls, and the vineyards planted. At Coblenz is a great equestrian monument of William the First of Germany, and on the opposite side of the river stands Schloss (castle) Ehrenbreitstein, where Goethe lived in 1774. As a fortress it reminds one of Quebec. We passed several castles belonging to the present German emperor, and also the Koenigstuhl, erected by Charles the Fifth, where the election of the emperors of the old German Empire took place. Many of these beautiful ruins sit like gems in or above the green vineyards. There was the beautiful rock of the Lorelei, where the fabled nymph sits and sings men into a forgetfulness of their own danger as they float by on the swift current of the Rhine. From the towers of Schloss Schoenburg flew an American flag and we sang our national song as we steamed by. This castle is owned by an American. There was Caub, where Bleucher crossed the Rhine to assist the Allies against Napoleon. And there was the Pfalz, a veritable castle on a rock in the middle of the Rhine, which a jealous father is said to have built to keep his daughter from escaping to marry the lord of a neighboring castle. But, as usual, the marriage took place nevertheless, for the gallant fellow got him a boat and a priest and rowed out to the girl in the middle of the night. This mid-stream castle is now used to collect tolls on the Rhine. After passing the ruins of Heimburg (owned by Busch of the Anheuser-Busch company) we soon come to Schloss Rheinstein, said to be the finest castle on the Rhine. Then we come to "Bingen, fair Bingen," where stands the "Mouse Tower," on an island in the river, while on the opposite bank is the great National Monument. Above Bingen the castles are less numerous, and just as darkness was coming on we arrived at Mainz (Mayence), the city where Gutenberg, the inventor of printing, was born. We stayed at Hotel Central, from which point we could easily walk to several interesting places; and the next morning we went down the Kaiserstrasse to Christus Kirche (church), then to the Schloss Museum, and from there to the Market by the great cathedral. In this market was displayed every sort of vegetable and fruit in its season. Contrary to our American custom, women were the keepers of this market; they were pushing or pulling the cartloads of stuffs and managing the whole market. They looked healthy and strong and happy. From the market we went on up the Ludwigstrasse to the Gutenberg statue, and thence to the statue of Shiller in Schillerplatz.

(Continued on page 4, column 3)

Address of Dr. Booker T. Washington, President National Negro Business League, Convention Hall, Muskogee, Oklahoma, Aug. 19, 1914

Throughout the world the ten millions and more of black people in the United States are being observed and studied in a larger measure than is true of any similar group of black people in existence, or perhaps that has ever existed. People from all parts of the world interested in the civilization of black people are coming to the United States to study the condition and the progress of the American Negro; for after all is said, if there is any place where the Negro has a chance to show his mettle, it is right here in the United States.

For this reason, as well as for the sake of ourselves, it is a matter of extreme importance that we not disappoint ourselves nor those who are studying and observing us. Within the fifty years of our freedom, and even before physical freedom came, great and almost marvelous progress has been made, but we must not rest upon the past; we must continue to go forward.

Hon. John L. Morris, the Secretary of the Treasury for the Republic of Liberia, a man who has come into contact with black people in many parts of the world, after meeting our people in this country and nearly every section for several weeks, remarked to me that the Negro in America is making more progress than anywhere else in the world, I state this not to tempt us to swell with pride, but that we may note the responsibility that rests upon us and to cause us to double our efforts.

The National Negro Business League, under whose auspices we are gathered today in the new State of Oklahoma in such large numbers, is simply one of the many agencies employed to promote further progress among us.

I believe that the time has come when we as a race should begin preparing to enter upon a new policy and a new program. In plain but emphatic words I want to suggest whether the time has not come when we should get off the defensive in things that concern our present and future, and begin to inaugurate everywhere an aggressive and constructive progressive policy in business, industry, education, moral and religious life and in our conduct generally. We must follow the teachings of the Master when he said, "Overcome evil with good."

A general, however able, who contents himself with merely holding the territory that he occupies, or merely devotes himself to defending himself against the assaults of the enemy, is not the general who gains renown for genuine leadership or gains the confidence of the world. A general who occupies much of his time in explaining the weakness of the enemy or the unjust assaults or tactics of the enemy is not the general who wins many battles; so it is in business of every kind.

For example, the merchant who merely contents himself with holding his present trade without covering new ground in the way of increased patronage and trading in new territory, is not the merchant who gets much of a rating for success in the business world. The merchant again, who spends his time pointing out the weakness of another's business is not getting very far on the road to business success. All the energy you have to "knock" with, all the energy you have to voice complaints, coin that energy into improved methods of handling your merchandise. And so with general race matters, damning the other fellow does not push us forward. His damning us cannot permanently hold us back.

Now, having said this much to indicate in a rather general way my thought, let me be a little more definite in applying these ideas to conditions in Oklahoma and nearby states. What is said of these states can be applied, I think, with profit to other states.

I find that of the 1,700 colored farmers in

Kansas, 100 of them are without live stock and 350 are without poultry on their farms.

Of the 3,600 colored farmers in Missouri, 230 of them are without live stock and 360 are without poultry on their farms.

Of the 63,000 colored farmers in Arkansas, 8,500 of them are without live stock, and 13,800 are without poultry on their farms.

Of the 54,800 colored farmers in Louisiana, 5,300 of them are without live stock and 15,000 are without poultry on their farms.

Of the 20,000 colored farmers in Oklahoma, 1,300 of them are without live stock and 3,300 are without poultry on their farms. Get off the defensive and put the world to wondering how we have been able to secure so much live stock and poultry instead of so little.

Many farmers in this section, and likewise in every section of the South, are not making the most of their opportunities. They are living over riches in the form of chickens, hogs and cattle, which they can possess by simply letting down their buckets where they are. While the Negro farmer is neglecting his opportunity of raising live stock, the prices are continually getting higher. Beef is being imported from Australia and from South America. Eggs by the shipload are being sent to us from China. There is no special color line in stock and poultry raising. If the Negro has cattle for sale, they will bring the same prices on the market that the white man's cattle will bring. The black man's leg-horn chickens, if properly cared for, will lay as many eggs as the white man's, and he will get the same price in the market.

In few other parts of the world is there a greater chance for the Negro to get off the defensive through protection from the soil than is true in this section. As I have stated, in no other part of the United States is there greater opportunity for the Negro than in the six states adjacent to Muskogee: namely, Kansas, Missouri, Arkansas, Louisiana, Texas and Oklahoma. These six states comprise the greatest live stock and poultry section of the United States. About one-fourth of all the live stock in the country is in this section. This section is also great for poultry raising. The poultry owned in these six states is worth over \$31,000,000, and is one-fifth the value of all the poultry in the country.

My own observation and statistics indicate that this is also one of the greatest farming districts in the United States. Almost 40 per cent of all the cotton raised in the country is produced in these states and a great amount of corn, oats, wheat, and potatoes is also raised. Here are indeed great opportunities for the Negro farmer.

There are in the six states adjacent to this city 133,000,000 acres of unimproved land. This is an area of over 200,000 square miles. It is equal to the area of all the New England States, New York, New Jersey, Delaware, Pennsylvania and Ohio together.

In this great tract of unimproved land Negroes have the opportunity to settle, and to bring up out of the soil, which is full of riches, cotton, corn, oats, wheat, poultry, horses, mules, cattle and hogs. These six states have a Negro population of 2,000,000. These Negroes have under their control as owners and renters about \$300,000,000 worth of farm property. They own about 60,000 farms containing about 6,000,000 acres of land. The total value of the farm property, land, live stock, farming implements, etc., owned by the Negroes of these states is about \$200,000,000. There is room, however, for improvement along all lines. For every Negro that owns an acre of land there are 33 who are landless. These 33 ought to get some of the millions of acres of unimproved land which are for sale. Let us get off the defensive. Let us stop the world from talking about the land we do not own, but about the land we do own. Get off

the defensive by putting the world to talking about the 33 that do own land and not about the ones that do not own land.

Let your success thoroughly eclipse your short-comings. We must give the world so much to think and talk about that relates to our constructive work in the direction of progress that people will forget and overlook our failures and short-comings. Instead of giving people opportunity to explain why we failed to build a house, let us build so many houses that the world will forget about the house that we failed to build. One big, definite fact in the direction of achievement and construction will go farther in securing rights and removing prejudice than many printed pages of defense and explanation.

It is not well for us or our children that we should dwell so much on the defensive, with the negative side of life instead of the positive side. It is not well that our minds should be so continually centered upon our miseries, or upon those who mistreat us. In the future let us emphasize our opportunities more and our difficulties less. Let us talk more about our white friends, and about our white enemies less. We do our children a lasting injustice when we feed them constantly upon the miseries of the race. Let us talk about the man who has got a job, and less about the man without a job. Let our fraternal and secret societies talk less about sickness and death, and more about health and life. Let our societies spend less money in taking care of the sick, and much more money in promoting the health of the race and they will have to spend less on account of sickness and death. Instead of giving the world a chance to discuss the high death rate of the Negro, let us put the world to wondering why the Negro keeps so healthy and strong. Let us make health contagious in every community rather than disease.

Explaining is easy. Construction is difficult. Explaining why we have not built up a business is easier than constructing a business.

If there are those who are inclined to be discouraged concerning racial conditions in this country, we have but to turn our minds in the direction of the deplorable conditions in Europe growing largely out of racial bitterness and friction. When we contrast what has taken place there with the peaceful manner in which black people and white people are living together in this country, notwithstanding now and then there are evidences of injustice and friction which should always be condemned, we have the greatest cause for thanksgiving. Perhaps nowhere else in the world can be found so many white people living side by side with so many of dark skin in so much of peace and harmony as in the United States.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

(Continued from Page 3)

We took the train for Berlin, an all-day's ride. We stopped a short while at Frankfurt, the home of Goethe. On the way were rolling hills and many quaint half-timbered houses. We rode through the great and beautiful Thuringian Forest, and at Eisenach we saw the Wartburg, the historic castle in which Luther translated his Bible under the patronage and protection of the lords of Thuringia. Many others have wrought in this celebrated place, and the Wartburg is the literary Mecca of Germany. We passed Weimar which is intimately associated with the lives of Goethe and Schiller, and at Wittenberg we saw the two-towered cathedral on the doors of which Luther nailed his revolutionary "theses."

At five minutes before nine in the evening we came into what is, perhaps, not the prettiest or most beautiful, but certainly the best-looking and the finest city in Europe—Berlin. Wiley University, Marshall, Texas

THE GREAT COMMANDMENTS

Mark 12, 28-44

International Sunday School Lesson for September 6, 1914

By THE REV. N. W. GREENE, B. D.

GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10, 27.

TIME—Tuesday, April 4, A. D. 30.

PLACE—In the courts of the Temple at Jerusalem.

DAILY HOME READINGS—Monday, Mark 12, 28-34; Tuesday, Deut. 6, 1-9; Wednesday, 1 John 3, 13-24; Thursday, Luke 6, 27-36; Friday, Mark 12, 35-44; Saturday, James 1, 19-27; Sunday, Luke 7, 36-47.

Concerning the Lesson

The incidents recorded in this lesson occurred on Tuesday, the last day of the public teaching of Jesus. This is the day that was so full of labors for the Lord just before He entered the valley of humiliation and death. It was in the courts of the Temple that the scribe asked the question which gave rise to the lesson we now study. Jesus and His hearers were near the treasury at this time and could easily see the coins the worshippers dropped into the trumpet-shaped receptacles as offerings for Temple service. Among the rich who gave of their surplus was a poor woman who had only two mites—one-fourth or one-fifth of a cent—as the sum of her possessions. She cast the mites into the treasury with thanksgiving. This expression of love and sacrifice did not escape the attention of Jesus who was prompt to pass the lesson on to the disciples.

We find three outstanding lessons taught here, namely, love for God, love for fellow-man, love issuing into sacrifice. And there is something progressive about the movement of love when it begins at the right place. If it begins with God it will surely reach fellowman, and if it reaches fellowman it cannot avoid sacrificing for him. Let us observe this order of progress as seen in to-day's lesson.

Love to God

The scribe, or lawyer, who asked the question, "Which is the first commandment of all?" was a little in advance of many of his class, in that he really wanted to have a difficult problem solved by the great Teacher who had not yet proven to this man His ability; so Matthew adds that the scribe asked the question "tempting Him." He was not quite prepared to hear Jesus say that there are two great commandments and the greatest is to love God with all one's being. But he was prompt to accept this teaching and to go further by saying that such love was not only greater than the commandments but greater than all their sacrifices of offerings and burnt-offerings.

To have the love to God Jesus recommended there must be a conviction that "The Lord our God is one Lord." This quotation from Deut. 6, 4 was a necessary preface to the Master's answer. One cannot love God with all his heart if his gods are many. No one can put "all" of his heart, soul, mind and strength on more than one object at the same time. Two or more gods will divide the heart, soul, mind and strength among themselves in such a way that neither will have control. This accounts for much of the half-hearted love observed among professors of religion. God is one and should have all of the man fully and lovingly surrendered to Him. Love is above all; it is above commandments and above duty. Where it is in full control laws and commandments are not necessary. The law of love is sufficient. Service from fear or dread of punishment is slavish, and we should find a higher motive for Christian service, remembering that "perfect love casteth out all fear." Our first duty is to love God "as dear little children;" not because we want favors or because we fear punishment, but "love Him because He first loved us."

Love to Fellowman

When love is fully and genuinely exercised toward God it will include in its embrace all the creatures who are in God's image. This is an indisputable fact and we can always tell who loves

God by observing whether he loves his neighbor. Many claim to love God who show signs of ill-will toward their fellow-man; and many more make the same claim who are indifferent as to the welfare of their neighbor. Believe them not; for how can they say that they love God whom they have not seen and do not love their neighbor whom they have seen? Love has many peculiarities, among them is this: It cannot long be concealed, neither does it wish to be withheld from its object. It is always restless to express itself, and when covered too long it dies of suffocation. So then, love unexpressed is love dead; and dead love toward man is dead love toward God. We are taught to love our neighbor

as we do ourselves. Not necessarily in the manner, but in the same degree. The measure of self-love ought to be the measure of neighbor-love. In that case we would lose our selfishness and would be willing to exchange places with a brother when the larger interests of the kingdom would not suffer thereby. This spirit and love may lead to a sacrifice or a giving of many things, but therein lies the beauty and value of love. Jesus did it.

Love Sacrificing

While Jesus was teaching about the great command of love He saw a ready illustration in the gift of the poor widow at the treasury who gave all she had to the work of God. The greatness of her need and sacrifice can be seen in the fact that her total possessions was less than one cent. Hard as it was to earn she gave it all that it might help others. Jesus said it represented a better heart than did the large gifts of the rich. She had cast in more love and sacrifice (not more money) than all the rich. This is the greatest commandment. This is the sublime height to which love leads.

Mary Bluff, S. C.

A SONG OF LOFTY EXPECTATION

(Epworth League Rally Day)

(Psa. 121, 122)

By the Rev. A. P. Shaw, B. D.

The General Secretary's Suggestions

As the title implies this is the day for rallying scattered forces.

Summer is over. Back from the woods and mountains and seashore and country come flocking our Leaguers. Some indeed have tarried at home "with the stuff." But enough have gone to disorganize our forces a good deal. Hence a Rally Day to get them back into service.

It ought to be made as home-like and cheery as possible. For is it not a home-coming? Decorations ought to be much in evidence. A flower should be given to every comer.

Letters should be written to all Leaguers who have been away from the meetings of the League during the summer, whether they have been away from home or not. A decided effort should be made to get all back on Rally Day.

It would be capital to write to absent Leaguers several weeks in advance—Leaguers I mean who are to be away at Rally Day—and get a brief letter of greeting from them to be read at the meeting. Especially where they are well known will this prove interesting.

Then it would be fine to write several former pastors and secure a message to your League from them. If you tell them what it is for they will be glad to co-operate. They will be pleased to know they are not forgotten.

Have some special music. Here will be a good chance to establish more intimate relations with several Organized Classes in the Sunday School. Get one of those classes to furnish some special music and another of them to read the lesson of the evening responsively, or to take some other feature of the meeting. The Psalms were chanted responsively or antiphonally. The two psalms that compose the lesson for Rally Day may be treated in that fashion by a big Sunday School class, or by two classes, one responding to the other.

The more persons you have doing some special thing in the service the better, provided you do not crowd it too full.

Get a leader for that night who will put lots of snap and ginger and good cheer into his talk. But he should not speak over ten minutes.

It would be a fine time for the President to lead—if he is that kind of a leader. And he could briefly outline something of the League's program for the fall and winter.

If you want a bird's-eye view of the big general program of the League, turn back to your Epworth Herald of May 16 and read the General Secretary's message.

Do not forget to pray much for Rally Day. "More things are wrought by prayer than this world dreams of." You who are cabinet members and leaders especially should pray much. For if you do not pray for the League, who will?

The Scripture Lesson

(Psa. 121, 122). These beautiful songs are expressions of the joy that filled the hearts of Jewish pilgrims as they began to make their journey toward their beloved Jerusalem. God's dwelling place to them was God. His temple at Jerusalem was the place toward which they looked in prayer. It was from Jerusalem as God's holy city that in their conception their help came. God and His house was to them one and inseparable.

Among those singing pilgrims perhaps were some who had been captives in Babylon not able to make their annual pilgrimage to Jerusalem. Some had not seen the temple since with youthful eyes they beheld it, while now their heads are gray with the frosts of many winters. In the providence of God, the ransomed of the Lord have been permitted to return again to Zion and as they return they sang, "I was glad when they said unto me, let us go into the house of the Lord, our feet shall stand within thy gates, O Jerusalem." With joy they awaited the pilgrimage to Jerusalem. With expectant hearts they wended their way toward the temple because there they expected to commune with God and receive strength from Him to whom he longeth all power and glory.

The Application to Us

The Israelites did not enjoy their vacation better than the returning to the Lord's house. Do you? The Israelites were glad when the time drew nigh to go up to the temple and there to worship before God's footstool. Are you glad when the vacation season ends so that you can again find a keener joy in worship and service? The Israelites—away from Jerusalem—looked toward the temple, the church, in prayer. Do you? The Israelites expected all their help and blessings that come from God to come through His church. Do you? The Israelites prayed continually for the peace of Jerusalem because of the house of the Lord and believed that they shall prosper who love God's church. Do you? And yet, the kingdom of heaven was taken away from the Israelites because of fruitlessness. Can you expect to hold it unless you do?

Winchester, Va.

THE BOOK COMMITTEE AND OUR NEGRO MEMBERSHIP

(Continued from Page 2)

to establish our printing house? And, finally may I suggest in the kindest spirit, I know how that here, as well as elsewhere, white leadership a thousand miles away, meaning to help, often retards the initiative of the Negro which is absolutely essential to the development of stalwart men and women among us.

Austin, Texas, Aug 6, 1914.

Recent District Meetings

TENNESSEE CONFERENCE LEAGUE

The Annual Epworth League Convention opened in Pickett's Chapel, Lebanon, Tennessee, June 26, the Rev. J. C. Price presiding. The Rev. E. J. Guthrie, Superintendent of Cumberland River District, Dr. J. C. Sherrill, secretary of Foreign Missions, and the Rev. Thomas Belcher assisted in the opening service. Doctor Sherrill made a short address. The Rev. J. K. Jones of Gallatin conducted an enjoyable song service. Greetings were delivered by Superintendent T. W. Johnson of Nashville District. The first discussion "What is the Duty of the President of the Epworth League and His Cabinet," opened by the Rev. E. J. Guthrie, was interesting. Paper was here read by Miss M. M. Green. Solo by Miss L. Bostic. Welcome addresses by the Rev. H. E. Erwin and Mr. Myers. Response by the Rev. J. K. Jones. Miss M. E. Braden read an illuminating paper on "The Conditions of Walden University as they now Exist—Music and Its Benefit to our People." Dr. Sherrill spoke briefly on "Classes of Music," and Miss Hall, recently returned missionary from Africa, on "Ragtime Music" and "A Trip to Africa." "How to Secure Better Attendance" discussed by the Rev. E. J. Guthrie. Doctor Sherrill spoke on "The Department of Evangelism as Related to Foreign Mission Work." Mrs. Bessie Brooks read a short paper on Junior League Work, as did also Misses Steele and Moores of Clark Memorial. A sermon, by the Rev. J. K. Jones followed. The reports from local chapters were received the second day. Subject, "How May the Epworth League Increase the Attendance of our Colleges," was fully and interestingly discussed. "The Social Department and Its Work," paper by Miss Brown. Solos, Miss M. M. Green and Miss Eloise Moores, and Mrs. Ida Helms. J. B. Bolden of Gammon Theological Seminary made a short talk. Doctor Kayle delivered an instructive lecture on "Racial Instinct. The evening's song service was conducted by the Rev. J. H. Ellis. Doctor Sherrill made a strong talk on "Personal or Individual Service in Christianity." Several interesting topics were intelligently discussed. The third day the Rev. J. S. Nance preached at the morning hour. Mrs. Brooks, who conducted the afternoon session, organized a Junior League. Resolutions were ordered sent to the International Convention at Buffalo.

J. P. PRICE, President.
M. M. GREEN, Secretary.

WILMINGTON DISTRICT

The District Meeting of the Ladies' Home Missionary Society of the Wilmington District convened in the Methodist Episcopal Church of Hamlet, June 26-28. The meeting was called to order Friday morning at 11 o'clock by the District President, Mrs. Fannie Thomas. The love feast was conducted by the Rev. R. D. Bethea. Much interest was shown in all the meetings. The papers and addresses were full of interest and inspiring. The reports showed a wonderful improvement on the district. The District Organizer's report showed that she had spared no pains or time in looking after the work. The convention adjourned to meet in Maxton in 1915. Each delegate left indebted to Hamlet for the royal entertainment received during the stay there.—(Mrs.) L. A. C. Smith.

MONTGOMERY DISTRICT

The District Conference, Sunday School and Epworth League Convention convened in Joyce Chapel, Troy, Alabama, Thursday morning, July 16, 1914. The Rev. Wm. Jones, District Superintendent, presided. Officers elected: the Rev. A. L. Lee, secretary; Misses Mary Doyle and Cynthia Owens, assistants. The Rev. I. Aubrey, treasurer. Mrs. M. A. R. Camphor to look after the Benevolent causes and the Rev. H. F. Thomas the Southwestern. Welcome address by Miss Annie Laura Darius. The Rev. P. G. Goins responded. The Montgomery Dis-

trict is large in territory, but small in membership. It covers about twenty-one counties in the State of Alabama, besides that part of Florida west of the Apalachicola river. The minutes of the last Annual Conference show that we have 1,478 members including 55 non-resident and 87 probationers. There are 7 stations, 5 circuits and 2 mission points. There are 24 preaching places. Eight charges are supporting themselves and four are receiving missionary aid. The work is carried on by 10 pastors and 4 supplies. The reports of the pastors show that we have added 231 members since last Annual Conference. Churches have been repaired, three new parsonages erected and old debts have been paid off. The reports show that pastors have been better paid and that there is an increase in the benevolence and this in spite of the fact that the district has been in the midst of a drought for the past three months and overrun by the boll weevil. Introductory sermon by the Rev. G. W. Landrum. The following brethren preached acceptably during the Conference: the Revs. Robert Matthews, D. D. Martin, H. F. Thomas, W. M. Johnson, J. B. Webb, O. Nelson, J. T. M. Willis and P. G. Goins. Papers were read by the Revs. A. L. Lee, H. T. Thomas, P. G. Goins, Messrs. H. F. Owens, Ernest Stenson and Misses Beatrice Matthews, Mary W. Nelson, Alberta Cheathan and Mattie Tartt. Miss Mary Doyle thrilled the congregation from time to time with her melodious voice. Too much cannot be said in praise of the Rev. I. L. Johnson, his talented wife and the good people of Troy for the most excellent entertainment given the Conference. The church building had been put in excellent condition and the handsome new parsonage is a credit to the district. We had with us Mrs. M. A. R. Camphor, of Central Alabama Institute, and the Rev. D. D. Martin, D. D., of Gammon Theological Seminary, who rendered valuable service to the Conference; also the Rev. W. M. Johnson of the East Tennessee Conference. Better churches and parsonages, more conversions and benevolence, better homes and a higher spiritual, intellectual and moral standard is the cry of our beloved District Superintendent. He is leading and every loyal pastor and member of the Montgomery District will follow. The District Banner for cash report on benevolence was taken by the Rev. I. Aubrey and his people of Evergreen. The Rev. I. Aubrey, Mr. R. T. Knowles and the District Superintendent were elected to represent the district at the proposed meeting to be held at Nashville, Tennessee, September 23-24.—P. G. Goins.

PULASKI DISTRICT

The conference convened in Mt. Pleasant Church, Marlon, Va., July 15, the Rev. Anderson Davis, superintendent, presiding. All pastors on the district, with a large percentage of the official labor brethren, answered at roll call. The Rev. G. H. Petts was re-elected secretary; assistant, the Rev. A. J. Hughes; W. A. Webber was elected statistician; Miss Frances Bowser, assistant. Annual sermon by Dr. J. L. Fort. Drs. J. L. Fort, J. S. Hill, I. L. Thomas, J. C. Sherrill, C. C. Jacobs and J. N. C. Coggins were present and made telling addresses in the interest of the Boards which they represented. Dr. J. W. Tate, superintendent of the Knoxville District, spent four days with the conference. His addresses and suggestions were highly appreciated. The reports along all lines were in advance of last year. The increase in the benevolent collections was \$230; increase in pastors' salaries, \$457; in subscriptions to the Southwestern, 50 per cent. Clinton Session, Thompson Hendricks, J. F. Bently, H. L. Johnson and W. G. McMillan were licensed to preach. T. H. Austin and J. M. Franklin were recommended for deacon's orders. J. J. Hamilton was recommended for restoration of orders. Prof. E. P. Gipson read a very helpful paper on the relation of the church. Miss Frances Bowser recited; Miss Gertrude Ross sang a solo; papers by Mrs. R. B. Edwards and Miss Ula Scott. Mrs. A. L. Sanders

read a paper on "Efficient Teaching and How to Secure It." The Rev. G. J. Hedrick's subject was "Sunday School Defined," at the Young People's meeting on Saturday afternoon. The district brotherhood organized with the following officers: the Rev. G. J. Hedrick, president; Mr. E. P. Gipson, vice-president; the Rev. R. W. Wade, secretary; the Southwestern was represented by the superintendent and 35 subscriptions taken. It was acknowledged by all that this district conference was the best in the history of the district. This is the Rev. Anderson Davis' second year as district superintendent. His executive ability is that of a veteran. The corresponding secretary of the Woman's Home Missionary Society of the conference, Mrs. L. B. Marburg, was an active worker in the interest of the society.—R. W. Wade.

GULFPORT DISTRICT

The conference convened in Biloxi, Miss., July 22, the Rev. J. C. Houston, D. D., presiding. Sixteen out of the twenty pastors answered at roll call. In the organization of the conference the Rev. W. H. Smith was elected secretary; assistant, the Rev. G. W. Brown, principal of our public school at Bay St. Louis. The Rev. J. E. Holmes was elected statistical secretary; assistant, the Rev. A. J. McNair, our pastor at Gulfport. The Rev. D. F. Dudley, our pastor at Bond, was appointed to look after the Southwestern Christian Advocate. After the election of officers, Dr. Houston in a few well chosen words made a short address. In point of general conference representation the conference was graced with the presence of Dr. R. E. Jones, editor of Southwestern Christian Advocate; Dr. W. W. Lucas, assistant corresponding secretary of the Epworth League of the Methodist Episcopal Church, and Prof. J. B. F. Shaw, principal of the Meridian Institute. The Rev. M. T. J. Howard, our pastor at Natchez, came to us in the interest of our St. John Church at Natchez and the conference responded to him in a financial way to the tune of some forty dollars. Dr. Shaw made a great speech on the first night of the conference and stamped his disapproval on the kind of education which makes one too proud to do manual labor or too wise to go to church. Dr. Lucas spoke on the second night of the conference and as usual swayed his audience at will, and told the conference in no uncertain tone that the day was at hand when the world is expecting us to do more for ourselves. Dr. Jones spoke on the third night of the conference to a crowded house; he plead with his hearers to do their best in whatever field of labor in which they may be engaged and that the world was ready to applaud the man who excels in his field of labor, be he white or black. The following ministers were introduced to the conference: the Rev. B. S. Williams, Gulfport (A. M. E.); the Rev. H. M. Mitchell of Biloxi (Baptist), and the Rev. B. Mason of Gautier. Every district was represented both by pastor and delegate with the exception of McLain charge, and Brother Tate sent in a very pleasing report from that appointment. We do not believe that we would be saying too much if we should say that Dr. Houston has excelled himself in the superintending of the affairs of the district. The standard of ministerial support has been raised, the idea of benevolence has been inspired, the spirit of efficiency on the part of the minister has been caught and now, like some great automatic machine, the affairs of the Gulfport district are silently, but grandly moving on to the shores of success. We believe that we are justified in saying that the Gulfport district is destined in the near future to be one of the best in the Mississippi conferences; and with a man like Dr. Houston at its head, victory is ours. The statistics of the district for the year thus far reads as follows: conversions and accessions, 327; benevolence, \$534; Southwesterns taken, 144; money for all purposes, \$7,647.01. This splendid conference came to a close on Sunday as follows: 11 a. m., preaching by the Rev. A. J. McNair; 3 p. m., preaching by the Rev. M. T. J. Howard; 8:30 p. m., preaching by the Rev. W. H. Smith. Conference adjourned to meet next year in Sumrall, Miss.—J. E. Holmes.

PERSONAL AND GENERAL.

Miss Augusta Wesley, of Osborn, Miss., is now spending her summer vacation with her brother and uncle at Washington, D. C.

The Rev. M. H. Hinton, of Caldwell, Kan., is visiting his family in High Point, N. C.

ANTI-SALOON LEAGUE OF AMERICA'S GREAT PLAN FOR TEMPERANCE EDUCATION ON WORLD'S TEMPERANCE SUNDAY.

The Anti-Saloon League of America, through its Lincoln-Lee Legion Department, plans to make World's Temperance Sunday, November 8, 1914, a big factor in the campaign for national prohibition. To this end it is offering free to all Sunday schools in the United States supplies for an appropriate temperance service on that day. The supplies offered are as follows: The Lincoln-Lee Legion Program Book; a 32-page pamphlet containing choice recitations, both prose and poetic, and class exercises. (2) The 16-page Song Supplement; this contains thirty rousing temperance and anti-saloon songs; also Scripture and national prohibition responsive services. These will be furnished in sufficient quantity to supply the entire school. (3) Lincoln-Lee Legion Duplicate Pledge Cards, one for each member of the school. (4) A large National Prohibition Chart. (5) A Lincoln-Lee Legion Wall Roll. (6) A large picture of Lincoln and Lee. (7) Scientific Temperance Leaflets for free distribution to all who are present.

A moment's reflection will make it clear that this offer to furnish all these supplies free to all the Sunday schools of America involves no small undertaking. There are 150,000 Protestant Sunday schools in the United States, and should such a proportion of them as one would naturally expect accept this offer of free supplies, it would mean the printing of millions of pledge cards and program services and other supplies in proportionate quantities. The expense will run up into thousands of dollars, and the offer is made possible by the generosity of friends of the cause of national prohibition.

The Anti-Saloon League's great publishing house at the national headquarters, Westerville, Ohio, has the facilities for printing this vast quantity of literature. It is now turning out regularly sixty tons of literature per month, and two new rotary presses are just being installed, which will greatly increase the capacity of the plant.

All that is necessary in order that any school may receive these free supplies is that the superintendent or pastor shall send a postal card request to the Lincoln-Lee Legion, Westerville, Ohio, stating the average attendance of the school above the primary department.

It would be gratifying to the Anti-Saloon League if this offer would be promptly accepted by every Sunday school in the United States. A great mass of scientific information in regard to alcohol and its evil effects has been discovered in recent years, and it is highly important that this information be quickly imparted to all the members of the Sunday schools and churches everywhere. This same information in a score of different languages must also be speedily scattered nation-wide, so that every family in the United States shall be reached by it. This is the educational program which must be carried out adequately and efficiently if nation-wide prohibition is to be speedily secured. But the divine order is that the church must be filled with this information, that it may become the instrument of imparting it to the non-church-going multitudes.

World's Temperance Sunday, November 8, will afford an excellent opportunity for the Sunday school and church-going people of the United States to get a vision of this most recent scientific information in its bearing upon the movement for universal total abstinence and national and world-round prohibition.

Every Sunday school superintendent or pastor reading this announcement who would like to use these free supplies on World's Temperance Sunday should send at once a postal card request for full information to the Anti-Saloon League of America, Lincoln-Lee Legion Department, Westerville, Ohio.

THE NEW BROTHERHOOD MANUAL

A revision of the Brotherhood Manual is now in print. It will be a neat booklet of about forty pages. It contains a roster of Brotherhood officials, brief historical statement, Brotherhood catechism. It also abounds in suggested activities for organized men. These have been gathered from the reports of actual

achievement—rather than having been "evolved from inner consciousness." Of course the general and local constitutions are in the Manual.

Besides the usual order of exercises, the Manual contains a suggested membership obligation and an impressive installation service for the officers. A paragraph is devoted to a list of hymns and Scripture readings peculiarly appropriate for meetings of men.

Some of the recent publications of our Book Concern, bearing upon the man side of religion, are indicated.

This Manual will be ready for the rushing business of early fall.

W. S. BOVARD,

General Secretary of the Methodist Brotherhood.

PRINCESS ANNE ACADEMY NOTES

The Princess Anne Academy Summer School has been in session since June 29. The number of students in attendance is triple that of last summer. It is the purpose of the faculty to have two lectures each week from able men from various fields of work. The first lecture was delivered Tuesday evening, July 7, by Dr. Pezavla O'Connell, professor of Old Testament Exegesis and Sociology in Gammon Theological Seminary. Dr. O'Connell very ably spoke from the subject, "Grounds of the Negro's Hope." Friday morning, July 10, Dr. S. S. Jolly, pastor of Waugh Methodist Episcopal Church, Cambridge, Md., spoke to the school from the subject, "The Negro's Opportunity." Dr. Jolly, always a forceful speaker, left a decided impression on his audience. Dr. D. DeWitt Turgeau, representative of the Anti-Saloon League of Maryland, spoke on Temperance. There is no mistaking Dr. Turgeau's enthusiasm for his work. We wish him success. The Summer School plans to take its usual observation tours to different points of interest through the country. The first trip will be made Saturday, July 18, to Crisfield, Md. Dr. Spencer, president of Morgan College, left Saturday, July 11, for an extended trip through Europe.—Ray L. Cordery.

A UNIQUE CHAUTAUQUA

The Colored men's branch of the Y. M. C. A. has just completed (July 8-22) a most interesting Summer School Session at Arundel-on-the-Bay, Maryland. This place is five miles south of Annapolis, facing the Chesapeake Bay, where many of the prosperous colored citizens of Washington and Baltimore are in the habit of spending their summer vacation. The International Committee has authorized the colored men's branch to perfect such arrangements for a Summer School that every secretary, as well as those intending to enter upon the work, shall have the opportunity for specific training in Y. M. C. A. activities. The details of the arrangements have been worked out by Mr. J. E. Moorland, International Secretary, for work among colored men in the city.

The course of instruction included various branches of Y. M. C. A. work, and were directed by a faculty chosen from among the most experienced of the local and international secretaries. Among the lecturers were a number of well-known experts in the several departments of Y. M. C. A. work. Among these might be mentioned President Frank K. Saunders, Mr. E. T. Ritchie, Mr. Luelen T. Warner, and Hon. H. B. F. Macfarland.

The necessity for an efficiently trained body of colored men in this field is emphasized by the generous offer of Mr. Julius Rosenwald of Chicago. As a result of Mr. Rosenwald's benefaction already five buildings have been completed ranging in cost from one hundred thousand to two hundred thousand dollars. These buildings are located in Washington, D. C., Chicago, Indianapolis, Philadelphia and Kansas City. All told, eleven cities have made provision for such buildings, which will be completed in the course of a few years.

Not only cities of large population which can maintain expensive buildings and equipment, but also hundreds of smaller places need the ministrations which the Y. M. C. A. is prepared to offer. It is the purpose of the Chesapeake Summer School to train men for the duties and responsibilities of efficient leadership in this important field of social uplift.—Kelly Miller.

What Others Say

"Gammon Theological Seminary has an undisputed mission. The founder of this institution was a prophet as well as a philanthropist. A statesman as well as a preacher." * * * "The planting of this institution means the strengthening of the bulwarks of the American Republic, as well as the widening of the horizon of the kingdom of Jesus Christ." So writes Dr. Robert E. Jones, editor of the Southwestern Christian Advocate, in his leading article of the issue of April 30th, which he entitles "A Throne of Power in the Southland."

The occasion for the writing of this editorial was the recent election to the Presidency of Gammon Theological Seminary of Rev. Philip Melancthon Watters, D. D., who has already taken up the duties of his new office, and is now busily planning and working for the opening of the school year in the fall.

Speaking of the new President, Dr. Jones says: "Dr. Watters is one of the outstanding men of Methodism. He has served as District Superintendent of the New York District, a position that calls for the highest type of administrative ability, clear judgment, forceful initiative, and the highest ability in the pulpit and on the platform. The big task needed a big man, and those who know say that the task and the man have met in proper proportions."

In how high esteem Dr. Watters is held by those who know him best may be judged by the words of Dr. William H. Brooks, for many years an associate and friend of Dr. Watters in the work of the New York Conference, who in his report on the Freedmen's Aid Society, presented at the recent session of that conference, says: "We heartily congratulate the board on its wisdom in securing the services of a man so brilliant in intellect, so wise in administration, so strong in personality, so clear in perception, so forceful in execution, so unselfish in life and so gentle in spirit as the President-elect of Gammon Theological Seminary, Dr. Philip M. Watters."

The new President comes to his work filled with enthusiasm for the great task to which he has been called. In his various pastorates he has been pre-eminently successful in winning young men, and now he gives himself with joy to the training of young men for the ministry of Jesus Christ.

Personal and General

Mrs. Lula Brantley, of Memphis, Tenn., is visiting relatives and friends in Hazlehurst, Miss.

H. E. Moore, son of Dr. E. W. Moore, Jackson, Miss., finished Academy Straight University, New Orleans, La., 1910. Attended Straight College department 1910-12. Entered Howard University, Washington, D. C., 1912. The following spring, 1913, represented the school in the inaugural parade of President Wilson, 1914; served as pall-bearer at the funeral of President Newman's wife; joined the University Glee Club; University Choral Society; University Orchestra; College Dramatic Club; Kappa Sigma debating club; Varsity debating team; 1913, 1914 class orator; 1914 class day orator. Young Moore graduated June 3 from College of Arts and Science, Howard University, degree of A. B., and received honorable mention for his career in all of his entries. He has the credit of delivering the winning argument in the debate Howard vs. Wilberforce, 1913. He secured a lucrative position on the staff of the administration of affairs of Howard beginning June 1, 1914, over about thirty aspirants. He made an exceptionally brilliant record while yet in his teens. He will enter Howard law school next session.

The hindrances and oppositions with which brave men and women have wrestled in the lonely dark have often, if not always, hid a God-like blessing in their hard and smiting hands.—John W. Chadwick.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

THE LURE OF THE FAR AWAY

(Continued from page 1)

lost. The proximity of a people to destitution and suffering heightens their obligation to do what they can to relieve it. The vessel closest to a sinking ship is rightly expected to do most toward rescuing those struggling in the angry waves."

IN THE INTEREST OF RETIRED MINISTERS

On Tuesday of last week the Reverend Doctor E. C. Clemmans, representing the Board of Conference Claimants, held a group meeting in First Street Church, this city, in the interest of the proposed Endowment Fund for Conference Claimants. The executive officers of the Board of Conference Claimants have thought it would be a good thing if the Colored Conferences would raise out of the proposed \$5,000,000, \$100,000. It is understood of course that this \$5,000,000 is not to be any part of permanent fund for the Board of Conference Claimants, but it will be the permanent funds of all the Conferences of Methodism. It is said that the German Conferences intend to pool their permanent funds and prorate the returns to the Conferences. It is suggested by the Board of Conference Claimants that it will be a good thing for the Colored Conferences to raise \$100,000, and in such proportion as this amount is raised, so will the returns come back to the Annual Conferences. Doctor Clemmans has been detailed to take charge of this movement and no better person could have been selected. He enjoys the full confidence of the brethren. It is the plan not to raise this amount by collections, except in rare instances, but in large sums and more particularly in annuities and bequests.

Those present at the meeting were V. Chapman, D. D., District Superintendent; J. N. Turner, District Superintendent; R. C. Worsham, District Superintendent; Robert E. Jones, D. D.; W. Scott Chinn, T. F. Robinson, J. O. Brown, H. Taylor, S. Carroll, T. A. Jackson, N. McNeal, H. B. F. Charles, W. H. Jones, D. S. Sloan, H. Daniels, Prof. M. S. Davage, Attorney Frank B. Smith.

After careful discussions of all phases entering into the work, resolutions were adopted approving the raising of \$5,000,000 and recommending the holding of two mass meetings within the bounds of the Louisiana Conference in behalf of the Conference Claimants and heartily approving the suggestions that the nineteen Colored Conferences attempt to raise the \$100,000 Endowment Fund for Conference Claimants.

The Reverend V. Chapman was elected chairman and the Reverend H. B. F. Charles, secretary of the meeting. Resolutions were approved calling for a Commission that should study the whole subject brought forward in this movement and to present its claims at the next session of the Annual Conference. The following were announced as the Commission:

Valcour Chapman, R. C. Worsham, J. W. Turner, J. O. Richards, B. J. Reddix, J. A. Landry, Dr. J. D. Nelson, Morgan City, S. E. Henderson, Alexandria, J. F. Marshall, Alexandria, J. J. Obee, William Walker, T. F. Robinson, J. E. L. Hoskins.

Doctor V. Chapman and Attorney Frank B. Smith were elected delegates to attend the meeting to be held in Chicago this fall in conjunction with representatives from other conferences, when the whole matter will be gone over.

Of General Interest

Meridian Institute

Meridian Institute has filled for a long time an important place in the educational life of the state of Mississippi. But now since the Lincoln School, an institution under the auspices of the American Missionary Association has been discontinued, Meridian Institute will fill a larger place in the life of our people in Eastern Mississippi. President Shaw is calling for \$30,000 for a new administration building and it should come at once to meet the very large increase in enrollment which must come to this institution. The Mississippi brethren have a task worthy of their metal and we are quite sure that they will respond in a creditable way. Mississippi Methodists and friends of education cannot withhold their support from Meridian now without grave injustice to the growing population in that state. We certainly trust that President Shaw's appeal will meet with a ready response.

Bishop Stuntz Urges Extended Mail Service

The South American countries most distressed by the cutting off of their intercourse with Europe are those on the East Coast. These countries, Brazil, Uruguay and Argentina, are, with Chile, the principal markets in South America and the countries with the largest purchasing power.

That the proposals of the United States Government concerning the new development of American shipping have very strongly appealed to the missionary leaders in South America is evident from a cable received at New York August 7, by the Board of Foreign Missions of our Church, from Bishop Homer C. Stuntz, at Buenos Aires: "We strongly urge that Government establish a line of mail steamers to East South America."

Of peculiar interest is this appeal in view of the fact that it is coincident with the plea of Director-General John Barrett, on behalf of the Pan-American Union in Washington, urging all business men in the United States to give attention to the South American trade.

Chief Sam Sails

Chief Sam and his steamship Liberia have at last sailed. The ship cleared from Galveston, Texas, on August the twentieth. There were on board only forty-nine passengers. It is said that the passenger list was small due to the warnings issued to Chief Sam a few days ago by the British Consul at Galveston, who informed the leader that those in the party will be considered only as a committee of inspection, and their remaining in Africa would be determined by the authorities there. The Liberia arrived in Galveston last May from Portland, Maine. There were approximately four hundred of Chief Sam's followers ready to take the journey. Many of these had been in Galveston for six weeks and more before the ship arrived. Many of these have now returned to their homes in Oklahoma; sadder but no doubt wiser. The Liberia carried a considerable cargo of lime, cement, building materials and groceries. The clearance papers indicate that the Liberia will call at Monrovia, Liberia; and Akins Chama, Cape Coast, Salt Pond, Pippam, Winnebuh, Accia, Quittah, Addah, Sekondi and Gold Coast, West Africa; via Pensacola and the Barbadoes.

Woman Nobly Doing Her Part

In Europe women are sharing valiantly and courageously the awful conflict in which their loved ones are taking part. While the men are seeing active service, are firing and being fired upon, killing and being killed, the women from all walks of life are doing their duty; the wives and children of farmers are harvesting the crops while women of royal blood are doing what is their duty equally as well. Among them are queens, empresses and princesses and titled women from every land, suffragettes have abandoned their mili-

European capital, who are doing woman's part in this war of nations. From every royal household of the warring nations has gone its male members to the front and the anxiety held by the peasant woman for her own is shared by her royal sister for those whom she too holds dear. Women there are who are risking their lives as aviators in France. Queen Elizabeth of Belgium enlisted for field work in the Red Cross Society and will soon be assigned to the front, it is said. In England tactics and are at work caring for the women and children victims of the war. The women who have volunteered their services as aviators in France are experienced, holding pilot's licenses and having already since the beginning of the war done scout duty. The Red Cross of England received its first contribution from Empress Carlotta, who sent a thousand dollars to Queen Mary to be used in caring for the wounded. The Czarina of Russia and the Empress of Germany, together with her daughter and daughter-in-law, hold commissions as colonels in their respective countries. Their colors are worn by the officers of the regiments and their standards are borne into battle with the nation's flag, while all day long, from early morning until dusk, little children with their mothers toil among the ripened fruits and grain that the country may not know famine.

Pope Pius, Partly a War Victim

On the morning of Thursday, last week, Pope Pius, a world-known figure, died in the Vatican at Rome, it is believed partly of grief over warring Europe. The Pope's health, poor for a number of years, broke down under what was considered, until the day before his death, a slight illness. All during the days of the Pope's indisposition his constant thoughts were with the armies in the field and he was constantly inquiring the run of the battles. In spite of his physicians' earnest efforts to get his mind from the distressing subject, again and again he would return to it, often expressing his profound regret that there was nothing he could do to put an end to the awful struggle. During the Pope's last hours he would rouse himself from time to time and nearly every expression he made was concerning the European struggle. Once it was: "In ancient times, the Pope by a word might have stayed the slaughter, but now he is impotent," and again toward the end, "Now I begin to think as the end is approaching that the Almighty in His inexhaustible goodness wishes to spare me the horrors Europe is undergoing."

The history of Pope Pius' elevation to the papacy reads like a romance. Fifty-seven years ago, he, the son of a man of what might be termed the upper peasantry—for his father was a postman who earned about 40 cents per day and his mother a maker of dresses, thereby adding a bit more to the income—received priest's orders. The training necessary for such had been made possible by the greatest sacrifices on the part of his parents and relatives, so great a sacrifice by his parents that of the seven other children, of which six were girls and the other a boy, not one of the girls ever learned to read or write. The young priest who was destined to become the head of the Roman Catholic Church, received one promotion after another until he came to the papal chair, to which he was elected in August, 1903. Into the Vatican he carried simple tastes, almost the same as those of his peasant ancestors. He was above all things devout and his efforts were at all times directed toward piety. The pope loved sacred music and did much toward promoting it. Perhaps the finest and most noteworthy utterance of his was his decree on Modernism, which appeared in 1907. Pope Pius always held the kindest feelings for the United States and was perhaps in closer touch with our country than has been any other Pope.

The body of Pope Pius was laid to rest in the Basilica of St. Peters by his request, where it will lay until a monument is built for it by the Cardinals whom he created.

People of Interest

The Rev. W. H. Smith has gone to Hot Springs, Arkansas, for his health.

Doctor and Mrs. J. L. Wilson have returned from their vacation in South Carolina.

The Reverend Spencer D. Davis is having splendid success as pastor of the People's Methodist Episcopal Church, Colorado Springs, Colorado.

Bishop Scott filled most acceptably the pulpit of Park Street Church, Cincinnati, recently. He aroused much interest among the people by an account of his work in Africa.

Doctor and Mrs. C. M. Melden have been spending their vacation in California. They are now making a trip through the Northwest and hope to reach New Orleans by September the fifteenth.

Mr. Ernest Davidson Washington, son of Doctor Booker T. Washington, will be united in marriage to Miss Edith Eugenia Merriweather, of Washington, D. C., Tuesday evening, September the first.

Mr. Moses Mosely, of Mount Pleasant, Iowa, announces the marriage of his daughter, Miss Harriet Evelyn, to Mr. Anderson Hart Richey. The ceremony took place August the fifteenth in Chicago.

Under date of August 13, Bishop W. F. Anderson cables to the Methodist Board of Foreign Missions at New York that he is at Lauterbrunnen, near Interlaken, Switzerland.

The Rev. R. A. Cotingham, of the South Carolina Conference, will supply until Conference the Centenary Church of Charleston, S. C., made vacant by the death of Doctor I. H. Fulton.

Prof. J. H. Lovell, of New Orleans University, has been visiting the District Conferences throughout the state in the interest of the University and has made a most favorable impression wherever he has gone. His sermons and addresses have been of a high order. His brotherliness has made friends for the institution and we have no doubt but that his trip through the state will attract a number of new students.

The anniversary meetings of the Women's Home Missionary Society, held each season at Ocean Grove, N. J., were this year enriched by the presence and help of Mrs. Bishop Thirkield, president of the Society. A Memorial Service to Mrs. Anna Kent was held in which Mrs. Thirkield, Mrs. Ward Platt and Mrs. J. I. Boswell participated. There were many features of special interest, one of which was a notable address by the Rev. R. E. Dufferer on the theme of "the united program." The address was most enlightening and in every respect satisfactory.

Doctor E. L. Gilliam, pastor of the Eleventh Street Church, Columbus, Ohio, delivered the commencement address to the graduating class of the High School at Parkersburg, West Virginia, and was recently elected chairman of the Civic Betterment League for Franklin County, Ohio, and by appointment of the Governor represented Ohio in the Negro National Civic Convention held recently in Kansas City. Doctor Gilliam is serving his twelfth year as pastor of Eleventh Street Church.

Wilbur Daniel Steele, who is a frequent contributor to the leading magazines of the country and contributed to the last issue of the Harper's Magazine a most interesting story, was born in Greensboro, North Carolina, during the time when his father, Doctor Wilbur F. Steele, was president of Bennett College, or rather Bennett Seminary, as it was known at that time. The rising magazine writer is the grandson of the Rev. Doctor Daniel Steel, who was so well known throughout the Church.

The Rev. Sterling J. Miller, D. D., of the West Virginia Conference, died July the twenty-third. He was a member of the Board of Managers of the Freedmen's Aid Society and was quite popular with our men, espe-

cially those who frequented the General Conferences, many of whom knew him personally. Dr. Miller was admitted into the West Virginia Conference in 1892, serving some of its most important charges. At the time of his death he was the Superintendent of the Parkersburg District. He was a member of the General Conference of 1908 and 1912 and was Assistant Secretary in both.

The National Negro Press Association closed a two days' session at Muskogee, Oklahoma, August the eighteenth. The Association is composed of the Negro Editors and newspaper men throughout the country. The following officers were elected: Melvin J. Chisum, Baltimore, Md., president; Robert E. Jones, New Orleans, La., vice-president; H. M. Gillean, Denison, Texas, second vice-president; Henry Allen Boyd, Nashville, Tenn., corresponding secretary; Charles Sumner Smith, Minneapolis, Minn., recording secretary; J. W. Hamlet, Jackson, Tenn., assistant recording secretary; L. G. Jordan, Philadelphia, Pa., treasurer; C. J. Perry, Philadelphia, auditor; Jos. L. Jones, Cincinnati, Ohio, chairman Executive Committee.

Mr. David D. Jones, for several years International Secretary in the Student Department of the Y. M. C. A. work, has resigned this position and accepted work as General Secretary of the Colored Young Men's Christian Association at St. Louis, Mo. Mr. Jones gave eminent satisfaction in his former position, enjoying the confidence and esteem of the students in his territory and his work was favorably commented upon from all sides. Mr. Jones was prepared for his work in New Orleans University, Clark University, Wesleyan University, Middletown, Conn., and Chicago University. His friends predict for him success in his new field.

Bishop Hartzell is at his home near Cincinnati, awaiting information concerning the sailings of ships from Europe to either of the coasts of Africa. The passenger ships on these European-African routes are either German, British, Portuguese, Belgian or French. As all those nations are involved in the European war, it is impossible to know when travel will again be free between the two continents. Bishop Anderson is in Lauterbrunnen, Switzerland, with his family, also awaiting developments. The two bishops are in correspondence by cable, and as soon as conditions permit, they plan to meet in London and proceed upon their joint Episcopal tour in Africa.

Mrs. W. T. Smith and the Rev. Paul Smith, of Dorchester, Mass., have presented to the Board of Foreign Missions a portrait of the late Dr. W. T. Smith, a former Corresponding Secretary of this board. The presentation was made in the chapel of the Methodist Book Concern at New York, August 17, by Dr. G. P. Eckman, on behalf of the family, and the gift was accepted on behalf of the board by Dr. S. Earl Taylor, Corresponding Secretary. Gathered in the chapel were a company of Dr. Smith's personal friends. The portrait, which is a fine one, was executed by Mr. Walter Gilman Page, of Boston, and will have a place in the gallery of the historic personages of Methodism at the building of the Book Concern.

Upon the request of the Bishops of Southern Asia, the Board of Foreign Missions has appointed the Rev. A. A. Parker as director of religious education in India. He is to give special attention to the development and improvement of our Sunday Schools using such methods for promoting the religious nurture of childhood and youth, both in the churches and in the day schools, as he may be able to devise in consultation and co-operation with our missionaries on the field. This plan is in accord with the general policy of administration now developing in foreign missionary work, which seeks to unify and strengthen every department in foreign fields. Dr. Frank D. Gamewell has general supervision of our educational work in China. The Rev. B. T. Badley has for some years had secretarial supervision of the Epworth Leagues in India.

News Paragraphs

Excavations for the Negro Library of New Orleans were begun Monday of this week.

There are said to be two million homes in France without children.

Plans have been inaugurated in London for the world-wide celebration in 1916, of the 300th anniversary of Shakespeare's death.

National Commissioner of Education P. P. Claxton says that women will be entirely replaced by men in the schools of the United States by the year 1930.

The second largest Presbyterian Church in the world, we learn, is located at Elot, in West Africa. This church gives three times as much for missions each year as for its own use.

According to statistics gathered by the Chicago Herald, 15 deaths and 306 injuries resulted from the Fourth of July celebration throughout the country. Fire losses aggregated \$125,000.

Over two hundred teachers attended the State Summer School at Orangeburg, South Carolina, from June second to July twenty-fourth. A special appropriation from the recent legislature enables the management to conduct this work annually.

A Paris bank has recently secured an option from the Chinese government for the construction of a railway from Yunnan to Chungking, according to information received by the Methodist Board of Foreign Missions. Negotiations are also under way for a loan of \$30,000,000 to reconstruct the city of Hankow, to build a bridge over the Yangtze, and to improve the port at Pukow. Thus the material development of China goes hand in hand with its spiritual progress.

An appeal has reached the American Bible Society from Germany for Bibles in German, Russian, French and Polish for use among the soldiers, and for money to aid in distributing them. Such requests it may be quite beyond the power of the Society to meet in view of the difficulty of either securing them from Europe or sending them from the comparatively small stock of Scriptures now on hand. It is earnestly hoped that the Christian people of America will be ready to aid the Society in whatever measures may be found necessary. Any gifts made for the purpose will be received and used as the way may open.

Senator Elihu Root has notified the New York Republican State Committee that after March, 1915, he would be unable to serve another term as United States Senator. Mr. Root is sixty-nine years of age and says that his desire to retire is caused by the advice of his physician. Mr. Root has been a world figure for fifteen years, a noted leader in the cause of international peace, and, since his election to the Senate in 1908, a dominant figure in Congress. His work as Secretary of War and Secretary of State places him in the foremost rank of cabinet officers. He has represented the United States in many international cases and is a member of the permanent Court of Arbitration at the Hague.

The Federal Council of the Churches of Christ in America, through its Administrative Committee, begs leave to suggest that Christians join in earnest prayer to Almighty God, in view of the calamitous war in Europe, that He may guide the embattled nations to an early and lasting peace; that the sufferers, direct and indirect, by this gigantic conflict may have divine comfort and sustaining grace; that the churches in the hostile countries may in the emergency have strength, wisdom and guidance from above in fulfilling the sublime duties for which they were commissioned by the Master; and that Christians in our own beloved land may be ready for any sympathetic or helpful service to their Christian brethren abroad which Providence may indicate.

RECENT CONFERENCES AND CONVENTIONS

YOUNG PEOPLE'S FORWARD CONVENTION

The convention met at Oakland, July 3-4. Prof. P. S. Stevens, one of the most progressive laymen of our church, was our presiding officer. Miss L. V. Isaacs, secretary; Mrs. I. C. Isaacs Hatchett, reporter to Southwestern; treasurer, Mrs. N. V. Jordan; assistant secretary, Miss Lonnie Humphrey; committee on Temperance, Mrs. I. C. Hatchett, Miss Julia Stevens, Mrs. Ophelia Stevens. The Rev. M. S. Jordan, the beloved pastor of Oakland and Brown's Chapel charge, ably gave the object of the convention. Prof. W. H. Isaacs gave a hearty welcome to all. Prof. J. E. Mayo, one of our coming young men, gave many interesting ways by which young folks may be brought to prayer and class meeting. The subject of Sunday School Missionary Society was discussed by Prof. P. S. Stevens, the Rev. M. S. Jordan and Mrs. I. C. Hatchett. Superintendent of Victoria district, Dr. J. W. Warren, who is ever awake, brought a complete chart of the now financial plan of the Methodist Episcopal Church and fully explained the same. Mrs. I. C. Hatchett opened the discussion of "Child Study, a Factor in the Classification of a Sunday School;" "Need of Christian and Consecrated Young Women as Deaconesses," by Mrs. H. A. Isaacs. Mrs. Isaacs brought new ideas to us. The convention was aroused by three-minute speeches from volunteers. Sermon by the Rev. J. W. Warren, district superintendent. Saturday afternoon the convention opened with a debate, subject "The Liquor Traffic a Curse, or a Material Uplift to Our People." The discussion was opened by the Rev. E. E. Cooper, Mrs. I. C. Isaacs Hatchett, Prof. P. S. Stevens, and Prof. P. W. H. Isaacs followed with convincing and eloquent arguments. The judge, however, decided in favor of the negative. An excellent paper that will go far toward creating healthy ideals in the minds of our young folk, was read by Mrs. Blanche Woodfork. Miss M. E. Isaacs of Trinity Church, Houston, made helpful talks. Good papers were read by Miss Julia Stevens and Mrs. Lidia Coffee. A musical program of high grade closed the program. Music by Mrs. N. V. Jordan and Miss M. E. Isaacs.

CENTRAL DISTRICT

The conference convened in its summer session at Clifton, Tenn., July 14-19, under the wise guidance of Dr. S. M. Utley, district superintendent. Many of the pastors were present, besides a large number of delegates and visitors. Dr. E. M. Jones, field secretary of the Board of Sunday Schools, gave us special work on the Sunday school, embracing lectures and institute work. The brother pastors responded largely, in a financial way, to his cause. The Rev. J. H. Crook, of Savannah, Tenn., pastor of Graham Colored Methodist Episcopal Church; the Rev. J. W. Johnson, presiding elder of Clarksville District of the Colored Methodist Episcopal Church, were also among our visitors. Raised for benevolence on the Central District up to date, \$262.50; raised by collections during the conference a total \$53.45; grand total for all causes, \$335.95. The Rev. R. A. Dowell and his people and friends are alive and alert to every interest. They had just beautified their church and they received and entertained the conference royally. The district conference joined in tendering a vote of thanks to the Rev. R. A. Dowell and his good people for their generous entertainment of our gathering, and we include the Rev. Mr. Cooper of the African Methodist Episcopal Church and the Rev. Mr. Body of the Baptist Church for their kindness in helping out.—S. W. Whitaker.

GREENSBORO DISTRICT

The Sunday School, Epworth League convention and district conference convened in a joint session in Bass' Chapel, Tuesday evening, July 14th. The opening exercises were attended by a large congregation. The following were our distinguished visitors: Drs. J. C. Sherrill, field agent of the Board of Foreign Missions; J. N. C. Coggins, of the Temperance Society; C. C. Jacobs, of the Board of Sunday Schools; P. O'Connell, professor in Gammon Theological Seminary, and the Rev. A. H. Newsome, superintendent of the Western district. Welcome addresses by the Rev. A. W. McMaster, representing the ministry; Miss Rena Morehead, the laity. Response by the Rev. J. W. Wells. Annual sermon by

the Rev. A. G. Jenkins. At the close of the service a collection was raised for the purpose of furnishing refreshments for the convention throughout the session. Dr. P. O'Connell, of Gammon Theological Seminary; Dr. J. C. Sherrill, Dr. J. N. C. Coggins and Dr. C. C. Jacobs were distinguished guests of the convention and ably represented their causes. The Revs. R. W. Winchester, superintendent of the Western District, and A. H. Newsome, of the Western District, were heard with appreciation. At the close of Doctor Coggins' address on Temperance, he was requested to send a telegram to the Senator of this district asking him to support the Hobson bill for national prohibition. The writer was chosen reporter to the Southwestern and Greensboro Herald. Wednesday afternoon a splendid program was rendered by the delegates of the Sunday School and Epworth League. Excellent, indeed, were the papers and addresses. Epworth League officers elected: President, R. B. Evans; First Vice-President, J. M. Moffitt; Second Vice-President, R. H. Herben; Third Vice-President, Miss Bertha Carter; Fourth Vice-President, Miss Pearl Matthews; Secretary, Miss Rena Morehead; Treasurer, Jas. Doak. Wednesday evening the Rev. G. F. Hill preached the annual sermon before the District Conference. Thursday morning, the Rev. S. F. B. Peace, district superintendent, presiding, the following district conference officers were elected: J. C. Robbins, secretary; J. W. Wells, financial secretary; Mrs. J. Dixon, assistant. Visitors introduced at this session: the Revs. P. I. Wells of the Winston District and N. J. Pass. A splendid sermon by the Rev. R. J. Shipp of Ramseur closed the morning service. During the afternoon session Mrs. Peace read a splendid paper on "The Relation of the Children to the Church." It received favorable comment. Dr. S. A. Peeler, our pastor at Reidsville, represented the Freedmen's Aid Society and the Rev. H. L. Ashe the Southwestern Christian Advocate. Friday morning Professor N. C. Nowbold, associate supervisor of rural schools of North Carolina, spoke very encouragingly of our many achievements. Prof. C. R. Hudson, stage agent Farmers' Co-Operative Demonstration Work, spoke on "Better Farms and Better Farmers." Their addresses were very helpful to us and their presence very much appreciated. Our beloved Bishop Theodore S. Henderson is to be congratulated for his far-sightedness in securing their attendance upon all of our four district conferences of North Carolina, while they were at our Welfare Conference at Bennet College last May, in order that they might reach our people in the rural districts. The reports from the different auxiliaries of the Woman's Home Missionary Society were encouraging. The Rev. H. L. Ashe congratulated the women upon the noble work they are doing. Friday afternoon a splendid program was rendered by the Woman's Home Missionary Society. Devotions conducted by Mrs. Maud Donnell, district president; invocation by Mrs. Emily Hunt, conference president; paper, "The Value of Home Training," Mrs. Anna Totten; paper, "The Value of the Church to the Young People," Mrs. Jemima Dixon; quartet, "Save the Boys," Meses. Newsome, Peace, Peeler and McLaurin; paper, "The Value of Literature in the Woman's Home Missionary Society," Mrs. Ada W. Lomax; "Echoes from the Last National Convention," by Mrs. Peace. Mrs. Peeler also graced the occasion with some very timely remarks. The Rev. R. T. Weatherby, pastor of St. Matthew's, Greensboro, delivered the address. A collection of \$5.18 was raised. Resuming the conference business, Bro. R. C. Smith was granted license to preach, and all the exhorters' and local preachers' licenses were renewed. At High Street Church, Sunday evening, the closing sermon was preached also by the Rev. J. C. Robbins. The Rev. C. W. Blaylock (a retired minister) offered the closing prayer. Resolutions of thanks were read by Mr. Wm. Graves, on behalf of the Rev. J. A. Laughlin, host, and his loyal people for their excellent entertainment, and our district superintendent for the fatherly manner in which he presided. This is his sixth and last year and too much praise cannot be given him for his untiring service and the clean record he leaves. Ramseur was chosen as the seat of our next district conference. At the Friday evening session the Rev. R. T. Weatherby represented the Board of Home Missions and Church Extension, and the Rev. A. G. Jenkins the Board of Sunday Schools. Saturday morning, sermon by the Rev. G. W. Henderson of Oakwood, Virginia, after which Superintendent Peace held his third quarterly conference. Sunday

morning, after love feast, sermon by Superintendent S. F. B. Peace. The Rev. J. C. Robbins of West Raleigh preached in the afternoon. The Rev. J. A. Laughlin led the district on benevolence, \$90; the Rev. J. W. Wells and the Rev. A. G. Jenkins second and third, with \$72 and \$70 respectively. Total benevolent collection, \$650. Total collection for the day, \$48.47.—W. T. Lomax.

OLD LINE LIFE INSURANCE COMPANY ENDS FIRST YEAR'S WORK

At the recent annual meeting, July 16th, of the stockholders of the Standard Life Insurance Company, of Atlanta, Georgia, the only old-line legal reserve life insurance company operated by Negroes in the world, it was announced that the company had in force \$1,876,761 in insurance upon the lives of 9,343 policyholders. The company began business in June, 1913, with a paid-in capital of \$100,000.00 and \$16,000 surplus. It is therefore the largest capitalized corporation among Negroes with the capital actually paid-up in cash. The company is doing business in the States of Georgia, Alabama, Kentucky, Tennessee, Missouri and Arkansas. It has 55 branch offices, 208 agents, 21 clerks in the Home Office and branch offices and on its examining staff are 101 physicians, making a total of three hundred thirty-six people employed in the first year of the company's existence. The total income for the first year in all its departments amounted to \$100,755.63. It paid in death claims \$2,164.15. Until recently, the company operated a Health and Accident Department in the States of Kentucky, Missouri and Tennessee, but this business has been reinsured and it will hereafter do only a life business.

The work of the first year was entirely satisfactory and pleasing to the large number of stockholders and directors who are scattered over ten States. Some of the most prominent and wealthy Negroes in America are among its stockholders. The Board of Directors consist of the following well-known business men:

A. L. Lewis, Secretary Insurance Company, Jacksonville, Fla.; H. C. Dugas, Banker, Augusta, Ga.; J. O. Ross, Banker, Atlanta, Ga.; Wm. Driskell, Insurance, Atlanta, Ga.; Dr. M. C. B. Mason, Publicist, Jacksonville, Fla.; Walter S. Scott, President Insurance Company, Savannah, Ga.; R. L. Isaacs, Mathematics, Prairie View, Tex.; A. D. Hamilton, Contractor, Atlanta, Ga.; N. B. Young, College President, Tallahassee, Fla.; Sol. C. Johnson, Editor, Savannah; A. F. Herndon, Capitalist, Atlanta; Thos. H. Hayes, Undertaker, Memphis; Toombs McLendon, Merchant, Washington, Ga.; L. J. Garth, Coal Dealer, Decatur, Ala.; Dr. J. W. Huguley, Americus, Ga.; Heman E. Perry, President, Harry H. Pace, Secretary and Henry A. Boyd, Nashville. Mr. Boyd was elected at this meeting and is the only new member of the board. All the old officers were re-elected.

The company has been examined twice by the Georgia Insurance Department and in the report of the Examiners high praise is given the company and its officials. Among other things the report says: "All records of the company were found in excellent condition and its affairs are carefully managed." "The officers' salaries are reasonable and the office expenses could not be regarded as being excessive." "Records show that claims are paid as promptly as consistent and the company evidences every desire to treat the assured with equity."

The reports are sworn to and are filed with the Insurance Departments of every State in which the company operates. It is gratifying to note that the advent of this company into a hitherto untried field has been so uniformly successful and has met with the approbation of the insurance officials who have kept close watch over its affairs.

Gleanings from the Field

ARKANSAS

Solgochacha—On June 28-29 District Superintendent D. H. E. Harris held our second quarterly conference. We were able to pay the superintendent in full. Sunday he preached before audiences that completely filled the church. Raised during Saturday and Sunday, \$26; raised this quarter, \$33.88.—P. H. Myers, Pastor.

COLLEGE PARK, GEORGIA

Our Easter occasion was one of the best ever held in our church at College Park. Sermon by the pastor, the Rev. J. H. Brandon. "Is There Another Life," was a touching discourse. The total collection amounted to \$220.94. There were a number who paid in this collection \$1.00 and more. Those who contributed \$2.00 and more: Miss Bertha McCree, \$4.25; H. B. Cockran, \$5.00; Miss Julia Brooks, \$2.50; Miss Blanche McCree, \$5.00; Mrs. Nellie M. Willis, \$2.62; Miss Velva Mitchell, \$5.00; Miss Mamie Sersey, \$5.00; Rev. J. H. Brandon, pastor, \$5.00; Bro. O. R. Sims, \$2.00; Sister Ida Sims, \$2.25; Bro. T. J. Johnson, \$5.00; Sister Rebecca Johnson, \$5.00; Bro. Albert Phenezee, \$5.00; Sister Mattie Phenezee, \$5.00; Sister Mamie Cunningham, \$5.25; Bro. Sam Roberts, \$1.00; Sister Maggie Roberts, \$3.00; Sister Josephine McCree, \$5.00; Bro. Madison Mitchell, \$5.00; Bro. Will Murry, \$5.00; Sister Lizzie Murry, \$3.05; Sister Eliza Cockran, \$5.00; Sister Martha Spear, \$1.00; Bro. Alonzo Willis, \$5.00; Sister Maggie Martin, \$3.00; Bro. John Persey, \$2.05; Sister Maggie Persey, \$2.07; Sister Ethel Leach, \$5; Sister Carrie Harris, \$3.00; Sister Mattie Smith, \$3.50; Bro. Calvin Weaver, \$5.00; Sister Julia Mose, \$24.45; Bro. Ralph Hill, \$3.50; Bro. Marvin Moon, \$2.50; Sister Alice Moon, \$2.75.—J. H. Brandon, pastor.

KENTUCKY

Jeffersontown—To Forest Methodist Episcopal Church the Rev. J. T. Leggett has returned for the fourth year, and we hope to have great success. We have adopted the new Financial Plan and it is working nicely. Our first quarterly conference was held on May 19 and 20 by our new superintendent, the Rev. J. B. Redmond. He preached an interesting sermon and all were much pleased with him; this being his first trip. Our Children's Day program was rendered June 14 at 2 p. m. The collection was \$8.60. We were pleased to have Sister Dollie Lewis, the evangelist who has made her home for the last year in Los Angeles, Cal., with us Sunday night at 7:30. She preached a stirring sermon to the delight and joy of all the people. Five adults were added to the church. We have organized a Methodist Brotherhood with Brother Solomon Cotton president, and the Epworth League with Brother Frank Hobbs president. The Ladies' Aid has purchased a new carpet for the church and papered the parsonage kitchen. Our Ladies' Aid, with Mrs. J. T. Leggett as president, has stood alone for the last three years and they feel much relieved since the organization of the Brotherhood and Epworth League. We hope

by the help of the Lord to do a good year's work.—Bettie Courtney, Benevolence Treasurer.

LOUISIANA

Boyce and Village Circuit—The Rev. J. O. Richards, superintendent, held our second quarterly meeting here on June 21-22. He preached a wonderful sermon and his lecture was also appreciated. We raised for all purposes this quarter \$112.85. The Ladies' Aid is doing good work; the Woman's Home Missionary Society and the Sunday school are active and effective thus far. The president of the Home Missionary Society, who has been quite ill for one month, is improving.—A. B. Venable, Pastor.

MISSISSIPPI

Ruleville—I was assigned to the Ruleville Charge by Bishop Thirkield on the fourth of July, to take charge of the work made vacant by the death of the Rev. S. H. Nevils. I arrived here on the 9th and was given a very warm reception by the officers and members of the church. Children's Day was observed on the 12th and was a complete success. The program was well rendered, the music was splendid. Much credit is due our efficient Superintendents, Brothers Joe White and Joe W. Powell. Amount raised for the day, \$53.00. The work is alive and everything bids fair for success along all lines.—C. E. Moody, pastor.

Mound Bayou—Our second quarterly conference was held July 18-19, in the new Wesley Chapel. Dr. H. B. Hart, district superintendent, preached. We have one of the best churches in the conference. The new church cornerstone laying occurred July 30. The pastor, the Rev. E. J. Turner, is a good man. Dr. H. B. Hart is taking the lead in this church work. He is truly a great church builder. The Bishop has promised to be with us in the fall. Mound Bayou will give him one of the best receptions that he has had in the South.—F. D. Carter, Dist. Steward.

Brooksville, Miss.—I take this method of thanking the good people of Baldwin for the kind manner in which they have expressed their love for pastor. A party led by Mrs. Priscilla Moore, president of Ladies' Aid; Mr. J. P. Perry, John J. Patten and others too numerous to mention, brought prayers for the pastor, who has been on the sick list nearly all the year, and is still lingering with swollen limbs and heart trouble. They left 90 pounds of nice groceries.

ST. MATTHEWS—WINDSOR, MO.

The Rev. E. T. Anderson, our pastor, arrived here April 5, 1914. He found us like sheep without a shepherd, without a church record, and without a Sunday school. He called us together immediately and purchased a church record at his own expense and had each member's name recorded. On the following Sunday he organized a Sunday school with 42 pres-

ent. We now have a Sunday school with an average attendance of 35. He has also organized an Epworth League with good attendance, has made thirteen additions to our church and paid off a heavy indebtedness on the parsonage. There has been so much accomplished during his short stay here. We wish to report the wonderful success during our rally, July 11 and 12. Picnic beginning 11:30 a. m., ending 10:30 p. m. The various clubs reported \$26.39. Spiritual services all day Sunday conducted by the pastor. At the close of the service the following clubs reported: No. 1, Mrs. Ida Franklin captain: Alice Brooks, \$1.05; Dora Willis, \$4.05; Mrs. McDonald, \$3.10; James White, \$5.00; Fred Cowan, \$5; Herbert Bradshaw, \$8.45; together with other reports, made a total of \$38.74. No. 2, Elizabeth Savage, captain: Elizabeth Anderson, \$1.50; Sarah Webster, \$6.80; Millie Shockley, \$1.30; total, \$24.46. No. 3, Pearl Patton, captain: The Rev. E. T. Anderson, \$5.00; Beulah Brooks, \$2.00; Francis Nash, \$2.00; Mesa Brown, \$1.50; total, \$20.03. No. 4, Millie Hustin, captain: Tom Willis, \$1.00; Ella Arnold, \$5.00; Florence Brown, \$1.50; Rosa Brown, \$1.25; C. W. Shohs, \$2.00; total, \$22.36. Grand total for the day, \$117.67. Brother Anderson is working hard on the financial and duplex system and is succeeding in raising the various benevolent claims and other church expenses. He is also making preparations for the District Conference and to leave District Conference for a short vacation to his native home, Tlp Top, Virginia.—Beulah Brooks, recorder.

LOWESVILLE CHARGE—NORTH CAROLINA

Our twelve tribe rally in the new church, May 3rd, was a success: No. 1, Mrs. L. E. West, captain, \$31.80; No. 2, Mrs. Mary McLane, \$35.15; No. 3, Mrs. Jennie Bynum, \$13.70; No. 4, Mrs. Maggie Morrison, \$16.42; No. 5, Mr. E. J. Johnson, \$11.65; No. 6, Mrs. Sallie E. Johnston, \$18.79; No. 7, Miss Bessie Johnston, \$31.64; No. 8, Mrs. Emma Carpenter, \$23.79; No. 9, Mrs. Betsy Johnston, \$44.58; No. 10, Mrs. Lottie Johnston, \$10.22; No. 11, Mr. C. E. Lytle, \$22.36; No. 12, Mrs. Nannie Morrison, \$20.90. Of this amount we are thankful to Drs. R. E. Jones, H. L. Ashe, A. H. Newsome for \$1 each. Public collection, \$44. Grand total, \$325.—S. P. West, Pastor.

TENNESSEE

Alamo—We have just closed a class rally here with the following partial results: Class No. 1, M. H. Harris, leader, \$2.00; No. 2, D. T. Williams, \$2.10; No. 4, E. H. Midgett, \$2.00; No. 5, Dave Winston, \$3.35; No. 6, Lonnie Brown, \$2.50; No. 7, Wm. Sherron, \$3.10; No. 8, John Williams, \$1.80. This is the first class rally we have had for some time. Our pastor, the Rev. William Neal, is doing his best to wind up with a round report for the Conference in October.—Mary Midgett.

AN APPEAL

To the ministers and members of the Louisiana Annual Conference and our Methodism in general:

Dear Fathers and Brethren: The undersigned hereby appeals to you for

help. Any amount will be appreciated. We are struggling to save the parsonage of St. Peter. There is a debt on it of \$500.00, which has been due since August 1, 1912. We have succeeded in paying \$153.16 since July, 1913. Our creditors have been very patient and we have done our very best, but our number is insufficient to meet this entire amount by September 1. If the debt is not paid at the time stated we will lose our parsonage property of two fine lots—175 by 120, and a double building—the old and the new parsonage, valued at \$1,500. Ours is the finest church property in Lake Providence, located only two squares from the Court House. For the sake and encouragement of a struggling people who have been under this burden ever since 1904, we appeal to every friend of Methodism—colored and white—North and South—to send us a contribution, however small, toward saving our church and parsonage. Let every pastor and layman in our Conferences answer our appeal. Let all who attend the Shreveport District Conference—August 26-30—come prepared to help us. This is our last chance. We will report all moneys received to the District Conference and through the Southwestern. Our District Superintendent and Bishop have pledged a goodly sum; let our strong churches take an offering and send it to the writer.

Signed: D. Mims, secretary; J. H. Thompson, pastor, P. O. Box 102.

DEATHS

Rodgers—The Great and Supremo Ruler of the Universe has, in His infinite wisdom, removed from among us one of our worthy and esteemed laborers, Bro. A. F. Rodgers, of Monroe, La. Long and intimate was the relation held with him in the faithful discharge of his duties in St. James Methodist Episcopal Church. The wisdom and ability which he exercised in the aid of the church by service, contributions and council, will be held in grateful remembrance. The sudden removal of such a life from among us leaves a vacancy and a shadow that will be deeply realized by all the members and friends of this church and will prove a serious loss to the community and public. In deep sympathy with the bereaved relatives of the deceased, we express our hope that even so great a loss to us all may be overruled for good by Him who doeth all things well.—Signed: Committee.

Waller—It has pleased the Omnipotent Being to take from our midst on Monday morning, July 20, 1914, our beloved member and sister, Mildred Waller, of the official board of Jackson Street Methodist Episcopal Church, Lynchburg, Va. She has been an active and faithful member for more than fifty years, doing all that was in her power for the success thereof, until she was called Home, leaving forty members of the official board to share the sad bereavements with family and friends. Fresh in our memories are the recollections of the lovingness and kindness of the departed, but great is our comfort in the well-grounded assurance that the Good Shepherd has taken the gentle lamb into His fold. She has gone to a happier world, and that which is loss to us is her unspeakable gain.—A. V. Brown, J. W. Harper, R. D. Burton.

District Rounds

PARIS DISTRICT

Fourth Round

Paris Ct., Sept. 12-13; Cooper, 19-20; Medill, 26-27; Bagwell, Oct. 3-4; Chl-cota, 10-11; Freehope, 17-18; Terrell, 24-25; Mt. Zion, Nov. 1-2; Greenville, 7-8; Honey Grove, 14-15; Brookston, 21-22; Clarksville, 29-30; Sulphur Springs, Dec. 5-6; Hinckley, 12-13.—K. W. McMillan, Superintendent.

WAYCROSS DISTRICT

Fourth Round

Liberty Hill, Aug. 29-30; Valdosta, Sept. 4-6; Bainbridge, 9-10; Thomasville, 10-11; Sparks, 12-13; Cordele, 19-20; Fitzgerald and Ocilla, 26-27; Glenmore and Homerville, Oct. 3-4; Waycross Station, 9-11; Waycross Ct., 10-11; Waycross Mission, 12-13; Folkston and Traders Hill, 17-18; Forsyth, 24-25; New Zion, 30-Nov. 1; Barnesville, 31-Nov. 1; Blackshear, 6-8; Patterson, 7-8; Waycross Station, 13-15; Waycross Ct., 14-15; Eastman, 17; Macon Station, 20-22; East Macon, 21-22. Dear Brother Pastors—This brings us down to the annual conference. Let's do our best to make an all rounded report. Ministerial support all raised; not a blank in our benevolent columns; precious souls brought to Christ, churches and parsonages built and repaired. Make a canvass for the Southwestern Christian Advocate. Take collection for endowment of Clark University and also for the Jubilee Fund. Yours for the greater success.—W. H. Brown, District Superintendent.

BIRMINGHAM DISTRICT

Fourth Round

Bessemer, Sept. 11-13; Enon, 18-20; St. Paul, 25-27; Pratt City, 26-27; Woodlawn, Oct. 1-4; Scott's Chapel, 2-4; Avondale, 8-11; Mason City, 9-11; E. Thomas, 16-18; Sayreton, 17-18; Brownville, 24-25; Village Springs, 31-Nov. 1; Oneonta, 7-8; Warrior, 14-15; Blount Springs, 21-22; Tuscaloosa, 27-29; Cardiff, Dec. 4; Corona, 5-6; Jasper and Manchester, 6-7. Dear Brethren—This is the last call for 1914. Do your utmost to round out a good report along all lines. Finish all items that were not finished at the district conference. Continue to look up subscribers for the Southwestern. Keep the paper and the benevolences on the hearts of our people. They will hear you. Do not fail to bring one dollar per member on the Jubilee Fund. Your brother.—J. W. Thomas.

GRIFFIN DISTRICT

Fourth Round

Stone Mt. and Redah, Sept. 5-6; East Point and Hapeville, 12-13; Stockbridge, 19-20; Oak Hill, 26-27; McDonough, Oct. 3-4; Serliner, 4 (night); Lithonia, 10-11; Hampton, 17-18; Fayetteville, 24-25; Williamson, 31-Nov. 1; East Atlanta, 6-8; Decatur, 8; Brooks, 14-15; Jonesboro, 21-22; Griffin, 27-29; Griffin Ct., 28-29. Dear Brethren—This brings us up to the annual conference which will convene at Fort St. Methodist Episcopal Church, Dec. 3, 1914, with Bishop F. D. Leete, D. D., LL. D., presiding. Fail not to make round reports on all lines. Push the Southwestern Christian Advocate and

remember Clark University. Send all the students you can to Clark University; don't forget that. Clark is our school; let us make it the leading school of the South. Your reports at the district conference were fine, but there is still room for improvement. Sincerely yours.—J. D. Lovejoy, District Superintendent, Griffin, Ga.

ST. LOUIS DISTRICT

Third Round

Curryville Ct., Sept. 26-27; Bowling Green, Oct. 3-4; Grassy Creek, 7-8; Hannibal, 10-11; Jacksonville and Pittsfield, 13-14; Peoria, 15; Buffalo, 16-17; Springfield, 18-19; Clarksville Ct., 17-18 (J. C. Guyton); Elsberry Ct., 24-25 (J. H. Noland); Louisiana, 25-26; Bridgeton Ct., 31-Nov. 1 (A. L. Reynolds); East St. Louis, 1-2; Cairo, 4-5; Poplar Bluff, 6-8; Ironton and Potosi, 8-10; Fredericktown, 14-15; Farmington, 21-22; DeSoto and Festus, 28-29; Union Memorial, Dec. 5-7; St. Charles, 11-12; Gratiot St. Mission, 12-13; Webster Grove, 18-19; Wash St. Mission, 19-20; Rolla, 25-26. Brethren, push your benevolences. The year will soon be passed. What is done must be done quickly. Try to have no blanks and strive for a good revival on every charge.—F. S. Bowles, District Superintendent.

ATLANTA DISTRICT

Fourth Round

College Park, Sept. 28-30; Palmetto, 29-30; Trimble, Sept. 4-6; Grantville, 5-6; Lutherville, 12-13; Foss Chapel, 13-14; Hogaasville, 19-20; Grantville Ct., 26-27; Ariel Bowen, 27-28; Franklin Ct., Oct. 3-4; Hogansville Ct., 10-11; Newnan Ct., 17-18; Aberdeen and Union City, 24-25; Central Avenue, Nov. 8-9; South Atlanta, 8-10; Newnan, 15-16; Warren Chapel, 22-23. Dear Brethren—The year is fast coming to its close, and the annual conference, December 3rd, is the time that every pastor is to show what he has accomplished in the way of conversions, raising benevolence, and building up the work materially. We hope that each may have a report creditable to himself and satisfactory to the Church. May the Lord bless all with abundant success in your work. Yours for success.—G. W. Arnold, District Superintendent.

KANSAS CITY DISTRICT

Third Round

Slater, Oct. 3-4; Arrock Rock, 6-7; Armstrong, 10-11; Glasgow, 17-18; Gilham, T. H. Lockwood, 17-18; Glasgow Ct., 24-25; Blackburn Ct., M. Denney, 24-25; Marshall, 31-Nov. 1; Lexington, B. F. Bateman, 7-8; Wellington, 7-8; Malta Bend Ct., 14-15; St. Joseph, 21-22; Kansas City, New Clark Chapel, 28-29; Kansas City, Centennial, Dec. 5-6; Kansas City, South Side Mission, 12-13; (morning) Kansas City, Davis Mission, 12-13; (p. m., etc.) Independence, 19-20; Odessa, 26-27; Des Moines, Ia., A. A. Tolson, 5-6; Oskaloosa, Ia., Pastor, 12-13; Mason City, Ia., W. L. Lee, 19-20. Brethren—Let's not wait for the fourth quarter but put on the climax in this third quarter. It is indeed gratifying to say that the district conference, which will be pleasant history to read, was helpful, encouraging and

in many respects a decided success. Remarkable, each charge and mission (21) was represented in person by its pastor. One leading pastor declared it to be a record breaker; also a record making session. Do the stewards honor the ministerial claims, and diligently expect to meet them? was answered in the affirmative, in district stewards' reports. This made us all feel good. Now, pastors, impress the stewards that this means Bishop, pastor, conference claimant and district superintendent. Urge the committees on official benevolences to render the much needed assistance to raise the apportionments. Bear in mind, the new Financial Plan was made the basis in making the apportionments (about 2 cents a week per member). Let our motto ever be, spiritually and otherwise, "On to higher heights." Remember our resolutions relative to the Jubilee Fund and Geo. R. Smith College, and the semi-centennial celebration of the Board of Home Missions and Church Extension. This refers also to the Southwestern Christian Advocate.—William H. Wheeler, District Superintendent.

PINE BLUFF DISTRICT

Please announce the change of my district conference date to Sept. 16-20; and quarterly conference, Sept. 19-20, Grady and Avery Ct. Those expecting to attend the district conference at Grady and Avery Ct. will come to Liberty Church. Come to Gould and take Gould Southwestern to Meroney, Ark. Someone will meet you in buggies and wagons to carry you to the church, which is two miles distant.—J. H. Greer.

NOTICE

Dear Brethren of the West Texas Conference: When we were appointed to El Paso three and one-half years ago, you promised me your most hearty support in every way. I have done my best under the circumstances. The outer walls and roof of the "meeting house" that graced the columns of the Southwestern, are now finished. We must raise \$1,000 in September before we can go further, as the work is now suspended. This work was begun on your word as well as mine. We are now at the place where it requires all the subscriptions to be paid in full. I feel sure that you and the laymen in your respective districts and charges who have promised, will remit at once, not later than Sept. 30th. We want to have a basement opening on the fourth Sunday in September. We thank you or any one in advance for a remittance to Dr. L. A. Nixon, secretary, 101 S. Campbell St., El Paso, Texas. We prayerfully ask your consideration in His name.—A. D. Jacques, 2023 Myrtle Ave., El Paso, Texas.

NEWINGTON MISSION, NEWINGTON, GEORGIA

Newington is a young town on the new Brinson Railroad, of about three years' existence. It is about 40 miles north of Savannah and about 15 miles south of Sylvania. Over 100 lots have been sold to the colored people on the east side of the railroad and more than this number sold to the white people on the west side. This little town is being built up with nice cosy residences and a quite a number of stores and a bank known as the Bank of Newington. We have a church lot 60 by 300 feet. We have also our church

framed and two-thirds weatherboarded. We mean to hold services in this church in August. Our revival is just over. The Rev. E. D. Giddens of Sylvania preached Thursday, July 23, to large crowds, two of the ablest sermons that these people have heard. He baptized and fellowshiped sixteen people into our church. Mr. W. S. Lawton, a member of Dr. Giddens' church and a competent brickmason and contractor, is building a nice brick church here for the white Methodists. With him are Messrs. Maubsey, Wilkins, Cooper and others who are placing the pillars under our church, giving their time and service. Doctor Giddens raised for us \$6.00 on this new church. We have now over thirty members. We owe now and need for the completion of our church about \$400. If all the strong charges on this district do their part we will have a first-class church here. Send your contributions to the Rev. W. M. Belinger, our district superintendent, at Statesboro, Ga.; or write me, the Rev. C. R. Robbins, Rockyford, Ga., or to the Rev. E. D. Giddens, Sylvania, Ga.—C. R. Robbins.

ROCKY FORD, GEORGIA

Bishop F. D. Leete made no mistake in returning to this charge the Rev. A. M. H. Evans. The work has moved forward in a businesslike manner, which bids fair to make this charge second to none in the Savannah conference. The entire charge has taken on new vigor and is enthusiastic. We have just closed one of the greatest revivals known in the history of Horse Creek Church; 37 precious souls were converted and brought into the church. The revival fire burnt to such an extent that even after the baptizing Sunday morning at 11 o'clock, five more confessed and owned Christ as their personal saviour. The baptizing was beautiful and impressive. The church was greatly strengthened and revived. Dr. Evans was ably assisted by the Rev. A. L. Smith of Summit and Dr. Dillard of the Baptist Church of Savannah, Ga. Dr. Evans is held in high esteem among white and colored alike. He was given a surprise on Saturday night, July 18, and awoke Sunday morning to find a valuable horse donated to him by one of the leading and influential citizens of the white race, Mr. Richard Parker. This was indeed a grand surprise for which we are all thankful. This horse will be used throughout the circuit for Christian service. Dr. Evans is an able preacher and a great pastor; he is planning to do some extensive church building in this charge. The old church is moving forward as never before.—Walter L. Love.

NORTH STREET CHURCH, MARSHALL, MO.

The rally and basket meeting at the North Street Methodist Episcopal Church, Sunday, July 26, was a great success. The Rev. Leroy Woldridge of Armstrong, Mo., delivered three excellent sermons during the day. The church was divided into three bands. The Band of Faith, led by Ida M. Smith, raised \$187; the Band of Hope, led by Mrs. Nevada H. Kenner, raised \$293; total, \$545. The church here is doing a good work.

Marriages

Walker-Coffee—At Emory Methodist Episcopal Church, Newport, Arkansas, Thursday evening, July 16, 1914, Mr. Leander W. Walker and Miss Vida Coffee, both of Newport, were married. The church was beautifully decorated, there being three arches with white, pink and green trimmings. The bridesmaids entered to the strains of Mendelssohn's wedding march, played by Mrs. Willie McCraty. The bride and groom entered together, the bride's gown being a white net voile. The ceremony was performed by the Rev. J. W. Terrell, pastor of Emory Church, of which the bride is a member of the African Methodist Episcopal Church. Immediately after the ceremony the bride and groom retired to their home in Jackson street, where the reception was held. They were the recipients of many handsome presents.—Mary E. Malone.

Lattimore-Hutt—Dr. J. A. C. Lattimore, one of Louisville's best-known physicians, was married to Miss Mamie Hutt, a very charming miss of St. Louis. The couple are very popular. Dr. Lattimore is a native of North Carolina, a graduate from Meharry Medical College, enjoys a very large practice and numbers among some of his patients many of the leading citizens of the Falls City. His name is connected with nearly every movement launched in Louisville for the uplift of the race. He owns a very valuable piece of property, owns a motor car and has recently installed an X-ray outfit. Miss Mamie Hutt is well known in St. Louis, having taught for quite a while in the public schools. She is well educated, has traveled extensively. A number of friends from Kentucky accompanied the groom to St. Louis. Among those we mention Drs. Pindar Flack, H. B. Beck, Mr. and Mrs. McAfee, Mrs. Thompson, mother of the groom, and Miss Georgia Lattimore. A stag was given on Monday evening. Dr. Vincent, one of the best-known physicians in St. Louis, delivered the welcome address. Mr. Alonzo B. McAfee, the well-known undertaker of the Kentucky metropolis, recited a poem famous to Kentucky and Kentuckians. Dr. Curtis, master of ceremonies, called upon Prof. Hamilton, Dr. Craddock, Attorney Harrison and Attorney Phillips, who responded with fitting toasts. The wedding ceremony was performed at All Saints Church, Tuesday evening, June 24th, with Rector C. M. C. Mason officiating. The groom was attended by Dr. H. B. Beck, Kentucky, best man; Prof. Langston, Dr. P. M. Flack; while the bride was attended by Miss Georgia Lattimore, maid of honor; Mrs. E. C. Shaw, matron of honor; Misses Emily Parker and Alice Simms. The bride wore a beautiful gown made of crepe meteor, trimmed with chiffon, Chantilly lace and pearls. Her veil was draped on this train. Her beautiful bouquet was formed from brides' roses with a shower of lilies-of-the-valley. Miss Georgia Lattimore, sister of Dr. Lattimore, served as maid of honor. She wore an imported embroidered chiffon gown over pink crepe de chine, trimmed with rosebuds and ribbons, and a hat of white ostrich feathers. Mrs. E. C. Shaw, a sister of the bride, wore a white crepe de chine trimmed with

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Venetian lace. A reception was tendered at the residence of the bride. Many very handsome presents were received by the couple. On last Sunday at the very beautiful residence in West Walnut street, Louisville, the doctor entertained a large number of friends. A very handsome brass bed was presented by the Colored physicians of Louisville.

SPECIAL NOTICES

MARION DISTRICT

All delegates coming by the way of Akron, Alabama, should purchase tickets for Scott's Station, Alabama, where they will find conveyances to take them to Walthall, Alabama, the seat of the Marion district conference.—E. Frazier.

The visit to Itta Bena, Miss., of Dr. J. W. E. Bowen, accompanied by the Rev. Dr. H. B. Hart, district superintendent, July 2, 1914, brought to this people great inspiration. They were met at the depot by the Rev. E. C. F. Troupe, pastor, and Prof. J. T. Strong, with an automobile and conveyed to his home. Later, at the home of Mr. and Mrs. Joe Patterson, a reception was given in honor of Dr. Bowen by the ladies of the Sewing Circle. At 8:30 o'clock a large congregation gathered in Samuel Methodist Episcopal Church, where the program was rendered. The Doctor was introduced by the Rev. H. B. Hart. He took for his subject, "Three Feet Make a Yard." He was at his best.

Recently a company of friends, led by the Talberts, Thompsons, Rays and Rosie McGaughy, visited the parsonage at Nettleton, Miss., and left there for the comfort of the inmates a large assortment of groceries. These sisters are splendid church workers.—P. A. Lemon, Pastor.

The Rev. T. J. Johnson, our pastor at Calvary Church, Thibodaux, La., re- League Convention at Buffalo, N. Y., turned from the National Epworth and related many interesting facts of the convention. The Epworth League gave a sacred concert and the program was very interesting, preceding the echoes from the convention. Scripture lesson, welcome address and organ selections were rendered. The "Echoes" were gladly received by the large audi-

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference	Place	Date	Dist. Supt.
Gainesville	Pineville, Fla.	August 24-27	J. P. Patterson
Cumbrland	Morgantown, W. Va.	August 26-30	R. W. S. Thomas
Marshall	Ore City, Tex.	Aug. 25-30	P. H. Jenkins
Anniston	Lineville, Ala.	August 26-30	S. J. Jordan
Rome	Villa Rica, Ga.	August 26	E. D. Petty
Mexico	Moberly, Mo.	Aug. 26-30	R. E. Gillum
Jacksonville	St. Augustine, Fla.	August 26-30	W. P. Holmes
Birmingham	Mason City, Ala.	August 26-30	J. W. Thomas
Fort Smith	Conway	August 26-30	D. H. E. Harris
Clow	Stamps, Ark.	Aug. 26-30	W. S. Sherrill
Shreveport	Lake Providence, La.	August 26-30	B. J. Reddix
Vicksburg	Fayette, Miss.	August 27-30	D. L. Morgan
Waynesboro	Sylvania, Ga.	Aug. 27	W. M. Bellinger
Forrest City	Hunter Cir., Ark.	August 27-30	A. T. Stephens
Lake Charles	Leesville, La.	August 27-30	R. C. Worsham
Winona	Duck Hill, Miss.	August 27-30	E. F. Scarboro
Starkville	Weir, Miss.	August 28-30	W. F. Isaiah
San Antonio	Carr's Hill, Tex.	Aug. 31-Sept. 6	A. M. Mason
Alexandria	Harrisonburg, Va.	September 9-13	C. E. Hodges
Washington	Poolesville, Md.	September 10-12	W. A. C. Hughes
Annapolis	Baltimore, Md.	September 16-20	C. G. Cummings
Pine Bluff	Liberty, Ark.	September 16-20	J. H. Greer
Salisbury	Pocomoke City, Md.	October 20-23	W. J. L. Hughes

CONVENTIONS

MARION DISTRICT—Epworth League and Sunday School Convention, Newberne, Alabama. **Aug 19-22**

NORTH CAROLINA CONFERENCE—Woman's Home Missionary Society, St. Paul Church, Winston-Salem, N. C. **August 23-31**

STARKVILLE DISTRICT—Epworth League and Woman's Home Missions Convention, Weir, Miss. **August 25-30**

STARKVILLE DISTRICT—Woman's Home Missionary Society Convention, Weir, Miss. **August 27**

WOMAN'S HOME MISSIONARY CONVENTION, Alachua, Fla. **September 10-13**

OPELIKA DISTRICT—Sunday School Convention, Kellyton, Ala. **September 10-13**

GREENVILLE DISTRICT—Sunday School Institute and Epworth League Convention, Greenville, S. C. **Sept. 24-27**

SUNDAY SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., October 1-4.



(Trade Mark.)

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Our agents are making \$10 per day and more selling our new Negro picture, "A Joyful Welcome Into Heaven," the finest picture ever produced with the Negro as a subject. Sells at sight! Send 15c stamps or coin for 50-cent sample and agent's terms. Money back if not satisfied at first glance! SPECIAL OFFER FOR MINISTERS! Just the thing for rallies and money-raising. The Douglas Specialties Co., Dept. C., 3548 Vernon Ave., Chicago, Ill.

ence. The Rev. Mr. Johnson's mind is full of inspiring facts and he is very much interested in the League. A grand reception followed. Mrs. T. J. Johnson was manager.—Thomas Wilson.

CARD OF THANKS

I desire to thank the Rev. J. S. Howard and my many friends of Bastrop for a pounding given us July 28. The Rev. Mr. Howard is pastor of the Colored Methodist Episcopal Church here and a neighbor indeed. This meeting was proposed by him and both Baptists and Methodists responded. A

basket containing 100 pounds or more of groceries was brought in by Messrs. S. T. Scott and Johnell Williams. Prayer was offered by the Rev. A. G. Smith of Texarkana, Ark. Duet by Mr. S. T. Scott and Miss H. C. Whitlow. Presentation speech by the Rev. A. J. Brown, presiding elder of the Alexandria District of the Colored Methodist Episcopal Church, and \$5.25 in cash was given us also. As I have been confined to my room and bed for three weeks, these friends took this method of showing their love for me. Some of my members and friends have been standing by us loyally since the first day of my confinement.—L. H. Smith, Pastor, Bastrop, La.

DEATHS

THE REV. HENRY DICKERSON

The Rev. Henry Dickerson joined the conference in 1885 and did good work for a few years until pressing duties compelled him to give up the work of the ministry. Later he again took up effective work and was faithful to the charges committed to his care until 1900, when he was placed on the retired list. The Rev. Mr. Dickerson was born in Massachusetts, coming to Texas when young, locating near Austin. It was at this place he professed a hope in Christ and joined Wesley Methodist Episcopal Church at the age of 18. He is survived by his wife and one daughter, together with many friends.—J. W. Wormley.

Sumrall—On June 10, 1914, Hamp Sumrall, of Laurel, Miss., died. He professed faith in Christ, was baptized and received into the church on his deathbed.—J. C. Hibbler, Pastor.

Wilcox—June 24, 1914, Mrs. Laura Wilcox died at Laurel, Miss., in full hope of eternal life, leaving husband, five little children, mother and many brothers and sisters.—J. C. Hibbler, Pastor.

Williams—Mrs. Sadah Williams, one of the old members of our church at Laurel, Miss., possibly 80 years of age, died. When I came to this work in January last I found her a regular Sabbath school scholar and she remained faithful to all church services until she was unable to go. After suffering more than two months she seemed but to sleep away in Jesus. She lived to see her great grandchildren.—J. C. Hibbler, Pastor.

Clay—Elmo Clay, a resident of Purcell, Oklahoma, died in the Kansas City Hospital. The interment was made July 21, 1914, in Purcell by the K. of P. Lodge.—C. F. Simmons.

Yancy—Little Alonzo Yancy, son of the Rev. and Mrs. R. L. Yancy of Lonoke, Ark., died at the age of nine years. His death was caused by a falling tree. He, with his mother and other relatives were at work in the field among some dead trees, when all at once a tree broke. The other children shouted to him to run, and the little fellow ran to his mother, which was in the direction of the falling tree. He was struck by a limb which fractured his skull. He died in a short while. Brother Robert Yancy and wife are members of the Methodist Episcopal Church; he is our local preacher. We extend our sympathy and prayers in behalf of the bereaved. The funeral was conducted by the pastor, the Rev. W. B. Smith.

Stanley—Calvin Stanley died May 25, 1914, in full triumph of faith. He was the father of the Rev. C. Stanley, Jr. Brother Stanley was somewhat ailing three months before his death. In the midst of the pains that he bore, confined to his bed, he never lost faith in God. He was a faithful member of St. Peter Church for a great many years. He then moved to New Roads. He was an officer of New Roads church for twelve years. He was the first one to drive the first stake under the belfry of the new church. He leaves six sons and one daughter and a goodly number of grandchildren to

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mourn his death. Bro. Stanley will be greatly missed out of the church. He was always ready to sympathize with the church. He was the preacher's friend; he was willing to take hold of every good cause of the church. He was 74 years of age at the time of his separation of soul and body. Bro. Stanley was a successful farmer and he was at his post when he was called by death to heaven. His funeral was conducted by his pastor, the Rev. J. A. Barnes, and the Rev. S. P. Parker of the A. M. E. Church.—J. A. Barnes.

Fulton—Mrs. Jennie Fulton of Meridian, Miss., departed this life on the 19th inst. For 50 years she was a faithful soddier on the field. She leaves four sons, one daughter and a host of relatives and friends. For the past five years she had labored with the workers of St. Elizabeth, Meridian, Miss., and it was here where she wrapped the drapery of her couch about her and lay down to pleasant dreams. The funeral was conducted by the Rev. J. S. Williams, pastor.

White—Washington White, a member of Mt. Zion Methodist Episcopal Church, Delissie, Miss., died July 17th, 1914. He was one of the founders of the church and a local preacher for 36 years. He did as he lived. He was faithful in the discharge of his Christian duties. He was also leader of Class No. 1. Age, about 70 years.—James Robinson, Pastor.

Peters—The funeral service of Miss Dela Peters was preached on the third Sunday in June, 1914, at Delissie, Miss., by the Rev. James Robinson, pastor. She was a faithful member of Mt. Zion

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Church and a Sunday school teacher. She died in full triumph of faith. Several of the Baptist preachers assisted in conducting the services.—James Robinson, Pastor.

Scruggs—Clifton C. Scruggs, son of Mr. A. J. Scruggs of Gill, Ark., born Oct. 7, 1895, died May 16, 1914, in the full triumph of faith. He was a devoted child to his parents. His health began to fail suddenly in March and all that human love and skill could do to restore health and prolong his life was done. The funeral was attended by the pastor, the Rev. J. A. Brooks.

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That Increased Apportionment

In the two score meetings held with District Superintendents, Conference Trustees, and Conference Stewards, the opinion was unanimous that a sufficient apportionment should be made for Conference Claimants and steps were taken to project the matter in the Annual Conferences.

The inadequacy of the present provisions suggested a comparison between the amounts apportioned for five hundred district superintendents and the amount apportioned for six thousand five hundred Conference Claimants. For, with notable exceptions, the apportionments for the few District Superintendents are more than the apportionments for the many Conference Claimants. Look up your own conference record and see how it stands. In any conference the apportionment for Conference Claimants ought to be at least double the apportionment for District Superintendents.

This inadequacy of the apportionment for Retired Preachers seems to prevail in all the Episcopal Areas, of which there are but three which apportion as much or more for the support of District Claimants as for the support of District Superintendents, namely: the New York, Philadelphia, and Buffalo Areas. The other Areas apportion a great deal more for the few District Superintendents than for the many Conference Claimants. For both District Superintendents and Claimants the apportionment should be sufficient to meet the claims, and to do this there ought to be a general standard of—

"Twice as much money for the many Conference Claimants as for the few District Superintendents."

The colored conferences apportion \$110,204 for the 92 District Superintendents and only \$16,357 for the 681 Conference Claimants. The tabulation is as follows:

CONFERENCE	Number Dist. Supts.	Support	Number Claimants	Support
Atlanta	4	\$5187	28	\$800
Cent. Alabama	6	5607	40	600
Cent. Missouri	4	4189	27	600
Delaware	5	7633	72	5200
E. Tennessee	4	3093	14	530
Lexington	5	6354	35	651
Lincoln	3	1683	13	500
Little Rock	5	3339	39	300
Louisiana	6	8049	55	500
Mississippi	6	6750	50	500
North Carolina	4	5203	20	500
Savannah	4	3694	16	420
South Carolina	8	12458	39	600
Tennessee	4	3975	54	500
Texas	7	8553	52	1050
Upper Miss.	6	7530	39	500
Washington	5	9484	49	600
West Texas	6	1523	39	2006
Total	92	\$110204	681	\$16357

it is plainly up to the colored conferences to make a greatly increased apportionment for their Retired Preachers and to meet it in full. In order to render stable any provisions made for the care of their Claimants a strong, united effort should be made during 1915 to raise in the colored conferences \$100,000 to be administered by the Board of Conference Claimants as trustee, the Dividends from such moneys raised by the colored conferences to go to them in addition to and independent of the regular Dividends which come from the Board.

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DEATHS

Scruggs—Miss Jessie Viola Scruggs, daughter of Mr. W. F. Scruggs of Gill, Ark., born Feb. 14, 1899, died June 23, 1914, with full assurance of the eternal happiness which awaits the faithful. She was an ever faithful young lady to her church and Sunday school. She leaves to mourn a father, one sister, two brothers and a host of relatives and friends. The funeral was attended by the pastor.—J. A. Brooks.

Marshall—"Little J. L." We used to call him "J. L.," and so we hear him spoken of here today, but our little friend and associate is no more among this earth's living. God has taken him to be with Him in His eternal rest and happiness, for John lived and worked here the Master's works. We had learned to love little John, and the news of his death at his home in Brandon, Miss., has greatly saddened and grieved his many friends here. The Saint Paul Sabbath school of Pass Christian, Miss., has placed upon the record of our school appropriate resolutions voicing our esteem and regard for the memory of our departed comrade and co-worker, J. L. Marshall, Jr., for indeed John was a most exemplary worker in the true sense and way. This school expresses deepest sympathy for the parents and relatives of little John in the loss sustained in his death.—J. W. Randolph, Supt.; Juliet Payne, Acting Sec.

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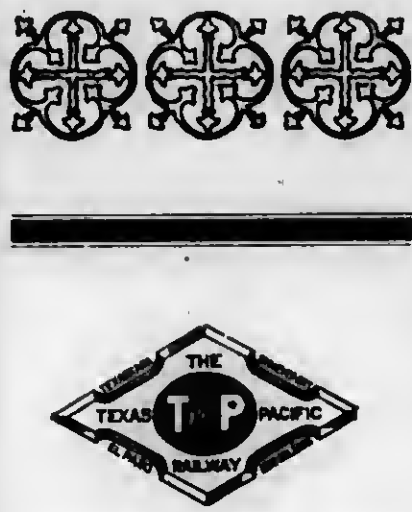
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CRESCENT CITY NOTES

Saint Matthew—The forty-fourth anniversary of St. Matthew Methodist Episcopal Church was celebrated Sunday night. Under the direction of Mrs. Ella Foster a fine program was rendered, giving an historical sketch from its beginning to the present time. Misses B. Gadberry, Lillian Woods, Sophronia Rozier and Zenobia Saulsby read excellent papers touching the growth and the administration of the various pastors. C. D. Smith, W. C. Haywood, Henry Rozier made short addresses. Mr. Ralph Chinn, musical director of the Junior choir, with his choir, sang to the delight of the audience. Mrs. M. E. Robinson spoke in the interest of Peck Home and the Woman's Home Mission work. The Young Friends of Honor will hold their anniversary Sept. 20th. The carnival and bazaar was quite a success. A 10 nights' revival campaign will begin on the first Sunday night in September. Next Sunday night is rally night for all local preachers.—Edna May, Reporter.

First Street Church—Services were excellent all day. At 11 a. m. Dr. M. R. Dixon, pastor of St. James African Methodist Episcopal Church, filled the pulpit, whilst Dr. Robinson filled the pulpit at St. James. Dr. Dixon preached a splendid sermon. At 7:30 p. m. the Lady Veterans' Association celebrated their anniversary. The thanksgiving sermon was preached by the pastor, while the welcome address was delivered by Attorney F. B. Smith; response by Mrs. Eliza Stealls. Collection, \$56.11.—Marie Smith, Reporter.

Wesley Church—A splendid congregation turned out to welcome the pastor, Dr. J. L. Wilson, who had spent a pleasant vacation in Walhalla, South Carolina, from whence he returned with his wife and daughter. His subject was "Daniel's Best Defense in the Supreme Crisis of His Life;" and at night his subject was "A Good Soldier of Jesus Christ." One person was converted and two united with the church. Next Sunday at 10:45 a. m. his subject will be "The Christian Church a Refuge for Adam's Erring Race;" and at night, "The Rejecting of a Father's Care Productive of a Bitter Experi-

ence." A campaign for the material and spiritual welfare of the Church is being inaugurated.—L. L. Harrison, Reporter.

Wesley Church—The reports for July and August show marked improvement for the Epworth League. Thirty pounds of groceries and \$1.70 in cash given to the poor; \$2 collected for monthly dues. Brother Robert Williams of the Social Department gave an interesting talk on his trip to Buffalo, N. Y. Mrs. Marion Pannell, secretary; Miss Ella Paper, financial secretary, and Miss Bonita Mack worked faithfully and deserve great credit.—W. B. Buchanan, President; C. C. Cannon, Reporter.

A MESSAGE

To the Officers and Members of the Woman's Home Missionary Society of the Little Rock Conference: Dear Sisters—Having been elected corresponding secretary of our conference society at our last annual meeting held at Little Rock, Ark., June 25-26, 1914, I deem it necessary to say a few words to you relative to our work for the present year. Let each member of every auxiliary be deeply concerned about the progress of the society and rally to the call for new members, and also to the call of Mrs. W. P. Thirkield, our National President, who is asking that we "make September and October months for the full payment of dues." Let each auxiliary do its best to collect the dues from each member during these two months. But if you fail to collect all of your dues in these months, do not fail to get them in before the end of the fiscal year. Let all things be done decently and in order. (1 Cor. 14: 40.) Now, dear sisters, we can not do the work of the Woman's Home Missionary Society in this manner unless we study the literature of the society. For this cause we ask that each member own a handbook or Annual Report of her own. Subscribe for "Woman's Home Missions" and where there are children in the family subscribe for "Children's Home Missions." Wherever it is practicable organize the Reading Circle. I further urge that every family that is not taking the Southwestern Christian Advocate to subscribe for it as soon as practicable, for it is through the columns of this paper that you will find the notices and other messages sent out by the officers of our society throughout the year concerning our work. We hope that each corresponding secretary and treasurer will send in her report on time, that there be no delay in sending our reports to the general officers. We earnestly ask the prayers and hearty co-operation of the pastor and district superintendents within the bounds of our conference, that we may do a work that will bring credit to our conference and glory to our Maker. Now we hope that each officer of the local auxiliary of the district and of the conference will study to know the duties pertaining to the office to which she is elected and work earnestly to fill the office with credit. Yours for the cause.—Mrs. G. T. Saxton, Conference Corresponding Secretary, R. R. No. 1, Box 119, Pine Bluff, Arkansas.

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INQUIRY

Mrs. Willie A. Ramsey wishes to learn the whereabouts of her sister, Mrs. Lucy B. Gordon. When last heard of she was in New Orleans, La. Her local address at that time was 3052 Florida street. She was a member of the Scott Chinn Methodist Episcopal Church in Laharpe street. Will the New Orleans pastors kindly read this inquiry from their pulpits.—Mrs. Willie A. Ramsey, Dantzler, Miss.

STAMPS. ARK.

The Rev. G. W. Thompson, pastor of Owen's Chapel, has things well in hand and is doing a splendid work in having the neatly built church beautifully painted. He has a loyal board of officers who are working faithfully with him in getting the church ready for the district conference August 26, at which time the faithful little band hope to make their church keen and felt in Stamps as never before. The membership is praying that some one or more of our representative men will be present. We feel that with some of our general officers present, a victory will be won for Stamps. Bro. C. H.

Charles, the finance director, and his faithful staff, Bros. S. B. Davis, E. D. Sampson, A. W. Flowers, E. W. Hodge, G. A. Auston, A. B. Davis and R. Warren, are sparing no pains in beautifying and in making every part of the church work go, through the Sunday school and all the auxiliaries of our great machinery. The organist, Mrs. Lucy Ellis, being in attendance upon the Normal Institute, we could not have the rendition of program for Children's Day on the second Sunday in June, so the board set the 26th of July, the fourth Sunday, to be used as Children's Day, at which time the Rev. G. W. Thompson, pastor, preached a masterly sermon on "Christian Education."

HOBSON CITY, ALABAMA

We had an effort for our pastor and the twelve clubs reported under the following captains: Mesdames Mollie Ham, \$11.25; Flora Morgan, \$6.25; Sallie Thrasher, \$9.80; Texas Austin, \$2.75; Hattie Pyles, \$4.65; Marietta Carter, \$4.05; Ophelia Thomas, \$23.00; Katie Malone, \$20.00; Julia Morris, \$10.25; E. J. Fisher, \$8.55; Vida Thrasher, \$12.30; L. B. Smartt, \$13.77; total, \$126.62. No. 12 is the children's club.—J. W. Wright, Pastor.

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NEW ORLEANS, SEPTEMBER 3, 1914

Vol. No. 43—No. 35



THE REVEREND ROBERT MCINTYRE, D. D., LL. D.

POET, ORATOR, PREACHER, BISHOP

Born: Selkirk, Scotland, November 20, 1851

(SEE ARTICLE PAGE 8)

Died: Chicago, Illinois, August 30, 1914

SOME CONDITIONS AMONG NEGROES IN CITIES

By George Edmund Haynes, Ph. D.

Director National League on Urban Conditions Among Negroes; Professor of Social Science, Fisk University, Nashville, Tennessee.

(*The word "City" is the shortest word for urban centers; as used here it means all places of 2,500 inhabitants or more; this includes large towns and cities.)

Among the outstanding features of national life to-day is the migration to, and concentration of Negroes in cities, North and South. Following hard upon the settlement in the cities there is a segregation, which cuts off points of friendly contact between white and colored people, especially the better elements, and shuts out the Negro from many of the most desirable forces of the common life. As a result, the industrial, housing, health, educational and other problems of his city life are more crucial than those of his white brethren. The Negro's heroic struggles to overcome his maladjustment have greater odds against their success.

In discussing this matter, the time is past for the passionate avowal of opinions based merely upon feelings; the facts must be carefully studied and conclusions logically drawn.

I. The Influence of the City upon Negro Life: Our attention to the needs of the Negro should include the influence that town and city are exerting. In the first place, the town and city are trading centers for the rural Negroes, especially in the South. On Saturdays most farmers and farm laborers take a holiday to go to town. In some localities an additional day in mid-week is added. On these visits, the country folk not only get much of their merchandise and liquor, but they get the gossip, ideas of dress, of homes, of business and of amusement, of gambling and of other vices. More than twenty-five miles in the backwoods of Alabama I have seen the imitation of town ideas in cabins, in churches and in drunken carousals. Eight or ten miles in the rural sections of Tennessee, I have seen dress and firearms and picture-show apparatus, which could be traced to no other source than the nearby town. And today, though it need not be so yet, the best educational opportunities and the best medical care are centered in the cities. We should also remind ourselves that the white and Negro banks and many of the business firms which provide the financial and commercial facilities that serve the Negro are located in the towns and cities.

In the above statements I have tried simply by illustration to bring out the fact that the study of the Negro in towns and cities and the relation of towns and cities to the entire Negro population has a significance which we have hardly yet realized. It demands our attention and deserves our best thought; for it is pregnant with potency for Negro welfare or the reverse, and not only for his help or harm but for that of our Southland, which we all love so dearly, and for that of our entire nation.

II. The Migration to the Cities: The first fact which strikes the observer is the migration to the cities. The past century has been marked by the urban migration of the entire population. This has been especially true during the last fifty years. In the United States in 1880 the total population was 29.5 per cent urban and 70.5 per cent rural. In 1910 it was 46.3 per cent urban and 53.7 per cent rural. Since 1860 the Negro has been a part of this great population stream that is moving to the cities. In 1890, 19.8 per cent of the total Negro population resided in centers of 2,500 inhabitants or more. By 1900 this had increased to 22.7 per cent, and in 1910 it had risen to 27.4 per cent or more than one-fourth of the total Negro population. The Negro's movement cityward has varied

from the general population at times and in places when special influences have borne upon him. But where the influences affecting him have been similar to those affecting the white man, his movements have been similar.

From the economic point of view emancipation from slavery meant a release from the soil. With the breaking down of an old regime, thousands of the landless freedmen were possessed with the wanderlust which has seized the masses in all times of sudden social upheaval. The union army posts, which were located in towns and cities, became early centers of concentration. The Klu-Klux disturbance, and the prevalent notion that the Federal government would care for all, added their power to the other forces operating just after the war to draw the Negroes into the urban centers. Thus the divorce of the Negro from the soil was begun and it has not been entirely checked since.

It was almost inevitable, then, that between 1860 and 1870, while the white population in fourteen Southern cities increased 16.7 per cent, the Negro population increased 90.7 per cent; and in eight Northern cities (counting New York City as now constituted as one) the Negro population increased 51 per cent in the same decade.

This influx of Negroes to these cities for that decade was exceptional because of the exceptional influences. This fact is forcibly brought out by the figures for white and Negro population in the principal Southern cities from 1870 to 1910 (as follows):

1870 to 1880 the whites increased	20.3 per cent, Negroes 25.5 per cent.
1880 to 1890 the whites increased	35.7 per cent, Negroes 38.7 per cent.
1890 to 1900 the whites increased	20.8 per cent, Negroes 20.6 per cent.
1900 to 1910 the whites increased	27.7 per cent, Negroes 20.6 per cent.

These figures show that there has been a relative decrease of Negroes in these cities each decade. This relative decrease is partially due to the drift of Negroes to Northern cities. For obvious reasons we cannot compare the draft of the white population to Northern cities. We do have the per cent of increase of Negroes in eight Northern cities from 1870 to 1910. It was as follows:

1870 to 1880	36.4 per cent
1880 to 1890	32.3 per cent
1890 to 1900	59.2 per cent

But the increase of the urban population, both white and Negro, is not a matter of the large cities alone. Let us compare the urban and rural increase from 1890 to 1900 for both the Continental United States and the Southern states. For the entire Continental United States for towns and cities of 2,500 inhabitants or more, from 1890 to 1900, the white population increased 35.7 per cent, the Negro 35.2 per cent, while in the country districts the whites increased 12.4 per cent, the Negroes 13.7 per cent. In the South Atlantic and South Central division of states, from 1890 to 1900, while the white urban population increased 36.7 per cent, the Negroes increased 31.8 per cent. In the country districts the whites increased 22.99 per cent and the Negroes 14.6 per cent. This means, to quote from the twelfth census that, "in the country districts of the South, Negroes increased about two-thirds as fast as the whites; in the cities they increased nearly seven-eighths as fast."

A careful analysis of all these figures supports the conclusion that the migration of the two races has been similar or dissimilar respectively, as the influences affecting them were similar or dissimilar.

It is important, then, to note the influences that have moved these populations to the cities. I have already noted the special cause in the breaking down of the slave regime as

it operated to draw Negroes to the centers between 1860 and 1870. Besides this, the Negro has been affected by those fundamental economic, social and individual causes which have moved the general population. Among the causes, the principal one has been the growth of industrial and commercial life in the South. The industrial growth is indicated by the fact that between 1880 and 1900 Southern cities increased 143.3 per cent in the total value of products, and 60.9 per cent in the average number of wage-earners, exclusive of proprietors, salaried officers and clerks. The city of Birmingham with its great iron and steel industries is an illustration. In 1880 the whole county of Jefferson, the country in which the city is situated, contained less than 4,000 total population. In 1910, the city of Birmingham, not including all of the county, had a population of 132,685.

Now because the Negro has been such a large factor in the labor of the South, he has been greatly influenced by these industrial and commercial developments. Our general knowledge of this fact is corroborated by a comparison of the increase in the number of white and Negro wage-earners in selected Southern cities. Between 1890 and 1900, in domestic and personal service the male whites increased 42.3 per cent; Negroes, 31.1 per cent; in trade and transportation occupations male whites increased 25.2 per cent, Negroes 39.1 per cent; while in manufacturing and mechanical pursuits male whites 16.3 per cent, Negroes 11.6 per cent.

The fundamental economic causes mentioned above have been supplemented by social and individual forces that in many sections have been very influential. Legislation, especially those laws which have borne hard upon the land tenant and farm laborer, making their uninviting lot worse than it otherwise would be, has been a factor. The city has offered better educational and amusement facilities.

The excitement of the city crowds, the paved and lighted streets, the other comforts and conveniences are wonderful attractions to the imagination of the ignorant rustic. He has no other thought than that he can easily secure them. They are viewed by him as a part of the great world which is so much better than the hard conditions he has known on plantation and farm. The easy means of transportation by rail and water, and the activities of employment agents and of black slave runners increases the pressure, while the return to the country home of relatives and friends creates restlessness among the younger element in the entire neighborhood by the display of smart clothes, of ready cash and the conversation of the city streets.

The above facts and figures warrant the conclusion that the Negroes along with the whites, affected by causes which will undoubtedly operate for an indefinite time, will continue to come to towns and cities in large numbers, and that many will come to stay. We shall therefore have a large permanent city Negro population.

The present urban population is of considerable size. In 1910 thirty-nine cities had 10,000 or more Negroes, and the following twelve of these cities had more than 40,000 Negroes each:

Atlanta, Ga.	51,902
Baltimore, Md.	84,749
Birmingham, Ala.	52,305
Chicago, Ill.	44,193
Louisville, Ky.	40,522
Memphis, Tenn.	52,441
New Orleans, La.	89,262
New York, N. C.	91,709
Philadelphia, Pa.	84,459
Richmond, Va.	46,733
St. Louis, Mo.	43,960
Washington, D. C.	94,446

In the same year in 27 other cities (25,000 or more total population) Negroes constituted one-fourth or more of the total population, and in Montgomery, Ala., Jacksonville, Fla., Savannah, Ga., Charleston, S. C., the Negro population was one-half or more.

(Concluded next week)

A Comparison of the Christology of John's Gospel With That of the Synoptic Gospels

(THE HORACE L. JACOBS PRIZE ESSAY IN CHRISTOLOGY)

By the Rev. P. W. Webb, A. B., Member
Class of 1915, in Gammon Theological
Seminary

The life of Christ forms a turning point in the history of the world. The Old Testament Scriptures show the steady trend of history to that one eventful epoch. Therefore it is but natural that the four gospels being the authoritative of the life and words of the Christ, are esteemed the most precious documents of Christianity. Hence, an intelligent and profitable study of the gospels require attention especially to three things: 1. Their origin. 2. The distinct plan and purpose of each gospel, and 3. The marked characteristics of the several gospels.

1. They are not formal histories, nor do they assume to be complete biographies. But that they sprung from a common source, and that they all agree in recording more or less of the life, words, works, death and resurrection of Jesus Christ. As to whether that common source were written documents or oral tradition, has long been a contested question. But the hypothesis of an oral gospel, embodying the substance of the Apostolic preaching, is now very generally held as the principal source of our four gospels. However, no absolute certainty can be attained as to the probable source of the gospels. Nevertheless, in all respects the three synoptic gospels exactly represent the probable form of the first oral gospel.

2. As to the distinct plan and purpose of each gospel. It is hardly conceivable or reasonable to think that these gospel records were composed and sent forth among the early churches without some definite plan and purpose. Or even thrust out as so many collections of fragmentary tradition just thrown together haphazardly. Each gospel contains too many evidences of definite design, and so many inimitable word pictures, that we cannot believe that any author, competent for the writing of such books, would have put them forth without orderly arrangement and special purpose. It is far more probable that each evangelist had a reason for what he omitted as well as for what he recorded.

3. Matt. A close scrutinizing examination of Matthew's gospel will disclose its special adaptation to Jewish readers. The very first verse, in true Jewish style, declares it to be "the book of the generation of Jesus Christ, the son of David, the son of Abraham." The great purpose of this gospel throughout is to exhibit Jesus as the Messiah of whom the prophets had spoken, the divine founder of the Kingdom. Hence, he makes more extensive and elaborate use of the Old Testament prophesy than any other of the evangelists. These are prominent features of Matthew's gospel.

Mark. Ancient tradition holds that Mark's gospel is substantially that of Peter's. The same is confirmed by the general style, scope, and plan of the gospel itself. The fiery activity and rapidity of Peter's general manner would naturally dictate a condensed and pointed gospel. His ministry to such Gentile converts as Cornelius shows the need of an account of the Lord Jesus Christ, especially adapted to his class of mind. Mark's gospel was to meet this ideal. It has but few Old Testament citations. But it portrays the life of Christ as that of a mighty conqueror. It was certainly adapted to meet the taste of the Roman mind, whose ideals of rapidity, power and triumph were well expressed in the famous words of Caesar, "I came, I saw, I conquered."

Luke. The voice of the most ancient writers, declares Luke's gospel, to be the substance of Paul's preaching. Irenaeus says of it, "the third gospel is that according to Luke, the gospel commended by Paul, which was written for the Gentile Christians." It deals more than any other gospel with Jesus' words and works for the whole world. Luke alone records the mission of the Seventy. He alone records the parable of the good Samar-

itan, and that of the prodigal son. He narrates the journey and ministry of Christ in Perea, a comparatively heathen land. Thus adding many things of this kind, he also sets forth in his own way the main facts recorded in Matt. and Mark. Hence, the three together, because of the general view they give of the same great outline of facts, are classed and called the synoptic gospel. Not without reason has the gospel of Luke been believed to have special adaptation to the mind of the Greek. Since, as a mighty Universal Conqueror was the one grand ideal of a Roman, even so also the perfection of humanity was the one dream of the noblest Grecian intellect. His orderly narrative, with all those delicate traits which none but the "beloved physician" could so well detail, is pre-eminently the gospel of the Son of Man, the gospel of Universal redemption.

John. The gospel of John has manifestly a specific design different from that of the other gospels. Its lofty spiritual tone, its fullness of doctrine, and its profound conception of the Divinity of the Christ arrest the attention of all readers. "The synoptic gospel," says Westcott, "contains the gospel of the infant Church; while that of St. John the gospel of its maturity. The first combine to give the wide experience of the many, while the last embraces the deep mysteries treasured up by the one. All alike are consciously based on the same great facts; but yet it is possible, in a mere limited sense, to describe the first as historical and the last as ideal; though the history necessarily points to truths which lie beyond all human experience, and the ideas only connect that which was once for all realized on earth the eternal one of which it was the revelation." Clement of Alexander says: "John last of all perceiving that what had reference to the body in the gospel of our Savior was sufficiently detailed, and being encouraged by his familiar friends, and urged by the Spirit, wrote a spiritual gospel." John's gospel is pre-eminently the gospel of the word of God. It deals especially with the mystery of God in Christ, and sets forth the Lord as the life of man and the light of the world. It is the revelation of the life of faith in the Son of God. It was written "that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in His name." (xx:31). Now, let us push the harmony of the analogy to a more minute finish. We can see how naturally Matt. writing especially for Jewish readers, is so careful to announce it as the book of the generation of Jesus Christ, the Son of David, the Son of Abraham. We can see the purpose of his tact and diplomacy in describing the birth of Jesus in the days of the great Herod the King, as one that is born King of the Jews, in Bethlehem according to the prophets. Note the sermon on the Mount (v-xii) is presented in one connected whole, as if it were a republication of the ancient law of Sinai in a new and better form. Note how the series of miracles in the (viii, ix) follows as if designed to evidence the divine power and authority of this new law giver and king. The calling, ordaining and sending out of the twelve disciples (x) was like the election of a new Israel to reclaim the twelve tribes scattered abroad. The seven parables (xii), are a revelation of the mysteries of the Kingdom of Heaven, the kingdom which He, as the Christ of God, was about to establish. Then follows ample record of the controversy between this king of the Jews and the Scribes and Pharisees, who looked for another kind

of Messianic kingdom (xiv-231). Then the great Apocalyptic discourse of (xxiv, xxv) discloses the end of that age as in the near future, and in striking analogy with the spirit and form of the Old Testament prophecy. The record of the last supper, and the betrayal, the crucifixion and the resurrection, complete the picture of the great prophet, priest and king.

Some have thought it strange that Matt., Mark and Luke each say nothing about Christ's first miracle at Cana, or the healing at Capernaum of the nobleman's son, or even of the resurrection of Lazarus, facts of such weighty interest. Probably as a matter of prudence the synoptic were agreed to abstain from any mention of a living person who would be exposed to peril by their connection with Jesus. Now, since John's gospel written near the end of the first century, and he was expected to outline the others, it was appropriately left for him to record the fuller account of Jesus' Judean ministry, and to make mention of persons and events of whom it was not expedient to write at an earlier time. The inner and essential harmony of the gospels is accordingly enhanced by their diversity. These accounts constitute a four-fold witness of the Christ of God. We should not over-emphasize that Matt. wrote for the Jews only, Mark for the Romans, and Luke for the Greeks. For that would signify that when these several nations ceased these gospels would have no further special adaptation. We should rather bear in mind that these gospels have a divinely ordained fitness to make the person and character of Jesus the more powerfully impressive upon all classes of men. If in St. Matthew's record we behold now the glorified and now the suffering Messiah, and the voice we hear is that of a roaring lion of the tribe of Judah; also in St. Mark's vivid pages we see only the all-powerful Jesus, and the voice we hear is that of an ox; even so, in St. Luke's gospel on the other hand, there opens before us the broader vision of the Son of Man, born to be sure, under the law, but born of a woman, "a light for the revelation of the Gentiles," as well as for the glory of Israel (2:32). He appropriately traces Jesus' lineage away back beyond David, and beyond Abraham to Adam, the Son of God (3:38). This Pauline gospel gives us the living embodiment of the perfect man, the Friend and Savior of helpless humanity.

The contrasts of the writers of the gospels, as seen from John's gospel.

1. John's record notably supplements the others. It is pre-eminently the gospel for the Church of God. His motive and affectionate zeal for the person of Christ, a desire to present a worthy view of his glory as the Son of God made truly incarnate. It is the gospel of the heart of Jesus, and the disciple who leaned upon his Lord's bosom and imbibed so fully the inspiration of that sacred heart, he was the only one of the twelve who could write this inimitable gospel of the word, the light, the way, the truth, the resurrection and the life.

2. The near relation of John to the Master. Very naturally this gives his gospel a spiritual significance over the Synoptics. He belonged to the inner group, and was the one central figure in that group who leaned on his Master's bosom and listened to the very heart throb of his Lord. He alone could interpret his groans in the Spirit. He could read the great spiritual lesson uppermost in the Master's thought life, as he heard the vibrations of his heart string, and saw the illumination of his divine glory transparent in his human embodiment.

3. Then, I would have you to note the personality of John. His character was a potent factor in his writings. Being in his early

(Continued on page 13)

A MODERN MARTHA

THE HEROIC EFFORT OF A LONE WOMAN

(EDITORIAL)

The silent forces of character building are often the most potential. So are the forces in race building. It is not all the time those forces which are paraded with banner and blast of trumpet and are exploited in front page headlines that are doing the greatest good in racial construction. We do not mean to offer the least suggestion that the conspicuous examples for the uplift of the Negro are not worthy and do not justify all the confidence reposed in them. They would be totally inadequate for the Herculean task in hand, however, but for those forces which are obscure but which are none the less absolutely necessary to the bringing about that good day "when the waste places shall be made glad and the desert shall blossom as the rose."

One of the most encouraging features of the Negro's struggle upward lies in the out-of-the-way movements for racial uplift which are attacking the Negro in the rough and producing results that make for good citizenship, better homes, better morals and the hastening of the Kingdom. These forces are the logical fruitage of the preparation which individuals have received in the several centers of light and learning. They have their beginning in individual initiative, individual faith, and individual determination. Such enterprises are watered by the sweat of the brow and as it were the soil is enriched by the life blood of the founder. What shall we say of such schools as Okolona Institute, established by Wallace Battle, Utica Industrial Institute established by William Hotzclaw, and scores of others who had no other start in the beginning but initiative, faith and indomitable courage? In the wake of such institutions there comes to light the fact that if all other forces be taken away, and if necessary, the Negro has enough leaven already to leaven the whole lump of ignorance, superstition and vice and bring the entire mass in close touch with Jesus Christ and high civilization.

It was in the course of a conversation with Mr. J. W. Pearsall at a recent meeting of the Book Committee that our attention was called to one of the most inspiring chapters of racial progress coming under our observation. We were talking of the forces that make for racial uplift when we learned for the first time of such an institution as the Daytona Educational and Industrial Training School

for Negro Girls, and for the first time of the heroic self-denial and indomitable personality of Mary Bethune McLeod.

It happens that this lone woman was attracted to the southern part of Florida, where there was dense ignorance among the Negroes and little or no effort to better conditions; the state doing little, Christian philan-

and then taught successively in Haines Institute, Atlanta, Georgia, Sumter Institute, South Carolina, and finally at Palatka, Florida. But a longing possessed her from which she could not free herself. She says:

"I longed to do something for my race, especially for the girls and women; to help bring order out of chaos we see around us. I was not familiar with the work of Hampton and Tuskegee, except in a general way. I believed that my people's starting-point upward must be religion and industry. Hence the planting of this institution. This work grew out of my own soul. The seed was planted in my heart when I was in darkness myself. Whatever I have accomplished has been in answer to prayer."

But what did Mrs. Bethune have with which to begin an institution? One would hardly believe it; all that she had was her faith and her great desire to teach her people how to live, and \$1.50 in cash. And what is the school to-day? Twenty acres of land, one four-story building with modern improvements; one medium sized cottage used as a trade building, a neat, attractive hospital, two-story, with modern improvements, a splendid farm house, modern barn, a syrup mill, one mule and wagon, four cows,

a good variety of poultry and pigs. A fine building has been given on a personal lot, outside the school premises as a reading room for the men and boys of the community.

This is nothing less than miraculous. Think about such an accomplishment in less than ten years by one lone woman who in that time has founded an institution, called together a student body, constructed a physical plant, admirably adapted to school purposes, impressed herself upon the life and thought of the community and made a host of friends who are a guarantee for the future success and development of the institution.

This is one of the most inspiring chapters in the life of the Negro race. There was no organization behind it, no society, no church, no concerted movement, but one lone woman with faith in herself, faith in her people and faith in her God. Is it any wonder that she drew to herself the support of sympathizing friends? Is it any wonder that she gained new and helpful friends for the Negro race? Is it any wonder that she gained newer and larger faith in the Negro? This one lone ex-

(Continued on page 11)



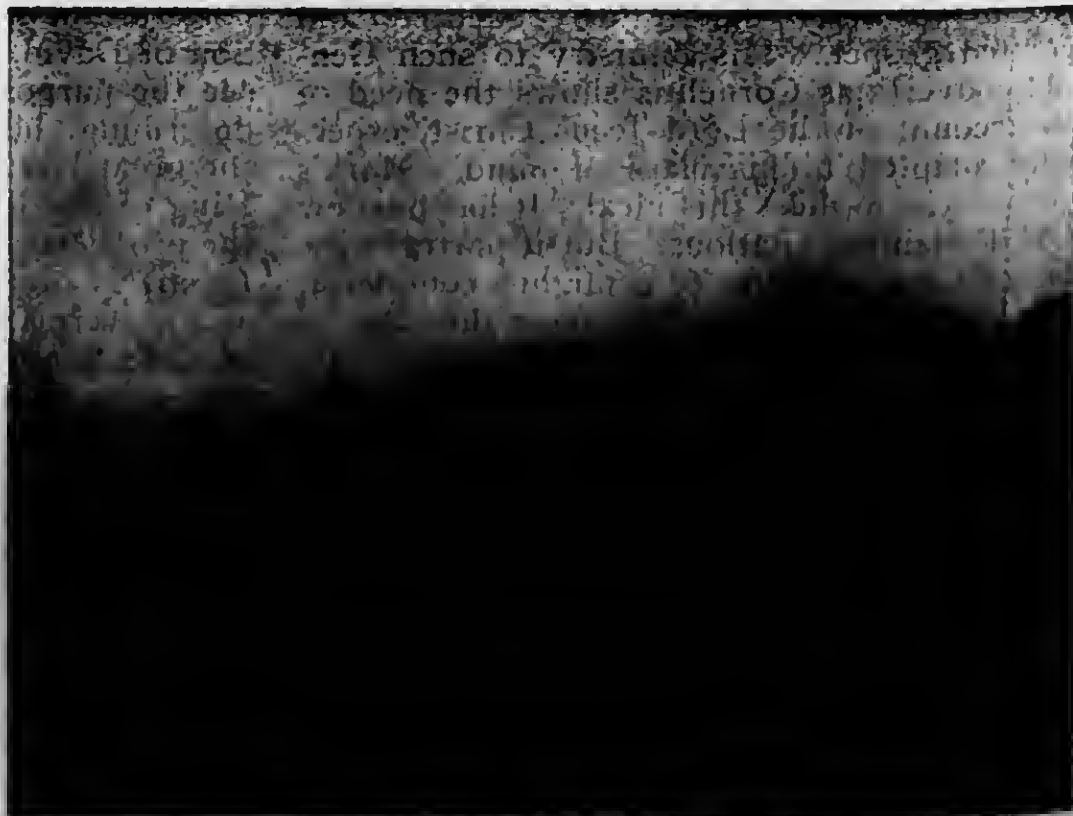
THE INDUSTRIAL SCHOOL AT DAYTONA, FLORIDA—AN OBJECT LESSON IN THE CARE OF A HOUSE AND GROUNDS

thropy less and the field was wholly uninviting. It is the only institution of this kind on the eastern coast of Florida, from Jacksonville to Key West. If some very needy field was to be selected, this institution found the place. But it is no doubt a congenial place, for at Daytona there is a large and prosperous winter colony of Northern people. However, it was not particularly upon these good people that Mrs. McLeod relied. But her single-handed effort shows that Providence led her to the right place with a sympathetic environment.

But who is Mary Bethune McLeod? She was born of slave parents, being one of a family of seventeen children, and was born in Mayesville, South Carolina, June 10, 1875. She received her training at Scotia Seminary, Concord, North Carolina, an institution for girls supported by the Presbyterian Church. In Scotia her scholarship was provided by a seamstress, Miss Mary Chrisman, of Denver, Colorado. After Mary McLeod finished her course at Scotia she entered Moody Bible Institute, at Chicago, and remained one year,



ANOTHER VIEW OF THE GROUNDS



GIRLS IN THE TRUCK GARDEN

The Consolation of Service

(EDITORIAL)

The circumstances surrounding the translation of Mrs. Wilson, the wife of the President, are very much in contrast to a conception prevalent among our people, touching the death-bed testimony. These questions are so frequent: "Did she say anything before she died?" "What was his dying testimony?" Mrs. Wilson did not seem to talk much about heaven above, no mention of visions of sainted ones gone before, or of angels coming to carry her home, but rather she was concerned to the very last about bettering the condition of the unfortunate of earth. Conscious of the fact that she occupied the most exalted position socially of any American lady, she, nevertheless, did not despise those in the capital city who had no social rating at all. And she found time, apart from the many fashionable functions at the White House, where were entertained the dignitaries of this and many foreign countries, to spend a few moments in the homes of the lowly and unfortunate, giving them a word of cheer and studying how she might do something to improve their condition. So when she was dying she sent a message to Congress indicating that she could pass more contentedly into the great beyond if she were informed that the legislation in behalf of the slum dwellers of Washington, instigated at her request, were assured.

Mrs. Wilson, in her intense interest in the slum conditions, was a real benefactor of the Negro—for our people occupy largely the slum alleys of Washington. Congress in granting her dying request to close up the alleys thereby created at the same time for Mrs. Wilson a fitting monument to her spirit for social uplift.

Mrs. L. H. Hammond, in an article to the Atlanta Constitution, calls attention to Mrs. Wilson's effort for the Negro slum dwellers of Washington. It is such a beautiful tribute and reveals so clearly the broad humanitarian side of Mrs. Wilson that we gladly give Mrs. Hammond's article in full. Writing to the Constitution, Mrs. Hammond said:

"It is officially stated that Mrs. Wilson's death was largely due to her tireless efforts for human betterment, especially among southern mountaineers and in the slums of Washington; but it is not widely known that her greatest fight, that against the Washington slums, a fight crowned with success only on her deathbed, was waged by this Christian southern woman in behalf of the Negroes.

"The writer was invited to Washington last November to speak before the housing committee of the National Civic Federation on the housing of slum Negroes in the South. It was as a member of this committee that Mrs. Wilson undertook her campaign against the Washington alleys, and as the guest of the committee's chairman the writer was taken through many of the alleys, and was given a full history of the campaign.

"Most of the alleys are 'blind,' opening from wider alleys, running back of the street houses, and invisible to policemen on the streets. They shelter many thousands of Negroes, and are not only a menace to health, but are almost prohibitive of morality or decency in those doomed to grow up in them.

"For twenty years social workers have been trying to abolish them, but until this southern woman came to the White House practically nothing was accomplished. Soon after her arrival in Washington she visited them, and became at once an active member of the housing committee. She carried through the slums, in her own automobile, many senators and congressmen whom she won to a support

of the cause she had made her own. A bill was prepared to abolish the alleys in ten years, one-tenth being condemned each year, and their place being taken by minor streets and by playgrounds. The bill was heartily approved by the President, and was introduced at the beginning of the regular session of congress last fall. Though backed by the housing committee of the National Civic Federation, of which she was a member, it was known as 'Mrs. Wilson's bill' and as such was passed, a few hours before her death, in response to her dying request.

"At the meeting of the housing committee above referred to, Mrs. Wilson was present, and after adjournment she talked at length to the writer, also a southern woman, in regard to her convictions about the Negroes. Her mother and grandmother, both slave-owners, taught her from childhood, she said, that the uplift of the Negroes was the especial duty of Southern white Christians. So strongly did she herself believe this that when, as a young girl, she went to New York to study art, she chose as her church work during the years she was there the teaching



MRS. WOODROW WILSON

of a class in a Negro Sunday School. 'If I had not been a Southern girl,' she said to me, 'I would have chosen some other kind of work, but being a southerner I felt it my duty to do something for colored people. I have never changed my conviction at this point.'

"As the wife of the President she worked for the white poor of the South, being actively engaged in efforts to develop industries for mountain women, to promote the sale of their handicraft, and to encourage education among them. Her heart was no less with her own people for recognizing her obligation to the weaker race. A true Southerner, she believed as do both whites and blacks in the South, in the social separation of the races, but she also felt her obligation as a Christian to all the poor of the land, regardless of race. She saw, under the necessary social and racial separateness, a human oneness of all races which compelled her, as a follower of Jesus Christ, to serve, so far as she could, the needs of all."

It was fitting then that a large portion of the beautiful, fragrant flowers sent to adorn Mrs. Wilson's casket and to cover her grave were given to the poor people, who will ever cherish the memory of the fragrant influence of her benign character.

In the closing scene of this life we are impressed with the fact that the happiness of heaven depends largely upon the consciousness of having done something to make others happy here. It will be the consolation of service. Heaven, then, will be not so much a place of gorgeous adornment as it will be a condition of the soul made rich by the experiences of noble deeds done to our fellows in the spirit of the self-sacrificing Christ.

ACHIEVEMENTS OF A NEGRO ARTIST

Henry O. Tanner, a Negro, Whose Salon Pictures Are Pronounced Full of the Genius of Rembrandt

By Alvan F. Sanborn

The most distinctive event in the American section of the Champs-Elysees Salon this spring is the reappearance as an exhibitor, after several years of absence, of our only religious painter of international renown, Henry O. Tanner.

Tanner was born in Pittsburgh. He is the son, as Bostonians doubtless know, of a bishop of the African Methodist Episcopal Church and studied at one time for the ministry. He received his art instruction at the Philadelphia Academy of Fine Arts and at the Academie Julien in Paris. At first he aspired to be a marine painter, but, failing to satisfy his own severe judgment in this field, he took up animal work. Hence the "Daniel in the Lion's Den" (now in the Temple collection, Philadelphia), wherein the beasts somewhat overshadowed the figure of the prophet, but which nevertheless revealed to the artist, as to the world at large, his real vocation.

It is a long time—longer than I like to think—since this painting was exhibited; but I recall, as vividly as if it were but yesterday, the surprise it created—a surprise the greater, no doubt, that its author was a Negro.

The "Daniel" was followed—I am disregarding chronological order—by "The Annunciation" (representing the messenger of the Lord as a blaze of light, instead of as an angel—a curious and probably unintentional analogy with the pagan myth of Danae), now in the Wiltach collection of Philadelphia; by "The Five Wise and the Five Foolish Virgins," which went, if I remember right, to the Carnegie Institute, and by the "Resurrection of Lazarus" and "Christ and the Disciples at Emmaus," which were bought by the French Government for the Luxembourg Museum, etc. Tanner's salon pictures and his exhibit at the Paris Universal Exposition of 1900 brought him divers awards and medals, and he was made a member of the Societe Internationale de Peintres et de Sculpteurs.

Has the Genius of Rembrandt

"I find in Tanner," observed a French critic, "something of the genius of Rembrandt. This is seen in the manner of his composition and in his style of execution. The composition of his pictures is veiled, being indicated less by distinct and precise drawing than by the play of lights and shadows. His painting is harmonious, with a preference for sombre tints, the general effect of his color schemes giving a greater luminousness to the light tones of the principal figures. In spite of this similarity to the Dutch master, there is a strong personality in the American painter, whose works reveal profound thoughtfulness, penetrating psychology and a nature truly poetic."

"Tanner's work," said another French critic, "is curious technically. We are confronted by a solid knowledge that is sure of itself. The weighty strokes, which, when seen from near by, resemble a veneer of mahogany, evidently come from a flowing and unctuous brush. Through the thick paint plays a soft light which models the outlines in chiaroscuro."

And the painter Aman-Jean said of the "Resurrection of Lazarus": "The picture is in a low key, sombre and rich, somewhat dim and yet luminous, with great wealth of expression and variety in the faces fixed upon the dead man who is returning to the light."

Tanner's two 1914 exhibits are entitled "Mary" and "Christ" at the "House of Lazarus."

The "Mary" represents a woman with a Jewish—or is it an Indian?—cast of countenance, holding a tiny Oriental lamp, which serves dimly to light the canvas. At first view, you perceive nothing except the lamp.

(Continued on page 13)

The Preacher's Throne

A SERMON—By the REV. J. A. T. FAUST, D. D.

Theme: Evil Avoided.

Text: 1 Thessa. v, 22. Abstain from all appearance of evil.

Dr. Fairbairn has very clearly defined sin under four heads. Sin itself, he says, is a religious term and is unintelligible except in a realm of religious experience and thought. Evil denotes every condition, circumstance or act, that in any manner interferes with complete perfection or happiness of being, either moral, material or spiritual.

Vice is moral evil interpreted as an offense against the ideal law of human nature. It is the blot left by the departure from nature.

Crime denotes the violation of a law which a society or state has framed for the mutual defense and good of the members.

These, evil, vice, crime, where divine law is not known, compose sin in a dormant state waiting to be touched by a spark of divine law to become active and destructive.

They lie like sleeping volcanoes waiting to be touched by a stream of living water to become the terror and destruction of the people. This is what Paul meant when he said without the law I had not known sin, but the law coming, sin revived and I died.

Where the divine law is known evil, vice, and crime unite to compose the greatest of all crimes, sin, which in itself is hated of God, rebellion against God, and usurpation of God's authority.

The Sodomites were guilty of vice and God wiped them off the earth with fire and brimstone from heaven. No man has a right to violate the law of his nature, destroying the temple of the Holy Ghost, thereby leaving God without home, or altar in his bosom.

He who violates the law of society by killing, afflicting, or unnecessarily offending his brother, sins against God, for all laws for the good of society, are of God. He who commits a crime against society rebels against God and if society does not punish the man God will punish society. This God will ultimately do whether His will is known in society or not.

The progress of divine punishment is almost infinitely accelerated where God's will is known. For then it partakes of the nature of a wilful sin against God.

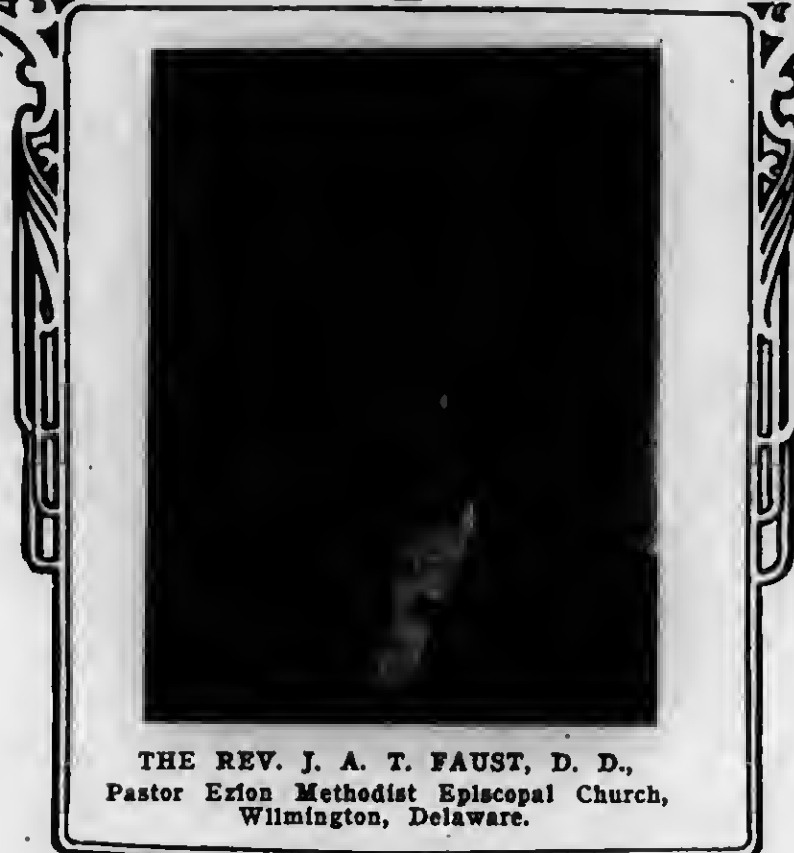
Hence we see sin is intense hatred and rebellion against God and a vicious and selfish desire to usurp His rights. In order to defeat God's purpose, it seeks to destroy every law of nature, of society and morality. If the question was asked to-day, Who is on the Lord's side, how many could stand up and say, I? Are you in the blaze of this gospel light, steeped in vice, and secret sins against your person? You are a sinner. Are your hands stained with your brother's blood? Have you sold justice for money? Have you wronged widows and orphans and the people in general for selfish purpose? Repent or you will die the death of the wicked.

Do you love the world, sin, and the flesh? Then you love the devil and hate God. You are a sinner and I call on you to repent or die the death of the wicked.

Evil To Be Avoided

We are taught by experience to avoid sin. The results of practised sin warn us against the folly of falling into it. The habitual liar always loses his reputation and character for anything but lying. Traitors and turncoats are the despised of God and rejected of men. Cataline, from whose ambitious and traitorous clutches Cicero saved the Roman government goes down in history without a name-sake, unhonored and unmoved. The murderers of Lincoln, Garfield and McKinley are among the rejected of God and in serpentine hatred have been banished from the realm of mankind.

The thief ever knows himself to be in dis-



THE REV. J. A. T. FAUST, D. D.,
Pastor Zion Methodist Episcopal Church,
Wilmington, Delaware.

honor among his fellows. He too frequently finds himself a well earned prison cell. Heaven's doors are closed against the drunkard. All decent society turns him away. He makes his family paupers and clothes himself in rags.

Yes, he emaciates his body, deadens his wits and even blows out the spark of life itself. Immoral men and women are the lepers of society and rejected of God. What does God say of those characters? The fearful and unbelieving and abominable and murderers and fornicators and sorcerers and idolators and all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death.

Conscience Teaches Us To Avoid Sin

Man's conscience everywhere condemns the grosser sins. Conscience in darkest heathenism condemns lying. A man cannot become a professional liar until he has first murdered his conscience. While conscience has a voice he is timid about lying. Absolute failure to practice any of the rules of righteousness and under such conditions be at ease, can indicate no less than a dead conscience. The heathen conscience, where God in false forms is recognized and worshipped, is dishonored and darkened.

Fearing an angry God it seeks to appease Him by adopting crude and often cruel methods. They are more or less always superstitious and foolish. But the Christian and enlightened conscience make Christ its example. What he does conscience dictates to be done. What he teaches against conscience warns against. The gospel he preached enlightened conscience dictates that we should preach.

The enlightened conscience ever finds in Jesus the truth and the way. In Him it teaches truth, mercy and peace. Conscience is always willing to make Him its guide. Conscience is a blessed monitor given to us of our God to dictate our course in life. From God it comes, to God it ever seeks to return. Sin against God and your conscience will feel and own the guilt and plunge you in despair. "What conscience dictates to be done,

Or warn you not to do,
It is more than hell to shun
Or heaven to pursue."

Commanded of God to Avoid Evil

God commands us in His holy word to avoid sin. In one place He says, be angry and sin not. Cease to do evil, learn to do well; seek peace, and pursue it. David teaches us to stand in awe and sin not. The Lord Jesus tells those that He heals to go in peace and sin no more.

Again says the word: "Cease to do evil; learn to do well. Come let us reason together. Though your sins be as scarlet they shall be as snow; though they be as crimson they shall be as wool." Says Paul, "Awake to righteousness and sin not." Again says the word: "The soul that sinneth, it shall die. The wages of sin are death but the gift of God is eternal life."

The Appearance of Evil to be Avoided

We are called upon not only to avoid evil itself but even the very appearance of it. The very shadow of evil should not fall upon us. The rattlesnake is said to be so poison as not only to make it necessary to avoid its bite but the very poison that might squirt on you from between its fangs.

Sin is a serpent; saliva from whose mouth is poison. The very air he breathes and exhales is poison. Make not the thoughts of sinners food for meditation. Keep your mind pure and your conduct will be pure, your conversation pure, all the issues of your heart will be pure.

The body will not run into unbridled appetites unless the mind leads it there. A man is a mental murderer before he is an active murderer. Immorality possesses the mind before it does the body. Give us honest minds and we have honest men. Give us wicked minds and we verily have devils in the form of men. There is nothing more destructive of all good than evil imaginations.

God gave as His reason for sending a flood upon the world, the continual evil imagination of men's hearts. Let us hate sin with all our mind, heart and strength. Pray God in the language of the Psalmist when he says: Wash me and I shall be whiter than snow. Hide thy face from my sins and blot out all my iniquities, create within me a clean heart, O God, and renew a right spirit within me.

By Doing Good

We should not only think righteously but do good. The best way to keep the mind pure is to have a good occupation for the body. We should see to it that we be useful and therefore a blessing to our neighbors. As things go nowadays, it is a task to be good neighbors. It is a hard task to attend one's own business and let other people's alone.

It is a hard task to find the good qualities in people and overlook the bad, but that is just what we must do if we would avoid doing evil. He who studies over his neighbor's bad qualities will soon hate his neighbor and wrong him.

Faithfulness to all duties is the death of all evil. Faithfully perform all Christian duties and you will as faithfully avoid all sin. No man can do both good and evil at one and the same time. To do good all the time means to do evil none of the time.

By Avoiding Evil Counsel

We should not regard the counsel of evil men. From an evil source no good can come. Sunshine cannot come out of a dark body. Fresh water does not come from a salt fountain. You would not seek knowledge in the brain of an idiot nor wisdom in an insane asylum. No more should a man seek good advice in an evil source. For business purpose a wicked man may give wise counsel but in spiritual he knows nothing and could not if he would give proper advice. Sinners will give advice regarding your daily deportment, which if followed will be your spiritual death. He will get drunk, tell lies, steal, take bribes and do all manner of sin and tell you that Christians are no better than he is.

(Continued on page 10)

THE CRIPPLE OF NUREMBERG

CHAPTER XV

BY FELICIA BUTTZ CLARK

AT THE EMPEROR'S BANQUET

A few nights after this one, when Peter von Reuss was preparing to carry to his suffering son good, nourishing food—food which should give him strength for the further trials which awaited him—the Emperor Charles V held a magnificent banquet. It was such a feast as had never been seen or heard of before in the city of Nuremberg. With a view to winning over the men of influence in the town, the heralds of the Emperor had been sent, several days before, to the houses of the Burgermeister and others in authority requesting their presence at the castle on the evening of the 25th of January. Not only were the men invited, but their wives and daughters as well; and one can imagine what excitement reigned in the quaint houses of plain citizens, and what a demand there was on the old chests where lay costly pieces of goods, many of which were very old, but as rich and full of color as on the day when they were laid away. There were odd bits of old jeweled ornaments and fine laces hidden away, all of which were brought out to do honor to the Emperor.

Even good, plain Hans Sachs received an invitation, not as a shoemaker, but because he was a poet of merit, even though his gifts had been used in a cause which the Emperor condemned. The Duke of Alva had objected to this name when he looked over the list of the guests, and expressed his views upon it. "That shoemaker!" he exclaimed. "He has done almost as much harm to Germany as did Luther himself. Who knows but that he may make your Majesty's banquet the subject of a satire?"

Charles smiled indulgently. He was overfond of this Spanish duke, whose ancestry could be traced far back to the brother of a Byzantine Emperor, the conqueror of Toledo centuries before. From this fact the family name "De Toledo" had been derived. It was little wonder that this proud man should object to sit down at table with a humble Nuremberg shoemaker.

"He will be far less likely to write a satire if he comes and eats of my food than if he stays at home and grumbles," was the Emperor's reply. But His Majesty was mistaken about the grumbling in case the shoemaker remained at home. The reception of the invitation was a signal for dismay in the home on the Mehlgasse. The gayly-dressed herald, with his silver helmet and trumpet, had ridden far away from the door when Hans Sachs hurried back to his wife, who was in the kitchen, making a pie for dinner. Her sleeves were rolled up over her arms, which were still white and plump, and her hands were deep in the soft dough.

The invitation was written on parchment by the Emperor's clerk, who accompanied him on his journeys, and was bordered with a deep golden band.

"What shall we do?" asked her husband, holding it up where she could see it. "An invitation from the Emperor is equivalent to a command."

Visions of filmy gowns, of sparkling jewels, passed through the good dame's mind in an instant. "Do?" she exclaimed, energetically; "why, go, of course. What else can we do?"

"The Emperor Charles is an enemy of the Reformation. He is fighting against our leader, John Frederick," he answered with a troubled look on his good-natured face.

"Well, he's our Emperor, anyway," replied his wife; "and we can't hurt the cause of his Reformation any by going to attend the banquet. Here, Magda, come and help me get the dough off my hands. I must go and open the cedar chest. Dost thou remember, Hans, the blue brocade, embroidered with silver, which I wore at the reception given to Frau Carlotta Weber seventeen years ago? It will do nicely for Marie, with some strings of pearls. Marie is invited, of course, Hans?" she added, with a sudden look of anxiety.

"Yes; I and thou and Marie."

Frau Sachs went on washing her hands in the big wooden bowl, and then dried them on a towel of her own weaving. Her husband watched her gravely, but did not interfere with her as she hurried away to find Marie, and unlocked the

[A serial story published in twelve installments, appearing in the first issue of each month of this paper. This is the ninth installment.]

carved chest where her treasures lay, carefully folded between silver paper. He heard the echo of a last remark, which she made to herself as she went out of the door, "I wonder if Frau Ebner has had an invitation."

The shoemaker smiled a little sadly, and then went away to shut himself up in his room, where, on the tall desk, were many manuscripts, some of which had already been printed and circulated, while others were still incomplete. All day long he wrote, not stopping even for his meals; but it was not a satire which was finished at nightfall. It was a heartbroken wail for the dead monk of Wittenberg and for the sad state in which Germany found itself in these days of the sixteenth century.

The banquet-hall of the Nuremberg castle was lighted with hundreds of candles, placed in artistically-wrought silver candelabra upon the walls. Costly tapestries covered the spaces between the heavy oaken panels, elaborately carved. The tall windows of stained glass were hung with draperies of crimson damask. At one end of the banquet-chamber, on a platform, was placed a throne, which had been occupied several times by Maximilian, the grandfather of the present emperor, and by his father before him. It was inlaid with mother-of-pearl, and over it hung a robe lined with ermine. Two long tables stood in the center of the hall, furnished with the luxury to which persons of rank in these days were accustomed, and lighted by wax tapers in tall, twisted holders.

Punctually at eight o'clock the Emperor entered by one of the doors leading from his private apartment. He was a tall man, with a rather narrow face and a full beard. He was dressed in a suit of white, ornamented with various jewels and scarls. Beside him walked the Duke of Alva, and many other nobles followed him.

Seating himself on the throne, the Emperor commanded that the great doors be thrown open to admit his guests. In a long line the men of Nuremberg came forward, many of them embarrassed and awkward. With them came a bevy of dames and maidens, and Charles V murmured as he turned to the duke, "I have not seen more richly dressed ladies anywhere in my kingdom."

Marie was there in the silk brocade and the pearls, and Frau Ebner was gorgeous in pink satin. But the one on whom all eyes were fixed as she drew a little apart from others with a certain air of disdain was Carlotta Weber. She waited until the Burgers and their portly "frauen" had been presented by the master of ceremony, and had dutifully kissed their sovereign's hand.

"Is not that thy fair cousin, Alberto?" asked the Duke of Alva.

"Over yonder?" replied the marquis. "Yes, it is the Frau Weber."

"She is the most beautiful woman here," said the Emperor, who had overheard the words. "Let the Machese di San Marzano present his cousin to me again. I remember," he continued to the duke, as the young Italian, flattered beyond measure, went forward to take his cousin's hand and lead her to the Emperor, "this is the lady whom we paused to speak to on our way hither."

"The very same, you Majesty," was the duke's reply.

The Nurembergers stood back to let the marquis pass by. The Frau Weber, her long, white satin dress, embroidered in pearls, sweeping behind her, came forward with grace and dignity, and knelt to kiss her sovereign's hand. Orlando followed her in obedience to a motion from Alberto.

The reception being over, the Emperor arose, and, bidding the others follow, took his seat at the first of the tables, motioning the company of citizens to arrange themselves at the other.

Frau Weber was going to join her neighbors, when her cousin stopped her.

"Thou art of equal rank with any of us knights," he said. "Come and sit by me with Orlando."

"I do not like to," she replied; "there are no

other ladies."

"Let me arrange it."

The marquis spoke a few words to the duke, who signaled the master of ceremony. In a few moments, and after a little confusion, three ladies were brought from the other table, and place was made for them, a few of the younger men of the Emperor's suite taking their places with the townspeople.

The Emperor sat with the Duke of Alva on his left, and motioned the Frau Weber to take a seat on his right. The marquis was next to his cousin, while Orlando was half-way down the table. One dish followed the other in quick succession. Charles V, having spent his life among the luxuries of Spain and Italy, dearly loved comforts and dainty food. He was now in the forty-seventh year of his age, and was much saddened by the recent death of his wife, Isabella to whom he had been greatly attached. Nevertheless, he became more animated while conversing with the beautiful Italian beside him.

Father Antonio, sitting next the Duke of Alva, was deeply wrapped up in his own thoughts.

"I fancy that your Reverence does not find much pleasure in our banquet," remarked the Emperor, with a smile.

"I crave your Majesty's pardon," responded the priest; "my mind was busy with thoughts of that youth whom we had to-deny in the torture-chamber. But this is no talk in the presence of ladies," he added, glancing toward the widow, who looked as though her grief had sat lightly enough on her, so smiling was her face.

"The Frau Weber is, I am sure, interested in all which concerns the welfare of our beloved Church," said the Emperor.

"Indeed, she has well assured me of that during these days since I have been a guest in her beautiful home. But the details would be too painful for her."

"I beg you to continue, Father," she lady said. "I do not know to whom you refer, but I am sure that you could never do anything that was cruel or unkind."

A shadow of a smile flitted over the thin face of Ferdinando de Toledo. He had known Father Antonio many years, and was well aware that the cruelty of most men was mercy when compared with the cruelty of the priest toward a Protestant.

"He still refuses to recant?" inquired Charles.

"Absolutely. We tried him in every possible way: he was tortured on the wheel—I beg your pardon, Frau Weber, these details are not for you. But he refused entirely to accept the merciful pardon of the Church, obtained through recantation, or to reveal anything whatever with regard to the movements of the Protestants."

The Duke of Alva spoke. "I was there, too, your Majesty, and heard it all. It is a pity," he shrugged his shoulders, "having been so very close to the Elector, he could give us valuable information."

"You probably have never heard of him, fair lady," replied the duke, looking admiringly at her. "He is Ulrich von Reuss, a lad of nineteen, son of the captain of the Guard. By the way, this reminds me, your Majesty, what we do about this youth must be done quickly. I was told by the Lieutenant, Jakob Engel—"

"That sour-looking man who is always so conspicuous?" asked the Emperor.

"Yes, your Majesty. He came to me this afternoon, and told me in great anxiety that in some way, he did not know how, the prisoner's father had found out that his son was in the round tower, and had forced from him the keys. Some morning we shall wake up and find our prisoner gone to join the Elector."

There was little talking at the table, out of respect to the Emperor. Conversation rarely rose above a whisper; and, as Orlando's companions on either side paid no attention to him, he had listened intently to the words spoken by the priest and duke. The last few days had been full of distress for the cripple. He had thought at first to go to Marie and tell her of Ulrich's sad fate, but had changed his mind. Why trouble her about it? He had thought the matter over in every possible way. Would it be practicable to

(Continued on Page 13)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Malns, and all communications intended for publication to the Editor.

OUR ORATOR-BISHOP DEAD

The Church will not be prepared for the shock that will be felt throughout the world wherever Methodists are to be found when it hears of the death of Bishop Robert McIntyre, who died in the Wesley Hospital, Chicago, Sunday evening, August the thirtieth. The Church had learned of his illness but it was not thought that he was in a particularly dangerous condition. He had been ill only two weeks. His sudden going will be mourned by thousands who knew him intimately as a pastor, and many more who knew him during his term as General Superintendent.

His has been a remarkable and romantic history. He was born in Selkirk, Scotland, November 20, 1851, of Presbyterian parents, and was christened in that faith in his early childhood. His father was a weaver and the family came to America as emigrants, landing at Philadelphia. In 1877 he entered Vanderbilt University, where he spent one year. Prior to that time he had served as a brick-laborer and some of his most effective illustrations followed him into the ministry from his life as a laborer. He was converted in 1877 in a revival meeting held in the First Methodist Episcopal Church, South, in St. Louis. The pastor of this church at that time was Dr. Finney, but the preacher on that particular occasion was Dr. Bowditch, one of the pastors of the Methodist Episcopal Church. The following year Robert McIntyre entered the Illinois Conference in company with the Rev. Chris Galeener, and his first appointment was Easton, Ill. He served in order the following charges: Marshall, Charleston, Urbana and Grace Church, Chicago, all in Illinois. From Chicago, he went to the great Trinity Church, Denver, Colorado, and had a most remarkable pastorate. It is said the church was packed at every service he was to preach. He remained at this church five years, the full time limit at that time. From Trinity Church he went back to Chicago and served St. James Church, succeeding Bishop Quayle. Here he remained for five years and then rested one year. At the end of his year of rest he was assigned to the First Methodist Episcopal Church, Los Angeles, California, and during his pastorate of this church the membership grew from 1,100 to 2,100 and the Sunday School increased its membership to more than 3,000. The audience room of this church held 2,300 and for over half an hour before services the church was often packed.

He was a great preacher. As a pastor his pulpit deliverances were evangelical and were often closed with an altar service. His great sermons were listened to with rapt attention by thousands who were privileged to hear him at Annual Conferences and on special occasions. He was considered one of the premier preachers of Methodism. As a lecturer he was unexcelled and as a word painter he did not have an equal on the American platform. His description of the Chicago fire is fourteen minutes in length and is one of the finest periods of its kind in the English language. He drew immense crowds wherever he was announced to lecture and he never failed to give pre-eminent satisfaction. He was elected Bishop in a class of eight at the General Conference held in Baltimore in 1908 and is the first of that class to break ranks for larger service on the other side.

In recent years he contributed considerable to the Methodist press, both in prose and poetry. He is the author of two books, "Early Candle Light," a collection of poems and a religious story entitled a "Modern Apollos."

During his first quadrennium as Bishop he was assigned to an Episcopal residence at St. Paul, Minn., and at the last General Conference he was assigned to Oklahoma City, Okla., having direct supervision of the Oklahoma, South German, Mexico, Texas, West Texas and Lincoln Conferences. He traveled frequently through this territory. Several times was he within the bounds of the Texas, West Texas Conferences during the interim of the Annual Conferences, giving the best of what there was in him as a preacher, leader and brother to our men in that State. They learned to love him and trust him as a leader and warmly admired him as a preacher.

ONE IN A MILLION

We publish elsewhere in this issue an extended account of the splendid work of Mrs. Mary McLeod Bethune, founder and principal of the Daytona Educational and Industrial Training School for Negro Girls. Hers is a thorough example of individual initiative. What has been accomplished by this lone woman, surrounded by the difficulties that she faced, is nothing less than remarkable. Her



MRS. MARY McLEOD BETHUNE

achievements show real worth, forceful character, splendid leadership and a supreme faith in God and man. We can only wish that the example of Mrs. Bethune may be an inspiration to many Negro girls and women to go out and do likewise. It is another indication of the real worth of the Negro race and her achievement indicates the wide-spread growth of the Negro and shows further that more and more the Negro is relying upon his own initiative for racial uplift.

A PRIZE WINNER

Isaac Fisher is not only a winner of prizes in National and International contests covering a wide range of philosophic and economic subjects, but he is a prize himself. His keen analytical mind, his almost indomitable persistency in seeking facts, and his logical construction of facts once found, put him in the fore front of the thinkers of the race and as one of the bright minds of this generation. On page 10 of this issue is a list of the prizes won by Mr. Fisher in various contests which cover a wide range of subjects. Mr. Fisher wrote upon "German and American Methods of Controlling the Trusts," for which he received a prize of \$400.00. Unaided and alone Mr. Fisher mastered in a few months a sufficient reading knowledge of German to be able to write this essay. Among other subjects upon which he has written are: "A Plan to Give the South a System of Highways Suited to its Needs," "The Relation between Manual

Training in Public Schools and Industrial Education and Efficiency," "The Most Practical Method of Beginning the Reduction of the Tariff," "Scales and the Housewife," "Digest and Use of Adding Machines," and "Ten Reasons why People go to Missouri."

There is a deal of interesting history connected with Mr. Fisher winning the St. Louis Post Dispatch's first prize on the last named subject. The Business Men's League of St. Louis, composed of some of the most representative citizens of Missouri, at a luncheon discussed the resources of Missouri and means for securing an influx of desirable population. The St. Louis Post Dispatch took up the suggestion and offered \$100.00 for the best prize in response to the question, "Why persons should come to Missouri." Thousands of persons entered the contest and the Dispatch remarks editorially, "Judging from the conditions, a Missourian of white ancestry who knew the state and had traveled extensively through it, might have been expected to win." Continuing its editorial upon the winning of this prize, the Post Dispatch adds, "But a non-resident colored man carried off the prize simply because he had the capacity for taking infinite pains which, it has been said, is the secret of genius." Of course there were thousands who were surprised and amazed that a young Negro should walk away with the first prize, as it were with hands down, in a contest in which entered the best brains in the state of Missouri and yet this is exactly what he did.

And this is not Mr. Fisher's greatest prize to be recorded. And we are telling the story, however imperfectly, with genuine delight. "Everybody's Magazine" invited essays on "What we have learned about Rum or Rum and Remedies." There was offered for the first prize \$500.00. More than nine thousand responses came to "Everybody's." After all had been said and done and the judges made their conclusion, it was found that Isaac Fisher had walked off with the first prize of \$500. Among those who were in the contest was the Honorable Richard Pearson Hobson, a congressman from the state of Alabama. He received as a prize \$5.00. This makes Isaac Fisher, a near neighbor, loom large with \$500.00 as first prize.

The Tuskegee Student appreciatively says: "It may be that the race has not fully realized the real significance of what Mr. Fisher is doing for the race in his own way and line. In verity he is blazing a broad trail for us all in a direction and with a success not true of any other colored person; and he is a master in his line. No question, however taxing to the American statesman or publicist, seems too difficult for him; and the thing which makes glad the heart of every loyal Negro is that however eminent and learned the other competitors and writers, when Mr. Fisher, working under his famous motto, used with telling effect in the St. Louis Post-Dispatch Essay and in the Essay on Rum—"Get the Truth"—turns his mind to the analysis of a question, judges who do not know his race almost invariably place the results of his investigations, his essays, his philosophy at the head of all those who compete."

Mr. Fisher is as modest as he is brilliant. We have been striving for some time to get a story concerning his prize winning and after much persistency we secured a list that may be found elsewhere. And at the same time he says that, there are "other contests that had not yet been decided," and modestly added, "but I suppose it will not matter." At the same time he had in his essay with "Everybody's Magazine."

Mr. Fisher is Editor of the Negro Farmer which bids fair to become one of the most potential journals in the life of the race. To meet him one would find him thoroughly unassuming, and approachable and congenial, and always modest.

No doubt this story will be read by thousands of our young men and women and Mr. Fisher will be an inspiration to them for larger effort.

OUR HELPERS

During the District Conference season the Southwestern force has been assisted in the canvass by a number of our brethren who visited the District Conferences, each of whom has our fullest thanks and appreciation for the service rendered. The assistance of these brethren will make the August report a good one. It is practically impossible for the office to be represented at all the District Conferences, there being more than seventy-five Conferences scattered in the different sections of the country, so that traveling expenses have to be considered.

These brethren have helped us therefore in the two following ways: First, in reducing expenses, second, by increase of subscriptions. Many thanks, brethren. Among those who have helped were the Reverends S. L. Damous, H. L. Ashe, P. P. Wright, T. F. Robinson, W. S. Chinn, N. J. Crolly, C. W. Adams, R. N. Jones, M. M. Jones, E. O. Woolfolk, N. R. Clay, N. D. Shamborguer and J. P. Watson.

IS THIS THE CHRIST SPIRIT?

We made note sometime ago of the fact that Doctor M. W. Clair, the popular pastor of Asbury Church, Washington, D. C., entered into a contest given by the Washington Post and was awarded a trip to the Holy Land. Arrangements were made for the trip for the fifteen successful ministers before the contest was closed. Doubtless it was not thought when the contest was opened that a Negro would be one of the successful contestants, the fourth in the list, but such was the case, Doctor Clair being the person referred to. But it turned out that five state-rooms had been secured, allotting three ministers to each state room. There were not two men in the company who were willing to share a room with Doctor Clair. There was one, however, a Rev. Doctor Prettyman, a minister of the Methodist Episcopal Church, South. He alone of the fourteen whole-souled, God fearing, Christ following ministers was willing to share a room with this brother. And just think of it. These men were going to the Holy Land for inspiration to be gained from contact with the scenes intimately connected with the life of Jesus Christ. Why, they would pollute the Holy Land with their prejudice and littleness, just as they have disgraced in many respects the spirit of Jesus Christ already. Some white men are going to have a hard time preaching the gospel of a common Fatherhood and ignoring a common Brotherhood.

SPECIAL NOTICE

The Book Committee, in their last meeting in April, 1914, ordered that in the future the manufacture of our books be done at the Methodist Book Concern, New York, and the printing and mailing of our Uniform Sunday School Lesson Publications be done at the Methodist Book Concern, Cincinnati.

We wish to call attention to the fact that the action referred to does not affect orders our patrons have been sending our several houses for Uniform Sunday School literature. Please send your orders for Sunday School literature, as well as books, to your nearest Depository as you have been doing in the past and that Depository will handle your business as heretofore.

Kindly bear this in mind, as it will insure prompt attention to your order. And be sure to order early.

H. C. Jennings, General Agent.

From the heart of West Central Africa, down in the Congo-Belgian belt, comes this cheery word from Dr. and Mrs. Arthur L. Piper, new missionaries of the Methodist Board of Foreign Missions: "We have reached Kambove, where we were heartily greeted by the good folks. Expect to go on to our station, Hwata Yamvo's, very soon. We are happy in the work."

People of Interest

Mme. E. Azalia Hackley is in Paris, France.

Mrs. Julia Layton, of Washington, D. C., took the recent examination for police matron.

Bishop Henderson will hold the Nebraska Conferences on account of the death of Bishop McIntyre.

Bishop Burt will have charge of Bishop Hamilton's Conference during the latter's absence in Europe.

Henry O. Tanner, who ranks among the great artists of to-day, has painted recently: "Jesus at the House of Lazarus," a production over which European critics are said to be raving.

The Rev. J. M. Harris, D. D., pastor of our new Pitts Church at Springfield, Missouri, had an extended trip, recently, through Oklahoma and Kansas. During his absence the pulpit was supplied by the Revs. J. H. McAllister and E. F. Pate.



MR. ISAAC FISHER

See page 8 "A Prize Winner"

E. J. Graham, Jr., a very successful lawyer of Wheeling, West Virginia, was at the recent Republican Primary elected justice of the peace for Clay district. Thomas Williams of the same district, was elected constable. All other opposing candidates were white men.

Mrs. Sarah Elizabeth Tanner, wife of Bishop Benjamin T. Tanner, of the African Methodist Episcopal Church, and mother of H. O. Tanner, the famous Negro artist, died at her home in Philadelphia, Pennsylvania, August ninth. Mrs. Tanner was in the seventy-fourth year of her age.

From the National Medical Association of Colored Physicians has sprung the Tri-State Association, organized by the Ohio, Kentucky and Indiana branches. The first session of the Tri-State Association will be held in the Colored Y. M. C. A. Building of Indianapolis, Indiana, September seventh to ninth.

C. C. Monroe, a native of Kentucky, and who now lives in Arkansas, has just applied for patent rights on an appliance for rails on metal ties to prevent the spreading of rails, which will be the means of saving many lives and thousands of dollars. It is said that the invention has real merit and has met with

approval by railroad authorities. It is estimated that the patent right is already worth \$100,000.

Henry M. C. Turner Asher, son of the Rev. S. P. Asher, of the Lexington Conference, graduated from the Indiana University at the recent commencement, with the degree of Ph. D. His father, the Rev. Mr. Asher, having completed three years' work, received at the same time from the Indiana University the degree of Doctor of Divinity.

The National League on Urban Conditions has awarded the prizes offered in the Social Science Scholarship Contest, to Miss Madree Penn, of Howard University, first prize, \$50; Maynard H. Jackson, of Morehouse College, Atlanta, second prize, \$25.00. Judges, Prof. Jeremiah W. Jenks, New York University; Mrs. M. G. Worthington, New York School of Philanthropy; Dr. George E. Haynes, Fisk University.

The Board of Foreign Missions at New York received from St. Petersburg, August 16, a cable signed by Dr. George A. Simons, Superintendent of our Russia Methodist Mission. The despatch reads: "President L. H. Murlin of Boston University, and Mrs. Murlin have left here for England. Mrs. Lewellyn Baker, a tourist from Greencastle, Indiana, has gone to Kiev. Mrs. J. C. Pancake, another tourist from Columbus, Ohio, remains in St. Petersburg. We are safe and well. Code forbidden."

There were six representatives of the Negro race to receive degrees at the one hundred and sixth commencement of Columbia University, in a class of 2,000. They were: Those receiving the degree of Master of Arts were Clayton F. A. French, A. B., L. B., L. M.; Byron Armstrong, A. B.; Samuel S. Rose, A. B., B. D., and E. R. Bell, Ralph A. Young, A. B., received the degree of M. D., and Willis N. Higgins, Ph. D., was given the degree of B. S. and a "Higher Diploma" in teaching.

The National Negro Business League, which held its recent session in Muskogee, was in every way a success. There was a large attendance and the movement impressed itself greatly upon that section of the country. The white citizens of Muskogee in a signed petition respectfully extended an invitation to Doctor Washington to address them in the best theatre of the city on Friday evening during the session. The petitioners represented the various activities and business interests of Muskogee and predicated their invitation upon an appreciation of the great work which Doctor Washington was doing for the upbuilding of Negro citizenship in this country. Doctor Washington was most warmly received. The following officers were elected for the ensuing year:

Booker T. Washington, President, Tuskegee Institute, Alabama; Charles Banks, First Vice-President, Mound Bayou, Mississippi; J. E. Bush, Second Vice-President, Little Rock, Arkansas; John M. Wright, Third Vice-President, Topeka, Kansas; P. J. Allston, Fourth Vice-President, Boston, Massachusetts; Charles H. Brooks, Fifth Vice-President, Philadelphia, Pennsylvania; Emmett J. Scott, Secretary, Tuskegee Institute, Alabama; Charles H. Anderson, Treasurer, Jacksonville, Florida; F. H. Gilbert, Registrar, Brooklyn, New York; R. C. Houston, Assistant Registrar, Fort Worth, Texas; William H. Davis, Official Stenographer, Washington, D. C.

Executive Committee: J. C. Napier, Chairman, Nashville, Tennessee; S. E. Courtney, M. D., Boston, Massachusetts; W. T. Andrews, Sumter, South Carolina; J. B. Bell, Houston, Texas; J. C. Jackson, Lexington, Kentucky; R. E. Jones, New Orleans, Louisiana; Scipio, A. Jones, Little Rock, Arkansas; T. H. Hayes, Memphis, Tennessee; George C. Hall, M. D., Chicago, Illinois; W. C. Gordon, St. Louis, Missouri; T. J. Elliott, Muskogee, Oklahoma; A. B. Jackson, M. D., Philadelphia, Pennsylvania; S. G. Elbert, M. D., Wilmington, Delaware; Logan H. Stewart, Evansville, Indiana.

TRAINING FOR LEADERSHIP

By Arlo Ayres Brown

"What do you need the most in your church to-day?" the writer asked a convention of earnest pastors and teachers. "Just ten people who know how to do something," came back the deliberate reply of a pastor, and the remainder of the company nodded assent or else looked as if there would be cause for abundant rejoicing in their churches if they had as many as five who could do something and do it well. The church has long overworked its faith in miracles. The miracles of our Lord's life and the miracle of regeneration in the lives of men are facts upon which we are proud to lean. But there is another sort of confidence in miracles which is not so praiseworthy; it is the expectation of having our Lord do for us what we ought to do for ourselves; or, stated in another form, of praying for competent church workers while we do nothing to produce them.

How To Secure Power

The oft repeated statement that what the church most needs to-day is power may be true if interpreted in a profound enough way, analyzing the sources of power and the methods by which it may be brought to the church; but if the statement means, as frequently interpreted, that all of this talk about better Sunday Schools, better forms of worship, better organization for service, is idle and the time thus expended should be devoted to closet prayer, the statement does evident violation to the facts. We need greatly more contemplation of the teachings of our Lord and we need also more diligent effort to find out how we may profitably do as he would have us do "unto one of the least of

these my brethren."

If the Church is seriously to study the sources of power and methods for its control then she must abandon her attitude of presumption upon miracle and adequately undertake the training of men and women for the skillful performance of her tasks. The humblest ditch digger on our highways often has more skill in his particular task than the one whom we install to teach boys and girls the facts of life and to bring them "to the measure of the stature of the fullness of Christ." And what is done to better this condition in the local church? Too often nothing that is evident. Shall we assume it to be prayer that a company of ten geniuses shall suddenly descend upon the community and man the Sunday School with competent leaders? The prayer may be worthy if coupled with effort but it is presumption upon the Almighty without corresponding effort. The prayer would be reasonably certain of fulfillment if the pastor or superintendent would determine upon definite plans for training his future workers, picking out his most promising material as early as sixteen years of age, if not sooner, and preparing them in definite courses for their share in the church's work.

Plans Suggested

The Board of Sunday Schools of the Methodist Episcopal Church stands ready to help each church perform this imperative task. If you are interested in this vital phase of the work of your church write to the Teacher Training Department of the Board, 1020 South Wabash Avenue, Chicago, for definite plans and suggestions.

A PARTIAL RECORD OF THE PRIZES WON IN ESSAY CONTESTS

By the Colored Investigator and Writer in
Economic Subject, Isaac Fisher

First Prizes:

1. Giver of prize, the St. Louis Post-Dispatch; prize, \$100; subject of essay, The Ten Best Reasons Why People Should Come to Missouri; year, 1913; place, St. Louis, Mo. Names of Judges and positions held by them: James A. Houchin, manufacturer; Lester S. Parker, manufacturer and banker; W. A. Dallmeyer, banker, farmer, and president Missouri State Fair Association. All of Jefferson City, Mo.

2. Giver of prize, Moneyweight Scales Company; prize, \$50; subject of essay, The Merits of the Moneyweight Scales; year, 1910, place, Dayton, Ohio. Names of Judges: The Scales Company.

3. Giver of prize, The Adder Machine Company; prize, \$50; subject of essay, What Do You See in an Adding Machine? Place, Wilkesbarre, Pa. Names of Judges: The Adder Machine Company.

Second Prizes:

1. Giver of prize, Hart, Schaffner & Marx; prize, \$400; subject of essay, German and American Methods of Regulating Trusts; year, 1909; place, Chicago, Ill. Names of Judges and positions held by them: Prof. J. L. Laughlin, Dept. of Economics, University of Chicago; Prof. J. B. Clark, Dept. of Economics, Columbia University; Prof. H. C. Adams, Dept. of Economics, University of Michigan, Statistician U. S. Interstate Commerce Commission; Prof. Edwin F. Gay, Dept. of Economics, Harvard University.

2. Giver of prize, Manufacturers' Record; prize, \$100; subject of essay, A Plan to Give the South a System of Highways Suited to Its Needs; year, 1909; place, Baltimore, Md. Names of Judges: Staff of the Manufacturers' Record.

Third Prizes:

1. Giver of prize, The Craftsman Magazine; prize, \$10; subject of essay, The Relation between Manual Training in the Public Schools and Industrial Education and Efficiency; year, 1908; place, New York City. Names of Judges and Positions held by them: Prof. Charles A. Bennett, Bradley Polytechnic Institute, Peoria, Ill.; Prof. Charles R. Richards, Teachers' College, Columbia University, N. Y.; Prin. Chas. F. Warner, Technical High School, Springfield, Mass.

2. Prize given by, The Criterion of Fashion Magazine; prize, \$10; subject of essay, A Constructive Criticism of the Criterion of Fashion; year, 1913; place, New York City. Names of Judges: Staff of the Magazine.

3. Giver of prize, The Grocery World and General Merchant; prize, \$2.50; subject of essay, The Best Way for a Merchant to Advertise the Fact that He Sells Nationally Advertised Goods; year, 1914; place, Philadelphia, Pa. Names of Judges: Staff of the Magazine.

Seventh Prizes:

Giver of prize, Frisbie & Stansfield Knitting Company; prize, merchandise; subject of essay, The Merits of Richelieu Underwear; year, 1911; place, Utica, N. Y. Names of Judges and positions held by them: George F. Howard of The Saturday Evening Post; Charles E. Churchill, of McCall's Magazine; Henry Esser of The Esser-Wright Advertising Agency.

Miscellaneous Prizes and Rewards—Rank not Stated:

1. Giver of prize, Hart, Schaffner & Marx; prize, honorable mention; subject of essay, The Most Practicable Method of Beginning a Reduction of the Tariff. (This essay was

requested and used by the United States Tariff Board.) Year, 1910; place, Chicago, Ill. Names of Judges: The same as in 1909; above.

2. Giver of prize, The Grocery World and General Merchant; prize, honorable mention; subject of essay, If a Nationally Advertised Product should be thrown out of Stock, what is the Better Way to do it, Refuse to sell it, or keep it on hand but diplomatically avoid its sale? Year, 1914; place, Philadelphia, Pa. Names of Judges: The Staff of the Magazine.

3. Giver of prize, Chicago-Kenosha Hosiery Company; prize, \$5; subject of essay, Criticism of Company's "Black Cat" Advertisement; year, 1911; place, Kenosha, Wis. Names of Judges: The Company.

4. Giver of prize, The Bookman Magazine; prize, \$5; subject of essay, Criticism of The Bookman Magazine; year, 1911; place, New York City. Names of Judges: The Bookman Magazine.

5. Giver of prize, W. Atlee Burpee & Company; prize, merchandise; subject of essay, Why W. Atlee Burpee & Company is the largest mail order seed firm in the world. Year, 1911; place, Philadelphia, Pa. Names of Judges: Wilmer Atkinson, Editor Farm Journal, Philadelphia; H. W. Collingwood, Editor Rural New Yorker; P. V. Collins, Editor Northwestern Agriculturist, Minneapolis, Minn.

APPENDIX International Contest

Subject of essay, "Advertising and Selling." Giver of prize, Advertising & Selling Magazine, New York; prize, Essay selected as one of the forty-four best (there was but one cash prize); year, 1914; place, Toronto, Canada. (Advertising clubs met here). Names of Judges: The Official Awards Committee of the Associated Advertising Clubs of the World. (This is the first and only international contest which Isaac Fisher has entered).

THE PREACHER'S THRONE

(Continued from page 6)

This is for the purpose of leading you into his own ways and cultivating in you his own habits. The man who refuses to be led by this class of men are often called bigots and other false names. Take Solomon's advice to his son, "My son if sinners entice thee, consent thou not."

By Avoiding Evil Company

Christians must avoid evil company. I once saw two men and one woman hanged. They each testified that bad company brought them to their disgraceful doom. Just what evil company brought these men and this woman to, it will bring all others, if they will indulge it long enough. Young man and young woman, don't think you are any exception to the rule.

The Appearance of Evil Should Be Avoided for Our Own Safety

We should avoid the appearance that we may not fall into evil. Do not play with fire or you may get burnt. He who plays with serpents may one day find himself bitten. Samson lost his honor and high power with God by playing with his vow. Do not test your strength. Do not try to see how nearly you can approach evil and yet not fall into it. You might make a misstep, fall into it and lose your soul.

Avoid Appearance of Evil for the Good of Man

You should avoid appearance of evil for the good of your fellow-man and the honor of Christ's kingdom. He who lets his good name be evilly spoken of hides his light under a bushel and thus robs the world of his good example and makes Christ of no effect.

Stand up for Jesus,
Ye soldiers of the Cross,
Lift high His royal banner,
It must not suffer loss.



LEARNING TO COOK



POULTRY RAISING

ample of self-reliance, self-help, self-respect and confidence goes to show that the Negro is worth saving.

When the school opened October, 1904, Mrs. Bethune rented a house at \$11.00 per month. In it she installed five girls, boarding pupils, three of whom followed her from Palatka, two coming from San Mateo and another from St. John's River. There were only two beds for the boarders, three of whom slept in one bed and two in the other. Tuition was paid in provisions, potatoes, meat and the like and she met her expenses by giving entertainments, songs and recitals. She herself taught a night class of Negro men, reading, writing and the rudiments of the English language. While she received from her boarding pupils provisions, she insisted that her night pupils pay cash and thus the school was begun.

The enterprise did not receive support from the white friends around about until it had shown its worthiness. Harrison Rhodes in writing on this school says: "In modest, almost secret way, the school grew, practically unnoticed by the white population. Indeed, it was not until Mrs. Bethune had slowly saved a few hundred dollars and had purchased a lot upon which she meant to build a school building that she went to the town's citizens and asked them to form a board of trustees to hold the title, suggested an advisory board of women—in short, asked for white guarantees and white help. The foundations were laid by black labor and in black devotion to the black race, the only foundations upon which anything lasting and uplifting for the colored American can ever be raised."

The way that Mrs. Bethune got a mule for the institution is a sample of her faith in the whole enterprise. In giving an account of getting the mule she says:

"It makes me smile when I think about that. I needed a mule very badly, and I

didn't have a dime with which to purchase one. A good friend from Cleveland was here. I told him a man had this mule for sale, and I didn't know whether he was a good mule or not. I asked him to please go over and look at him and see if he thought he was all right. I was trusting in my heart he would buy him



STUDENT GROUP

for me. I didn't dare ask him, because he had done so much for me already, but I just believed he would buy the mule (faith). He came back and said to me: 'I saw the mule. He is a little old, but I think he is pretty good.' Then he went away. I got weak in my knees. I followed him to the gate, but

he said nothing more about the mule. I came back to my desk and went to work, holding the thought that he would get it. Night came. I went to bed and dreamt about that mule. Early in the morning a telephone message came: 'Mrs. Bethune, I told that man to send that mule out there, and if you haven't the money to pay for it, go to the post-office—You will find a check there.' I clapped my hands and said: 'Thank you, Mr. ———; you know I didn't have a dime to pay for that mule.' Thus the mule got on the farm."

One or two points will illustrate the inner workings of this institution and its uniqueness. In the first place there is what is called the "Gumption Class," where girls learn painting, whitewashing, crocheting, care of plants, hanging shades, "driving nail from chair" and other things that will be useful in life. It is the preparation of the student for the place that she will have to fit in, in her community that gives Mrs. Bethune her theory of education. She defines carefully her theory of education when she says: "Of what use is an educational system that does not have its roots in the life and needs of the people? I trust that the time is not far distant when every Negro institution may realize as we do the need of giving the girls and boys an education which may be applied to everyday life, through which channel only can come the salvation of the race." And this theory no doubt will stand the test anywhere.

Mrs. Bethune assists the girls at times in whatever work is to be done. In referring to a new trellis which separates front from back, Mrs. Bethune said, "Oh! yes, the girls and I painted it. We do anything we can reach." There is a soundest sort of philosophy and practice for living. To teach students to do whatever they can reach and to do that well is absolutely essential and fundamental. This school operates a Y. W. C. A.,

(Continued on page 10)



OUT IN THE COMMUNITY READING TO THE AGED



WEAVING HAMMOCKS AND RUGS

EDUCATIONAL PAPERS

By President M. W. Dogan, Ph. D.
The Rural School

No feature of education comes in for more general discussion at this time than the Rural School. We have read a half dozen reports recently from State Superintendents of Public Instruction and considerably more space was given to this subject than any other mentioned. When it is considered that eighty-five per cent of the Negroes live in the country, it is not hard to conclude that our interest in rural schools should be very great. The average country boy and girl have very few advantages. It ought not to be this way, but it is a fact, nevertheless. We conclude, therefore, that the school, which belongs to the community and is supported by the state, should be the most inviting place to be found, the church not excepted. Again these schools should claim our attention for the reason that everything possible should be done to make the country community attractive to young people, so that there should not be a longing to get away to the city. We should be proud that eighty-five per cent of our people live in the country. I wish more of them were there. The country is the place for our people at this stage of their development; it is the place for the masses of all poor people. Too many sink holes and quagmires and jack 'o lanterns in the average city for large numbers of our people to live without great danger. But the city attractions lure them. It is our duty to so change rural conditions as to make the masses of people content to live there and nothing would do more to bring about this contentment than good schools.

A most needed improvement in the schools just at this time relates not to the teacher, but to the school house. Under our new system of examinations we have fair teachers, but the houses remain poor. They are usually neglected, deserving to be deserted places. The yards overgrown with weeds, the door off hinges, paint conspicuous for its absence, glassless windows and around all such an unattractive atmosphere as repels the most optimistic child. This picture is certainly not correctly drawn when it comes to some communities, but it is so generally true that it can be accepted as the rule. We were traveling through a section of East Texas recently when attention was called to conditions in a thickly settled Negro community. The lands were well cultivated, the horses and cattle appeared to be well fed and there seemed to be a spirit of thrift pervading the entire settlement, but as we passed on a little further, we became sick at heart as we spied the teacher tugging away in the worst looking old shack to be seen anywhere around. The seed houses and stables looked a deal better than this place where this teacher was attempting to teach. We call upon the teachers everywhere to work up sentiment in favor of better school houses, and especially so in these country communities. Many of you are doing this already, but others have not gotten earnestly behind the matter. We are glad to state that trustees and directors in many communities are seeing the sad neglect, and are showing a willingness to help. But the greatest encouragement to this movement for better rural school houses comes in the recent action of Mr. Julius Rosenwald, the wealthy Chicago Jew, the head of Sears, Roebuck Company, the man who has assisted in building a number of Negro Y. M. C. A.'s; in offering to give a dollar for every dollar raised by local committees to build suitable school houses. Write Dr. Booker T. Washington relative to Mr. Rosenwald's offer (Dr. Washington is Mr. Rosenwald's agent in the matter) and he will furnish you all particulars. With the rural school house problem solved, we feel other needed facilities will follow.

Supposing the rural teacher to be prepared to instruct in a satisfactory manner when it

comes to the three R's, his preparation may yet be incomplete. We think he ought to be able to enter into every feature of community life. In the first place he should like the farm and be able to teach agriculture as it relates to that special community—teach it in the school room, and teach it in the field. This leads us to remark that it would be well for every school community to have a portion of ground that could be used as an experimental farm. United States Commissioner of Education, Mr. Claxton, goes further and states that every school should own a farm to be conducted by the teacher as he teaches agriculture, the teacher's salary to be supplemented by what is made on the farm. This would tie the teacher to the community, and therefore make him more interested in his special work.

City Schools

Speaking of the country schools, the thought of the failure in a large measure of the city schools to get results comes to mind. The matter came in for much discussion at the recent session of the National Educational Association. Something is considered wrong some place when so large a per cent of our young people drop out of school before completing the grades. Is our system wrong? Mayor Mitchell, of New York City, in speaking at the commencement exercises of New York University, made the astounding statement that 86,000 pupils entering the elementary schools of New York City in one year, only 48,000 survived until the eighth year; and that of the 41,000 who qualified for high school, only 23,000 entered, and 4,097 graduated. Eighty-six thousand started down in the grades and only 4,097 completed high school. What becomes of the other 82,000? If such conditions obtain in New York with its well nigh perfect system of schools, what should be expected of less favored communities? Are families' necessities driving these young people from the school room that they may enter the ranks of breadwinners? If so our entire system needs to be revised.

Great Boards and Foundations

American educational institutions are being helped with moneys furnished by great educational boards and foundations. The fact is many of our most deserving institutions are the recipients of such aid, and would have to close their doors without it. The National Association in its recent meeting at St. Paul, Minnesota, went on record as opposed to help of this character. While there may be some features in the administration of these great funds that may justly be criticised, that they are indispensable to educational movements in this country must be freely admitted. Let us call to mind a few things these boards, created by individuals of immense wealth, have done and are doing: The General Education Board, founded by John D. Rockefeller's free will gift of \$50,000,000, has made it possible for scores of colleges and universities to meet deficits, create endowments and erect buildings, without which their usefulness would have been impaired or they would have been compelled to close their doors altogether. The Carnegie Foundation for the Advancement of Learning is satisfying in a measure the sad neglect of Church and State in failing to pension worn out professors. Hundreds of such professors in our recognized colleges and universities who would now be conducting class-room work under the handicap of too advanced years or hopelessly impaired health have been retired on allowances sufficient to supply their needs the rest of their lives. This in my opinion is in the interest of increased educational efficiency on the one hand, and is so soundly human on the other.

It may be stated also that Mr. Carnegie is considering the matter of giving the huge sum of \$1,000,000 for the purpose of establishing libraries in rural communities. In this Mr. Carnegie will be sending store houses of learning to the country boy and assisting in stopping the unfortunate drift citywards. And then there is the Daniel Hand and John F. Slater Funds, that will be great aids to Negro education for all time to come. A fund created by Miss Jeanes, a quaker of precious memory of a few years ago, to aid Negro public schools by providing certain lines of industrial work, indispensable in latter day education, and yet beyond the ability of the different states to provide, is at work in hundreds of communities in the most needy sections of the South. Finally, who of us will fail to be grateful to Mr. Julius Rosenwald, that princely Chicago Jew, for his gift to Negro Y. M. C. A.'s, and recently for a plan to help rural Negro schools. Some people call much of this money coming from the immensely rich tainted money. Well the average community has a process these days of removing that taint. To borrow a statement I heard recently, about the only objection I can register against the so-called tainted money is, it 'tain't mine.

Investigations

We look with favor upon the investigations of our educational institutions, being conducted by various boards and commissions. The Freedmen's Aid Society of the Methodist Episcopal Church, operating twenty-two schools in the South for Negroes, sent out a commission last fall, made up of practical educators from leading Northern institutions, to investigate this system of schools, with the view of working out a scheme of standardization and suggesting changes looking to increased efficiency along other lines. The commission presented an exhaustive report to the Board of Managers of the Society at its mid-winter meeting, which, when fully adopted, will put this work on a much higher basis, and save corresponding secretaries and other representatives the embarrassment of a continuous line of apologies for the far too numerous weaknesses of the system. Another investigation of very great interest to all of us is the one being conducted by the Stokes-Phelps Board, under the immediate direction of Dr. Jesse Jones, of the United States Bureau of Education. Every Negro institution of high grade in the country has been or will be visited by this scrutinizing agent or his valuable assistant, Mr. Ocea Taylor, and the world will be told through the Bureau of Education all about our institutions of higher learning, as determined by government experts. This report will result in such a classification of our schools as will enable individuals and boards to more easily select the deserving ones than heretofore. This classification will also cause certain of our institutions, now moving at a dying rate either to gather strength or go out of business. All men really interested in our educational system say let the weeding out take place. At this period of keen competition we need strong institutions, in order that our young men and young women may have real preparation for life and its duties. It makes one righteously indignant to think of the large number of young people passing through scores of poorly equipped colleges every year and sent forth as finished products. And a pity is these veneered individuals far too frequently get into places they are wholly incapable of filling to the disgust and hurt of the really fit. If the Stokes-Phelps investigation will put a check upon all such as this, a great service will be rendered the country. We need a few strongly equipped and well manned colleges and universities here in the South to take care of the bright minds capable of the highest development. Opportunities for original investigation and research work should be placed within reach of every black boy of an aspiring mind, but such opportunities cannot be given by institutions with no equipment and no standards.

THE CRIPPLE OF NUREMBERG

(Continued from Page 1)

make an attempt to rescue Ulrich? At the vision of the round tower, and of its walls four feet thick, of the underground dungeon, where no light ever entered, and the sentinels posted on the ramparts, ready to shoot their great, ponderous muskets at the escaping prisoner and, most of all, at the thought of the punishment which would be meted out to the one who helped Ulrich to escape, by that general with the eyes of fire the cripple's timid heart failed. Hearing about the horrors of the torture-chamber, he could eat nothing of the delicate food. Plate after plate was carried away untouched. Ulrich, dear handsome Ulrich was being torn and twisted by that terrible rack! Would he come out of it a cripple, perhaps worse than himself? Orlando remembered a man whom he had once seen, a poor shadow of a human being, with shriveled limbs and sightless eyes. He had done wrong to the mother Church, and had been taken by night and tortured. He had no tongue now, and no word escaped him of the awful scenes through which he had gone. Would Ulrich look like that? And would the same punishment be given to the one who helped him?

Father Antonio sitting on the opposite side of the table, noticed the untasted food and the growing pallor of the cripple. "Your son has no appetite to-night," he said to the Italian lady.

The attention of all was drawn by this remark to the cripple, whose white face became scarlet in a moment.

"He never eats much," she replied, carelessly; and the conversation flowed on again.

But the cripple felt as if the priest had looked him through and through, as if he knew even what he was thinking, and he shivered as though the shadow of the rack in the torture-chamber had fallen upon him.

A MODERN MARTHA

(Continued from page 4)

lifting the women of the community to the standard of Christian womanhood, and a Hackett Bible School. It operates a Married People's Council, where the mothers and fathers and mature unmarried people meet each Monday evening to discuss such topics as will prove helpful to the rounded uplift of the community. Temperance in all things is discussed, purchasing homes, living within bounds of our means, honesty, industry, truthfulness, self-reliance, responsibility, punctuality—in short, the things that are needed in the character of a practical, useful citizen.

It is related to the life of the community and is doing just what scores of other institutions are not doing, but ought to do.

Helen W. Ludlow, in writing on this point to the Southern Workman says:

"The influence for temperance, and other moralities, which radiates from this school, is great and far extending. One of the oldest white citizens of standing in Daytona told us that it was undoubtedly a factor in securing the election that made the town 'dry.' Mrs. Bethune's Temperance Legion, W. C. T. U., Married People's Council and other organizations for young people and adults, are acknowledged powers for good. The students the school sends out are spreading among their people its lessons of life and character, and doing credit to it in many white homes. 'Girls,' says Mrs. Bethune's last report, 'who came to us three years ago unable to earn one dollar and fifty cents per week, can now, because of the training received here, earn five dollars per week. They are in great demand here and elsewhere. Some have gone to other schools, two to Tuskegee. Our students are making good.'"

We said in the earlier part of this article that Mrs. Bethune had won for herself and her institution, friends of the most substantial and sympathetic sort. The president of

the Board of Trustees is our own Mr. James N. Gamble, of Cincinnati, for many years a member of the Book Committee and one of our strongest laymen, and takes high rank in Methodism. He is a man of large wealth with a warm heart and sympathetic interests in God's poor. The secretary of the Advisory Council is Mrs. Ella L. O'Neil, daughter of Mr. J. W. Pearsall, a member of the local Book Committee at New York. These two persons are a sample of the friends that Mrs. Bethune has drawn to her work. To have won their confidence is a high tribute to the school she has established.

If there are any among us who are whining for jobs and for an opportunity to do something for the race's uplift, let them study this example of Mary McLeod Bethune and go and do likewise, for she has done what she could.

ACHIEVEMENTS OF A NEGRO ARTIST

(Continued from page 5)

and the woman; but by gazing long and fixedly you gradually make out walls, a species of couch and a green curtain—just as happens when you pass from bright sunshine into a dark, dusky room.

In point of composition, this "Mary" bears a close resemblance to "The Annunciation" of the Wilstach collection, and there is the same Rembrandtesque concentration of light upon the principal point of interest; but there is nothing in the canvas—at least I have found nothing—to indicate what event or experience it is intended to express, nor even whether the Mary is Mary the mother of Jesus, or Mary the Sister of Lazarus or Mary Magdalene. A visitor without a catalogue would as soon take it for a Salome scheming the downfall of the Baptist, a Judith making ready to receive Holofernes or even a Lady Macbeth; for Mary looks for all the world like a dangerous woman bent on some mysterious tragic adventure. The indefiniteness does not impair in the slightest degree the purely sensuous qualities of the work; but it is a bit exasperating and it does impair its intellectual and spiritual significance.

Tanner's Latest Canvas

The "Christ at the House of Lazarus" is a very large canvas representing the Godman, with Lazarus and Mary, at a table which Martha is serving.

Tanner has spent two years in the Holy Land, and he is reputed to be as faithful (fortunately without being likewise as photographic) as Tissot to the outward details of Oriental life. He may have practised his customary fidelity to fact in visualizing for us the home of Lazarus, the costumes and the furnishings may be those of the Palestine of twenty centuries ago; but, for some reason not easy to determine, the general impression conveyed by the scene is rather that of an ultra-aesthetic modern interior and an American interior at that; and the dish which Martha holds alluringly aloft bears a most tantalizing resemblance (in the eyes of an overheated, dust-choked Salon visitor) to good American ice cream. In an event, the physiognomies are not pronouncedly Semitic. The Lazarus—one of the noblest embodiments of religious rapture in contemporaneous art, more impressive than the Christ even—is a freely conceived and executed portrait of the artist himself; and those who should know, confidently affirm that the Mary and the Martha (visages unmistakably instinctive with the fine social and intellectual aggressiveness of the higher types of the new modern woman) are likewise portraits.

This anachronism—for which, as to that, there are plenty of noble precedents—does not interfere with the color rhythms of the painting nor with its poetic import, and it would be as puerile as it would be ungracious to reflect upon it. I may, however, be per-

mitted to query why the painter should have chosen to make the face of Mary express irritability rather than exaltation, to make her appear very close to an outbreak of ill temper rather than on the verge of ecstasy. Did he mean to imply that the dreamful Mary was exasperated by the inopportune appearance of the practical Martha and her worldly ice cream?

I have not seen Tanner's work for a number of years and my memory of his earlier technique may be sadly at fault; but my impression is that it has undergone something of a transformation. He seems to me to have raised and lightened his color key (in accordance with the dominant tendency of the hour), replacing the mahoganies of his palette with greens, blues and violets analogous to those always particularly dear to Aman-Jean.

Is it because of my own unavoidable preoccupation with technical considerations that I fancy I detect in these latest works a touch of preciousness, which was conspicuous for its absence in the former works and which deflowers the well-nigh naive spirituality that set Tanner apart? Or has the painter, in readjusting himself to new means of expression, allowed his perfectly legitimate preoccupation with technical problems to appear somewhat too much? The former, I trust. It was largely because Tanner's paintings, like those of Fra Angelico, were an indubitable expression of profound religious faith that they made so profound an appeal in an age in which genuine piety is rare. There is no good reason to suppose that Tanner is less profoundly religious to-day than in the past; but in the course of years of rubbing against life he has inevitably become more sophisticated, and that way lies danger. For the religious artist, there is no pitfall to be compared with the pitfall of sophistication. —Boston Transcript.

THE HORACE L. JACOBS PRIZE ESSAY IN CHRISTOLOGY

(Continued from page 3)

manhood of the Boanerges type (Mark 3: 17). He arose from a son of thunder to a ripe pious Christian in his more mature years by having had the firing touch and tutelage of Jesus. Hence, this gives us a hint that he was of an intense spiritual personality.

4. The environments of John in his closing days of life. He dwelt at Ephesus, an important intellectual center in that age. A weighty responsibility rested upon him for the administration and guidance of the Church. New forces began to work within the horizon of Christianity. Tendencies to adventurous speculation that threatened the integrity of gospel truth were already manifest. The times called for an authoritative exposition of the person and teachings of the Christ, such as is worthy in its high spiritual level of the creative Apostolic era, and stands in broad contrast with the past Apostolic literature.

(Concluded next week)

"Six years ago," writes Bishop F. W. Warne, "when our first missionaries went into Tirhoot, North India, many of the villagers would flee or deliberately close their doors, so that not a single individual could be reached. In contrast with this, to-day we have in the same district over 4,000 Christians, and fully 10,000 more clamoring for baptism, to say nothing of other thousands of Hindus who are coming toward Christ." Tirhoot district covers a huge territory on both sides of the Ganges River, and its inhabitants number about twenty-five millions of Hindus. What is true of this section is equally true of many others.

THE TEN VIRGINS

INTERNATIONAL SUNDAY SCHOOL LESSON FOR SEPT. 13, 1914.

(Matt. 25: 1-13)

By the Rev. N. W. Greene, B. D.

Golden Text—Watch, therefore, for ye know not the day nor the hour.—Matt. 25: 13.

Time—The afternoon of Tuesday, April 4, A. D. 30, a few hours after our last lesson.

Place—On the Mount of Olives as Jesus was going from the Temple to Bethany. Having completed His public ministry He now devotes the time to instructing the disciples.

Home Readings—Monday, Matt. 25: 1-13. Tuesday, Matt. 7: 15-23. Wednesday, Psa. 52: 7-15. Thursday, Eph. 6: 10-20. Friday, Rom. 8: 18-25. Saturday, 2 Cor. 4: 7-18. Sunday, 1 Pet. 1: 3-23.

Introduction

The last day of public teaching is coming to its close. Jesus has done all that love and wisdom could do to bring the ruling class to faith in His teachings. He has taught openly and privately, in the desert places and in the Temple. He now turns to His disciples for a few hours of private instruction. He is now facing the gate to another world, and will soon enter it. It is not strange that He should now talk and teach of things to come. He is about to depart, and the subject of His return is the appropriate one to consider. We therefore see His return set in the parable of the Ten Virgins which we are to study today.

We are taught here that Christ is coming again to receive the Church unto Himself as a bridegroom receives a bride at a marriage feast. We are taught also that preparation for His coming is necessary, and that that preparation should be individual, prompt and complete. And as the central lesson we are taught to "watch, for ye know not the day nor the hour."

The Return of Christ

One of the plainest lessons taught in the Scriptures is that Christ was to return to this world. The disciples and apostles all understood that He would descend in some spectacular way to close out the affairs of man. They expect His return at an early date and urged the people to prepare for it. This belief is fully justified by the teachings of Christ, and the Church is still looking for His coming. There is a plenty of mystery about the second coming of Christ; so much that a discussion of it is unprofitable here. We accept it all by faith and consider His return in its relation to the individual.

We do not think the destruction of Jerusalem answers all the prophecies of a second advent. We believe He is coming again and deal with man generally. But what should concern us most is the fact of His coming to the individual repeatedly in life and in death. He comes in the person of the Spirit over and over again to each one, and to each one He comes in the form of Death. We don't have to accept this by faith; this is experience participated in by all living.

Preparation For His Coming

That He is coming, we have no doubt; and we are equally certain that He will receive the Church unto Him-

self. But will He receive me when He comes? That is the question. We would not ask if the world will come to an end, but ask this: "Am I born to die?" Yes, but whether we enter into the marriage feast or find that the door is shut will depend upon our preparation for the coming of the groom. They all had lamps, a little oil, and were dressed for the occasion. They even appeared at the place of marriage and were expectant. That was good. And it would be well if the "virgins" of today would do likewise. In fact, many really have this outfit in the Church. They are dressed in the garb of religion, they appear at the church, they have oil in their spiritual lamps, and they have set them a-burning and are expectant. They are sure that all is well, so they "slumber and sleep." But like the virgins of the parable, they miscalculate the time of His coming and the amount of oil necessary, and when the cry of His coming is made they trim their lamps in vain, for the oil is all used up. If the bridegroom had come early—soon after the virgins appeared at the place of marriage—all ten would have had burning lights and all would have been admitted. This reminds us that if Christ were to come to take many Christians early in their Christian life He would find them with burning lights, but in coming later in life they are found with darkness in their souls—their lights gone out.

Watch

If they had been watchful they would not have been overtaken by that evil. They would have seen that the supply of oil was getting low and the lights dim, and they could have provided themselves with more. Christians really need to watch the brilliancy of their lights and their oil supply; they also need to watch so as to avoid that which may extinguish their lights or cause a leakage of their oil. The bridegroom does not always come at the time expected, but "in that hour when ye think not, the Son of man cometh."

The Door Was Shut

Five of the virgins could not obtain oil from the other five even in that trying hour, but they were told to go to the oil-stores and buy. They did so, but when they returned they found the door shut against them. In the Great Day friends can not save you. He who neglects his soul until late in life or until the hour of death may appeal to friends in vain. Friends can have only oil enough for themselves, but they can advise where to find it. The opportunity is now, but he who depends upon hurrying away for oil when on his deathbed, may return and find the door shut. Lights out, door shut! Too late!

Mars Bluff, S. C.

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The Corresponding Secretary has just returned from meetings of the District Superintendents, Trustees, Stewards and other of the Des Moines, Iowa, Upper Iowa, Dakota, Montana, North Montana, Columbia River, Puget Sound, Oregon, California, Southern California, Colorado and Nebraska Conferences, which projected campaign during 1915 for more than a million dollars for their investments; and, with one exception, agreed that the apportionment made this fall shall be sufficient to pay in full the obligations of the church to their aged ministers. District Superintendents and pastors agreed that if they desired their own claim paid in one hundred-cent dollars they could not conscientiously ask the laymen to pay the old preachers' claims in debased currency.

The Rev. F. H. Harvey, of Cumberland, Wisconsin, has done a beautifully thoughtful thing in having printed "LOVE FEAST POSTAL CARDS," sending them out to every claimant, to bear a message to be read at the conference Love Feast. As Bishop Hale said, "The plan is lovely."

The Annual Conference season is here. Why not every conference insist on a report concerning the apportionment for Conference Claimants and the honorable prorating of all ministerial claims?

As we skirted Salt Lake I recalled that its waters are dead because the lake receives and never gives. You can be assured fresh, spiritual gifts if you give to this cause.

WHAT A LINE-UP!

The bishops are giving magnificent leadership; the pastors are rallying to the cause; the laymen always were ready and are now becoming eager to do for the aged minister; the advocates are reminding the people of the greatness of the cause; the Spring Conferences unanimously endorsed the general plan, and representatives of the Fall Conference have arranged to project a campaign for more than \$7,000,000. The Bishops' APPEAL TO THE CHURCH will be ready on October 30 and the great Ratification Convention will be held in Chicago in November. Nineteen fifteen will be the OUTSTANDING YEAR of the one hundred and fifty years of American Methodism, because of the full recognition of the holy claims of the Retired Preachers. Other enterprises will go on, but the Church's rallying cry is that of the Great Convention of Methodist Men at Indianapolis, which called this "THE SUPREME CLAIM OF THE RETIRED MINISTER."

WAR

The disastrous war in Europe has laid heavy responsibilities on the Board of Conference Claimants. During the last five years we have paid more than \$3,000 to Retired Preachers and Widows in European Conferences. Next year our dividends to them must be doubled. The Board is the hand of the Church out-reached to help those aged preachers and widows who have the larger needs. This kindly hand reaches not only over the sea, but to every country in the world where there is an aged preacher who needs assistance. Give your gifts a world swing through the Board.

I want the names of all sons of Methodist preachers. Invest in a postal card and give me the names of all you can recall

Marriages

Coleman-Gains—Mr. Houston Coleman of Baton Rouge, Louisiana, and Miss Frances Gains of Glencoe, were united in holy wedlock July 14, 1914, by the Rev. S. Green of Glencoe. The bride is a member of Mt. Zion Methodist Episcopal Church.—S. Green.

Sullivan-Parker—July 22, 1914, Mr. John T. Sullivan to Miss Sara Parker, at the residence of the bride's brother, Mr. Thos. G. Parker, Alexandria, La. A host of relatives and friends witnessed the ceremony, which was performed by the Rev. J. F. Marshall. Many useful tokens were presented.—J. F. M.

Holder-Scott—July 14, 1914, Mr. Stafford Holder to Miss Clara Scott, by the Rev. J. F. Marshall, at the parsonage of Newman Memorial in Alexandria, La. The happy couple left that same evening for McNary, La., their future home.

Collins-Clay—Mr. Will Collins and Miss Nellie Clay were united in marriage at Springhill Church on the Grenada (Miss.) Circuit, Sunday, July 19, 1914. A large audience witnessed the ceremony, which was performed by the Rev. G. H. Harvey.

Gaskin-Barland—On Sunday, August 9, 1914, at the home of the bride in Mansfield, La., Miss Lucilla Barland and Mr. W. L. Gaskin were united in marriage by the Rev. T. B. Oville. The bride is the daughter of Mr. and Mrs. Barland and is a teacher in Wesley Sunday school and an efficient worker in the church, while the groom is of a prominent family of Mansfield. Her pastor, the Rev. T. B. Oville, officiated.

Hamby-Buchanan—Mr. Freeman Hamby and Miss Mattie M. Buchanan were married at Village Springs, Ala., July 19, 1914, by the Rev. R. H. Cox.

Clifton-Deaves—Mr. George Clifton and Miss Pinkie Deaves, of Village Springs, Ala., were married August 2, 1914, by the Rev. R. H. Cox.

Powell-Carter—Mr. Kirk Powell and Mrs. Cora Carter were united in marriage June 27, 1914, at the parsonage of Duncan Chapel, Boyce, Louisiana, the Rev. A. B. Venable officiating.

Roberts-Russell—Mr. Thomas Russell and Miss Amy Russell, July 4, 1914, at the parsonage in Boyce, Louisiana. The Rev. A. B. Venable performed the ceremony.

Whibby-Jackson—On the 17th of August, 1914, at the home of the bride, Mr. W. H. Whibby of Kansas City, Mo., and Miss Lena V. Jackson, of Double Bayou, Texas, were united in matrimony. Miss Jackson comes from one of the prominent families of Double Bayou. She has made herself active in all church work and work for the uplift of the community. Mr. Whibby is a prominent citizen of Kansas City and a mail carrier. They left immediately for Kansas City, where they will make their home. The Rev. Jas. Jordan officiated.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

PAUL---WHAT SHALL MY LIFE WORK BE

(Acts 7: 58; 8: 3; 9: 1-6)

Epworth League Devotional Meeting—Sept. 13, 1914

By the Rev. A. Preston Shaw, B. D.

Paul Beholding Pharisaic Bigotry

How much a man's conduct is influenced by what he sees, what he considers ideal, is clearly seen in the life of Saul of Tarsus, afterwards Paul the Apostle to the Gentiles. As long as he beheld as in a glass Pharisaic bigotry he was transformed into its likeness. It is not strange therefore, to find him a party to Pharasaic cruelty. It is only the natural outcome of his ideals to find him a young man holding the coats of those that stoned Stephen calling upon the name of his God. His securing letters of authority from the chief priest to go to Damascus to bind all believers in Jesus and bring them prisoners to Jerusalem was only his beloved Pharisaism manifesting itself in him. Unconsciously, without effort, Saul of Tarsus chose as a life-work to do the will of those his beloved who with wanton cruelty prompted by green-eyed envy behind closed doors, with whispering voices plotted against the life of the Prince of Life and finally with brazen, heartless, and shameless effrontery, crucified Him upon the Cross of Calvary. It was Saul's vile vision that made him chose to be a worker together with the murderers of Jesus and Stephen—an enemy of God.

Paul Beholding the Glory of the Lord

A greater vision was in store for Saul. On his way to Damascus, breathing out threatenings against believers. In Jesus, having authority to arrest all whom he could find, himself was arrested. A light from heaven above the brightness of the noonday sun shone in his pathway. In this new light, not through Pharisaic darkness, he saw Jesus crucified, dead, buried and risen again. He saw perhaps the print of the nails in His hands and the spear-pierced wound in His side. He learned that it was love that brought the Son of God down from heaven, sent Him on errands of peace and mercy, and wrought that wondrous sacrifice on Calvary. He saw the glory of the Lord, a vision which he could not forget and to which he was ever obedient and into which glory continually looking he himself was transformed into His likeness.

What Shall My Life-Work Be?

This question is personal and commands the attention of every young Epworth Leaguer. The answer to this question will be largely determined by your ideals. As it was with Saul of Tarsus so will it be with you. If you are steeped in selfishness, bigotry, impurity and disobedience, you may rest assured that you will work the works of your father, the devil. If your ideal life is one of selfish ease and so-called "good time," you cannot do otherwise than fritter the valuable days, months and years of your life away seeking those things that perish with the touching. We are invariably transformed by our ideals into their likeness. If the success of fools is the goal of life which we continually behold we may expect that we shall invariably become workers of folly. How many young men have been destroyed by continually beholding Wild West scenes of rioting and murder in the

moving picture shows! How many young women have fallen into that gushy softness seen on the stage and there portrayed as love and devotion! We become fools who continually behold folly and our foolish works do follow us.

Our Beholding the Glory of the Lord

It was Paul's beholding the glory of the Lord that transformed him into His likeness—that made him a burden bearer, a tireless, unselfish worker for humanity, a blessing to himself and to the world. It was his beholding the glory of the Lord that changed that hard heart into a heart of flesh and started his feet on errands of mercy and salvation to all mankind. Our beholding His glory shall have a similar effect upon us.

If we seek a life-work, let us first of all seek to behold the glory of the Lord. Study the story of Jesus, of Paul, of Luther, of Wesley, and of God's mighty men and learn to love them, and you shall be transformed into their likeness. We do not make ourselves. Our ideals make us. The self-made man is no man at all. It is our holy vision that quickens physical, mental and moral energy and makes us workers together with God. Winchester, Va.

LOUISIANA

Bastrop—I desire to thank my members at Vaughn for a nice assortment of groceries and some cash presented by Brother L. Hobbs, Aug. 17, 1914, and also the members of St. John Baptist Church of this place, for a pound-ling and some cash, Aug. 19. The crowd was led by Brothers H. A. Hamilton, H. Clay, C. Coldwell, W. Robinson; Meses, Hamilton, Govan, Simms, Pittman; the Misses Greenberrys and others too numerous to mention. Prayer by Brother Hamilton; presentation speech by Brother Clay; response by the writer.—L. Henry Smith, Pastor.

Mt. Carmel—On August 2 and 3 our second quarterly conference was held with the Rev. B. J. Reddix, district superintendent, presiding. The conference was carried out in due form. We raised this quarter, \$54.40; paid district superintendent \$6.60; pastor, \$47.80. The superintendent preached a splendid sermon. Five persons came forward for prayer. The church is spiritually alive.—L. J. Harris, Recorder.

Hubertville—Children's Day was observed at Boyton Chapel with appropriate service. The program was beautifully rendered by the children, under the direction of Miss Maggie H. Louis. Miss E. B. Smith presided at the organ. The superintendent, Mr. R. Carpenter, and Mr. Cleveland Brown gave splendid assistance. The Rev. Mr. Reed of St. Mark Baptist Church and his Sunday school were with us, and our Rev. J. G. Rosien.—C. O. Pardo, Pastor.

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CRESCENT CITY NOTES

CASH REMITTANCES

Subscriptions Received July 25-Aug. 7

Atlanta and Savannah—E. D. Giddens 2, R. L. Williams 1, La Grange District Conference by G. H. Lennon, D. S., 20; J. S. Stripling 4.

Central Alabama—William Jones, D. S., 1; B. G. Smith *1.

Central Missouri—B. F. Abbott 15, R. Davis 1, L. F. Payne 1, E. W. Hannah 4.

Delaware—Mrs Fannie Wallace.

Lexington—C. H. McDonald 5, S. G. Turner *4.

Lincoln—H. South 1, W. L. Darius 1, J. A. Galr.

Little Rock—T. B. Coffin 1, L. B. Ward.

Louisiana—O. C. Daigle, Geo. Johnson 1, Baton Rouge District Conference by J. A. Landry 18, T. F. Robinson *3, Miss Payton, Mrs. Louisa Alban, Dr. J. A. Harden, J. H. Hubbard 1, D. A. Landry 1.

Mississippi and Upper Mississippi—Wm. McMorris *4, A. Johnson *1, J. C. Hibbler 1, Gulfport District Conference, by J. H. Houston, D. S., 30; Brookhaven District Conference, by P. H. Rembert, D. S., 113; D. D. Bell 1, G. W. Moorhead 1, A. J. McNair 1, Holly Springs District Conference by J. P. Watson 8, E. H. Holmes 1, N. B. Jordan 3.

North Carolina—Winston District Conference, by H. L. Ashe, 11; Greensboro District Conference, by H. L. Ashe, 6; Western District Conference, by H. L. Ashe, 36.

South Carolina—A. G. Kennedy *4, L. C. Charles 1, H. C. Asbury 1.

Tennessee and East Tennessee—Anderson Davis, D. S., Pulaski District, 44; G. H. Pettis 9; W. W. Ward 6, W. L. Sanders 4, J. F. Prigmore 3, G. H. Headrick 3, J. H. Rogers 1, A. J. Hughes 3, H. G. Harrison 6, W. S. Hight 4, W. A. Webber 5, Nashville District Conference, by N. D. Shamborguer, 9; Chattanooga District Conference, by E. H. Forest, D. S., 18; Thos. G. Howard 1, G. T. Henry 1, W. T. Marley 6, D. E. Reinhardt 1.

Texas and West Texas—S. C. Jackson 4, J. C. Mays *2, Austin District Conference, by P. W. Turner, 5; H. J. Mason, F. L. Kirkpatrick 1, W. O. Banks *1, A. T. Jackson *1, Beaumont District Conference, by Freeman Parker, 13; Mrs. Ella Walker *1, Blue Jones *1.

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DISTRICT CONFERENCES

Brookhaven, Pulaski, Western, La Grange, Gulfport, Chattanooga, Baton Rouge, Beaumont, Winston, Nashville, Holly Springs, Austin.

MISSISSIPPI

West Point—On Tuesday night, Aug. 11, we listened to a very interesting address given by Dr. R. F. McAllister. His subject was "God Looking for a Race." The lecture was given in the public school, as our new church is not yet finished. It was certainly a fine one and was enjoyed by all that were present. The attentiveness and appreciation of the audience was shown by the continued interruption with applause. His words to the young people were earnest and impressive, and I wish that all of the young people could have heard him. We, the students of Rust, are very glad that he is a young man from Rust and there are more. "By their fruits ye shall know them."

GEORGIA

Alley—The Sunday school of Mt. Vernon charge, Nepsias Chapel, gave a union Sunday-school picnic and for the occasion invited Prof. W. M. Gordon of Haven Academy, Wanesfor, Ga. While at the picnic he made two great speeches which were much enjoyed by both white and black. We raised \$5.14 for expenses. We cordially invite the professor to come again.—C. Wiggs, Superintendent.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, SEPTEMBER 10, 1914

Vol. No. 43—No. 36

PREPARATION

Many are the criticisms that have been made against Emperor William of Germany in connection with the unprecedented war that is now consuming the nations of Europe. There seems to be a pretty general sentiment that the Kaiser is responsible more than any other one individual for the awful horrors and bloodshed of this tremendous conflict. Many German Americans strongly criticize him. He is painted by others as an arrogant bully, after the fashion of the ancient giant Goliath, defying the combined forces of all the European powers that dare to oppose him. The German government frankly admits the violation of its joint treaty in its ruthless disregard of the neutrality of Luxemburg and Belgium, promising to amend the wrongs after its military ends have been accomplished. There is something about the operations of the German army in its carefully arranged campaign that gives an important lesson, whether we favor Germany in this war or not. Despite the fact that the Germans have suffered some heavy losses and have been temporarily checked several times, they nevertheless have been making steady gains upon the evident goal of their advance, namely, the French capital. At this writing (September 4) their advance guard is stationed less than forty miles from the proud and fashionable Paris.

It is true that the allied forces of France and England have been greatly outnumbered, but there is another reason. Germany was making for years the most careful preparations for a war not much unlike the one which is now on. Not only does she require all of her male citizens to do a term of military service in early life, but for more than twenty years, according to military experts, Germany has considered it inevitable that war must eventually come between her and some of the other great powers of Europe, Great Britain not excepted. Hence Germany, in all these years since the present ruler came to the throne, has been preparing an army and navy against the impending conflict. She has studied the field of operation, surveyed out her lines of attack, estimated the strength, advantages and disadvantages of her probable opponents—in fact the great German Staff has by anticipation fought out the battles in which the soldiers are now engaged.

Some one has said that the German army is a perfect, well-oiled machine. It is a unit, one language, one code of communication, one system of field orders, one outfit of arms and ammunition, one purpose and one masterly spirit pervading and dominating the entire army.

Now we have said this much, not for the purpose of condemning or commending Emperor William or the policy of the Germans in this war, but rather to emphasize the oft repeated exhortation relative to preparation for life. The men and women who have been victorious in the achievement of the goal of their ambition have surely experienced in their individual lives battles no less hard fought, no less difficult and complex to general, than those waged between Europe's millions to-day. The struggle for mastery over one's self; the struggle to overcome the numberless devices planned for man's defeat in the wiles and strategy of the devil; the struggle

to survive the unceasing "knocks" of competition in the world of industry, business and profession, all represent battles that must be fought by those who would win the awards of a meritorious and honored life.

But let us remember that he who begins in early youth to prepare for life's conflicts, who holds before his eyes a definite purpose, and lays all of his plans relative to the accomplishment of that cherished end, must win finally. The bulwarks of opposition must give way before his well-directed resistance

The Board of Foreign Mission Appeals For Funds To Meet Emergencies In Europe

War affects our missionary work in every land. In Europe the condition is not only emergent but threatens the gravest disaster. Churches are dispersed, ministers and men alike forced to bear arms; families and congregations broken and dismayed. Whatever their nationality, they are ours in bonds of spiritual fellowship. The one contribution we can make is to afford spiritual consolation and gospel ministry. The prayers and help of the Church in the United States must be given without stint.

The Board of Foreign Missions will receive and suitably acknowledge the gifts of all who are moved to send special help at this time, either for specific fields or for the Board to distribute according to its best judgment and information. Send by check or money order to the Treasurer of the Board of Foreign Missions, 150 Fifth Avenue, New York.

LUTHER B. WILSON, President,
Board of Foreign Missions.

S. EARL TAYLOR,
W. F. OLDHAM,
Corresponding Secretaries.

of efficiency and determination, and he will move gradually but surely onward toward the goal.

IS THE OPPORTUNITY NEGLECTED?

In looking over the minutes of our colored conferences it is not an unusual thing to find the membership of the Sunday School less than that of the Church. In some of the conferences the Sunday School is but 50 per cent of the church membership.

Why is this so? There are, of course, some churches that enroll practically all the children of their adult members. In other places we find that our young people are wont to "graduate from the Sunday School" just

as soon as they begin to think themselves "men" and "women." But it seems that the greatest reason for this difference is that the pastors and officers are less concerned about enlarging the Sunday School than they are about increasing the membership of the church. The fact is there are many children on the streets and in neglected homes who might be brought into the Sunday School, but they are passed by without even an invitation to attend.

It is a rule that annual, and sometimes semi-annual, revival meetings are held in all of our churches, but the principal target of these efforts seems to be adult sinners. The greatest triumph of the camp meetings and the revivals is the capturing of some "old hardened sinners" and getting them into the Church. Membership rallies and evangelistic services for the Sunday School are far less frequent than the church revivals. Are we not making a mistake here? Are there not too few pastors who can answer with an unequivocal, unreserved affirmative when the District Superintendent puts the question, "Have the rules respecting the instruction of children been carried out?" If parents and pastors would observe strictly the Methodist doctrine touching the care and training of the children there would be a gradual increase in the church membership just as easy and natural as the increase in the population of the state. And this increase would be greater in proportion to the influence of the Sunday School upon the non-churchgoers in any community.

Not only will the big Sunday School insure a constant increase in church membership, but it will also guarantee us a more loyal and dependable membership. Every person, even though he is not a professed Christian, cherishes some pet creed and favors some denomination. Hence the adult that comes into our Church may be a proselyte from some other "faith and order," and it seems next to the impossible for him to enter into the fullest sympathy and harmony with our doctrines, polity and spirit of worship. But the children trained up in our own household feel themselves perfectly at home when they are called upon to manipulate the more complex machinery of advanced Methodism. And if perchance one should become momentarily dissatisfied or irritated there is not the temptation to "fly back" to some other Church. He simply sets to work to bring about satisfaction at home. The children trained up from infancy in the Church must necessarily become the most complete and loyal Methodist Christians. They will prove to be more serviceable to the Church and work together with less friction and difficulty.

Therefore if we would be alert to the highest interest of the Church and her most rapid and permanent development, we must not neglect the great opportunity which the Sunday School affords as an evangelistic agency, as the source of preparation for bona-fide Christian workers.

The United States government has made an appropriation of \$55,000 toward the Exposition to be held by Negroes of the South in Richmond, Virginia, next year. The achievements of the race since the close of the civil war will be exploited.

SOME CONDITIONS AMONG NEGROES IN CITIES

(CONCLUDED FROM LAST WEEK)

By George Edmund Haynes, Ph. D.

Director National League on Urban Conditions Among Negroes; Professor of Social Science, Fisk University, Nashville, Tennessee.

III. Segregation within the City: Following hard upon the concentration of Negroes in cities is the segregation into districts and sections. In Northern cities the Negro ghetto is as distinct as the Jewish or Italian. In Southern centers, while domestic servants usually continue to reside on or near the premises of their employers, the Negro classes, which find a livelihood outside of such service, live separate and apart from the general community. The Harlem district of New York; State street in Chicago; Chestnut street and "Smoketown" in Louisville; West End and Auburn avenue in Atlanta are typical conditions of cities, large and small, North and South.

This segregation is the result of social forces working both inside and outside of Negro life. First, Negroes, like other people, desire to be together. Racial, family and friendly relationships produce a "consciousness of kind" which binds them closer together than brothers. But the desire to dwell together is not the desire to live amidst ignorance, to dwell in unsanitary houses, and to be content with inadequate public facilities and conveniences.

In order to secure better surroundings than those usually to be had in the sections where they have been accustomed to live, Negroes of intelligence and of high standards of living have sought either to improve their community or to move out of the ghetto. Like other people, they try to shuffle off the coil of their previous condition.

But here a perplexing situation confronts us: The modern sanitary and other protective facilities for the Negro neighborhood are not provided when the Negro asks for them. And, he meets a prejudiced opposition when he attempts to move to localities where these conveniences are to be had.

Let me make this point clear by a concrete statement which illustrates conditions in a dozen or more Southern cities that could be named but for giving offense to local pride. The Negro district is without sewers; the privies with surface vaults violate every regulation of sanitation and every principle of decency. Many of the rented houses are without even water connection. The streets are out of repair and in prime filth from lack of drainage and garbage collection. The street car service is far below the standard of other sections of the city and results in loss of time, delay in getting to and from work and in unnecessary crowding on the few cars which do run. The less said about police protection the better.

The fire protection, if there is any, is inadequate and inferior. Within the past twelve months I have seen residences of Negroes which they had built by years of struggle and saving, burn to the ground with no means of city fire protection, although the neighborhood was well within the corporate limits of a large Southern city and those Negroes were bearing a heavy tax-rate. Within the same time I have seen two other buildings in a Negro neighborhood burn down, while the white fire chief of the only available city company swore like a trooper at the engine which had the colic, at the frequently bursting, rotten hose, at the fire which raged and, finally, at the owners, frantic in their efforts to save their property from destruction.

The most serious curse in the neighborhood is the saloon, the questionable houses of both whites and blacks, and the difficulties which confront decent Negroes who try to drive these agencies from among their homes. Respectable Negroes often find it beyond their power to protect themselves against

such resorts as well as to free themselves from disreputable and vicious characters of their own race, because eternal vigilance does not always bring to the colored community freedom from saloons, gambling dens and from other degrading places.

It has happened more than once that the lives of respectable colored men have been in jeopardy because they took evidence to the city authorities in futile attempts to protect themselves and their families from such influences. Is it any wonder, then, that many Negroes seek to buy or build houses in other neighborhoods? The desire for and the effort to secure the conveniences and to get protection has resulted in the segregation conflict. Since the desired benefits will not come to the Negro, he undertakes to go to the benefits.

This segregation is progressing farther than mere residences in separate neighborhoods. In both Northern and Southern cities, Negroes live almost a separate existence in their church life, in their business life, and in their community life. With separate street car and railway accommodations; separate places of amusement and recreation, separate hospitals and even separate cemeteries, there is danger of a decided cleavage between the better elements of the two races extending from the cradle to the grave. As a result of this separation, is there not danger in our cities of a distinct Negro world, isolated from many of the impulses of the common life and little known and understood by the white world which surrounds it? Have we not drifted too far in this direction already? Can the Negro struggle up to full manhood citizenship, if he is thus isolated?

In the midst of this partially isolated life, city Negroes are called upon to make a very difficult, three-fold adjustment. First, we must learn to live in town. Adjustment to changed conditions of employment, of housing, etc., must be made by all people who move from the country to the city. Second, we are making the adjustment from the status of chattels to that of freemen, from slavery to citizenship. We are struggling to rid ourselves of the inner feeling of servility; we are striving to stand upon our feet as men, to believe ourselves fit for the freedom of a democracy and to realize in our own consciousness the self-confidence and self-control of free men and women. In the third place, at the same time that Negroes are facing the demands of their surrounding conditions, and at the same time that they are struggling with their inner consciousness, they must adapt themselves to the white population in the cities. And I hardly think any observer will deny that the attitude of the large majority of this white population is either indifferent or prejudiced or both indifferent and prejudiced. What, then, may we expect as the outcome of such a situation?

IV. The Outcome of Segregation: The outcome so far has been suspicion on the part of the colored people and apprehension on the part of the white people. This suspicion and apprehension tend to make the best elements of the two races as hostile toward each other as toward strangers without the city gates. This situation makes Negroes easy prey for designing politicians, greedy get-rich-quick exploiters and the promoters of commercialized vice. Does not such a condition frequently lead the white community to unjust judgments of Negroes and Negro neighborhoods, as seen in such nicknames as "little Africa," "Niggertown," "Chinch-row," and by the fact that individuals and families are lumped together by popular opinion into one

class. The bugbear of Negro domination or or physical and moral contagion from Negroes has been the cause of many a public and private unfriendly act against Negroes, where understanding born of contact would have silenced the political, scientific or religious demagogue who made the proposal.

As was indicated a few moments ago, in the matter of housing conditions, my people are at unusual disadvantages when they want respectable surroundings. As shown by reliable investigations, the outcome of segregation is that the "red light" districts of white people in several cities are either in the midst of or border upon Negro districts. In many towns loose laws and lax administration permit landlords to build "gun barrel" shanties and "Noah's Arks" of which the typical pigeon-house would be a construction model and to crowd these houses, upon the same lot, some facing front street, some side street and others facing one or two alleys. The lack of water and sewerage and other sanitary neglect make them indeed a "noisome pestilence."

A more serious outcome of segregation is the handicap of Negroes in their efforts to earn a living. Four facts about the industrial life of the Negroes need to be borne in mind: First, the masses that move to the city are unprepared to meet the exacting requirements of modern industry and to face the keen competition of more efficient laborers. Second, educational facilities to train the aspiring, struggling searchers for better conditions are not provided in any Negro neighborhood of any city so far as I know, North or South. The first experiment in a vocational school is to be opened in Cincinnati this spring. Third, mixed in with the ignorant and the inefficient are the lazy and the vicious. The hope of reward has been so often deferred that their hearts no longer respond to promises. The "wont-works" come to the city with the "can't-works."

Along with these three facts, does not the fourth arise? Are not the white employers of this Negro labor complaining and blaming the Negro instead of understanding the situation and providing him with ample opportunity to overcome his deficiencies?

The general result of these four factors is a limitation of the occupational field for the Negro, and his being crowded into lower paid, unskilled occupations. Large numbers pass from job to job with little satisfaction to themselves or their employers. They are thus debarred from a better standard of living through better income and the community is deprived of a valuable supply of latent labor.

The outcome of these conditions is a strain upon health and morals of Negroes perhaps greater than upon any other element of our city populations. Badly housed, with poor income and a resulting low standard of living, the marvel is not that the Negroes have a uniformly higher death-rate than the whites in the same locality but that the death-rate is so low and is decreasing.

Frederick L. Hoffman has said that while the general death-rate of Negroes in selected Southern cities is in excess of the whites, there is, however, a persistent decline downward. Dr. Levy, health officer for Richmond, Virginia, after two years of experiment, gave the figures in his annual report and said: "From the time that I entered office, I had predicted that improved sanitation would improve the colored race more quickly than the white, and the figures above given justify the conclusion."

The moral condition cannot be figured out in numbers and set down in statistical tables. Criminal statistics are quite as much a condemnation of the community as an indictment of the accused Negro. Often lacking the vigorous support of municipal authorities and facing a penal system fit for an age of barbarism, it is not surprising that criminal records are large. On the other hand, the surprise comes from impartial observers who uniformly testify to the integrity of large bodies of worthy Negro citizens, to the purity of thousands of individuals and homes and to the

scores of law-abiding communities. All the available testimony and over fifteen years of observation during residence in six cities and repeated visits to more than a score of others, leave a firm conclusion that there is slowly persistent, continued improvement. With these truths before us, what may be suggested as a remedy?

V. **What May Be Done:** The recital of these unpleasant facts could be justified only upon the score that we are seeking a solution. There is a silver lining behind the cloud. The foregoing discussion shows a nation-wide Negro migration to cities and a segregation within the cities which is far-reaching in its consequences. What can we do?

1. We should acquaint the Negro with the advantage of his remaining in the rural districts and getting hold of the land, unless by education and training he is prepared to grapple with the problems of city life. We should also make every effort to remove the disabilities of laws unfavorable to farm tenants, to minimize the activities of labor agents and runners, to develop amusements and recreation in country districts.

2. Realizing that there are scores of cities and towns which already have large Negro populations, we should make a determined, organized effort to help these Negroes adjust themselves to city life. The feeling between the white and colored people in each community must be made more cordial and we must overcome the effects of the increasing segregation by some form of community co-operation between blacks and whites. The greatest danger is the growing suspicion on the one hand and apprehension on the other between the best elements of the two races. They misunderstand each other because they have decreasing personal contact. Mutual sympathy, practical co-operation and personal contact will work wonders with prejudices and preconceived notions.

3. In every locality the white people and the colored people should form some kind of a social service organization, should map out a community program for improving the neighborhood, housing, economic, educational, religious and other conditions among Negroes and should take some immediate steps to put their plans into operation.

4. These local organizations should either join hands in making the movement national or connect themselves with some existing organization which will especially deal with the problems of the Negroes in towns and cities. By the exchange of plans, methods and experiences, general co-operation and necessary enthusiasm will be developed.

5. Negroes must have a better-trained leadership. The lesson of group psychology and common sense should be heeded. An intelligent Jew can best understand and lead Jews; an Italian can best influence Italians and Negro leaders are the best teachers and exemplars to their own. If the Negro is to be lifted to the full stature of American manhood, he must have leaders trained in all the arts and ideals of American civilization. He should also have a chance to make the contributions which he undoubtedly has to offer to American life.

6. The final suggestion I would offer is that impartial community justice be accorded alike to white people and black people in every locality. This is the best means of fostering mutual confidence and securing the full co-operation of the Negro. This will also serve to dispel apprehension on the part of the white people. A "square deal" in the conveniences and facilities of community life and in the protection of Negro homes and neighborhoods, a "square deal" in industry, in education, in all walks of life is the foundation stone of community peace and welfare. For, the problem of the Negro in the city is only a part of the great democratic problem of justice for the handicapped in America, "the land of the free and the home of the brave."

his father. And then we went to Frederick's other palace at Potsdam—Sanssouci, the creation of the great man's own architectural genius, for Frederick was more than a statesman and a soldier. It is a one-story structure and has its north terrace enclosed by a semicircular Corinthian colonnade. The series of south terraces, with the long approach and the fountains and flowers and gardens, is one of the most beautiful prospects in the world, and reminds one of the terraces of that greater palace at Versailles. On the north across the little depression and on the heights among the trees are some imitation "ruins," put there for their artistic effect upon the landscape. The inside of Sanssouci is full of the works and traces of Frederick the Great. He was a great friend to Voltaire, at one time and had fitted up a room in the palace especially for that Frenchman; the room is ceiled in richly carved wood representing parrots and fruits, for Voltaire was quarrelsome like the former and more sour than sweet, like much of the latter. There was his library, ceiled in cedar of Lebanon and containing French books and specimens of his handwriting; there was much of the original articles of furniture, and there was his famous clock still standing at 2:20 a. m. and said to have stopped of its own accord the moment Frederick died. This clock struck Napoleon's fancy and was carried off to Paris, but was brought back by Bluecher. Outside are the graves of Frederick's thirteen dogs, the two favorite dogs of the thirteen being buried in a special place.

Not far from this palace is the Mausoleum, where are the remains of Frederick the Third and his queen. In the court of this mausoleum is a bronze statue of Christ. In Potsdam, as everywhere else in Germany, are soldiers, soldiers, soldiers, and you are seldom out of sight of a spiked helmet, which seems to be the badge of German military officialdom. Toward the close of a most ideal day for sight-seeing we motored back into Berlin, entering by the Sieges-Allee, or "Street of Victory," which cuts through the Tiergarten and is lined with white marble statues which make a beautiful contrast with the green of foliage, while at its north end towers the Sieges-Saeule, or "Column of Victory," given by the present Kaiser and celebrating the victories over the French in the war that welded the German states into an empire, under the hammer of Bismarck, "the smith of Sedan."

Wiley University, Marshall, Texas.

WORLD'S TEMPERANCE SUNDAY PROGRAMS FREE

The Temperance Society of the Methodist Church, Topeka, Kansas, will furnish programs for observation of World's Temperance Sunday absolutely and unconditionally free to every Methodist Sunday School which will observe the day. Pledge cards will also be furnished free.

A Supplement, in the preparation of which Europe and America were ransacked for suggestions as to teaching methods, may also be had free.

This program is new—the songs are new—the teaching suggestions are absolutely fresh. Mrs. Zillah Foster Stevens, in charge of the temperance work of the International Sunday School Association, says: "The Methodist Church has splendid material for Temperance Sunday. Let Methodist Sunday Schools use the supplies of their own church."

Thousands of these programs—more this year than ever before—have been sold. But in spite of the fact that the Society is now employing fifty speakers in the state-wide campaigns now on, is conducting an automobile campaign in Oregon, is circulating millions of leaflets, is aiding the Anti-Saloon League and State Dry Federations, is reaching thousands of newspapers with temperance matter—in spite of this great expense the General Secretary feels that we must make World's Temperance Sunday an **Epoch**

(Continued on page 10)

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens
PART XVII

In Berlin we were elegantly and comfortably quartered at the Hotel Monopol on Friedrichstrasse, just a little walk from where it intersects "Unter den Linden." One of the best known streets of the world is this one called "Under the Lindens." Its linden trees are not large but are very beautiful. It is really a boulevard, a double street with trees running down the center and a foot passage running between the rows of trees. In places there are benches and chairs, so that the middle of the street looks like a park.

On our first day in Berlin we took Cook's tour to Potsdam, which is about 35 kilometers from Berlin. The main part of the tour is made in a motor-car, but it includes a trip in a tourist steamer on the beautiful lakes near Potsdam. The journey begins on Unter den Linden and passes through the great Brandenburg Gate at the east end of the street. Over this gate is a bronze chariot with four bronze horses abreast. This chariot-and-four is one of the things which Napoleon carried off to Paris when Prussia was under his feet, and which was brought back by Bluecher. The gateway looks like and really is, an "arch of triumph." Besides the pedestrian passages on each side it has two vehicle-passages and then a passage way in the center through which only the Emperor and his family may pass. Emperors must have something exclusive, else what is the use of being emperor?

Through the Brandenburg Gate we entered the famous park known as the Tiergarten, and which really does include among its multitude of features a zoological garden. To this park we paid many subsequent visits

while in Berlin. On the journey led through Charlottenburg, by the monument of Frederick the First and his queen, through a series of streets that are as fine as the best of Paris, and through the beautiful woods called the Grunewald. At the Wannsee, a beautiful lake, we got into the steamer and had a fairy-like ride by the Peacock Island and the Church of the Savior on to the Glienicke Bridge at the entrance of Potsdam, where we entered our motor-car again. Potsdam is a city of about 65,000 inhabitants with 7,000 soldiers. It is the summer home of the present Kaiser and is the cradle of the Prussian army. Although the town dates from the 10th century, it owes its fame chiefly to Frederick the Great, who really made the place and had his chief residence there. We can still visit his bedroom and other private rooms in the palace. His fine diningroom, known as the Shell Room, deserves its world-fame as a work of art; it is decorated in figures formed from every sort and size of shell found on the earth. There are also other diningrooms, rooms ceiled in solid silver, marble halls, dance halls, game rooms and an ample theatre where the present Kaiser and his family enjoy comedies in summer as a rest from the perennial tragedy of state functions. There is also a library of French books in this palace, for the Great Frederick was much more friendly to the French than most of his successors have found it possible to be.

After lunch we continued to follow up the exhaustless traces of history at Potsdam, going first to the Garrison Church, where the soldiers attend services and where we see in a vault the biers of Frederick the Great and

A Comparison of the Christology of John's Gospel With That of the Synoptic Gospels

(THE HORACE L. JACOBS PRIZE ESSAY IN CHRISTOLOGY)

(CONCLUDED FROM LAST WEEK)

By the Rev. P. W. Webb, A. B., Member
Class of 1915, in Gammon Theological
Seminary.

The central idea in John's Gospel is stated by the evangelist himself. It is found in the divine life which has its origin in faith in Jesus as the Christ, the Incarnate Son of God. He distinctly states that his selection of material was made with this end in view. "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (xx:30-31). Since the Synoptic gospel sharply describes itself as the gospel of the Son of God, while John's always assumes the Deity of Christ, often demonstrates it, and is utterly unintelligent except upon its admission. It is the gospel of spiritual light for the building up of the spiritual life of believers. It is fittingly said that it is the heart of Christ in its most direct appeal to the faith of the Christian heart. It is the gospel of the Incarnate Son in His relation to the Divine life in man made manifest everywhere. It is the gospel which gives the Christian the requisite instruction concerning the secret springs and laws of the life of faith and obedience to God, and concerning the mission of the Holy Ghost as man's Divine helper in this life. It is peculiarly the gospel of everlasting life, begun in the Christian as the germ of an endless life of purity and blessedness. It alone, therefore, meets the longing of the renewed soul for the endless life in the heavenly mansions in perfect union and communion with God.

Yea, it is the gospel of the risen and living Christ. His closing chapters are accordingly among the most precious treasures of the Word of God.

The general drift (I:1-13). His introduction exhibits our Lord, not as in Matt., the Son of David, nor as in Mark, the mighty conqueror, neither as in Luke, the Son of Man, but as the Son of God incarnate. As such He is the word, the life, the light, the only begotten of the Father, full of grace and truth.

Part I. The incarnate word, the only life of the world (I:14-vi, 71). The faithful ones who are waiting for His coming are the Baptist and his disciples, such believing Jews as Nicodemus, the woman of Samaria and her Galilean neighbors and the nobleman. Among His enemies were Jews of Jerusalem and Galilee.

Part II. The incarnate word, the life and light in conflict with spiritual darkness (vii:1-xi, 54). The evangelist exhibits some of the teachings of Jesus to the unbelieving Jews, during the period in which he visits Jerusalem only occasionally and privately.

Part III. The incarnate word securing the life of the world through his sacrificial death (xi:55-xix, 42). The evangelist gives those last and clearest manifestations of Jesus as the light and life, made in connection with the close of his career.

The conclusion. The incarnate word, crucified and risen, the Savior and Lord of all believers (xx-xxi, 25) furnishes a fit completion of what the other portion have thus far carried forward. It manifests a risen Savior, the faith of His followers.

The Christian aim of the fourth gospel. This appears especially in its omissions of facts and truths made prominent in the other gospels.

The Additions of the Fourth Gospel

1. The works of power. John's gospel is only subordinately a record of outward events. Only six of our Lord's miracles are recorded in it; but these are all of the most remarkable kind, and surpass all the rest in depth, specialty of adaptation, and in fullness of instruction. Of these only one is found in

the five thousands (vi:1-15). John alone records the first of all the miracles that Jesus wrought, in changing of water into wine at Cana (ii:1-11), in which even the utterance of a word he transforms the very nature of the substance with which he deals. He records that of the nobleman's son (iv:48-54), cured by Jesus at a distance from Cana. Out of the many cures of the lame and the palsied by the word of Jesus, he selects that of the man who had suffered from an infirmity thirty and eight years (v), a case of the most utter friendlessness, helplessness, hopelessness. Out of the innumerable cures of the blind he chooses the case of the person who had been born blind (ix), which was such a case as men had never known to be cured (ix:32). He gives the restoration of Lazarus to life, not from a deathbed, like the daughter of Jairus; not from a bier for the dead, like the young man of Nain, but from the grave, when, having lain buried there for four days, he had already begun to sink into corruption (xi). Lastly, from among the signs and wonders which Jesus did while still upon the earth after his resurrection, and which are nowhere else recorded by the evangelists, we have one example in the miraculous draught of fishes on the sea of Tiberias (xxi); among his words of instruction, these are gathered from the testimonies of the divine character of Jesus by the Baptist and the early disciples (I, iii), and by the accounts of the intercourse with Jesus after the conversation with Nicodemus (iii), with the Samaritan woman (iv), with the Jews in the Temple at the feast of Tabernacle (vii, viii), with Jews in the Temple in Solomon's porch at the feast of Dedication (x), and the discourse concerning the shepherd and the sheep (x), and the great series connected with the last passover (xii-xvii).

2. Among his work on Christian doctrine—God. John teaches from the life of Jesus Himself, that "God is Spirit," that is, He is the divine life-principle in itself (iv, 24). "No man hath seen God at any time" (I:18; vi:46). "Ye neither heard His voice, nor seen His shape" (v:37). But God is not merely an abstract principle, underlying the world; He is a person, a Father, capable of love, care and tenderness (iii:16). From Him the Eternal Son derives His being (v:26). From Him the spirit of truth is sent (xiv:16). From Him, through the instrumentality of the Son, all things have derived their being (I:3). As the Father, He is the fountain of redemption. "God so loved the world that He gave His only begotten Son" (iii:16). He sends the Son (v:37), commits His prerogatives into His hands (v:22), bears witness to Him (vii:18).

The Person of Christ

Jesus is the word (the logos), the revealer of God (I:1). Jesus Christ claimed to be the revealer of the Father (I4:9; Matt. xi:27; Luke x:22). His relation to the Father is absolutely unique. He came forth from the Father (xvi:28), He even turns His face toward Him (I:1). He was in the bosom of the Father from all eternity, and yet personally distinct from Him (I:1, 18; viii:58; xvii:5, 24). In His work He is subordinate to the Father (xiv:28). His relation to evince His unity to the Father. The life for lost man was in Him (I:4). He is full of grace and truth (I:14). He preaches the truth (viii:

40, 45). He gives life to whom He wills (v:22, 25). He presents Himself as an example for men to copy (xiii:11). He is represented as a human being, and subject to the ordinary weaknesses and wants of men. When He fasted He became hungry and ate (ii:1; xiii:2; xxi:12). When He traveled He was thirsty and weary (iv:6). Being grieved He wept (xi:35). And being crucified He died.

Doctrine of the Incarnation

"In Him was life, and the life was the light of men" (I:4). "The true light, which lighteth every man, was now coming into the world" (I:9). "That they might have it more abundantly" (x:10), etc. In transforming the flesh into the Spirit, Jesus Christ imparts a breath to man to give him a new life (xv:26). In entering into the Kingdom of God man is born anew by the Holy Spirit (iii:5). His entire nature and relation to God are changed (iii:6-8).

Doctrine of the Holy Spirit

He is sent by Christ from the Father (xv:26; xvi:7, 8). He calls Him the paraclete, Comforter, or the Helper (xiv:16, 26; xv:26; xvi:7). The resurrection and judgment. Verily, verily, I say * * * and they that bear shall live (v:25). This is the teaching throughout the gospel (v:28, 29; vi:39, 40, 44, 54), etc. "I am the resurrection and the life." (xi:25, 26). In conclusion we find that there are four particular facts around which all the four gospel writers group their other material. 1. The incarnation of the Son of God. With Matthew Jesus is Emmanuel, God with us, in fulfillment of prophecy; with Mark, He is the Son of God in human form exercising His almighty power; with Luke, He is the descendant of Adam and the child of the Virgin, yet the Son of the Highest; with John, He is the eternal word made flesh. 2. The life of the Son of God on earth in human form and subject to human conditions and laws. With Matthew, it is the life of the Messiah; with Mark, of the mighty worker and victor; with Luke, of the divine and universal man; with John, of the incarnate word. 3. Common particulars in the death upon the cross. This is the ground which all the evangelists traverse most fully and carefully. They all give the triumphal entry into the Holy City, which the public claim of Jesus to be the Messiah, the Savior of the world. The passover supper, which was His act of putting himself voluntarily in the place of the paschal lamb, as the one whose sacrifice alone could deliver from the destruction of sin. The agony and betrayal in Gethsemane, which marked His voluntary submission to drink the cup of His Father for the salvation of the lost. The trial and condemnation which were at once the public vindication of the innocence of the Redeemer, and His public rejection by the ancient Jewish and Gentile world. The death by crucifixion, which was His actual sacrifice for the sins of the world and His burial, which signaled His subjection to death for a season. 4. In the rising of Jesus from the dead on the third day, in His subsequent intercourse with His disciples, in His giving to the apostles their great commission to preach the gospel to all the world, and in His ascension to Heaven.

To God alone be all the glory.

Small service is true service while it lasts. Of humblest friends, bright creature, scorn not one. The daisy by the shadow that it casts protects the lingering dewdrop from the sun.—Wordsworth.

THE CRIPPLE OF NUREMBERG

BY FELICIA BUTTZ CLARK

CHAPTER XVI

Ulrich's Sentence

A few days later, the Duke of Alva and the Emperor were in close conference in the sunny room which His Majesty used for the purpose of transacting private business. It had two rather small windows, looking out upon the grand central court, where the walls were beautifully ornamented with carvings and graceful balconies, supported by caryatides. There was a large pile of manuscript on the table, and over this the Emperor was bending. "The Elector must be about here," he said to the duke, indicating a point on a map exquisitely drawn on parchment, "according to the word which the man brought this morning. He left Wittenberg on the last of December."

"The messenger made quick time," replied the duke. "Yes, your Majesty, the Elector must have reached the place you indicate."

"Now the question is, What is our best move?" inquired Charles, leaning back, and looking straight at his general. "You, Ferdinand, who have so wisely led my armies to victory, must once more plan the campaign. This trouble with the Protestants has gone on long enough. I am sick of the whole matter. A little breeze raised by the words of a monk can not sweep away in so short a time the power of the great Roman Church."

"Yet it has made a great commotion," responded the duke, sitting down on the other side of the table.

"It has, indeed; but I am determined," said the Emperor, rising and going toward the window, "that the Protestants shall be subdued once for all, and you must do it."

"My advice would be for your Majesty to remain here a few days longer. If no other news comes, we might leave for the north a week from now. In case we receive more definite word as to the movements of the Elector's forces, my soldiers are ready to march at half an hour's orders."

"You have a clear head, my Ferdinand," responded His Majesty.

"What shall be done with this young man, the son of the captain of the Guard?" asked the duke.

"Whatever you please," the Emperor replied, with indifference. "I do not care to waste any time on him."

"It is plain that he can not be released," mused the Duke of Alva, "nor can he with safety be kept longer in prison; for he has many friends here who might aid him to escape. I have my doubts about the father. My opinion is that the prisoner had better be executed. That is the easiest way out of it."

"As you like, Ferdinand. Call the marquiss, and we will have a game of chess. These hours are dull enough in this half-furnished old castle."

So light a thing was the fate of a youth that Charles V turned with zest to the game of chess which the Italian was delighted to play with him. Until noon they sat there, earnestly engaged in the conflict between kings and pawns and queens and knights.

The Duke of Alva went away to his own apartment, and sat alone, apparently thinking deeply. He was meditating on the wisest thing to be done with Ulrich. Would it be safer to let him live, or to condemn him to death? In the midst of his meditations, Jakob Engel entered the room, and stood silently waiting until the duke's brows should unknit themselves and his attitude should change. After a few moments, the general raised his head; and, had any one who knew his character been present, he would have perceived that there was no hope for the poor lad, who was now weeping in the dungeon of the round tower.

"Do you want anything special?" he asked.

"Only to make a report to you, sir," was the humble reply.

"Go on."

"Your Lordship will remember that I told you that the captain of the Guard had insisted upon my giving up to him the keys of his son's prison."

The duke nodded.

"He still has them in his hands. I have been to him twice to demand the keys, but he absolutely

refuses to yield them to me."

"Being the captain, he has a right to them if he wishes."

"I know it. I simply wish to explain to your Grace that I can not be responsible for the prisoner in case of any trouble."

"You will not be held responsible. However, I think it will be better to take these keys from Herr von Reuss. It is scarcely reasonable that such a temptation as the chance to liberate his only son should lie in a man's power. I will write you an order, and you can deliver it to the captain."

Jakob was contented and happy at the turn which the affair had taken. It was his highest ambition to become the chief of the soldiers at the castle, and he looked now as if the way were open. It would have suited his purposes a little better if Peter von Reuss had made some effort to free his son; for then his disgrace would have been sure. But this he well knew would never come to pass, even though the captain kept guard over Ulrich for months. The old soldier was the soul of honor. He did not consider it necessary to dilate upon the fine traits in his character to the duke, and, receiving the paper from his hand, he bowed himself out.

The duke was not long alone after Jakob left him. The door opened softly, and Father Antonio, holding up his black gown, entered. "Your Grace sent for me?"

"I did. Once more, as many times before, I am in need of your good offices, reverend Father."

The two men faced each other bravely, each knowing well the weak points in the other's character, and profiting by this knowledge when possible.

"Have you been to see the young Protestant today?" the duke continued.

"Not yet. I met your Grace's messenger on my way to the castle."

"How fares the beautiful Lady Weber?"

"As well as ever."

"And our friend Alberto is often there?"

"Daily. Always at one meal during the twenty-four hours. Both the mother and son are very fond of him."

"Yet I understand that if he wins his cousin's hand, he will not gain much. The money is in the cripple's weak grasp."

"It will be soon."

"At what age?"

"At eighteen, according to his father's will."

"And it is all his?"

"All, my Lord Duke, except an annuity, which the mother controls absolutely."

"Then," continued the duke, "this deformed boy with his beautiful face will be immensely wealthy."

"Immensely. It is surprising how the old merchant managed to acquire so much money; but there it is, and safely invested. And, worst of all, the trustees are men of power in Nuremberg, and very strict Protestants. Herr Weber himself had great leaning toward the new heresy."

"There have come whispers to me that the cripple himself is friendly to the followers of Luther."

The priest bowed, but said nothing. He preferred to keep his own discoveries to himself until the proper time should come in which they could be revealed with advantage.

"But enough of the cripple," said the duke, impatiently. "It will not be many days before we shall again be on horse and far away from this stupid old city. How can the people exist with their humdrum round of duties, their manufactories and welding of old iron work? Give me a free soldier's life, with the smell of battle in my nostrils."

"Has the Emperor had a word from the north?" asked the priest, with a show of interest.

In an instant the duke had assumed his air of haughty indifference. "Nothing of any importance. My wish is this, Father Antonio, that you go once more to the young Protestant, and use all means to cause him to recant and join our troops. I like the boy's appearance, and I admire his courage—it is the courage of a brave man. I should like to have him among my officers, if he will absolutely forsake everything—his foolish ideas of Protestantism, his more foolish allegiance to John Frederick, whose days are numbered."

"That he will never do, your Grace," Father An-

tonio replied, in a positive tone.

"Will nothing force him to it?"

"I doubt if even the certainty of death will make him renounce the principles which he holds dearer than life."

The duke moved restlessly back and forth. "Do you think it will be of any use to try the torture on him again?"

The priest smiled; but it was a cruel, hard smile. "Do you want to kill him in that way, my Lord Duke? I assure you that another hour such as the one which he spent in the torture-chamber the other day will put an end to him. Do you remember his face when they carried him back to the cell?"

The duke frowned. It was not so agreeable to him to behold the results of his cruelty as to give commands about it. "He looked like death," he said.

"And death it will be, if he is tortured again."

It was so still in the room that they could hear the voices of the sentry calling to each other as they followed their beat on the peaked city wall some distance away.

Suddenly the duke arose, and his face bore the same expression as it bore twenty years later when he treacherously imprisoned two innocent Protestant leaders in the Netherlands, by order of Philip, King of Spain, and as treacherously caused them to be executed. It was an evil expression, one which shocked even the experienced priest, who turned away his eyes that he might not see it.

"Go once more to this youth and warn him of his danger; do all in your power to move him to penitence; offer him honor, even rank, if necessary; and if all this fails, tell him that at eight o'clock on the day after tomorrow he dies."

The priest stood looking out of the window at the irregular roofs of the town. A gay song in a girlish voice floated in to the two men, and the sun shone as brightly as though there were no thoughts of sin or death in all the beautiful world.

"Am I to tell him what his death sentence is?"

There was the least bit of hesitation on the duke's part. Then he said: "I have been thinking it over this morning. We must make an example of this lad. His death must be a warning to all Protestants that the Duke of Alva is not to be trifled with." His small, keen eyes seemed to draw nearer together. "Hanging is too common to create much fear; death by the sword is too honorable for him—kings have died that way. Is not there an old instrument in the castle, of which I have heard many legends, called the 'Iron Maiden'?"

The start which Father Antonio gave now was genuine. He was cruel and merciless; but not like this man. "Your Grace would surely not condemn him to the 'Iron Maiden'?" he exclaimed, almost in spite of himself.

"And why not? He would not find her embraces too gentle for him. Her spikes have pierced the bodies of heretics before this time, if all tales are true."

"But it was a hundred years ago. We are more civilized now."

"Has Father Antonio turned coward?" inquired the duke. "In that case it may be well to publish abroad how, in the days of his youth, when he dwelt in the Sabine hills, among the vineyards and fig-trees, he—"

The priest's face grew white, partly with anger, partly with fear. "Your Grace need not fear," he said hurriedly, "your commands shall be obeyed."

A smile, a word, a touch—

And each is easily given;

Yet either may win a soul from sin,

Or smooth the way to heaven.

A smile may lighten the falling heart,

A word may soften pain's keenest smart,

A touch may lead us from sin apart—

How easily either is given!

—The Christian Herald.

The Judgment of the Nations

Mark 12. 28-44

International Sunday School Lesson for September 20, 1914

By THE REV. N. W. GREENE, B. D.

GOLDEN TEXT—Inasmuch as ye did it not unto one of the least of these, ye did it not unto me.—Matt. 25, 45.

TIME AND PLACE—The same as last lesson—Tuesday afternoon, April 4, A. D. 30, on the Mount of Olives.

HOME READINGS—Monday, Matt. 25, 31-46. Tuesday, Rom. 2, 1-16. Wednesday, John 5, 19-29. Thursday, 2 Cor. 5, 1-10. Friday, Matt. 13, 36-43. Saturday, 1 Pet. 4, 7-19. Sunday, Rev. 20, 4-15.

Introduction

The parable of the Ten Virgins studied last Sunday led us from the individual to the general judgment. The lesson for to-day deals with this general judgment as it relates to the peoples of all nations. In the last lesson five of the virgins were not prepared when the bridegroom came and against them the door was shut; the ten virgins were divided by their own lack of preparation to enter. In this lesson, there is a similar division but it is effected by Jesus who is now the Judge of all the earth. The idea continues on into to-day's lesson with more emphasis on Jesus' part in the division and His knowledge enabling Him to judge properly between individuals and nations. The voice of pleading which in our last lesson said, "Lord, Lord, open to us," is to-day saying, "Lord, when saw we Thee an hungered or athirst . . . and did not minister unto Thee."

Separating the Righteous from the Wicked

That the two classes of people will be separated at the proper time there is no doubt. They sometimes live together in this world so that a separation is not suggested. No external circumstances neither in the provisions of nature nor in their measure of prosperity lead them to see that the Great Father has special care in one class and will some day remove them from the other class less deserving of divine care and favors. The righteous will not attempt a separation remembering that Jesus advised that they be left to grow together until the day of harvest when He Himself will separate them. Some wicked are encouraged by this omission or delay to grow more wicked and daring in it. It is not intended that this delay in separating and furnishing should suggest weakness on the part of God nor the sinner's immunity from sin's penalty. But God's love, mercy and long-suffering are here shown that the sinner might be saved.

Two answers are found to the question as to why God allows the wicked to live here with the righteous. One is that the wicked may, through the influence of good counsel and example of the righteous, see their error and ultimately come to salvation. It is the love of God expressed in His mercy and forbearance. The other is for the good of the righteous himself. All Christians need the strength and development that come only of exercise and struggle with evil. The trying hour is needed to develop and encourage dependence upon God for help and deliverance. Were it not for the rugged hills that frequently rise along our journey the Christian's muscles would be flabby, indeed. Man forfeited his right and fitness to live in an ideal world when he fell in the Garden. And he has been in the best world for which he was fitted ever since. But while they are in this world they are not of this world, and they are already separated from sinners and are journeying toward the land of their love. This separation will become apparent to both saint and sinner, they will be parted by the same Jesus whose mercies the sinner refused.

Jesus As Judge

It is well that no tribunal of men will have power to determine our destiny. If it will, then the "sheep and the goats" will be as badly mixed after the judgment as before. In the petty cases that come before man now for judgment he displays utter unfitness to give justice. In the all-important case

involving man's eternal destiny an infallible judge is necessary and Jesus is the only such. It is the same Jesus whose mercy and pleading the sinner refused to accept. The same Jesus whom the church offered as the sinner's only hope and friend. The One who was ignored, scorned or abused by the sinner will appear as the sinner's judge and the sinner will then become the suppliant. He cannot make mistake in the judgment because He knows His sheep—the ones who follow and love Him. He will "come in His glory and all the holy angels with Him" to judge and separate the nations. Both Jews and Gentiles, Negroes and Caucasians will

have to appear before the same judgment seat and face the same Judge. And will be judged by the same laws.

The Judgment Pronounced

What will determine whether one shall pass to the right hand or to the left? It will be the treatment the needy received at his hands. Caring for the hungry, the thirsty, the poorly clad, the sick, the prisoners, will bring the "Come, ye blessed of my Father." Failure to care for these will surely bring, "Depart from me, ye cursed." We are thinking of Jesus as judging the nations and giving sentence according to their treatment of other needy nations or races. What then will become of the proud, rich, haughty, powerful race or nation that persists in oppressing, discriminating against and lynching members of a weaker people whose very weakness and need afford the opportunities by which Christ will pass judgment? A serious reflection.

Mars Bluff, S. C.

EPWORTH LEAGUE STUDIES DAY

Epworth League Devotional Meeting—September 20th, 1914

Suggested Scripture Readings

(By General Secretary Sheridan)

The Study of the Patriarchs. Exod. 13: 9; Deut. 6: 7. The Study of the Prophets. Dan. 9: 23. The Study of the Apostles. 1 Pet. 1: 11. Peter's Advice. 1 Pet. 3: 15. Christ's Words. John 5: 39.

(1) What Course Shall We Study?

Three text-books are offered for the autumn months:

"The Church of the First Apostles," by Morgan and Taylor; "The Social Creed of the Churches," by Dr. Harry F. Ward; and "Our Greatest Common Destroyer," by McCain and Pickett.

One of two methods may be followed in choosing your text-book. The Cabinet may meet beforehand and decide on the one they will recommend to the chapter at this Devotional Meeting of September 20.

Or—and this is especially a fine plan in a large League—let three persons be chosen to present at the meeting of September 20 the merits of the three books and the reasons why that particular book should be chosen. At the close of their pleas the chapter can vote on which book to study. Or, better still, the Leaguers can vote for the book they individually will take up, and thus you will get two or three classes instead of one.

This latter plan of choosing a text-book has this great merit—it is unique and "snappy" and would make a bright, interesting meeting.

The reason we have not mentioned Mission Study in the above list is because we expect to present that in the January "Notes," as Mission Studies usually come after Christmas.

(2) Length of Course.

Each course takes eight weeks to complete. You can, of course, take more time, but the books are arranged in eight chapters.

(3) Leaders.

The selection of a leader for the Study Class is very important. It is not necessary, however, that he or she should be a minister or professor in a high school or college. Often the best leader is a young person. But he must be willing to prepare thoroughly.

A Leader's Manual of Instructions can be secured from the League Central Office at Chicago for a dime.

The Cabinet should select the leader or leaders of Study Classes. Consult your pastor.

(4) The Books Themselves.

The Bible-study text-book, "The Church of the First Apostles," is a series of "studies" (by Drs. Morgan and Taylor) in the ministry of Peter and James and John and Jude, and in the book of Hebrews. It includes all the New Testament outside the four Gospels and the ministry of Paul. It is a fine wrought piece of work by approved men.

"The Social Creed of the Churches" is a new book by Dr. Harry F. Ward, head of our Methodist Feder-

ation for Social Service. It is the strongest setting forth and summing up of the whole social and industrial situation to be found in any publication in our land. Our Leaguers ought to know what is taking place here.

"Our Greatest Common Destroyer" is a choice, brilliant putting of the present status of the church's war against the saloon.

Never was the situation so acute and so electric as right now and never so full of hope. Our Leagues ought to arm themselves with these latest facts and arguments and be ready to fight the good fight. The authors of this text-book are the Revs. Harry G. McCain and E. Deets Pickett of the Methodist Church Temperance Society. The material of the book first appeared in The Epworth Herald earlier this year and the series of papers attracted wide and favorable comment.

(5) Where to Get Them.

Send to the Central Office of the League or to your nearest Methodist Book Concern for the books.

Let those who are to present the books at the Devotional Meeting send for them several weeks beforehand, if possible, so as to familiarize themselves with them.

"The Social Creed of the Churches" text-book casts 50 cents, plus postage (nine cents).

"Our Greatest Common Destroyer," 50 cents; paper edition, 25 cents, net.

"The Church of the First Apostles" will cost 25 cents, net.

For the books, manuals for leaders, and further information address Central Office Epworth League, 1020 S. Wabash Ave., Chicago, Ills.

The books for reading are all upon some department of social service. How can we simply and sympathetically understand the wide content of the words "Social Service"? "Social Service" no longer means city problems only, for the problems are amazingly alike. As we are five-sixths clothed in ready-made garments and about one-half fed from standard package food, and universally informed by Associated Press dispatches, in like manner we are all plagued with the same problems of poverty, of overfatigue which deadens the soul, of monotony which deadens the mind, and of restless dislike for the work we must do which turns the poison of bitterness into our blood. Social Service means to comprehend these new sorrows and to be determined that the correct treatment shall be discovered for them out of the boundless storehouse of the riches of our God.

A simple way to understand Social Service is to think of it as providing a parlor and the life that should go on in a parlor for all the people. A very large proportion of our people are entirely confined to the kitchen and the life that goes on in the kitchen. Instead of working to live, they live to work. If a League conceives of itself as a large and gracious parlor, a place of cordial courtesy, a place

(Continued on Page 10)

BAY ST. LOUIS PUBLIC SCHOOL

We herewith present a picture of the graduating class of 1914 of the Bay St. Louis Colored Public School under the principalship of Prof. C. W. Brown.

Within the last eight years there have been turned out from this school, under the present management, more than thirty graduates, who have not only made a first grade license in the county examination for public school teachers, but have passed the required examination to enter such schools as the Meridian Institute, the Alcorn A. and M. College and the Straight University.

The aptness of the students of this school and the ease with which they pass the school and county examinations prove the thoroughness of the work done here by Prof. Brown and his able corps of teachers.

The board of trustees, the majority of whom were present at the recent closing, pronounced this the best year in the history of the school.

The present commodious building situated on St. Francis street, was a creation in the mind of Prof. Brown and the trustees have already under advisement the adding of thirty more feet to the present building, which will allow space for two more recitation rooms in connection with the present four recitation rooms and a spacious auditorium above. This, of

course, will necessitate the employment of two more teachers in connection with the four already serving.

This corps of teachers for the past year were Prof. G. W. Brown, Principal; Mrs. Minnie L. Brown, Brown, and has thus far met the past demand with some degree of satisfaction; but the rapid numerical growth of the school now demands more room first assistant, with Miss Inez Labat, Miss Clementine Barlbino, Miss Ruth Stewart of Pass Christian. Miss Stewart, however, passes in her resignation for the ensuing year and her place will be filled by Mrs. Rosa L. Holmes who comes well recommended as a public school teacher and well qualified in music.



GRADUATING CLASS 1914

With the present strong corps of teachers we shall expect large things of the Bay St. Louis Colored School for the coming scholastic year.

School and Epworth League Convention at Lonoke, October 1, 1914. Eleven o'clock sermon by the Rev. S. McDonald, our pastor, of Batssville charge. W. B. Curtis was granted license to preach. E. L. Lemmon, Levi Swain and Wm. Wright were recommended to the Annual Conference for admission. Sunday was a high day for spiritual feasting. Love feast was conducted by the Revs. J. H. Hatchett and Wm. Wright. Sermons were preached by the Rev. A. R. Ray, 11 a. m.; the Rev. J. S. Stokes, 3 p. m.; the Rev. W. B. Smith, 8 p. m. At the morning services the Rev. G. T. Saxton, District Superintendent, assisted by J. H. Hatchett, Charles Brooks, S. McDonald and Wm. Wright, baptized the Rev. J. R. Livingston's baby, Warne Livingston, and the baby of J. W. Terrell, namely, J. W. Terrell, Jr. Resolutions were read by the committee. Thus closed one of the best sessions, to meet 1915 in Malvern, Arkansas. J. W. Terrell, secretary of the Little Rock District.

ROME DISTRICT

The thirty-eighth session of the Rome District Conference, Sunday School and Epworth League Convention is a matter of history. It made an abiding impression upon the town of Villa Rica, Ga., where the session was held from August 26-30. From Wednesday to Thursday noon was devoted to the work of the Sunday School and Epworth League Convention. Prof. S. S. Simmons, District President, presiding. Miss Clara Guyton was elected secretary. Pres. Simmons stated the object of the Sunday School and Epworth League Convention, and the machinery of the convention began to move with all the harmony that human ingenuity and skill could command. The papers on the various subjects were well prepared and well presented, touching the spiritual, moral, intellectual and temporal phases of the Christian life and the basis of their true development and the remedies for present delinquencies. The interest was intense from start to finish and the enthusiasm ran high. The whole convention seems to have been lost in one great purpose, and the will of God seems to have been the dominant purpose in every mind. The temperance question was thoroughly thrashed out, calling forth many eloquent speeches and pleas, resolutions and a unanimous pledge of the convention against the liquor traffic and its use in any form. Thursday at eleven-thirty o'clock a. m. the District Conference proper, organized with Dr. E. D. Petty, District Superintendent, in the chair. After the usual devotions and timely remarks by the District Superintendent, the Rev. F. M. Gordon was elected secretary and on his nomination, the Rev. P. H. Kelly was elected assistant, E. R. Miller was elected reporter. The abridged report of the District Superintendent was simply a notice of what was to follow, in the reports of his loyal pastors. The reports of all the other members of the Conference followed, in regular and systematic succession, which showed that the Rome District was in the midst of the greatest year of prosperity and progress in its history. The improvements and building of parsonages and churches and liquidation of debts, on our property are the greatest evidences of the material prosperity of the district. The benevolent spirit is also growing among our people. As an evidence of this fact, \$1,300 were reported for the benevolences at this Conference; \$305 have been reported for the Jubilee Fund, \$100 in advance of last year at this time. The district is not only growing materially but spiritually as well. As an evidence of this fact the pastors reports showed that the churches in the district had had over three hundred conversions and accessions this year and many revivals not yet held. One of the greatest features of our Conference was the great fraternal, broad, Christ-like welcome address of the Hon. G. P. Braswell, Mayor of the town of Villa Rica, on behalf of the town and people. The keynote of his address was the Fatherhood of God and the brotherhood of man. Dr. E. D. Petty, District Superintendent, called upon E. R. Miller to respond on behalf of the Conference. The following distinguished visitors were present and spoke to the Conference: The Rev. G. W. Arnold, A. M., D. D., brought us greeting from the Atlanta District, and thrilled the entire Conference in a great speech, urging progress along all lines of Church work. Dr. Jos. Griffith, District Superintendent of the Gainesville District, brought us greetings and words of cheer

(Continued on page 10)

Recent District Meetings

LITTLE ROCK DISTRICT

The Little Rock District Conference of the Methodist Episcopal Church convened in Merrell Methodist Episcopal Church, Jacksonport, Arkansas, August 6, 1914, the Rev. G. T. Saxton, District Superintendent, presiding. The devotional services were conducted by the District Superintendent. J. W. Terrell, secretary of the last session, called the roll and all pastors with exception of three answered present. J. W. Terrell was unanimously elected secretary with power to choose his assistants. W. B. Smith and J. S. Stokes were confirmed by the Conference. B. J. Lewis was elected statistician; he nominated for his assistants J. H. Hatchett and Miss Henrietta Cullens; these were confirmed by Conference. L. G. Hodges was elected treasurer. After appointing of committees, fixing the hours for their meeting, adopting of the program, the Rev. M. McCroskey, pastor of the Little Rock Circuit, preached a strong sermon from II Epistle of Peter, 3:18. The afternoon session: the services were conducted by the Rev. Charles Brooks. The reports of pastors were called and the following reported: S. McDonald, R. B. Fagan, A. R. Ray, B. J. Lewis, J. R. Livingston, Charles Brooks, L. G. Hodges, J. S. Stokes, M. McCroskey, W. B. Smith, W. M. Wright, J. W. Terrell and J. H. Hatchett. The District Superintendent read a splendid report touching all phases of church work. Debts have been paid on churches; improvements made and two new churches have been built in Argenta and Malvern. The pastors are respectively Charles Brooks and Wm. Wright. Argenta is a city east of the Arkansas river with a population possibly of 12,000 or 14,000. Brother Brooks has built a church and laid the corner stone June 28. Malvern is a new field. Brother Wright has built a neat church in this city. The writer had the opportunity to preach in it June 28 and assist in laying the corner stone. This work was done without any aid from the General Church.

We need churches in Beebe and Benton; these are splendid towns and the future is bright. One hundred dollars additional in the hands of the presiding Bishop for new work will bring these towns into the list of growing appointments. The local preachers, exhorters, district stewards, class leaders, Sunday school superintendents, Epworth League presidents and Ladies' Aid Society presidents made splendid reports. Thursday night the Rev. B. J. Lewis, pastor Haven Chapel, Hot Springs, preached a strong sermon. Dr. J. M. Cox, president of Philander Smith College, Mrs. Elizabeth Saxton, wife of the District Superintendent, and Corresponding Secretary of the Woman's Home Missionary Society for the Little Rock Conference, the Rev. B. F. Neal, a member of the Little Rock Conference, a student in Gammon Theological Seminary and selling Bibles for Dr. J. P. Wragg of South Atlanta, Ga., were introduced to the Conference. Each spoke words of commendation and of their work. At eleven o'clock Friday the Rev. Charles Brooks, our pastor of Argenta, preached a splendid sermon from Hebrews 12:2. Friday evening at 8:00 o'clock was the Jubilee Anniversary. Dr. J. M. Cox was the speaker. He spoke for more than an hour of the imperative need of Philander Smith College; the audience heard him gladly. The people gave a splendid collection for this cause Saturday. The District Conference elected two ministerial delegates and one layman for the District Superintendents, Pastors and Laymen's Convention to be held in Nashville, Tenn.; the Revs. L. G. Hodges and A. R. Ray, Prof. H. H. Sutton, A. M., of Philander Smith College for the lay, N. T. Pinkett, reserve. A committee was appointed to select a site and plan for a district parsonage. The District Superintendent called the name of charges for the letters he sent to the pastors for subscriptions; only one charge answered, namely, Newport with four subscriptions. Brother pastors, let us stand by the Southwestern. Each one ought to carry five subscriptions to the Sunday

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

Of General Interest

Dr. Booker T. Washington to Visit Europe

The Anti-Slavery and Aborigines Protection Society of London announces the intention of Dr. Booker T. Washington of Tuskegee Institute, Alabama, to visit Europe early next year with the object of lecturing upon the progress of the Negro people. Dr. Washington will speak at a demonstration during the Free Church Congress to be held in Leicester in March, and will then pay a visit to several cities in the Kingdom before going to Brussels, Berlin and Paris, the war permitting. He will probably return to England for further engagements in April and May.

Mr. Andrew Carnegie is taking considerable interest in the tour and has written as follows: "Dear Mr. Harris: I am greatly pleased to hear that Dr. Booker T. Washington is coming to Europe next spring to lay before public opinion some facts concerning the progress of the Negro race. I know of no one better or as able to do this as Dr. Washington, who, as I wrote you on a former occasion, is a Jeshua and Moses combined. If I can be of any further assistance to you in making this tour a success, kindly let me know. Very truly yours. (Signed) Andrew Carnegie."

A Turk Washes the Face of Uncle Sam

The Turkish Ambassador at Washington gives out a remarkable statement, that the British government would welcome American ships in Turkish waters to protect Christians. The Turkish minister says that it is a "vulgar trap" in an effort to get the United States "mixed in the European fray on the allies' side." Admitting that there had been atrocities in Turkey which were unfortunate, but were political, the Turkish minister begins to talk back and reviews the outrages in Russia, France and even England and then comes after the Americans in this fashion: "And, since a large number of American papers are siding with Great Britain and France in this affair, I shall permit myself to say that the thought of the lynchings which occur daily in the United States and the memory of the 'water cures' in the Philippines should make them chary of attacking Turkey in connection with acts of savagery committed by her under provocation, compared with which the economic competition of an Italian or the sniping of a Filipino or even the outrage of a Negro are as nothing."

"Supposing, for the sake of argument, what in reality never could happen, that the Negroes were discovered to be in a conspiracy with the Japanese to facilitate the invasion of the United States by the latter, how many of them would be left alive to tell the tale?"

And who can but say that the Turkish minister's remarks are pointed, and pierce even more than skin deep?

Massachusetts on Industrial Accidents

The Industrial Accident Board of Massachusetts, a function of the employers' liability law of the State, submitted its first annual report for the year ending June 30, 1914. The Board received reports of 89,964 non-fatal accidents. In addition to this number 474 persons "entitled to compensation of insured," died from the effects of their injuries, and 71 others were killed who were found to be pro-

tected under the compensation act. The Board estimates that there was an actual loss of \$2,965,225 to the wage-earners who were disabled by reason of accidents—about \$10,000 for each working day. The Board seems to take no account, however, in these figures of the losses represented by the 540 wage-earners killed during the year. Calculating on the basis of the days lost there were 3,855 persons constantly disabled and taken from industry as a result of industrial accidents during the year. These are the figures for a single state. If similar estimates were made for the entire country the actual daily loss to wage-earners by reason of industrial accidents would approximate a half million dollars. The Board reports that Massachusetts employers "have accepted workmen's compensation in the most commendable spirit," their "only substantial objection" being based on its cost.

The Times-Picayune, commenting upon the Board's report, says: "While the principal purpose of the workmen's compensation acts is to insure the compensation of employees for injuries and for time lost by reason thereof, it accomplishes even better results by stimulating the 'safety-first' movement, cutting down the accident rate, and so cutting down the enormous losses annually produced by industrial accidents."

The New Head of the Catholic Church

The Sacred College of Cardinals in session at Rome recently elected Giacomina Della Chiesa, archbishop of Bologna, Supreme Pontiff to succeed the late Pope Pius X, whose death occurred August 20, 1914.

The new Pope was born at Pegli, in the diocese of Genoa, November 21, 1854, and was ordained a priest December 21, 1878. He served as secretary of the nunciature in Spain from 1883 to 1887, in which year he was appointed secretary to the late Cardinal Rampolla, who was Secretary of State for the Vatican. The Pope-elect was appointed substitute Secretary of State in 1901, and in 1907 he was elected to the post of advisor to the Holy Office. December 16, 1907, Pope Pius X gave him a noted promotion to the position of Archbishop of the important see of Bologna. He administered this see with notable success for seven years, and it was only last May that Pope Pius X named him among the thirteen members of the hierarchy to receive the red hat.

Father V. M. Scramuzza, of New Orleans, says that the new Pope is a man of much force and learning, that he is popular with all classes in Europe and can be counted on to relieve any discord that may arise in the ranks of the clergy or laity. He is also said to be a man of studious, ardent temperament, commanding a knowledge superior in many respects to that of any of the candidates who were thought to have a better chance to gain the coveted position.

After the election the cardinals first kissed the feet and then the hands of the Pontiff. The election was attended with much excitement even in the conclave. The cardinals surrounded the new Pope and addressed to him their greetings and congratulations in Latin. All wished to be the first to kiss his hand.

The new Pope chose as his official name Benedict XV. His full title in addition to this will be Pope Bishop of Rome and Successor of St. Peter, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the Temporal Dominion of the Holy Roman Church.

Colonel Roosevelt Invades Louisiana

Colonel Theodore Roosevelt reached New Orleans Monday of this week and received a rousing reception. His special mission was to speak before the Progressive Rally which

was held in the French Opera House, this city. The audience that greeted Mr. Roosevelt was representative in every way. Honorable John M. Parker called the meeting to order and Mr. Justice O'Neil of the State Supreme Bench, presided and in a very happy manner introduced Mr. Roosevelt. The cheers of the audience lasted several minutes. Colonel Roosevelt referred to the securing of the Panama Canal Zone and the dedication of the Canal. He calls the proposed bonus of \$25,000,000 to Colombia blackmail, and says, that if this sum is paid, we ought not to celebrate the opening of the Canal, and that, "if we have a right there we do not owe anybody a dollar and if we have no right to be there, we have no right to dedicate stolen property."

He referred to the fact that the Panama Canal is being fortified. This was being done, he said, notwithstanding that "certain amiable old women of both sexes" had argued that instead of showing a suspicious nature we should trust the honor of other nations and by treaty neutralize the canal.

The terrible events of the past six weeks in Europe, Col. Roosevelt said, should prove to us that treaties are sometimes not worth the paper on which they are written. The one lesson that we should learn from the war is that we should make preparations, and so conserve our resources as to be at all times sufficient unto ourselves.

"I hold," he said, with true Rooseveltian emphasis, "that no American who is true in his loyalty and patriotism can possibly desire that this country shall be found in such a position that it cannot, at any time, demand justice as a right instead of begging it as a favor."

The last remark brought the audience to its feet and they cheered for several minutes. This meeting was strictly in the interest of a white party and Mr. Roosevelt will have to do some tall explaining to justify his support of a Lily White movement as against his far-famed "open door" policy of "all me up and none down."

A Resume of the European War

The greatest war of the ages is now in progress in Europe. Whatever forces win, the map of Europe will be considerably changed. How long the war will continue no one knows, but within the next week or two an important crisis will be reached which may be decisive. Because of the importance of this war and largely on account of the immense amount of matter that is to be gotten from the newspapers, much of which is conflicting, we are giving a resume of the war to date. The facts are gleaned from the most reliable sources available under the very strict censorship of war news that is being maintained by all the belligerent nations. At present the conflict embraces Austria-Hungary and Germany on the one side, with Serbia, Russia, France, England, Belgium, Montenegro, Portugal and Japan on the other side.

July 28—Austria-Hungary declares war on Serbia following the inability of Serbia to accede to all the demands of Austria relative to the assassination of Archduke Franz Ferdinand and wife of Austria, by a Serbian.

August 1—Germany declares war on Russia when the latter continues to mobilize troops in defence of Serbia, Germany having demanded a cessation of such mobilization 24 hours previously. Germany asks as to France's attitude in case of a Russo-German war. The French Cabinet orders general mobilization of the French army. Italy informs Germany that she does not feel obligated under the circumstances as a member of the Triple Alliance to assist Austria and Germany in the war.

August 2—German troops enter neutral duchy of Luxemburg, advancing towards the French frontier. Germany demands free passage of troops across Belgium territory. Bel-

gium refuses and declares that she will defend her neutrality.

August 3—Diplomatic relations between Germany and France broken off and a state of war imminent. Germany informs Belgium and proceeds to force passage across latter's territory. King Albert of Belgium appeals to England for diplomatic assistance in safeguarding her neutrality.

August 4—Great Britain declares war on Germany for failure to respect Belgium's neutrality. State of war declared to exist between Germany and Belgium. German government appropriates \$1,252,000,000 for war purposes. Great Britain appropriates \$525,000,000.

August 5—President Wilson, as official head of one of the powers which subscribed to the Hague Conference, informed the rulers of the belligerent nations that he "should welcome an opportunity to act in the interest of European peace either now or at any other time." Germany begins an attack on fortified Liege in Belgium. British cruiser Amphion destroys German mine-layer, Koenigin Luise. Austrians renew bombardment of Servian capital. Cable between Germany and United States cut, stopping direct communication.

August 6—British cruiser Amphion sunk by contact with a mine, 131 men lost. British order an additional war budget of \$500,000,000. Austria-Hungary formally declares war on Russia.

August 7—Montenegro declares war on Austria. Germans attacking Liege ask armistice of 24 hours after a three-days assault with large numbers.

August 8—British troops are landed in France for relief of Belgians. French cross German frontier into Alsace and Lorraine. Portugal becomes an active ally of England. Two Austrian cruisers destroy a Montenegrin seaport.

August 9—Cruisers of British fleet were victors over German submarines and sunk the U 15. Germans occupy the city of Liege. Norway and Sweden agree on plans and take steps to maintain their neutrality.

August 10—French ambassador is recalled from Austria-Hungary. Scutari in Albania is taken by Montenegrins; also several towns in the Austrian province, Dalmatia, are occupied.

August 11—Belgium reports that Germans attacking Liege have lost 2,000 dead, 20,000 wounded and 9,700 prisoners.

August 12—England severs diplomatic relations with Austria-Hungary and declares that a state of war exists. Montenegro formally declares war on Germany. The intrenched Belgians repulse the Germans in the first big battle in the open, around Haelen. France announces that her troops are in conflict with the Germans along almost the entire front of 248 miles from Holland to Switzerland.

August 13—Two German cruisers are reported purchased by Turkey.

August 15—As a reward for loyalty in the present conflict Russia promises autonomy to Poland. The United States regards it inconsistent to the true spirit of neutrality to lend money to the belligerent powers.

August 16—Japan sends ultimatum to Germany and demands the withdrawal of all warships from Japanese and Chinese waters, and a surrender of the German province of Kiauchau in China, to Japan. French warships sink Austrian cruiser Zenta; 201 of the crew are lost. German Emperor goes to the front.

August 17—Belgians move seat of government from Brussels to Antwerp.

August 18—Servians claim a victory over the Austrians with a loss to the latter of 15,000 men killed, wounded and captured. British officially announce landing of expeditionary force (about 100,000 men) in France. Officially announced that mobilization of the Russian army is complete and that advance will begin.

August 19—Canada prepares to send 20,000 troops and appropriates \$50,000,000 to aid England in the war.

August 20—Brussels is occupied by the Germans without resistance.

August 21—Reported that German military commanders levied a war tax of \$40,000,000 upon Brussels and \$10,000,000 upon Liege.

August 22—United States seeks to understand Japan's purpose in acting against Germany, and informs Japan that the United States should be consulted in case of any operations outside of Kiauchau. Ghent is passed by the German line. It approaches Ostend. The main body of the army lays siege to the strongly fortified Belgian city, Namur.

August 24—Japan formally declares war on Germany. Russia claims victory over Germans in East Prussia.

August 25—Strong fort Namur in Belgium falls to the Germans. Allied French and English forces in Belgium repulsed by Germans and forced to fall back on French territory. City of Nancy and other towns in France taken by Germans. French also lose parts of Alsace and Lorraine.

August 27—Evident that Czar's vast army is striking for Berlin, while the Germans are making for Paris. German cruiser Wilhelm der Grosse is reported sunk by British cruiser off the west coast of Africa.

August 28—Germans lose two warships in naval engagement with English in the North Sea. City of Louvaine burned by Germans. Germans by mistake fire on their own men and accuse the Belgians, says report, and then destroy the city to cover their mistake.

August 29—United States creates a Federal bureau of war risk marine insurance with a \$500,000 fund.

September 1—Germans claim a capture of 70,000 Russian prisoners including two commanding generals, 300 officers and the entire equipment of Russian artillery.

September 3—Russians report a victory over the Austrians at Lemberg, capital of Galicia; claim that they buried 14,600 Austrian dead, captured a flag, 32 guns and a quantity of supplies, made many prisoners, including a General. President of France quits Paris; French capital moved to Bordeaux. Austrian bomb drops on maternity hospital in Paris and kills 100 babes. The Kronprinz Wilhelm, a North German Lloyd liner, reported captured by English warship.

September 4—Russians assert that Austrians lost 100,000 men and 57 guns. Report from Nish, Servia, says that in battle at Jadar between 200,000 Austrians and 180,000 Servians, the latter put 140,000 Austrians out of the struggle.

September 5—Armies outside of Paris make no decisive move. Russians report all buildings in Lemberg packed with wounded soldiers of the dual monarchy abandoned in the flight of their comrades; 200 guns fall into the hands of pursuers.

One writer says that history is being made on three great fields of action—along 250 miles of French frontier, on 200 miles of Austro-Hungarian border and through a wide area of Eastern Prussia. Along the French frontier the allied forces of the French and English are opposing the main body of the great German army. The Germans have already overrun Belgium and seem intent on sweeping over the French territory to capture Paris. The Russians with a vast army are attacking the German Empire on the frontier of Eastern Prussia, evidently striking for Berlin; at the same time the Russians are pushing an invasion across the border into Austria-Hungary. Then where the war first broke out the Servians are battling to beat back the invasion of the Austrian army from the territory of the former. While Japan in sympathy with England is trying to drive Germany out of the far East, where the Germans have a province of some 200 square miles within the borders of China.

People of Interest

Bishop Thirkield spent several days in the city last week. He was greatly improved in health and showed little affect of his recent illness. Previous to coming to New Orleans he had held several Group Meetings with the district superintendents of the Annual Conferences which he is to hold this fall in Illinois, Missouri. While in New Orleans he formally opened the First Italian Church, held numerous conferences on the work here and projected plans for future development of the work. On his request, the Rev. W. Scott Chinn was relieved of the pastorate of Trinity Church, the church being placed in the care of District Superintendent Chapman until conference. The Pleasant Plains and Union congregations were consolidated and the Rev. H. Daniels was assigned as pastor. The Rev. Henry Taylor takes charge of the church at Washington, La.

Bishop Berry will take Bishop Bristol's Conferences this fall.

Dr. W. H. Logan, Dr. M. W. Dogan and Prof. C. F. Simmons attended the funeral services of Bishop McIntyre held in Oklahoma City.

Dr. I. L. Thomas, by special invitation, lectured to two hundred teachers at the Summer Normal, held recently at Christiansburg Industrial Institute, Cambria, Virginia.

The Rev. D. W. Shaw, pastor of Ames Memorial, Baltimore, Md., has been forced to give up his pastorate because of ill health. Bishop Earl Cranston has appointed the Rev. A. J. Mitchell of Sykesville, Md., as pastor.

Dr. J. W. E. Bowen, vice-president of Gammon Theological Seminary, was the principal speaker of the mammoth meeting held at Friendship Baptist Church, under the auspices of the Colored Y. M. C. A., Atlanta, Ga., recently.

Bishop Hartzell has received the following letter from Bishop Anderson from Lauterbrunnen, Switzerland, dated August 17, 1914: "Cabled you and Book rooms. No reply. Fancied did not go through. English papers report martial law in South Africa. Postponement seems necessary. Family and self safe and well. Seems no way of getting to London. If matters continue as now, word would reach me here if sent by way of Italy. Very anxious to hear from you. We have met no hardships yet except isolation from friends. See no better way than to wait here for a few weeks hoping matters will clear up. Do you agree? Advise me promptly. Bishop Hartzell had written and cabled to the effect he agrees that it is better to wait until the way is certainly open beyond England to sail to Africa.

The address of Dr. W. W. Lucas before the International Epworth League Convention was favorably commented upon all sides. The New York Christian Advocate says his address drew "thunderous applause." Remark- ing on Dr. Lucas, the Advocate says: "Presentation of what is being done in Epworth League work among the colored people was received with considerable enthusiasm. Dr. W. W. Lucas, representing our own Church in this work, was most happy in his discussion of the Negro contribution to the content of religion, namely, the element of brotherhood and the emotional element. Our colored leaguers are finding the fourth department especially practical in providing social centers for their thousands of folks who otherwise would have to cultivate this side of their nature in the 'near-beer joints.' After comparing the relative numbers of colored and white folks throughout the world, he drew thunderous applause by saying: 'When the millions of India, China, Japan, Africa and the islands of the sea sing the song of redemption in the great convention of the world brotherhood you white folks will make but a pale fringe of border around the edge.'"

Recent District Meetings

(Continued from Page 7)

from his district. The Rev. Jno. P. Wragg, B. D., D. D., of the American Bible Society, brought us a message of love from God's word. For he spoke to us about God's word, and out of God's word. Prof. James C. Arnold, B. S., and Prof. W. T. Cunningham, A. B., delivered fine addresses on behalf of Clark University. Their strong and eloquent appeals for our young manhood and womanhood of the race will never be forgotten by the large crowd who heard them. Prof. Arnold, who is professor of history in Clark University, spent his vacation in Columbia University, to better prepare himself for his great task in the historical chair. Prof. Cunningham has matriculated in Harvard University, and will graduate next term from law. The Rev. W. M. Mitchell of the Baptist Church, was introduced. Mrs. Mariah Freeman and Miss Jessie H. Rny, both of Metropolitan Rome, were introduced to the Conference. The following preached inspiring sermons to the Conference: The Revs. B. A. Johnson, W. M. Wims, C. C. Harrison, R. L. Williams, J. W. Amy, W. A. Neely, D. H. Stanton, the educational sermon, and E. R. Miller the annual sermon. The Rev. P. O'Connell, D. D., Ph. D., preached the Conference sermon. The Woman's Home Missionary Society held a very inspiring and profitable meeting, Mrs. R. L. Petty presiding. Mrs. P. O'Connell was present and delivered quite an inspiring address on behalf of the Society, after which a collection of \$20 was taken for the cause. All was harmony and peace through the session. Dr. Petty, District Superintendent, is a worthy, competent official. He is to be commended for the impartial, brotherly and patient administration in the affairs of the Rome District. He is the right man in the right place. The Rev. E. A. Allison and his loyal people are to be commended for the satisfactory manner in which they provided for and cared for the Conference. God's blessings upon them. Collected during Conference, \$95.00.—E. R. Miller, reporter.

THE MARION DISTRICT CONFERENCE

The Marion District Conference and Sunday School and Epworth League Convention were held at Antioch Methodist Episcopal Church, Walthall, Alabama, August 19-23, the Rev. J. W. Martin presiding. After devotions the roll was called. The Rev. L. C. Williams, our pastor of Selma, was elected secretary and statistician, choosing for his assistants Misses Leana Wilson and Cora Merriwether. The committees were appointed by the chair. The report of the District Superintendent was read and approved. The report showed that there has been no pains spared by the presiding officer in his efforts to make his work on the district a success. He had studied each charge and its specific needs. In his report he said it was gratifying to see how faithfully the pastors were standing by the work. Traveling over the district, he says he sees new interest manifested nearly everywhere. The pastors' reports showed that somebody has been busy. The disciplinary benevolences were increased over that of last year and the Jubilee Fund was pushed to a high mark. The welcome address was delivered by the Rev. Willis Wagstaff, of the Baptist Church, and the response was made by the Rev. J. W. Martin. The introductory sermon was preached by the Rev. A. R. Neal, our pastor at Mt. Sterling. Other able sermons were delivered during the Conference by the Revs. R. L. Cobb, J. W. Knox, P. Y. Wofford, L. S. Lamh, C. L. Dunn, G. W. Brownlee and the District Superintendent, and J. W. Martin. Mrs. C. J. Martin, district president of the Woman's Home Missionary Society, delivered the annual address Friday evening and many who were present said it was a masterpiece. Mrs. Emma C. White of Central Alabama Institute, was with us during the entire Conference session, working in the interest of our cause at Mason City. She made a most eloquent plea for the Institute and received the hearty support of the Conference in money, pledges, and the promise of many new students. Among the many visitors were the Rev. R. C. Reed of the African Methodist Episcopal Zion Church, the Rev. B. G. Booker, of the African Methodist Episcopal Church, Prof. Robt.

Banks, Mr. Saul Alexander, Mr. Wade Banks, the Rev. W. Wagstaff, Mrs. Cora Norfleet. The Rev. J. C. Sherrill was programmed to address the Conference on the "New Financial Plan," being absent the address was ably delivered by the District Superintendent. The Southwestern Christian Advocate was represented by the Rev. L. C. Williams, our pastor in Selma. The brethren supported the cause most nobly. Evidently it was due largely to the energetic efforts of the District Superintendent that were made as he visited the charges on his district. The literary program was well prepared and was well rendered. The discussions and song services were especially inspiring and to the delight of all, the young people took an active part in it all. The local choir assisted by other visiting young people furnished most excellent music. Mrs. C. J. Martin is to be congratulated on her skill as a musical director. Much praise is due the good people of Walthall and their veteran pastor, the Rev. E. Frazier, for the hospitality they exhibited in caring for the Conference. This is the sixth year for Bro. Frazier at Newbern and he seems to be planted there for six years more. Figures from the statistics show that there was reported for all purposes (Gainsville, Clinton and Lusk not reporting), \$2,574.41; Jubilee Fund, \$63.00; Disciplinary Benevolence, \$230.00. Conference adjourned to meet at Mantua.—Rev. L. C. Williams, Secretary.

LAKE CHARLES DISTRICT

The Lake Charles District Conference was held in Mt. Zion Methodist Episcopal Church, Leesville, La., Thursday, August 27 to 30. The Rev. R. C. Worsham, District Superintendent of the Lake Charles District, presided with ease and dignity. The Conference was organized after the Sacrament of the Lord's Supper had been administered by the Rev. R. C. Worsham, District Superintendent, assisted by a few elders. At 10 a. m. August 27 Prof. E. J. Souell was elected secretary, the Rev. H. C. Wilson, assistant; the Rev. M. L. Baldwin, statistical secretary, the Rev. T. A. Hampton, assistant. The Rev. S. M. Haynes, the pastor, was elected treasurer; the Rev. Timothy P. Norris and the Rev. E. Hutchinson, reporters. A most cordial welcome address was delivered by Miss Z. Stovall; response by the Rev. S. S. Earls. The following persons were introduced: the Rev. B. T. McEwen, pastor of Lake Charles; Mrs. M. E. Hampton, of the Woman's Home Missionary Society; the Rev. D. Shelby, of the Alexandria District; the Rev. T. B. Oville, of Mansfield, La.; the Rev. F. Nelson and the Rev. M. C. Taylor, of the African Methodist Episcopal Church. The District Superintendent's report was indeed an excellent one. It showed that every phase of the work on the district had been looked after. The Rev. R. C. Worsham is quite a young man in years but old in experience. He is quiet and unassuming, a modest and ideal Christian gentleman, and is bringing things to pass on the Lake Charles District. The following pastors preached during the session: T. B. Oville, Mansfield, La.; B. T. McEwen, Lake Charles; T. A. Hampton, Eola; Timothy Pharris, New Iberia; D. Shelby, Thomas Chapel; G. C. Haywood, Lafayette; H. C. Gair, Bonchest; P. C. Colton, Borneville; E. C. Goins, St. Martinville; M. L. Baldwin, Welsh; Rev. McDowell of the Baptist Church, and the District Superintendent preached a great sermon at 11 o'clock on Sunday. The Rev. T. F. Robinson came to represent the Southwestern Christian Advocate and he gave an enthusiastic speech for subscribers and received over seventy subscribers. He also bore the fraternal greetings for the New Orleans District and the response was by the Rev. Timothy P. Norris. Visitors during the session were: The Rev. J. H. Lovell, of New Orleans University; Prof. J. R. Reynolds, of Gilbert Industrial Institute; the Rev. H. L. Billups, financial secretary of Wiley University; the Rev. J. W. Turner, District Superintendent of La Teche District. Prof. J. R. Reynolds, principal of Gilbert Industrial Institute, delighted the Conference by a most timely and able address on "The Open Door." The Rev. J. H. Lovell was at his best. The Rev. H. L. Billups delivered an interesting lecture. E. S. Johnson represented the Bible cause; he was recommended for orders. Delegates elected to Nashville convention were as follows: the Revs. R. C. Worsham, B. T. McEwen, E. C. Goins, Timothy P. Norris, M. L. Baldwin, Profs. J. J. Hoskins, E. S. Johnson, G. W. Johnson. Miss Z. Stovall furnished music during the Conference. Col-

lection during the Conference for all purposes, \$176.16. Too much cannot be said of Bro. S. M. Hayner and members and friends of other denominations for their hospitality in entertaining the Conference. The good white people also stood by Brother Haynes. Thus closed the best Conference in the history of the Lake Charles District. New Iberia was chosen as the next place of meeting.—Timothy P. Norris.

EPWORTH LEAGUE DEVOTIONAL MEETING

(Continued from Page 6)

where friend meets friend in happy fellowship, a place that can provide the parlor life for the young people who have no parlors, then it will attain to that true Christlike spirit which is the doorway to Social Service.

The suggested books are as follows:

1. "The Church of the First Apostles." This kind of Bible study shows you Social Service as it grew spontaneously out of fellowship in Christ.
2. "The Social Creed of the Churches." Become informed as to what is the social purpose of the United Protestant Churches. Realize how hard the Christian Church is pushing on every attempt at social betterment.
3. Temperance. "Our Greatest Common Destroyer." As the schools have given us the temperance army, the Christian societies must now give us trained officers able to organize and direct these forces. Become an officer in this great campaign.
4. The Central Office, 1020 Wabash Ave., Chicago, will send your third vice-president a copy of "Social Service by Epworthians." Send and get this valuable booklet of instructions for your chapter. It tells you just how to get to work in your community.—From Notes On the Epworth League Devotional Meeting Topics.

Personal and General

The Rev. W. M. Jones, District Superintendent of the Montgomery District, with his wife and two of their children, spent two weeks on the Eutaw charge, where the Rev. Jones was pastor five years. A social was given in honor of the Rev. and Mrs. Jones at the home of Prof. and Mrs. Meriwether. A number of friends were present. The people of Eutaw, white and colored, were glad to see the Rev. Mr. Jones, who preached two able sermons while there.

Mrs. L. L. Greene and L. L., Jr., of Clinton, visited the recent Baton Rouge District Conference and friends at Maringouin and Baker.

Miss F. A. Landry is spending her vacation at Clinton with her aunt, Mrs. L. L. Greene. An enjoyable reception was given at the home of Miss D. L. Kilbourne in honor of Miss Landry by the young men of Clinton.

Mrs. C. B. Jackson, of Sumner, Miss., who is now in Memphis, Tenn., under the care of a doctor, is improving.

Mrs. Dezzie Marmon, of Chicago, Illinois, is visiting relatives in Mississippi and Memphis, Tennessee.

WORLD'S TEMPERANCE SUNDAY PROGRAMS FREE

(Continued from page 3)

by giving these programs without cost to our 30,000 Methodist Sunday Schools. Send your order early and order the LEAST number that will adequately supply your school.

The Temperance Society is the official representative of Methodism in temperance matters, the responsible and efficient leader in the educational work of the Church.

The International Sunday School Committee has chosen November 8 as World's Temperance Sunday. Seven states vote on prohibition on November 3. Let our Sunday Schools everywhere observe November 1 as Temperance Sunday so we can utilize the enthusiasm of the day in the elections immediately following.

The Sunday School collection of Temperance Day should go to the Temperance Society to help our Church play well her part in the great war; but free programs are not conditional upon this.

MARSHALL CHURCH—BUNKIE, LA.

What Superintendent Worsham declared to be one of the best quarterly conferences held by him since he has been on the district, was our third quarterly conference held Monday night, August 10th. The Rev. Mr. Worsham is making a record on this the Lake Charles District, for the dignified and masterly manner in which he presides over the conferences, and for the brotherly consideration given the members thereof. At the close of the conference complimentary remarks were made by several of the members concerning the leadership of the pastor, the Rev. H. A. Sorrell. The church's reports showed that the membership had increased; the financial condition of the church is above that of previous years. The Sunday school, under the superintendency of Mr. John P. Kelso, is in first-class condition; increase, 10 scholars. The several branches of the Ladies' Aid are working. The steward sisters' branch, under Sister Irene Milton, one of our oldest members, is raising money to fit the church with a pulpit set. The choir has been reorganized, with Mr. C. C. Smith president, and Miss Mary E. Chaney organist. The choir is raising money with which to buy chairs. A set of books was purchased recently; Mr. Smith supplied the church with fans. The Epworth League, E. J. H. Sorrell president, and Miss A. J. Moore secretary, is decidedly alive. The spiritual department, under Mr. Elgie Drew, who is ably assisted by Miss B. M. Addison and Mrs. C. Watson and Frances Norman and others, is looked forward to with interest by the members. The Evangelical and the Mercy and Help Departments, under Mr. Chas. Moore and Mrs. Nannie Cooper, are doing their parts; whilst the socials and entertainments given by the social department has taken first place among the amusements of this community. Mrs. A. L. Moore is president of this department and she, with the assistance of the Misses Chaney, Dodsons, Carters, Weiss, Mrs. F. M. Foster, Josephine Demotrie, Gray, Clark; Messrs. Watson, Gray, Clark, Dobbins, Brady and others, certainly are creating a new interest in this department. Miss Louise Drew is handling the little folks in the Junior League.—(Miss) Mary Edith Gray.

ST. JAMES CHURCH—OCEAN SPRINGS, MISS.

The Ladies' Aid Society had a quiet Pew rally for the church on the second Sunday which resulted as follows: Mrs. Louise Smith, \$22.95; Mrs. Amanda Satcher, \$13.40; Mrs. L. Wallace, \$10.27; Dennis Billups, \$7.08; Mrs. Geneva Anderson, \$7.10; public collection, \$9.20. Mr. Thomas I. Keys gave his check to the Ladies' Aid for \$10. Total raised, \$80 for the day. Bros. J. C. Jacob and J. Seymour gave \$2 each. A score or more of the ladies and gentlemen gave from \$1 to \$1.50 each. The following ministers preached: the Revs. A. H. Lathan, E. D. Smith, J. L. Carter, J. Ford, N. Martin. The ladies deposited the money raised in the State Bank of this town in the name of St. James Methodist Episcopal Church for pews.—Louisa Smith, Pres.; J. D. Satcher, Treas.; R. L. Maddox, Sec.; A. H. Lathan, Pastor.

MT. OLIVE AND MAGEE, MISS.

Are enjoying the comfort and beauty of a splendid church building at

each of these places. We have just completed two churches: Mt. Olive, where we have never had a church, we have now a beautiful little building and a lively membership. Bro. T. H. Donald and family are faithful members. Magee is where the storm of last September blew the church away. But we have now a beautiful building. Bro. Joe Nichols and family are faithful members.—W. R. Walker, Pastor.

HAVEN CHAPEL—MERIDIAN, MISS.

The board of trustees conducted a rally known as the "Railroad Rally," representing three railroads. Bros. F. Willis, F. Williams and H. Edwards were the captains. F. Williams raised \$34.60; H. Edwards, \$32.02; F. Willis, \$33.55; total, \$100.17. Three joined the church. The church rejoices because the debt has been paid on the parsonage.—H. B. Morgon.

KEYS CHAPEL, GALLATIN, TENN.

Keys Chapel at Gallatin was largely attended Sunday, July 19, by those anxious to see and assist the twelve tribes of Keys Chapel lift the indebtedness of the church. These tribes were to raise \$107.85 in a month. They reported: Sallie Harris, \$11.80; Nancy Anderson, \$9.15; Lottie Withers, \$15; Fanile Chenault, \$10.05; Elard Baker, \$10.04; Anna Bryant, \$11.60; Louise Mathews, \$15.17; Ellen Bush, \$15.80; Sallie Green, C. Stelle, \$11.90; Ella Boddie, \$20.60; Georgia Odum, \$12.75; Alice Beard, \$11.80. These tribes were led by Gould Taylor, the Joshua. This accomplishment on the part of the members of Keys Chapel gives them new energy and push to move forward. And it was a gain day with our pastor to know he had succeeded in rendering us such valuable service.—Hattie Winston.

MOORE'S CHAPEL—BROOKSTON, TEXAS

The loyal members of Moore's Chapel are to be commended for the way they bring things to pass. The Sunday school under the management of Bro. H. H. Deadmond is second to none on the Paris District; the teachers and pupils are noted for timely meeting and application to the study of our Sunday school literature. The Epworth League has the distinction of being the best on the Paris District; Sister Annie Bridge is its tireless president. These faithful people have been without a meeting house for two years—the house was blown down. Last year the venerable father, Taylor Moore, was given this work as a supply. He took hold with Titan grasp and soon had in course of erection a neat meeting house. It was thought best to add this charge to Honey Grove and relieve Brother Moore, who is a retired preacher. On the 26th of July we had our dedication services and quarterly conference. Pastor Moore was at his best in the forenoon and preached a splendid sermon. The district superintendent preached the dedication sermon and verily we were fed. Even though we had kept up the payments on our building accounts there true and tried members raised \$115. The district superintendent was paid and now we are rejoicing that no town

of its size on this district has a meeting house so neat. We rejoice rather that out of much sacrifice this house was dedicated to the service of the Master in peace and by the efforts of a struggling little band of forty, the majority of whom are children. Three united with the church on Aug. 8. We are praying for at least double the number of our present membership during our revival August 17-31. Our benevolence is in good shape.—W. D. Lewis, Pastor.

WASHINGTON CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

At Simpson Memorial Methodist Episcopal Church, Wheeling, W. Va., Thursday morning, the fourteenth annual meeting of the Woman's Home Missionary Society was held, with the president, Mrs. Fannie M. Clair, of Washington, D. C., presiding. Mrs. Jennie Davis of the African Methodist Episcopal Church in Wheeling, conducted the devotional exercise. The organization of the convention was effected with Mrs. Mary J. Camper of Baltimore, Md., as recording secretary. Reports from the various districts were excellent and showed the good work being done by the ladies. The great churches of Baltimore and Washington were well represented. At 2:30 the sacrament was administered. Mrs. Estelle Jordan of Washington, D. C., took charge of the memorial service. Those who have passed on are: Mrs. Annie Ricks, Asbury church, Washington, D. C.; Miss Mary Magruder, Ebenezer church, Washington, D. C.; Henrietta Thomas of Ebenezer, Washington, D. C. Five more have departed, whose addresses were unknown—total nine. Much credit is due Mrs. Jordan for her wisdom in leading this impressive service. In the absence of Mrs. Holmes, Mrs. J. Sylvester Carroll presided in a courteous and winning manner. Mrs. J. W. Jackson led the devotional service. The delegation was afterward invited by Mrs. M. Coffman to the lecture room, where many good things had been prepared. This company of godly women are doing great things for the Kingdom and humanity. The second day from 9 o'clock to 9:30 was the morning watch service. At 9:30 promptly the service was concluded. The next order was the annual reports of the department secretaries. The reports showed careful preparation, and each had a ring of progress. Special mention should be made of the excellent reports from, first, the young people's department; second, from the corresponding secretary. The reports show that the churches of Baltimore and Wheeling are leading. Promptly at 12 o'clock the members silently bowed, and this noontide prayer service was a benediction. After reading and adopting the minutes, papers were read. Mrs. Coraella Dixon showed herself to be a good thinker and writer. A round table talk discussion followed with Mrs. Mamie E. Jones, of Baltimore, leading. This exercise was very interesting and helpful. Simpson circles are alive as the reports from Misses Bessie Powell and Mildred McCullough showed. Dr. Fountain, a Wheeling minister, was present and addressed the ladies, as did Dr. W. O. Davis, of the African Methodist Episcopal Church, on Thursday evening. The society is quite fortunate to have the Rev. and Mrs. McGriff, who assist so

well with piano and vocal solos. With the hour of 8 p. m., the president, Mrs. F. M. Clair, took the chair and the choir of the Methodist Episcopal Church of Martins Ferry rendered a beautiful selection. Piano solo by Miss Dora Lucas. At this time Miss Ida Cummings, a national officer, read an excellent paper, subject, "The Call of the Church to Young Womanhood." Miss Cummings' paper showed much thought and careful preparation. She made an earnest appeal to the young women of Methodism for more enthusiastic and consecrated service for the advancement of God's kingdom. After remarks by the president and a testimonial meeting, Mr. Thomas Branch was introduced and sang a beautiful solo. The strain of music was continued by the Rev. and Mrs. McGriff, who sang "Swing Low, Sweet Chariot." Dr. W. O. Davis ably addressed the convention. Saturday morning, Mrs. J. S. Carroll, of Charleston, W. Va., conducted a quiet-hour devotional service. A large number were present. When the time for this meeting had expired, Mrs. F. M. Clair, president, took the chair. The annual report of the treasurer, Mrs. Mamie E. Jones, was read. The report was an excellent one and while some of the claims were a little short, the report showed a tremendous success. Mrs. Jones urged the auxiliaries to send money in promptly, the dates being the fifteenth of September, December, March and June, respectively. In the report of the supply secretary, by Mrs. Camper, all had a chance to see the beneficent deeds of good women. Boxes of clothes, and in other cases money, had been sent to relieve suffering humanity. The following officers were elected: President, Mrs. Fannie M. Clair, Washington, D. C.; vice-presidents, Mrs. Susie Ross, Baltimore, Md.; Mrs. Sophia D. Simpson, Baltimore, Md.; Mrs. Mallie Hickman, Washington; Mrs. J. C. Lowe, Lynchburg; Mrs. Estelle Jordan, Washington; Mrs. M. E. Griffen, Baltimore; corresponding secretary, Miss Annie R. Johnson, Baltimore; recording secretary, Miss H. H. Beason, Washington; treasurer, Mrs. Mamie E. Jones, Baltimore; department secretaries, Young People's Work, Miss Ida R. Cummings, Baltimore; Supplies, Mrs. Mary Camper, Baltimore; Mite Boxes, Mrs. Cornelia Hebroa, Baltimore; Woman's Home and Children's Missions, Mrs. Florence Owens, Baltimore; Temperance, Miss N. Mitchell, Baltimore; Systematic Benevolence, Mrs. Ida Turpeau; Reading Circle, Mrs. Ora Smith; Building Fund, Mrs. L. A. Carter, Washington; Literature, Miss Lula Brown, Washington; Press, Mrs. J. S. Carroll, Charleston, W. Va.; Evangelistic Work, Mrs. Johnna Tascoe, Baltimore; field secretaries, Mrs. S. B. Holmes, Mrs. S. C. Love, Mrs. C. G. Cummings, Mrs. M. P. Thomas, Mrs. Mildred Clark. After a brief discussion, the convention closed to meet the first Thursday in July in Metropolitan church, Baltimore, Md. Mrs. Fannie M. Clair in her annual address to the convention called on the members of their organization for more thorough consecration and harder work.

OWENS' CHAPEL—STAMPS, ARK.

The rally of three weeks' duration closed with the following results: Slaves' Mission, \$54.55; A. W. Flowers, Capt. 1, \$36.30; R. H. Davis, Capt. 2, \$20.25; total, \$111.10. C. H. Charles, chairman trustee board; G. W. Austin, secretary; G. W. Thompson, pastor.

District Rounds

COLUMBUS DISTRICT

Third Round

Dayton, Oct. 3-4; Troy, 7-8; Springfield, 11-12; Oberlin, 10:30 a. m., 16-18; Elyria, 3 p. m., 18-20; Lorain, 7:30 p. m., 18-19; Cadiz, Rev. G. W. Tindull, 17-18; New London, 21-22; Cleveland, 23-25; Steubenville, Nov. 1-2; Fernwood, 3 p. m., 1; Mt. Pleasant, 4; Flushing, 5; Bellaire Ct., 6-8; Martin's Ferry, 7-8; Columbus, Hawthorne St., 15-16; Columbus, Wheatland Ave., 3 p. m., 15-17; Delaware, 18-19; Columbus, Arlington, 20; Columbus, Eleventh St., 22-23; Columbus, Pennsylvania Ave., 3 p. m., 22; Columbus, Parker St., 28-29; Columbus, American Add., 3 p. m., 29; Batavia, Dec. 5-6; Milford, 6-7; Detroit Ct., 11-13; Urbana, 20; Xenia, 24. Dear Brother: Have a revival this fall. Report your benevolent money in full to this quarterly conference. Now I appeal to you once more—pay your minute money.—Joseph Courtney, District Superintendent.

SAVANNAH DISTRICT

Fourth Round

Baxley, Sept. 5-6; White Oak, 12-13; Bwk Ct., 19-20; Jesup, 26-27; McKinnon, Monday night, 28; Brunswick, Grace, 27-28; Waynesville, Oct. 3-4; Kingsland, Monday night, 5; Clio, 10-11; Springfield, Thursday night, 15; Lyons and English Eddy, 17-18; Speedwell, 17-21; Ochoopee, Monday night, 19; Savannah, Asbury, 25-26; Paln, 25-28; Reidsville, 30-Nov. 1; Vidalla Ct., 7-8; Mt. Vernon, 14-15. Dear Brethren: There is yet very much to be done this year along all lines of church work. Benevolent claims must be completed. The shortage in ministerial support; the Jubilee money; and the Clark University endowment fund must be all raised this quarter. Let us labor to have the number of souls asked for in the beginning, and round reports at the annual conference.—W. V. Daughtry, District Superintendent.

CONROE DISTRICT

Fourth Round

Hufsmith, Sept. 18-20; Lovelady, 25-28; Trinity, 29-Oct. 1; Dodge Ct., 2-5; Oakhurst and P. B., 6-7; Laurella, 9-11; Livingston, 16-18; Shepherd and Gladstill, 19-21; Bedias, 24-25; Singleton Mission, 27-28; Richard and Iola, 31-Nov. 1; Huntsville Station, 6-9; Huntsville Ct., Nov. 7-8; Spring and Humble, Nov. 14-15; Conroe and Fostoria, 15-16; Camilla and Cold Springs, 21-27; Willis, 28-29; Onalaska, Dec. 4-6; Montgomery, 11-12. Dear Brethren: This is the fourth and last round. I hope when I come you will have raised all of your monies. Most of you stood by the cause of Willey nobly and I am expecting you to do the same or better by the other causes. Remember that I sympathize with you in your troubles, for they have been indeed grave this year. You will further remember that I about know whether or not the proper results have been obtained from your people, all things considered. It is true that the best men in a manner fall in some charges, but as a rule the men who fall most are they who scarcely ever succeed above their predecessors. There is but one way to succeed and that is to succeed. As

ministers of God's word set aside by the church to do the work of the church, we should begin our work as soon as our feet strike the ground of our new field of labor and never hold up until every sinner in our parish is saved and every dollar for ministerial and benevolent assessments is raised. I have already mentioned the man that usually fails. Do you belong to that class? Your report will tell the story. Remember that excuses will not satisfy the needy causes of the church. May the Lord bless you wonderfully in the winding up of this conference year.—Geo. E. D. Belcher, District Superintendent.

MEXICO DISTRICT

Third Round

Moberly, Oct. 17-18; Yates Ct., 17-18; New Franklin, 21-22; Sturgeon Ct., 24-25; Fayette, Nov. 1-2; Columbia, 7-8; Fulton, 14-15; New Bloomfield Ct., 21-22; Mexico, 28-29; Wellsville Ct., 25-26; Danville Ct., Dec. 1-4; Montgomery, 5-6; Warrenton Ct., 12-13; Forestall Ct., 19-20; Troy, 26-27. Dear Brethren: Your reports to the district conference revealed the fact that your benevolence had not been raised. Let me urge you to be prepared to report it raised in full at your third quarterly. The apportionment is the minimum.—R. E. Gillum, District Superintendent.

NAVASOTA DISTRICT

Fourth Round

Anderson, Sept. 12-13; Caldwell, 19-20; Brenham Miss., 26-27; Brenham Sta., 27-28; Bellville, Oct. 3-4; Sealy, 10-11; Lyon, 17-18; Brookshire, 24-25; Hockley, Nov. 7-8; East Hempstead, 14-15; Hempstead Ct., 21-22; Hempstead Sta., 22-23; Navasota Ct., 28-29; Navasota Sta., 29-30; Millican, Dec. 6-7; Stoneham, 5-6. Dear Brethren: Remembering that there only three months before the annual conference, let us do our best to raise all claims in full; try to get the Southwestern Christian Advocate into every home; hold revival meetings on every charge and let each one of us strive to do the work of the church.—J. F. Barnes, District Superintendent.

MERIDIAN DISTRICT

Fourth Round

DeKalb, Oct. 2-4; Preston, 5-6; Electric Mills, 8; Scooba, 9-11; Lauderdale, 12-13; Meridian Ct., 14-15; Haven Chapel, 16-18; Rose Hill, Meridian, 17-18; Chunky, 20-21; Garlandville, 22-23; Rose Hill, 24-25; Montrose, 27-28; Lillian, 29-30; Lake, 31-Nov. 1; Meehan, 2-3; Hickory, 7-8; Daleville, 14-15; Ft. Stephen, 16-8; Philadelphia, 19-20; Philadelphia Ct., 21-22; Union, 23; Trenton, 26; Forest, 28-29; St. Paul, Dec. 11-13; South Side, 13-14; North Side, 15. Dear Pastors: The flight of time brings us into the last quarter of the year's work. May we not count on you to lead your people with renewed prayer and to an even more generous response for the extension of Christ's kingdom? I know your task and greatly appreciate your efforts and toil. Let the benevolent board that has been organized in each church of the district carry out the plan that has been suggested. Let us dedicate the remainder

of the year to this holy cause. Remember, brethren, you make your own appointments. The workman need not be ashamed, to him alone belongs the dignity and true worth. No place of honor is open to failures and never shall be. "On to Vicksburg" is our battle cry.—S. Hannibal Cannon, District Superintendent.

NEW ORLEANS DISTRICT WOMAN'S HOME MISSIONARY SOCIETY

The first district meeting of the New Orleans District Woman's Home Missionary Society convened in Thompson Church, Friday, July 17, Mrs. M. E. Robinson, district president, presiding. Opening Scripture reading by Mrs. L. A. Smith, of Algiers, local president; hymn by Mrs. Jessie D. David, of Gretna; invocations by Mrs. C. C. Landry, Mrs. A. S. Boyd and Mrs. E. F. Johnson. Mrs. Jessie D. David, recently from South Carolina, with her husband, the Rev. Jesse D. David, pastor at Gretna, and Miss Emma Bessie, conference president, were introduced. The reports submitted by the local secretaries were a credit to the women on the district. The work was discussed and plans to promote the growth and induce other women to join. The conference president commended the women for the work that is being done and called their attention to some of the needs of Peck Home, and planned to raise funds for the coming session. The names of the newly elected district officers will be published later. Saturday, July 18, in Thompson Church, was held the first anniversary, Mrs. M. E. Robinson presiding. Prayer by Mrs. Nettie Sloan of Mallaleu Church; greetings by the district president; solo by Mrs. Moore of Mt. Zion Church; address by Mrs. Victoria Williams of Algiers; Mrs. Zula Pope Lovell, recently from the North Carolina Conference Woman's Home Missionary Society, with her husband, Prof. J. H. Lovell, both teachers in the New Orleans University, were introduced. Mrs. Lovell read an excellent paper touching this great work among the women of the Methodist Episcopal Church and their duty to the Woman's Home Missionary Society. The women of this conference extended to Mrs. Lovell a hand of welcome. Benediction by the Rev. J. O. Brown, pastor of Mt. Zion.—Miss Emma Bessie.

BATON ROUGE DISTRICT

The conference convened at Rosedale, La., July 22-27, with District Superintendent John M. Landry presiding. The conference closed up with good results. The Rev. W. M. Emmett is an ideal pastor; he put forth every effort to make everything comfortable for the ministers and delegates. The Rev. Mr. Emmett deserves much credit and honor for his generosity. We were glad to have with us the Honorable C. W. Row of Rosedale, who made the address of welcome. Response by the Rev. J. B. Johnson. Visitors: the Rev. H. Daniels, ex-district superintendent of Baton Rouge District; Prof. J. H. Lovell, who addressed the conference in behalf of New Orleans University; Prof. F. C. Blandon, of the Live Oak school of Baton Rouge, read a strong paper on "The Relation of the Christian Schools in the Church." The Rev. W. S. Chinn, fraternal delegate, addressed the conference on behalf of the Southwestern Christian Advocate. The Rev. J. O. Richard, of the Alexandria District, was present, bringing greetings from the district. Doctrinal sermon, Dr. B. M. Hubbard. Sunday morning at 10 o'clock, conference love



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feast, conducted by the Revs. Ell Williams, M. C. Harrison, D. G. Taylor, L. C. Thomas, L. L. Green and Prof. J. H. Lovell. At 11 a. m., annual sermon by district superintendent. Closing sermon by the Rev. L. L. Green. Raised in penny collection, \$59.49; raised for minutes, \$30; for benevolence, \$237; total, \$326.49.—Prof. H. London, Jr.

LA TECHE DISTRICT

Prof. J. R. Reynolds rendered valuable service at the La Teche district conference held in Napoleonville, La., Aug. 5-9; his lecture will never be forgotten. He is the right man for Gilbert. Let the La Teche district stand by him and make Gilbert the best school of its kind in the state. We raised in our district conference \$50 for New Orleans University and Gilbert Industrial College. Brethren, Prof. J. Reynolds and Prof. J. H. Lovell will visit every charge on the district; give them a hearty welcome; plan to raise 25 cents per member for local education while they are with you. The La Teche district ought to raise \$300 this year for local education; let us do our best to raise it.—John W. Turner, District Superintendent.

HOME MISSIONARY AND CHURCH EXTENSION CONVENTION—DALLAS DISTRICT

The first Home Mission and Church Extension convention of this district convened in St. Andrew's Chapel, June 4th and 5th. Devotional service and love feast conducted by the Revs. R. D. Dennis of Denison and R. A. Appling of Milford. The Rev. D. C. Lacy, superintendent of the district, stated the object of the convention. The Rev. I. L. Thomas, D. D., field agent of Home Missions and Church Extension, was introduced and took the chair. Paper by Mrs. S. H. Burgess, subject, "The Whys That Every Sunday School Should Be Engaged in Missionary Work." The same was ably discussed. Subject, "Why Should We Follow Up Our Members Who Move Into a New Field?" by the Rev. J. W. Weakly, B. D., followed Mrs. Alice Green. Many excellent papers were read during the day. At night, Dr. I. L. Thomas spoke on "The Ability and Position of the Negro in the Methodist Episcopal Church." The church anniversary and banquet followed. During the second day there were a number of interesting discussions. The collection for Home Missions and Church Extension netted \$100. At night Doctor Thomas spoke again on "The Vision of the Men at the Men's Convention." The Dallas District was greatly helped by the splendid instruction given us by Dr. Thomas, and left to meet him at Waxahatchie in 1915, with a warm handshake, a glad heart and a round Home Mission and Church Extension report.—I. L. Thomas, D. D., Pres.; D. C. Lacy, Dist. Supt.; J. W. V. Hutchins, S. T. B., Sec.; R. A. Appling, Reporter.

DISTRICT ROUNDS

GREENWOOD DISTRICT

Fourth Round

Morgan City, Oct. 1-2; Inverness and Moorhead, 3-4; Lexington and Galilee, 9-11; Owens, 10-11; Croyer, 15; Schlatter, 17-18; Pickens and Ebenezer, 24-25; Goodman, 31-Nov. 1; Leland, 5-6; Stephenville, 7-8; Indianola, 14-15; Belzona, 21-22; Greenwood, 27-29; Shelby and Mound Bayou, Dec. 5-6; Greenville, 11-13; Gunnison, 12-13; Itta Bena, 18-20. Dear Brothers: We are now closing up our year's work. A round report from each charge is what the church wants this year. We want a round report to be sent in from the second district conference which will be held in Lexington, Miss., in November. We will give the date of the district conference later. This is our last stand this year for the Southwestern Christian Advocate. We made a poor showing at our summer conference for our great paper. Let's do better!—Harry B. Hart, District Superintendent

GUTHRIE DISTRICT

Third Round

Wellston Ct., at St. James, Sept. 19-20; Waurika, 23-24; Temple, 25; Andersonko, 26-27; Purcell, Oct. 1-2; Wynnewood, 3-4; Berwyn, 9; Ardmore, 10-11; Davis, 13; Sulphur, 14; Oklahoma City, Quayles, 17-18; Hennessey, 24-25; Caldwell, 26-27; Arkansas City, 28; Okla-

homa City, Warren, Nov. 3-5; Guthrie, 7-8; Meridian, 14-15; Cleveland, 21-22; Earlsboro, 28-29; Shawnee, Dec. 5-6; Chandler, 12-13. Dear Brethren: The revival spirit is manifest throughout the district. Many souls have been added to the church. God be praised! Now that the harvest time is on, let us do our very best to meet every financial obligation. Remember now is the time to get your benevolences, repair your churches, and get your back salaries. October 11th is the date set to collect the 10 cents per member for expenses to convention, and October 12th the date to send it in. Please collect this (10 cents) from each member and send it in to the district superintendent not later than Oct. 12th. When you need me, command me.—D. G. Franklin, District Superintendent.

PALESTINE DISTRICT

Fourth Round

Bryan, Sept. 18-20; Bryan Ct., 19-20; Hearne, 26-27; E. Calvert, 26-27; E. Mexia, Oct. 3-4; Teague, 3-4; Winkler, 10-11; Fairfield, 17-18; Oakwood and Butler, 24-25; Palestine Ct., 31-Nov. 1; Palestine Sta., 1-2; Jacksonville, 7-8; Jewett and Buffalo, 14-15; Centerville, 21-22; Leona, 28-29; Madisonville, Dec. 5-6. Dear Pastors and Christian Workers: I am sure that each of you are rejoicing over victory already achieved, for we have just closed one of the best district conferences in our history, but should we stop here, we will lose a greater victory than that already achieved. We should and must have the one hundred subscribers to the Southwestern by annual confer-

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.	September 24-27	J. P. Patterson
Alexandria	Harrisonburg, Va.	September 9-13	C. E. Hodges
Washington	Poolesville, Md.	September 10-12	W. A. C. Hughes
Annapolis	Baltimore, Md.	September 16-20	C. G. Cummlings
Pine Bluff	Liberty, Ark.	September 16-20	J. H. Greer
Sallsbury	Pocomoke City, Md.	October 20-23	W. J. L. Hughes
Centerville	Federalburg, Md.	October 27-29	J. E. A. Johns

CONVENTIONS

WOMAN'S HOME MISSIONARY CONVENTION, Alachua, Fla. September 10-13
OPELIKA DISTRICT—Sunday School Convention, Kellyton, Ala. September 10-13
GREENVILLE DISTRICT—Sunday School Institute and Epworth League Convention, Greenville, S.C. Sept. 24-27
SUNDAY SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., October 1-4.
CLOW DISTRICT—Epworth League and Sunday School Convention, Centerville, Ark. Oct. 8-11.
SHREVEPORT DISTRICT—Epworth League, Ladies' Aid, Woman's Home Missionary, and Jubilee Convention, Mt. Nebo, Perryville, La. Oct. 15-18

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SPECIAL NOTICE SHREVEPORT DISTRICT

The Epworth League, Ladies' Aid, Woman's Home Missionary, and Jubilee Convention will be held at Mt. Nebo, Perryville, La., October 15-18. Each League and Sunday school is requested to send a delegate. Let each pastor report his Jubilee offering at this convention. Let the women of the district report at least \$50 for Pack Home. Let us bestir ourselves. We want 68 subscribers; bring them in to the convention and get receipt. You have made a splendid record up to the district conference. Let us do better; be prepared to report all of your benevolent money in the fourth quarterly conference.—B. J. Reddix, District Superintendent.

VICTORIA DISTRICT

Fourth Round

Alleyton and Eagle Lake, Sept. 19-20; Columbus Charge, 26-27; Columbus Ct., Oct. 3-4; Oakland and Brown's Chapel, 10-11; Schulenburg and Flatonia, 17-18; Hallettsville and Breslau, 24-25; Sublime Ct., 24-25; Weimar and Dry Branch, 24-25; Yoakum and Sweet Home, 31-Nov. 1; Wharton and Caney, 7-8; Port Lavaca, 7-8; Edna and Morales, 14-15; Goliad Charge, 21-22; Cologne Ct., 28-29; Victoria, Charge, Dec. 5-6. Dear Pastors and Laymen: I thank you for the interest you have shown in our work this year. The success of the district depends upon you. Let me urge you to organize your fall campaign so that all claims may be met in full.—J. W. Warren, District Superintendent.

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Gleanings From the Field

LOUISIANA

Lake Arthur—August 16, 1914, was a big day at Wesley Methodist Episcopal Church. The Rev. H. M. Brown, pastor of the Methodist Episcopal Church, South, preached to a large audience at 3:30 p. m. Collection good. We have raised a good part of our benevolent moneys. We hope to come to conference at Alexandria with a good report.—S. S. Earls, Pastor.

Benton—New Light Methodist Episcopal Church is on the up grade. The second quarterly conference was held Aug. 8-9, with the Rev. B. J. Reddix, district superintendent, presiding. All departments of the church were well reported. The district stewards' report showed that \$129.05 had been collected during the second quarter. The church has been improved, celled, and wire fencing has been placed around the parsonage. The district superintendent expressed himself as being well pleased with the improvement. On Saturday the district superintendent lectured to the Farmers' Progressive Union. His lecture will be long remembered. On Sunday night he preached a soul-stirring sermon and captivated his audience. This is my second year and the outlook is very bright. We expect to break all previous records of the church this year.—C. C. Smith, Pastor.

Bastrop—B. J. Reddix, our district superintendent, held the second quarterly conference at Mt. Nebo in Bastrop, La. At the close of the conference the stewardesses surprised the superintendent and pastor. The presentation speeches were made by Sister Jennie Matthew and A. L. Chestnut; responded to by the superintendent and pastor. The stewardesses also gave a sick sister, Mrs. Emmaline Brownfield, a surprise. They gave a rally and raised \$13.05, while they gave the stewards, for pastor, \$5. The stewardesses gave an entertainment in which they raised \$6.35. The affair was led by the president, Isa. Williams.—A. L. Chestnut, Reporter.

Bogalusa—This charge is marching on to victory. We had a feast, in which \$5 was raised for building purposes. Sunday night, the 16th, was a glorious time with us. Dr. Valcour Chapman held our quarter here and preached a wonderful sermon, after which he baptized a child and administered the Lord's supper to twenty persons. Brethren, pray for us. We are trying to hold the banner of the Lord in Bogalusa.—William Jossell, Reporter.

TEXAS

The Nixon Circuit is yet alive spiritually and financially, at the old place, Gillett (Riddleville), where we managed to get started to work again. We

BROTHER

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ran a ten nights' revival and twelve new souls were brought to Christ and added to His Church. We are on the advance of last year. When we came to this circuit in 1912 we found 28 members; now our membership is 80 members. This circuit is working as never before to raise all of her missionary moneys. We are planning to have all claims raised by the district conference. We have been able to seat our meeting house in the country with nice comfortable seats. We were sad to lose one of our members August 7th, but we must say it is God's will to take her out of the world. We say, sleep on, Sister Flowers; we will be there.—Mrs. M. D. Sattlowhite, Recording Steward; Rev. J. J. Hardemon, Pastor.

At the close of a very successful service held at the Fairfield, La., Methodist Episcopal Church, the following ladies met, cleaned up the church and placed new matting in the pulpit: Dora Avery, Clida Matlnezo, Nancy Duncan, Sallie Warpool, Lizzio Avery, Eliza Dyos, Misses Dotsy Avery, Willie L. Dyas and Mr. Geo. Martineze. God bless the good people.—W. L. Dyas, Pastor.

Marshall—Mallalieu is under the pastorate of the Rev. J. L. Blue and is being renovated along the spiritual lines. We are in a great revival (July 13) that commenced July 5. During the week of prayer, before the preaching started, we had good audiences, and on Thursday night, July 9, the pastor led a band of Christians from the church with baskets and packages of various kinds to the home of Bro. and Sister Neeley, dear old saints of God, and the breeze was filled with melody of a chorus of 50 or more voices. The door was opened and the crowd marched in singing, their hands laden with good things for these old people. Bro. and Sister Neeley are some of Ebenezer's old veterans. Bro. Neeley has been very ill for a good while and as he lay upon his couch he grasped the hand of the brethren with a smile, exclaiming, "Yes, God will take care of me." After singing, prayer led by the Rev. J. L. Blue and the crowd left Sister Neeley praising God, with about \$12 worth of groceries and \$1.40 in cash. Sister Hall deserves much credit for this effort. She is a missionary Baptist. Mrs. Hall introduced this plan to the Rev. Mr. Blue and it was made a success. The revival will close July 19 and the prospects are that at the close there will be a good number added to the church. The people are in sympathy with Pastor Blue and his wife. He is kind and always ready to help any and every one. The church is being packed to its capacity and at times the people are unable to find seats. Mallalieu is looking toward a brighter day. There have been nineteen added this year up to date.—Reporter.

KANSAS

Wichita—Our second quarterly conference, over which the Rev. S. A. Stripling, district superintendent, presided, was held July 18, 1914. All officers were present with reports showing remarkable progress along all lines. The district superintendent spent four days with us in order to assist the pastor in pushing forward plans for our big rally, which came off on the fifth Sunday in August. The district superintendent expressed himself as being well pleased with the work done by our pastor and members during the quarter, and we are well pleased with the



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way he handles the affairs which are entrusted to him. We look upon him as an ideal district superintendent, a theologian and an evangelist. On Sunday at 11 a. m. the district superintendent preached. At 3 p. m. the communion sermon was delivered by Dr. E. A. Kirk, pastor of College Hill Methodist Episcopal Church. Dr. Kirk's words will live long with those who heard him. Messrs. Fayel and Harrison, who accompanied their pastor, the Rev. Mr. Kirk, expressed themselves as being proud of the growth of our congregation. By the request of our pastor, the Rev. W. L. Darius, the pastors of our fine largest churches (white) have appointed one man each to constitute an advisory board to act in conjunction with our board until our church can reach a business footing. Our motto is every member must help.—(Mrs.) Octavia A. Briley, District Steward.

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DEATHS

Wiggins—Samuel Wiggins of Brunswick, Georgia, aged 66 years, passed to his final reward on July 24, 1914, after three days' illness. Brother Wiggins lived a faithful member of Grace Methodist Episcopal Church 42 years and for 38 years he was a local preacher, class leader and steward. He leaves four children, wife and a host of true friends. The funeral was conducted by the pastor, assisted by the Rev. A. N. Jackson, of Jesup, the Rev. W. J. Hamilton of Woodbine and the Rev. John Williams, D. D., of First African Baptist Church, of Brunswick.

Lucas—Bettie Lucas of Soul Methodist Episcopal Church, Hesterville, Miss., born July, 1894, died July 18th, 1914, aged 20 years. She was a dear lover of the Sunday school from her childhood up until her death. She joined the church about six years ago and lived a consistent Christian. She was also a member of the Epworth League. During the short space of her illness she called for the Sunday school to sing "I'm Going Back to Jesus," and "I Want to Go Where Jesus Is."

Gladney—On the 24th day of June, 1914, Bro. Oliver Gladney, one of the founders of Mt. Herman Methodist Episcopal Church, Ackerman, Miss., and for 29 years a consistent member of same, died in full faith of a risen Savior. Bro. Gladney was 63 years old, being one of the early pioneers of 1863 in this section of the country. He leaves a wife, one son and several grandchildren. Funeral conducted by the Revs. S. T. Walker and T. L. Dorris. He was buried with fraternal honors.—G. P. Childress.

Marchel—J. L. Marchel, son of the Rev. W. L. Marchel, died at Brandon, Miss., June 24, 1914, aged 12 years, 5 months and 15 days. He was active in Sunday school and all church services. He was a member of the Methodist Episcopal Church and lived a consistent Christian to the end. He leaves a loving father and a host of friends. The funeral was conducted by the Rev. Mr. Louis of the Methodist Episcopal Church, South.

Carr—Andrew Carr died at the parsonage July 14, 1914. He was born Aug. 2, 1898, in Plaquemine, Louisiana, and was converted July 15, 1910, at Vinton, La., and lived a true Christian. He was assistant Sunday-school superintendent of the Methodist Episcopal Church at Columbia, La. He was laid to rest in the Coiman cemetery by Z. J. Miller. Deceased leaves three sisters, two brothers, mother, father and many friends. He was the son of our pastor, the Rev. Bedford Carr, of Columbus.—R. B. Elard.

Gregory—Emanuel Gregory, a member of Mt. Sinai Church at Hazlehurst, Mississippi, died May 18, 1914. Funeral conducted by the Revs. D. Ray, A. Johnson and E. M. Hunter, an elder of the Baptist church.—A. Johnson.

Dier—Malvin S. Dier, of Alexandria, La., born February 27, 1881, died July 23, 1914. Brother Dier was a long and patient sufferer and was suddenly called to his reward and the peaceful rest he had so often expressed a desire to

enter into. He bore his illness with great fortitude and kept himself filled with faith and sunshine. His Bible was his constant companion and he was always ready with a word of good cheer for visitors. He was a staunch member of Newman Memorial Methodist Episcopal Church and at one time its faithful and efficient Sunday school superintendent. He was loved and honored for his sterling Christian character and the magnetism of his cheery disposition. Many were the relatives and friends who followed him to his last resting place. He leaves a wife and two little girls.—J. F. Marshall, Pastor.

Bodeley—Mrs. Harriet Bodeley, whose death occurred July 19, 1914, had reached the age of 136 years. She was a member of Gallantou Church. The Revs. D. Ray, A. Johnson and E. M. Hunter conducted the funeral service.—A. Johnson.

Burrell—George Burrell was killed by a falling tree while working in the Baldwin (La.) Lumber Company's swamp, on Friday, July 24, 1914. He joined the church during the administration of the Rev. T. P. Norris, although he failed to fill his place in the church. He died as he lived. Age, 38 years. Deceased leaves three brothers, four sisters, father, wife, five children and many friends. The Rev. A. Murry assisted the pastor in the funeral service.—S. Green.

Anderson—Alford Anderson, a member of Mt. Sinai Church at Hazlehurst, Miss., died May 10, 1914.—A. Johnson

Ratcliffe—Jerry Ratcliffe, a member of Hazlehurst Church at Hazlehurst, Miss., died April 12, 1914. The funeral was preached by the Rev. P. H. Rembert, district superintendent, and A. Johnson.

Dorsey—Curtis C. Dorsey, at Pineville, La., on Tuesday morning, Aug. 18, 1914, at 2:30. Brother Dorsey was born in Pineville, La., April 14, 1876; hence was 38 years of age. He had some advantage of the public schools here and in Alexandria, La., and finished the English course under Prof. B. M. Hubbard, when he taught in Alexandria, La. He was converted and joined Wesley Methodist Episcopal Church, and in 1902, under the administration of the Rev. J. W. Pierco, was granted local preacher's license. He held the following offices and filled them well. He was a trustee, steward, class leader, superintendent of the Sunday school, organist and chorister. He was the only child of Sister Lucy Oliver, who is one of the leading women of this church. Brother Dorsey received an appointment in 1911 in Washington, D. C., and took his letter from Wesley Methodist Episcopal Church, Pineville, La., to Asbury Methodist Episcopal Church of Washington, D. C., with his wife. Falling ill, he was brought home and lingered for about five weeks, when he passed away. His funeral was conducted by the Rev. H. J. Wright, the pastor, assisted by Bro. G. W. Holmes and J. H. Green. His wife, two children, mother and other relatives and a host of friends mourn his sudden passing.—H. J. Wright, Pastor.

Isom—Mrs. Laura Isom of Hahnville, La., and a member of St. James Methodist Episcopal Church, was called from labor to reward Aug. 16, 1914. Sister Isom, a consistent Christian, died as she lived. She leaves a host of friends and relatives who mourn

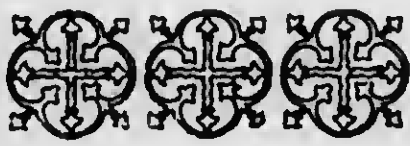
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her passing. Mr. Henry Isom and his two sisters took the best of care of their dear mother until the last. Many friends and citizens witnessed the interment. The Revs. J. Allen, J. Patton, Robt. Piero and Tucker rendered great help in the funeral service.—I. C. Dougherty, Pastor.

Collins, Miss.—The pastor and members were greatly encouraged and strengthened by the three able sermons preached by the district superintendent, the Rev. Wm. McMorris, on Aug. 1-2. We believe him to be a God-sent man.—W. R. Walker, Pastor.

Southwestern Christian Advocate

681 Baronne Street.

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CRESCENT CITY NOTES

CASH REMITTANCES

Subscriptions Received August 8-21.

Atlanta and Savannah—Mrs. Sadie L. Burgis, E. H. Oliver 3, E. C. Vaughn, Mrs. Della Kellog, Atlanta District Conference by C. W. Adams 14, J. T. Griner 1, W. T. Trammell 1.

Central Alabama—Opelika District Conference by S. L. Damons 33, Griffin District Conference by J. D. Lovejoy, D. S., 7; S. L. Damons 4, Huntsville District Conference by P. P. Wright 7.

Central Missouri—L. Woolrich 2, R. Davis 1, O. V. Watts.

Florida and South Florida Mission—S. P. Malachi, J. P. Patterson 2.

Lexington—G. W. Harris 1, Mrs. Mary E. Zeigler, T. L. Ferguson, Mrs. Sandpiper, J. M. Allen.

Lincoln—Albert Stewart, D. G. Franklin 9, P. A. Morrow 1.

Little Rock—W. L. Turner *1.

Louisiana—J. A. Landry 1, H. Daniel 1, T. F. Robinson *1, A. Z. Banks, I. L. Turner 1, A. C. Sims 1, O. V. Flowers, F. T. Chinn 1, John Brazier, Wm. Robinson.

Mississippi and Upper Mississippi—Amos Gumby, Jackson District Conference 51, Meridian District Conference 80, Aberdeen District Conference by N. R. Clay 9, Archie Brown, J. W. Oliver 1, J. C. Hibbler *2, G. T. Thigpen, Clarksdale District Conference 17, J. E. Thompson 1, E. J. Johnson, J. E. Thomas 2, A. Johnson *1, F. H. Bunton 1, T. H. Green, W. H. Smith 4, P. A. Lemon 1.

North Carolina—M. M. Jones 7, J. M. Goode, Phillis Gross 4.

South Carolina—Rachel Goodwin, A. G. Kennedy 1.

Tennessee and East Tennessee—W. R. Martin 2, W. H. Brown 10, J. C. McZenty, W. F. Lillard.

Texas and West Texas—F. W. Johnson 1, Paris District Conference 25, T. J. Douglas 2, E. M. Wyatt 1, Dallas District Conference 33, Navasota District Conference 34, Palestine District Conference 38, A. D. Jacques 1, R. D. Dennis *5.

Washington—S. J. Coard, Annie R. Johnson, W. H. Dean 1.

*Part yearly subscriptions.

HONOR ROLL

M. M. Jones, S. L. Damons, E. H. Oliver, Mrs. Phillis Gross, W. H. Brown, J. P. Patterson, W. H. Smith, R. D. Dennis.

DISTRICT CONFERENCES

Meridian District.
Jackson District.
Palestine District.
Opelika District.
Navasota District.
Dallas District.
Paris District.
Clarksdale District.
Atlanta District.
Aberdeen District.
Guthrie District.
Aberdeen District.
Huntsville District.

Wesley Church—The pastor, Dr. J. L. Wilson, preached morning and evening from the following subjects: "The Allies of the Righteous in the Time of War," and the "Sacrament of the Lord's Supper." A vast number partook of the sacrament of the Lord's supper and the collections were more than \$60. Next Sunday, 10:45 a. m., the pastor's subject will be: "The Coming of the Son of Man, the Confusion of His Enemies, and the Joy of His Saints;" and at 7:45 p. m., his subject will be: "Too Religious, and Some Reasons Why."—L. L. Harrison.

First Street—At 11 a. m. was general speaking meeting; this was quite a spiritual service. At 7:30 the pastor, assisted by the Rev. Allen Luster, administered the Lord's supper to 400 persons. Every seat was taken. Six persons joined the church. Collection \$43.62.—Maria Smith.

Asbury and Boyton—Sunday services were highly evangelic. At Boynton we brought to a close our thirty days' campaign for the building of our parsonage. Thirty days ago we selected three standing committees: Mrs. F. G. Roche, Ellen Johnson, Mrs. Shaw, for the work. They reported: Mrs. Shaw, \$16.7; Mrs. Johnson, \$2.60; Mrs. F. G. Roche, \$60; the trustees raised in their bazaar, under the leadership of Mr. P. B. Kaufman, \$20. Under the direction of Mrs. Roche were the following contestants for the \$10 in gold: they reported: Miss Oneida Roche, \$12.06; Mrs. Ella Mitchell, 16.70; Mr. H. H. Hunter, \$9.60; Mrs. Amelia Snowden, \$26.30. The presentation speech was made by the Rev. S. Dozier. Addresses by the Rev. C. C. Landry and Prof. Tyra left great impressions. Grand total, \$98.67. The concert was conducted by Mrs. M. E. David and Mrs. F. G. Roche.—Rev. Jesse D. David, Pastor.

Mrs. Cornelia Edwards, of Bellville, Texas, who has been living in Austin county for forty years or more, met with her sister Sallie Jefferson of Brenham, some few months ago. Mrs. Jefferson has been living in Brenham for thirteen years and they were only nineteen miles apart. Mrs. Edwards and Mrs. Jefferson were separated during slavery. Mrs. Edwards has been inquiring for her sister for forty years. Mrs. Jefferson, accompanied by her daughter, Ollie Johnson, came to Bellville on July 18 and spent a week with Mrs. Edwards. A reception was given them by E. L. Jackson, a son-in-law, and Robert Edwards, a son of Mrs. Edwards.



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The Opening will be September 23rd. The applications for admission are unusually numerous this session. The College Freshman Class promises to be very large.

Students from out of town board on the Campus.

WILLIAM W. FOSTER, Jr.,
President.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, SEPTEMBER 17, 1914

Vol. No. 43—No. 37

"TOO GOOD TO BE TRUE"

Under the above caption, the Daily States recently had the following editorial:

"Almost half the world's Jews live in Russia, but they cannot own land; only a few of them are permitted to attend the higher schools; and, with minor exceptions, they are compelled to live within a restricted area, in crowded city ghettos, amidst barbarous persecutions, the work of ignorance.

"The result is that Russia, at war, finds, at its heart, a sullen mass of its most capable people powerless to revolt, but hoping for anything but the triumph of Russian arms.

"Though the superior might of the Russian masses may keep this menace down during wartime, such a state of facts, unless corrected, will constitute an even greater handicap after the war shall end. For it will fetter the most promising of the empire's recuperative forces.

"How much better it would be if, there as here, Jew and Christian might, side by side, work in friendliness and co-operation.

"The report that the rulers of Russia have promised to remove the Jews' disabilities awaits proof of its truth. Such a promise, made and kept, would be a fine thing for Russia and for humanity.

"But figs do not grow on thistles nor can we believe all we hear. Much education must come in Russia ere the Jew can expect the square deal which is his due."

With an apology to the Daily States, we will paraphrase this editorial, substituting terms and now and then expressions to make this editorial fit in the case of the Negro in this country.

Almost ten million of Negroes live in America. It is true that they own land but they are not allowed a voice in fixing the tax on that land or saying what officers shall be in control. They are disfranchised in the South by the wholesale. Only a few of them are permitted to attend a high school and with minor exceptions, they are compelled to live in the restricted area in crowded city slums amidst filth and vice and saloons. They are lynched and burned and persecuted without redress.

Some day the result may be that America may be at war and might find at its heart a sullen mass of its people powerless to revolt, but hoping anything but triumph of the American arms.

Though the superior might of the American masses may keep this menace down during war time, such a state of facts, unless corrected might constitute an even greater handicap in the furthering of our civilization in the event of war. For it will fetter the most promising of the Republic's recuperative forces.

How much better it would be if here Negro and whites might side by side work in friendliness and co-operation.

The report that America's controlling class will remove the Negro's disabilities awaits the proof of its truth. Such promises made and kept would be a fine thing for America and for its much preached doctrine of life, liberty and the pursuits of happiness for every man.

But figs do not grow on thistles nor can we believe all we hear. Much education must come in America ere the Negro can expect a square deal, which is his due.

"FENCE IN LOTS AND SET OUT SHADE TREES"

When the Michigan Conference had been separated from the newly formed Detroit Conference in 1856, there were few parsonages. The conference decided "to fence in the lots and set out shade trees." The conference at that time had 81 appointments, including four Indian Missions, and there was not a church worth over four thousand dollars, and the highest salary paid a pastor was \$525. To-day there are 324 appointments, with 610 churches valued at \$2,984,925. There are 299 parsonages and a church membership of 60,117. While the highest salary paid a pastor is \$3,480, with many pastors getting more than \$1,000.

Who can say but that the "fencing of the lots and the setting out of shade trees" had a great deal to do with the growth of this conference? As little as we might think about it, the physical appearances of a church enterprise has much to do with the winning and the holding of souls. A dilapidated, poorly kept church and church lot make a rather poor impression upon the worshipers.

Would it not be well for some of the conferences within our own territory to adopt the motto of fencing in the lots and the setting out of shade trees? There are broken down fences and gates and rubbish around the church and parsonage that spell carelessness and indifference even if they do not spell laziness. Somebody will say it was poverty, but it takes a very small amount of money to fix up the average dilapidated condition of parsonage or church, but it takes a little more energy on the part of the preacher and members. Time could be found for these repairs, especially where there is already idleness on every hand.

Go in, brethren, to clean up your churches and straighten up the fences and clean up the rubbish and make your church wholesome and clean and therefore inviting and if you will set out a few shade trees, you will leave an evidence of your pastorate which will abide for years.

A great Conference in Methodism has set us an example. Can we not follow?

GENERAL CONFERENCE DISCUSSIONS

It has been the custom of the family of Advocates to wait until about one year of the General Conference and then open the columns of the papers for the discussions of questions that in all probability will come up for consideration at the General Conference. No question is settled right that has not had full, frank and intelligent discussion before the individual voter expresses an official opinion. He should have light from all sides. He should know the truth. The proposed legislation should have a chance of being punctured, if it is vulnerable at any point. Only

in this way can we have legislation that is abiding and worth while. To wait another year before the discussions of the General Conference subjects are opened will put some of our conferences at a disadvantage. In less than a year some of the conferences in our territory must vote on constitutional questions. If we wait one year from now, the fall conferences of 1915 will have little benefit of the discussions, certainly they will not have full discussions. The spring conferences of 1916 would not suffer, but the fall conferences of 1915 would, and for this reason we have decided to open the columns of the Southwestern for a full, frank and open discussion on any and all subjects that may likely come up before the General Conference for consideration. In all probability the criticism will be made, that it is rather soon to open up discussions, and that it will cause something of unrest among our constituency, nevertheless, between the two disadvantages we have decided to choose rather a full and frank discussion in ample time so that the least of the conferences may have advantage of the full discussion and thus be prepared for intelligent voting.

In all instances articles on General Conference questions must be brief and pointed, void of personal references, always in a Christian spirit and of merit. When any phase of a discussion has been amply covered in the columns of the paper, it will not be necessary for repetition.

Collier's Weekly quotes a London dispatch to the effect that Sir Ernest Shackleton's trip to the South pole will be characterized by strict and absolute abstinence from all alcoholic stimulants. Those in the party propose to work long hours including eight hours march every day, but they will rely on nothing stronger than tea or cocoa as a stimulant. Collier's Weekly in commenting upon this piece of news, says: "This is not the freak of an enthusiast, but a common-sense decision, based upon the facts concerning alcohol. For maximum efficiency, the explorer cuts out the booze. The question is: Shall the rest of us be equally efficient in shouldering a share of the world's work?"

Collier's Weekly is not an organ of the Temperance Society and prohibition forces. Thus the temperance force incidentally gets an ally which cannot be said to be particularly partisan toward the temperance propaganda. The world is waking up to the iniquity of alcoholic stimulants. They do not make for efficiency, they make for inefficiency in daily tasks, in daily morals, in daily well-being.

One of the five school nurses to be appointed for service in Washington, D. C., is to be colored. The examination is to be held in September and the salary \$900.00 per annum. These nurses will co-operate with the medical inspectors of the schools.

The Business League of Eufaula, Oklahoma, recently passed strong resolutions condemning crime among their own people and calling upon the county and state officials for the protection of all colored citizens and giving to all charged with whatsoever crime a fair trial before judge and jury.

SECRETARY HINGELEY MAKES A SUCCESSFUL TRIP IN THE INTEREST OF THE BOARD OF CONFERENCE CLAIMANTS

I have just returned from an extensive trip in which I touched the western and north-western conferences. I held my forty-first meeting at Waterloo, Iowa, and it was most profitable and successful. In all of these meetings with representative men of the Annual Conferences, more particularly district superintendents, conference stewards, conference trustees and officers of Preachers' Aid Societies, the program developed by the board has been approved. In the Iowa Conference only was there any failure to stand straight up to this task providentially presented by the Church.

The proposition involves four items:

First, endorsing the general plan for an intensive, extensive, co-operative campaign for Conference Claimants during 1915.

Second, securing of an hour of the regular session for presenting and projecting the plan.

Third, determining the amount to be raised for Annual Conference Funds during the campaign.

Fourth, the making of an apportionment for the support of Conference Claimants for the coming year sufficient to pay in full the disciplinary claims of all claimants.

These items were adopted by all the meetings, except in the Iowa meeting.

Three and four are closely related. The Permanent Fund will help those who are to-day active and to-morrow may be retired. It is unfair to engage in a campaign which will help men who are to-day effective without making provision for those who are now retired.

Furthermore, the preachers in the Annual Conference fix the apportionment and there is a streak of unfairness in the way the apportionment has been made in many conferences. The District Superintendents and the pastors ask the payment of their claims in full and yet the same men when it comes to fixing the apportionment to the pastoral charges ask the laity to pay only a part of the disciplinary claims of the claimants. Some little measure of the lack of equity is seen in the fact that, with the exception of three residential areas, very much less is asked for a hundred or more claimants than for four or five district superintendents. Still the principle to be applied is that the laymen shall be asked for enough to pay the bills, whatever they may be. Preachers can be better employed than in protecting the pocket-books of laymen from their obligation to the retired preachers. It is a very wholesome thing to know that representative men in these conferences have agreed that the present practice is unfair and not right, and are recommending the full apportionment, mathematically determined according to paragraphs 326 and 331.

I think that a wholesome new way of looking at the proposition, not merely as a means of helping old and needy preachers to-day, but of securing a dependable pension for every member of the conference so that the man in the active ranks and the young man coming into the work may know that, whatever may be the providential conclusion of his ministry, the Church is pledged to support him and his loved until God's crowning day.

The Conferences I recently visited programmed their work as follows:

Des Moines, \$100,000; Northwest Iowa, \$100,000; Dakota, \$100,000; Montana, \$10,000; North Montana, \$5,000; Columbia River, \$100,000; Puget Sound, \$100,000; Oregon, \$100,000; California, \$100,000 (?) (left with a committee. This conference needs at least \$300,000); Southern California, \$200,000 (?). (A committee already formed. The program will be for enough to secure this great conference for the future); Nebraska, \$100,000

(completion of \$200,000); Colorado, \$100,000; Upper Iowa, \$140,000 (a total, including \$60,000 now in hand, of \$200,000).

Strong committees were formed to present these matters to the conferences. In meetings previously projected plans were projected for the campaign for the following amounts: Northeast Ohio, \$400,000; Erie, \$400,000; Genesee, \$150,000 (total \$250,000); Central New York, \$100,000 (total \$200,000); Detroit, \$400,000; Michigan, \$200,000 (the amount still open); West Ohio, \$450,000; West Virginia, \$150,000 (total \$250,000); Pittsburgh, \$400,000 (total \$500,000); Illinois, \$300,000 (total \$500,000); Wisconsin, \$100,000; West Wisconsin, \$100,000; Chicago German, \$100,000.

At a meeting of the Thirtieth General Conference District representatives, it was agreed that a campaign should be carried on in the German Conferences to reach an amount sufficient for the needs as variously estimated and that apportionments should be sufficient to pay the present bills.

The Swedish Conferences are getting together for a common fund of \$100,000 to apply to members of the Swedish Conferences wherever located.

The proposition for a similar common fund in behalf of the Norwegian and Danish brethren is under consideration.

At the conclusion of the Freedmen's Aid Jubilee, plans are being arranged for a canvass for a common fund for the colored Conferences, to be administered through the Board of Conference Claimants in proportion to the amount of the permanent investment secured in each of their Conferences.

The Spring Conferences with scarcely an exception endorsed the general plan. Later in the year representative groups of each Conference will meet to provide more definite plans for each Conference.

The Bishops have been exceedingly helpful in all these adjustments and this cause has the normal leadership which Methodism is trained to follow; that of its General Superintendents, who have under their immediate direction some five hundred District Superintendents who will see that the order of the General Conference and the plans so uniformly adopted by the Conferences are carried out. This quadrennium should see every claimant receiving the full amount that the Church has determined that it is right for him to receive.

The Methodist family of Corresponding Secretaries of the various boards are most heartily in accord with the project of caring for the retired preachers, and without exception have spoken an encouraging word.

The editors of the papers are arousing themselves to the meaning of this movement and the Church can reckon on them not merely as doing what seems proper for them to do, but as giving decided inspirational leadership.

Laymen have met with me in these meetings and without exception these men of wide view stand by the campaign which will enable them to fulfill their obligations toward the retired preachers.

As the vision of this expanding enterprise arises before us, we may well ask, "Who is sufficient for these things?" The answer is to be found only in Him who is the God and Father of us all. To Him I would commend you in your great responsibility for this campaign and I ask that in the spirit of Christian love you will present me to Him in your prayers, that I may have such an increase of grace and wisdom as will enable me to lead properly this historic enterprise which has as its motive such a beneficent work.

J. B. HINGELEY.

AT REST AFTER THIRTY-FIVE YEARS OF TOIL IN LIBERIA

A cable message from Dr. J. B. Coleman received by the Board of Foreign Missions at New York, announces the death on July 22 of Miss Mary A. Sharp, of Monrovia, Liberia, for more than thirty-five years an outstanding figure in Africa missionary work. As an independent worker among the Kroo people, she had her own church and school at Krootown, a suburb of Monrovia. Without stated compensation, she gave her entire time to the task of Christianizing and educating the natives of that region, her interest centering in the boys and girls, with whom she was especially successful.

Born in Pennsylvania, October 11, 1837, Miss Sharp had nearly reached the age of seventy-eight. In early womanhood she began to save money for her coveted work in Africa, laying aside what she could spare from her modest salary as a school teacher. When the Civil War broke out, she became a hospital nurse at Georgetown, S. C. After the war was over she labored among the colored people on the Sea Islands of South Carolina, continuing this work about fourteen years. While Dr. Durbin was Corresponding Secretary of the Methodist Missionary Society, Miss Sharp made application for service in Africa, but was told that owing to the great mortality among former American missionaries on that continent, the Society would not send any more for the time being. "But, doctor, I can live in Africa," was Miss Sharp's enthusiastic reply. Dr. Durbin put down Miss Sharp's name as a candidate for China. But her mind never swerved from its original purpose.

The Liberians' cry for some one to show them "the God way" gripped her heart. In 1879, as the result of perseverance that knows no bounds, this resolute woman reached Africa and began a school work that has been far-reaching in its effects.

When William Taylor went out as Missionary Bishop for Africa in 1884, he organized a church at Krootown appointing Miss Sharp as class leader. Her own church at Mansfield, Pa., voted her a local preacher's license and she was accustomed not only to preach, but, in the absence of the presiding bishop, often baptized her converts.

Given in her own words is the story of the church she had built. "I went to Krootown and engaged some men to put me up a bamboo church. It was to cost \$10, and included not only a bamboo frame, but a thatched roof made of palm leaves, benches of withed bamboo, and a ground floor. After it was done, I paid the laborers promptly the sum agreed upon. For some time thereafter whenever I met anyone who could speak English, I was greeted with the words: 'Thank you, mammy. Thank you plenty. You did dem Kroo boys fine.' I had to ask the president's wife what they meant. 'Oh,' was the reply, 'they expected to be cheated. They thought, of course, that you would give them only a few yards of cheap calico.'"

Dr. B. E. Payne, one of Miss Sharp's school boys, now Commissioner of Education in Liberia and, by virtue of this office, a member of the president's cabinet, says: "It is very pleasing to the president to recognize the influence for good that missionary work has produced in Liberia. In wars waged against the government no mission-trained boys or men have ever taken up arms against the administration. Furthermore, those who have been students in our mission schools have built zinc houses, furnished them, and married in the 'Christian fashion.' Very little drinking is done here."

Miss Sharp had intended to start for the United States on her first vacation, last May, but readjustments in her work delayed the trip until she was stricken with the illness which terminated a useful and consecrated career.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XVIII

On July 24 we continued our sight-seeing in the city of Berlin. At the Ethnographical Museum we were especially interested in the statue of that kinky-headed and thick-lipped Buddha from Japan. I wonder if it is true, as some faint traditions relate, that Buddha was a learned Negro from Africa who wandered into the far east and taught the Orientals. His images do ample justice to the Negro type. Among the many other relics of early mankind which the indefatigable scientists of Germany have gathered into this museum, are the bones of the Neanderthal Man, whose skeleton shows him to have been somewhat nearer our simian ancestry than we are to-day. We went again through the great Tiergarten, the park of more than 600 acres, and visited the place where the Reichstag or imperial diet meets. The Column of Victory and the Bismarck Memorial are among the great monuments that decorate the space in front of this building. We wandered on into the "Zoo" of the park, and an extraordinarily intelligent chimpanzee kept reminding me of that Neanderthal Man. At night we attended the great German opera, "Tannhaeuser," one of Wagner's most celebrated works.

The next day we went through the imperial palace in Berlin, traversing the fine floors in thick felt overshoes, which they have for the use of visitors. This castle and palace is on a large island made by the dividing of the river Spree; it was the stronghold of the Prussian kings, and in it Frederick the Great was born. At noon the palace guards are changed, and there is much marching and military music on the square hard by, followed by a band concert. We visited several churches, among them the great Dom by the palace; it has a marble interior with beautiful stained windows behind the altar, representing the Nativity, the Crucifixion and the Ascension. Various events of Bible history are sculptured in relief upon the walls just under the huge dome. In the afternoon we took an Ost-West-Stadtring (east and west city belt line) car and rode for over two hours in a circuit of the city. At night there were the "Lichtspiele," or moving picture shows, which are very entertaining and instructive in Germany.

On the 26th I visited the University, which in a single year has been attended by ten thousand students and over one thousand "hearers." There was profound quiet in the rooms where the students were at work. In the examination room there were small tables on one side of which the individual student sits, while on the opposite side and facing him sits the professor. A fine way to take an "exam"! Pretty sure antidote for cramming and stealing. We spent some time in the interesting old palace of William the First, which stands on the opposite side of the street from the University, both being on the thoroughfare which is really the east end of Unter-den-Linden. From here we took a car for the Tiergarten again, where we stopped and tarried long in its beautiful Rosengarten, and then rode on to the suburban place called Charlottenburg, and visited the palace there. In Charlottenburg is also the world-famous Mausoleum which contains the remains of Frederick William the Third and his patriotic queen, Louise, of the Napoleonic period, and of William the First of the Empire, hero of 1870-71, and his queen. The skylight has blue glass so that a bluish light falls on the monuments within and on the back of the great angel who stands at the portals with his sword of dark lightning. It is a heavenly-beautiful burial place, fit for the repose of gods.

The next day being Sunday we attended services in the great Dom, which is German-Lutheran. The service was good and the au-

dience great. There was no enervating formality and nonsense about it. On the square by the Dom and the imperial palace many troops of soldiers were marching in military order, going to and returning from services at the "garrison church." In the afternoon we visited again the sights and monuments in and around the great Tiergarten.

The next morning we visited the Zeughaus, a vast army museum, where there is exhibited every style of armor and every type of weapon from the earliest down to the most modern. In its glass-covered court are many trophies of war; bronze cannon taken from the French, whose battered muzzles show how bravely the vanquished had stood their ground, and even the flags taken from Chinese in 1900.

In the afternoon we paid our hotel bills, "tipped" a veritable host of good-natured servants, and took the train for Leipzig. We passed again by the Wartburg and Wittenberg. The weather was fine and we saw many men and women working in the great grain and hay fields. In Leipzig we visited the Ausstellung (or Exposition), and saw that huge and towering monument on the battlefield where Napoleon received the first serious check to his overmastering power and the beginning of his end. This monument of unpolished blocks of red granite seems to be the hugest of its kind.

On the morning of July 29 we visited the University of Leipzig, traversed Schiller Street and Goethe Street, and took the train for Dresden, where we were to visit one of the world's most renowned galleries of art.

Wiley University, Marshall, Texas.

NATIONAL ASSOCIATION OF TEACHERS IN PUBLIC SCHOOLS

The eleventh annual session of the National Association of Teachers in colored schools recently held in Savannah, Ga., was perhaps the most successful meeting during its organization. Twenty states were represented by some of the best men and women of each state. The program was full of some of the most vital topics and was treated by men and women who were thoroughly acquainted with each specific phase of education. Maj. R. R. Wright and his local committee carried out their program without a single variation. The trolley ride on Friday, the elaborate banquet on Friday night, and the boat trip to Beaufort were all most enjoyable affairs, and were without an item of expense to the delegates. The Beaufort citizens did great credit to themselves by their reception and the elaborate shore dinner.

Large local audiences, too large to be accommodated, thronged the meeting places at every session. The mayor in his welcome address sounded a clarion note for justice and equal opportunities for every man without regard to race.

Commissioner of Education, Hon. P. P. Claxton, who gave the closing address on Sunday afternoon, spoke to an audience not only packing the theatre, but backed across the sidewalks and street. Mr. Claxton, although he had travelled several hundred miles and landed in Savannah just in time to give the address, was ready, and spoke out of the depths of his experience and learning. He contended for the education of all people. His address was most inspiring, and alone would have more than repaid any efforts to attend this meeting.

The next meeting of the association goes to Cincinnati, Ohio, having had an invitation from the colored citizens, teachers and board of trade of that city.

Dr. I. Garland Penn presented the invitation with documents from every organized force in Cincinnati. The newly elected officers are as follows: President, N. B. Young, Florida; vice-presidents, J. A. Martin of Mississippi, W. F. Hale of Tennessee, O. L. Coleman of Louisiana, W. E. Day of Oklahoma, O. A. Fuller of Texas; treasurer, M. W. Reddick of Georgia; corresponding secretary, J. R. E. Lee of Alabama; recording secretary, George W. Garry of Oklahoma; assistant, Ida C. Plummer of Washington, D. C.; registrar, J. S. Clark of Louisiana; executive committee, W. M. Dogan of Texas, chairman; W. T. B. Williams of Virginia, vice-chairman; S. G. Atkins of North Carolina, R. S. Wilkinson of South Carolina, W. H. Singleton of Tennessee, John Hope of Georgia, I. Garland Penn of Ohio, I. M. Terrell of Texas, W. L. Garrett of Mississippi, M. L. Bethune of Florida, J. R. Wingfield of Alabama, G. C. Wilkinson of the District of Columbia, R. R. Wright of Georgia and J. H. A. Brazelton of Oklahoma.

Invading Secular News Columns

A few weeks ago the Temperance Society of the Methodist Church announced that 109 pastors had made arrangements with local daily and weekly newspapers for the regular insertion of temperance news and information in their columns. Since that announcement the Society has received word from more than four hundred additional pastors and third vice-presidents of the Epworth League stating that they have effected such arrangements and soliciting the weekly clip-sheet of the Society as material. The Society's weekly bulletin now goes to practically all of the influential dailies of the United States, and to hundreds of less prominence, and its matter is freely used, particularly because of the fact that the responsibility of the Society and the accuracy of its news is guaranteed by its official connection with the great Methodist denomination.

The demand for the leaflets of the Society is also growing rapidly. The usual run at the present time is a million pages, and these runs are not infrequent.

New plans by the Student Work Committee indicate an unusually extensive campaign for the present academic year. As a result of conference held during the summer, it is believed that greater efficiency and larger results will characterize the meetings this fall and winter. Bishop Henderson, chairman of the committee, held three conferences, at Lake Geneva, Northfield and Eagles Mere, with student leaders from our institutions. Association workers, college presidents and teachers, with a number of the men who are to conduct the special campaigns. Frank discussion of the problem of religious work and various details has led the forces.

According to the schedule which has been prepared, there will be upward of sixty of our schools and colleges where special religious work will be conducted according to the general plans of the Student Work Committee. More than fifty leaders have already been selected, including prominent pastors, teachers, district superintendents, secretaries and bishops, and for the most part they are already in correspondence with the presidents and students with whom they are to work. The committee is looking forward to its most successful year in behalf of Christian life and Christian service in our institution of learning.

F. E. WHITESIDE, Secretary.

Nothing but eternal vigilance will preserve to us any decent Sunday at all.—Defender.

The man who has been down, and now by the grace of God is standing up, believes with all his heart that God can do for others what He did for him.—S. S. Times.

THE BEST YEAR IN FOUR

At the close of the Knoxville Efficiency Convention in the Holston Conference I held a consultation with the official representatives of the Commission on Finance and the District Superintendents present as to an entirely practicable working standard of efficiency in the Disciplinary Benevolences for this area. It was recognized by the Secretaries of the Commission that it was somewhat difficult to change abruptly the apportionments for our benevolences with an expectation that the new apportionments would be fully met the first year and in all the charges. There was common agreement that if each charge would agree to take its own best record on benevolences actually contributed during the past four years and use that as a minimum standard below which no charge ought to go, we would then make a substantial gain in our benevolences. There was no disposition to discredit the regular apportionments made by the Commission on Finance, these apportionments are equitably made and are fixed on the same basis for every charge in Methodism so that there is no partiality shown in any section of the Methodist world; but it was believed that in the beginning of the new financial plan our pastors and churches would rally enthusiastically to give not less this conference year than their own best benevolent record for any single year during the last four years. I am, therefore, urging every pastor in the Chattanooga area in arranging for plans to secure their benevolent monies to keep this standard in mind, and earnestly strive to report at the annual conference session that they have been able to secure this amount as a minimum.

Before me as I write is the four year record of one of our churches for Disciplinary Benevolences: In 1910 the charge reported \$46.00; in 1911 the record was \$34.00, a loss of \$12.00; in 1912 the benevolences were reduced to \$29.00, a loss of \$5.00 over the previous year; but in 1913 this same charge reports \$51.00, the best year in the last four. This particular charge should aim at the coming session of the conference to report not less than \$51.00 for benevolences; the people have established that standard, they ought not to go below their own standard. A significant item in this charge is that the membership gained steadily while the benevolences were irregular. In 1910 the charge had 443 members and contributed for all the seven disciplinary benevolences including Foreign Missions, Home Missions, Board of Education, Freedmen's Aid Society, Board of Sunday School, Church Temperance Society, and American Bible Society, the sum of \$46.00 or a trifle more than ten cents a member to help save the world outside of their own charge. The next year 1911 the membership increased to 483 and the benevolences dropped to \$34.00; there were 40 members and \$12.00 less benevolent money, and the membership in 1911 gave a trifle over seven cents a member for all benevolent causes. In 1913 the membership had increased to 500, and the benevolences fell to \$29.00, five dollars less than the year preceding notwithstanding there were 17 more members than the previous year, which made the per member gift for all benevolences a trifle less than six cents. The best record in amount was last year, 1913, when \$51.00 was reported, but the membership had increased to 552 which made the average contribution to benevolences a trifle over nine cents per member. It is true that the 1913 report is five dollars more than in 1910, yet the average contribution is one cent per member less because of the large increase in membership. This charge had 109 more members in 1913 than it had in 1910 and reported only \$5.00 more in benevolences. Evidently these 109 new members did not regard seriously their vow of church membership when they came into the Methodist Episcopal

Church which is a contract on their part to give of their earthly substance according to their ability to the various benevolent enterprises of the Church. I earnestly request all our members who read this article to answer before God as to how they have spent their earthly substance, and to inquire whether they have kept their vows to Him and to the Church. This charge is not an isolated instance. Here are the four year records of five other churches by years in membership and benevolences:

	Membership			
	1910	1911	1912	1913
(1)	135	135	163	151
(2)	192	198	119	232
(3)	425	453	542	558
(4)	206	247	261	284
(5)	273	287	303	287

	Benevolences			
	1910	1911	1912	1913
(1)	25	12	35	28
(2)	52	48	51	38
(3)	68	83	82	43
(4)	64	64	57	33
(5)	69	56	43	59

This table shows clearly that our people are not beginning to realize their obligation to save the world. They must see that Christ's plans wait on their gifts for fulfillment. He cannot and does not work without us. Brethren in the ministry! secure from your District Superintendent the benevolent record of your charge for the past four years; select the best year of the four as your minimum standard for this year, and be not content unless you can reach it or go beyond it this year. Brethren in the laity: recall your sacred obligation which you voluntarily took when you became a member of the Methodist Episcopal Church; more and better than that, remember that Christ waits to have the whole world—at home and abroad—saved by his gospel, and it requires your gifts to provide the workers to carry that gospel which saved you to the other man, the other communities, the other nations. The reality of your Christianity will be tested by your desire to see that other men have it. Your desire must be supplemented by your prayers and your money before the work will be done.

Every church in the Chattanooga area should make this the best year in the last four in contributions to the disciplinary benevolences of the Church.

THEODORE S. HENDERSON.

Ten Per Cent Charges

Following are the churches in the Chattanooga area which have reported a ten per cent gain in membership during the present conference year:

East Tennessee Conference: Abingdon, W. A. Webber; Christiansburg, W. W. Ward; Coalwood, F. A. Hatcher; Dublin, G. H. Pettis; Glade Springs, R. A. Swan; Graham, R. D. Washington; Greenville Circuit, W. H. Bewley; Johnson City, B. J. Martin; Kingston, R. E. Kilby; Newport, H. S. R. Dykes; Ooltewah, L. Woods; Pulaski Circuit, W. S. Hight; Rural Retreat, J. W. Johnson; South Pittsburg, G. W. Cain.

North Carolina Conference: Advance, S. R. McCorkle; Empire, L. D. McQueen; Lowesville, S. P. West; Mt. Pleasant, W. Ellison; Portsmouth, O. J. Bethea; Randleman, S. J. Hayden.

Tennessee Conference: Binghampton, E. D. Taylor; Brentwood, W. B. Crenshaw; Eagleville, A. Wooten; Franklin, D. J. Mitchell; Gordon, J. W. Satterfield; Lebanon, S. J. Boone; Lewisburg, S. Knoght; Mason, H. P. Gordon; New Zeal, G. A. Sanford; Seays Chapel, J. H. Ellis; Springfield, J. F. Fenner; Tullahoma, J. W. Richmond.

THE "BUSH" PEOPLE OF LIBERIA AND THEIR SURROUNDINGS

In relating their experiences at the Nanah Kroo station, the Rev. and Mrs. Walter B. Williams, our missionaries among the Kroo people, throw interesting sidelights on conditions for the most part unknown to American readers.

"Set down in the bush as we are," declares Mr. Williams, "with no other white people and with practically no government protection, we are absolutely at the mercy of the native. No policemen are here, nor courts of justice. And yet the people among whom we live are probably as low a type of heathen as the country can produce. In the town nearest to us are the off-scouring of the whole region—witch-people; devil-people; palaver-people.

"In all disturbances and misunderstandings we depend upon the native kings and governors to talk the 'palaver' and to judge it. We cannot call these big men from their towns miles distant without 'dashing' them a sum of money. They stand to us as policemen, and civil courts, and for this protection we must pay. In establishing a mission in a new field it is necessary to gain and hold the good will of the people's rulers.

"In going to the neighboring village of Wissipo, we have to cross a river. Most of the year this is too broad and deep to be crossed save by canoe or a man's back. The Mission has no canoe, but depends upon the kindness of the people to lend one on Sundays not only for transporting the missionary and his wife but also the twenty boys under our care. Like others, Africans are unwilling to tote people over rivers or paddle them over in borrowed canoes without receiving some pay.

"This part of the country has no stores where Europeans can buy food. As a matter of course, the traders cater to the native taste. Practically all the food sold here consists of rice and canned fish. This necessitates our buying from England, and economy urges that orders be placed for a year's supply at a time. The goods do not reach us till three months after an order has been sent.

"It is no small matter, I can tell you, to feed, shelter, clothe and doctor twenty growing boys. Many of these lads come from distant towns where there is no mission. Others are from neighboring villages. Some of the parents are unwilling to have boys learn anything.

"There is a devil-doctor here who is doing his best to get one of our brightest little fellows to train in all the filth and fraud of the profession that he represents. The child's parents are begging us to keep him here that he may not fall into the hands of this evil man.

"Accompanied by the kings of his heathen town, a boy came to us the other day and asked us to keep and educate him. We consented and the kings joyfully exclaimed: 'At last our town is to have a man who can read and write.'

"When these boys come from all directions, imploring for a chance, how can we turn them away? It is our earnest hope that next year, when our cassava is ready to eat, we can double our present enrollment, keeping and training forty instead of twenty boys."

But the love that confines itself to the service of the so-called deserving is a dull and colorless, easily baffled love.—S. S. Times.

The message of love that was made flesh and dwelt amongst men must be re-incarnated in our lives if it is to be received to-day.—Dr. Grenfell.

If I could by offering my body as a sacrifice, free this country from this fell cancer, the demon drink, I'd thank the Almighty for the privilege of 'doing it.'—Gen. Frederick Dent Grant.

JESUS THE JUDGE OF MEN

Read John 3, 14-21.

International Sunday School Lesson for September 27, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—I come quickly; hold fast, that which thou hast, that no one take thy crown.—Rev. 3, 11.

Setting of the Lesson—The lessons of this quarter cover a period of about two weeks in the latter part of the ministry of Christ, mostly in the Perean Ministry. The greater number of lessons lie in the last week of His ministry; lessons 5-12 occurring on Sunday, Monday and Tuesday, while lessons 1-4 lie in the Perean ministry.

Home Readings—Monday, Matt. 20, 1-16; Mark 10, 32-45. Tuesday, Mark 10, 46-52; Luke 19, 11-27. Wednesday, Mark 11, 1-11; Mark 11, 12-33. Thursday, Matt. 21, 33-46; Matt. 22, 1-14. Friday, Matt. 22, 15-22; Mark 12, 28-44. Saturday, Matt. 25, 1-13. Sunday, Matt. 25, 31-46.

There is so much in these lessons that it is not possible to get all out of them as we go along with the weekly studies with a limit of space and time. We can only expect less from a review of twelve lessons within the same limitations. In addition to the memory-test method followed by many schools, it may be profitable to try to see how the subject of our Review Lesson—Jesus the Judge of Men—can apply to each of the lessons.

Lesson One

In this lesson the laborers went to the vineyard to work. Some went early and endured the heat and probably did a full day's work, others went later and worked but one hour in the cool of the afternoon. According to their judgment there should be a difference in their pay corresponding to the difference in the time of their services. But they were obliged to accept the judgment of the Lord of the vineyard who employed them. In the application, the lord of the vineyard is Jesus and the laborers are the Christian workers. And it is not the Christians who will estimate, compare and determine the rewards of their brethren, but they are to look humbly to Christ and thankfully accept whatever in His judgment they should have.

Lesson Two

Another question arises in this lesson, the question of rank and power. All wanted the highest place and the greatest power, and the ten became angry because James and John were the first to ask for it. If left to their judgment they never could have agreed. In fact, they did not know in which direction to look for greatness. They were all looking up to a high place in a kingdom but Jesus told them to look down to the position of a servant and passed His own judgment on greatness to the effect that, "Whosoever would be first among you shall be servant of all."

Lesson Three

Here again Jesus' judgment is put over against that of man and shown to be superior. Blind Bartimeus cried for help and the multitude said, "Hush." But Jesus said, "Thy faith hath made thee whole." It is good that this same loving Jesus still exercises His superior judgment among men and will be the Judge in the final day.

Lesson Four

The king who gave pounds to his servants to trade with while he go away for a kingdom is Jesus and the servants are the Christian people. The parable has it that when the king returned he found that some had been obedient and one had been afraid. The obedient ones were adjudged worthy to rule over ten cities and over five cities according to their abilities; but unto the timid, disobedient one he said, "Out of thine own mouth will I judge thee." Jesus is the Judge of men.

Lesson Five

In the Triumphal Entry Jesus appeared as King riding in triumph into the very capital of the nation where His bitterest enemies were. He was

even then the King of the Jews, and while they judged Him an imposter, a blasphemer, etc., He quietly judged them sinners who must repent or perish.

Lesson Six

Jesus' attitude toward those who defiled the Temple and His cursing of the barren fig tree plainly show Him in the office of Judge. No other could have passed such sentences and exercised such authority. He will appear some day in the church to punish evil doers; and the barren by the wayside will wither and die at His sentence.

Lesson Seven

The wicked husbandmen who slew the Lord's messengers and plotted for the life of the son were considered worthy only to be slain, while the vineyard given to more honest servants. Jesus is in authority and will "miserably destroy" the wicked when they appear before Him for judgment. The fate of the wicked will be pronounced by Jesus.

Lesson Eight

All were invited to the wedding feast—rich and poor alike. Many went and the hall was well furnished with guests. They all mingled freely together but when the King went in to see the guests

he saw one who did not have on a wedding garment. The King promptly passed judgment upon him and he was cast forth into "outer darkness." This King is Jesus, who prepared a feast of good things for all who would robe themselves in His garments and it is He who will have the unworthy cast out from His presence.

Lesson Nine

His wisdom as Judge is shown in His answer to the Jews, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." This same wisdom will be displayed when He returns. He will then know surely whether we have rendered unto God the things that are God's.

Lesson Ten

In the great day we will be judged according to the faithfulness with which we have kept the Great Commandments of love. We are being judged daily by the way we show that love to fellowman.

Lesson Eleven

The ten virgins had ample opportunity to get oil, but they neglected and slept while time was passing. When the cry was made and their deficiency was seen it was too late. The door was shut. Jesus knows about our oil supply and our opportunity. Shall we knock at the door in vain?

Lesson Twelve

Jesus is coming with all power not only to judge individual men but to judge all men and all nations, and to assign each to his place. Are we the "goats" who will go to the left and pass down, or are we the "sheep" who will pass to the right and up?

Mars Bluff, S. C.

INDUSTRIAL SLAVERY IN THE LIGHT OF TWO STANDARDS

Epworth League Devotional Meeting—September 27th, 1914

(Deut. 15:1-11; Luke 4:18)

(By General Secretary Sheridan)

The Relation of the Scripture to the Subject

These two standards, which may be described as the law and the gospel, indicate the two methods by which we must struggle to abolish industrial slavery in our day. Paul says that the law is the schoolmaster to bring us unto Christ. The legal protection of the weak industrially may be the correct method to bring us unto the gospel stimulating of the weak, so that presently we have no weak. So great is industrial slavery in our day that both methods should be clearly comprehended, and every effort be focused on applying them.

To Be Studied

1. Legal Mitigation of Industrial Slavery.
2. Gospel Stimulation of the Slave.

1. The legal easing of the conditions of the poor was suited to the industrial conditions of the Hebrews. Borrowing was only for household necessities. The discovery that money can earn a wage for the man who knows how to make it work, and all the credit aspects of business, were not factors of industrial life. The year of release for debts was related to the fallow year for the fields; it did not mean that debts were to be canceled, but that the collection of them was not to be pressed, since there would be no crops that year with which to pay. It created the same conditions as declaring legal holidays in situations of disaster.

When San Francisco burned up, and all money and all documents were in the steel vaults, which in many cases fell through the building to the basement and when the fire had passed were found to be red hot, legal holidays were declared for many months. Odd as it may seem in the face of the great disaster, it is a fact that this release created a marvelous atmosphere of holiday and of fellowship among all the people. Business worries were suspended and men of large business capacity devoted themselves to the service of the common good. Personal observation in the relief camps showed us the happiest fellowship feeling of all the people we have ever witnessed, and the marvelous energy of the recovery of San Francisco can undoubtedly

be traced in part to the rest of the months of release.

If business only had the courage to try it, the release as proposed by Moses, would generate more energy than the value of the products produced in a weary year. For business men to let their business lie fallow one year in seven and devote their energies to the common good, would have the effect that rotating crops do on fields. The plan of Moses is not out of date, but it is yet so far ahead of us that it may be of more immediate application for us to study the efforts at the mitigation of industrial slavery in which we are now engaged.

It says in the fourth verse of our Scripture, "When there shall be no poor among you," and it says in the eleventh verse, "For the poor shall never cease out of the land." There is no contradiction here, for the "poor" are simply the tail end of the industrial procession. A procession always is composed of those in the lead, the rank and file, and those who straggle on the end. The "poor" in America are very different from the "poor" in China. The man in China who earns the wage of the ordinary competent American workman is as scarce as the man in America who earns \$5,000 or more and pays the income tax; that is, not more than one man in 200.

The great standards of industrial legislation which every community should now obtain are the Child Labor Laws, the limitation of the number of hours per week for women, the Employer's Liability Laws, which provide accident insurance and old-age pensions, and the Widowed Mother's Pension Law. (Have someone give a brief statement as to the obtaining and enforcing of these laws in your community, and if there is anything doing, urge that your League get into the struggle.)

Are there any children under fourteen years of age working in the factories around you? Does the eight-hour day prevail? Is night service for messenger boys forbidden? Is there extra pay for all overtime service in the business you come in contact with? In case of accident, is there the prompt payment of insurance without a lawsuit? The answer to these questions will show you whether your

community comes up to the present standard of fairness to those who are at the end of the industrial procession.

2. Gospel Stimulation. While it is recognized that all of these releases from the harsh competitive system are to be called the Lord's release, and it is to be obligatory upon his children to take part in the struggle to obtain them, yet it is to be remembered that the only final healing of the hurt of extreme poverty and weakness and incompetency, is by the effective application of the gospel to the individual. Jesus said that He was anointed to preach the gospel to the poor, but they who hear this gospel don't remain poor. John Wesley lived long enough to see the gospel which he had preached to the poor work out into industrial prosperity. In his old age, he said he was amazed to see that the Methodists were getting rich, the same people that were so poor when they received salvation. It made him uneasy, for he was afraid that they would not give away enough to keep them from going to seed with prosperity.

That great English economist, Marshall, credits the industrial supremacy obtained by England during the last century to the energizing streams of

life which flowed from the Wesley revival. When you have so shown a man his own sins that he hates them and knocks off the chains of his captivity by faith in Jesus, you set his hands free for constructive work; when his eyes have been so opened that they have caught a glimpse of heaven, then they are prepared to see the beauty and the opportunity of earth. When the roots of bitterness caused by industrial injustice are dug up for the love of Jesus, then the bruised mind does come to a wonderful consciousness of justice and of liberty, and of ability to conquer difficult circumstances. It is coming to be recognized that a gospel which grips the consciousness of men has a direct industrial value.

The Y. M. C. A. chain of buildings and the constructive religious influences, as well as skillful sanitation, had an equal part with the big steam shovels in the triumphant completion of the Panama canal. Great factory owners in Pennsylvania are offering to pay the entire cost of a "Billy" Sunday Evangelistic Campaign for the industrial effect which it has on their men. Salvation for the sin-chained soul provided more stimulating liberty than any labor laws or any theory of socialism.

Recent District Meetings

GREENWOOD DISTRICT

The Conventions of the Epworth League, Woman's Home Missionary Society, Ladies' Aid and District Conference met at Moorhead, Miss., in Haywood Methodist Episcopal Church, August 19-23. Wednesday morning at 10 o'clock Prof. J. T. Strong, of Itta Bena, Miss., called the convention to order and delivered his annual address, and heard the reports from the local chapters over the district. The financial reports were \$55.00. In the afternoon some very interesting topics were discussed by the delegates from the various charges. Prof. Strong is one of the leading laymen of the Upper Mississippi Conference, having been twice elected to the General Conference. The Leaguers of the Greenwood District are proud of such a leader for president. He was elected for the ensuing year by acclamation. Thursday morning at 9 o'clock Mrs. A. L. Mitchell of Greenville, the District President of the Woman's Home Missionary Society, delivered her annual address. It was full of thought; it outlined the duties of the women in their local auxiliaries. Each local auxiliary made its financial report on benevolences; the total financial report was \$45.00. Mrs. Mitchell is one of the leading women of the district; under her leadership the Woman's Home Missionary Society throughout the district has made splendid advancement in their work. She was elected president for the ensuing year by acclamation. Thursday afternoon the Ladies' Aid Society opened its convention at 2 o'clock, with Mrs. C. A. Walker, of Mound Bayou, Miss., the District President, presiding. She made her annual address, which was excellent; it was full of thought and enthusiasm. The Ladies from the different charges made their financial reports, which amounted to \$43.00. Mrs. Walker is a lady of rare ability and wide influence. Under her leadership for five years the Ladies' Aid has greatly increased its membership. Mrs. Walker was elected president for the ensuing year. Each of the ladies' departments read excellent papers. Friday morning the District Conference opened at 9 o'clock, with the Rev. H. B. Hart, D. D., District Superintendent, in the chair. After some interesting remarks by the District Superintendent, he introduced the Rev. C. W. Butler, D. D., District Superintendent of the Clarksdale District, who presided in his stead, he having been in poor health quite awhile. Dr. Butler presided with much ease and dignity. We can say the appointment of such a man as Dr. Butler to any district means success; he is a model District Superintendent. The pastors made good reports and also the laymen. The reports showed an increase in benevolences over last year. The total benevolent report was \$1,047.00, an increase of \$130 over last year. The total amount collected during

the session, \$113.41; grand total reported and collected, \$1,160.41. The welcome address was delivered by the pastor of the Methodist Episcopal Church, South, representing the mayor, who came with him and introduced him. His address was thoughtful and encouraging. The Convention and Conference evidenced their satisfaction by their hearty applause. The response was made by the Rev. J. N. C. Coggans, D. D. There were several very distinguished visitors present during the session of the Convention and Conference. Mrs. M. E. Ferguson, president of the Woman's Home Missionary Society, and Mrs. A. S. Gray, the corresponding secretary of the Upper Mississippi Conference, each of these ladies made excellent addresses, which were helpful to the women throughout the district. Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools, has his work well in hand. He made an able speech, representing children's rights in the church and home. Dr. Jones is a strong representative for the Church. The Rev. C. E. Moody, pastor at Ruleville, Miss., was also present, and preached an excellent sermon. The Rev. E. O. Woolfolk, A. M., D. D., pastor at Jackson, Miss., of the Mississippi Conference, was present, representing the Southwestern Christian Advocate. He secured quite a number of subscriptions to the paper, and Mrs. K. B. Jamerson, of Yazoo City, Miss., one of the leading laymen of the Mississippi Conference. Dr. J. C. Sherrill, Field Secretary of the Board of Foreign Missionary Society, made an able speech, representing the cause of foreign missions. Dr. J. N. C. Coggans, Field Secretary of the Temperance Society, is one of the Church's greatest preachers. He preached one of the greatest sermons we ever listened to and made the strongest speech on temperance ever heard in this section of the country. The white citizens spoke in very high terms of the entire delegation. This is due to the untiring efforts of Dr. H. B. Hart, our District Superintendent, who has put his life in his work, notwithstanding his health has been very poor for quite six months; he still possesses his enthusiasm and push. He is pushing his district successfully on and our prayer is that he shall fully recover and be himself again. The Rev. H. Y. Sauter, with Prof. J. T. Green, spared no pains in making everything pleasant, through the hospitality of the good people of Moorhead. More than two hundred delegates and visitors were cared for. Thus closed the best session of the Greenwood District. Three were added to the Church during the session. The following brethren preached strong sermons: The Revs. W. H. Jordon, W. M. Clark, G. M. Chisolm, J. M. Walton, D. A. Bragg, G. W. Weatherley, E. C. Troupe, E. A. Boyd, J. H. Bynum. The next session will be held at Exington, Miss.—G. Orange, Secretary and Reporter.

CLOW DISTRICT

The nineteenth session of the Clow District Conference and Woman's Home Missionary Society convened at Stamps, Ark., Aug. 26th, the Rev. W. S. Sherrill, D. D., district superintendent, presiding. All of the pastors except one answered to the roll call. A large number of the stewards, class leaders, local preachers and exhorters were present. The Rev. C. W. Sampson was re-elected secretary; the Rev. G. A. Hall, treasurer. At 11 a. m. the Rev. A. E. Carr preached; at 8 p. m., local program was rendered. Mayor Siamon made the welcome address, responded to by the Revs. C. W. Sampson and G. A. Hall. Pastors reported 130 conversions up to date. Benevolence, \$487. Dr. Sherrill, with the assistance of the pastors, arranged for group meetings on the district, which are working well in the revival meetings: the Rev. J. C. Sherrill, D. D.; the Rev. A. D. Jacques, of the West Texas Conference; the Rev. J. M. Cox, D. D., president of Philander Smith College; Prof. Salome, of the Stamps L. & I. Academy, and the Rev. Sandifer of the Baptist Church were with us. Dr. J. C. Sherrill represented his work. The Rev. Jacques preached for us Friday night. Dr. Cox spoke to us Saturday night and preached Sunday at 11 a. m.; the Rev. G. A. Hall at 4 p. m., and the Rev. C. H. Howell at 8 p. m. W. M. Sowder and A. B. Davis were licensed to preach. The Rev. David Hall preached the annual sermon for the sisters of the Woman's Home Missionary Society Friday at 4 p. m. The Rev. B. F. Neal was also with us and sold quite a number of his books. Mrs. W. S. Sherrill is the district president of the Woman's Home Missionary Society and started off nicely to do the work assigned to her. Conference adjourned to meet at Clow, Ark., in 1915.—C. A. Taylor, Reporter.

ABERDEEN DISTRICT

The first session of the Epworth League Convention was held in Baldwin Chapel, on the Brooksville (Miss.) Circuit, August 4, the Rev. J. Burton presiding. The president's annual address was excellent. Topics of vital importance were discussed. Wednesday evening the president of the Sunday School Convention being absent, Mrs. M. E. Ferguson was elected president pro tem. In this convention, also, strong and helpful topics were presented and thoroughly discussed. The Rev. J. E. Burton was re-elected president of the Epworth League; Miss Callie Hill, secretary; Mrs. M. M. Henderson, of Macon was elected president of Sunday School Convention. Visitors: the Rev. Mr. Moody of the M. B. Church of Macon; Prof. Reese, the Rev. W. C. Conwell and the Rev. F. H. Tolbert, both of the Holly Springs District. Prof. McAllister represented the Epworth League. The Temperance Society went into permanent organization; officers: B. F. Woolfolk, president; Mrs. M. E. Ferguson, vice-president; Mrs. M. M. Henderson, treasurer; Mrs. Mary Davis, secretary; N. H. Cooperwood, corresponding secretary. Thursday, Dr. E. M. Jones of the Board of Sunday Schools, made a splendid address. Friday the District Conference convened, the Rev. J. W. Marsh, Superintendent, presiding. J. Dobson was elected secretary and reporter. The Superintendent and pastors made good reports. Benevolences are in advance of last year. The pastor of the charge, the Rev. J. M. Thompson, was ill and unable to attend the conference, but Mr. Hill, a faithful steward of Baldwin Chapel, found homes for all the delegates; he handled the situation with ease. Too much praise cannot be accorded the good people and members of the charge for their loyalty. All were royally entertained. The next session will convene at Macon.—G. J. Dobson.

GUTHRIE DISTRICT

The eighth annual session was held in St. Paul Church, Guthrie, Okla., August 5-9, opening Wednesday evening with a song service conducted by Prof. A. J. Seales. The annual sermon by the Rev. W. H. G. Rowe followed. The following morning the regular session opened, Superintendent D. G. Franklin presiding. H. G. Kirkpatrick was elected secretary; B. F. Whitker, assistant; W. H. G. Rows and Mrs. C. S. Patton, statisticians; Mrs. L. J. Howard, treasurer. The Superintendent's report showed improvement on the district. The Hon. J. E. Nisley, mayor, delivered the welcome address; response by the Rev. H. G. Kirkpatrick. The Rev. A. R. Dobbin, pastor of the city African Methodist Epis-

episcopal Church, and Prof. G. F. Perry, principal of Lincoln School of Guthrie, were presented to the conference. At 11:30 sermon by the Rev. Paul Prewett. In the afternoon timely and helpful subjects were discussed. The Rev. Mr. Lane, pastor of the city Congregational Church, emphasized the "importance of Christian Worship and the Bible." Mrs. L. C. Wagoner spoke interestingly on vital issues. The Rev. H. G. Kirkpatrick preached at night. D. I. L. Thomas of the Board of Home Missions and Church Extension Society, made a short address. Friday the Rev. A. D. Davis, pastor of the white Methodist Episcopal Church, of Guthrie, was among our visitors. Many important subjects were presented and discussed. Davis was selected as the seat of next session. The principal of the Cushman city school rendered two of his original poems. Dr. I. L. Thomas delivered his address on "Misfits" Friday night, to an overflow congregation. Prof. C. F. Simmons, a teacher in Langston University, ably discussed, "Our Benevolent Boards and our duty towards them." The memorial services of Mrs. Henry of Guthrie were carried out by the Woman's Home Missionary Society. Following the adjournment, the conference went in a body to Dr. Conner's sanitarium. Sermon Saturday night by the Rev. H. B. Hubbard. Sunday 10:30 a. m. Sacramental service conducted by the Rev. W. F. Smith; sermon by Dr. I. L. Thomas; 4:00 p. m. platform service presided over by District Superintendent D. G. Franklin; 8:30, sermon by the Rev. C. W. Holmes. The Rev. Mr. Cannady and his loyal people deserve much commendation for the way they enured for the delegates—H. G. Kirkpatrick.

COLUMBUS DISTRICT CONFERENCE

The first session of the new Columbus District Conference was held in Cory Church, Cleveland, Ohio, July 22-26, the Rev. E. A. White, pastor; the Rev. E. A. White, superintendent; the Rev. W. J. White, secretary. Reports showed a most gratifying condition throughout the district. The Sunday Schools, Epworth Leagues, Ladies' Aid and Woman's Home Missionary Societies and the Brotherhoods are doing magnificent work in nearly every charge. A healthy increase in attendance and in membership was reported. The new financial plan is in vogue in most places, one pastor reporting an every-member canvass having been made in one day in a charge of three hundred members. There will be an increase in the benevolences this year. Dr. Courtney, who is a veteran District Superintendent, very ably presided. This district was formed at our last Annual Conference by Bishop W. F. Anderson, and comprises all work in Ohio except Cincinnati and the river towns. The cutting off of Cincinnati takes from us several of our largest charges, but the Columbus District promises to give good account of itself when the next Annual Conference convenes in Chicago in 1915. The entertainment was superb, and too much praise cannot be given Dr. E. A. White and the members of Cory Church. Dinner and supper were served in the church each day by the three Ladies' Aid Societies in turn. Cory bids fair to become one of the greatest churches in our Methodism. It is centrally located on a fine business street and flanked on either side by thickly settled residence streets. The building is large with an audience room that will seat a thousand, and a basement with kitchen, dining room, pastor's study, two large class rooms, and Sunday school room with a seating capacity of three hundred. Dr. White succeeded the late Dr. Sissic, under whose pastorate the property was purchased, and he is making Cory a factor to be felt and appreciated in the great city of Cleveland. The citizens attended the sessions in large numbers and the reports to which they listened, as well as the high order of intelligence displayed by the delegates and pastore, made a most favorable impression, and was an inspiration to our church and our Methodism in this city. The next session will be held in Springfield.—Edward L. Gilliam.

CLARKSDALE DISTRICT

The Sunday School and Epworth League Convention met in Hopewell church on the Bedford (Miss.) Circuit, August 4-5. The attendance was very large, the delegates having come from practically every charge on the district. Each meeting was preceded by a grat song service, conducted by the Rev. G. E. Tyler. The Rev. E. D. Starkey, our pastor at Lambert, preached an able sermon. Brief addresses

were delivered by the Reverends Messrs. Burns and Grissom of the M. B. Church. Excellent papers were read and ably discussed by the delegates. The financial committee reported \$119.10, which was said by Superintendent Butler to be the largest financial report that had been made in the history of the district. Officers elected: A. Biewitt, president; Mrs. C. J. Leonard, vice-president; Miss Julia Jackson, secretary; Miss Lottie Fletcher, corresponding secretary; Mrs. B. A. Turner, treasurer. At night the Rev. S. D. Troupe, of Sardis, preached an effective sermon and many souls came to the altar for prayer. The Rev. S. H. Nevils, district president of the Epworth League Convention, having deceased, Mrs. B. A. Turner, vice-president, presided and the work was conducted with thoroughness and dispatch. Miss Liliye Williams was elected secretary pro tem. The different charges read their reports and finance amounted to \$47.80. The address of Prof. R. F. Clay, of Holly Springs, Mississippi, captivated his audience. The Rev. D. E. McNair, our pastor at Byhalia, preached at the morning hour of the second day. The Rev. C. W. Evans stated a gratifying fact, viz., That the Clarksdale District had more students in Rust University last year than any other district of the Upper Mississippi Conference. President S. J. Hunter, of the Noxubee Industrial School, brought greetings from his institution. Officers elected: President, the Rev. M. C. Pulliam; 1st vice, Mr. L. W. Washington; 2nd vice, Mrs. E. D. Starkey; 3rd vice, Miss V. Irvin; 4th vice, Mrs. Alberta Thompson; secretary, Miss Liliye Williams; corresponding secretary, Mrs. Mattie Henry; treasurer, Mrs. C. J. Lenord. Resolutions were offered commendatory to the officers, also to the citizens of Bedford for their hospitality. At night the Rev. W. S. Terrell, of the M. B. Church, preached. One new member received. Total collected, \$166.90.—Julia A. Jackson.

WAYCROSS DISTRICT

The northern end of the Waycross District met August 4, Dr. W. H. Brown presiding; the Rev. W. H. Odum, secretary. Sermon Tuesday night by the Rev. W. H. Odum, pastor of Macon Station. The regular work began Wednesday morning. The Rev. I. T. Griner, representing the Southwestern, made two strong addresses. At night sermon by the Rev. Mr. Wallis. Sermon Thursday night by the Rev. Mr. Watkins and Friday night the Rev. Mr. Watkins occupied the pulpit. The Sunday School and Epworth League Convention followed the conference session and all business was completed on Saturday. Sunday morning sermon by the Rev. I. T. Griner, and in the afternoon the Rev. W. H. Kimball preached. District Superintendent Brown complimented Green Mt. Church for having taken such excellent care of the conference. Money raised during District Conference, \$49.41.

EAST TENNESSEE CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

The 24th annual session was held in Ashury church, Christiansburg, Va., July 3-4, Mrs. E. E. Moore, president. Visitors introduced: the Revs. W. W. Ward, J. T. Wilson and J. H. Gardner. The Quiet Hour, conducted by Mrs. L. V. Marbury, was a spiritual benediction to all. Devotions conducted by Mrs. E. E. Gardner. The pastor, the Rev. W. W. Ward, gave the ladies cordial greeting. Greetings from District Superintendent A. Davis were read. Words of welcome were given by Mrs. M. F. Pames, president of the Christiansburg Auxiliary; response by Mrs. M. J. Jones, of Radford, Va. Music by Mrs. Lula Neal of Morristown. At night the Rev. J. T. Wilson preached the anniversary sermon. Interesting papers were read by Mesdames M. E. Young and L. V. Marbury. The "Missionary Quiz," in charge of Mrs. Lula Neal, was very helpful. "Echoes from the National Convention" were given by Mrs. H. R. Walker. No feature was more enjoyable than the open conference Saturday afternoon. The Sustenance Fund was presented by Mrs. L. V. Marbury, followed by election and installation of officers. Sunday morning sermon by the Rev. W. W. Ward. In the afternoon the annual love feast and memorial service was conducted by Mrs. E. E. Gardner and L. V. Marbury. Resolutions read by Mrs. Minnie Morrie. Officers elected: Mrs. Lula Neal, president; Mrs. M. J. Jones, 1st vice; Mrs. E. E. Gardner, 2nd vice; Mrs. Minnie Morris, recording secretary; Mrs. L. V. Marbury, corresponding secretary; Mrs. H. R. Walker, treasurer; Mrs. M. E.

Young, secretary of Young People's work; Mrs. Birdie Harvey, sustenance secretary; Mrs. L. C. Ward, secretary of supplies; Mrs. M. R. King, secretary of mite boxes; Mrs. S. C. Hypsher, secretary of temperance; Mrs. J. G. Isbel, secretary of literature; Mrs. M. Sue Long, secretary of systematic beneficence; Mrs. M. J. Smith, secretary of Evangelism.—L. V. Marbury.

DALLAS DISTRICT

The conference convened at Peiham, Texas, August 4-9, the Rev. D. C. Lacy, District Superintendent, presiding. The first two days were given to the Sunday School and Epworth League Conventions, presided over by Mrs. Susie Burgess and A. J. Kirkpatrick consecutively. Both of these meetings were full of interest. A conference on Sunday school methods was a new departure on the program, conducted by the Rev. T. H. Wyatt, of Ft. Worth. The "Forward Movement" of the Sunday school was emphasized. Excellent and instructive papers were read by Mrs. Daves, of Mexia, Miss Carry Worthington, Dallas, Mrs. Green, Waxahachie, Mrs. L. A. Richie and Esther V. Barnett, of Peiham, and others. The District Conference opened Thursday morning. S. N. Harvey was elected secretary; W. D. Kirkpatrick, statistical secretary; Geo. Waters, treasurer. Reports from various departments showed growth spiritually and financially. Donated to the Rev. W. H. Purnell, of Hillsboro charge, \$10 for indebtedness of his church. Mr. W. J. Huntley, Southwestern Christian Advocate representative, ably presented the cause of the Southwestern. Over 30 subscriptions were secured. The Rev. T. S. Wyatt, ex-superintendent of the district, was a visitor. The Rev. E. L. Jackson, Superintendent of San Angelo District, brought greetings from the far West. The Revs. W. H. Sims and J. N. Hooly were recommended for deacon's orders. The Rev. S. Hall was recommended for effective relation in the Annual Conference. Friday night was Samuel Houston College rally. President Lovinggood presented in a forcible address the cause of the school. Much rivalry was shown between charges in the rally. Peiham put down the largest amount and thus was recognized as the banner charge of the district. Collection for Sam Houston, \$517.61. Dallas district is on the upward grade. The pastors and laity will see to it that the Dallas district is brought to the front ranks of the districts in the West Texas Conference. The District Superintendent's wide awake and progressive plans make him a safe leader. The Woman's Home Missionary Society held a successful session, presided over by Mrs. L. A. Richie. This organization is planning and working faithfully in the interest of Eliza Dee Home.—T. J. Douglas.

SAN ANGELO DISTRICT

The conference, held July 14-20, was a decided success, under the leadership of E. L. Jackson, District Superintendent. The wide awake minister who has looked wisely after the interest of the district, worked in peace and harmony with the pastore. The district which is four years old is noted for its progress and rapid growth. Many persons have been added to the church; lands have been purchased; churches built and repaired; parsonages improved and debts paid. The Rev. R. Alonzo, B. F. Jackson, Eugene Norris; E. Hatchet, S. N. Smith and H. H. Qualis preached able sermons. Dr. R. E. L. Holland, of Temple, lectured on "Tuberculosis," and Prof. Frazier of Samuel Huston College, on "Education." Other valuable papers were read and discussed. The Belton Choir furnished music for the conference, Miss Essie Mitchell, organist. The Rev. R. Alonzo was elected District President of the Brotherhood. The Rev. Mr. Norris was promoted to fourth year. Paul Dawings was elected superintendent of Sunday schools; Mrs. Edmund, president of Epworth League; Mrs. L. E. Gilmer, president of Woman's Home Missionary Society. The banner was awarded to the Belton Sunday School, D. W. Reagan delegate; Epworth League banner to Belton, W. H. Tatum delegate. The conference was royally entertained by the Rev. Bro. Butler, the pastor, and good people of Lampasas. Sixty dollars was raised for Eliza Dee Home and \$255.00 for Samuel Huston College.—E. L. Jackson, District Superintendent; A. L. Carper, secretary; W. M. H. Tatum, reporter.

(Continued on page 12)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

New York has spent \$100,338.171 in subways, according to the Public Service Commission.

One million three hundred thousand foreigners have entered this country during the past year. The Italians were in the majority with 270,000.

An interesting paragraph in the Notes by Mrs. Eloise Bibb Thompson to the Chicago Defender, on "Rapid Progress," reads: "At the closing exercises of the New York Medical College and Hospital for Women, held in the Astor Gallery of the Waldorf-Astoria on Fifth avenue, New York City, two prizes, consisting respectively of \$25 in gold and a handsome watch, were awarded to a 20-year-old girl, Miss Isabel Vandervall, for attaining the highest average in her class for the year and for having made the highest mark in the medical jurisprudence examination. This is the third prize that Miss Vandervall, the only Afro-American student in the New York Medical College, has received, fifty-dollar scholarship having been awarded her at the medical college after the completion of her first term in 1911."

A most important communication comes from Bishop Nuelsen, relating to our German Methodists and the war situation. The dedication of the new Theological Seminary Buildings at Frankfurt, North Germany, had to be postponed. The majority of the students have entered the German army. Nine preachers from Stuttgart, eight from Hielbronn, seven from Karlsruhe District have also joined the German army, and the Bishop adds that others will follow. Prayer services are being held in all churches. In one church was a mother whose five sons were preparing to go to the front. Before the young men left all were converted. The Bishop adds these important words:

The death of the Rev. Daniel S. Steele, who went to his so well earned reward on September second, removes one of the outstanding characters of Methodism and one of the most influential and saintly men of New England. Dr. Daniel Steele was a prolific writer; his most widely circulated book being "Love Enthroned." It was through its publication that he was so favorably introduced to the Methodist reading public and won for himself a warm place in their affections, which he has held with increasing security from that day to this. But he was the author of many other publications on various subjects. As a pastor, author, teacher and contributory writer to current literature, Dr. Steele filled a large and important place in the life of the Church. In New England he was venerated as a patron saint. As he taught men how to live a perfect life, he taught men how to die a perfect death. For some years he has been blind but he did not cease to work. Only for the last year has he been so feeble that he was unable to give a full measure of service. He was born in the Catskills of New York on October 15, 1824. If he had lived just thirty-three days longer, he would have been ninety years old. He is survived by two daughters, Caroline Benney and Mary Grace, and two sons, Dr. Charles Breed Steele, now stationed at Golden, Colo., and Dr. Wilbur F. Steele, now professor of English Bible in Denver University. The latter is well known to many of our people in the South, particularly in North Carolina.

Of General Interest

Angel of Peace in the Far East

Writing to the Board of Foreign Missions, under date of August 18, from Seoul, Korea, Bishop M. C. Harris says: "Confidently and with unusual interest we are awaiting the coming of Dr. North and Dr. Haven. I think you may be free from anxiety as to conditions here in the East. While the great war in Europe has affected the business world and also the religious world, there has been no interference with the general work of the missions."

I am happy to say that in Japan and Korea the churches are undisturbed and we are all proceeding with our plans of work as though the Angel of Peace were hovering over the whole world. The coming of Dr. North and his associate is helpful. They will be able to see the work here—both evangelistic and educational—under favorable conditions."

To Pray for Peace

The Federal Council of the Churches of Christ in America, in response to whose request President Wilson has appointed Sunday, October 4, as a day of prayer, has issued a communication to the Protestant Evangelical churches urging the complete observance of the day at both the morning and evening services with the suggestion that, wherever possible, union services be held in the evening. The resolution of the Federal Council which was submitted to the President August 20, was as follows:

"That as this awful war must drive devout people to their knees, we venture to suggest that an early Sunday and the preceding Saturday be designated by the President of the United States as a day of united prayer in all places of public worship and in the homes of the people to ask the Supreme Ruler to intervene in such ways as His divine wisdom may approve so as to calm the hearts of those who are filled with passion for war, dispose their minds to listen to the counsels of humanity and accept overtures for peace, and bring speedily to their distracted and distressed peoples the blessings of peace."

Another Prop Gone

The chief argument advanced by the whisky forces in support of their iniquitous traffic is that they give employment to so many persons. Information compiled recently by the National Woman's Temperance Union shows the weakness of this claim and proves from authentic sources that on an investment of an equal amount of capital, a smaller number of men are employed by the liquor interests than would be employed by some other investment. For instance, on a \$1,000,000 invested in iron, 248 men are employed, the same amount invested in paper industries will furnish employment for 367 men and a \$1,000,000 invested in leather would demand the services of 469 men, while this amount invested in textiles would give employment to 578 men and lumber to 579. But a \$1,000,000 invested in the liquor business employs only 77 men. More men would be employed therefore, in a better and more decent business, if the capital wrapped up in the saloon interests was transferred to some other investment. One by one the props of the liquor forces are falling out and some day the whole institution must fall, and great will be the fall.

Status of the European War

For several days the reports have been averse to the Germans in France and Belgium. Up to the first days of September the Germans were making gradual but steady gains, and had advanced within striking distance of Paris. So great was the apprehen-

sion in Paris that the seat of government was moved to Bordeaux and many of the Parisians left the city. The latest reports show that the allied French and English armies have assumed the offensive and have pushed back the German line sixty-five miles farther away from Paris; that the retreat of the Germans is general, in some places disorderly, along the entire line of battle with the exception, possibly, of a position south of Verdun held by the Crown Prince Frederick William; and many of the towns which the French were forced to abandon two weeks ago have been reoccupied; prisoners, guns and munitions of war captured.

The Russians fighting desperately in Russian Poland and Galicia for the last week or more, claim a decisive victory over the armies of Austria-Hungary. More than 100,000 prisoners are reported taken in the final struggle. The Austrians also have suffered surprising defeat at the hands of little Serbia, it is reported, and the Servians are now on the offensive preparing for a counter invasion into Austria-Hungary. It appears that the Serbs of Hungary are welcoming the invading Servians, and there are rumors that an internal revolt is brewing within the dual monarchy.

Reports have reached London that a strong force of German soldiers have invaded the English possessions in East Africa, and that the British are preparing to check the invasion. Also a dispatch from Copenhagen announces that a heavy squadron of the German navy has been sighted off the coast of Finland south of the Aland Islands. The fleet was flying the flag of Chief Admiral Prince Henry of Prussia.

The press says: "While there is deep satisfaction in England over the progress of events on the French battlefield there are no signs of rejoicing or celebration. Newspapers continue to caution the people against overoptimism and any belief that the war will be other than a long and costly one." It is said that a German General cautioned the Germans in the same strain, telling them that they are only at the beginning of the sacrifices and sufferings. Despite the strict precautions, it is said, that the news of the German retreat has reached Germany causing great depression among the people at home. Some of them are crying: "If the French have beaten us, what will the Russians do?"

The conditions in France, according to reports, are very sad. The crops of the present year will be lost and there will be nobody to plant the crops of the next year. Old women have actually been seen in the fields with scythe and cradle trying to harvest a little of the grain.

Mrs. I. D. Jones, chairman of the Membership Committee of the Woman's Home Missionary Society, who has given much work and prayer to her plan, at this date is able to report nearly 8,000 new members secured. That this falls short of the real number gained may be learned from this fact, that one conference society is able to prove from the treasurer's books that 350 new members have been secured while only 154 have been reported to Mrs. Jones.

The National Training School, of the Woman's Home Missionary Society in Washington, D. C., will open in October with Dr. Henry S. France as acting president and Dr. A. S. Mowbray as dean. Dr. Mowbray has been connected with the faculty for the past three years and will now give his time and efforts fully to the work of the Training School. Miss Fannie L. Hinman, for some years past director of nurses in Sibley Hospital, Washington, D. C., has now been made superintendent of the hospital, while Mrs. S. M. Simmons will serve as director of nurses. The outlook for the National Training School is very promising.

People of Interest

President Lovinggood is representing the Freedmen's Aid Society at the Nebraska Conferences.

President Wilson has issued a proclamation designating October 4 as a day of prayer for peace in Europe.

Prof. I. H. Miller, the master of the Normal Department of Clark University, attended Summer School of the University of Chicago.

Bishop Hamilton has returned to America, being forced on account of the war to give up his announced trip to the Conferences of Southern Asia.

Mrs. J. R. Ross, of Natchez, Miss., accompanied by her daughter, Miss F. M. Ross, and Mrs. S. A. Sample, visited the office during their recent stay in this city.

Mrs. Ward Platt succeeds Mrs. Anna Kent as secretary of the Bureau for New Mexico and Arizona in the Woman's Home Missionary Society.

The Northern Christian Advocate strongly approves of Doctor M. Dunton's work as president of Claflin University and urges liberal support for this very efficient institution.

Bishop Thirkield dedicated the new church at Stewart, Ohio, August 23. The Bishop is presiding this week over the Ohio Conference at Washington Court House, Ohio.

The Hon. Perry W. Howard, of Jackson, Mississippi, was elected president of the National Negro Bar Association at the session just closed at Muskogee, Oklahoma.

Mrs. Booker T. Washington was again re-elected president of the National Federation of Colored Women's Clubs at the session just closed at Wilberforce, Ohio.

Mr. James Hancher, a favorite nephew of the Rev. John W. Hancher, S. T. D., Assistant Secretary of the Board of Education, died of typhoid fever at Cle Elum, Washington, September 4, 1914.

The Board of Foreign Missions has been notified by cable under date of September 7, that Secretary Frank Mason North and party had safely reached Tokyo, after a pleasant voyage, and that all were well.

Prof. C. F. Simmons, one of the foremost educators of Oklahoma, has been elected to the Chair of Science in Langston University, Langston, Oklahoma. We congratulate both the University and Prof. Simmons.

Mr. A. L. Jackson, Harvard class orator '14, has received appointment as international Y. M. C. A. student secretary for the South and Southwest. His headquarters will be at St. Louis, Missouri.

W. P. Terrell, professor of Mechanics and superintendent of the mechanical department of Prairie View (Texas) College, is an associate member of the American Institute of Electrical Engineers and a member of the National Geographic Society.

The Hon. John Lewis Morris, Secretary of the Treasury of the Liberian Republic, who had been in this country since May, attending to matters of importance pertaining to his government, sailed for home on August fourteenth.

Dr. Claudius B. Spencer, of the Central Christian Advocate, is home again from Europe. So anxious was he for home and too because of ocean travel being tied up on account of the war, the Doctor was forced to take steerage.

Miss Daisy Beatrice Briggs, the daughter of the Rev. L. W. Briggs, was married to the Rev. Fairfax Francis, king of the Washington Conference, at Brandywine, Md., Wednesday, September 9, at 10:30 a. m., the Rev. C. S. Briggs officiating.

Bishop John W. Robinson, of Bombay, India, reached San Francisco August 22. For the immediate present his address will be in care of the Methodist Book Concern, 5 City Hall Ave., San Francisco, Cal. It is his purpose to attend a number of the fall conferences in the West.

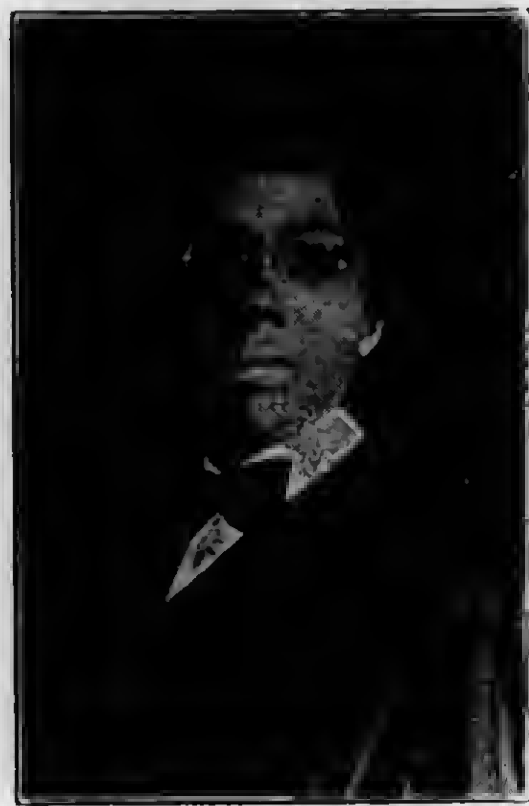
The Rev. B. M. Taylor, our pastor at

Orange, Texas, says: "In the death of Bishop McIntyre, the Church has lost a great and good leader; the parish, a wise counsellor; the Texas Conference, a great friend. Bishop Robert McIntyre was of great service to Texas Methodism."

Charles W. Anderson, Internal Revenue Collector for the Second Internal Revenue of the State of New York, reported at the close of the fiscal year receipts of his office to the amount of more than \$15,000,000 in three days, said to have been collected and accounted for without an error.

The forty-eighth year of Dred Theological Seminary will begin Thursday, September 24, at nine in the morning. On the afternoon of that day the Rev. F. Watson Hannan, D. D., Professor of Biblical Theology, will deliver the opening address upon the subject, "Our Structural Manual."

The Rev. Wallace MacMullen, S. T. D., Professor of Homiletics in Drew Theological Seminary, accompanied by Mrs. MacMullen, is visiting the Conferences on the Pacific Coast, where he is delivering courses of lectures before the members of the conferences and representing the interests of the Seminary.



The above is the likeness of Miss Emma C. Lewis, A. B. She graduated from the college course of Clarke University, Atlanta, Georgia, class of 1913. She taught one year in Cookman Institute, Jacksonville, Florida. Miss Lewis is the daughter of Dr. G. W. Lewis, pastor of our Warren Street Church, Mobile. Miss Lewis took her domestic science studies at Thayer-Home Clarke University.

Dr. A. B. Leonard, who is so thoroughly known in the Church for his long service in connection with our missionary enterprises, has completed his Auto-biography, which will appear some time soon.

Dr. J. C. Sherrill is visiting the District Conferences in the bounds of the Washington Conference. Last week he went to New York for a conference on the work of the Foreign Board among our conferences. Next Sabbath Dr. Sherrill preaches in John Wesley Church, Baltimore, Dr. Ernest Lyon, pastor.

The Rev. E. A. White, our pastor of Cory Church, Cleveland, and Mrs. White have just completed a three weeks' vacation at Niagara Falls and other points. Dr. White's Southwestern Day is next Sunday. Dr. White has added 75 persons to Cory church and there have been 20 conversions and that too without a revival.

Bishop Thirkield announces the transfer of the Rev. Enzo Stasio, assistant editor of La Fiaccola, of Chicago, the official organ of the Italian Methodist Missions of the United States, and also pastor of the Italian Methodist church at Joliet, Ill., as pastor of the First Italian Church in this city to succeed the Rev. Francisco Zito who has returned to Italy.

News Paragraphs

The foreign trade of Argentine last year was \$800,000,000.

The opening date of the Panama-Pacific Exposition will be February 20, 1915.

It is said more than 900 women are taxpayers at Newport, R. I.

Canada has mobilized over 30,000 soldiers at the Valcartier Camp near Quebec.

It is said, should all Europe rush into the war the expenses would be \$50,000,000 a day.

The public service of France utilizes 155,028 women in various capacities.

Japan's expenditures and special appropriations for war purposes amount to \$60,000,000.

The roof of Westminster Hall in London was repaired, it is said, for the first time in five hundred years.

Fifteen thousand dollars was given away in prizes during the fair held recently by Negro farmers of Milan County, Maryland.

The Controller of the Currency reports 7,551 banks doing business in the United States, with an authorized capital of \$1,073,524,175 at the end of August.

Methods for enlarging and reducing phonograph records, giving increased or diminished sound intensity, have been invented by a Frenchman.

Savannah, Georgia, is said to have seven Negro insurance companies, employing 148 men and women, and paying salaries to the amount of \$1,766.70 weekly.

According to statistics recently completed by the United States Geological Survey, the production and shipments of iron ore in 1913 in the United States exceeded those of any previous year, the output being 61,980,437 long tons.

An investigation by the Congressional Committee shows that the government of Argentina has been defrauded of more than \$11,000,000 in the construction of the Congressional building, which is now known as "The Palace of Gold."

The Salvation Army was debarred recently from conducting its business in the city of Los Angeles, Cal. The action taken by the Municipal Charities Commission is to halt all collections for alms except those purely for religious work in that city.

The summer school for teachers at Tuskegee Institute had an enrollment of 380—the largest attendance of the series. Certificates were given all teachers who had attended the summer school three years. Thirty-two certificates were presented. The commencement program was a feature of the occasion. Miss Mary M. Young, of New Orleans, was one of the speakers.

The National Medical Association closed a successful and profitable session recently at Raleigh, N. C. Its officers are: Dr. F. S. Hargrove, Wilmington, N. C., president; Dr. W. A. Alexander, Orange, N. J., secretary; and Dr. J. S. Levy, Charleston, S. C., treasurer. The association will hold its session in Chicago next year.

Ralph W. Tyler writes of the "two Afro-American policemen patrolling the principal business street," as one of the astonishing sights to be seen in San Antonio, Texas. Mr. Tyler also says that San Antonio has more good homes occupied by members of the race than any city in the country. Another astonishing fact is that Negro teachers receive the same salary white teachers receive for the same grade of work.

The Southern California Alumni Association, an organization of six years' existence, has awarded scholarships this year to three graduates: Joseph Bailey and Augustus Green to a year's study at the University of California; Louis K. Beeks, to a course in the college of arts and sciences in Howard University. There were thirty-three Negro youth graduated this year from the high schools and the University of Southern California.

Gleanings from the Field

NASHVILLE DISTRICT CONFERENCE

The conference met in Scott's Chapel, Shelbyville, Tenn., July 22, the Rev. Dr. R. W. Johnson, district superintendent, assisted by ex-Dist. Supt. W. opened with the administration of the Lord's supper by the district superintendent, assisted by H. Dischizwy, W. R. Smith, W. D. Pettus and H. P. Belcher. J. A. W. Moore was re-elected secretary; W. R. Smith, S. O. Brown and C. White, assistants; J. R. Gray, statistical secretary; reporter to daily papers, J. H. Thompson; S. O. Brown to the Nashville Globe. Welcome address on behalf of the white citizens of Shelbyville, by the pastor of the Christian Church; Miss S. O. Brown on behalf of the church and people; response by the Rev. W. R. Smith. Visitors: Dr. J. A. Jones, president of Turner College; Dr. Williams, dean of the Theological Department; Dr. Gooch, pastor of Mt. Zion Baptist Church; the Rev. Mr. Hillsman, district missionary of the same church; Prof. Carney, principal of Bradley Academy, Murfreesboro; Prof. McAdams, principal of Shelbyville city school, and Dr. E. M. Jones, field secretary of Sunday Schools of Methodist Episcopal Church. The following brethren read and discussed vital topics: J. W. Satterfield, Crenshaw, Belcher, F. Smith, Shamborger, W. R. Smith, L. E. Vincent, Pettus, Ransom, E. F. Carter, Butler, White. At roll call all pastors were present but two. Thirty local preachers had their licenses renewed; reports from twelve exhorters, twenty-one Sunday school superintendents, thirty-three Epworth Leaguers, nine Junior Leagues, twenty-nine Ladies' Aid Societies, five Woman's Home Missionary Societies, five Methodist Brotherhoods. Reports also from: Ladies' Work: Clark, Memorial, Seay Chapel, Murfreesboro, and Hubbard's Chapel. Election of officers for District Sunday School work as follows: The Rev. W. R. Smith, president; Miss Bertha Green, vice-president; Mrs. Etie Culom, secretary; Miss S. O. Brown, treasurer. Epworth Leagues: the Rev. L. E. Vincent, A. B., president. Reported for benevolences, \$700; for Walden University, \$675; nine subscribers to Southwestern; 51 cradle rolls reported; 19 Sunday schools organized in all of its departments; conversions and additions reported from Sunday schools, 750. Strong sermons were preached by the Revs. Wing, H. P. Belcher, Dr. N. D. Shamborger, J. H. Thompson and W. D. Pettus. Too much praise cannot be given Pastor Ransom and the people of Shelbyville for their care of the conference. The district superintendent expressed himself as being highly satisfied with the entire work of the conference; \$58.20 was collected during the conference. Many persons offered themselves for prayer during the session. Sunday the district superintendent preached at 11 a. m.; there was a general praise service in the afternoon, and at night the writer filled the stand. Fourteen offered themselves for prayer. Sacrament was administered. Bro. A. Ransom has one of the best churches in the conference. All debts have been paid. The church has been beautified

with paint and paper. Our pastor is held in high esteem by the white citizens of Shelbyville, so much so as to have the white pastor of the Christian Church preach the first Sunday afternoon in each month. Dr. Johnson's soul, mind and strength seems to be given to the building up of the church, and the brethren, to a man, are with him to bring things to pass.—J. A. W. Moore.

FAYETTE, MISS.

St. Paul Church is still moving forward. Dr. A. Higgs, our pastor, and his estimable wife are bringing things to pass in a most creditable manner. Sunday, Aug. 28, was our annual rally day. We succeeded in raising on our church indebtedness \$381.90. We were assisted by the Rev. Mr. McCain, pastor of our church at Glasgow, Mo. Our friends in the adjacent country and towns were present. We tarried at the church all day, and having brought well-filled baskets, the multitude was fed. We love our pastor and his wife. They are doing all that they can to help us meet our obligations. Dr. Gilman, superintendent, was with us Aug. 2 and held his second quarterly conference. He greatly inspired us, as he always does by his soul-stirring sermons.—A. Cravens.

ELSBERRY CIRCUIT—ELSBERRY, MISSOURI

We have just closed the most successful camp meeting in the history of the circuit. We were ably assisted by local pastors and had the co-operation of the citizens of the community. The Lord has blessed us with 16 conversions and accessions; most of the converts were young people. Sunday, Aug. 2, was a great day in Auburn Church, the event being our second quarterly meeting. The Rev. F. S. Bowles, superintendent, was present. The quarterly conference was well attended and the written reports showed progress both spiritually and financially. The Rev. Bro. Bowles preached two stirring sermons at Auburn, and returning to Elsberry preached at the evening service and administered the sacrament. The Ladies' Aid of Auburn presented the church with an individual communion set which is highly appreciated. We appreciated the presence of our visitors from Troy, Mo., and the Curryville circuit. Collection for the day, \$32. The Rev. E. W. Hannsh is pastor.—Nettie J. Teague.

ARKANSAS

Marianna—The third quarterly conference was held in the Scotts Valley Church, August 2-3, Dr. A. T. Stephen, district superintendent, presiding. The conference was largely attended by officials and laity. The laity manifested a greater interest in the working of the conference and church than has been noted for years. The officials had excellent reports. The local preachers' reports showed that not only had they preached but were students of the Sunday school and attend-

ants upon the prayer and class meetings. The committees made excellent reports for this quarter, through their chairmen: Mrs. Eva Houston, Foreign Missions, \$8.55; Mrs. Jennie Franklin, Home Missions and Church Extension, \$7.85; Mr. Tobias Keys, Freedmen's Aid, \$1; Mrs. Pauline M. Jackson, Conference Education, \$5. Mrs. Rachel Nelson, president of Ladies' Aid Society, showed that her organization was busy; that they had \$9.15 in treasury. Paid pastor \$98; district superintendent, \$17.35; bishop, \$1.25. Two accessions were reported, one baptism and one death, Mrs. Lizzie Mae Franklin-McFarren. The conference by an unanimous vote authorized the trustees to build a new vestibule and tower. Sunday at 11 o'clock Dr. Stephens preached a wholesome sermon, and at 6:30 p. m. conducted the Epworth League service. At 7:30 the writer preached and the sacrament was administered by Dr. Stephens, assisted by the pastor, the Rev. A. S. Miller, the Rev. Samuel Nelson, and the writer.—J. W. Jackson.

GEORGIA

Brunswick—Members and friends of all churches came to the parsonage Wednesday night, July 29th, to the great surprise of the pastor and wife. They marched in and laid upon the table over 50 pounds of choicest food and dry goods. The crowd was led by Mrs. Dent, Walker, Riley, Blake, Jordan, Bryant, et als.—J. C. Williams, Pastor.

Marietta—Marietta Charge has taken on new life this year under the pastorate of the Rev. R. L. Williams, one of the best young ministers in the Atlanta conference. With his leadership the trustees have completed their parsonage at a cost of \$460; amount paid down, \$150; paid for benevolence, \$44; paid pastor, \$130. Several accessions to the church this year, and yet we have less than 60 members.—Alexander H. Jackson, Sr., District Steward.

KANSAS

Manhattan—Our Second Methodist Episcopal Church of Manhattan is moving steadily upward. The Rev. Mr. Wooten, our zealous pastor, organized two clubs, viz.: the Lincoln Club and Japanese Club, for a trustee rally July 19th. The rally was a success. The Lincoln Club, represented by R. J. Jackson, raised \$32.75; the Japanese Club, represented by Mrs. M. Warford, raised \$36.62. The Rev. Mr. Nichols of the African Methodist Episcopal Church, preached at 3 p. m. The Rev. Mr. Gordon of the Second Baptist Church, preached at 8 p. m. A full house at each service. Total raised during the day, \$72.37.—Joseph Keel, Chairman.

Chetopa—July 19 is a day to be long remembered at St. Paul Church by the many who attended the rally and basket dinner of the various churches. The members of St. James Church of Oswego were with us. The Rev. Sam Williams preached at 11 o'clock; the Rev. H. H. Curtis, pastor of the Second Baptist Church of Chetopa, preached at 3 o'clock, and at night the pastor, the Rev. E. M. Madden, preached. Total collection, \$22.66; paid pastor on salary, \$19.87; gave trustees \$2.52 for insurance on church and parsonage.—(Mrs.) J. E. Green.

LOUISIANA

Stony Point Circuit—The third quarterly conference convened at Beach Grove Church, Aug. 8-9, the district superintendent, the Rev. John A. Landry, in the chair. The conference was held at Beach Grove on Saturday night, and on Sunday at 11 o'clock the superintendent preached an able sermon to a large crowd. The Rev. A. M. Taylor of Jackson also preached a good sermon. The conference was closed at Andrew Chapel, Sunday night, when the superintendent was at his best. We have just closed one of the best revivals at Andrew Chapel in the history of the church; seven persons were happily converted and added to the church. Raised this quarter, \$65.95; paid pastor, \$30.19; paid district superintendent, \$10.60. This circuit is on the up-grade. We will raise our benevolence in the month of September. One of my officers gave me a pair of shoes for my quarterly conference.—E. W. Jackson, Pastor.

Shreveport, La.—We, the members of Fairfield Church, are much grieved over the death of our beloved ex-pastor, the Rev. M. S. Goins, who served us very acceptably for one year. We extend our heartfelt sympathy to the dear wife and other members of the family in their hour of bereavement, and pray God's blessing upon them. May they look to Him, as He doeth things for the best.—Signed: James Hutchinson, Pres.; Mrs. Katie Manuel, Monroe Stringer.

Melville, La.—The Rev. C. B. Power of the white Methodist Episcopal Church of Melville preached an effective sermon at Melville Church, recently. The Rev. Mr. Power's daughter and Miss Theria Joseph, daughter of one of the leading physicians and marshal of the town, attended the service. Miss Joseph assisted Miss Luella Mitchell, the organist, and Miss Power assisted in the choir. Many came forward for prayer. The membership has been increased. The church is wide awake.—Luella Mitchell.

Baton Rouge—Our rally concluded last Sunday, July 3, 1914, at Neely's Church. Mrs. Annie Taylor and A. H. Taylor raised \$11; Mrs. Isabella Blunt, \$10; Mrs. M. C. Harrison, \$5.50; congregation, \$28; total, \$54.50. We were agreeably surprised by a happy band of intruders. They left more than a hundred pounds with us, after spreading a nice repast of ice cream and cake.—M. C. Harrison, Pastor.

MARYLAND

Hagerstown—Asbury Methodist Episcopal Church is enjoying a year of peace and prosperity under the leadership of the Rev. H. A. Johnson. The coming of the Rev. Dr. Alfred Young on Sunday, Aug. 16th, with his great railroad sermon and the Devil's Telephone gave quite an awakening to the people of Hagerstown. We are preparing for a great tribe rally Aug. 30, at which time we hope to raise the amount of \$200. With this amount we will be able to reduce the mortgage on our church from \$1,250 to \$1,000, which will be the largest reduction for many years. Should we be able to free the Asbury Church it will be a big thing for our Methodism in Western Maryland. Hagerstown is the next largest to Baltimore in the state, having from 1,800 to 2,000 negroes in the city, and not more than 70 members in the Methodist church. Pray that in some way we may get help to free our church here. Mortgage debt standing for more than 30 years is now overdue.

MISSISSIPPI

Moorhead—My third quarterly conference was held at Union Grove on the Moorhead and Inverness circuit, July 25-26, Dr. H. B. Hart, district superintendent, presiding. All officers presented excellent reports, which showed the charge to be in good condition. The district superintendent preached two most excellent sermons. To the pastor's surprise, the members from Hale Chapel, Inverness, sent a box of choice groceries to his family, which was gratefully received. Bro. Will Frank is leading the charge. We received thirty members in the church this quarter. We have paid district superintendent in full every quarter this year—\$25.50 per quarter. Paid pastor this quarter, \$116.45; raised this quarter for all causes, \$228.95. The Rev. H. Y. Sauter is pastor.—Prof. J. L. Green.

China Grove—Our third quarterly conference was held July 18-19 at Bullock's Chapel, with the Rev. P. H. Rembert, our district superintendent, present. The reports from the officers of different auxiliaries showed that the work of the church is spiritually alive. Our pastor, the Rev. E. M. Dukes, gives special attention to each department and preaches the word with power. On Sunday our district superintendent preached an excellent sermon to a large audience. Amount raised during the quarter: for the pastor, \$53.87; district superintendent, \$26.73; other collection, \$5; total, \$85.60. The choir, under the leadership of Prof. A. N. Bullock, deserves much credit for excellent music rendered during the services.—E. M. Dukes.

North Carrollton—My third quarterly conference was held in Mt. Olive Church July 25-26, the Rev. C. W. Butler, district superintendent, presiding. Reports showed that we are still on the march toward success. The Rev. C. W. Butler preached, on Sunday, two sermons that will be long remembered on this charge. The district steward, Brother D. Lofton, is one of the best district stewards in the Upper Mississippi Conference. He knows how to help the pastor to make things go. Too much praise cannot be given this people for their loyalty to the church. Quite a number partook of the Lord's supper. Collections for the day broke the record of the North Carrollton charge, \$64.50.

De Soto—At Little Zion charge, July 21, the third quarterly conference was held by Superintendent William Morris, who also preached a very effective sermon. Nine persons came to the altar for prayer. A good work is being done at Little Zion. We have paid this quarter for all purposes, \$81.97. Have paid superintendent and have raised nearly all benevolent claims. We have a club rally on for the fifth Sunday in this month.—Jack McRae.

Aberdeen, Second Church—On July 12th, in a rally for a new church, the following members and friends paid: Bros. Guy Walton, J. L. Larkin, R. Jarman; Sisters E. J. Wetherall, M. I. Walton, D. James, M. Syke, C. Hopkins, 50 cents; Wm. Gray, 60 cents; G. McCalister, 75 cents; P. Willis, \$1; Sisters K. Brook, J. Farmer, M. Duaiap and E. Jackson, \$2.50; Bros. I. S. Whitfield, Geo. Chaney, L. D. Jones, A. B. Syke, J. H. Johnson and Elbert Willis, \$5; total collection, \$75.—J. W. Jones, Pastor.

Grenada Circuit—Mrs. Clornia Coree led in a splendid rally effort at Spring-

hill Church, and with the aid of other sisters realized \$18, which goes toward the improvement of the church. On Children's Day the sum of \$44 was realized.—G. H. Harvey, Pastor.

Vicksburg—On the night of the 21st of July a large number of the members of Wesley Church surprised the pastor, the Rev. G. W. Smith, and his family with a delightful pound party, under the leadership of Mr. P. N. McAllister. About one hundred pounds were brought. The pastor was very much pleased.—G. W. Smith.

Mound Bayou—The church work at this place is yet alive. The second quarterly conference was held July 19-20, Dr. H. B. Hart presiding. The reports showed some improvement in church work. At 3:30 p. m. Sunday, Dr. Hart preached an able sermon. Five infants were baptized. Two persons were added to the church, and 60 souls came forward for communion.—E. J. Turner, Pastor.

Schulenburg—Our third quarterly conference was held at Wesley Chapel Aug. 1-2, by the Rev. R. Sodia, pastor of Yoakum Charge. A large number of officers were present with good reports, which showed marked progress on all lines. Paid the district superintendent in full, \$25; paid pastor \$59.50; raised in the quarter, \$30.30; grand total during the quarter, \$114.80. The Rev. Bro. Sodia preached two able sermons. The Lord's supper was administered to 80 communicants.—J. W. Wright, Pastor.

Meridian, Miss.—Our distinguished and scholarly Dr. J. W. E. Bowen, of Atlanta, Ga., gave two excellent lectures in St. Paul Church July 8 and 9. Wednesday night he spoke on the subject, "God Searching for a New Man or a New Race;" Thursday night, "A Woman's Place in Race Building." It is needless to try to tell how ably he discussed these subjects; Doctor Bowea simply captivated the entire audience. We are proud of him. Large and appreciative audiences heard him each night. It is helpful to have such men come among us.—(Mrs.) Carrie M. Price.

MISSOURI

Armstrong—The young people of Grant Church gave a rally on pastor's salary August 9th and raised \$30.20. The Southwestern Christian Advocate is proving itself of much service to this charge. I find that our people will do all in their power if they are informed. The circulation of the Southwestern Christian Advocate is one of the best means of giving our people the needed information. Long live this great and good paper.—L. Woolrick, Pastor.

NORTH CAROLINA

Winston Salem—On the 26th of July we had our rally for the new church on Salem Hill. Miss Ada Willis, one of St. Paul's loyal members, took the children of Happy Hill Church and raised \$15 to aid in building the new church on Salem Hill. On the same day four young men who are not Christians nor members of any church, raised quite a handsome sum toward the new building. We have paid for the lot which is worth \$700. The lot is in a thick settlement on one of the main streets. The young men raised for the rally: G. A. Charles, \$15.83; G. F. Anderson, \$7.39; C. R. Sheeks, \$5.83; A. L. Hanes, \$7.83; Miss Ada Willis, \$5.52.

if any one who would like to see the Second Station Church in Winston Salem within five years, can help us. Any amount will be gladly received and acknowledged through the Southwestern Christian Advocate.—S. L. May, Pastor.

Newton—The members of St. Paul Church's Ladies' Aid Society gave the annual bazaar recently. It was a delightful as well as a successful affair. The Epworth League continues to grow. On June 26th we celebrated here the twentieth anniversary of our League. Our speaker on this occasion was the Rev. Homer G. Caldwell. Mr. Earl Sapps, a student at Bennett College, spoke also. The Rev. W. H. Webster is pastor here.—Mary A. Robinson.

TEXAS

Yorktown—We were greatly assisted in our rally for church indebtedness by the Rev. G. Nevils of Hallettsville. The Rev. Mr. Nevils preached three able sermons which were greatly enjoyed by all. The pastor and members worked heroically. They realized \$241.36 in cash. The \$500 debt has been reduced to \$300. The Rev. W. M. Mooney of Cuero conducted a very successful revival for us. Twenty-six precious souls were added to the kingdom of God and \$40.90 collected during the meeting. The Rev. A. Brown of Gonzales held our second quarterly conference June 9-10. Mrs. J. C. Eusan and children are spending a few weeks with home folks at Lockhart, Texas. The pastor and members of Brown Chapel are working hard to make a round report at the coming annual conference.—Joseph C. Eusan, Pastor.

Sweeney—Our second and third quarterly conferences were held July 18-19 by Dr. W. H. Logan, superintendent. Mrs. Mamie Boone, of Lynville Point, in her class report, led the entire circuit, reporting more than \$10, including benevolent money. Mr. Jas. Boone, of the same charge, raised the second highest amount. We had splendid services and audiences all day Sunday. Doctor Logan preached one of the most powerful sermons we have heard; subject, "He Saved Others, Himself He Cannot." Doctor Logan went to Angleton in the afternoon to be with the Rev. Bro. Sapp in a special service. Dr. Logan seems to be deeply interested in the welfare of the ministers on his district, both spiritually, financially and morally. The writer has much to thank him for, for during the two months of his illness in the city of Houston, Dr. Logan made it his personal business to see after him and went among the brethren there and collected money to send him home to his family at Palestine, Texas, besides taking from his own personal means, and contributed to our financial needs, for which we herewith tender our heartfelt gratitude. Our being ill and away from the work kept us from doing as much as we might have done to make our quarterly conference the more successful, but we are thankful for what we have done. We paid the district superintendent \$32.50; paid pastor during the quarter, \$84.92, although he was away from the work all of April, May and June; yet the people have rallied as best they could, being without a pastor. We expect to bring a round report to the conference this year at Clarksville, Texas. We have had since our quarterly conference 15 conversions and 3 backsliders reclaim-

ed, making in all 38 conversions this year, and 8 backsliders reclaimed.—J. R. Carnes, Pastor.

VIRGINIA

Abingdon—Our rally on the fourth Sunday in July was a grand success for the Charles Wesley Church. The church was divided into two clubs and the amount raised was \$359.35. Our fourth quarterly conference was held August 9-10. Our district superintendent, the Rev. Anderson Davis, carefully reviewed the work of the charge. The reports were good. Collection, \$25.10. Paid the district superintendent in full. Total collection for the quarter, \$503.47. Our rally was said to be the best in this church for many years. We have paid in full our Jubilee Fund, promised at our last annual conference. We are now getting ready for our conference.—W. A. Webber, Pastor.

REVIVAL NOTES

Dadeville, Ala.—We have just closed our revival at Haven Chapel. Our church was stirred as never before. The Lord blessed us. Through the leadership of our pastor, J. W. Whitfield, we added nineteen new converts and baptized eight infants. We have had new lights installed in our church.—Clara Chambliss.

Marilla, Texas—We are in a great camp meeting (Aug. 12) and the Lord is wonderfully blessing us. We have had thirty conversions and a large number of seekers.—Moses Smith, Pastor.

Woodbury (Ga.) Circuit—We have just closed our eight days' revival at our lower church, Simpson Chapel, which was quite a success. The Lord blessed us with three precious souls, and on the second Sunday there was another conversion at Woodbury, which makes four additions to this work.—E. E. Crawford.

The reunion of the Stevenson family at Lithia Springs, Ga., was held July 24, 1914. The grounds were very beautifully decorated and friends from afar were present. At 12 o'clock a magnificent table was spread. The table was adorned with beautiful ferns and cut flowers. In the afternoon refreshments were served, and also in the evening, when a ball game was played. All the children were present from far and near; also grandchildren and great-grandchildren. Mr. and Mrs. Stevenson were blessed with nine children, seven girls and two boys, viz.: Mesdames Odelia Jackson of Baltimore; L. V. Whisenear, Covens, Ala.; Oscar Strickland, Birmingham, Ala.; Mary McClendon, Douglassville, Ga.; Delitha Hudson, Douglassville, Ga.; Julia Ellison, Jacksonville, Fla.; Amanda Rodwine, Winston, Ga.; Mr. John Stevenson, Lithia Springs, Ga.; Mr. Joe Stevenson, Douglassville, Ga.—Alberta J. Hendricks.

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The Old Standard Grove's Tasteless Chilli Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

Recent District Meetings

(Concluded from Page 7)

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES, ST. LOUIS DISTRICT

The acknowledged most inspiring and helpful conference ever assembled by the St. Louis District Missionary workers was that of Saturday, August 15, held at the St. James Church, Rocksprings, Mo., meeting in conjunction with the St. Louis District Conference Sunday School and Epworth League Convention. The session was one of efficiency from start to finish. What added most to the enthusiasm of the meeting was the interesting group of Quenn Esther girls who sang rousing choruses throughout the afternoon. The session was ably presided over by Mrs. Ida B. Goins of Louisiana, Missouri, a scholar and parliamentarian. Mrs. Goins was assisted by the conference and district heads of the foreign missionaries, Mrs. Ella Berry, of St. Louis, and Mrs. M. L. Jackson, of East St. Louis. Seated on the platform with these leaders were Mrs. J. E. Chambers of the National Committee for Colored Deaconesses and Mrs. Alice Packard, president of the St. Louis Home Missionary Society of Union Memorial Church. Program: Quiet half hour led by Mrs. R. G. Williams. Reports of corresponding secretary, Mrs. Lulu Austin, and District Organizer, Mrs. A. M. Booker. "Training for Womanhood," Mrs. W. W. Goff. Address, "How Are We Affected by Immigration?" Miss Arsanla Williams, president Wheatley Br. Y. W. C. A., St. Louis. Miss Williams also, upon request, gave an echo of the National Association of Colored Women which met at Wilberforce, Ohio. "The Deaconess," Miss Martha Joiner, St. Louis deaconess. Foreign missionaries contributed the following numbers to the program: Vocal solo, Miss Nina Moore; paper, Mrs. Sadie Henson; solo, Mrs. E. W. Hannah. Resolutions endorsing National Prohibition Constitutional Amendment were unanimously adopted. Resolution by the foreign missionary society to support an African scholarship endorsed. Specific work of the Home Missionary Society was outlined for the ensuing year. Arrangements perfected toward raising the St. Louis District's apportionment of the Annual Conference's delegates' fee to the New York Assembly of Home Missionaries. Resolutions of thanks to the officials for the success and absolute harmony of the district meeting, also to the St. James Church and pastor for its splendid entertainment were adopted. Officers elected: Mrs. Ida B. Goins, Louisiana, Mo., president; Miss Serena Herman, Jacksonville, Ill., vice-president; Mrs. R. G. Williams, Bridgeton, Mo., vice-president; Mrs. Mary Walker, Springfield, Ill., vice-president; Mrs. Susie McMertry, St. Louis, recording secretary; Mrs. Lulu C. Austin, St. Louis, corresponding secretary; Mrs. America Mack, Clarksville, Mo., treasurer; Mrs. Ella Palmer, St. Louis, Mo., secretary of Young People's work; Mrs. Cora Graves, Buffalo, Ill., secretary of Literature; Miss Arsanla M. Williams, St. Louis, Mo., District Organizer; Mrs. Cora Brown, Rocksprings, secretary of sustentation; Mrs. Alice Packard, St. Louis, Mo., secretary of Temperance; Mrs. Millie Kingcade, St. Louis, secretary of Mite Boxes. Foreign Missionary officers: Mrs. M. L. Jackson, East St. Louis, president; Mrs. E. W. Hannah, secretary.

CHICAGO-INDIANAPOLIS DISTRICT

The Chicago-Indianapolis District Conference convened in Princeton, Ind., August 5, 1914, with the Rev. G. R. Bryant, D. D., in the chair. B. F. Smith was elected secretary with W. H. Riley assistant; R. P. Threlkeld, reporter for the conference. Dr. Bryant gave some wholesome instruction to the brethren by way of introductory remarks. Perfect peace and harmony characterized all our deliberations. Dr. Bryant is a strong man, and makes an ideal presiding officer. In fact, he seems to be a leader of men. I am informed that the benevolent collections are far in advance of last year. Quite a number of precious souls had been converted and added to the different churches. Hundreds of people flocked to the services and a number came forward for prayer; two united with the church. The following brethren preached during the session: the writer, P. T. Gorham, W. H. Riley, J. W. Rob-

inson, B. F. Smith, the Rev. Pope and Edward R. Lewis. There seems to exist the very kindest feeling between the brethren. The Rev. James Allen, our pastor at Princeton, and his good people entertained the conference in a most creditable way. Dr. E. A. White represented the Freedmen's Aid Society in place of Dr. I. G. Penn, to the delight of all present. The Rev. H. H. Hinton, one of the pastors of the Louisville district, extended the fraternal greetings of that district. Thus closed one of the greatest conferences in the history of this district.—R. P. Threlkeld.

HUNTSVILLE DISTRICT

The thirty-eighth annual session was held in Beulah Chapel, Small Farms, Alabama, August 5-10, District Superintendent A. W. McKinney presiding. P. P. Wright was elected secretary; Miss Eunice M. Trammell, assistant; J. J. Harrison, statistician; J. C. Chuman, treasurer, with the District Superintendent as his assistant; Miss Eunice M. Trammell, reporter to the papers. The conference far excelled any other held upon the district in very many respects. All the pastors upon the district were present with excellent reports. Three of the local preachers have answered to the roll call on high. Visitors present: The Rev. S. J. Jordan, Superintendent of Anniston District; Mrs. M. A. R. Camphor of the Central Alabama Institute; Mr. S. A. Stitt, Colporteur of the American Bible Society; the Rev. J. H. Mallard, pastor of the African Methodist Episcopal Church, Huntsville; Prof. P. C. Parks of the A. and M. College, Normal, Ala., and Prof. G. R. Bridgeforth, president of the Southern Small Farms Land Company, Tuskegee, Alabama. The Rev. P. P. Wright very ably represented the Southwestern. All departments of the church as represented by the delegation showed unusual progress. The afternoons of each day were given to the literary programs. Many interesting papers were read. "Temperance" was very ably discussed by the Revs. W. T. Trammell, S. J. Jordan, A. W. McKinney, J. C. Chuman, J. J. Harrison, A. S. Williams and T. S. Sanders. Mrs. M. A. R. Camphor's address on "Education" was one of great force and eloquence. Saturday afternoon an Industrial Anniversary was conducted by Prof. G. R. Bridgeforth of Tuskegee, and Prof. P. C. Parks of the A. and M. College. The various phases of industrial life were discussed. At 9:30 a. m. Sunday a model Sunday school was conducted by Mr. T. A. Meals, superintendent of Beulah Sunday School, the Rev. H. Chandler, superintendent of Guntersville, and Dr. L. R. Fearn, superintendent of Huntsville Sunday School. The services on Sunday were never better. The community in which the conference was held cannot be excelled in point of beauty and the productive quality of the land. It is settled and owned by colored people. A beautiful modern church is being built by these heroic people and Pastor Wright. A model three-room school house stands on an adjacent lot. The District Superintendent presided in a very impartial manner. Benevolent collections, \$112.35. Pastor Wright and his good people spared no pains in caring for the large delegation. The next session will be held at Stevenson, Jackson county, Alabama.—(Miss) Eunice M. Trammell.

BATON ROUGE DISTRICT

The twenty-eighth session convened at Rosedale, La., July 22-26, in Hartzell Methodist Episcopal Church, the Rev. J. A. Landry, District Superintendent, presiding. H. Lenond was elected secretary; D. S. Kilborne, statistician; D. G. Taylor, treasurer; J. D. Wilson represented the Southwestern, L. L. Greene and B. M. Hubbard, reporters to the same; R. Y. P. Greene, postmaster. The District Superintendent's report showed much improvement over previous year. This session was the greatest held since the boll weevil panic on the district; the receipts were \$192.00 and with vouchers will exceed \$260.00 for benevolences. The Hon. C. N. Ron (white) made a most cordial welcome address. Our own Rev. J. B. Johnson responded. The morning sessions were devoted to the regular conference business; the afternoon was used for literary exercises. Some very helpful papers were read and discussed. The ministers have formed a conference against dancing. Visitors: Dist. Supt. Valcour Chapman of the New Orleans District; Prof. J. H. Lovell, of New Orleans University; W. S. Chinn, fraternal delegate and representing the Southwestern Christian Advocate; Prof. F. C. Blun-

don of the Live Oak Academy, Baton Rouge; the Rev. H. Daniel, ex-superintendent; the Rev. J. O. Richard, Superintendent of Alexandria District; the Rev. T. Levy of the Baptist Church; these gentlemen made helpful addresses. A very interesting session of the Woman's Home Missionary Society was held. Mrs. D. Spears, president, resigned after ten years' service. Mrs. Douglass was elected president of the district. The Rev. L. L. Greene of Clinton, enlivened the sessions with sweet songs. Sunday morning the Rev. J. B. Johnson and Mrs. Eli Williams conducted the Sunday school service. Collection, \$3.17. The conference love-feast, which followed, was a spiritual treat. Nineteen souls accepted Christ and seven backsliders were reclaimed. The annual sermon was preached by District Superintendent J. A. Landry. The pastors' reports show much improvement, spiritually and financially. Converts and accessions, 237. Cash and vouchers, \$263 for benevolence. The revival fire is still on. Our pastor at Clinton, La., L. L. Greene, preached the closing sermon. Too much cannot be said for the good pastor and his loyal members and friends of Rosedale. Wilson, La., is selected as seat of the next conference.—L. L. Greene.

CHARLESTON DISTRICT

The Conference was held at Pinopolis, S. C., July 22-26. The scholarly and aggressive District Superintendent, Dr. J. W. Moutrie, presided with grace and dignity and accorded all impartial consideration. The reports from the pastors were the best, along all lines, that have ever been made by the Charleston District. Reports from the local preachers and the other departments of the churches were all carefully prepared and showed general progress. The endowment of Claflin University received special emphasis and new inspiration and as a result \$100 in cash was reported and \$400 in subscriptions by substantial ministers and laymen. The pastors and members purpose, under God, to report at the next Annual Conference, \$1,500 for endowment. The sermons preached were all carefully prepared and delivered with telling effect. On Friday night, at the conclusion of a very instructive and forceful sermon by the Rev. Isaac L. Hardy, the efficient and faithful secretary of the conference, an altar service was conducted and seven precious souls were born anew. Sunday was the closing and crowning day when over 1,500 persons for many miles around came to assist in doing honor to Him whose servants we are. Too much praise cannot be given to the Rev. C. H. Dangerfield, his officers and members for the royal way in which they entertained the conference. God bless them and all who contributed to the occasion. The next District Conference will be held at St. Stephens.—J. F. Greene.

SAVANNAH DISTRICT WOMAN'S HOME MISSIONARY SOCIETY

The society held a rousing meeting in connection with the Savannah District Conference at Sterling, Georgia, July 22-26. Friday morning, Mrs. Lula Wright, district president, presided. The first hour was spent in devotional service. At the close of the same the president made an appropriate and helpful talk. Aside from the regular formal reports, the representative of each auxiliary stated in detail the work of the auxiliary she represented. These interesting talks were interspersed with music. Reports show that in many of the charges the society is doing splendid work and is of spiritual strength to the church. The closing talk was made by Mrs. M. E. Dent, corresponding secretary, emphasizing especially the need of co-operation. The representative from Grace Church, Brunswick, stated that the auxiliary was completing a beautiful quilt, of which each member had made a square. This quilt will be sold and the proceeds placed to the credit of the society, which is being successfully conducted by Mrs. Mary Holiday as its efficient president. Other plans were mentioned and much inspiration gained. The following district officers were elected: Mrs. Lula Wright, president; Mrs. Clara Cato, secretary; Mrs. Alice Walker, treasurer. Each auxiliary was asked to make a good financial report at our annual meeting at Forsyth, Ga., in November. At the close of this meeting the District Ladies' Aid president, Mrs. Anna Hall, held a short session in the interest of the Ladies' Aid of the district.—Mrs. M. E. Dent.

DISTRICT ROUNDS

HOLLY SPRINGS DISTRICT

Fourth Round

Corinth, Sept. 25-27; Corinth Ct., 26-27; Pontotoc, Oct. 3-4; Potts Camp, 3-4; New Albany, 10-11; Nettleton, 17-18; Pontotoc Ct., 24-25; Ripley, 30-Nov. 1; Ripley Ct., Oct. 31-Nov. 1; Houston, 7-8; Houston Ct., 14-15; Tupelo, 20-22; Verona, 21-22; Okolona Ct., 23-29; Olive Branch, 28-29; Holly Springs Ct., Dec. 5-6; Okolona, 12-13; Holly Springs, 19-20. Dear Brethren: I am delighted to hear of the great revivals you have had throughout the entire district. Let us raise the balance of our benevolence so we will not have to make excuses. I want to see how many pastors will not have to make excuses at the Fall district conference. Make a thorough canvass for our good old Southwestern and send some students to Rust. Will you put your committees to work? If you do I am sure you will raise the balance of your benevolence very easily.—W. H. Gilliam, District Superintendent.

GULFPORT DISTRICT

Fourth Round

Lumberton, Oct. 3-4; McNeil, 6; Purvis, 8; Sumrall, 10-11; New Augusta, 13; Richton, 14-15; McLean, 17-18; Basin, 19-20; Bond, 24-25; McHenry, 26-27; Gulfport, Nov. 1; Bay St. Louis, 7-8; Pass Christian, 14-15; Handsboro, 21-22; Ocean Springs, 28-29; Biloxi, Dec. 1; Moss Point, 12-13; Escatawpa, 11-13; Biloxi, 19-20; Delisle, 22.—J. C. Houston, Superintendent, 1906 33rd Ave., Gulfport, Miss.

WOMAN'S HOME MISSIONARY SOCIETY ATLANTA CONFERENCE

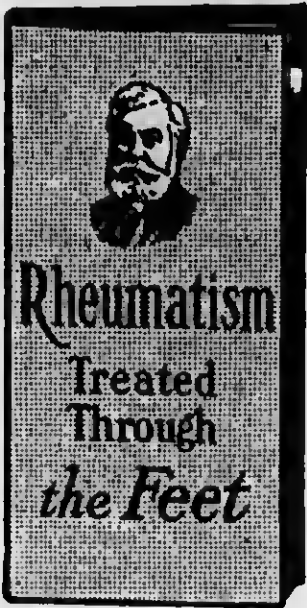
The annual meeting of the Woman's Home Missionary Society of the Atlanta Conference will meet at Carrollton, Ga., October 1-4, instead of the date September 17-20 as previously announced. All who expect to attend the meeting and wish entertainment will please notify the pastor, the Rev. P. H. Kelley, Carrollton, Georgia, at an early date. I urge all corresponding secretaries, in their reports to me, to give the correct number of members in their auxiliaries and state the number added this year. This is imperative if the conference is to receive credit for the members added in the "New Membership Campaign."—Flora Mitchell, Corresponding Secretary, Atlanta Conference.

SEDALIA DISTRICT

The six years of the Rev. Jno. H. MacAllister's administration has been an era of progress. On assuming the great responsibilities of the Sedalia District, six years ago, he began a plea for better parsonages, furniture, the lifting of mortgages, a general repair and the building of new churches where needed. The following will give some idea of the work accomplished: Sweet Springs, parsonage repaired, one room added, and general improvements on the church; Georgetown, one room added to parsonage and general improvement on church property; Pilot Grove, church improved; California, new parsonage and general repairs on the edifice; Vermillion, new parsonage and church repaired; Olean, church repaired; Butler, parsonage refurnished and water-

works installed, also new pews installed in the church and additional electric lights; Harrisonville, church repaired; Holden, church and parsonage repaired; Centerville, church repaired; Warrensburg, a heavy debt of many years' standing reduced to a small amount; Knobnoster, church repaired, also noted improvements on the entire circuit; Windsor, new parsonage, the first in the history of the church; Clinton, church repaired; Osceola, church built and parsonage repaired; Greenfield and Mt. Vernon, improvements on church and parsonage; Neosho, a heavy mortgage lifted; Carthage, parsonage moved and raised, two rooms added and waterworks installed, the church has undergone a general repair; Joplin, large sum of money raised, parsonage repaired, refurnished and an extra building placed on the church lot for rent, also additional electric lights installed; Lebanon, general repairs on church and parsonage, electric lights installed and streets improved; Springfield, parsonage repaired and refurnished, also a new \$14,000 modern brick church stands today as a monument to the heroic efforts of the pastor and membership; Sedalia, parsonage moved, two rooms and porches added, waterworks installed, thus making it virtually a new building. They also have \$800 banked with which to continue work on the new church. The pastor and membership of Taylor Chapel deserve much credit for their faithfulness under such adverse circumstances. Taylor Chapel is by far the best

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Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.	September 24-27	J. P. Patterson
Annapolis	Baltimore, Md.	September 16-20	C. G. Cummlings
Pine Bluff	Liberty, Ark.	September 16-20	J. H. Greer
Salisbury	Pocomoke City, Md.	October 20-23	W. J. L. Hughes
Centerville	Federalburg, Md.	October 27-29	J. E. A. Johns

CONVENTIONS

GREENVILLE DISTRICT—Sunday School Institute and Epworth League Convention, Greenville, S. C. Sept. 24-27
SUNDAY SCHOOL AND EPWORTH LEAGUE. Lonoke, Ark., October 1-4
CLOW DISTRICT—Epworth League and Sunday School Convention, Centerville, Ark. Oct. 8-11.
SHREVEPORT DISTRICT—Epworth League, Ladies' Aid, Woman's Home Missionary, and Jubilee Convention, Mt. Nebo, Perryville, La. Oct. 15-18



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charge on the district excepting St. Louis and Kansas City, the best in the Central Missouri Conference. Once installed in their new church, Taylor Chapel is destined to become one of the greatest Negro churches west of the Mississippi river. Much credit is due the pastor and liberal contributors of the Sedalia District for the great achievements of the district during this administration.—J. Blaine Walker.

DIED

The following persons have died during the past three months at Caladonia, Miss.: Bro. H. C. Chapman, a faithful steward of Frierson's Chapel, May 25, 1914; Mrs. Laura Ann Hendrix, a loyal member of Brownlee's Church, June 18; Billie Billups, an ex-class leader of Military Chapel and a consistent Christian, July 8; Mrs. Mariah Walker, a member also of Military

Chapel, July 16. On July 4, Bro. A. J. Kidd, a local preacher and class leader of Military Chapel, was at a dinner for the purpose of selling some confectioneries to finish raising \$20 on the benevolent claims. After selling what he had on his table, some young men on the gall ground became engaged in a quarrel, and one man drew his shotgun on the other. Brother Kidd, acting as peacemaker, begged the man not to shoot, and the gun was turned on him.—G. J. Dobson, Pastor.

At Nettleton, Miss., death has again invaded our ranks and claimed the following members: Bena McRay, Sallie Davidson, Arthur Pennington, Hattie Sutler, James Williams, member of the Baptist Church; and Mr. Earlie Rodgers, a young man from Water Valley, who died here at his sister's recently (Mrs. Roxie Inge). Peace be unto their ashes. The Rev. P. A. Lemon officiated.

DEATHS

THE REV. W. M. STONEY

We mourn the loss of our beloved brother and pastor, the Reverend W. M. Stoney, of the South Carolina Conference, who served as pastor on the Yemassee Charge for nearly three years. He died Thursday, July 16th, 1914, after a few days' illness. The Rev. W. M. Stoney was a faithful, devoted pastor and was loved by all who knew him. The body was taken to Seighingville, where a large number followed him to his resting place. He left a loving, devoted wife, two children and a devoted congregation.—J. J. Primus.

MRS. A. F. BAKER

Mrs. Mary A. Fizer Baker was born in Batesville, Miss., Jan. 1st, 1857, and died July 26th, 1914. She was married to the Rev. G. W. Baker July 29, 1879. Seven boys and three girls were born unto them, of which four boys and two girls survive her. She professed religion and joined the Methodist Episcopal Church at Batesville in September, 1879, and lived a faithful Christian until her death. The funeral was attended in St. Paul's Methodist Episcopal Church, Aberdeen, Miss., by the pastor, assisted by the Revs. J. M. Marsh, the district superintendent, N. R. Clay, W. H. Whitlock, John Mayo and W. C. Thomas, pastor of the African Methodist Episcopal Church. She was laid to rest in the Odd Fellows' cemetery in Aberdeen, Miss.—B. F. Woolfolk, Pastor.

MRS. ELLA F. McLAUGHLIN

Our entire Greenville District was shocked and intensely pained to learn of the death of the faithful, lovable and accomplished wife of the Rev. P. E. McLaughlin. This happy couple married Nov. 18, 1912. Sister McLaughlin was an earnest Christian, a devoted wife, an untiring church worker and an ideal friend, radiating sunshine and wholesome enthusiasm in the ministerial realm in which it was her great pleasure to move. Her mental training was sound and her home discipline was sane and pure, which made her the useful and serviceable woman that she was in her own home and church. She was born at Dillon, S. C., of loyal Methodist parents. She died at Pendleton, S. C., and was taken back to her people's home to sleep her long sleep. The funeral was attended by a throng of sorrowful friends and admirers. The Rev. C. C. Roberson, pastor of the St. Stephens Church, beautifully eulogized the life, works, and character of this worthy woman and patient servant of God.—John C. Gihhes.

Pannell—John G. Pannell, an exhorter in our church (Charles Wesley) at Abingdon, Va., died July 27th, 1914, aged about 71 years. He served his church faithfully for many years.—W. A. Webber, Pastor.

Houston—Harrette Houston, a member and class leader of Liberty Methodist Episcopal Church, Liberty, Miss., wife of Brother David Houston, Sr., after a long illness died at her home July 25, 1914, in full triumph of faith.

She leaves a large family and a host of friends.—J. E. Thompson, Pastor.

Martin—Mrs. Massie Martin, a member of Quinn's Chapel, at Summit, Mississippi, died July 5th, 1914. She died as she lived.—J. E. Thompson, Pastor.

Davenport—Channey Davenport, a member of Chapel Hill Church on the East Calvert (Tex.) circuit, and a faithful Sabbath school pupil, was called from labor to reward Aug. 13, 1914. She had been confined to her bed five months with consumption. Her age was 16 years, 6 months and 8 days. The deceased was the daughter of our beloved pastor, the Rev. C. Davenport, who was attending the district conference at the time of her death. We, as loyal officers, made all arrangements that were necessary and had the Rev. Bro. Wyatt of the West Texas Conference to preach the funeral.—J. S. Smith.

Wiggins—On the evening of July 24, 1914, Bro. Samuel Wiggins, one of the oldest members of Grace Church, Brunswick, Ga., passed quietly away after a short illness of three days. For more than forty years he served faithfully as a local preacher, class leader and steward. He was one of the few who helped to lay the foundation of Grace Church. In the early '70s he was elected chairman of the steward board and until the hour of death he still filled that position. He was preparing to attend the district conference at Sterling, Ga., which convened July 22-26, and two days before the conference he became suddenly ill, and realizing his condition he sent for the pastor, the Rev. J. C. Williams, and asked him to take the report to the conference. On the following day, while his report was being rendered, his soul passed into the Great Beyond. The deceased was a member of the G. U. O. of F., which body attended the funeral. The funeral was from Grace Church, conducted by the Rev. J. C. Williams, pastor, assisted by the Rev. A. N. Jackson (who 40 years ago served as Bro. Wiggins' pastor), the Rev. W. J. Hamilton and the Rev. John Williams. The wife and four daughters survive.—(Mrs.) Mary E. Dent.

Harden—Mrs. Lula T. Whitaker Harden, wife of Dr. Geo. C. Harden (one of the leading practicing physicians of Tennessee), died in her home at Murfreesboro, Tenn., Tuesday evening, July 28, 1914. The funeral service was held from Key Memorial Methodist Episcopal Church on Thursday afternoon, under the direction of the Eastern Star, Court of Calanthe, and benevolent societies, and was largely attended by both white and colored citizens. Sister Harden was a member of the Methodist Episcopal Church for more than 35 years, having professed a hope in Jesus Christ at the age of 17 years. She was one of the best church workers in our Methodism, always taking a leading part in whatever the pastors and church planned to do. She was a great worker and lover of children, and at the time of her death, was the mother of the juvenile department of the benevolent society, she having held that position for more than 12 years. The funeral sermon was conducted by her pastor, the Rev. Wellington R. Smith, assisted by the Rev. J. A. Crump, pastor of Allen African Methodist Episcopal Church (this city). Sister Harden leaves her husband, a mother, three children, four sisters, one brother, one grandchild, and a host of friends both white and colored. The remains were laid to



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rest in the Benevolent cemetery.—W. R. Smith.

McCarns—Miss Josie McCarns, born March 3, 1901, died July 18, 1914, in Blount Springs, Ala. She joined the church and was baptized in August, 1913. She was one of the best girls in the community. Her life was one of consistency, worthy of emulation. Her father is a deacon of the Baptist Church here, and she was a member of the same church. The funeral was attended by the writer, B. J. Brooks, pastor of the Methodist Episcopal Church, and the Rev. George Griffith, of the Baptist Church.

BROTHER

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Marriages

Moore-Beverly—At Longville, La., on August 1, 1914, Mr. Walter Moore of Houston, Texas, and Miss Lillian Beverly of Lake Arthur, La. The Rev. S. S. Earl officiated, assisted by the Rev. D. G. Pharris.

Mrs. Bessie Brooks, conference organizer for the Woman's Home Missionary Society of the Tennessee Conference, organized the Cumberland River district into a Woman's Home Missionary Society, July 31, at 3 p. m. So eager were the people to have such an organization on the district that we had a full house before we began. We had an outpouring of the Spirit while there. We take this opportunity to thank the district superintendent, the Rev. E. J. Guthrie, and the pastor, the Rev. J. P. Price, who entertained the conference so nicely, and the good members and friends who made the organization possible. We thank you most heartily for \$4.08.

A word concerning the Guthrie District Conference as I saw it: From the large delegation and the interest manifested, it could be readily seen that Dr. Franklin, the efficient district superintendent, has things well in hand. Times are very dull financially throughout the bounds of this district, but notwithstanding this fact, the attendance was by far the largest for years and the interest manifested among both ministers and laymen was inspiring. Dr. I. L. Thomas came to us and his lecture on "Misfits" was a treat as well as his sermon Sunday morning, to crowds that filled the church to overflowing. The district superintendent represented the Southwestern. On the whole, the district conference was a great inspiration to the city of Guthrie.—Observer.

Oakland—The third quarterly conference of Oakland and Brown's Chapel circuit was held July 25-26, with the Rev. J. W. Warren, our efficient district superintendent, at his post. The business and spiritual sides of the meeting were well attended. The leaders rendered splendid reports. We raised during the quarter for ministerial support, \$164; benevolence, \$39.33; district superintendent, \$32; total amount raised, \$235.33. Pastor's report shows conversions and accessions to the church, 22. On Sunday, at 11 a. m., Supt. J. W. Warren preached a stirring sermon, subject "The Safety of God's Children." The sermon was a masterpiece.—(Mrs.) H. A. Isaacs.

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SPECIAL NOTICES

To Pastors of Jackson District, Mississippi Conference: Your apportionment for Natchez Church is as follows: Benton, \$20; Craig, \$18; Canton, \$20; Canton Circuit, \$15; Carthage, \$10; Couprie, \$12; Pelahatchie, \$20; Roseneath, \$17; Jackson, Central, \$27; Jackson, Pratts Chapel, \$14; Yazoo City, St. Stephen, \$23; Yazoo City Circuit, \$12; district superintendent, \$10; total amount to be raised, \$250; and as soon as possible to be sent to the Rev. M. T. J. Howard, Natchez, Miss., Box 162. The above amounts made by district conference held at Canton, Miss., July 30 to Aug. 2, 1914.—W. P. C. Morrison, District Superintendent; P. W. Baldwin, Secretary.

DIED

Jeter—Mrs. Susan Jeter, wife of the Rev. J. W. Jeter and a good member of the Methodist Episcopal Church, was called home from the Lomax (Ala.) and Mally's Chapel circuit on the 13th of July, 1914. The funeral was attended by the writer and the Rev. J. A. Knox of the Wetumpka charge. Husband and four children survive.—J. A. Harris, Pastor.

Kirkman—Prince Kirkman, of Cumberland Furnace, Tennessee, fell asleep Aug. 4, 1914. He had been for many years a faithful member of Stone Chapel; of cheery disposition, loved by white and colored, he will be greatly missed. The pastor, the Rev. E. J. Reddick, had charge of the funeral service, assisted by the Rev. Jesse Standfield. The deceased is survived by his wife, four daughters and a number of grandchildren.

Edmonson—Mrs. Mable Edmonson Davis died July 23, 1914. She was born in Lexington, Va., May 24, 1884. Her parents were the late Samuel and Ardessa Edmonson, who were faithful members of Randolph Street Methodist Episcopal Church. At the age of ten years she gave her heart to God and joined the same church. In 1901 she came to Richmond, Va., and joined the Leigh Street Methodist Episcopal Church under the pastorate of the Rev. W. A. C. Hughes, D. D., and remained a faithful and devoted member until her death. No burden seemed too heavy for her, no task too hard, no money too large to keep her from doing her duty. She was perfectly resigned to her condition and bore her illness patiently. She is survived by one brother, four sisters and a host of friends. The funeral service was held at Leigh Street Church Sunday, July 26, and very largely attended. The

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Rev. E. M. Mitchell conducted the service, assisted by the Rev. C. E. Hodges, district superintendent; the Rev. O. C. Sprague and the Rev. C. A. Stephenson of the African Methodist Episcopal Zion Church. The choir rendered "My

Days Are Gliding Swiftly By;" a solo was also rendered by Mr. Willie Hill; eulogistic remarks by the pastor, the Rev. E. M. Mitchell. The floral designs were numerous and of rarest beauty.—(Mrs.) M. M. Bunn.

Southwestern Christian Advocate

631 Baronne Street.

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CASH REMITTANCES

Subscriptions Received Aug. 22—Sept. 4, 1914

Atlanta and Savannah—Frank Gilbert, Julia Scarlett, P. B. Gibson 1, E. E. Trammell, Gainesville District Conference by N. J. Croly 15, J. W. Brown, D. H. Greer 8, E. R. Miller 3.

Central Alabama—L. C. Williams 8, P. P. Wright 1, Lewis Tyree, Charles Coleman 1.

Central Missouri—J. H. McAllister 1, J. L. Brooks 1, Missouri Welch.

Delaware—A. N. Thomas.

Florida—F. K. Williams.

Lexington—W. H. Higgins 1, H. A. Foreman 1, J. W. Robinson 2.

Lincoln—W. W. Herndon 1, Muskogee District Conference 9.

Little Rock—M. J. Field, J. B. Jordan, A. R. Green, A. J. Taggart *1.

Louisiana—Wm. Wiggins, J. O. Richards, Alexandria District Conference 76, T. F. Robinson *1, H. Williams *2, S. M. Magurder 1, R. B. Sanford, M. C. Brown, T. F. Robinson *1, La Teche District Conference 23, Lake Charles District Conference by R. C. Worsham 79, J. J. Woolridge 1, A. B. Venable 3, L. C. Thomas *1, W. G. Drake 4, G. G. Priestly 1, N. Hawkins.

Mississippi and Upper Mississippi—T. W. Davis 1, I. C. Daniels, Jno. Stanley, Hattiesburg District Conference 59, Joseph Burge 1, Greenwood District Conference 23, Vicksburg District Conference by D. L. Morgan 116, Starkville District Conference by W. F. Isaiah 30, Mamie Pigford, R. H. Patton 1, W. L. Mills 1, W. P. Elliott, H. Holston 1, Winona District Conference by J. W. Golden 18, P. H. Rembert 2.

North Carolina—J. H. Garrett 1.

South Carolina—D. M. Minus 2, G. Rice 1, R. F. Freeman.

Tennessee and East Tennessee—Anderson Davis 3, R. E. Kibby, E. H. Forrest 1.

Texas and West Texas—Conroe District Conference 33, J. J. Hardeman*, N. N. Mitchel*, E. D. Belcher 2, D. C. Lacey 3, Harry Swann 14, Houston District Conference 25, Marshall District Conference 62, A. N. Collins, J. E. Bryant 1, H. A. Jones 1.

Special—E. W. Kinchen 1.

*Part yearly subscriptions.

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Starkville District Conference.
Houston District Conference.
La Teche District Conference.
Greenwood District Conference.
Winona District Conference.
Gainesville District Conference.
Muskogee District Conference.

CRESCENT CITY NOTES

Miss Ella Lee Rose of this city is visiting Mr. and Mrs. Edward Murphy of Louisville, Ky.

Mr. William J. Dungy and Miss Elvira Mason, both of New Orleans, were united in holy wedlock Sept. 12, 1914, at 7:30 p. m. Mr. Dungy is a young man of high moral character and accomplishments. Miss Mason, the accomplished organist of Wesley Church, is a graduate of Straight University and a teacher of music. A more estimable young lady is hard to find and her sweet Christian spirit is at all times evident. Refreshments were served to the wedding guests and the happy couple departed on the 9:50 train for Bay St. Louis, Miss., where they will remain until Sept. 27th, from whence they will return home. The Rev. J. L. Wilson officiated.

The Rev. L. H. Smith, our pastor at Bastrop, is ill in Sarah Goodrich Hospital. He desires to have the brethren to remember him there.

On Aug. 25, 1914, Miss Cleopatra Pennerman and Mr. Herbert Lindsey were united in holy wedlock by the Rev. N. McNeal.

First Street Church—At 11 a. m., Prof. J. H. Lovell preached a very acceptable sermon. One person was baptized. At 7:30, the pastor, the Rev. T. F. Robinson, preached; subject, "The Onward March of the Christian Church." The Tribes' Rally is on the Tribes are sojourning from Egypt to the Promised Land; they left Egypt last Sunday night and expect to reach the Promised Land Sunday, Nov. 27. Those who fail to raise the required amount of \$100 will be left in the wilderness.—Marla Smith.

Wesley Church—The pastor, Dr. J. L. Wilson, being indisposed, the Rev. L. L. Harrison conducted the opening morning services and the Rev. T. A. Jackson, pastor La Harpe Church, preached a splendid sermon. At 3 p. m. the Epworth League rendered a fine program; at 6:45 p. m. the League held an enthusiastic devotional meeting; at 7:45 p. m., Dr. R. E. Jones preached. On next Sunday morning, at 10:45 o'clock, Dr. V. Chapman, district superintendent, will preach, and at 7:45 p. m. the pastor will deliver the anniversary sermon for the Young Ladies' Hope Benevolent Society. Misses V. C. Hurst, Carlina Martin and sister, and Williams have returned to the city and filled their places in church.—L. L. Harrison.

Ross Church—We desire to thank the friends and members of Ross Methodist Episcopal Church for a very pleasant surprise on Thursday night,

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The Opening will be September 23rd. The applications for admission are unusually numerous this session. The College Freshman Class promises to be very large.

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September 10th. The party was led by Mesdames P. Drayton, Cora Jackson and Mr. C. D. Small. The Bethlehem Baptist Church was represented by Mrs. Jane Lennons. They left 75 pounds of choice groceries and a nice purse. We hope they will come again.—N. McNeal, Pastor.

SPECIAL NOTICE

New Orleans, La., Sept. 14, 1914.—I take this method of inform the public

CHANGE OF ADDRESS

Rev. C. C. Walker from 404 W. Garden street, Pensacola, Fla., to 716 Dillard avenue, Birmingham, Ala.

Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, SEPTEMBER 24, 1914

Vol. No. 43—No. 38

PULPIT PIETY AND REVERENCE

Protestantism in its swing away from the Roman Catholic Church has suffered by extremes in the loss of reverence for sacred things. In the efforts of the Protestants to avoid the ceremonies and the formalities of the Catholics there has been a tendency to disregard some of the essential forms of our own rituals. Ritualistic ordinances, it must be remembered, carry a degree of solemnity, and are designed to inspire sacred awe and reverence in the heart of the worshipper. This was seen in the Mosaic system. While the various sacrificial rites and ordinances of worship abounded in prototypes of the Christian dispensation, it is true also that they served as a continual lesson to the people of reverence for God and things divine. The ark of the covenant which contained, among other things, the tables of the law, must not be made common, not even be touched by man under penalty of death. Now, it must not be forgotten that the Church is still God's sanctuary. It is true, of course, that the "veil of the temple was rent," and that every man may "come boldly to a throne of grace." Yet, we cannot rid ourselves altogether of the idea that the minister still bears some marks of the priest. The pulpit is still the place where God's servant, ordained and especially set apart, intercedes before the Most High in behalf of the people. His lips have been consecrated with the holy fire, and he must stand as God's mouthpiece to the people.

How then can a minister afford to become light and flippant while occupying the sacred desk? How can he descend to the level of comic harangue? It appears that some ministers at times only intend to provoke laughter; at other times evidently they are bent on merely drawing tears, or causing a shout. The Bible, which in a sense is the Christian's "ark of the covenant," is often shamefully pounded upon and ruthlessly handled. The performances of the preacher are sometimes more becoming the stage of an acrobat than they are the pulpit. The loud, harsh terms in which he addresses Jehovah would grate upon the ears of an orthodox Jew, and really do cause the more refined and reverent of the congregation to shudder with a sense of sacrilege. Sometimes the preacher in reaching his climax appears to the congregation, like the martyred Stephen, to be looking directly into the face of the Savior, and suddenly he will cease and begin some jollity or jesting even about his own sermon.

Take, again, the irreverent attitude of some ministers in a season of prayer. Quite frequently the minister is looking up his hymns or talking to the chorister. We have known ministers to walk across the pulpit to speak to some one while prayer is being offered by another. Then quite often ministers in the pulpit talk so loudly between themselves that they actually disturb the audience. Such conduct greatly detracts from the services.

Then take another matter of pulpit irreverence to which attention should be called and that is the minister stepping across the chancel rail, instead of quietly going through the gate or opening made in the altar rail. Especially is this done quite often in the taking of the collection. The preacher will jump over the rail, go out in the audience, and get a contribution and then come back; then go

again as if he were in a hurdle race. This really destroys the decorum of the service.

Piety and reverence should not be lacking in any church, especially in the pulpit. In fact, we cannot hope to find a general spirit of reverence in the pew unless it is maintained in the pulpit. For by the lack of reverence and a proper respect for the house of

very close to the great and Holy One.

Let the pulpit be revered as the place where God speaks through His chosen messenger, and let the people be impressed as they enter the church with the presence of a sacred and holy atmosphere which pervades the entire auditorium. Let them feel really that "The Lord is in His holy temple; let all the earth keep silence before Him."

TO YOUR KNEES, O CHRISTIANS!

By the President of the United States of America— a Proclamation:

Whereas, great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the counsels of statesmen have not been able to save from the terrible sacrifice; and,

Whereas, in this, as in all things, it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before Him, confessing our weakness and our lack of any wisdom equal to these things; and,

Whereas, it is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace;

Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the 4th day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit or toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our willfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 8th day of September, in the year of our Lord one thousand nine hundred and fourteen, and of the independence of the United States of America the one hundred and thirty-ninth.

By the President,

WOODROW WILSON.

WILLIAM JENNINGS BRYAN,
Secretary of State.

God and divine things, much of the impressiveness of the services is lost.

No man can approach into the presence of God, even by the merits of His Son, without a sense of unworthiness and humiliation. Therefore an irreverent people can never draw

SUNDAY SCHOOL TEACHER TRAINING

We are beginning to realize more and more that the Sunday School is a school. It is not a prayer meeting, nor a choral club, nor a day nursery for obstreperous children. It may be a prayer meeting, it may be a club to train people for good singing, it may be a convenient and necessary place for children on a Sabbath morning, but above all it is a school, with all the intents and purposes of a school. Instruction is to be imparted to the child, According to the arrangement of our International Lessons, every seven years the Bible is pretty thoroughly covered. The new graded lessons add tremendously to the value of the Sunday School session. But whatever may be the equipment, the outline of instruction for the Sunday School will miss its purpose if the teachers have not received the proper training for the work which they are to do. Raw recruits can no more secure the best results in the Sunday School class room than they can in the class room of the public school. The public schools are now demanding experts, persons who are trained in the school government, in pedagogy, in all kindred studies that seek to give the teacher a clear vision of his work. The modern Sunday School has caught this spirit and it is well that it has. It is significant that the Board of Sunday Schools has as the first of its several departments that of "Education," and this is just as it ought to be and it is a key to the work which the Board of Sunday Schools is trying to do. It is trying to direct the educational force of the Church as it relates to the study of God's word, a great task, an imperial task. And in this Department of Education there is the Superintendent of Teacher Training. The educational value of this program cannot be denied, and should be entered into with enthusiasm and loyalty. To help to this end, a series of articles is being published in this paper under the title of Teacher Training, one of which appeared some time ago and another in this issue. We certainly trust that these articles will be carefully read, the instructions given mastered and put into practice.

PLAYING ON AMERICAN PREJUDICE

America has its prejudice against the yellow and darker races and the world knows it.

There has been considerable anti-German sentiment in this country, frequently expressed through the daily and weekly press and magazines that almost universally condemn the German Emperor for his attitude in the incipency of the present war. Germany would change this sentiment against the Fatherland in this country, hence papers

(Continued on page 8)

THINGS ESSENTIAL

By Arlo Ayres Brown

"Our Sunday School would rather give up any class than the Teacher Training Class." This was the deliberate conclusion of a writer who recounted difficulty after difficulty which had been overcome in developing his teacher training work. The reason which he gave was the improvement in equipment and work after the first class had been graduated.

Why are so many Sunday Schools to-day reporting either a decline or a bare holding even in their Sunday School statistics? The answer is to be found in the quality of work that is being done. People will not long patronize an institution which does careless work. If one could make a close study of the cases where children to-day beg not to be sent to Sunday School he would hear very frequently between the mother's coaxing words this complaint, "But mother, I don't learn anything."

"Fear Only Poor Work"

There is no greater fallacy than to believe that we must coax children into the Sunday School by making the work easy. A teacher once came to the writer in great excitement, saying, "Do you know that John is going to drop out of our Sunday School because the work is getting too hard? What shall we do?" She thought probably the answer would be for her to go and tell John that we would be easy on him in the future if he would only come back. Instead of that she was answered, "My good friend, fear only poor work." Here is a quarter. You tell John I will give him a quarter if he will stand out on yonder corner and proclaim that he dropped out of the Methodist Sunday School of this community because the work was too hard. I could fill this church with children if the parents once got it into their heads that here is a church school which does serious work."

The incidents related are not exaggerated. On the other hand they are typical. There isn't a mediocre school in the country which could not find a considerable number of its pupils next Sunday begging permission to stay at home because they were "not learning anything." What is the answer? There is only one. The King's business is serious. If it cannot be well done it had better not be attempted at all. Experience clearly shows that the efficient schools, great and small, are not those which started out with an abundance of talent but those which began with a burning sense of need and a determination to see to it that their future workers should be trained for their positions. The outcome has been exactly what would be expected with men and women who took no chances, who raised their standard high, prayed to God for power and then proceeded to leave

no stone unturned toward procuring or training the folk needed.

How To Begin

The place to begin the preparation of a trained teaching force is in classes meeting at the Sunday School hour. Here there are no conflicting engagements to interfere. The students have given this hour to the service of the church already. And certainly there can be no objection to the material used on the ground that it is not religious or biblical enough. The course will be throughout a study of the Word of God and how to apply it in the nurture of young lives. It may not be generally known but the fact is that practically every denominational and interdenominational Sunday School agency recommends at least one Teacher Training class meeting at the Sunday School hour, holding that the material is not only proper for the Sunday School hour but imperatively needed.

Naturally the Senior Department is the section of the school in which these classes should be formed. For here are the ones who within a year or two must become teachers either with or without training. Fortunately the Board of Sunday Schools has a text book which it can offer in confidence to practically all such classes, in its new book, Dr. Barclay's First Standard Manual of Teacher Training. If the teacher who is to use the text book feels the need of special help let him register with the Board for its Correspondence Course 5A for the Teacher of a Teacher Training Class. In some cases this class work can be done without breaking up a single class, in others the Teacher Training company should be a picked group of those who keep their membership in their former classes for social and other purposes, but who study with the training group.

In addition to these groups it is readily apparent that the efficient school will provide for a second class or more to train those who are already officers and teachers. This is very frequently held before prayer meeting, some schools taking supper together at 6 p. m. and doing their work before the prayer meeting hour.

"Where there is a will there is a way." Is there any good reason why there should not be at least one teacher training class in every school? If you believe that this thing is essential to the church of to-morrow can you afford to be content with anything less than actual achievement? Write to the Board of Sunday Schools, 1020 S. Wabash Avenue, Chicago, stating your situation and you will receive plans and suggestions which will meet precisely your need. If you will furnish the purpose and will power, the Board will agree to furnish the plans.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XIX

In Dresden we stayed at the Hotel Continental, just across the street from the Hauptbahnhof or "principal railway station." We went directly to the New Museum, the Zwinger, the Art Gallery of Dresden. The Sistine Madonna! the Madonna of Madonnas, the picture of pictures, the treasure of all art treasures! In this picture the immortal Sanzio Raffaello took his place permanently at the pinnacle of the painters' art. At least he has held the supremacy for 400 years. The face of the woman is the face of his sweetheart; and the baby is just any bonny baby, with nothing dull about him, and nothing saintly, except what is saintly about all ba-

bies, and that is happy, strong, natural, angelic babyhood. The face of the woman can also be seen in his Madonna of the Chair in Florence, Italy, and in others of his pictures. One of the reasons why Raphael made a great picture is that he did not try to portray a Saint and a young God, but only a woman and a baby. The Sistine Madonna is but the portrait of a beautiful woman with a perfect baby, and you can find them all over Italy in flesh and blood. Of course, there is the Pope in the picture and another woman, and some "cherubs" at the bottom, but to the charmed beholder they are not essential parts of the picture but are only details of the "framing"

like the green curtains and the clouds and the sky. The Madonna and the "Bambino" are the picture. As is to be expected, this painting is contained in a room of the gallery by itself, with no other work of art in sight, to save any poor rival from disgrace. And there are cushioned seats for the art-lover to sit upon and look and look and look—until he pulls himself away.

In this same gallery are some of the most beautiful paintings of "Venus" in the world, showing her "sleeping," "reposing" and what not; and there is the "Buesende Magdalena," but none of them possess the power of the great Madonna.

In Dresden is the original of "The Chocolate Girl," which we see daily in advertisements of "Baker's Cocoa." There are also Hoffman's famous painting of "Der Jesusknabe im Tempel," showing the boy Christ among the doctors, and the "Christ and the Adulteress" by Hoffmann. There are many other notable originals, and artists, young and old, were at work making copies here as in the Louvre at Paris.

Dresden is the capital of Saxony and is situated on the Elbe. We visited the palace with its great museum of gems and precious stones and jewels; and we explored the Royal Gardens and the Garden Palace.

July weather in Germany is more like the summer of our northern states; one needs a light overcoat every night and sometimes during the day. And such bed coverings as they have in Germany! Regular goose-feather "ticks" to cover with. Sometimes there is also a sort of feather comforter which is tacked, so that the feathers cannot shift about in it, but in the "tick" on top of this, the feathers are loose, so that when a fellow gets a little too warm under it he can sit upright in bed and knock the loose feathers down towards the foot. These are fine winter beds, but sometimes they are a little too warm even for a German summer. Sometimes there is no sheet, and when there is, it is usually turned back at the head upon the comforter and buttoned, so as to protect the other coverings from being soiled.

On the fine, sunny day of July 31 we set out for Munich, the capital of another German state, Bavaria. Here also we were centrally located at the Grand Hotel Leinfelder. The next morning we went to the Frauenkirche, a very old and large brick church, with twin towers and a concrete foundation. When this building was erected the master-builder purposely left out a beam from among those belonging in the truss of the roof, and made the remark that only another master-builder could ever find the proper place for that beam and put it in. Till this day, though many have tried, no architect has been able to find the proper place for that beam, which lies there still waiting the appearance of "another master-builder." It is perhaps not absolutely necessary to the strength of the building, but is necessary to the architectural completeness of the structure. Centuries have elapsed but "another" has not yet appeared; history repeats itself, but not human genius, and a man's work must be done by himself and not by any other. There is a spot in the floor of this church where one can place his right foot and then kneel upon his left knee and not be able to see any one of the thirty windows, because of the intervening columns, etc. So many visitors have tried the "stunt" that there is a deep human footprint in the solid stone floor.

Some distance from this church is the Ludwigskirche, to which we next wended our way. The ceiling of the choir and the wall back of the high altar are painted with allegories. The ceiling and walls of the transepts are also painted: the north transept has a Madonna and the south transept a Crucifixion. The columns in the church are imitation marble, and the smell of incense was awful. The painting in the east end, back of the high altar, is the "Last Judgment" by Cornelius, which it took him four years to

(Continued on page 4)

The Atlanta Case

(As Abridged in The Christian Advocate)

The Egelston Memorial Church, whose proposed removal to a new site has been protested by a Southern Methodist Church, lays its case before the denomination and makes formal answer to the appeal to the Federal Council.

To the Bishops, Connectional Officers and Editors of the Methodist Episcopal Church:

The officers and members of Egelston Memorial Methodist Episcopal Church, Atlanta, have placed the papers which are shown herewith in the hands of the Federal Council of Methodism. In order that they may be fully understood, an explanatory statement seems essential.

We profoundly regret the necessity for any explanation or statement, or that the controversy represented by these documents should have been thrust upon the attention of ourselves or the Church, but the whole matter has been both unsought and unexpected so far as our society is concerned.

History

Our church was founded forty-seven years ago, but due to inadequate supervision and leadership and circumstances beyond the control of our quarterly conference, the society has suffered various trials, which have prevented much growth either as to property or members. Two valuable sites have been previously owned. One was diverted by the Church Extension Society to the use of our colored people, being used by them now, and the land alone is worth over \$100,000. The second site was sold with the approval of a former extension secretary at a nominal figure, which property has since enhanced to a value of over \$50,000. Our next and present site is in a section of the city which has since our moving there become a Jewish settlement and forbids development. This site is on a single car line, inconvenient to most of our people and entirely unsuited for use as a central church. Both rebuilding and relocating are mandatory.

Development

The last General Conference rendered simple justice to our eight Southeastern Conferences in Alabama, Florida, Georgia and South Carolina by reestablishing the episcopal residence in Atlanta. The assignment of Bishop Leete to the supervision of this episcopal area was most fortunate. The results of his devoted and inspirational leadership in every Conference will, by the end of the quadrennium, be gratifying to every friend and member of our Church anywhere.

Georgia is the Empire State of the South. The Georgia Conference is one of the oldest in our connection, but has suffered depletion to other Conferences and other denominations without corresponding accessions, due chiefly to lack of leadership and lack of a commanding central white church.

Bishop Leete and his family on coming to Atlanta at once united with Egelston Church, and while the Bishop's work keeps him at a distance much of the time, he and his family have very materially aided our work, but lay leadership is almost an essential as ministerial. Strong laymen, who can only be secured through a strong central church, are greatly needed for the best development of our work in all these Conferences.

New Building

In November, 1912, a definite proposal was submitted to the general committee of the Church Extension at Newark. Only as a reasonable offset to the losses of our society, referred to above, the committee was asked to provide twenty-five thousand dollars (\$25,000), which was further conditioned on the offer of Bishop Leete to duplicate the same amount from friends outside of Atlanta, which total amount was to secure a lot suitably located. The proposition was laid aside by the general committee and finally adopted in November, 1913, with an almost unanimous vote. On January 1, 1914, the purchase was made of a lot at the corner of Ponce de Leon and Piedmont avenues, a location of extraordinary convenience to all our people, at a cost of fifty thousand dollars (\$50,000). We are to build the church ourselves, and while we hope that it

shall be a credit to Methodism, for obvious reasons it will not be a "cathedral," as some have said.

Proceedings

In July we received notice that the Quarterly Conference at Saint Mark's Methodist Episcopal Church, South, had in June filed a protest to our rebuilding and relocating before the Federal Council, under rules which were adopted on January 22, that were interpreted so as to permit them to enjoin us from continuing our enterprise and commanding us to prepare for trial December 16. The attached documents are self-explanatory as to further details, petition, demurrer and answer called for under the said rules of the Federal Council.

Before this injunction had been served various expenses had been incurred, including architect and plans for removing and remodeling the structure now on the new site, all of which had been done during the six months subsequent to our purchase, after which we were notified by the Federal Council of these proceedings and commanded to cease all operations and await the decision of that body in December. The Bishop was at a distance, and had been in no way notified of the intended action. When he was reached, however, he advised obedience and requested preparation of an answer to the statements made in the complaint, all of which has been done. By this action of the Church, South, and the Federal Council our financial campaign is interrupted, heavy costs of interest, taxes, etc., are accruing, which we should not otherwise have been obliged to meet.

It would seem that we are forbidden to build in our new location. This presupposes that we can be forbidden to rebuild anywhere. Are we to conclude that a church nearly half a century old can, in effect, be peremptorily forbidden to grow, or even to exist? Will the Methodist Episcopal Church sanction this for one of its churches East, West, North or South? The whole question involved, however, is greater than even the life of our individual church.

Moreover, this statement and the accompanying documents are given publicity to inform our friends dispassionately of the facts in the case, as opposed to the distorted and prejudiced views that have found expression in some quarters, feeling assured that all our leaders and membership will give us their support when made acquainted with the truth involved. We also take this means of expressing our deep gratitude to the general committee, to the Church Extension Society and to all our friends for their financial assistance and words of good will and encouragement that have come to us in the midst of a trying situation.

Yours in His name,

CLAYTON J. YEISLEY,

Pastor Egelston Memorial Methodist Episcopal Church.

Atlanta, Ga., August 26, 1914.

The Documents in the Case

The documents referred to in the above open letter of Egelston Memorial Methodist Episcopal Church, Atlanta, are three in number:

I. A Request for Information from the Federal Council of Methodism, adopted by the Quarterly Conference of the Egelston Church, August 14, 1914.

II. A Demurrer of the aforesaid Egelston Church to the "Appeal" of Saint Mark's Methodist Episcopal Church, South, Atlanta, Ga., in the matter of the removal of Egelston Memorial Methodist Episcopal Church from Washington street to Ponce de Leon avenue, in Atlanta, Ga.

III. The Answer of the Egelston Church to the aforesaid "Appeal."

The following is a synopsis of these documents, copies of which are before us and which amount to over 8,000 words:

I.—Request for Information

The Egelston Church presents, together with its answer to the complaint and appeal lodged against them by Saint Mark's Church, the certain requests for information, namely:

1. Whether the Federal Council intends to give hearing to an Appeal which has not been presented in accordance with the Rules of Procedure (which require (a) a certificate by the Southern Methodist presiding elder, (b) legal service of the defendant and the (c) evidence on which the Appeal is based).

2. Question as to the date on which the appeal was laid before the Council.

3. "Is it your understanding that the Federal Council has jurisdiction with reference to the property purchases and to the building operations of Methodist Episcopal churches to the extent of preventing the same?" etc.

4. How far does the authority of the Federal Council extend in approving or disapproving church extension appropriation?

5. Has the Federal Council control of matters relating to the progress of churches older than the inauguration of the federal body and rule?

6. Are the rules of procedure of the Federal Council binding until approved by the General Conference of the Methodist Episcopal Church?

7. Are the decisions of the Federal Council final?

8. Will the Council permit the presence of oral witnesses and attorneys?

10. Have the parties the right to challenge jurors?

11. Should the Council divide evenly, what will be the nature and effect of the decision rendered?

12. Does the Federal Council assume any financial responsibility for losses incurred in obedience to its directions? Can such loss be assessed against a plaintiff whose complaint may fail? If there be no financial responsibility is there legal power?

The Egelston Quarterly Conference further gives formal notice of its intention, if permitted, to bring witnesses, to secure attorneys and to challenge members of the court, if reason for the same be found to exist, and if any of these privileges are not granted a demurrer and appeal will be filed against the rules of procedure and the practice of the Council sitting as a court.

II.—The Demurrer

Egelston Memorial Methodist Episcopal Church demurs to the appeal of Saint Mark's Methodist Episcopal Church, South, and asks that it be dismissed on the following grounds:

1. Because rules under which the Appeal is brought were adopted two months after the appropriation for Egelston Memorial Church was made by the Board of Home Missions and Church Extension and three weeks after the new site for the church was bought.

2. The Appeal was not certified to by the presiding elder of the Methodist Episcopal Church, South, "as worthy of a hearing."

3. The complainant was not properly served with a copy of the Appeal, as required by Rule 8.

4. The Appeal does not contain any evidence, as required by Rule 6.

III.—Answer of Egelston Memorial Church to the Appeal of Saint Mark's Methodist Episcopal Church, South

I

This document first repeats the preamble of the Appeal, which sets forth the rules of procedure adopted January, 1914, by the Federal Council.

To this Egelston first enters the general protest that the alleged acts were committed prior to the adoption of the rules which are now being applied ex post facto.

Specifically, with reference to the application of the rules of procedure to this case, the Egelston Church pleads:

1. That it is not a "struggling church" within the proper meaning of this paragraph, being entirely self-supporting and on a par with three-fourths of all Methodist congregations. It is further contended that Atlanta is not over-churched.

2. The Egelston Church is not entering the community of Atlanta, but has been there for forty-seven years, and is moving from one part of the "community" to another, to suit the greater convenience of its constituency.

3. It is solemnly protested that the new building effort is not a case of "waste of means and forces in unseemly rivalry." As to the paragraph regarding the use of Church Extension funds "to enter communities where the other Church is doing the work expected of Methodism," it is protested that the General Conference did not give the Federal Council

cil authority to legislate in that particular. Attention is also called to the fact that Egelston Church is not "dependent upon the use of connectional or Conference funds" and that it is using no such funds for expanding its work, except in the same way and under similar circumstances to those which arise occasionally in all cities of America. "It is the very business of the Church Extension Society to aid enterprises which will strengthen the work of Methodism; and to deny its right to do this in Atlanta, or our right to accept its assistance, is in all justice to deny the same everywhere."

II

Having thus demurred against the preamble and the rules of the Council as irrelevant to this particular undertaking, the paper continues by reciting in full the Complaint (or Appeal) of Saint Mark's Quarterly Conference:

1. That the building of said church on Ponce de Leon avenue and the appropriation of funds for that purpose by the Board of Church Extension of the Methodist Episcopal Church are not in the spirit of the rules and agreements quoted above. The territory is not missionary territory. It is already served by six first-class vigorous churches, three Methodist Episcopal, South, two Baptist, one Presbyterian.

2. That the further extension of Methodist Episcopal Church buildings in Atlanta is not in the spirit of said rules and agreements. The Methodist Episcopal Church is struggling. The Methodist Episcopal Church, South, has a membership of 20,000, with twenty-nine churches, while the Methodist Episcopal Church has a membership of only about two hundred with two churches. Under these circumstances the extension of the Methodist Episcopal Church will inevitably lead to conflict and waste of means and forces in unseemly rivalry, besides furnishing such occasions for criticism as will check the growing spirit of fraternity between the two churches.

3. That these resolutions are a complaint only in an official sense, made, in the matter referred to, in conformity to Rule 2 quoted above, in order that the questions raised may come in legal form before the tribunal constituted by the two churches to give final determination to said questions.

4. The above action, taken by the Quarterly Conference of Saint Mark's Church, on account of its near proximity to the proposed site of the Methodist Episcopal Church building, is taken in the spirit of brotherly love, and with a view to the interests of both churches.

To this complaint the Egelston Memorial Church objects in general: 1. Against the ex-post facto application of the rules of procedure of the Federal Council. 2. Against a complaint based upon rules that do not apply to this undertaking. 3. Against rules which have not been approved by the General Conference of the Methodist Episcopal Church.

Though satisfied that these three contentions are well founded and that no further answer to the allegations of the complaint are required, Egelston Church nevertheless offers a complete reply and explanation.

1. It is contended that for our Church in Georgia and in Atlanta a "mission" unquestionably exists, for in this region are needy people who prefer our Church, who look to it for aid, and who deeply feel that the work in their territory requires the care and assistance of a better central church in Atlanta. To the performance of this mission the Methodist Episcopal Church is bound by solemn contract of service already rendered, of promises made, of sacrifices and loyalties accepted for the discharge of which the aid of the whole denomination is not only justified, but greatly needed and definitely pledged. The matter of competing churches of Protestant denominations is met by the presentation of the facts as to Methodist and non-Methodist churches, their distances from each other and their accessibility. "What margin of justice can there be to a complaint against us based on location, since we are farther in our new site from the three Southern Methodist churches mentioned than we are in our old location from the three Southern Methodist churches nearest it, especially when to this fact must be added that our new site is on a different street and car line from the Southern Methodist churches mentioned and in a less congested church district than is our old site? There being no possible justice in opposition to our removal based on location, this

fact, we contend, voids the whole complaint as made." It is denied that the church in its new location will have a mission confined to a single narrow section, as its site has been selected with a view to meeting the conveniences of the city-wide constituency. "It is much more convenient to a majority of our present membership. To reach our old location four-fifths of our members are required to go by street car, most of them transferring to the one line that passes the church. In the new location one-third of the membership can walk to the church, while two-thirds of the remainder can reach the site without transfer over one of the five convenient car lines." It is further stated that without appeal to the Council several of the leading Southern Methodist churches of the city have made similar moves within recent years. Any intention to be in unfriendly or unfair competition with any church is disclaimed emphatically.

2. It is demurred that if "rules and agreements" had been made the spirit of which as alleged forbade the further extension of Methodist Episcopal buildings in Atlanta, the same would be without authority of the law of the Church or of the law of the land and would not be binding. It is maintained that the church in Atlanta is in no proper sense "struggling" and is asserted that without injury to any others the now self-supporting society "will be far from a struggling people when respectfully located and modestly but appropriately housed." It is declared that there will be no "conflict or waste of means and forces in unseemly rivalry," as that is not the spirit of the church.

It is declared further that this project meets more than a local need and is vital to all our work in the South, for "if one of our oldest and most firmly established churches in this section may thus be halted in her work, it is uncertain where the blow may fall next."

3. As to Resolution 3, the Egelston Church expresses the hope that after due deliberation the officials of Saint Mark's may, before the next meeting of the Federal Council, decide to withdraw their complaint.

4. As to the spirit of "brotherly love" in which Saint Mark's Quarterly Conference has made its complaint, Egelston says, "We do not reject or question it, but will await its practical demonstration in the decision of Saint Mark's Church 'to live and to let live.'"

The third division discusses certain figures appended to the complaint, calling attention to errors in statement as to members and location.

Egelston protests that as a church nearly half a century old its affairs are not properly within the province of the Federal Council.

In conclusion the official document, which is signed by E. J. Hammond, president, and Pryor E. Caldwell, secretary, says:

"This, then, is our answer to the complaint of Saint Mark's Church. It is the law of self-preservation and a conviction of high responsibility and duty which have inspired this writing. We have obeyed the request of the Federal Council to suspend our operations for six months and until that body again meets. This is accompanied by serious loss. The complaint against our effort was dated nearly six months after our purchase of land had been widely known in Atlanta, after an architect had been secured and plans made incurring various costs, and just before the Council meeting, thus leaving no time for local discussion and resulting in delaying our expected removal for many months to come. If in our reply, therefore, we should seem to have been immoderate in any statement, we plead that the same should be considered as due to no lack of desire for peace and good will, but to the peril in which our undertakings have been placed, to the derangement of our financial campaign and to the large unrequited costs of this action, accompanied by much distress of mind on the part of our people. All we desire and all we aim to accomplish by this paper is to be allowed to prosecute our work in the Master's spirit, which we purpose ever to possess and to exercise. We hope that no other church of either denomination will have to pass through the trials which we are meeting, but if our trouble and expense shall tend to prevent further such experiences in similar cases, when we are again permitted freely to enjoy the same privileges as are granted elsewhere to the churches of both denominations, and for which we earnestly appeal, we will try to

console ourselves with the thought that we have not passed through this period of our history in vain."

A NEW INTEREST IN SOUTH AMERICA

By Bishop H. C. Stuntz

Reporters for North American and European periodicals are coming here by nearly every steamer. At least two authors of note, besides Colonel Roosevelt, have recently been in South America gathering material for books dealing with the people and customs of this land. This proves that the purveyors of world news realize the new demand for information about South America, and are freely spending money to meet that demand.

This new interest can be seen commercially. North America is awakening to the commercial possibilities of Argentina, Brazil, Chile—lands of fertile soil with their vast forests of rubber and untold wealth in copper, silver and gold. The Boston Chamber of Commerce sent forty men through South America a year ago and the Illinois Manufacturers' Association has lately gone on from Buenos Aires to the West Coast in order to complete the study of banking and commercial affairs as conducted on this continent.

North America has begun to take South America seriously. And this increased interest will help the missionary leader to get his case into court.

In Bolivia the government grants financial aid to the two schools for boys and young men conducted by the Methodist Episcopal Church. Our relations with the officials of the government there are most cordial. We have the opportunity of shaping the educational life of that entire republic, and of profoundly affecting the moral and economic welfare of nearly three millions of people.

In Chile there is a growing appreciation of our schools and of our efforts to reform the vicious and lift up the illiterate. Leading school officials unite with the best journalists of the large cities in their approval of our missionary program. In Argentina and Uruguay, we have accorded to us every liberty which is enjoyed in North America. These things give promise of a readier access in the future to classes largely closed against us hitherto.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

(Continued from page 2)

execute. In this fresco Christ sits upon a high cloud, surrounded by the Apostles and Elders, I suppose, while below him is the Angel with the Great Book open, and around this angel are four others blowing on trumpets to the four quarters of the earth. The redeemed are on the right and the damned on the left, while others are being separated as angels and devils struggle. All this is directly in line with the imagination of the colored parson in the backwoods of the southern United States; with the exception that the colored preacher's imagination is more fruitful and daring and produces details which no artist's brush can portray.

Where nave and transepts join, the ceiling is painted in representations of "Patriarchs and Prophets," "Kings and Virgins," "Apostles and Martyrs," "Doctors," and so forth. In our next paper we shall speak further of our visit in this city of Munich, which is rich in learning and art and history and human life.

Wiley University, Marshall, Texas.

CHRIST ANOINTED FOR BURIAL

(Mark 14: 1-11)

International Sunday School Lesson for October 4, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—She hath done what she could.—Mark 14: 8.

Time—Verses 3-9 relating the story of Mary anointing Jesus belong to Saturday, April 1st, while verses 1, 2, 10, 11 belong to Tuesday evening, April 4th. The story of the anointing is given here as a reason for Judas' betrayal.

Place—Bethany, in the house of Simon the Leper.

Home Readings—Monday, Mark 14: 1-11. Tuesday, Mark 8: 31-38. Wednesday, John 12: 1-11. Thursday, Eph. 3: 1-13. Friday, Eph. 3: 14-21. Saturday, Phil. 2: 12-18. Sunday, 2 Tim. 4: 1-8.

Jesus in the Home of His Friends

There were few places where Jesus could go and be among His friends. In reading of His many enemies and His experience with them the impression comes that Jesus was friendless. It is refreshing to find Him in the quiet home of friends after a season of hardship. Bethany was His place of retirement and rest, and the home of Simon the Leper was the home of His friends. There were Simon whom He has healed of leprosy, Lazarus whom He raised from the dead, Mary who sat at His feet and learned from His teachings, and Martha who served at the table. All were the friends of Jesus. His humanity called for human friends; and there was scarcely a period in His life when friends were needed more than at this time. And at this needy time, a time when friends seemed scarce and weak, Mary came forward with her ointment, the fragrance of which is forgotten in the richer fragrance of her pure love.

Jesus is never far from the home of His friends. That is where He can always be found—He resides there. If one desires to know if the inmates of a home are the friends of Jesus just find out if Jesus dwells there. That is a pretty good test. Another is to learn whether they are the friends of the followers of Jesus. But let each one be sure of this: that he himself is on terms of close friendship with the Lord.

Mary's Act

The pouring of this ointment of pure nard upon the head and feet of Jesus was a sign of love that could not have been expressed so vividly in any other way. Pouring it upon His head was not sufficient to express Mary's heart; she must pour it upon His feet also (St. John), expressive of deep humility and reverence. The nard was valued very highly. They say it was "very precious," and another said it could be sold for more than "three hundred shillings." It required a year to earn that much, but Mary was glad to bestow it upon the Lord as a token of her love. What Jesus had done for that family was more valuable than the flask of ointment. His value or the value of His work for them could not be estimated in terms of shillings, and we don't think Mary stopped to estimate; she just poured the ointment in love. Love does not calculate the value of its gifts and weigh them against things. Love is never satisfied with its gifts, it wishes to give all, even itself. This beautiful act on the part of Mary should be both admired and followed. Beautiful as it is, it will meet with criticism by those who do not love. Mary's good act was not approved by some, simply because they did not sufficiently understand, not sufficiently love their Lord.

Judas' Criticism

"To what purpose hath this waste of ointment been made?" is the half indignant question of Judas. He did not love his Master and could not understand Mary's love. He could see no reason for using up a whole year's wages in a minute and get the fragrance of it only a few hours. According to his way of thinking it would have been much better had the ointment been sold and the proceeds given to the poor. And since Jesus had given much time and attention to the needs of the poor, the view of Judas was soon shared by others; and Judas was encouraged in his criticism. Judas may have been

correct in his estimate of the money value of the ointment, but he was not correct in his judgment of the best use of it. Had he been sincere his criticism would have lost much of its sharpness. But he cared more for Judas than for the poor. He was the treasurer and desired to have possession of the three hundred shillings for what it might have meant to him personally.

Judas made another mistake, in that he supposed that when the fragrance of the ointment died away that that would end it all. That is the mistake made by all who look at loving service in Judas' way. He did not know that the example of love there set forth would never die. Really, he did not see the beautiful spirit of love behind the gift, he simply saw the ointment and the money. His criticism is much the same as those who say that money put into building churches, hospitals, supporting ministers and missionary enterprises might better be given to the poor.

Another mistake of Judas is this: he insulted his hostess. Only very coarse manners would permit

one to thus criticize his hostess whose hospitality he was then enjoying. He did not presume to advise Mary to practice economy for her own sake. It was not economy at all; it was greed. And in his greed he forgot his manners. He was rough. It is no wonder that she made no attempt to answer him. Perhaps she was too much hurt for that. But Christ acted the part of a gentleman when He took the lady's part and rebuked the man for her.

Christ's Rebuke

"Let her alone; why trouble ye her?" was the sharp rebuke of Christ to Judas. He then proceeded to defend Mary by commending her good deed. He further showed that His interest in the poor was ever the same by reminding them that they could do good to them at any time. But He Himself must soon go to the burial for which Mary had anointed Him. Judas considered it a waste, but Jesus declared that her deed would be a permanent blessing to mankind and be told along with the gospel in every age and by every people. Good deeds never die; ointments may lose their fragrance and be forgotten. But the fragrance of a loving deed abides. Love is not wasted when worthily bestowed.

Judas could not get the money out of the ointment, so he proceeded to sell Jesus for money. And the chief priests were glad to buy Him for the price that He might be delivered over to death.

Mary Bluff.

A SONG OF COMPANIONSHIPS

Epworth League Devotional Meeting—October 4th, 1914

(Psa. 1)

(By General Secretary Sheridan)

The Scripture Lesson

Israel's sweet singer, like her great Teacher in His sermon on the mount, began with a benediction. It is nothing but proper that they should. Whether we realize it or not, the greatest quest of humanity is happiness, blessedness. It is not strange therefore that David and David's son should seek primarily to teach the way to be happy, the way of the blessed and how to become a blessing.

The Psalmist finds happiness in worthy companionships. In this also he struck another keynote. There is nothing that makes a life more blessed than to have good companions. As it was in the Psalmist's day, so shall it ever be. The only truly happy man is he who "walketh not in counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But whose delight is in the law of the Lord and in His law doth he meditate day and night."

In our quest for happiness, what fearful blunders we mortals make! Is it not written that the righteous only shall prosper? Is it not written that the way of the transgressor is hard? Is it not plainly written that the wages of sin is death? Shall the feeble attractions and pleasures of sin make of none effect the immutable law of an all-wise God? The righteous only shall be fruitful and prosper. It is as the psalmist stated, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

The Way of the Righteous and the Way of the Ungodly

"The Lord knoweth the way of the righteous." He is constantly preserving their way, and though it may often lead through clouds and darkness, yet he knoweth their way. If it leads through the fiery furnace of afflictions, He understand it. Job is right when he exclaims: "He knoweth the way that I take. When He hath tried me, I shall come forth as gold." "But the way of the ungodly shall perish." Not only shall they perish themselves but their way shall perish too. The righteous carves his name upon the rock, but the wicked writes his name upon the sand. The righteous man plows the furrows of earth, and sows a harvest here which

shall never be fully reaped until he enters the enjoyment of eternity; but as for the wicked, he plows the sea and though there may seem to be a shining trail behind his keel, yet the waves shall pass over it, and the place that knew him shall know him no more forever. The very 'way' of the ungodly shall perish."

The Application to Us

Let us now bring the teaching of this psalm home to our own hearts and lives. What was true with the psalmist and with Jesus is true today with us. It is our task now to live according to the wise teachings of our instructors. Let us be careful of the company we keep. Whether we are conscious of it or not we become like our associates. Shun the association of those whose chief ideal and aim in life is to seek foolish, ungodly pleasures as you would typhoid or smallpox. You are liable to become infected with sin which is worse than death. Be not deceived by the shallow joys and pleasures of this life. They lead to death. Nothing permanent of joy or pleasure or even life itself belongs to the ungodly. He and even his way shall perish. The righteous only shall prosper. Love righteousness. Associate only with those who have high and holy ambitions in life. Meditate constantly upon God and His law. Commune often with Him in your heart. Look continually upon the vision of His glory and be transformed into a likeness of the glory of Him in whom dwelleth all of the fullness of the glory of God.

Winchester, Va.

Of General Interest.

Hyam Lodge's anniversary sermon was preached by the Rev. Milton Moore on June 24, at McCall, La.

The Rev. J. M. Harris, D. D., of the new Pitt Church, Springfield, Mo., delivered his lecture July 10 on "The Blind Man of the Twentieth Century," in our St. Paul Church, Guthrie, Okla.

At a recent meeting of the board of trustees of the public schools of Bay St. Louis, Miss., Mrs. Rosa L. Holmes, daughter-in-law of the Rev. Jesse E.

The members of Brown Chapel Methodist Episcopal Church closed a rally Sunday, June 14, with a collection of \$236.43. The debt of \$500 is now reduced to \$300. The members and Pastor are greatly rejoicing over their great success. The Rev. Joseph C. Eusan, A. M., D. D., is Pastor.

REPRESENTING NEW ORLEANS UNIVERSITY

The writer having been associated with the Freedmen's Aid school work in North Carolina, was transferred a year ago to take charge of the Chair of Mathematics in this institution, and to do canvassing for the school during the vacation months. Accordingly it has been my good fortune to visit a number of the pastoral charges in the Louisiana Conference and a few of the coast churches in Mississippi.

First, I wish to thank the pastors who have received me so cordially on behalf of the institution, and even those who, being less interested in the school, have received me nevertheless. Then on behalf of the University I wish to thank them all for their contributions to the furtherance of the work of Christian education.

Although Mississippi is not strictly within the territory of New Orleans University according to Conference boundaries, yet we have some very worthy representatives and substantial patrons from that State, owing, probably, to proximity. It was my good pleasure to visit Bay St. Louis, Pass Christian, Gulfport, Hattiesburg, Biloxi, Ocean Springs, Gautiers and Moss Point. Brothers Holmes, May, McNair, Brooks, Young, Lathan and Smith, pastors at the several points, were very cordial and co-operative. It was revival season with several of the brethren and I enjoyed much the opportunity of preaching for them and assisting them in evangelistic work, in connection with my educational work. Had the pleasure also of being entertained in the comfortable, well-furnished homes of some of our patrons.

July 15-19, I attended the New Orleans District Conference, Dr. Valcour Chapman, president, which convened at Thompson Church in New Orleans. I enjoyed the interesting reports and deliberations of the brethren, and I addressed the Conference on the occasion of the Freedmen's Aid and Jubilee Anniversary.

July 23-26, we were at Rosedale, where the Baton Rouge District Conference was in session. District Superintendent J. A. Landry, as a new president, did credit to the Chair, and was liberally commended by those present for his considerate judgment and unbiased rulings. Evangelistic services with unusual spiritual fervor was a marked feature of the Conference. I was accorded opportunity to speak to the Conference several times during the session, and there was evidence that new interest had been awakened in our educational work.

At Plaquemine, Dr. W. S. Harris, the pastor, met me at the station and took me to the parsonage. We had a good meeting that night at the church, and had interviews with some prospective students. I was entertained that night by our worthy patrons, Mr. and Mrs. Nelson, the parents of our two young men, Messrs. Roscoe and Chester Foe. The latter was home and showed me over the city.

In Baton Rouge on Tuesday night I spoke at St. Marks Church, of which Dr. J. D. Poole is pastor, and on Wednesday night at St. Paul, of which Dr. B. M. Hubbard is pastor. Received cordial entertainment in the parsonage of each of these churches. In company with Dr. Hubbard I made several calls, and saw a number of our students and graduates. Mr. Bucksell and Mr. Washington, Flint Pharmaceutical Class 1914, were just opening up a nice drug store. Miss Olivia Baranco, Normal 1914, was assured of a position as a teacher in Baton Rouge.

At Clinton Mr. Hansbury, a very representative citizen of that section and a substantial member of the Mt. Carmel Church, of which the Rev. J. D. Wilson is pastor, met me and carried me to his home, where I was royally entertained in good country style. Having been reared on the farm I felt very much at home with watermelons and all the nice things of farm and garden. And while I hardly dare venture a comparison, it is nevertheless fair to say that I received at Mt. Carmel Church one of the most cordial greetings of my whole summer travel. And a finer set of young people, with that characteristic, rustic simplicity of health and beauty, you would seldom find. Even though they had been notified of my coming only three days, they had the church decorated with flowers. There were speeches of welcome and introduction, music and literary productions that fairly overwhelmed me with surprise and gratification. This, however, is a territory where the young people have been turned towards Alcorn College in Mississippi. Still we

are expecting at least a few students from that section this year.

My next stop was Wilson. Brother L. C. Thomas, the pastor, met me at Clinton with his buggy and took me to the parsonage where I was entertained by him and his good wife. At the Wesley Church I preached in his revival meeting and then talked education. Found some persons who were interested, and we hope to have a representative from that point this year. Spoke also at the Wilson Church at the close of a literary program. Brother Thomas took me around in his buggy and introduced me to a number of his people. He also conveyed me back to Clinton and refused to accept any compensation at all. As did also Brother Hansbury of the Mt. Carmel Church.

By some misunderstanding I did not get to visit St. Peter's Church, of which the Rev. J. B. Johnson is pastor. He had agreed to meet me at Clinton on Sunday morning. But by some means he was hindered, I suppose. Hence I spent the entire day with Brother L. L. Green, the hustling pastor at Clinton. I was also hospitably entertained at the parsonage by the pastor and his good wife. I talked on education Sunday night after the "speaking meeting." We hope to have a representative from Clinton soon.

My next stop was Baker, the Rev. J. C. Brown, pastor. Here also I was entertained at the parsonage. The pastor and wife were very cordial as were also the church people. A large number of young people and parents came forward to talk with me after the lecture, and we shall be surprised and disappointed if we do not have some students from Baker. This church gave the largest amount in after-collection for local education. The pastor and people served cream and cake after the meeting. After this very pleasant stop we returned to New Orleans for a few days.

August 6-9, we were at Napoleonville for the La Teche District Conference, the Rev. J. W. Turner, president. This, too, was a good session. Prof. J. R. Reynolds, Ph. D., principal of our Gilbert College, was present also. He delivered his popular lecture, "The Open Door," and made a strong appeal for the local education collection. The Conference was kind enough to hear me in a short address on Friday night and in a sermon on Sunday morning. The district superintendent was earnest and enthusiastic in his appeals for Gilbert and New Orleans. And despite the money stringency on the District the brethren gave \$50 for local education. We were accorded a generous reception.

August 12-16, was the date of the Alexandria District Conference, which was held at Campti, the Rev. J. O. Richards, president. Prof. Reynolds was with me here also. Dr. Richards was very urgent on the cause of local education. He was anxious to break the record of the La Teche District. My talk to the Conference came off Friday night. The members of the Conference and the people were responsive and seemed much interested in the cause of education. I took some names of prospective students.

The following Sunday was spent with Dr. J. F. Marshall in Alexandria. I spoke at the City Church both morning and night to appreciative audiences. I was very comfortably entertained at the parsonage. Dr. Marshall also showed me over the city and introduced me to many of the people. Received from this church \$10 for local education.

On Monday night we were just across the river at Pineville with Dr. H. J. Wright and his people. Our talk was received heartily. One young man present was anxious to enter school, but family obligations hindered him. Brother and Sister Wright made it very pleasant for me at the parsonage.

The next stop was Monroe. The Rev. I. L. Turner, pastor at Colfax, who was in Monroe at the time, met me at the station, his good wife prepared breakfast for us, and then he showed me over to the parsonage of St. James Church, where I found the Rev. T. A. Brown and his helpful companion very cordial host and hostess. Addressed an appreciative audience there at night, and Dr. Brown increased the collection to \$5.50. Dr. Brown's church work is admirably systematized; he seems to be making marked progress. He felt, however, that the work had suffered some from the excitement which resulted from the several lynchings which took place just a few days prior to my visit there.

Rev. Brother Sumner McGruder, pastor of St. Paul Church, had kindly arranged to have me speak at his church, but we were rained out. Miss Beatrice Briggs, another member of the popular 1914 Class, lives here. She was planning to begin work as a teacher this fall. We are hoping to have some more students from Monroe.

From Monroe I went to Bastrop. Here I found our good Brother L. H. Smith, the pastor, unable to attend his work. However, he had very kindly arranged, through the assistance of the officers and our New Orleans University representatives who live here, a meeting for me at his church which was interesting to say the least. While here I shared with much pleasure and delight the hospitality of Miss Hunter Whitlow's home. Miss Hunter's parents are reputable citizens of the town and valuable members of our church there. We are expecting Miss Whitlow's sister to be a student in New Orleans University this year. This is also the home of our own Mr. J. S. Scott of the Class 1914, and one of our most reliable young men. The Scotts are a large family and highly esteemed by the townspeople of both races. It was our good pleasure to visit the home. The aged mother, who lay ill at the time, has since been translated to her reward.

The following Sunday was spent in Shreveport. I was the guest of Dr. and Mrs. J. H. Hubbard, who arranged for my entertainment with an aged member of the church, Sister Walker. They were very pleasant and cordial. Preached Sunday morning at St. Paul Church and made a short speech on education Monday night. Preached in the afternoon at Daniel's Chapel, the Rev. Brother Rolax, pastor. At night I preached and talked education at St. James Church, the Rev. J. J. Obee, pastor. On Tuesday night I spoke to the congregation at Fairfield Church, the Rev. Brother Dyas, pastor. I was very favorably impressed with the progressiveness of the Shreveport people. Drs. Hubbard and Obee introduced me to a number of men in business who seemed to be "making good." The paid musical entertainment at St. Paul on Monday night and the large satisfied audience despite the mud of a heavy afternoon shower were certainly extraordinary. On Sunday afternoon a large company of Shreveport's colored people heard the Rev. Dr. Dodd, pastor of the First Baptist Church, white, who delivered a masterly sermon at St. Paul Church. The pastor and officers were much gratified over the meeting, as they counted it a significant step towards the betterment of race conditions. Drs. Obee and Hubbard paid \$5 each on the Jubilee Fund.

I dropped from Shreveport to Lake Charles, hoping to have an educational meeting with Pastor B. T. McEwen and his people on Wednesday night, but found that he was leaving that night for the District Conference. However, I spent the day very profitably visiting our students and those whom we are expecting as our students. We are grateful to Principal Hoskins of the People's Normal and Industrial School for his recommendations in favor of New Orleans University. We have several students who now came to us from his school and he feels sure that we will have at least three more this year. Had the pleasure of visiting Misses Beatrice Seals, Lillian Davis and Rhoda Williams. They seemed anxiously waiting for the hour of September 28th to strike. Mr. Lucius Prater, another one of our number, lives near Lake Charles, but I did not get to see him. Brother McEwen and Mrs. Clark, widow of the late Rev. Brother Clark, were very kind and careful to make things pleasant and convenient for me while I was there.

August 27-29, we were at Leesville for the Lake Charles District Conference, of which the Rev. R. C. Worsham is president. This, too, was an enthusiastic session. Brother Worsham spoke repeatedly and urgently in behalf of the educational work. He was generous enough to allow me to speak both Thursday and Friday nights. I took several names as "prospectives." Prof. Reynolds reached there on Saturday. Prof. Billups of Wiley University was there also. We were actually "mobilized" there in the interest of our educational institutions.

Returning to New Orleans for Sunday night, I was with Brother T. F. Robinson at First Street Church in an educational rally. He has since turned over to me a check for \$50 on local education. A full report of all the collections by districts will appear in the Southwestern.

Samuel Huston College

AUSTIN, TEXAS

By Their Fruits Ye Shall Know Them



GRADUATES OF SAMUEL HUSTON COLLEGE, AUSTIN, TEXAS

Samuel Huston College at Austin, Texas, has been at the King's business only about fourteen years, yet she has turned out more than 100 graduates who are now in all walks of life making good as physicians, teachers, preachers, business men and women. If you want to know whether a school is worthwhile, inquire of its Alumni, Faculty, and student body. Here Samuel Huston College excels.

Starting out fourteen years ago with Mrs. and Prof. Lovinggood as the only teachers and one unfinished building, it now has three brick buildings, five frame buildings, valued at \$150,000 and more than 500 students and twenty-four of the strongest teachers to be found in any of our Negro schools. The following are some of the teachers for the incoming school year.

FACULTY FOR NEXT YEAR

Our Faculty is elected without regard to denomination, but on their ability and character.

R. S. Lovinggood, A. B., A. M., Ph. D., President. A. B. and A. M. from Clark University; Ph. D., New Orleans University; Special Study in Sociology and Curriculum in University of Chicago.

J. A. Wilson, Ph. B. Graduate of Hampton Institute; Graduate New York Normal; Graduate Ph. B. Course Wesleyan University, Middletown, Conn.

A. R. Grant, A. B. Graduate Cookman Institute, Jacksonville, Fla.; Graduate Florida A. and M. College; A. B. Course Howard University; Graduate Washington Conservatory of Music.

B. F. Lee, A. B. Graduate High

School, Chattanooga; A. B. Course from Clark University; Post Course A. B. from Harvard University.

Prof. W. Robert Smalls, University of Pittsburgh, Pa., Science.

M. P. Carmichael, A. B. degree from Samuel Huston College; doing special work in Spanish this summer.

Miss Minnie C. Minns, A. B. from Claflin University; special work at Hampton Institute and Cheney, Pa.

J. W. Frazier, A. B. Preparatory and college work to Senior class, Bennett College, Greensboro, N. C.; A. B. Course Wiley University.

Ira B. Scott, A. B., Ohio Wesleyan. Miss Wille H. Tanner, A. B., Samuel Huston College.

Mrs. Pearl G. Wilson, State Normal College, Montgomery, Ala.

Miss B. V. Cummings, Froebel Nor-

mal, New York.

Industrial Department

W. A. Combs, Carpentry, Tuskegee.

B. L. Joyce, Tailor, Tuskegee.

G. R. Middleton, Blacksmith, Prairie View.

A. L. Marshall, Printing, Tuskegee.

Miss C. I. King, Superintendent Ellza

Dee Girls' Industrial School.

Miss Jenie Palmer, Cooking.

Mrs. S. L. Brown, Dressmaking.

Other Employees

Miss Martha A. Loeffler, Drake University, Preceptress and Matron.

Mrs. K. J. Thurston, Assistant Preceptress and Matron.

Mrs. M. M. Westbrookes, Laundress. K. C. Brown, Monitor Boys' Hall.

Cook to be elected. Bookkeeper to be elected. Mrs. Susie Smith-Evans, Principal.

Music Department Fisk University, Michigan Conservatory, and has done much post work.

Assistant to be elected. Miss Mary Ella Brown, Assistant, Samuel Huston College.

Prof. Arthur Rudolph Grant. Special work in Voice Culture, Washington Conservatory.

Prof. B. L. Joyce, Band and Orchestra.

Prof. Ira B. Scott, Violin.

Courses will be given in Pianoforte, Voice Culture, Theory, History, Composition, Conducting Choruses, Choirs.

Public School Music, Violin, Band Music, etc.

Be here to enter on the first day to begin with your classes.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

PLAYING ON AMERICAN PREJUDICE

(Continued from page 1)

in America have recently been full of German thought and explanation of Germany's attitude toward peace, toward other nations of the earth and as to its responsibility in provoking the present war.

One of the most persistent of the pro-German papers that has fallen into our hands is the "Fatherland," recently established in New York City and edited no doubt for the specific purpose of counteracting the rising sentiment against the Germans. In a recent issue there is a cartoon more than disgusting and unworthy of a strong people as are the Germans. This cartoon shows a rattle snake coiled with his tail extended and has for its head thereon three faces, the Japanese, Slav, and Moor or Negro. And Germany with this sort of cartoon taunts her kinsmen and opponents for bringing to their standards and support the yellow and darker races, as if to say that this is a white man's war and that the Japanese and the Negro soldier of France ought to have no part in it.

But more significant still on this point is an interview given out by Count Johann Von Bernstorff, the German ambassador to the United States, who in remarking upon this point says: "I cannot but believe that England's extraordinary action in drawing an Asiatic yellow race into a European struggle between white men will do much with the people of this country toward proving who actually deserves most encouragement and sympathy in this titanic combat."

"As soon as I learned that England had done this I quite believed that in the eyes of Americans it would be regarded as significant of the true merits of the case. I am rather surprised that no American newspaper has seen in this a possible threat against America's interests in the Pacific."

This is not the first time that Great Britain has been taunted for her alliance with Japan, brave and intrepid as the Japanese are, intelligent and growing, but they belong to the Yellow Race, and from a white man's standpoint they are inferior. The same objection applies to the African troops of the French, with an emphasis even more bitter.

No doubt such a stroke on the part of Germany may bring to its side something of American sentiment and moral support, but such methods are unworthy of the great German people and do not square with the spirit of world brotherhood.

BLATANT BLASPHEMY

One of the very noticeable features of the war in Europe is the reckless handling of the name of the Deity with an irreverence and gusto that is nothing less than repugnant and disgusting; all the contending forces claim God on their side, as if right could be on opposing sides and as if God approved this slaughter of men, this high handed destruction of civilization, this reckless rule of ambition's power.

The German Emperor who struts as if he thought himself God's Viceroy on Earth and Minister Plenipotentiary, is quoted as saying:

"We will be everywhere victorious, even if we are surrounded by enemies on all sides, and even if we have to fight superior numbers, for our most powerful ally is God, who since the time of the Great Elector, has always been on our side."

This leaves little chance for God to choose. The Emperor has settled the question in advance.

And now comes another statement from Prince Joachim, the youngest son of the Emperor, who recently sent a telegram to the Dowager Grand Duchess of Baden, stating: "God has allowed me to be wounded. Bless Him, I am proud of the day I fell. It was the finest day I have lived." This is little less than blasphemy and it makes one sick at heart to read of such frequent and unnecessary use of the name of the Almighty. This taking of His name in vain is enough to bring down His wrath, much less His condemnation for the war as it is being waged.

We have received a copy of the Minutes of the last session of the Liberia Annual Conference. It is a great credit to the Conference and to the Secretary, and is far superior to the average Minutes gotten out by the Colored Conferences in this country and equal to the best.

The Methodist Episcopal Church, South, dedicated in Los Angeles, Sunday, September 20, a magnificent church. It is class A building, fire proof, nine stories high with a roof garden. The second and third floors are taken up with social halls, ladies' parlors and library. The upper six stories contain three hundred and twenty-five rooms that will be used as a first class hotel for men. It is located near our First Church and the two churches are working in harmony. The pastor of the new Trinity Methodist Episcopal Church, South, Doctor Charles C. Seelman, invited Dr. Matt S. Hughes to deliver one of the dedicatory sermons and in extending the invitation said, "At this time when there are so many signs of closer fraternal and organic relations between our two Methodisms, you will doubtless appreciate the peculiar fitness of this invitation to you, who had such a worthy part in promoting the same."

Dr. L. H. Pearce, in his Baltimore Letter of the 18th in the Northwestern Christian Advocate, speaking of our people in Baltimore, says:

"The colored folks are an advancing host in this city. They are taking possession of whole streets and large churches and forming strong communities of their own. Whereunto this race expansion is to grow no one is wise enough to tell. The most of these people now live in good brick houses, dress well, send their children to school, and go to church. They have bought some of the best church edifices in the city, notably the splendid stone church, the St. Peter's, where the eminent Protestant Episcopal rector, Dr. Grammar, so long ministered to great audiences, and the fine Whatcoat Methodist Episcopal Church. But we wanted to mention particularly the fact that the old Methodist class meeting still holds its high place of spiritual and financial power among the Methodist colored people here. Take the case of the Metropolitan Methodist Episcopal Church, the Rev. John A. Holmes pastor. The membership of this large church is distributed into twenty-six classes, each class having a leader. What may be the religious result of the all-pervading class system of this church we may not fully know, but it is gracious. Of the financial result we can speak in exact figures. Last year the classes contributed, through weekly and monthly payments, and three rally days observed, the sum of \$6,296.85 toward the current expenses and benevolences of the church. Ah, is even the widely proclaimed 'new financial plan' a match for the old class meeting system well worked?"

Of General Interest

The Status of the European War

The battle of the Marne in the early part of the month which turned the tide of the Germans in their advance on Paris, and flushed the allied French and English forces with their first victory, is now being followed by a still greater struggle, at first designated as the "Battle of the Aisne," but which war correspondents now prefer to call the "Battle of the Seven Rivers," since the fighting extends over a line more than 150 miles in length. Up to Saturday of last week, after fourteen days fighting, the soldiers on both sides seemed fatigued and there was a lull in the roar of guns, the men resting in their trenches filled partly with water from the heavy rains, and partly with their dead comrades. But only minor gains at various points were claimed, either by the Germans or the allies. It was reported, however, that the German Crown Prince's army was continuing its retreat, but was being reinforced from Lorraine, while the Franco-British armies were holding all the heights along the right bank of the Aisne against the enemy.

It is reported that the allies have lost more heavily than the Germans in the last seven days of the battle, the latter having an advantage by reason of trenches and natural fortifications. One report would place the losses of the British alone for the week at 50,000, and those of the whole army of the allies at 150,000. The world is waiting breathless, so to speak, for the outcome of this enormous struggle.

The Austrians reduced by several defeats, are being reinforced by the Germans and have entrenched themselves under the fortifications of Przemyśl and Cracow against the Russians in a third great battle in Austria. It is said that in case the Russians win this battle the whole of the Czar's army will have an open march into Germany and on to Berlin.

Italy is reported to be simply waiting an opportune moment to join the conflict on the side of Russia, England and France, while Roumania seems to be on the most intimate terms with Italy and ready for any emergency.

The peace overtures of President Wilson have not been received with much favor by the British.

What It Costs To Kill One Man in Warfare

A writer in one of the New York dailies attempted recently to figure out the expense of modern warfare in terms of the number of men killed. He gives estimates on ten campaigns beginning with the great Napoleonic wars. For instance the Napoleonic wars killed 6,000,000 men with a cost of 15 billion dollars; the United States-British, 1812, 50,000 killed, cost \$300,000,000; the Crimean war, 1854, 785,000 killed, cost \$1,666,000,000; the American Civil war, 900,000 killed, cost \$8,000,000,000; the Franco-Prussian war, 1871, 225,000 killed, cost \$3,000,000,000; the Russo-Japanese war, 1904, 550,000 killed, cost \$1,735,000,000. The totals for the ten campaigns named were 8,996,000 killed, with a cost of \$33,081,000,000, thus showing that it costs more than \$3,677 to kill one man in warfare.

This writer reminds us, however, that "the actual cost of killing a man in warfare is really but a small portion of the real expense in money of conducting, enduring and recovering from war." He says that Sherman himself estimated that property conservatively valued at \$300,000,000 was destroyed in the course of his famous march during the Civil War. Therefore just this one item would add \$333 to the expense of every victim of the entire Civil War. Some have estimated that the expense in money and destruction of the present war is costing the nation of Europe not less than \$50,000,000 a day!

THIS IS FOR YOU

Southwestern Day has become a fixture in the calendar of many of the pastors in our territory. They believe it is to the interests of the work in general to put the Southwestern Christian Advocate in the homes of as many people as possible. The Southwestern assists the pastor in raising benevolences, in promoting various enterprises of the Church and in increasing the spiritual life of the people. The Advocates are published by the Church after careful investigation of the necessity for Christian literature. With other Advocates the Southwestern is no longer an experiment, it is a necessity.

We have reached the season when our brethren name their Southwestern Day. It is immaterial to our office what day is named just so it is before December the thirty-first. Each pastor will have ample chance to adjust his plans so as to make his Southwestern Day a success. We are anxious this year that the Day shall be more generally observed than heretofore. There are numbers of men who have not yet caught the spirit. Now is their chance to join in the procession and help. The last man in all our Conferences should respond at once and name his Southwestern Day at once. Brother, this means you.

LITTLE JOURNEYINGS OF THE EDITOR

The Gulf coast of Mississippi is a wonderful country. With a little more development, it would be one of the most attractive sections of our country. In many regards, it is an ideal country for rest. President Wilson drew attention to this section of the country when he spent a short while last winter at Pass Christian. The Gulfport district conference was held at Biloxi, one of the gulf coast towns. Unlike all other towns along the coast except Gulfport, Biloxi has something of a city air. But still there is enough left of the white shell roads, the tall pines, the oaks draped in moss and the palmettos that grow everywhere to keep Biloxi in the family of the gulf coast towns.

Here we have a thriving church with the Rev. J. J. Young as pastor. He was alert for comfort of the visitors and there were none to complain. All were satisfied for there were fish and oysters, crabs and shrimps in abundance, the best oysters in America, the coast people say, and we would not dispute it for a single moment.

The district conference was presided over by the Rev. J. C. Houston. He is an old hand at the job. He has done much to make the Mississippi Conference what it is. Many churches and parsonages are to his credit for he is not only a leader in building enterprises, but is a first-class mechanic by trade. And when churches or parsonages are to be built, his labor as well as his knowledge of building aids the enterprise. We met on this district a very large assembly of congenial men fighting for the best interest of the church and doing fine work. The session was a pleasant one as well as one of profit.

One of the most delightful coast towns is Bay St. Louis. Here the Rev. J. E. Holmes is pastor, having charge of this point and Pearlinton. Pearlinton has lost quite a bit of its prestige and influence because of the shutting down of the lumber mill, but the two churches together make a strong point and Brother Holmes fits in admirably. He is a Southwestern enthusiast and led his district at the district conference in number of subscriptions.

It was also our pleasure to visit Ocean Springs where the Rev. A. H. Latham is pastor. At one time, we had a fine Camp Meeting ground at this point and it is a pity that we do not have a Camp on the coast where we could maintain yearly a Chataqua or Sunday School Assembly. Ocean Springs is a typical gulf town restful and retired with many attractions. The church is growing under the

pastorate of Brother Latham. He is supported in all of his work by Mr. Thomas I. Keys, who for a number of years was postmaster at that point. Mr. Keys fell out of politics into business just as many of the Negroes have done, some of whom thought that there was nothing outside of a governmental job. Mr. Keys still has the full confidence of the people of Ocean Springs as a man of integrity and straight-forward dealing.

It was our pleasure to visit Pensacola, Fla., at the invitation of the Religious Chataqua that was promoted by Mr. Robert W. Thomas, C. F. Johnson, E. O. Parker, M. N. Bennett, Dr. J. Lee Pickens and Prof. McFarland. It was a union of all the religious forces in Pensacola, at least that was the intent of the movement and it succeeded fairly well. While there were some who did not co-operate, there were sufficient, however, to make the movement a success. A very strong program was built covering various phases of religious and social uplift. The addresses and papers were very strong, showing to a marked degree the development of the Negro. We are accustomed to think that culture and intellectual training can be obtained only in large centers, but now you can hardly find a community but shows adequate signs of growth. Mr. Robert W. Thomas, who had largely to do with the success of the meeting was elected president, and a progressive, thorough-going man he is and we would be surprised if he does not bring large results from this movement.

Our church here is in the charge of the Rev. J. E. Carson, who was also active in promoting the Religious Chataqua. Although recently assigned to this point, he has taken hold with a firm grip that bids for success. He is hopeful of paying the debt and building a congregation.

While we were in Pensacola, we were entertained in the delightful home of Dr. and Mrs. H. G. Williams. Dr. Williams is one of the oldest practitioners among our people in the city. He is enjoying the confidence and support of the people in general. He has two drug stores and other enterprises testifying to his success.

The Methodist Children's Welfare Society reports a total of thirty-three homes in the United States, with 3,691 resident children. Children received during the year 1,076. The children outside of institutional supervision were 224. Children placed in families during the year, 368. Expenditures during the year, \$462,900. The total property owned by this Society is \$4,078,000. The fresh air work is not included in the figures given. In a few instances where no later reports have been obtainable the census figures of 1910 have been used. In two of the institutions the figures are estimates and total ninety children.

Of the thirty-three institutions the earliest was founded in 1848. Four were established at the close of the Civil War, before 1870; six between 1870 and 1885; sixteen between 1885 and 1900 and six since 1900.

No denominational subdivisions are here recorded. In Methodism, work in behalf of dependent children must be regarded as essentially one. When any part of humanity is discovered starving for food, freezing with cold, stupefying with ignorance or in the peril attending moral and spiritual sleep a united effort must be put forth to relieve the distress and rescue the lives.

Secretary Penn of the Freedmen's Aid Society announces the gift of one thousand dollars to Bennett College, Greensboro, N. C., from the estate of the late Miss Nannie A. Foulkes, a colored woman, once a student in that institution. The amount is to constitute a Nannie A. Foulkes Scholarship Fund, the interest to be used to educate deserving boys and girls.

People of Interest

President Dogan is visiting Annual Conferences in Illinois.

Dr. John R. Mott has postponed indefinitely his going to London on account of war conditions.

Mr. Frances Joyce Cooke, son of Bishop Cooke, died at their home in Athens, Tenn., July the twenty-ninth. He had been ill for a year.

J. Rosamond Johnson, the composer, has become the general supervisor of music at the Music School Settlement for Colored People in New York City.

R. W. Thompson, the Indianapolis Freeman correspondent, says there are more than 1,200 grants of patent rights to Negroes at the Washington Patent Office.



Prof. William Pickens, who won fame at Yale University for his scholarship and oratory and who has for the past several years held the Chair of Ancient Languages in Talladega College, has accepted the Chair of Greek and Sociology in Wiley University. He is an orator, author and sociologist, and one of the brightest men of the race. He will fit in admirably at Wiley and add strength to that already great institution.

Prof. C. H. Moore is receiving congratulations on every hand on his election to the Principalship of the High School at Reidville, North Carolina. Mr. R. W. Thompson, National Correspondent to the Indianapolis Freeman, says, "Prof. Moore is the best organizer that the National Negro Business League ever had."

Prof. H. L. Billups represented Wiley University at Beaumont, Paris and Conroe District Conferences; at each place he delivered addresses and aided the brethren in the Wiley Rally Collection. He also visited Alexandria and Lake Charles District Conferences of Louisiana Conference and was most cordially received.

Mr. C. K. Graham, director of the Agricultural Department of Hampton Institute, has announced that the annual Negro Farmers' Conference will be held on Monday and Tuesday, November 9 and 10, 1914. A most cordial invitation to attend this conference is extended to all who are interested in rural life. The regular session will open Monday evening and continue until four p. m. Tuesday. During this time all visitors will be considered guests of the school and as usual will be furnished with beds and meals.

Recent District Meetings

ANNISTON DISTRICT

The 14th session of the Anniston District Conference convened at Lineville, Ala., Aug. 26-30, 1914. At 9:30 o'clock the devotional exercises were led by the district superintendent, Dr. S. J. Jordan, who, assisted by the Rev. L. S. Price, district superintendent of the Opelika District, administered the Lord's supper. J. S. Ingersoll was unanimously elected secretary, with Bro. J. W. Means and Miss Ophelia Alford assistants. The following committees were appointed: Southwestern, K. G. Turner, G. R. Mitchell, A. C. Covert, Cora Muse, Texas Strozler, Miss Lilla Powell; committee on Freedmen's Aid, J. W. Wright, Mary B. Jordan, Ophelia Alford, Hattie Alford, Lizzie Banks; collector, W. H. Jordan; reporter of meeting, J. H. Houston; apportionment of benevolences, Dr. J. N. Wallace, Hattie Alford, E. J. Fisher, F. F. Owens, C. H. Brown; Home Missions, Elizabeth Birdsong, L. B. Smart, Mary Peoples, Mary Mosely, Susie Birdsong; on resolutions, J. G. Howell, Camilla Birdsong, V. D. Oatman, L. A. M. Jackson, Texas Cook; memoirs, Dr. J. N. Wallace, V. D. Oatman, E. L. Gary, R. E. L. Beasley, W. J. London; post office, W. M. Storrs; Temperance, Pearly Wright, W. M. Storrs. Dr. L. S. Price of the Opelika District was introduced. Bro. Lane was introduced and spoke from the 4th verse of the 1st chapter of St. John. Bro. Lane preached an impressive sermon. Benediction by the Rev. L. S. Price. On the afternoon of the first day the literary program was taken up and each one whose name appeared on the program did credit to him or herself. Almost every subject was thoroughly discussed by the pastors and laymen. The choir rendered splendid music throughout the session, Mrs. Bessie Pyles, Miss Mahle Jordan and Mrs. Lillie B. Smart presiding alternately at the organ. Beautiful solos and duets rendered by the Misses Jordan and others added much to the already important exercises. Dr. S. J. Jordan read his report. This report covered the entire work of the district, and spoke in detail of each pastoral charge. Each pastor's report coincided with the superintendent's report. Those who preached during the conference were: Dr. J. N. Wallace, A. F. Lane, F. F. Owens, J. C. Sammons, W. M. Storrs, W. H. Jordan, N. H. Redrick, V. D. Oatman, the Rev. L. S. Price of the Opelika District; the Rev. Bro. Frazier of the Marion District; Bro. Davis, of Five Points, Ala.; D. Herron, J. H. Houston. The mayor of Lineville, the Hon. Wyatt J. Green, was introduced and spoke the words of welcome to the conference. The Rev. Dr. Crimes, of the Methodist Episcopal Church South, was introduced by the Hon. Mayor in well-chosen words. Dr. Crimes is a forceful speaker, a cultured and refined Gospel minister; he spoke at length and showed deep sympathy for our work. Dr. J. N. Wallace represented the conference by way of response. Dr. Wallace is scholarly and acquitted himself with much credit. A special recitation, by Miss Selestia Moses, of Claflin University, was greatly applauded. Miss Moses is a cultured and refined young lady. The

district superintendent preached on Sunday at 11 o'clock. The Rev. L. S. Price, of the Opelika District, preached a great sermon at 3:30. Benevolence reported, \$458.78; Jubilee, \$47.90; Temperance, \$9; other, \$48.83; total, \$564.51.—J. S. Ingersoll, Sec.

WOMAN'S HOME MISSIONARY SOCIETY CONVENTION

The Woman's Home Missionary Society of the Methodist Episcopal Church of the North Carolina conference, met in its tenth annual session August 26-31, 1914, at Winston-Salem, N. C. It was clearly evident, to those who have attended each yearly session since the beginning, that the one just closed was in many respects the best yet. There were representatives from the far east, south, west and north of our state and the delegation was larger than ever before. It was encouraging to note the improvement of the work done by the department secretaries through their splendid reports, not one of them being absent. The sessions were marked by interest and enthusiasm on the part of the entire delegation; many questions being asked and answered which proved to be very helpful to the new workers. We were delighted to have present with us District Superintendents Newsome, Peace and Winchester and the Revs. Cook, Ashe, Weatherby, Lomax, Hanes, Loughlin, May, Crawford, Ellison, Pass and Pope; also the Rev. G. O. Bullock, of the First Baptist Church. Our crowded program was carried out very satisfactorily. On Thursday evening the "Minister Hour" was conducted by the Rev. R. T. Weatherby who, with the above named ministers, rendered valuable service in emphasizing the work of the Woman's Home Missionary Society in the North Carolina conference of the Methodist Episcopal Church, and pledged their support to our work. We wish to have all of them and others to meet with us in our next annual session in August, 1915, which meets in Greensboro, N. C. Mrs. Campbell, of Ingleside Seminary, a returned missionary from Africa, addressed the convention Saturday. She is a pleasing and very entertaining speaker and interested all who heard her. The annual sermon Sunday morning by the Rev. H. L. Ashe and the annual address Sunday evening by the Rev. R. W. Winchester, were both strong and forceful, leaving in the minds of all present, God as the final analysis of our perfection. Too much cannot be said in praise of the hospitable way in which the Rev. Mr. Ashe, the local auxiliary, and the people of Winston-Salem, entertained the delegation. Everything possible was done for our complete comfort. Our stay was both pleasant and profitable. The memory of our tenth anniversary and of the kindnesses received in the Twin City will ever abide in our hearts and encourage us to greater achievements.—Mrs. Annie E. Peace.

VICTORIA DISTRICT

The 35th annual session of the Victoria District Conference, the Ladies' Aid, Woman's Home Missionary Society, Methodist Brotherhood, Epworth

League and Sunday School conventions was held at Hallettsville, August 17-24. The Rev. G. W. Nevils, the local pastor, acted as host, looking after the entertainment of the conference in every detail. The members and friends stood by the Rev. Mr. Nevils loyally. Every pastor on the district was present and a majority of them rendered creditable reports. The finest kind of spirit prevailed throughout the whole week. The program was one of the best ever given on the district. The Rev. M. S. Jordan, who has been the district president of the Epworth League for a number of years, had charge on Tuesday. The delegates to this department made a record for themselves in the rendition of the subjects assigned them. The Rev. Mr. Jordan resigned the presidency and Mr. Allen Harris of Victoria was elected, with Miss Maggie Bullocks, also of Victoria, recording secretary, and Mr. Frederick Young, corresponding secretary. On the second day the great Sunday School convention with Prof. W. D. Newton, the district president, presiding. The feature of this day's session was the annual address of the president. The financial side of this convention was quite a success. The Ladies' Aid and the Woman's Home Missionary Society and the Methodist Brotherhood, with Miss Gusie Pettus, Mrs. M. A. Napier and P. S. Stevens, presidents, respectively, held interesting meetings. On Wednesday morning the district conference convened with the Rev. J. W. Warren, district superintendent, in the chair. The Rev. Mr. Warren has a masterly way in presiding over his meetings. His annual address was a splendid review of the work of which he has the oversight. So inspired and enthused was the conference over the address that they unanimously voted to have it published in pamphlet form and distributed over the district. Every man has a "hobby," and Bro. Warren's is: the New Financial Plan and Every Member Canvass. Charts relative to this work were exhibited on the walls of the church. Throughout the conference the last twenty minutes before the noon hour was given for evangelistic services. Gospel messages were delivered by the Revs. Harry Swann, R. S. Lovinggood, M. L. Wyatt and E. E. Cooper. Such inspiring, helpful messages are seldom heard as were given from day to day. The young people of the district took active parts in the work of the conference. Miss Erie Barrett of Columbus is leading the Junior Leagues successfully. A very "catchy" program was rendered by the Juniors on Friday afternoon. Columbus' Junior League was awarded the banner. Prof. R. S. Lovinggood, of Samuel Huston College, spent the entire session with us, and gave us inspiration for advancing the work in the church and fostering the cause of education throughout the district. The Revs. S. D. Mosely, of Lavernia; A. M. Mason, district superintendent of the San Antonio District; A. Brown, of Gonzales Circuit, and F. L. Kirkpatrick, of San Antonio, St. Paul, were present, and all added one more link of success to the conference by their encouraging words. The sermon preached by the Rev. Mr. Kirkpatrick on Thursday night will be long remembered. The conference was favored on Wednesday afternoon with a lecture on Africa by the Rev. E. R. Gravelly, M. D., of Yoakum, which was highly appreciated. On Friday night he, with his wife, and the Jubilee Chorus from Yoakum, furnished the music

for the great educational rally, Prof. Lovinggood and the Rev. Mr. Kirkpatrick being the speakers of the evening. Prof. C. A. Newton delivered the welcome address and in the absence of the party programmed to respond, Mrs. Grayce Johnson, who is always prepared to answer "emergency calls," kindly responded. Mrs. Johnson showed that she was equal to the task. Prof. C. A. Newton, of Hallettsville, and Dr. J. H. Wilkins, of Victoria, were elected presidents of the Laymen's Forward Movement. Miss Laura Norman, of Columbus, and Mrs. Dr. Jackson, of Wharton, furnished music for the session. The Rev. Harry Swann looked after the interests of the Southwestern Christian Advocate. The Rev. M. S. Jordan, looked upon by all as the evangelist of the district, had charge of the Stewart Foundation. The Rev. Mr. Jordan is a great preacher and his annual sermon to the Epworth League on Tuesday night deserves special mention. Mrs. E. Spriggs Ratcliffe, corresponding secretary of the Woman's Home Missionary Society of the West Texas Conference, spent the entire week with us, and, while her specific work is that of the Woman's Home Missionary Society, she delights to forward the work of every department of the church. The committee on resolutions, the Rev. H. Swann, chairman, conveyed the thanks of the conference to the people of Hallettsville for the entertainment provided and to the visiting brethren for their addresses; also to the district superintendent, Prof. R. S. Lovinggood and the secretaries. The Rev. Harry Swann was treasurer of the conference. The total amount collected for all purposes this conference year was \$1,728.63. The next session will be held at Columbus, the Rev. James Coe, pastor,—Mrs. D. N. Swann, Reporter.

JACKSON DISTRICT

The Jackson District Conference was held in the Methodist Episcopal Church at Canton, Miss., July 30-Aug. 2, 1914, the Rev. W. P. C. Morrison presiding. P. W. Baldwin read scripture lesson; the Rev. R. L. Carpenter led the prayer. P. W. Baldwin was elected secretary, with Miss Bettie Hemingway as assistant. P. A. Taylor was elected statistician; J. C. Smoot, assistant. Report of district superintendent and pastors showed much work had been done both temporal and spiritual. Every pastor on the district was present. The Rev. E. O. Woolfolk was appointed to look after subscribers for the Southwestern Christian Advocate. The Rev. P. A. Taylor was elected to report to Southwestern. The welcome address was delivered by Mrs. Williams; responded to by the Rev. Mr. Morrison. The conference was honored with the presence of Prof. E. L. Gordon, principal Deaf and Dumb Institute, Jackson; Prof. and Mrs. Shaw, Meridian Institute, our conference school; Prof. Davage, business manager Southwestern; the Rev. Knighting, African Methodist Episcopal Church; the Rev. Byrd, African Methodist Episcopal Zion Church (city); the Rev. M. T. J. Howard, Natchez, who made a strong plea for help to save St. John Church at Natchez. The conference responded to the appeal, gave him a liberal collection, and promised to raise amount apportioned to this district, \$250. Every department of the church was represented. "How to Help Country

Schools," "How to Hold the People On Farms," was discussed fully by the Revs. N. W. Ross, J. M. Shumpert, E. O. Woolfolk, W. P. C. Morrison, W. N. G. Lipscomb, A. M. Trotter, etc. The following were elected officers District League and Sunday School: Prof. E. L. Gordon, president; Mrs. C. H. Brown, first vice-president; Mrs. F. H. Packer, second vice-president; Bro. P. J. Walker, third vice-president; E. L. Hemington, fourth vice-president; Miss B. O. L. Hemingway, recording secretary; Prof. A. W. Wilks, corresponding secretary. Junior League president, Mrs. F. H. Woods. Following brethren preached during conference: the Revs. W. N. G. Lipscomb, E. O. Woolfolk, J. C. Smoot. The statistician's report showed the district to be in advance of last year. The conference adjourned Sunday night after resolutions of thanks to the Rev. Mr. Trotter, the pastor, and the people of Canton, to district superintendent secretaries to district superintendent and secretaries to meet at Craig in 1914.—P. W. Baldwin, Secretary.

ANTIOCH CHURCH—ATALLA, ALA.

A very good reproduction of the late Spanish-American war was pulled off July 19 at the Antioch Methodist Episcopal Church. The Spanish forces were captained by Nathaniel Alford, whose first and second lieutenants were Sisters Lizzie Shinault and Hannah Alford, respectively. The American forces were captained by George Copeland, whose first and second lieutenants were Sisters Ilean Scales and Bettie Copland. A four weeks' campaign was executed skillfully. The final contest resulted in a complete victory for the Spanish under Bro. Alford, who raised \$67. The Americans under Bro. George Copland raised \$40.10. Our pastor, the Rev. Charles Coleman, is energy itself and is imparting it in our church and community. He has won many friends for himself and the church among white and colored.—Elbert Swift.

THE 25th WEDDING ANNIVERSARY OF MR. AND MRS. JOHN W. CROPP

Was celebrated Friday, July 17, at Glasgow, Missouri. They received from their friends: Mr. and Mrs. Henry Cropp, set of silver spoons; Mr. Eldridge Woods, set of silver spoons; Mr. and Mrs. Cordy Vivian, cream ladle; Mrs. Sidney Tippet, 26 cents; Mr. and Mrs. Robert Vivian, cold meat fork; Miss Virgie Cason, sugar shell; Miss Mary Savage, butter knife; Mr. and Mrs. Sherman Bynum, lamp; Mr. and Mrs. Henry Graves, clock; Mrs. Jennie Marshall, shaving set; Otis Jackson, a set of knives; Mrs. Suda Marshall, a set of silver spoons; Miss Angeline Jackson, silver thimble and purse; Mrs. Cora Burris, 50 cents; Mr. and Mrs. M. L. Woods, berry spoon; Mr. and Mrs. Richard Bynum, silver meat fork; Mr. and Mrs. Wayland Dibble, silver dessert spoon; Prof. L. F. Payne and wife, silver cream ladle; Mr. and Mrs. John Stapleton, cream ladle and sugar shell; Mr. and Mrs. Wm. Estill, \$1; Benjamin Burris, 50 cents.

ROCKPORT, INDIANA

I am here on the ground for God and Methodism. Rockport is a historic city. Our church stands on the very ground where an underground railroad station was kept. The gentleman who

gave our people the lot for the church 30 or 40 years ago, kept the station during antebellum days. A few weeks ago I preached at Lincoln City, Ind., near the spot where President Lincoln's father lived, and the immortal Lincoln spent his boyhood days. Nancy Hauks Lincoln, the mother of the President, is buried here, and the National Government has erected a fine monument to her memory. This is a great country and I never saw such friendly relations between the races. Our people here only need to make better use of the opportunities they have. I am getting along nicely with my church. A new galvanized iron roof is to be put on the church. The money is in hand. All benevolent money has been raised and district superintendent paid in full. Dr. Bryant is a strong man and will reflect credit on any position he may hold.—R. P. Threlkeld.

WESLEY CHURCH—VICKSBURG, MISSISSIPPI

A successful contestant trustee rally between the Aids of Wesley Church was concluded Sunday, August 23, and the various amounts were raised and reported by the Aids as follows: Stewardesses, Mrs. Julia Dunbar, president, \$25.65; Daughters of Conference, Mrs. M. Hemphill, president, \$44.15; King's Daughters, Miss Minnie Hemberg, president, \$11.05; Young Women's Church Aid, Mrs. Flora McAllister, president, \$100; Busy Bees, Miss Annie Cephus, president, \$12.35; other collections, \$43; total raised, \$276.26.—G. W. Smith, Pastor.

JUNIOR LEAGUE OF CLARK MEMORIAL CHURCH—NASHVILLE, TENN.

Misses Eloise Moores and Mary Steele were sent to the Epworth League convention held at Lebanon, Tenn., in the month of June, and Dovie Shamborguer, the little daughter of the Rev. N. D. Shamborguer, was also sent to the district conference which convened at Shelbyville, Tenn., during the latter part of July. Each of these delegates had splendid papers. The Juniors paid all expenses. These Juniors are not a year old, and have the best Junior League in the whole State of Tennessee. Credit is due to Mrs. Callie White, the superintendent of the Junior League.—Mary Lee Steele.

REVIVAL NOTES

Lafayette (Ala.) Circuit—The conference evangelist, the Rev. W. J. Smith, assisted our pastor, the Rev. W. M. Dancy, in our recent meeting. The church itself was greatly revived and blessed with 21 conversions.—T. D. Neff, Pastor.

Talladega, Ala.—Evangelist W. J. Smith conducted our meeting here with gratifying success. There were in all 21 conversions. Long may Evangelist Smith live and preach His gospel.—Walter Craig, Pastor.

Vidalia (Ga.) Circuit—A series of meetings have been held on the Vidalia circuit. At Adamsville Church on Friday night the Rev. B. J. Thompson, D. D., (white) preached for us a strong, effective sermon. Four conversions and accessions.—W. B. Hester, Pastor.

Teague, Texas—In St. James Church a great revival has been held. Sermons by the Rev. Jack Dunton of the Baptist Church, and the Rev. E. W. Summers, our pastor. Sunday morning a model Sunday school was conducted by Prof. J. Henderson and others. Sermon Sunday morning by the Rev. Mr. Evans, and at night the pastor preached. Others who preached were the Revs. B. R. Booker, J. B. Belcher and J. P. Parham. Total number of conversions, thirty; twenty-eight of this number joining the Methodist Episcopal Church. Our membership in Teague one year ago was twenty-five we have now a membership of sixty-eight in St. James.—W. M. Mickels.

Kilmichael, Miss.—We have just closed all revival services on this circuit. Our efforts were blessed with 51 conversions and accessions. We were assisted by our local preachers.—A. A. Wright, Pastor.

Wesson, Miss.—Revival began at St. Morris Church the second Sunday in August. The Rev. D. Ray of Crystal Springs preached several strong sermons. On Monday, Aug. 10, Superintendent P. H. Rembert held our third quarterly conference and preached on Tuesday at 11 o'clock before a crowded house. We paid him \$21 pastor, \$17. Conversions and accessions during the meeting, 10. At New Hope our revival services began the third Sunday. At this point we were assisted by the Rev. J. E. Coleman of Columbia. He preached excellent sermons day and night. Conversions and accessions, 15. These brethren greatly assisted the pastor, who was not strong enough to do much preaching.—M. White, Pastor.

Kosciusko, Miss.—Mount Vernon Methodist Episcopal Church, under the pastorate of the Rev. C. H. Maxwell, closed recently a six days' revival, which has greatly revived and strengthened the church spiritually, with the conversions and accessions of nine. Collection, \$21.36.—Bessie Ashford.

Village Springs, Ala.—We have just closed the greatest revival in the history of the Village Springs circuit. We have 39 conversions and 9 members came to us from other churches; baptized 39; total added to the church, 48. Our beloved pastor conducted the revival with the help of the local preachers, Brothers Fentress and Coleman. We have a splendid preacher, a Christian and scholar. He has served us two years.—B. L. Smith, A. Brutes.

The following is the list of subscribers sent in from the La Grange District Conference, of which the Rev. G. H. Lennon is the efficient district superintendent: E. M. Dozier, P. C. Griggs, T. J. McLendon, J. T. Ray, G. W. McFarland, L. A. Cameron, C. V. Collier, J. H. A. Moman, Robt. Ragland, C. C. Beasley, J. H. Hodo, G. W. Newsome, Thomas Sewell, M. K. Roythress, Z. T. Dixon, W. M. Williams, Mrs. Maggie Roberts, Hubbard Wilson, J. T. Reeves, F. E. Gray.

ARKANSAS

Murfreesboro—District Superintendent W. S. Sherrill held here the second quarterly conference, August 1-2. Sunday's services were very helpful. Superintendent Sherrill preached an effective sermon and there was one conversion and addition to the church. Tuesday night the Rev. C. A. Taylor

preached a strong sermon and at this service; also, there was one conversion and addition to the church. We paid the district superintendent in full. Raised for all purposes during the quarter, \$70.—S. J. Brown, Pastor.

GEORGIA

Vidalia Circuit—We have raised this quarter \$47.82. This work is succeeding splendidly under the direction of the Rev. W. B. Hester, who is a power in the pulpit. We were favored recently with the presence of Prof. W. M. Gordon of Haven Academy at Arby. His talk was inspiring.—E. D. Collins.

Chipley—At St. Paul Methodist Episcopal Church we have just closed one of the greatest revivals ever had on the Chipley charge. We began the fourth Sunday in August and closed the fifth Sunday night with splendid success. Thirteen converts and two accessions. Such a meeting with such success has never been on the charge before. Now we thank God and the Bishop Leete also for sending us such a strong and able pastor as the Rev. John S. Shuman, and we hope to have him stay with us and lead us on to greater success. Brother Shuman has done great good for the Chipley charge; he has built a parsonage worth \$800 and will move into it within a few days. During our meeting we raised \$76.78; \$43.78 on the new parsonage and \$32.47 for our pastor. On the fifth Sunday the Rev. Bro. Shuman baptized thirteen converts and four infants, and then preached a noble sermon on "Baptism." Collection, \$43.28. All the Club workers reported: Sister Indle Tucker, \$2.35; Sister Purl Billingsley, \$3.50; Sister Bettie Cameron, \$6.05; Miss Emily Dunlap, \$3.05; Sister Mary Bell, \$5.00; Sister Gaddle Gore, \$10.61; total, \$31.31.—James Williams.

KANSAS

Oswego—August 9th was a high day in Oswego; the cornerstone of Mason Chapel was laid by the Oswego Masonic Lodge; music by the Oswego Band. Our district superintendent, the Rev. H. T. S. Johnson, rendered valuable service at 11 o'clock. At 3:30 the Masons took their place around the stone and did their work well. The Rev. R. A. Duncan, pastor of the Baptist Church, preached to a crowded house at 7:30. The Rev. S. A. Stripling, district superintendent, favored us with a check of \$5 from the Topeka (Kans.) District. Many thanks to Bro. Stripling. The following named persons gave from \$1 to \$3: Logan Webb, Will Dawson, Miss Lina Porter, Mrs. Ormlsta Brown, Mrs. Mary Easter, Andy Hays, Mrs. Rose Dawson, James, Bailey, Miss Olivia Porter, Mrs. C. M. Minnfield, Mrs. Luda Roberts, Miss Templa Johnson, Mrs. Silvey Bailey, Mrs. Millie Gault, C. H. Easter; public collection, \$51.75; total, \$79. The quarterly conference was held in connection with the cornerstone laying. District superintendent paid in full.—E. M. Madden, Pastor.

Bonner Springs—Sunday, Aug. 16, was set apart as rally day at Bonner Springs Methodist Episcopal Church. Club No. 1 was led by Mrs. Gertrude Garlington and Miss Simpson; they raised \$23.10. Club No. 2 was led by Mrs. H. South and Mrs. Fisher; they raised \$51.80. This rally was for the stewards.—H. South, Pastor.

District Rounds

HATTIESBURG DISTRICT

Fourth Round

Shubuta, Sept. 26-27; Heidelberg, 28; Waynesboro, Oct. 3-4; Shubuta Ct., 5; Enterprise, 10-11; Quitman, 17-18; Shubuta Mission, 19; DeSoto, 24-25; Little Zion, 26; Paulding, 31-Nov. 1; Collins, 7-8; Laurel Ct., 10; Hattiesburg, 13-15; Beatley Chapel, 14-15; State Line, 21-22; Vernal, 28-29; Bay Springs, Dec. 5-6; Sanford and Bay Creek, 12-13; Laurel and Ellisville, 19-20. My Brethren: This is our last conference. Let us by all means make it our best and most successful. Bear in mind that we have declared that our reports this year shall not be less than they were to the last annual conference. See that every member of the conference is present and makes a report. See that Bishop's salary is collected by then and reported. See that all benevolent committees make a report. Send for program and observe the Jubilee of Board of Home Missions and Church Extension—they cost you nothing. Continue securing subscribers for the paper.—Wm. McMorris, Superintendent.

BATON ROUGE DISTRICT

Fourth Round

Denham Springs, Oct. 27-28; Stoney Point Ct., 29-30; Macedonia and Pine Grove, 31-Nov. 1; Mt. Carmel, 7-8; Asbury and Norwood, 8-10; St. Peter and Rylander, 13-15; Clitao and St. Paul, 15-17; Mt. Zion, 20; Wilson and Wesley, 21-22; Slaughter, 26-27; Jackson and Vincent, 28-29; Deeford, Dec. 2-3; Zachary, 5-6; Baker and Jordan, 6-8; Wesley B. R., 13-14; Neely Chapel B. R., 13-15; Port Allen, 19-20; St. Mark B. R., 20-21; Prairieville, 23-24; New Roads and Morganza, 26-27; Conrad, 29; Batchelor, 31; Torras, Jan. 2-3, 1915; Lettsworth and Island, 3-4; Bayou Goula, 5; Rosedale, 9-10; Plaquemine, 11-12; Lobdell and Wintersville, 7-8. Now brethren, as you know this is the fourth and last round, you have done fairly well the first, second and third rounds, and yet there is plenty of room for improvement. I want each brother to show a large advance in conversions, accessions and benevolence and be sure to bring five or ten new subscribers for the Southwestern Christian Advocate, and don't forget the Jubilee Fund; the Baton Rouge District must not come behind.—J. A. Landry, District Superintendent.

LOUISVILLE DISTRICT

Third Round

Sonora, Sept. 28; Upton, 29; Morgantown, Oct. 1-2; Bowling Green, 3-4; Auburn, 5-6; Drakesboro, 7; Greenville, 8; Taylor Mines, 9; Hartford, 10-11; Beaver Dam, 12-13; West Point, 14-15; Vine Grove, 16; Leitchfield, 17-18; Smithland, 24-25; Paducah, 26; Grand River, P. J. Smith, 27; Eddyville, P. J. Smith, 28-29; Princeton, P. J. Smith, 31-Nov. 1; Dulaney, 11 a. m., P. J. Smith, Nov. 1; Cloverport, Oct. 30-Nov. 1; Cannelton, 2; Tell City, 3; Hawesville, 4-5; Lewisport, 6; Owensboro, 8-9; Irvington, 10-11; Bewleyville, 12; Harned, 11 a. m., 14-15; Hardensburg, 3 and 7:30 p. m., 13-15; 35th Street, 21-22; New Haven, 23; Boston, 24; Lebanon Jc., 25; Lloyd St., 28-29; Waterford, —; Jackson St., Dec. 6-7; Coke Chapel, 13-14. Dear Pastor: Half the year is gone. The winter season is nigh. Let us make a "home-run" and have no failures. Let there be no blanks in the benevolent report. The Church counts on you to pay the conference claimant and Episcopal fund and the general conference expense. Secure your quota of subscriptions for the Southwestern Christian Advocate. Line up your people and have a gracious revival. Count on me as your friend and brother.—J. E. Wood, District Superintendent.

STARKVILLE DISTRICT

Fourth Round

Rock Hill, Oct. 2-4; Bell, 3-4; Maple Springs, 9-11; Hopewell, 10-11; Louisville, 16-18; Ackerman, 17-18; Whites, 24-25; Starkville, 30-Nov. 1; Weir, 31-Nov. 1; West Point Ct., 7-8; Eupora, 13-15; Bellefontaine, 14-15; District Conference, 17-22; Liberty Hill, 28-29; Maben and Cedar Bluff, 28-29; Starkville Ct., Dec. 5-6; East Louisville, 9; Kosciusko and Buffalo, 11-13; Kosciusko Ct., 12-13; Bradley, 19-20; N. B. East Louisville, Dec. 9. Dear Brethren: We are on our fourth and last round for this conference year. Remember it is the "finish that counts." Let each pastor, Southwestern committeemen and one hundred Key men and women on the district get busy during the few remaining months of this conference year and let us secure the 500 new subscribers for the Southwestern as well as a retention of all old ones; also bring up the best benevolent report ever. Brethren, you have made the record: all I ask is that you maintain it. Let us finish well.—W. F. Isaiah, District Superintendent.

ALEXANDRIA DISTRICT

Attention, Brethren: At the Missionary convention at Natchitoches, a committee with Dr. J. F. Marshall as chairman, was appointed to apportion an amount from each charge to send our district superintendent to the National League convention. Only a few paid and he did not go. I am requested to say to you that Superintendent Richards desires to attend the great covention in Tennessee next month, and you are asked to raise the same amount that you were notified to raise on the League trip apportionment, to be forwarded to the district superintendent on or before October 17th. Should you not know the amount apportioned from your charge, write to Dr. J. F. Marshall, Alexandria. Brothers, let us stand together and send our superintendent to the convention. Remember, the time is short.—Thomas B. Oville, District Secretary.

SHREVEPORT DISTRICT

The Ladies' Aid, Home Mission, Sunday School and Epworth League convention, Group No. 2, will meet at Keithville, October 29-31. All ministers are requested to urge their auxiliaries to elect representatives. Let each Sunday school send a delegate. All Epworth League presidents are expected to be present. Dr. J. H. Hubbard will represent New Orleans University; Dr. J. J. Obee will represent Home Missions and Church Extension; the Southwestern will be represented by its agent.—B. J. Reddix, District Superintendent.

HOLLY SPRINGS DISTRICT

To the Pastors of the Holly Springs District: As I am president of the Ladies' Aid Society, I desire the names of all the presidents on your local charges. If any of you haven't the Ladies' Aid Society in operation, I would be more than glad to come and organize, so that we might make this year one of success in doing work for the Master.—Birdie Moore, President.

JACKSON DISTRICT

To the Pastors and Epworthians of the Jackson District: The District Conference at its session in Canton, Miss., July 28 last, elected me president of the District Sunday School and Epworth League convention. First of all, I desire to say that I shall give to this office the very best service there is in me. Second, I shall expect the unstinted support of every pastor on the district. Third, let the slogan be, active League in every church on the district. On a circuit where there are four churches, let there be at least two strong Leagues. Can it be done? We answer most emphatically, Yes! As far as possible I hope to visit every point on the district. Fellow workers, command me, I am at your service.—E. Lansing Gordon, District President.

MISSISSIPPI

Hesterville—On the Hesterville charge our quarterly conference was held by the Rev. F. S. Smith, as our district superintendent could not attend because of illness. The Rev. Bro. Smith was an able presiding officer; he talked helpfully along all church lines. The reports presented by officers showed marked improvement on all lines of the church work. Raised for all causes, \$55.—W. A. Moore.

McNair—The third quarterly conference was held at Crownspoint Church,



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No Extra Charge for peg tops, no matter how extreme you order them.
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August 1-2, by Superintendent D. L. Morgan, who rendered good service. He preached two excellent sermons on Sunday and conducted what might be termed a Sunday school revival; seven joined the church. Collection for the quarter, \$22.65. Our work here is in splendid condition. Our pastor, the Rev. L. Speed, is pushing every interest of the church.—C. H. Hill.

Bradley—In New Light Church the Rev. W. F. Isaiah, district superintendent, held the second quarterly conference July 19th. This was pronounced the "best quarter in the history of the charge." Raised for all causes this quarter, \$108.30; paid pastor, \$48; district superintendent, \$16.90; for building and improvement, \$24.88; incidental expenses, \$2.07. On Sunday the superintendent preached an eloquent sermon and administered the sacrament. A very large audience was in attendance. Raised in this quarter—Saturday and Sunday—\$25.75. Received two new members this quarter; raised for benevolence, \$16.—C. A. Jordan, Pastor.

Angie—Our pastor and family were made happy by a visit from the good sisters of Live Oak Church. Led by Mrs. Lucy James, they presented to the parsonage inmates 40 pounds of the best groceries and \$5.32 in cash.—W. L. Jefferson.

Edwards—The little band of faithful members of Kingsley Chapel gave a grand concert July 30th, raised \$11.40, and wiped out the entire debt that was upon the church, \$7.75; paid balance of pastor's salary, \$3.65.—H. Roundtree, Pastor.

Tupelo—The Rev. W. H. Golden, our pastor at Corinth, held the third quarterly conference here August —. He skillfully conducted the work of the conference and laid great stress especially on the care of children and the benevolences of the church. Pastor Golden preached two able sermons. We have just closed (August 11) a splendid revival, with ten conversions and accessions. Our church is in advance of last year along all lines. We raised during the quarter, \$21.80. On Monday night, in our board meeting, the officers found that we were in need of \$125 to pay off all claims and pastor's salary. Too much praise can not be given the members for the generous pledges made—from \$1.50 to \$3.50—to be paid the first Sunday in September.—J. P. Watson, Pastor.

TEXAS

Houston—Mallalieu Church pulled off a record breaking rally, July 26th, from which was realized \$82.52. Under the direction of the Rev. R. H. Warren, Mallalieu has taken on new life in its every department. We are standing by our pastor and our church.—(Mrs.) M. E. Davis.

SPECIAL NOTICES

WEST TEXAS ANNUAL CONFERENCE

Dear Brothers: I lack only the following years of having a minute for every annual conference of our conference since it was organized. If I can get them, it will be of untold help to our secretary and conference. If you have them, write me. They are as follows: 1888, 1892, 1898. Look among our older members, perhaps some one can furnish them for us.—L. H. Richardson, Austin, Texas.

FLORIDA CONFERENCE

All conference presidents and corresponding secretaries of the Woman's Home Missionary Society, whose conferences have not sent in the pledge for the Florida Nason room, Holly Springs, Miss., are urgently requested to adjust this matter before the National Annual meeting which convenes in Syracuse, N. Y., in October.

Each conference is asked to raise five dollars for this cause and send same to Mrs. H. C. Jennings, 3836 Turnstein Ave., Cincinnati, Ohio. Proper voucher credit will be given.

UNION GUARANTY AND
INSURANCE COMPANY
OF MISSISSIPPI

DOING BIG BUSINESS IN THAT
STATE

More Than \$100,000 Worth of Old Line
Life Insurance Written
During This Year

The Company is glad to announce that the Negroes of Mississippi are beginning to express their confidence in the management of the affairs of the Company in a very tangible way. The contracts offered by the Company are up to the standard and are meeting the general approval of the public. This is demonstrated in the fact that more than one hundred thousand dollars worth of policy contracts have been bought by the leading members of the race during this year. The Company is selling contracts to the best business men, Bankers, Lawyers, Ministers, Doctors, Professional men, mechanics, farmers and laborers. At the present rate of increase, the Company will easily put on the books \$300,000.00 worth of business this year. The Negro is beginning to appreciate the value of protecting his credit through the medium of Life Insurance, and the rapidly increasing investment made in the form of annual premiums is a great tribute to his increasing love for home and protection of family, which is the highest virtue of American Citizenship.

Does Life Insurance Pay?

That question is very nicely answered by the following letter which was written the Company by a lady who has recently received \$1,000.00 in payment of a Twenty Year Endowment Contract carried by her husband, Prof. Chas. S. Land, Jr., of Tchula, Miss.

(The Letter in Full)

Tchula, Miss., Aug. 20th, 1914.
Union Guaranty & Ins. Co. of Miss.,
129 South Farish Street,
Jackson, Miss.

Dear Sirs—I want to thank you for the very prompt manner in which you settled the claim as a result of my husband's death. He died on the 22nd of July. I mailed the proof of death to your office on the 11th of August, 1914, and on the 13th day of August, 1914, you issued me a draft for One Thousand (\$1,000.00) Dollars, in full settlement of my claim.

You can appreciate my sincere gratitude to your Company for this favor when I tell you that it meant the saving of Thirty-three Hundred (\$3,300) Dollars worth of real estate for me and my four (4) children. My husband had 122 acres of land valued at Twenty-five Hundred (\$2,500) Dollars, and a house in Tchula, Miss., valued at Eight Hundred (\$800.00) Dollars, all of which was under mortgage for \$450.00. Through your prompt settlement I will be able to pay all of his debts and have a little money left. I shall ever be grateful to your Company and will take pleasure in speaking of the great good you are doing in this great state of Mississippi.

Very thankfully yours,
(Signed) Sarah J. Land.
This contract was issued to Prof. Chas. S. Land, Aug. 15th, 1913. He paid only one premium of \$51.55 and died July 22, 1914, 11 months and seven days from the date his policy was issued. That small sum of \$51.55 saved an estate of \$3,300.00 which represented an accumulation of 40 years' labor. Without that policy his lifetime accumulations would have been lost under that \$850.00 mortgage, which was against his place and his wife and four children would have been left without means of support, out upon the arms of an unfriendly world. Does it pay? I think the reader can answer yes.

Begin today, if you have not already done so, to protect your estate against loss. The Union Guaranty & Insurance Co. of Mississippi is prepared to write you the kind of Old Line Insurance you need and their agents will gladly wait on you and explain the contracts if you make it known.

Write—Union Guaranty and Insurance Co., 129 S. Farish St., Jackson, Miss., for any information you want.—Adv.

LOUISIANA

Melville—While the Rev. A. C. Mitchell was attending district conference in Leesville his family was surprised by the members and friends of Melville with a table of choicest groceries. They wish to thank the good friends for their kindness.—M. L. Trusty.

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HUMAN CREOLE HAIR
CATALOG

Sent to all who write. Latest styles. Largest wholesale importers and manufacturers of

Colored Women's Hair

HAND MADE human hair goods is my specialty. The kind that will stand combing and washing. Being HAND MADE enables me to guarantee perfect satisfaction or money refunded. For years I have stood the test. My business being mostly wholesale, not only gives you prices lower than others but also superior hair.

No. 155, The Dutchess,

is one of the most stylish and beautiful wigs ever shown. These two views of the Dutchess shown will give you a good idea of its beauty.

The front view shows the part in the center and the large puffs on the sides, while the back view shows the large puff at the side and all around the back. The Dutchess is a very comfortable wig as it has a ventilated front part on a foundation of mercerized silk netting, well ventilated to insure comfort; and is made from fine, long, human, wavy creole hair, guaranteed to stand washing and redressing in many different styles to suit your taste. Made in black and dark brown. \$4.00 value, for \$2.95.

Latest Styles, always, my aim. We sell Creole Hair Goods, Wigs, Plaits, Braids, Puffs and Transformations. Hair in bulk, Hair Nets, Straightening Combs. Also toilet articles of worth and merit only, selected from my long experience. A post card will bring my New Catalog FREE for the asking. Write to-day—NOW. Agents wanted GEO. A. R. BUNGAY, 28 S. William St., N.Y.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.	September 24-27	J. P. Patterson
Annapolis	Baltimore, Md.	September 16-20	C. G. Cummings
Pine Bluff	Liberty, Ark.	September 16-20	J. H. Greer
Salisbury	Pocomoke City, Md.	October 20-23	W. J. L. Hughes
Centerville	Federalshurg, Md.	October 27-29	J. E. A. Johns

CONVENTIONS

GREENVILLE DISTRICT—Sunday School Institute and Epworth League Convention, Greenville, S. C. Sept. 24-27

SUNDAY SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., October 1-4.

LINCOLN CONFERENCE—Woman's Home Missionary Society Convention, Chelsea, Okla. October 7-10

CLOW DISTRICT—Epworth League and Sunday School Covention, Ceaterpoint, Ark. Oct. 8-11.

SHREVEPORT DISTRICT—Epworth League, Ladies' Aid, Woman's Home Missionary, and Jubilee Convention, Mt. Nebo, Perryville, La. Oct. 15-18

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For particulars address CHARLES M. MELDEN, President, Next Year Opens September 28, 1914 5318 St Charles Ave.

Memorial services in honor of Bros. Joe Ford, A. A. Burgess and Tom Hill were held at Brooks Chapel, Millican, Texas, Sunday, March 22, 1914. These are veterans of Brooks Chapel—men who stood by her during the days of her greatest struggle in Millican. Brother Joe Ford had been a local preacher for 30 or 40 years; he had served also as Sunday school superintendent, trustee, steward and class leader for 20 years. Brother A. A. Burgess was a splendid type of Christian young manhood. Good services were held all day, the Rev. R. B. Booker of Lee Chapel, Bryan, preaching in the afternoon. Dinner was served on the premises. We had visitors from Houston, Navasota, Bryan, Calvert and other cities.—L. A. Davis.

bert, in the chair. Prof. J. D. Reeves was elected secretary. Reports showed the work to be in a progressive state. We love our pastor, the Rev. E. M. Dukes. He is doing a great work on this circuit. Our district superintendent, the Rev. P. H. Rembert, preached two able sermons. A large number came to the altar for prayer. Three were converted, and joined the church. The stewards made a good report. Paid pastor for the quarter, \$70; district superintendent, \$22.50. This amount paid him in full for the year, \$90. District Superintendent Rembert is making things go on the Brookhaven District.—S. H. Prior.

DEATHS

Mims—At Woodland, La., Aug. 12, 1914, Mrs. Cornelius Mims, one of our faithful members of Mt. Carmel, departed this life in the full triumph of faith. She was converted in 1909, under the Rev. J. L. Augustus; baptized August 29. She leaves her husband, three children, five sisters and three brothers.—J. D. Wilson, pastor.

MISSISSIPPI

China Grove—Our fourth quarterly conference coavaed Sept. 5th at St. James Church with our worthy district superintendent, the Rev. P. H. Rem-

DEATHS

THE REV. RICHARD A. SWANN

The Rev. Richard A. Swann departed this life Aug. 15, 1914, aged 62 years, 7 months and 8 days. He had been in the ministry 24 years and had served the following charges: Maxmeadows, Draper, Georgetown, Tenn.; Cleveland, Tenn.; he served the Bristol District as presiding elder one full term of six years, and Charles Wesley Church, Abingdon, Va., for five years. He was serving Glade Springs circuit for the fourth year at the time of his translation. He was a good pastor; he bore his people on his heart, and like the good shepherd he knew his sheep and was known and loved by them. The funeral was conducted by the writer, from Franklin Street Church, Wytheville, Va., Sunday, Aug. 16, assisted by the Revs. W. L. Sanders, G. J. Hedrick, W. S. Hight and R. W. Wade. He leaves a widow and a niece and a host of friends of both races. Loving hands laid him to rest beside his father and mother, in the cemetery at Wytheville, Va. "Servant of God, well done."—Anderson Davis.

Goodlet—Ella M. Goodlet, born in Pineville, Kentucky, April 5, 1889, died July 12, 1914, in Detroit, Michigan, after an illness of fourteen weeks. She was formerly a member of Mt. Vernon African Methodist Episcopal Church, Columbus, Ohio, but over a year ago she came to this city and joined under the watch care of Scott Methodist Episcopal Church. She lived a consistent Christian and was loved by all who knew her. Her mother died when she was but a little child of 7 years, leaving a younger sister and brother to her care. While in this city she made her home with Mr. and Mrs. Harvey F. Henson. She had endeared herself to Mrs. Henson who for nine weeks did all in her power to restore her back to health, until, finding that she could do no more, she was removed to Herman Klefer Tuberculosis Sanitarium. Her father, brother, other relatives and friends survive. The funeral service was held in R. D. Cosby's undertaking parlors. Burial at Forest Lawn cemetery. Mr. and Mrs. Henson desire to thank the members and friends of Scott and Ebenezer Churches for their kindness.—(Mrs.) Annabelle Henson.

Sneed—J. G. Sneed, born in the state of Georgia, September, 1864, died in Teague, Texas, June 15, 1914. He joined the Methodist Episcopal Church in 1886, being for 28 years a true and faithful member of Wilson Chapel; he was also a class leader and steward. His wife, eight children, his mother, three sisters, four brothers and many friends survive. The funeral service was conducted by the Rev. E. W. Summors, pastor. Appropriate resolutions of sympathy for the family and appreciation of the services of the late J. G. Sneed were drawn up by the Masonic Lodge No. 262, F. & A. M.

Wright—At the early dawn of Aug. 18, 1914, death entered the home of our beloved pastor, the Rev. J. C. Williams, of Brunswick, Ga., and took

from it his oldest daughter, Annie Williams-Wright, after a continued illness of ten weeks. Her life, like an open book with unspotted pages, was full of usefulness. At the early age of 11, while at Statesboro, Ga., she became a Christian and from that time she gave her life to the service of the Master. She was the life of the home, being always an obedient daughter to her parents. Having been reared in the various parsonages of the Savannah Annual Conference, she made friends wherever she went. Three and a half years ago she came to Brunswick with her parents and became identified with Grace Methodist Episcopal Church. She had in her a spirit of leadership, and through her influence the young people of the church united their efforts and much good was accomplished spiritually and financially. Having attended Haven Academy at Waynesboro, Ga., she completed her education at Selden Institute. One year ago she was married to Mr. Arthur Wright, a faithful member of Grace Church, and a young man of high standing, with whom she lived as a faithful and loving wife until death. At the time of her death she was an active worker in every department of the church, being a Sunday school teacher, president of the Willing Workers' Society, organist of the Epworth League, an active member of the Ladies' Aid Society and the Woman's Home Missionary Society, and organist and treasurer of the Savannah District Sunday School and Epworth League Convention. During all of her suffering she murmured not. She died as she lived—a true Christian. Her devoted mother stood by her bedside day and night with unwearied patience. Her father, husband and skilled physicians did their utmost to restore her health, but God had called. On the morning of the 19th the funeral was conducted by the Rev. W. Fisher, assisted by the various city pastors.—(Mrs.) Mary B. Dent.

Muldron—Mrs. Veanus Muldron, born in South Carolina, came to the state of Mississippi when only a girl. While quite young she became identified with Osborn Baptist Church. At her death, August 17, 1914, she was over 100 years of age. She is survived by two brothers and one sister. The funeral was attended by the Rev. J. D. Zuber. Words of appreciation by the Rev. Y. P. Powels, Mrs. E. E. Irvin and C. C. Muldron, postmaster of Muldron.—J. V. Ridley.

Ross—Mrs. Matilda Ross, of Boyce, La., after an illness of 12 months, died in the full triumph of faith in Jesus Christ, July 19, 1914. Funeral conducted by the Rev. Geo. Thomas, assisted by the Rev. A. B. Venable.

Henderson—Mrs. Catherine Henderson departed this life on Aug. 12, 1914, in full triumph of faith. She was a loyal member of the Methodist Episcopal Church at Centerville, La. She leaves her husband, four daughters, three sons and a host of friends. The funeral was conducted by the Rev. B. R. Jackson, pastor, assisted by the Rev. J. H. Leonard of the Baptist Church.—E. N. Bernard.

Mims—Mrs. Roady Mims, aunt to the Rev. Bedford Carr, pastor at Columbus, La., died at Rosedale, Louisiana, Monday, August 10, 1914. Mrs. Mims was born in 1850. She joined the Baptist Church in 1876 and was a faithful member. She is survived by her husband, four sons, two daughters,



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The State Fair will instruct you as well as afford recreation. The display of Louisiana Resources is worth the visit of any thoughtful person. It will show you what has been accomplished and what is being accomplished in Louisiana.

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Thavius Russian Band, Soloists, Tango Dancers, Dr. Carver's Diving Horses, Vaudeville Acts in front of Grandstand, FIREWORKS—Every night, World at Home—New Shows on Gladway

SPECIAL: Foot Ball Games, Saturday, NOV. 7th: DELOYD THOMPSON, Loop the Loop in AEROPLANE, Tuesday, Nov. 10th

Many Other Attractions.

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For additional information, as to rates, dates of sale of tickets, etc., address ANY Agent, or **E. C. D. MARSHALL, G. P. A. SHREVEPORT, LA.**

NOV. 8-11 - AUTO RACES

NOV. 4-5-6-9-10 - HORSE RACES



Knights of the Ku Klux Klan, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$73.00 to \$100.00 per month.

Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own vine and fig tree.

Address quick today to Sir L. W. Davis, S. G. C., No. 1025 Pickett St., Shreveport, La. Dismiss yourself as a hewer of wood and drawer of water. Inclose 2 cents stamp for immediate reply.

ters, one sister and many friends.—B. Carr.

Davis—Mrs. Minerva Davis, a member of Hampton Chapel, Eola, Louisiana, died at the home of her parents, August 9, 1914, after an illness of ten days. The announcement of her death was a great shock to this membership and community. Mrs. Davis was a kind and faithful Christian. Her husband, father, mother, two brothers, and five sisters survive. Interment was made in Simpson cemetery by the Rev. S. Harris of the Baptist Church, and the Rev. T. A. Hampson, her pastor.

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WRITE QUICK

COMPASS SET IN BACK

\$1,000,000
THE PERMANENT FUND OF
THE BOARD
OF CONFERENCE CLAIMANTS
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 CHICAGO, ILLINOIS
 Rev. Joseph B. Hingeley, CORRESP.

We are beginning to hear from Conferences. The North Montana Conference made an apportionment sufficient to meet all the claims and a campaign was projected in the Montana and North Montana Conferences for \$10,000 in addition to their present endowments.

The "Love Feast Greetings" of the Claimants of the West Wisconsin Conference are printed in a beautiful tract. Bishop Quayle opens it:

"To have been a good Minister of Jesus Christ I think the highest earthly service. Blessed are all such as with gentleness and industry have never wavered in fidelity to this high calling."

Dr. Hingeley closes it:
 "The Church which offers the one hundred per cent promises of God will surely redeem its own promises to the aged ministers at one hundred cents on the dollar."

THE EMPTY AMMUNITION WAGON

The great Campaign for the 150th Anniversary Gift to Retired Ministers is on and with it comes the usual embarrassment of success. The "Ammunition Wagon" is empty. The Board is receiving generous gifts for the Permanent Fund, every cent of which is safely invested for the Claimants and not a penny of it can be used in the Campaign carried on in Annual Conferences.

The Bishops are leading; the conferences are back of the plan; the fall conferences are projecting definite Campaigns; the publicity campaign must go on. But the Ammunition Wagon is empty. Let every friend of the Veteran who believes in an aggressive campaign send a gift (\$100, \$50, \$25, \$10, \$5) to fill up the empty Ammunition Wagon that the Artillery Calissons may be filled and the Cartridge Belts loaded, not with the death-dealing bullets of Europe, but with love-bearing missiles of help for the Old Preachers.

If not at a public service, then at your next prayer meeting, let each pastor speak of the Campaign and of the empty Ammunition Wagon and I am sure that there are good, loving, loyal laymen that will contribute to make this Campaign a success. The great meeting at Washington in October to receive the Address of the Bishops and the great ratification meeting in Chicago in November must project the Campaign from the entire Church.

And as we are to do this, why not do it now, that the Board may have a German-like preparedness for the strongest and most incisive campaign?

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Marriages

Spencer-Rembert—Mr. Tom Spencer from Wiggins, Miss., and Miss Maggie Rembert of New Hope, were united in holy wedlock on Aug. 19, 1914, at the New Hope Methodist Episcopal Church. The bride is one of our Sunday school teachers. The Rev. Mr. White officiated.

Miller-Luke—Saturday, August 1st, 1914, Mr. A. L. Miller and Mrs. Lessie Luke were united in marriage at the home of the bride in Shreveport, La. Quite a company of relatives and friends assembled to witness the ceremony and the happy couple were the recipients of many presents and congratulations. Mr. Miller is a local preacher and an officer in the St. Paul Church. Mrs. Luke has been for a number of years a member in good standing of the Galilee Baptist Church. Dr. J. H. Hubbard of St. Paul Church officiated.

Kellam-Wright—A beautiful wedding occurred at Fairfield Methodist Episcopal Church, Shreveport, Louisiana, August 20, 1914, that of Mr. Wm. B. Kellam and Miss Anna A. Wright. Miss Lucy Booker presided at the organ. Mrs. Thomas H. Peete and Miss Maggie Wright, sister of the bride, preceded little Geo. Martinez, ring bearer, Mamie Martinez and Ethel Lee Thomas, flower girls. At the altar, under a beautiful arch, the ceremony was performed by the Rev. L. Dyas. Mr. and Mrs. Wright left immediately for Houston, Texas, where they will make their home.—James Hutchinson.

Tyler-Cheatham—At Stables, Louisiana, July 30, 1914, Mr. O. Z. Taylor and Miss Ivery Cheatham, at the home of the bride, a large number of friends witnessing the ceremony. The bride is a prominent member of Mount Zion Church at Leesville, Louisiana. The Rev. S. M. Haynes, pastor, officiated.

Carter-Thomas—Mr. Caesar Carter and Miss Edna Thomas, of Escatawpa, Mississippi, were united in holy wedlock August 6, 1914. The bride is a worker in the Methodist Episcopal Church and Sunday school. Mr. Carter is an industrious young man, highly respected in the community in which he lives. The Rev. J. A. Patterson officiated.

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CASH REMITTANCES

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Atlanta and Savannah—Julia Scarlett, P. B. Gibson 1, E. E. Trammell, Gainesville District Conference 15, J. W. Brown 1, Frank Gilbert, D. G. Greer 8, E. R. Miller 4, R. H. Davis 1.

Central Alabama—L. C. Williams 8, P. P. Wright 1, Lewis Tyree, Charles Coleman 1, E. C. Thomas 6, Anniston District Conference 36.

Central Missouri—J. H. McAllister 1. Delaware—A. N. Thomas.

Lexington—H. A. Foreman 1, J. W. Robinson 2, Eliza Howard.

Lincoln—W. H. Herridan, H. T. S. Johnson 9.

Little Rock—N. J. Fields, I. B. Jordan, A. R. Green.

Louisiana—Wm. Higgins, Alexandria District Conference 73, H. Williams 2*, S. M. McGruder 1, La Teche District Conference 23, Lake Charles District Conference 67, J. J. Woolridge 1, A. B. Venable 3, G. G. Priestley 1, W. G. Drake 4, N. Hawkins, Charlotte Shepherd 1, Shreveport District Conference 31.

Mississippi and Upper Mississippi—T. W. Davis 1, I. C. Daniels, John Stanley, P. H. Rembert 2, Hattiesburg District Conference 60, Joseph Burge, Greenwood District Conference 23, Vicksburg District Conference 144, Starkville District Conference 29, R. H. Patton 1, W. L. Mills 1, W. P. Elliott 1, H. Holston 1, Winona District Conference 15.

North Carolina—J. H. Garrett 1. South Carolina—D. M. Minus 2, G. Rice 1, R. F. Freeman.

Southern California—E. W. Klinchen 1.

Tennessee and East Tennessee—Anderson Davis 3, R. E. Kilby, E. H. Forrest 1.

Texas and West Texas—Conroe District Conference 27, D. C. Lacy 3, Harry Swann 14, Houston District Conference 20, Marshall District Conference 52, A. N. Collins, J. E. Bryant 1, H. A. Jones 1.

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HONOR ROLL

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La Teche District.
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CRESCENT CITY NOTES

Prof. Carl R. Diton of Atlanta, Ga., the greatest pianist of the race, will give a recital at Trinity Church in Valence street, Friday night, Sept. 25, under the auspices of the Colored Young Men's Christian Association. Admission, 25 cents.

New Orleans University opens its ten departments for work Monday, September 28. Present indications are that this will be the greatest year yet in its history.

Sunday, Sept. 13, 1914, under the management of Miss Boneader Mack, Mrs. Mariam Pannell, the Epworth League of Wesley rendered an excellent program. The Rev. R. J. Nash gave a helpful address. Wednesday night, the 16th, at the monthly meeting, 21 pounds of groceries were distributed to the poor.—Walter B. Buchanan.

Wesley Church—The pastor, Dr. J. L. Wilson, preached morning and evening; the latter service was the occasion of the anniversary of the Ladies' New Hope Benevolent Society. Next Sunday will be "Home Coming Day" for the members and friends of the church. At 10:45 a. m., Dr. C. M. Melden, president of New Orleans University, will preach a special sermon for the occasion; at 7:30 p. m., the pastor will preach. The collections for the day were good.—L. L. Harrison.

First Street Church—At 11 a. m. we were spiritually blessed with the sermon delivered by the Rev. Mr. Underwood, pastor of Plymouth Rock Baptist Church. Four persons joined the church. At 8 p. m., Morning Star Lodge No. 55, Scottish Rite Free Masons and Ruth Chapter U. D., O. E. S., were with us; they had the joint christening of their regalias and their sermon, by the pastor, the Rev. T. F. Robinson, D. D. His subject was "Jephtha's vow." Miss Maria A. Smith delivered the welcome address; response by Roma J. Raymond. Sunday, Sept. 27, the memorial services of the Garden District Lodge No. 41, Success Company No. 8, Uniform Rank of Knights of Pythias, Star Court No. 27 of Court of Calantha and Mary Alice Juvenile No. 37, the sermon will be delivered by the pastor. All friends are invited.—Maria Smith.

At Brooks Chapel of Millican, Tex., was held, on a recent Monday night, a service that will be of much profit to our membership here. We had with us Deaconess Rosa Simpson, who in her address before the Woman's Home Missionary Society opened our eyes as to our duty as a society. The address will result in much good for the work here. We thank our pastor, the Rev. W. E. Hutcherson, for inviting this noble woman to visit us; but he is ever trying to bring such light and information as will make his people the equal of others who are now abreast of the times in church work.—(Mrs.) L. A. Davis.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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IS THIS NOT AS IT SHOULD BE?

The official monthly magazine of the American Missionary Association for August pays a very deserving tribute to Mrs. L. H. Hammond in its review of her splendid book, "In Black and White." Speaking directly of the book the American Missionary Association says:

"It deserves, and we trust will have, a wide reading in every section of our country. It is discriminating and dispassionate; it appeals to the best in human nature and to the conscience of all who regard Christian motives and conduct and it must do a world of good."

To these words of commendation we say heartily, "Amen."

The American quotes several paragraphs. We note one that is italicized, and we suppose it is italicized for emphasis and approval. The paragraph reads:

"I think some Negroes in the South are quick to repudiate the suggestion that Negroes are not entirely competent to take full charge of Negro education and Negro uplift in general. They want white people to furnish the money and leave them to direct the work. That some Negroes are entirely equal to such a task cannot be truthfully denied. The logical deduction is that the race has capabilities of development far beyond the position some of us would assign it. But it is idle to make claims which are not borne out by facts. The finest and strongest Negroes—I believe without a single exception—have come to their high development largely through contact with broad minded, large hearted white men and women. For years to come few of them are destined to reach that plane by any other process."

Here is brought before us one of the serious problems that is growing up in the work among Negroes. It is giving quite a little concern both to those who have helped the Negro and to those who are helping him to this day, as well as to the Negroes themselves. The whole question is pithily stated in a sentence of Mrs. Hammond, who says, "They (Negroes) want white people to furnish the money and leave them to direct the work." That is to say that there is on the part of the Negroes who have been trained, an increasing desire for responsibility and leadership in their own group. This is where the rub comes. Some of the organizations doing work among the Negroes have been particularly slow to recognize this desire and among the organizations of this class is the American Missionary Association. No organization has done more effective work among Negroes than the American Missionary Association. It has trained quite a number of competent men but it has been all slow in testing them with responsibility.

We do not doubt for a moment that there are Negroes who aspire to positions who are incapable by several measurements. Sometimes it is true that they are lacking in initiative, in calm poise, in judicial judgment necessary to successful administration. But when we have pursued the process of eliminating the incompetent, and, by the way, this process of elimination goes on with all people, we will still have a goodly percentage of competent, trustworthy Negroes who ought to be given positions of responsibility wherever it is possible. Instead of

this growing desire for responsibility being an annoyance to our friends, it should be regarded as a compliment to the work which they have been doing all of these years. We quite well remember that in our early school days our teachers used to emphasize most strongly the importance of being true men and true women. And if it was the desire of the Societies doing work among Negroes to develop men and women, they ought to recognize manly qualities wherever and whenever they present themselves. It is manly to desire to shoulder responsibility, to take the initiative and in cases to lead.

On the other hand some of our white friends have been slow and entirely too conservative in trusting the Negro with responsibility. They say that they are afraid mistakes will be made. We read on a post card the other day, "He who never made a mistake, never did anything." And it would be an entirely new procedure in human affairs if mistakes were not made. If a child learns to walk by trying and falling and by getting up again and trying, it would seem that it would be a delight to our friends, who are responsible for our training, to teach us how to walk, by giving us a chance to walk.

While we may have faults, we believe that there are times when our white friends for one reason or another have been unfair in their judgment of Negroes. They have been entirely too conservative, too fearful, until there is a sneaking suspicion that the Anglo-Saxon's desire for leadership has been responsible for his conservatism and for his fear of mistakes. It must not be forgotten that throughout the world the Anglo-Saxon has an almost insatiable desire for leadership, even though it must be leadership among black peoples, and sometimes this consuming desire has robbed him of the glory of his otherwise splendid work.

There is no need to deny it, and we do not attempt to do so, that there is a desire on the part of the Negro to come into leadership in his own group. This desire is legitimate and should be commended and it is thoroughly conservative in that it does not go any further. And this desire is not supported in the least bit by ingratitude nor non-appreciation of what has been done. To the Negro it is the logical result of the education that he has been receiving all these years and in line with the examples of success in leadership here and there that he sees among his own people. There is not a Negro anywhere to be found who is unappreciative and ungrateful to his benefactors for the help received. Negroes speak in the warmest terms of gratitude of those who helped them. In addition they have named their children for their benefactors as well as their churches and organizations and in every way that they know have shown appreciation. But when all this is said and done there is still a desire to be men among men.

When we study the quotation a little more deeply there is something wrong in the statement "They (Negroes) want white people to furnish the money and leave them to direct the work." And why not if the white people are for the uplift of the Negro? If a man cannot be uplifted without a gift then in the name of Christianity the gift should come and if the Negro can direct the work and

this directorship is a part of the program for his uplift, why not let him direct the work? All things else being considered why should he not be urged to direct the work?

Another question might be asked on the other hand. Is there to be a purchase price for the money furnished? Shall there be an agreement to a certain sort of directorship and submerging of self because of aid given? We are frank enough to say that any sort of an attempt to stifle manly aspiration, to tie out manly growth by philanthropy, then that philanthropy, however much it might be needed, ought not to be accepted. This is just the same thing about which we hear so much every day, and we are no less men than others. Now, this is a harsh statement, but we have heard a good deal of this of late about what has been done for the Negro and that he should be patient. We have felt more of it in the atmosphere, namely, because certain funds are furnished that there must be a surrender, a sort of silence, yea, even a truckling which should not be tolerated in any part of God's free universe among men. It is better to die with the God-given aspiration for free manhood than to accept a subordination of one's manhood and die a cultured slave.

The paragraph quoted says that the "fine, strong Negroes without exception have come to that condition largely through broad minded, large hearted white men and women." There are exceptions to this rule or else the work these "broad minded, large hearted white men and women" have been doing is a failure. If they cannot pass their culture on to the Negro so that he may in turn pass it on to others of his kith and kin, then we are hopelessly doomed, but we are not. The writer received all of his training practically at the hands of these "broad minded, large hearted white men and women" and we record here our intense appreciation and gratitude for their help. But in our study of racial progress we have found large numbers of Negroes who have received their instruction in distinctly Negro institutions and have had the least possible contact with the white men. Their Negro teachers had their contact with the white man, but they have been able in turn to inspire their pupils to culture and character in a way that is greatly surprising and gratifying to us. We have heard this theory advanced so many times until we almost subscribe to it ourselves, but if there is one who thinks that there are not Negro groups and institutions that do just as good work as the institutions controlled by white men, the equipment and all things considered, he is sadly mistaken and it would be a shame if it were true.

For a long time to come there will be room for some white men and women to do work among Negroes. As they evince the same spirit of interest, of sympathy for the work among Negroes, as did those who made this work prosper in former days, they will receive the heart's warmest love and fullest co-operation from those they seek to help. But that the work will be carried on for Negroes by Negroes more and more, that they will be trusted with responsibility and leadership in their own group, we do not deny nor seek to deny. We rather affirm the charge.

HOW WE GOT THE BIBLE OF TO-DAY

The original manuscripts and tablets from which the Bible was made were written in Hebrew and Greek. The first complete translation of the Bible into English was made by John Wycliffe in 1384. Other translations and revisions soon followed, among them being, The Tyndale 1525, The Geneva 1560, The Rheims New Testament 1582, the King James 1611.

Since the King James Revision was issued many ancient manuscripts and tablets have been discovered, among them being the three most accurate and important manuscripts in existence, namely, The Vatican, now in the archives of Rome, The Alexandrian, now in the British Museum, and the Sinaitic now in the archives of St. Petersburg, and as the English language in the long interval had undergone a great transformation, revision became once more necessary. Upwards of forty dictionaries of the English language have appeared since the revision, known as the King James Bible, was issued in 1611. These with the other causes combined to render a new version of the Scriptures an imperative duty. It was a work to be done well or not to be undertaken at all, and in 1856, the appointment of a royal commission was urged in England.

It was not till 1870, however, that the great task of the Revision was really begun. On July 7, 1870, a motion was made in convocation of Canterbury instructing the British Revision Committee "to invite the co-operation of American divines." Two companies, one taking the old and the other the new Testament, were formed in this country to co-operate with the two English companies, as they were called, and a plan of work was duly arranged. Portions of Scripture as revised were exchanged between the two countries.

The two American Companies combined constituted the American Revision Committee and included the best Biblical scholars of all the leading evangelical denominations in the United States and the most distinguished professors of our leading Universities and Theological Seminaries. This noble company of consecrated men undertook their great work with the full appreciation of its importance, without compensation, and with an unselfish desire to benefit their fellowmen. In the largest sense, therefore, the work was purely one of love; certainly it was not one of gain. It was done for Christ and for posterity.

When the English Revision was published, New Testament 1881 and the Old Testament 1885, the English companies disbanded but the American companies continued their organization. They felt that all too brief a time had been allowed for the consideration of many important questions in the English Revision, and that it was clearly their duty to preserve their organization and to continue their work on the lines upon which they had thus far proceeded and from 1885, when the English Committee disbanded, to 1901, the American Committee devoted themselves to the preparation of the American Standard Version. They were fortunate in having the written notes, records and opinions of every member of the Committee from the beginning of the work, and as no change could be made without a two-thirds majority it was truly the work of the whole committee although they were not all alive when the work was finished. In addition they had the advantage of all the criticisms which the English Revision had provoked, and of the new light thrown on the subject by the aroused interest of the Christian scholars of the world.

The twenty-nine years, 1872-1901, during which the American Revision Committee was at work, were years of unexampled fruitfulness in scientific explorations and literary investigation, the results of which have been far richer in many respects than any during the three preceding centuries. In a word,

they were years that have thrown a flood of new light upon the accuracy of the Bible. Excavations in Egypt, Syria, Babylonia, Judea, and Arabia have been productive of the most amazing discoveries. Ancient sculptures, whole libraries of ancient dynasties and the stories of long-buried cities of the past have come to light in rapid succession, and so many of these discoveries have been associated with the Bible and the events it narrates, that a new aspect has been given to many passages in the books that compose the Sacred volume.



It is unquestionable, too, that in these three decades, there has been more earnest study of the original manuscripts composing our Bible than in any preceding period. Within a comparatively recent time, so great has been the increase of knowledge concerning ancient lands and languages, that Germany, France, Holland, Norway, Sweden and Denmark have all made revisions of their Bibles. Greater familiarity with the originals has given to the student a better acquaintance with the spirit and character of the ancient languages, and has consequently rendered them better able to interpret their exact meaning. New light has dawned upon many of the passages which formerly were obscure if not meaningless, owing to defects in early translations. Thus the mass of new Biblical evidence, new manuscripts, the changes in the language and many other considerations had due weight with the American Committee in the preparation of the American Standard Version. Knowledge had advanced, and the art of textual criticism, by which the value of ancient manuscripts are estimated, had made remarkable progress.

Time would fail to indicate more than a small portion of the vast number of important changes and corrections which the American Standard Bible presents. The King James Bible—in Matt. 6:34—makes Jesus say, "take no thought for the morrow." What He really did say as given in the American Standard Bible is, "Be not therefore anxious for the morrow," etc., giving a totally different meaning to the command. In the King James Version, the word "Master" is applied to Christ forty-seven times. In every instance it is an incorrect translation of a word that always means "Teacher" and is so rendered in the American Standard Version.

considered in the American Standard Version. In the American Standard the word "justice" is used for "judgment" as in these examples:

King James Version—Ps. 33:5—He loveth righteousness and judgment. Ps. 37:28—For the Lord loveth judgment. Isa. 10:2—"To turn aside the needy from judgment."

American Standard Version—Ps. 33:5—He loveth righteousness and justice. Ps. 37:28—For Jehovah loveth justice. Isa. 10:2—"To turn aside the needy from justice."

In I. Cor. 11:29, the King James Version has "He that eateth and drinketh, eateth and drinketh damnation unto himself." The American Standard Version has given the accurate rendering, viz.: "He that eateth and drinketh, eateth and drinketh judgment unto himself if he discern not the body," thus giving an altogether different meaning to a very important and oft-quoted passage. Again in Acts 19:2, the King James Version has it: "Have ye received the Holy Ghost since ye believed?" This is corrected by the American Standard Version to read: "Did ye receive the Holy Spirit when ye believed?" In Exodus 3:22, the King James Version has the words: "Every woman shall borrow of her neighbor," whereas, the original says: "Shall ask of her neighbor," to which the American Standard Version conforms. In Job 19:26, the King James Version reads: "And though after my skin worms destroy this body, yet in my flesh shall I see God." Is it to be wondered at that this extraordinary passage should have puzzled the devout reader? Observe how it is simplified by the accurate translation of the American Standard Version: "And after my skin, even this body is destroyed, then without my flesh shall I see God; whom I, even I, shall see on my side and mine eyes shall behold, and not as a stranger." Still another notable passage is found in I. Timothy, 6:10. The King James Version has the passage: "The love of money is the root of all evil," which the American Standard Version corrects to read: "Is a root of all kinds of evil." The King James Version renders the famous passage in Acts 17:22, 23: "Ye men of Athens, I perceive that in all things ye are too superstitious," which is changed in the American Standard Version to the true meaning of the original: "Ye men of Athens, in all things I perceive ye are very religious." Paul had come to the Athenians, who were the most cultured people of the world at that time, to win them to Christ. It is inconceivable that in addressing them he would offend them by a statement accusing them, of all people, of superstition. What Paul said was intended to win their confidence by praise, but at the same time point out that although they were religious, yet there was a higher form of religion they had not attained. Further, for the sake of clearness, in those passages where ancient Greek or Hebrew money is mentioned ("which, when unexplained, usually causes confusion to the reader"), comprehensible terms have been employed and the equivalents in our own national currency added in the margin. The following table shows a comparison of five:

ENGLISH TRANSLATIONS OF HEBREWS 1:1-9, AS TRANSLATED IN SOME OF THE PRINCIPAL VERSIONS

Tyndale, 1525.	The Geneva Bible, 1560.	Rheims New Testament, 1582.	King James Bible, 1611	American Standard Bible 1901.
God in tyme past diversly and many wayes, spake vnto the fathers by prophets: but in these last dayes he hath spoken vnto vs by his sonne, whom he hath made heyre of all thyngs: by whom also he made the worlde. Which sonne beyng the brightness of his glory, end very ymage off his substance, bearynge vnto all thyngs with the worde of his power, hath in his awne person poured oure synnes, and is sytten on the right hande of the maiestie an hys, and is more excellent then the angels in as moche as he hath by inheritance obtayned an excellent name then have they.	1. At soadrie times and in diuers maners God spake in ye olde time to our fathers by the Prophetes: 2. In these last dayes he hath spoken vnto us by his Sonne, whome he hath made heire of all thyngs, by whome also he made the worlde. 3. Who being the brightness of the glorie, and the ingraued forme of his persoe, and bearyng vp all thyngs by his mightie worde, hath by him self purged oure synnes, and sitteth at the right hand of the maiestie in the highest places. 4. And is made so much more excellent then the angels in as moche as he hath obtained a more excellent Name	1 Diversely and many wayes in times past God speaking to the fathers in the prophets: 2 last of al le these daies hath spoken to vs in his Sonne, vvhome he hath appointed heire of al, by vvhome he made also the vvorldes. 3 Vvhoe being the brightness of his glorie, and the figure of his substance, end carying all thyngs by the vvord of his povver, making purgation of synnes, sitteth on the right hand of the Maiestie in the high places: 4 being made so much better then Angels, as he hath inheritud a more excellent name aboue them.	1 God who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets, 2 Hath in these last dayes spoken vnto vs by his Sonne, whom he hath appointed heire of all things, by whom also he made the worlde: 3 Who being the brightness of his glory, and the expresse image of his person, and upholding all things by the vvord of his power, when hee had by himselfe purged our synnes, sate downe on ye right hand of the Maiestie on high: 4 Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then	1 God, having of old time spoken unto the fathers in the prophets by diuers portions and in diuers manners, 2 hath at the end of these days spoken unto us in his Son, whom he appointed heire of all things, through whom also he made the worlds: 3 who being the effulgence of his glory, and the very image of his substance, and upholding all things by the vvord of his power, when he had made purification of sins, set down on the right hand of the Majesty on high: 4 having become by so much better than the angels, as he hath inherited a more excellent name than they.

NOTE.—You will observe the division into verses appeared first in the Geneva Bible (Continued on page 7.)

Seizing an Opportunity

By Arlo Ayres Brown

"Every man has his chance; Captain — had his and lost it," was the laconic comment of Admiral Farragut after a serious stupid blunder upon the part of one of his officers. It is a lucky man who knows when his chance comes. In fact, there is no safety except in keeping keyed up to one's best every minute. The man who puts his best into every opportunity gives to his comrades reasonable assurance of success.

How is it with your Sunday School? Is it working up to its best? Every session which it holds is a golden opportunity too rich to be neglected. Moreover the church, through its Sunday School, faces to-day an opportunity which will not knock twice. Leaders are needed urgently in your church at once, and on the morrow the call will be still more insistent, requiring greater numbers and a higher type. The young people are in your school who can meet the need. What are you offering to them? Are you giving to these, in diminishing numbers, the old, old stories just as they have heard them before or are you taking this revelation of God and interpreting it to them in courses which will fit them to lead their fellows in service for Him?

The demand of the hour is for skill, skill. Every business house, every great industry is taking pains to train workmen who will do their task with the highest possible efficiency. Are you doing as much for the King's business?

"Our Situation Is Unique"

"But our situation is unique," it is said, "therefore we cannot hope to train our teachers." Every church in the land is a unique church and so is every individual. But the fact is that all sorts of "unique situations" are being met by people who say, "This one thing I do; I insist that the teachers who are to be responsible for the religious education of my boys and girls shall be consecrated Christians trained for their task."

What Others Have Done

The writer has before him a collection of reports. Here is a school with a separate Teacher Training department of four classes enrolling forty-seven members, under the supervision of the Superintendent of City Schools. It is a large Sunday School and one of the most efficient in the denomination (Topeka, Kan.) Of course, so large a work

would be impossible in most cases, but the next report turned up is that of a country Sunday School numbering in average attendance scarcely fifty. It has a class of girls in their teens finishing a Teacher Training Course (New Providence, N. J.)

There is every kind of variety in these reports. One writer recounts how his people found difficulty in naming a suitable hour. When the Sunday School hour was chosen the class found its ranks depleted regularly by the call for substitutes. When the integrity of the class was protected, a shortage of teachers resulted. But, according to the account, "As soon as we graduated the first class the Sunday School was so much better equipped for good work that all the officers, including the superintendent and pastor, voted unanimously to organize another class and give the best room in the building for Teacher Training." (Modesto, Cal.)

Another says: "Our superintendent felt that such a class was a necessity to the school. Therefore, he talked Teacher Training, planned Teacher Training, prayed for Teacher Training. Finding it almost impossible to interest teachers or pastors he began dropping little seeds of Teacher Training among the older pupils. After two years of this work he had the names of eight girls who were willing to undertake this course."

Still another from a superintendent, "I felt that we simply must have a Teacher Training class and kept pounding until we got it." (Collingswood, N. J.)

From still another school comes the report of a supper at six o'clock in the church, an hour of Teacher Training study, and then the Prayer Meeting. This year they are trying to plan for two periods before Prayer Meeting, one for general study and the other for departmental study, while there will be one or more classes of the Senior Department taking a regular Teacher Training Course at the Sunday School hour (Decatur, Ill.)

The reports could be multiplied many times. Such are the achievements of those who have seen the great opportunity and have determined that with God's help it must be grasped.

What others have done, you can do. Write to the Board of Sunday Schools, 1025 South Wabash avenue, Chicago, stating precisely your situation and the board will be glad to submit plans for your "unique school."

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XX

Ludwig the First seems to be the great historical hero in Bavaria, and I presume the Ludwigskirche in Munich is named for him. From this church we went on by the Siegestor, or Gate of Victory, looking like a Roman triumphal arch, and turning to the left we found our way through the streets to the gallery and museum known as the Alte Pinakothek, at which we paid a brief preliminary visit, examining its collection of vases. We soon retraced our steps to the palace of the Bavarian kings in order to be there promptly at the only hour when visitors are admitted, at eleven o'clock a. m. In this palace we found further evidence of the ubiquitousness of Napoleon the First. We saw no treasure which he had coveted and taken, but there but there was exhibited the room which he occupied when he was lording it in these parts. The palace contains fine works of art, many porcelain stoves and other old-German furnishings. There is a series of fine rooms the walls of which are painted in progressive allegories, myths and legends, among them

being the story of the legendary hero Siegfried. In the courtyard we were shown an immense stone, weighing over 180 kilograms (about 400 pounds), which is said to have been thrown a considerable distance by one of the athletic princes of Bavaria in the day when princes cultivated their muscles and cared very little for their brains. A peg in a neighboring wall also marks the incredible height to which this athletic demigod could jump.

After watching the machine-like drilling of the German soldiery at the noonday "palace guard mount," we returned to the Alte Pinakothek to extend our visits through its picture galleries. There are styles in painting just as there are in literature. After some experience you can tell an artist's work whether it is labeled or not. There is something in the general atmosphere, in the characteristics of the figures and even in the coloring, that is peculiar to each artist. You can tell at sight a "Rubens" from a "Van Dyck," a Dutch piece from an Italian, or an

old Jappo and Suomy and one man a more pictures in this Pinakothek are many ugly little "Christuses" in mangers, evidently made by some morbid-minded "saints" who knew not the beauty of babyhood nor the joy of childhood. There were Hoendecoeter's chickens showing their usual animateness, a number of Murillo's productions, especially those showing small boys eating fruits, etc., and many good pieces by Rubens. There are two striking pieces by Claude Lorraine on the subjects of the "Dismissal of Hagar" and the "Rescue of Ishmael." Leaving these galaxies of painted art we wandered through those vast gardens in Munich known as the English Gardens. They are not much beautified but are very beautiful by nature. It was a fine day and there were bands playing in the distance behind the trees where the people were seated around the little tables, in the open air, drinking. Back toward our hotel we strolled on through the Hof Garden (by the palace) and passed through the long arcades which are decorated by statuary and painted scenes from Bavarian history.

The next day, August 2, we took a side trip to Nymphenburg to visit the Porzellan-Fabrik, where all sorts of porcelain ware and decorations are hand-made and hand-painted. They use feldspar and quartz which are ground to a powder, then mixed and kneaded. The presses then get out much of the water, and this paste-like material is stacked up in cakes, covered and kept moist for one year. Afterwards it is taken and molded into any shape of cup or platter, or flower or figure; it is then glazed and painted and glazed again. It is an interesting process and takes much work to make even the smallest piece. It is handiwork supplemented by a little of the simplest machinery. Every part of the smallest porcelain flower, even the stamen or the pistil, is made by the fingers of the workman. There are about two hundred workpeople, and many of them are, of course, accomplished artists, especially the painters. Returning to Munich we finished our German tour there, visiting the Maximilianeum across the Isar River, then the Rathaus with its rich Gothic architecture, the Mozart-Haus where that musician composed one of his famous pieces, and the Hofbrachhaus where we saw a multitude of merry men and women fairly swilling beer from huge "steins," or earthenware mugs holding a pint or more.

On the morning of August 3 we left Germany and its good-natured, virile people and set out for Innsbruck in Austria. We passed many peat beds where it was being cut into cakes about the size of a brick and stacked to dry for fuel. Sometimes it was stacked by being pierced on the sharpened top of a stake, cake on cake. Our journey led through the picturesque town of Kufstein and the romantic Tyrol mountains, where earth and cloud and sky mix. Many of the peasants' houses had heavy stones laid in rows upon them to hold down the unstable roof. The women wore two long black streamers hanging from their heads or hats down their backs. Everywhere was in evidence the Austrian soldier, wearing the high flat-top cap with a vizor. It was moderate in the long valley but on the heights the snow was visible. It did not suit the Western temperament to see at frequent intervals along the roadsides crosses with images of the crucified Christ, as shrines for the traveller.

We stopped at the beautiful town of Innsbruck, where we shall next take up the thread of our journeyings.

Wiley University, Marshall, Texas.

No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then—pandemonium.—Crawford Johnson.

Saturate us with cheer. Enable us to sow faith by our sincere unselfishness. Stir us until we gladly spend ourselves for others.—Zion's Herald.

Our Young Friends

BE CAREFUL WHAT YOU SAY

In speaking of another's faults,
Pray don't forget your own;
Remember those in homes of glass
Should seldom throw a stone.
If you have nothing else to do
But talk of those who sin,
'Tis better to commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company
We know the world is wide.
Some may have faults—and who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well—
To try my own defects to cure
Before of others tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend and foe,
Think of the harm one word may do
To those we little know.
Remember, curses sometimes, like
Our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own.
—From "Epworth Herald."

THE LION OUTWITTED

With us the fox is credited with being the most cunning animal, but in Africa the natives always think the little rabbit, besides being really wise, has this quality. As "Brer Rabbit" he has been immortalized. I will give one of the many stories about him told among the Winamwanga, a Central Africa tribe.

A certain Master Bunny had been busy finding food for himself and his little family, moving about here and there the whole of one morning. As the day wore on and the sun had risen high, it became too hot to be pleasant, especially as he was not able to change his beautiful fur coat for something lighter. Just at this juncture he spied a cave which looked both cool and inviting. He made for it and was soon inside enjoying the refreshing shade.

A lion chanced to pass that same way and, feeling the oppressive heat too much for him, walked into the very same cave as Master Bunny had done. The poor rabbit, stretched full length on the rock inside, saw him coming and, as can be imagined, nearly died of fright. He thought to himself: "O dear, O dear! I'm done for now. I've never been boxed so tightly before. I can lose nothing but perhaps gain something by being polite to Mr. Lion. Anyway, I'll pay my respects to him and gain a little more time to think." So, jumping up, he bounded across to where the lion had settled, and throwing himself backward flat on the ground in front of him, he clapped his forepaws together (the usual native way of greeting a chief) and said: "Good morning, grandfather."

The lion was evidently pleased and responded to his salutation graciously, bowing and clapping his paws together, at the same time saying: "Good morning, my child."

The rabbit was meanwhile thinking desperately what he could do to save his life. His usual ready resource was hard put to this time, but as quick as a thought what turned out to be a happy solution of his difficulty came to him. Running in desperate earnest to the low entrance of the cave, he stood on his back legs, and, putting his front paws against the projecting rock, he called out excitedly: "Grandfather, grandfather, the cave is tumbling down. Come quickly and help me to hold it up."

The lion, with a scared look, jumped up at

once and was instantly by the rabbit's side, helping him with all his might to avert such a terrible disaster.

Master Bunny, so far successful said as soon as the lion was there: "Keep on holding, grandfather. I'll run and fetch a prop. Don't leave go, mind, till I come back, or you'll be killed for certain."

"All right," said Mr. Lion, "I'll hold on until you come." The kind and thoughtful rabbit bounded away, chuckling to himself at the complete success of his clever ruse.

Poor Mr. Lion, tired and hungry, kept on for hours supporting the cave, as he imagined, wondering whether it was better to remain where he was or risk letting go and perhaps be crushed to death.

At last, feeling that he could stand the strain no longer cramped up as he was, and having decided that the rabbit was not coming, and saying to himself, "I can meet death but once, anyhow," he let go and rushed outside, fearing the worst. To his surprise and chagrin, he found on looking around that the rock overhead had been quite firm and strong all the time. The king of the forest muttered to himself: "Ah! I ought to have known that rascally rabbit better. I deserve this for my sheer stupidity."—Emmeline E. Devar, in the Southern Workman.

IF YOU ARE WELL-BRED

Orison Swett Marden

You will be kind.
You will not use slang.
You will never indulge in ill-natured gossip.

You will never forget the respect due to age.

You will not swagger or boast of your achievements.

You will be scrupulous in your regard for the rights of others.

You will not forget engagements, promises, or obligations of any kind.

You will never make fun of the peculiarities or idiosyncracies of others.

You will not bore people by constantly talking of yourself and your affairs.

You will never under any circumstances cause another pain, if you can help it.

You will not think that "good intentions" compensate for rude or gruff manners.

You will not sulk or feel neglected if others receive more attention than you do.

You will not have two sets of manners; one for "company," and one for home use.

You will be as agreeable to your social inferiors as to your equals and superiors.

You will never remind a cripple of his deformity, or probe the sore spots of a sensitive soul.

You will let a reserved manner and superior intelligence show that you have traveled, instead of constantly talking of the different countries you have visited.

You will not remark, while a guest, that you do not like the food which has been served to you.

You will not attract attention by either your loud talk or laughter, or show your egotism by trying to absorb conversation.—The Advocate.

I cannot do it alone;
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know We Two
Shall win in the end—
Jesus and I.

Coward and wayward and weak,
I change with the changing sky,
Today so eager and bright,
Tomorrow too weak to try;
But He never gives in,
So We Two shall win—
Jesus and I.

—Selected.

WHAT IS LACKING?

The experience of the rich young ruler, who failed to meet the requirements set by Jesus in order that the one thing which he lacked might be supplied, is typical of human development. On every hand we find growth and aspiration accompanied by an unwillingness to let go of the good in order to grasp the best. While a great deal has been made of the fact that because of his riches the young man was unwilling to sell all, give to the poor, and follow Jesus, the real significance of his refusal lies in the fact that he was unwilling to meet the specific conditions laid down by Jesus as an essential if he would become a disciple. It might have been one of a hundred other things that Jesus could have required of him. And with different individuals it would be as many different things. But the place where this man's hold on this earth was strongest was in his material possessions. And Jesus sought to wrench him loose in order that he might be absolutely free for the adventures of discipleship which would be sure to enter into his life immediately. The general principle is quite in accord with previous statements by the Master concerning the cost of discipleship. Jesus wanted then, and wants now, disciples who are disciples because they know exactly what they are doing. For such only will rush the gates of hell and put sin to rout. What would the Master say to you if you brought this matter honestly and fearlessly to his attention to-day? Is there anything lacking?

Ralph Welles Keeler.

THE SOUL

E.

The soul is a cathedral;
In it are many niches:
Some are filled, and some are vacant.
There is a niche for mother,
Child, husband, friend, and brother
But when the Lord, my Master,
Doth my cathedral fill,
I truly, then, do find
A niche for all mankind.
O, the joy and satisfaction
As each soul responds to mine!
'Tis the filling of an empty niche,
'Tis the appeasing of the hunger of the soul.
—Ex.

SUGGESTED PLAN FOR THE UNIFICATION OF METHODISM

Unanimously Adopted by the General Conference of the Methodist Episcopal Church, South.

Your Committee on Church Relations, to whom was referred that part of the episcopal address that relates to federation with the Methodist Episcopal Church, the report of our members of the Federal Council of Methodism, and the memorial from the Western North Carolina Conference asking for the appointment of a commission to confer with a similar commission of the Methodist Episcopal Church, with the purpose to unite the two churches under the name of the Methodist Church, would respectfully report as follows:

Federal Council of Methodism

We rejoice that after twenty years of faithful, sympathetic, and honorable service by able representatives of the Methodist Episcopal Church, South, and the Methodist Episcopal Church in a Commission on the Federation of Methodism, the Federal Council of Methodism has been fully established with well-defined powers, conferred by the General Conferences, to hear and finally determine, without appeal from its decision, all cases of conflict or misunderstanding between the two branches of Methodism. We endorse the principles of agreement which were enunciated and the rules of procedure which were adopted by the Federal Council at its meeting held January 21, 1914, in Nashville, Tenn.

Unification of Methodism

We endorse the action of our commissioners during the last quadrennium in entering upon the responsibility of conducting negotiations with the commissions of the Methodist Episcopal Church and the Methodist Protestant Church looking toward the unification of the Methodist bodies in the United States, and especially since they were charged to further, as far as was consistent and practicable, closer relations between ourselves and these two and other Methodist bodies.

In December, 1910, negotiations concerning unification by reorganization were entered upon by the Joint Commission, the commissioners of the Methodist Protestant Church participating, when the commission of the Methodist Episcopal Church presented a communication in which they gave reasons by which they were moved and said: "We hereby tender a brotherly invitation to the commissions of the respective churches to consider with us at this time the desirability and practicability of organic union." After declaring, "We are mutually agreed that the churches represented by us are equally apostolic in faith and purpose and have a common origin (the Methodist Episcopal Church, organized in 1784), that they are joint heirs of the traditions and doctrinal standards of the fathers," and "that our fathers settled the issues of the past conscientiously for themselves, respectively, and separated regretfully," the Joint Commission representing the three churches appointed a joint committee of nine, three from each commission, to bring to the Joint Commission, if found practicable, a plan for submission to the General Conferences and people of the respective churches, which provides "for such unification, through reorganization of the Methodist Churches concerned, as shall insure unity of purpose, administration, evangelistic effort, and all other functions for which our Methodism has stood from the beginning." This special committee of nine met in Cincinnati January 18, 1911. The Joint Commission met May 10, 1911, in Chattanooga, Tenn., and after giving three days to the consideration of the report of the committee of nine, adopted the following:

Report as Revised by the Full Commission

"1. We suggest, as a plan of reorganization, the merging of the Methodist Episcopal Church, the Methodist Protestant Church, the Methodist Episcopal Church, South, into one church, to be known as the Methodist Episcopal Church in America or the Methodist Church in America.

"2. We suggest that this Church shall have throughout common articles of faith, common conditions of membership, a common hymnal, a common catechism, and a common ritual.

"3. We suggest that the governing power of the reorganized church shall be vested in one General Conference and three or four Quadrennial Conferences, both General and Quadrennial Conferences to exercise their powers under constitutional provisions and restrictions, the General Conference to have full legislative power over all matters distinctly connectional, and the Quadrennial Conferences to have full legislative power over distinctively local affairs. We suggest that the colored membership of the Methodist Episcopal Church, the Methodist Protestant Church, and such other organizations of colored Methodists as may enter into agreement with them may be constituted and reorganized as one of the Quadrennial or Jurisdictional Conferences of the proposed reorganization.

"4. We suggest that the General Conference shall consist of two houses, each house to be composed of equal numbers of ministerial and lay delegates. The delegates in the first house shall be apportioned equally among the Quadrennial Conferences, and elected under equitable rules to be provided therefor. The ministerial delegates in the second house shall be elected by the ministerial members in the Annual Conferences, and the lay delegates by the laity within the Annual Conferences, under equitable rules to be provided therefor. Each Annual Conference shall have at least one ministerial and one lay delegate. The larger Conferences shall have one additional ministerial and one additional lay delegate for every ministerial members of the Conference, also an additional ministerial and lay delegate where there is an excess of two-thirds of the fixed rate of representation. All legislation of the General Conference shall require the concurrent action of the two houses.

"6. We suggest that the Quadrennial Conferences shall fix the boundaries of the Annual Conferences within their respective jurisdictions, and that the Annual Conferences shall be composed of all traveling preachers in full connection therewith and one lay representative from each pastoral charge.

"7. We suggest that the Quadrennial Conferences shall name the bishops from their several jurisdictions, the same to be confirmed by the first house of the General Conference.

"8. We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to interpret the constitutionality of its own actions."

The executive officers of the respective commissions were then authorized to report to their several General Conferences the results of the deliberations of the Joint Commission, to be the basis of such specific action and authorization as may to these General Conferences appear desirable. The General Conference of the Methodist Protestant Church in May, 1912, approved the work of its commission in agreeing to the tentative plan of unification of the Methodist bodies in the United States by reorganization, but took no definite action on the suggestions looking

to reorganization. The General Conference of the Methodist Episcopal Church received the report of their commissioners, but because of the resolution which was adopted by the Commission to the effect "that at the close of our deliberations we emphasize the statement that the suggestions here outlined are only tentative, that in no sense are these suggestions a plan, but merely the result of our explorations in search of a basis of union," they seemed to have felt that they were not at liberty to take any action on the tentative plan of unification which the Joint Commission had adopted, but the General Conference declared: "We heartily approve the action of our Commission on Federation in proposing the question of organic union to the commissioners in joint session at Baltimore, believing that the membership of the Methodist Episcopal Church would welcome a corporate reunion of the Methodisms of America." A Commission on Federation was appointed "with full power and authority to continue negotiations and to meet with similar commissions from the Methodist Episcopal Church, South, the Methodist Protestant Church, and any and all other duly appointed commissions from other churches and branches of Methodism, or with each separately, concerning the commendable purposes of advancing organic union, or closer federation, said commission to report to the next General Conference." The commissioners of the Methodist Episcopal Church, at the meeting in Washington, D. C., April 8, 1913, declared: "We cannot under the circumstances interpret the action of the General Conference as unfavorable either to the method followed by the Joint Commission or to any of the results obtained."

Our commissioners in their report have said to the General Conference, "In view of the foregoing deliberations and suggestions concerning the unification of American Methodism through reorganization, your commission desires your approval or disapproval concerning further negotiations along the lines of these suggestions." The bishops in their address have said: "It is for you to determine, therefore, whether you will endorse what your commissioners have done, or modify it, or ignore it, or completely reject it."

Recommendations

Your Committee on Church Relations recommends that the General Conference make the following declaration:

1. The Methodist Episcopal Church, South, considers the plan outlined in the suggestions that were adopted by the Joint Commission representing the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, and reported to the General Conferences of their respective churches, as tentative, but nevertheless as containing the basic principles of a genuine unification of the Methodist bodies in the United States, and especially of the Methodist Episcopal Church and the Methodist Protestant Church, South, by the method of reorganization.

2. The Methodist Episcopal Church, South, regards the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization suggested by the Commission on Federation as feasible and desirable, and hereby declares itself in favor of the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in accordance with this general plan of reorganization, and in favor of the unification of all or any Methodist bodies who accept this proposed plan after it has been accepted by the Methodist Episcopal Church. However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united church.

3. The representatives of the Methodist Episcopal Church, South, in the Federal Council of Methodism are hereby instructed and

(Continued on page 11.)

THE LAST SUPPER

(Mark 14: 12-25)

International Sunday School Lesson for October 11, 1914

BY THE REV. N. W. GREENE, B. D.

Golden Text—As often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come. 1 Cor. 11: 26.

Time—Thursday, April 6, and Thursday evening which was the beginning of Friday according to Jewish reckoning.

Place—Bethany, where Jesus was a guest in the home of Simon; and an upper room in Jerusalem, where the Lord's supper was instituted.

Home Readings—Monday, Mark 14: 12-25. Tuesday, Exod. 12: 21-28. Wednesday, 1 Cor. 11: 23-29. Thursday, John 6: 41-51. Friday, John 6: 52-65. Saturday, John 17: 1-11. Sunday, John 17: 12-26.

Wednesday and Thursday

Harmonists agree that the Lord was in retirement on Wednesday, probably in preparation against the awful times ahead. It may be that the events usually given to Thursday really occurred on Wednesday, that the crucifixion took place on Thursday, and that the Lord was in the tomb more nearly three full days. Many scholars hold this view with good reason.

Thursday was an eventful day. Jesus had spent the night at Bethany with His friends and was desirous of celebrating the passover in accordance with custom. To obtain a suitable place for this feast He sent Peter and John ahead to Jerusalem where they would see a man bearing a pitcher of water into the house where the room was situated. The room was then prepared, and Jesus and the disciples walked over Olivet to the upper room in the city. It was evening when they gathered in this room, and, having walked about two miles over a dusty path, their feet were in need of cleansing. Here it was that Jesus taught the wholesome lesson of service by Himself washing the disciples' feet. In seating themselves at the table there arose a contention for the best seats, or the seats nearest Jesus. This gave occasion for the warning of Jesus against selfish ambition. About midnight the passover supper was in progress and Jesus made the announcement that one of the company would betray Him, and, upon each asking "Is it I?" pointed out to those nearest Him that it was Judas. The traitor then withdrew as if called out on business. The institution of the Lord's supper then took place, being set forth as a memorial of the Lord who would soon pass from them. Peter being warned against falling in the fearful times close at hand. He gave them His farewell and prayed for them. They sang a hymn in closing the supper in the upper room, and walked out into the garden in the Mount of Olives.

From Simon's House to the Upper Room

In the study of our last lesson, we saw Jesus in the home of Simon the Leper where Mary anointed Him for the burial. It is time now for the preparation of the feast of the Passover and Jesus will keep it with His disciples. So He sent Peter and John to Jerusalem to make ready for it. The question, "Where wilt thou that we go and prepare that Thou mayest eat the passover?" shows that the disciples did not know where the passover should be eaten; but the fact that the Goodman of the house knew "Where is my guestchamber," shows that there had been an understanding that he was to furnish the room. The disciples did not know all that Jesus did, but they would know about the place of meeting by following a man bearing a pitcher of water. Probably the Lord informed them of the place in this way to prevent Judas from knowing the place and having Him arrested before the celebration was over. The man bearing the pitcher of water was evidently a servant since he could give no instruction where the guestchamber was, and the question had to be put to the "goodman of the house."

They were shown a large upper room furnished already. It was only necessary for them to "make ready," that is, prepare the elements for the cele-

bration of the passover. They needed unleavened bread, bitter herbs, the paschal lamb, and wine—"the fruit of the vine." These things being provided, Peter and John returned to Bethany, and, late in the afternoon Jesus "with the twelve" walked over Olivet to the city and entered the upper room, reaching it at night that the enemy might not know the place of meeting.

In the Upper Room Before the Celebration

They are now in the upper room and the doors are closed, but they are not ready for the supper. They have just come two miles over a dry and dusty path with only sandals on their feet. Their feet are soiled and their outer garments also. To be respectful and comfortable, they must wash their feet and lay aside their outer garments. There is some little confusion in laying aside their garments but much more in the attempt to get their feet washed. For the bowls are of such a shape that it is difficult for one to wash his own feet, and quite as difficult to get another to do the service for him. During a little lull in the confusion Jesus turns from meditation to say, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it until it be fulfilled in the kingdom of God" (Luke).

They then seated themselves at the table. But this also was disorderly, each striving for the place nearest the Lord at the table. Of course they all could not have it, and none deserved it until they had learned the Lord's spirit of service. To be worthy of a seat near the Lord one should know what is required to make him Christ-like. He should know that humility and service are qualities that exalt, and that the high place near Christ can be obtained only by way of humbly serving fellowman. Their feet were not washed and they were selfish and disrespectful. Jesus taught them this lesson by girding Himself and Himself washing the disciples' feet. This must have been a severe rebuke to their selfish ambition. It ought to be both a lesson and a rebuke to the same spirit as found today. It seems that at last Jesus arranged them so that Peter, James, John, and Judas received seats near Him. Having adjusted themselves and becoming quiet, Jesus proceeded to warn them against selfish ambition, saying, "The kings of the Gentiles exercise lordship . . . but he that is chief among you let him be as he that doth serve." And if one serves in the proper spirit he shall rise to the place where he "shall sit on thrones judging the twelve tribes of Israel."

They Celebrate the Passover

The celebration was of some length and it was very impressive. It meant much to the Jews. It was the anniversary of the birth of the Jewish Nation, it called to memory the divine protection of their first-born, it commemorated their salvation from bondage, the paschal lamb signified their sins and need of atonement, the absence of leaven signified the putting away of sins, the bitter herbs were tokens of repentance, and the whole feast foreshadowed the coming Redeemer. It could not be other than a solemn occasion; but it was made more so by the announcement that one of the number was a traitor and would betray the Lord. It is no wonder that they "Began to be sorrowful." And they all asked, "Is it I?" They knew that they had no intention of doing such a deed but they did not know the future trials and their possible failure. So they asked sincerely, "Is it I?" Judas knew he was the one referred to but asked the same question to cover his guilt. Rather than disclose the identity of the traitor Jesus spoke to James and John who leaned toward Him and said, "It is one of the twelve that dippeth with me in the dish." The other disciples did not know the traitor, but Judas knew and soon withdrew as if called out by a business engagement.

The feast itself being over, Jesus instituted the Lord's supper by blessing the loaf and giving it to the disciples saying, "Take ye: this is my body."

And taking the cup saying, "This is my blood of the covenant, which is shed for many." He added this and statement, "Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." He bade the disciples to keep this feast as often as they may, in remembrance of Him. No more in remembrance of the experiences of old, but in remembrance of Jesus, the new Paschal Lamb, the new Deliverer, to whom the old celebration pointed.

It is one of the marvels of love that Jesus took up the symbols of His own broken body and shed blood and gave thanks. Giving thanks for His own death as a ransom for those who sinned against Him! O that the Church below would come to that sublime height of love!

After this they sang a hymn and passed out into the darkness and walked through the streets to the Garden of Gethsemane in the Mount of Olives. And with this doxology and passing out, the actual sufferings of Jesus began.

Mars Bluff, S. C.

AN AFRICAN KING CONVERTED

This part of our African field is truly ready to harvest. It is simply amazing to note the change that has taken place in the Cape Palmas district for the past two years and six months. And yet I would not have the Church to think for one moment that I attribute the phenomenal success of the district to my feeble efforts. The glory belongs to our Heavenly Father. On the Northern part of my district in the town of Toobo, the King was happily converted and gave himself to the service of the Master. He said: "If it be God-fashio to give up all of my wives but one, I be willing to do so." And on his own volition he did so. The King had eight wives. He gave up seven and took for his choice the youngest. The Lord is truly in the midst of us. In the town of Plebo in the same part of my district, I was preaching one Sabbath day to about seven or eight hundred natives, men and women. The old King, about seventy years of age, ran out in front of me and began in his own tongue to praise the Lord. The thing that keeps us from taking him in the church is his unwillingness to give up his wives. King Deaba is a great friend of ours and always comes to the Mission House to see us when we go there to hold our quarterly meetings. The Rev. Mr. Price, the pastor of this charge, is doing a great work. He has been here for ten years. God has used him wonderfully in bringing the heathen to his feet. On the fourth Sunday in June I dedicated a native church at Trimbo. The impression made upon them will be everlasting. I have taken in two hundred and thirty-five members in two months. I state these things to prove to the Church, as I said in the beginning, that the field is ready to harvest. On my way to Grandcess not long since, I was capsized in the Wednro river. I was saved by being able to turn myself upon the canoe and holding firmly until another man came for me. This does not discourage me, but rather strengthens my faith. One of the special petitions in our prayers is that God will save the Kings. If we can only get the Kings saved it will not be difficult to save the people.—W. G. Alston, Cape Palmas.

Personal and General

Mrs. Maggie D. Haynes, wife of the Rev. E. Adolph Haynes of Hamilton, Va., and her children, Florence and Euphronia, are spending some time with relatives and friends at her home in Toshee, Va.

Pelham (Texas) Circuit voted its pastor, the Rev. A. Johnson, two weeks' vacation with the continuation of his salary, recently.

Mrs. Sweetie Shaw, wife of Dr. D. P. Shaw of North Carrollton, Miss., is visiting her parents at Goodman, Miss.

Mrs. E. L. Nevils of Greenwood, Miss., widow of the late S. H. Nevils, is happy over arrival of a son, S. H. Nevils, Jr., August 27th, 1914.

Mrs. Mary Yarbrough of Ackerman, Miss., visited her father, Mr. J. M. Glenn, and relatives of Singleton, Miss., recently.

The pastor of Mandeville was in the city last week and reported the church and community in fine condition.

THE CHRISTIAN SUGGESTIONS OF PROFIT SHARING

CHRISTIAN STEWARDSHIP

(Acts 4: 34-37; 1 Cor. 16: 1, 2)

Epworth League Devotional Meeting—October 11th, 1914

(By General Secretary Sheridan)

The Scripture Lesson

"They had all things common. . . . Neither was there any among them that lacked." This was a splendid ideal of the early Christians, and although its practical application had its difficulties, this act on the part of the Spirit-filled early Christians is not worthy of the ridicule often thoughtlessly placed upon it. Those were difficult times—times that tried men's souls and one of the best proofs of the genuineness of their Christianity was their utter forgetfulness of self in the interests of others. The community of goods practiced for a season by the Christians at Jerusalem was no socialistic scheme to equalize wealth. It was a simple, earnest, and unselfish expression of that great principle of Christian stewardship:—All wealth belongs to God. We simply hold it in trust to use for His service, which means for our dependent fellows. The fact that the community of goods was not continually practiced by all Christians is no sign that the principle underlying it is false, or a failure. The fact that socialistic schemes without the "great grace" that was upon those early Christians have failed in practice since those times, do not detract one iota from the permanent truth contained in the idea. Barnabas was no Spirit-filled, misdirected fanatic when he sold his land and brought every cent of the selling price and laid it at the apostles' feet. He arose to that lofty height of Christian stewardship from the "great grace" of which we who are the heirs of the ages have so far fallen and without which the Christian church shall never be able fully to accomplish its task in the evangelization of the world. The failure of communism was not a failure of the idea, but of Christians. It was not a mistaken zealous inspiration on the part of the early Christians, but a foretaste of the lofty spiritual Christian stewardship that should characterize the efforts of all Christians in the world's evangelization.

In 1 Cor. 16: 1, 2, we have an easy method of Christian stewardship which should be the least expected from every person who calls himself a Christian. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." This means that there should be

made a regular weekly offering by every Christian according as God has prospered him. This is the least we can do for the cause we love. Any less devotion to the cause of the advancement of Christ's kingdom is either a product of ignorance or of unchristian meanness.

The Application to Us

Financing the church is its smallest task. When we are not willing to meet her temporal demands we can rest assured that the higher self-sacrifice demanded by the Christian system must be lacking. A church that cannot supply sufficient means for all of its benevolent enterprises cannot make a beginning at supplying the spiritual fervor and devotion necessary to evangelistic effectiveness on the missionary fields. Can the progress and success of Christian endeavor that cost Peter his freedom and life, that cost Paul his home, Mary stripes and stonings, many shipwrecks and persecutions, be had for naught or the paltry feeble efforts and self-sacrifice of the average Christian of today? It is no wonder that the kingdom of God is coming so slowly. The real wonder is that with the little devotion and self-sacrifice of the Christian world of today that it is coming at all. If the average Christian cannot freely give of his earnings as much as he spends for cigars, or chewing gum, or ordinary amusements and pleasures, is it possible for him to "deny himself, take up his cross and follow Christ?" In fact Christian stewardship is the church's thermometer by which her spirituality is tested. If its membership is irregular, stingy, or if the average church has it, only a few doing a part of their financial duty and obligations, it cannot be expected that such an organization can do much in the far more important and self-sacrificing endeavors. The fellow who flinches at the parting with a dime sings thoughtlessly folly when he sings:

"Here, Lord, I give myself away,
'Tis all that I can do."

When a man loves a dollar, or self, or home, or family, or pleasures, or life more than Christ and His kingdom, he has not part with Him.
Winchester, Va.

and temporal welfare of our people, and assured them his most hearty accord and continued assistance in their efforts for the furtherance of Christ's cause. Mr. Harris, the governmental corn agent of Fayetteville, Ga., made an inspiring speech. Mr. Harris is a man of broad experience, warm hearted and a fluent speaker. Dr. A. M. Wilkins of Griffin, Ga., was asked to respond, and indeed made an able and enthusiastic response. Reports from pastors were encouraging both as to the religious and temporal status of their respective charges. Reports showed that a goodly number of members have been added to the church this year and that \$758 had been raised for general benevolences. Reports from local preachers, exhorters, district stewards, class leaders, Ladies' Aid, Woman's Home and Foreign Missionary Societies, were all good and showed that the district is alive. The roll was called for Clark University; \$34 was paid on endowment and \$53 on Freedmen's Aid, making a total of \$87. Several distinguished visitors were present. Dr. J. P. Wragg, who spoke about the marvelous work of the American Bible Society; Prof. Taylor of Clark University, who ably represented the institution; Prof. W. T. Cunningham; the Revs. J. N. C. Coggins, D. D., secretary of the Church Temperance Society, and J. C. Sherrill, D. D., field secretary of the Foreign Missionary. The annual sermon was preached on Thursday night by J. F. Demery. The Rev. N. J. Crolley preached a soul awakening sermon from the text, "If any man will come after me let him deny himself, take up the cross and follow me." Able sermons were preached by the Revs. J. W. Queen, M. M. Aulston, D. D., J. P. Wragg, D. D., C. L. Johnson, D. D., Edmond Adams and Julius Hastings. The meeting throughout was imbued with the Holy Spirit. Sixteen souls were added to the church and \$121 raised in the public collections. The Revs. R. R. Oneal and Mr. Hill of the Savannah conference; N. J. Crolley and J. A. Richle of the Gainesville District, and Mr. Sams of Atlanta were with us and spoke encouragingly to the conference. Too much praise cannot be given to the Rev. P. H. Travis and his good people for the hospitable way in which they entertained the conference. The conference wishes to express words of gratitude to our beloved district superintendent for the very kind, brotherly, impartial and proficient way in which he filled the chair. The next session of the Griffin District Conference will be held in Jonesborough, Ga.—J. F. Demery, Reporter.

HOW WE GOT THE BIBLE OF TO-DAY

(Continued from page 2.)

The great religious denominations such as the Methodists, Baptists, Presbyterians, Congregationalists, United Presbyterians, Church of Disciples, Lutherans, Reformed Churches and many others recognize the merits of the American Standard Version by making it the basis of all their explanatory notes in their Sunday School lessons and the notes for all the new Graded Sunday School Lessons, for all Sunday Schools are based exclusively on the American Standard Version. Besides this, the American Bible Society which since 1816 has published only the King James Version, has recently amended its constitution to enable them to publish the American Standard Version to meet the demands of churches and Sunday schools for this version. The Gideons, an organization of live Christian Commercial Travelers, have placed over 200,000 copies of the American Standard Version in the guest rooms of hotels in the United States, and there is not a prominent college, Theological Seminary or leading Christian scholar who does not recognize and use this latest version of the Scriptures because it brings the plain reader into closer contact with the thought of the original writer than any version in Christendom.

The American Standard Version is published for the American Revision Committee by Thomas Nelson & Sons, New York, and can be had in ten different sizes of type and over two hundred styles of binding from any bookseller in the United States.

RECENT DISTRICT MEETINGS

LIVE OAK DISTRICT

Live Oak District Conference, Sunday School and Epworth League conventions, were held at McClenny, Florida, Sept. 10-13, 1914. The conference was called to order on Thursday by the presiding superintendent, the Rev. J. B. L. Williams, D. D. After devotional services the following officers were elected: Grant Niblack, secretary; Hamilton Hockim, treasurer; O. C. Collins, reporter to Florida Metropolis; J. N. Norwood, reporter to Southwestern Christian Advocate. On Friday evening, Dr. M. C. B. Mason, former secretary of the Freedmen's Aid Society, and Dr. W. P. Holmes, presiding superintendent of the Jacksonville District, gave splendid addresses. Dr. Mason took for his subject "Africa in America and Africa Beyond the Sea." One soul was happily converted in this great meeting. The collection passed that of all previous collections since the birth of the Live Oak District. The superintendent, Dr. J. B. L. Williams, knows how to get at things; he is a superintendent that is equal to the task. The people of McClenny are to be commended highly for the good and kind way they cared for the conference.—J. N. Norwood.

GRIFFIN DISTRICT

The Griffin District Conference and Sunday School and Epworth League Convention convened in their annual session in New Hope Methodist Episcopal Church, Ackerly, Ga., August 4-9. The first two days were devoted to the business of the convention. The Rev. J. D. Lovejoy, D. D., called the house to order at 10 o'clock on the first day.

Devotional service was conducted by the Rev. J. W. Queen. The convention was then organized. Miss Mabel Glass of Hopeville was elected secretary; Miss Lena Bryant elected as her assistant; J. F. Demery, reporter to the Southwestern, and the Rev. J. E. Watkin to represent the Southwestern. The regular prescribed program with hours for meeting and adjournment was adopted. Reports of Sunday-school superintendents over the district were encouraging and showed that a great work is being done through the agency of the Sunday school. Subjects relating to "The Sunday School, Its Relation to the Church and Community," "The Duties of Sunday-school Workers, and the Pastor's Relation to His Sunday-school," were ably discussed by delegates who had prepared excellent papers on them. Reports from Epworth League presidents showed a decided improvement, and a growing and deepening interest in League work over the district. The district conference proper was organized Thursday morning at 9 o'clock. Dr. J. D. Lovejoy, district superintendent, presiding. After the usual introductory remarks by the chairman, the Rev. J. W. Queen was unanimously elected secretary; assistant, the Rev. H. M. White. Hon. Dr. Chambers, mayor of the town, was introduced by the pastor and made a very cordial welcome address to the conference on the part of the citizens of the town. He spoke in the highest terms of the pastor and his co-laborers, for the great and noble work they had accomplished in the erection of a beautiful \$4,000 church. He expressed a very intense and abiding interest in the religious, moral,

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

DOWN WITH THE DIVINE RIGHT OF KINGS

If the present war in Europe settles no other question, it should settle for ever the inherited right and the so-called divine right of kings to rule. The claim to divine right in rulership is as fragile as the claim to apostolic succession by the Pope of Rome. While both claims are mere pretences and assumptions without even the ghost of a chance to stand up where reason, history and love of liberty obtain. No one man should have the power to declare war, to send men to the front to die and to deplete the treasury of the nation. However great a man may be it is too great a responsibility for any one man to have.

The Czar of Russia is quoted as having said recently that he would crush Germany if it takes his last moujik. The moujik is the humblest and most abject of the Russian peasants, but they constitute a large part of the population of Russia. This power to drive soldiers to the front in the face of slaughter and death is with little or no risk to the King or Emperor; it is entirely too autocratic for the average American. If an American ruler had made such a statement he would have been recalled and if the recall were not in operation, he would be impeached doubtless in the midst of war. It is too heartless to contemplate.

The Kaiser's power is entirely too absolute. The Kaiser may declare war, having authority to say when an attack has been made. And while he may refer the declaration to the Federal Council, the Federal Council is his creature. Of this council the Kaiser appoints and controls seventeen men. He needs but ten more for an absolute majority, while only fourteen are necessary to defeat an amendment to the Imperial Constitution. Article 63, of the German constitution says, "The Kaiser shall determine the strength, the organization and the contingents of the Imperial Army as well as the organization of the National Guard." This makes him absolute. The absolute power of the Kaiser is further shown in article 24 of the German constitution, which states that "the Kaiser may dissolve the Reichstag at any time and for any reason." Twice during his reign has the Reichstag been dissolved for refusing to pass a bill increasing the size of the army. In each case in which the Reichstag was dissolved, the new Reichstag absolutely supported the Kaiser's plan.

Let us hope that at the end of this war we will see the complete passing of the claim of the Divine Right in rulership and for our own American soul we could wish the passing even of the hereditary right to rule.

May true democracy cover the earth as the waters cover the channels of the deep.

AN IMPORTANT MEETING—AN ANNOUNCEMENT

A convention of representatives of our Colored Conferences will be held in Clark Memorial Methodist Episcopal Church, Nashville, Tennessee, October 21-22. This meeting promises to be one of the most important and representative in our history. It will be composed of District Superintendents, College Presidents, General Officers and Lay and Ministerial representatives from each one of our 96 districts.

A strong program has been prepared. Questions of vital importance will be discussed. Careful attention will be given to the con-

sideration of matters relative to the strengthening and advancement of Methodism in our borders and how we may best contribute to that end. It will be the first and best opportunity we have had in years for securing first hand opinions and expressions from delegates representing all phases of church life, ministerial and lay, and all sections of the United States.

The meeting is timely as some of our conferences will begin to vote on legislation sent down by the last General Conference within eleven months after the close of the Nashville Conference.

Cheap rates can be secured by having the delegates meet in cities and group themselves in parties of ten or more. We strongly urge that all delegates who have been elected by their several District Conferences or appointed by the District Superintendents, make every possible effort to attend, even though their coming will entail somewhat of sacrifice.

Our Board of Foreign Missions in New York announces that one of the biggest exporting firms in that city has placed its credits, amounting to not less than \$25,000 a day, at the disposal of the various Foreign Mission Boards without a cent of profit, and even without expense of cabling to the firm's agents abroad.

The war in Europe has caused Foreign Mission Boards an immense amount of trouble in forwarding funds to the mission fields. Mails have been interrupted. Banks have refused to issue drafts on foreign countries, or to cable money to foreign bankers. In all places exchange has been high and in a few places prohibitive.

The resourcefulness of treasurers of Foreign Mission Boards has been taxed to the utmost. Various methods of sending money have been devised. United States officials have given their aid. The postal money order service has been used. Gold has been shipped. Credit has been exchanged with merchants, assistance has been received from banking houses with a foreign credit in one city that could be used in another.

It is significant that mercantile firms and other secular agencies are co-operating so generously with distinctively religious organizations.

Lieut. Col. Allen Allenworth, U. S. A., retired, of Allenworth, Cal., died September 20. Col. Allenworth was the highest rank commissioned officer which the Negroes had in the United States Army. He was editor of the Sentiment Maker, at Allenworth, Cal., and a member of the National Negro Press Association. The Association loses a valuable member, an ardent worker; the paper, a splendid editor; the race a representative citizen and a character worthy of emulation.

The city of Pana, Illinois, which went dry last April, recently passed a most stringent enforcement measure containing a provision forbidding newspapers to publish liquor advertising of any kind, and prohibiting all liquor posters and sign boards.

"Nothing like the present spiritual awakening has ever occurred in the history of evangelical Christianity in this country," writes Dr. E. E. Count, from Sofia, Bulgaria, under date of August 29. "Over sixty have joined our Methodist Church in this city since February, and on the Sofia District more than a hundred and fifty new members are recorded."

Damages to the Cathedral and city of Rheims are estimated to be \$16,000,000.

Of General Interest

The Status of the War

The great battle on the Aisne continues with much fury and dogged determination on the part of the armies on both sides. One report mentions some of the most furious fighting since the war began. These great walls of humanity seem to sway back and forth as slight advances are made, now by the allies and then by the Germans. Although the battle rages with serious losses to both sides the status of the war seems but little changed within the last week. Military experts have thought that the French-English forces were maneuvering for a flanking movement on the German's right. Late reports from Berlin even admit that the allies have made appreciable gains in this direction. In the center of the line the Germans made a most desperate but futile attempt to break the French-English wall. The Prussian Guard, the pride of the German army, is reported to have been repulsed and greatly damaged. Much of the fighting has been hand-to-hand, often with bayonet charges. Recently it was thought that the Kaiser himself was directing the order and manner of the attacks against the allies' center. The Germans' casualty list recently published shows to date 15,674 dead, 65,908 wounded and 23,007 missing, a total of 104,589.

Early in the week the English people were shocked to learn of the destruction of three British battleships with several hundred soldiers at the hands of German submarines. The Germans claim that only one submarine was responsible for the disaster to the British fleet and that the German craft and crew escaped unharmed.

Reports show that the Russian army is still getting the best of the Austrians. The Austrian stronghold, Przemyśl, has been surrounded by the Russians and is said to be tottering to a fall. The Russians are also threatening the city of Cracow which stands in the way to the heart of southeastern Germany. Much importance attaches to the next move of the Czar's millions.

The Germans continue to drop bombs and explosives from their air craft into the cities of their enemies. One man is reported killed in Paris.

The Japanese report a victory over the Germans in the far East.

Germany's bold stroke at the British navy seems to have cooled the ardor of Italy's war spirit a bit; at least not so much has been seen in the papers for the last few days concerning Italian participation in the great conflict on the side of the allies. Recent reports, however, show that war between Russia and Turkey is imminent. In case this rupture should occur, Italy, it is said, would be ready to strike at an old foe, allying herself with the other allied nations.

St. Mark's Church to Dedicate New Parish House

Saint Mark's Methodist Episcopal Church, New York City, Dr. W. H. Brooks pastor, will dedicate in October its new \$50,000.00 Parish House. Besides housing the several new features of church work, including baths and billiards, the new Parish House will furnish beautiful and modern quarters for the pastor and his family. The following program is announced:

Friday, October second, 8 p. m., sermon by the Rev. A. Clayton Powell, D. D., of Abyssinia Baptist Church. Saturday, October third, 11 a. m., sermon and dedicatory exercises. Address by Bishop Luther B. Wilson, D. D., City Mission Day, Mr. J. Edgar Leaycraft in charge. Sunday, October fourth, 11 a. m., sermon by District Superintendent; 7:45 p. m., sermon by the Rev. William A. Creditt, D. D., of Philadelphia, Pa. Monday, October fifth, 8 p. m., night with the Sons of

St. Mark's, the Rev. F. A. Cullen presiding. Addresses by the Revs. F. J. Handy, F. H. Butler, C. H. Andrews, J. C. Allen, A. H. Hill, J. N. Bridgman, A. J. Mitchell, Howard A. Brooks, M. C. Jennings, T. H. Woodley, C. W. Winder, A. A. Brown, E. J. Ruddock, S. A. Virgil, J. N. Yearwood. Tuesday, October sixth, 8 p. m., sermon, the Rev. William M. Moss, D. D., of Brooklyn, pastor of Concord Church. Wednesday, October seventh, 8 p. m., sermon by the Rev. John W. Brown, D. D., pastor of Mother Zion Church of New York City. Thursday, October eighth, 8 p. m., The Church in its relation to the social and civic affairs of life. Dr. E. P. Roberts, presiding; music by the Negro Choral Society of New York; addresses by Drs. A. S. Reed, W. E. B. DuBois, Counsellor Wilford H. Smith, Mrs. M. C. Lawton, Mr. E. K. Jones; solo by Madame Lula Robinson Jones; recitations by Harold Simmelkjaer, Mrs. Fannie DeKnight, Miss Edith Leonard, Hayes L. Pryor, Mrs. Rosa McClendon. Friday, October ninth, 8 p. m., sermon, the Rev. William P. Hayes, D. D., pastor Mt. Olivet Baptist Church, New York City. Sunday, October eleventh, 11 a. m., sermon by the Rev. I. L. Thomas, D. D., Baltimore, Md.; 7:45 p. m., Reunion of Membership and Sacrament of the Lord's Supper. Sunday, October eighteenth, 11 a. m., sermon by the Rev. George P. Eckman, D. D., Editor Christian Advocate; 7:45 p. m., sermon by the Rev. Samuel A. Virgil, of Baltimore, Md. Sunday, October twenty-fifth, 11 a. m. and 7:45 p. m., sermon by the Rev. Willis J. King, D. D., Boston, Mass. The trustees of the church are: William H. Smith, Harry Winslow, Edward C. Younger, Jacob A. Tinson, Walter E. Handy, Gilbert Wilson, Alexander King, William H. Best, N. Grant Wells.

Monday, October twenty-sixth, 8 p. m.—12: Public Reception by the Pastor and family, in the new home.

War and Eugenics

Among the many writers who have discussed in the daily press the effects of the present European war we have recently read one who says that "The eugenic tragedy of any war is by far its greatest tragedy. That of the present war will be beyond the dreams of theorists." Continuing the writer deplores the fact that "this greatest of eugenic tragedies should have come to deplete the human stock at the very time when the whole world for the first time has been discussing and acknowledging this comparatively new science." He claims that the soldier, the man of health, intelligence and the higher impulses of manhood represents the real nobility of his race. War removes this type of men and the ignoble, the "physically unfit," the "less intelligent," the "lower-minded" must of necessity become the fathers of the future race, at least to a greater extent than otherwise would be the case. Attention is called to the fact that the fate of Rome was not due as some thought to luxury, effeminacy or the corruption and weakness of its rulers, but rather to battle-death among the fittest, so that the unfit became the fathers of the succeeding generation, and thus produced a worthless type of Roman citizens. Similarly the picture is drawn that the admitted deterioration of the French was not due so much to alcohol and the spreading vice of Paris as to the loss of 2,500,000 of the flower of young French manhood during the nineteen years of Napoleonic wars. Our writer in concluding quotes from Dr. David Starr Jordan, who says that: "The decline of a people can have but one cause, the decline of the type from which it draws its sires." He then adds: "The type from which all Europe must draw its future sires is now declining with a speed not known before in the world's history, for the present slaughter of good human material is unprecedented."

People of Interest

Bishop F. D. Leete will dedicate Thirkield Chapel at Decatur, Ga., October fourth.

President Wilson has set aside Sunday, October fourth, as a day of prayer for peace in Europe.

Bishop Hartzell delivered an address before the peace meeting held recently in Cincinnati, Ohio.

Dr. John H. Race will represent the publishing interests of our church at the Northwestern Pacific Coast Conferences this fall.

The Rev. A. H. Hall, pastor of Olevia, La., was married to Miss Florence L. Reed, of New Orleans, September fourth.

Dr. Booker T. Washington addressed the National Baptist Convention which held its session in Philadelphia recently.

The semi-annual meeting of the Board of Bishops will hold its session in Foundry Church, at Washington, D. C., October 28.

The General Committee on Foreign Missions will hold its session at St. Mark's Church, Brooklyn, November 7-10.

Bishop Neely's address before a recent meeting of the New York Preachers' Meeting was on "The Union of the Methodisms."

Miss Beatrice Lee, daughter of Prof. and Mrs. Samuel I. Lee, of Chicago, received her title of associate from the University of Chicago recently.

Mr. Elliott James Lambert and Miss Maudestine Angie Grice, daughter of Dr. and Mrs. J. L. Grice, were married September ninth at Marion, S. C.

Drew Theological Seminary, Madison, N. J., opened its forty-eighth session September 24. Prof. F. Watson Hannan, D. D., delivered the opening address.

Miss Ulma Moore, daughter of Prof. Charles H. Moore, of North Carolina, will spend the winter with her sister, Mrs. J. H. Reed, of Minneapolis.

Miss Beatrice B. Mills, a pupil in Public School No. 69, New York City, won the highest prize awarded, a gold medal, in a French class of thirty-four members.

Our Board of Foreign Missions is mailing to all our pastors and District Superintendents suggestions for the observance of the day of prayer for peace, October fourth.

Prof. Ira B. Scott, of Nashville, Tenn., passed through the city last week en route to Austin, Texas, where he will hold the chair of History in Samuel Huston College.

Mr. Edward W. Baxter, of New London, Conn., enjoys the distinction of being the only Negro boy to graduate from Bulkley high school during the forty-two years of its existence.

Dr. W. R. Pettiford, founder and first president of the Alabama Penny Savings Bank; president of the National Negro Bankers' Association, died at his home, Birmingham, Ala., September 20.

Mrs. Jennie N. Butler, of Cincinnati, Ohio, announces the marriage of her daughter, Miss Carrie A. Butler, to Mr. Madison C. B. Mason, Jr., Thursday, August twenty-seventh, 1914.

Miss Imogene Mimkins, a Negro in a class of eighty graduating from Providence, R. I., high school in June, has been awarded the scholarship in the Woman's College of Brown University.

Prof. Carl R. Diton, noted composer and pianist, head of Wiley University Musical Department, played very acceptably to enthusiastic audiences while in the city last week.

The Rev. J. T. Leggett, of Jeffersonton, Kentucky, was the guest last week of Dr. J. L. and Mrs. M. Donnell-Curtis, of Brownsville, Tennessee, and is visiting this week relatives in Little Rock and Scott, Arkansas.

Mr. T. Thomas Fortune, former editor of the New York Age, will re-enter the editorial field and become the editor of the "Sun," to be published at Washington, D. C., and president of company publishing it.

Mr. Richard Green, chief messenger of the Treasury Department for many years, has been promoted by President Wilson to a clerkship. His salary, it is said, will be raised from \$1,100 to \$1,400 per annum.

We are pained to announce the death of Mrs. Florina A. Shumpert, wife of Dr. J. M. Shumpert, our pastor at St. Stevens Methodist Episcopal Church, Yazoo City, Miss., who died September twenty-fourth. Her remains were interred in Columbus, Miss.

Doctor M. W. Clair has returned to this country from his trip to the Orient. He visited Naples, Pompeii, Smyrna, Athens, Constantinople, the Pyramids, Port Said and the Suez Canal. He was forced to return home on account of war conditions.

Dr. George A. Simons, superintendent of the Russia and Finland Missions, cabled the Board of Foreign Missions at New York that the Finland Annual Conference opened August 26. In the absence of Bishop Nuelsen, Dr. Simons was requested to preside.

Principal Reynolds, of Gilbert Industrial Institute has been scoring great success in rendering his educational lecture, "The Open Door." Already more dates have been offered him than he can possibly fill. Mrs. T. B. Pugh, of the Daughters of the Confederacy, wife of the Mayor of Napoleonville, said of this address: "It is a most masterful handling of the English language and replete with figures remarkable for their clearness and beauty."

The Indianapolis Freeman says of William E. Scott, a noted Negro artist of Indiana, who won honors recently at the Indiana State Fair: "Several of his pictures were passed on and accepted by a jury composed of Indiana artists. One picture, called 'A Side Street in Rouen,' received a grand prize of \$50.00. It being judged the best picture in exhibit. 'The Berger of Pray' received a third prize of \$10.00, being the third best figure piece in the exhibit. A prize of \$20.00 was also awarded Scott for having the second best and most important collection of pictures."

Bishop and Mrs. J. B. Scott announce the marriage of their daughter, Miss Mabel Etta, to Dr. William P. Saunders of Birmingham, Alabama. The ceremony will take place on Monday, October 12, at 5:30 p. m. at their home, 125 14th avenue N., Nashville, Tenn. Miss Mabel is a graduate of both the literary and musical departments of Walden University, and has been, since her graduation, instructor in music in the Deaf, Dumb and Blind Institute of Texas, and also the F. I. S. College located in the northern part of the same state. Dr. Saunders is a practicing physician, a graduate of Meharry Medical College.

Miss Bessie M. Garrison, who has served as field secretary of the Woman's Home Missionary Society, Methodist Episcopal Church, for the past seven years, and has traveled extensively throughout the conferences of Methodism, has resigned her position. She will henceforth devote herself to educational work for the race. Miss Garrison is a normal graduate of the State A. & M. College, Tallahassee, Florida, a college graduate of Clark University, Atlanta, Ga., and has done post work in the University of Chicago. She plans to establish in Gainesville, Florida, a school for the literary, vocational and religious training of youth.

The Napoleonville District Conference of La Teche District, presided over by the Rev. J. W. Turner, marked a new era in these gatherings in Louisiana; the programs were not crowded as such programs usually are but were conspicuous for the show of deep preparation in order to bring to the people needed help. Hon. T. B. Pugh, Mayor of Napoleonville, and the Rev. Quiney Ewing, pastor of the Presbyterian Church, took part on the program, which was listened to by the best people, white and colored, of the community. Great stress was placed upon education and the largest collection for more than a decade was taken for the educational institutions.

Recent District Meetings

HOLLY SPRINGS DISTRICT

The District Epworth League convened at Nettleton, Miss., July 29, in Pleasant Grove Church, on the Nettleton circuit, the Rev. P. O. Lemon, pastor. The president being absent, the Rev. W. H. Golden was elected president pro tem.; Ophelia G. Chambers, secretary pro tem.; the Rev. F. H. Bunton, assistant secretary; Dr. E. M. Jones, field agent of Sunday School Board, made an interesting address relating to Sunday school work. Excellent reports were made from all charges to the amount of \$57. Very interesting papers were read by the delegates from each charge. Prof. R. H. McCallister spoke briefly on the work of the league. Officers elected: S. W. Scott, president; Miss Ida Foster, second vice-president; Miss Cordella Campbell, third vice-president; Mrs. Alberta Moore, fourth vice-president; Ophelia G. Chambers, secretary; Miss Zipporah Lemon, organizer; Miss Henrietta Weatherall, treasurer. The delegation was royally entertained by the good people of the Nettleton circuit.—Ophelia G. Chambers.

MEMPHIS DISTRICT

At Burdette Chapel, Caperville, Tenn., August 4-9, the conference was held by the Rev. D. T. Burch, superintendent. Welcome address by the Rev. James Beaver; the Rev. H. P. Gordon responded. Opening sermon by the Rev. J. W. Sebastian. J. W. Sebastian, secretary; J. W. Chavis, statistician; H. P. Gordon, recording secretary and treasurer; G. O. Wilcox and Wm. Neal, reporters to daily papers and Southwestern, respectively. Dr. J. W. Thomas, of the Foreign Missionary Board, addressed the conference. The Rev. W. L. Johnson preached the sacramental sermon; the holy communion was administered by the superintendent, the Revs. E. M. Jones, I. L. Thomas and J. D. Chavis, assisting. The pastors reported their work in advance of last year. Dr. E. M. Jones, of the Sunday School Board, opened the discussion of "How to Have Better Sunday Schools." The Rev. J. P. Price, of the Cumberland River District, brought greetings from his conference. Dr. W. W. Lucas, assistant secretary of Epworth League, ably represented his work. Various subjects were presented and discussed. The Rev. T. B. Blackman and his members deserve great commendation for their generous entertainment; also the Rev. C. P. Pope and membership of the Baptist Church for the kind assistance they have rendered. The next session will be held at Mason.—Wm. Nealy.

LAYMEN'S ASSOCIATION—ATLANTA CONFERENCE

The fifteenth annual meeting of the Laymen's Association convened at Rome, Ga., July 23-26, in the great metropolitan Methodist Episcopal Church, the Rev. E. R. Miller, D. D., pastor. On the 23rd, forty-five met the president per his request at the Terminal Station, where ample arrangements were made for a "special car" to Rome. So we left Atlanta with 20, more than we assured the company we would have. This increase will tell you whether we are growing or not. It is the largest number we have ever had to leave Atlanta on our Special. On reaching Rome we found another special car, an electric, awaiting our arrival. This car carried the delegates to the church, where 10 or more delegates met us. According to our rule, on reaching the church, we spent a short time in devotion. Welcome address in behalf of church by Mrs. L. E. Samuels. Dr. V. P. Scoville, of the Methodist Episcopal Church, South, delivered the address in behalf of the white ministry. The mayor, the Hon. Mr. Hanks, who could not be present, was represented by the Rev. Mr. Sydnor of the Presbyterian Church. Friday morning the regular program was taken up. The writer's assistant secretary was Miss E. Billups. Reporters: W. C. Strickland to Southwestern; Howard Toles, Atlanta Post; R. J. Simmons, Atlanta Independent; Rome Enterprise, Jack Avery. Our spiritual service at the close of each business session were well conducted by the Rev. H. E.

Burns of Fort Street Church. He is indeed a gospel preacher and singer. Sunday morning a model Sunday School was conducted by the writer, with the following teachers: Profs. R. J. Simmons, W. H. Harper, Mr. Howard Toles, Miss Elizabeth Billups, Mrs. Hines and Mrs. E. H. Oliver. At 4:00 o'clock the Rev. Mr. Burns preached to the delight of all present. It has been our rule for the past eight or nine years to have a meeting for men only and one for women only, wherever we assembled. These meetings are held at the same hour in different places. For the past two years we have had one for boys and one for girls. Prof. L. J. Price spoke to the men; Mrs. E. H. Oliver, to the women; W. C. Strickland, to boys, and Mrs. J. E. Samuels to the girls, all at the same hour. We are trying to save the race by helping fathers and mothers save the boys and girls. Each meeting was good and impressive. The good people and their beloved pastor, the Rev. Bro. Miller, spared no pains in making it pleasant for us. Officers elected for one year; President, L. J. Price; secretary, W. C. Strickland; treasurer, L. A. Caffield; junior work, Miss Elizabeth Billups. District officers: Atlanta District—T. J. Arnold, president; J. W. Mitchell, secretary; Mrs. Maggie Davis, junior work. Gainesville District—E. D. Strickland, president; G. W. Stephens, secretary; Miss Marie Key, junior work. Griffin District—A. M. Wilkins, president; W. C. Calhoun, secretary; Mrs. Josephine Bell, junior worker. Rome District—R. J. Simmons, president; W. A. Harrison, secretary; Miss Jessie H. Ray, junior work. The following visitors of note were with us and delivered addresses: Dr. G. W. Arnold, Atlanta District; Dr. D. D. Martin, of Stewart Foundation for Africa; Dr. I. G. Penn, of the Freedmen's Aid Society; Dr. J. P. Wragg, American Bible Society; the Rev. J. H. Gadson, of the Rome High and Industrial School, and the Rev. E. D. Petty, Superintendent of the Rome District. A great many ministers of our own Atlanta Conference were present and gave help with songs and prayers. The convention closed at 5:30 p. m. Sunday, to meet next year with the Rev. Mr. N. J. Crolley, and the good people of Gainesville, Ga.—W. C. Strickland.

CUMBERLAND RIVER DISTRICT

The session convened Tuesday, July 28, the Rev. E. J. Guthrie presiding. The Rev. S. J. Boone was chosen secretary; Mrs. Jennie Myles and Mrs. Anderson, assistants; M. Williams, treasurer; the Rev. J. K. Jones and J. P. Price, reporters; C. Williams, mail-master. All were much gratified to see that the church structure had been much improved under the administration of its present pastor, the Rev. J. P. Price. The church choir had for its able leader Mrs. M. M. Ransom, daughter of the pastor. The Rev. Bro. Price had not only improved the physical church but he had stirred up the people to Christian activity. What is true in regard to the improvement made in connection with Pastor Price's church seems to be characteristic of the churches throughout the districts. From the reports of District Superintendent, pastors and delegates, progress worthy of much notice is shown. The literary program was rendered with much satisfaction. Opening sermon on Tuesday night by the Rev. Bro. Jones of Gallatin. Dr. J. C. Sherrill, Field Secretary of Foreign Missions, on Wednesday night gave an able lecture on "Africa." Prominent among the many visiting friends and speakers were the Rev. Stephens, pastor of the White Baptist Church of Alexandria; the Rev. Dr. Fort and son of Boston, Mass., who addressed the conference on the new financial plan of our church; Mrs. M. M. Ransom, daughter of the pastor; Miss Annie Crawford, a trained nurse of Cookeville, undertook the responsibility of supporting one child in the school of Africa. Sunday, August 2, the interest in the conference reached its high water mark. The Rev. J. S. Nance preached at 11 a. m.; the Rev. S. T. Miller, at 3 p. m., and the Rev. M. Williams, at 8:30 p. m. Money raised during the session, \$77.50. The

impression for good which was made by this conference session upon those present will live in their memory and will manifest itself in Christian service. The Rev. E. J. Guthrie, District Superintendent, the man behind the throne, seems to be the right man in the right place.—J. K. Jones, S. T. B.

HOLLY SPRINGS DISTRICT LADIES' AID SOCIETY

The Ladies' Aid Society of the Holly Springs District was organized July 30, 1914, on Nettleton circuit, at Pleasant Grove Church. In the absence of the president, the superintendent, the Rev. W. H. Gilliam, presided. Officers elected for the ensuing year: Mrs. Birdie Moor, president; Mrs. Elizabeth Crump, vice-president; Adrienne Combs, secretary; Mrs. Nellie Hooper, assistant secretary; Mrs. Effie Calhoun, treasurer; Mrs. Fannie Bolden, organist; Miss Gertrude Johnson, corresponding secretary; Adrienne Combs, reporter; Mrs. I. A. Alexandre, Mrs. I. H. Isom and Mrs. Birdie Moore were appointed committee on program. Total amount reported from charges, \$48.50. Papers of much interest were read. The good people of Nettleton circuit are worthy of much praise for their hospitality to us throughout this convention. The Rev. P. A. Lemons is the pastor of Nettleton circuit and seems to be the man for the charge.—Adrienne W. Combs.

JACKSON DISTRICT

The conference met in Ashury Methodist Episcopal Church, Canton, Miss., July 30-Aug. 1. P. W. Baldwin was elected secretary; P. A. Taylor, statistical secretary. The district superintendent, the Rev. W. P. C. Morrison, made a very interesting report which showed that improvements have been made on every line. This is the Rev. Bro. Morrison's first year; he presided with dignity. The Bishop made no mistake in heading the district with the Rev. Bro. Morrison. All the pastors were present with good representation from their works. The benevolent collections were more than double that of last year. Prof. M. S. Davage, business manager of the Southwestern, called by only for a few hours and left with fifty cash subscribers; he left the cause of the paper in the hands of the Rev. E. O. Woolfolk, who succeeded in getting several more. The Meridian Institute, our conference school, was represented by its efficient president, Doctor J. B. F. Shaw. Thursday night, Doctor Shaw had the right of way and spoke in the interest of the Institute. Thursday at 11 a. m., the Rev. W. N. G. Lipscomb, pastor at Craig, preached; sermon Friday night by the Rev. N. W. Ross, pastor of Pratt's Chapel, Jackson Miss. Sunday, Aug. 1, the Rev. E. O. Woolfolk, pastor of Central Methodist Episcopal Church, Jackson, preached at 11 a. m.; subject, "Adoption." Sunday night the Rev. J. C. Smoots, of Roseneath, electrified the whole congregation. The pulpit of the African Methodist Episcopal Zion Church was filled at 3 p. m. by the Rev. W. N. G. Lipscomb, and at 8:30 p. m. by the Rev. P. A. Taylor. At the close of the sermon resolutions of thanks were read thanking the pastor, the Rev. A. M. Trotter, and his good people for the care they had taken of the conference. The good people of Canton had only a short notice relative to taking the conference but they entertained it royally. Resolutions of thanks were also offered to the Rev. W. P. C. Morrison for the masterly yet brotherly way in which he presided over the conference.—P. A. Taylor.

TOPEKA DISTRICT

This session was held at Colorado Springs, Colo., for the convenience of the Colorado Church, which was too far away to meet the regular session at Rosedale, Kan. District Superintendent S. A. Stripling, B. D., presided in a masterly and brotherly way. M. M. Jefferson was elected secretary and reporter to the Southwestern. The district superintendent led the opening devotions and followed with a most helpful talk on "Unity in the Church." We were given a most hearty welcome to the city by the Rev. D. A. Graham of the African Methodist Episcopal Church and Mrs. Adam Jones of the Baptist Church. The Rev. S. D. Davis, the pastor, who has won for himself the title of "Little Giant" in the pulpit, was absent one day during the session, to represent the Freedmen's Aid Society at the Colorado Conference which met at La Junta.

The reports from the churches were in general creditable, showing a fair increase over last year. The auxiliaries from the different churches were well represented. The discussions on many important topics were lively and many vital points were brought out how to intensify interest and increase attendance in all departments of the church. A most inspiring sermon was delivered Friday night by the Rev. D. Smith of Denver. The evening services were all greatly enlivened by a preliminary song service. The local choir sang. Sunday was a gala day. Our district superintendent preached two stirring sermons. M. M. Jefferson preached at night on "Soul Saving." Adjourned to meet at Pueblo next year.—M. M. Jefferson, Secretary.

CONROE DISTRICT

The 32nd annual session of the Conroe District convened in St. James, Huntsville, Texas, August 12-17, 1914, the Rev. G. E. D. Belcher, district superintendent, presiding. After scripture reading and prayer by the district superintendent, he made some preliminary remarks by saying the job was new to him and he desired the hearty co-operation of all. The organization was perfected by electing the following officers: the Rev. L. L. Neal, secretary; assistant, Miss Ella Washington; the Rev. S. A. Pryor, recorder; Miss Ella Cotton, assistant; the Rev. P. L. Jackson, treasurer; reporter to the Southwestern Christian Advocate, the Rev. N. N. Sawyers; to the daily papers, Prof. B. F. Carter. The following visitors were introduced: Dr. M. W. Degan, president Wiley College; Dr. J. M. Johnson, Mt. Zion, Paris, Texas; Dr. W. H. Logan, district superintendent, Houston District; the Rev. J. I. Gilmore, Mt. Vernon, Houston, Texas; the Rev. S. W. Johnson, Jefferson, Texas; Prof. H. B. Pemberton, principal high school of Marshall, Texas; Prof. Billips, bookkeeper Wiley College; the Rev. A. W. Carr, Trinity, Houston, Texas; the Rev. Kay W. McMillan, district superintendent, Paris District. All spoke words of encouragement and were made to feel at home. Dr. R. W. Adams (white), of the Methodist Episcopal Church South, welcomed the pastors and delegates to the city. This is one of the oldest towns of the state and is made historic owing to the state penitentiary being in its midst. The opening sermon was preached by the Rev. S. A. Pryor. The following preached during the conference: the Revs. S. W. Johnson, E. G. Gilmore, L. C. Booker, E. Micheaux, T. S. Pryor. The closing sermon was preached by the Rev. L. L. Neal. Mrs. M. L. Belcher read a splendid paper on the Adult Bible Class. Papers were also read by Miss Emma Micheaux, Miss Mollie Jones, Mrs. Bell McGowen, Mrs. Katie Boiden, Miss Ella Washington, Mrs. P. L. Jackson, Miss Nellie Bookman, and many others. The following local preachers had their license renewed: Isalah Hunt, Luther Booker, Lee Matthew, Mr. McGowen, Israel Lawrence Bookman, Thomas Bookman, E. D. Eckford, Asa Williams, L. C. Culpepper, J. H. King, W. Sandai, King Randall, Richard Summerville, Drew Holland, Jeff Gooden, L. M. McGowen, T. S. Simonton, Preston Philips. The following were discontinued: D. M. Roberts, N. G. Kibble, Robert Jenkins. The following deferred to fourth quarterly conference: J. W. McGowen, A. W. Clark. The following were recommended for admission: E. D. Eckford and M. B. Evans. I. L. Bookman was recommended for local deacon orders. Prof. H. B. Pemberton addressed the laymen Friday evening. He said in part: "The laymen must see that all claims of the church are paid and the pastors well cared for in order to demand a better ministry." Friday night was the program for the Wiley College anniversary rally. Prof. Billips, financial agent of the College, made the principal address. The College graduates are recognized by the Louisiana and Texas State Boards, but the College must not stop less than \$100,000 endowment fund; \$350 raised in the Sunday school. A neat sum was raised for the local church. Appropriate resolutions were read for the hospitality of the people, railroads, the district superintendent, and efficient services of the secretaries. Thus passed into history the 32nd annual session of Conroe District. The conference was voted to Livingston for next year.—S. A. Pryor, Recorder.

FLORIDA CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

The fourth annual session of the Florida Conference Woman's Home Missionary Society convened in Paradise Methodist Episcopal Church, Alachua,

Florida, September 10th, continuing through the 13th. The introductory sermon was preached Sept. 10th, 7:30 p. m., by the Rev. Scott Bartley. At 9:30 a. m., Sept. 11th, the meeting was formally opened, the devotional exercises being conducted by the president of the conference, Mrs. A. E. Jenkins. The Rev. J. P. Patterson, superintendent of the Gainesville District, administered the holy sacrament, assisted by the Revs. Scott Bartley, J. E. A. Keeler, O. F. Niblack and L. C. Foster. The convention was organized, the roll was called and the officers for the ensuing year were elected. President, Mrs. A. E. Jenkins; vice-president, Mrs. Ella Davis; recording secretary, Mrs. Lena Hendricks; corresponding secretary, Mrs. Cornelia Bazzell; treasurer, Mrs. J. P. Patterson; assistant treasurer, Mrs. Mary Foster; secretary of mite boxes, Mrs. Cecelia Green; secretary Young Peoples' work, Mrs. S. J. V. Mainor; secretary Home Guards and Mothers' Jews, Mrs. Sarah Debose; secretary of Evangelism, Mrs. E. B. Limhrick; secretary literature, Miss Bessie M. Garrison; secretary systematic beneficence, Miss Nancy Jones; secretary of supplies, delegate from Mt. Nebo charge. Besides the ministers already mentioned, the following also lent encouragement to the meeting by their presence: the Revs. George Hall, J. W. Robinson, S. P. Pratt, Mr. Watts, Mr. Limhrick, and others. Three interesting sessions were held Friday, Saturday and Sunday. The welcome address was delivered Friday evening by Mrs. C. L. Washington and responded to by Mrs. Fannie Thomas. The field secretary, Miss Bessie M. Garrison, delivered a very interesting address Friday evening and another Sunday afternoon. Interesting papers were read during the sessions by Mrs. L. Lumkin, Miss Nancy Jones and Mrs. Cornelia Bazzell. Mrs. Jennie Rowe of Gainesville, and Mrs. Elizabeth A. Proctor of Daytona were visitors to the meeting and each made pleasing addresses and helped in the finances. The reports from some of the districts and from a number of the auxiliaries were quite encouraging. The Gainesville District is the banner district, having 135 members. The pledge for the Florida Nasson room was presented by Miss Garrison. A promise was made to consider the matter. The Rev. J. W. Robinson preached earnest sermons on Saturday evening and Sunday afternoon. The Rev. S. P. Pratt, who assisted in the organization of the conference annual meeting four years ago, was present and preached acceptably Sunday at 11 a. m. Memorial exercises were held for our departed Sister Smith, Sunday afternoon. A total of \$100.15 was raised; \$46.75 being sent to the treasurer, Mrs. H. C. Jennings, on dues and mite-box money. We see a growth and are looking forward to larger things next year.—B. M. G., Reporter.

SAN ANTONIO DISTRICT

The San Antonio District Conference, Sunday School and Epworth League conventions were held at Sanford's Methodist Episcopal Church, San Antonio, Texas, August 31 to September 6, the Rev. A. M. Mason, district superintendent, presiding. The first two days were given to the Sunday School and Epworth League convention of which Prof. E. W. Walker and Miss A. M. Scull, respectively, are presidents. Much Sunday School and League work was done. Excellent papers were read and plans for improving the work for next year adopted. In these conventions approximately \$400 was raised for Samuel Huston College. Thursday morning the District Conference opened. The committees were appointed. The district superintendent read his report, which showed that he had left nothing undone as far as he knew to put every department of the church to work, and get them well in hand. The pastors' reports showed that they had been busy trying to further the interests of God's kingdom and to meet the demands of the church. Many questions of vital interest to the church were ably discussed by the pastors and laity. On the whole the conference showed that much work had been done on the San Antonio District. Among the prominent visitors were: Hon. Joe Nichols, Grand Treasurer of U. B. of F.'s of Texas, Houston; Prof. R. A. Atkinson, principal Lockhart city schools, Lockhart; the Revs. H. Swann and A. D. Jacques, pastors of our church at Victoria and El Paso, respectively; the Rev. J. B. Butler, pastor of Bethel African Methodist Episcopal Church, and the Revs. I. H. Kelley and W. M. Guy, leading pastors of Baptist churches in the city; Prof. W. D. Newton of

Hallettsville and Mr. W. M. Tears of Austin. Memorial services for Bishop McIntyre were held on Friday afternoon. The Ladies' Helping Hand, a local auxiliary of St. Paul Methodist Episcopal Church, of which the Rev. F. L. Kirkpatrick is pastor, served cake and cream free to the entire conference one afternoon. Among those who took advance steps in the dispatch of the business of the conference were the Revs. F. L. Kirkpatrick, J. C. Eusan, W. M. Mooney, P. M. Carmichael, W. E. Blackson, W. H. Moshy, A. Brown, Prof. S. H. Gates and Mrs. E. Spriggs Ratliff. Prof. J. A. Wilson of Samuel Huston College represented the interests of the school in the S. H. C. rally. About \$900 was raised during the entire session, of which amount \$742 was raised for Sam Huston College. Mrs. E. Spriggs Ratliff looked after the interests of the Woman's Home Missionary Society in her usual way. Quite a nice sum was realized for the new Eliza Dee Home. The Rev. I. T. Sanford and his good people cared for the conference just as well as could be wished. Every delegate and visitor was given a home and was well cared for. Much honor and praise is due this good pastor and his congregation for the excellent service given the people. The next session will be held at Cuero, in 1915.—P. W. Tucker, Reporter.

Personal and General

In a recent rally held at Warren Memorial Church at Atlanta, Ga., recently, the congregation succeeded in raising \$634.72. The Rev. E. H. Oliver is pastor.

Dr. and Mrs. W. E. Shallowhorne are happy over the advent of a fine boy. Mother and son are doing well.

A fine girl has been added to the home of the Rev. J. I. Garrett, pastor of Harrison, Tenn. Mother and daughter are reported as doing fine.

The Rev. and Mrs. H. Wright of Pineville, La., after spending several weeks visiting Dr. T. H. Wright and wife in Guthrie, Oklahoma; Dr. I. W. Young and wife at Boiey, Okla., and friends at Oklahoma City, are back home and report a very pleasant time.

SUGGESTED PLAN FOR THE UNIFICATION OF METHODISM

(Continued from page 5.)

empowered to act as commissioners with like commissioners of the Methodist Episcopal Church, or with commissioners of the Methodist Episcopal Church, the Methodist Protestant Church, and other Methodist bodies in the United States, in elaborating and perfecting the tentative plan that has been proposed in carrying forward such negotiations as have for their purpose, and may result in the consummation of the proposed unification in accordance with the basic principles enunciated in the suggestions which were adopted by the Joint Commission and reported to the General Conferences. Should the General Conference of the Methodist Episcopal Church in 1916 declare itself in favor of unification through the proposed plan of reorganization and should appoint a Commission on Unification, separate from the Federal Council of Methodism, the representatives of the Methodist Episcopal Church, South, are hereby instructed and empowered to appoint a similar commission that shall serve until the meeting of the next General Conference. The representatives of this church in the Federal Council of Methodism or such Commission on Unification as may be appointed shall report to the next General Conference the full details of the plan of unification which may be agreed upon by the Federal Council of Methodism or the Joint Commission on Unification for its consideration and final determination. The representatives of this church are hereby instructed to say to the Joint Commission on Unification that the name preferred for the reorganized and united church is the Methodist Church in America.

F. M. Thomas, Chairman.
R. H. Wynn, Secretary.

District Rounds

GAINESVILLE DISTRICT.

Fourth Round, 1914.

Lawrenceville, Oct. 2-4; Athens, Oct. 4; Leo, Oct. 10-11; Union Grove, Oct. 17-18; Buford, Oct. 24-25; Norcross, Oct. 25; Hoschton, Oct. 31, Nov. 1; Fort St., Nov. 6-8; St. Luke, 8-9; Oxford, Nov. 14-15; Covington, Nov. 20-22. Dear Brother: This round brings us to the Annual Conference. Let each pastor do his best, both spiritually and financially, to make a round report at the annual conference Dec. 3. Remember, that we all are making our own record. Let us try to make a good one. Let us have the approval of God that we have done our best.—Jos. Griffith, District Superintendent.

SHREVEPORT DISTRICT.

Fourth Round.

Keithville, Oct. 29, Nov. 1; Vance, Nov. 7-8; Curtis, Nov. 10; Wesley and Atkins, Nov. 11-12; Grand Bayou, Nov. 12-15; Gahagan and Carmel, Nov. 13-15; Mount Sinai and Beulah, Nov. 17-18; Jones and Casper, Nov. 19-20; Bonita and Big Bend, Nov. 21-22; Bastrop, Nov. 24; Washington, Nov. 25; Nemo and Fairbanks, Nov. 26-27; Lake Providence and Joyce, Nov. 28-29-30; Florence, Dec. 1; Fairfield, Dec. 3-4-6; Johnsons and Hayes, Dec. 9-10; Daniels and Round Grove, Dec. 11-13; Flournoy and Jewella, Dec. 13-14; Bayou Lachute, Dec. 15; Howard, Dec. 16; Taylor, Dec. 17; (Monroe) St. Paul, Dec. 20-22; St. James, Dec. 20-21. Churches not scheduled will be notified by postal. Let each one of us do our duty. It is too late to complain, the harvest is here and the sinner and the interest of the church are before us. Let us labor to reach the desired end, souls converted. Subscribe for the Southwestern, benevolent money raised, and all educational interests looked after. Then bring up your ministerial claim and good results will follow.—B. J. Rigros.

SEDALIA DISTRICT.

Third Round, 1914.

Sweet Springs, Oct. 3-4; Georgetown, Oct. 7-8; Beaman, Oct. 10-11; Holden, Oct. 14-15; Butler, Oct. 17-18; Knob Master, Oct. 24-25; Warrensburg, Oct. 31, Nov. 1; Dresden, Nov. 4; Clinton, Nov. 7-8; Osceola, Nov. 11; Greenfield, Nov. 14-15; Carthage, Nov. 21-22; Measho, Nov. 24; Joplin, Nov. 28-29; Lebanon, Dec. 2-3; Springfield, Dec. 5-6; Sedalia, Dec. 12-13; Versailles, Dec. 19-20; California, Dec. 26-27. Dear Brethren: The District Conference, Epworth League and Sunday School Convention just closed at California, from a standpoint of attendance, the personnel of the delegation as a whole, the papers read and discussed, the addresses delivered and the sermons preached was a record breaker from every viewpoint. The district president, Mrs. Ora C. Ford, deserves special mention for the manner in which she is marshaling the young people of the district in Sunday school and league work. So, also, Mes. Sarah Abbott, H. G. Gibson, Sally Mason and Ella B. Harris, who so ably

represented the Woman's Home and Foreign Missionary Societies. Thanking you for your inspiring presence, help up to and during the session. As delegates, pastors and heads of the various departmental work, may I ask of you to stay in line for the following accomplishments: The full benevolent apportionments raised and sent immediately to the proper treasurers of the same; the Southwestern in the hands of every local preacher, officer and in the home of every member; the new financial plan in action which was so fully discussed and explained at the District Conference. Let us make use of every day, placing special emphasis upon the salvation of souls from now until the annual conference. Let each pastor try to send from five to ten students to the George R. Smith College, which opens Oct. 1, 1914. Stand by Dr. Evans.—Jno. H. McAllister, District Superintendent.

LA TECHE DISTRICT.

Fourth Round.

St. Peter, Oct. 24-25; Jeanerette, Oct. 25-27; Glencoe Circuit, Oct. 31-Nov. 1; Sorrell and Union, Nov. 2-3; Baldwin, Nov. 6-8; Goodman, Nov. 8-9; Franklin, Nov. 13-15; Centerville, Nov. 14-15; Berwick and Patterson, Nov. 20-23; Morgan City, Nov. 23-24; Thibodaux, Nov. 29-30; Woodlawn, Dec. 5-6; Napoleonville, Dec. 6-7; Vivian, Dec. 8-9; Hahnville, Dec. 12-13; Houma, Dec. 22-23; Beattleville, Dec. 24-29; Donaldsonville, Dec. 27-31; Darrow, Dec. 27-30; Whitehall, Jan. 9-10; Litcher, Jan. 10-11; Camp Parapet, Jan. 14-17; Kenner, Jan. 12-13; Schriever, Jan. 2-3. Dear Brethren: Let us raise the balance of our benevolence. See to it that each member pays 25 cents for local education and not forget the jubilee fund. Make a thorough canvass for our good old Southwestern. Let us hold our own. Our district is the smallest in the Conference and yet we raised \$976 last year. Let us make it \$1,200 this year.—John W. Turner, District Superintendent.

MARSHALL DISTRICT.

Fourth Round.

Dangerfield, Sept. 19-20; Ebenezer, Sept. 27-28; Harleton, Sept. 26-27; Hawkins Circuit, Oct. 2-4; Mineola and Quitman, Oct. 3-4; Lodi Circuit, Oct. 10-11; Jefferson, Oct. 17-18; Lassater Circuit, Sept. 24-25; Longview and Tyler, Oct. 31, Nov. 1; Marshall Circuit, Nov. 7-8; Mallalien Circuit, Nov. 6-8; Pittsburg, Nov. 14-15; Ore City Circuit, Nov. 21-22; Queen City Circuit, Nov. 28-29; Texarkana Station, Dec. 6-7; Texarkana Mission, Dec. 5-6; Woodlawn Circuit, Dec. 12-13. Dear Brother Pastors, Officers and Members: Having just closed one of the most successful district conferences in the history of our district, I am sure you feel perfectly elated over our success; the Marshall district having lead all of the other districts of our great state for local education and for Southwestern. Ebenezer Methodist Episcopal Church leads the state for local education. The following class leaders answered roll call at the District Conference

with their number of subscribers to the Southwestern Christian Advocate: Mr. Joe Rockwell, 6; Prof. S. S. Reid, 2; Mr. A. G. Holomon, 2; Mr. Joe Kines, 2, and quite a large number of others whose names will appear in next write up—their names have not been reported. Brother leaders, push the rally, don't stop until you got your two. Brother pastors, send on and get your programs for your fall Sunday School Rally Day. Don't fail to get programs and carry out your Home Mission and Church Extension Rally. These programs are free. Send in your general conference expense claims to Dr. Miller at once. We are behind with these claims. Above all things I rejoice over the great increase of membership.—P. H. Jenkins, District Superintendent.

CINCINNATI-MAYSVILLE DISTRICT.

Third Quarterly Round.

Washington, Oct. 3-4; North Fork, Oct. 5; Mayslick, Oct. 7; Germantown, Oct. 8; Flemingsburg, Oct. 10-11; Tilton (3 p. m.) Oct. 13; Sherburne (7:30 p. m.) Oct. 13; Poplar Plains, Oct. 14; Dover, Oct. 15; Manchester, O., Oct. 16; Maysville, Oct. 18-19; Louisa, Oct. 21-22; Ironton, O., Oct. 23; Portsmouth, O., Oct. 24-25; Augusta, Oct. 31, Nov. 1; Morefield (11 a. m.) Nov. 7-8; Sharpsburg (7:30 p. m.), Nov. 9-11; Mount Sterling, Nov. 12-13; Clay City, Nov. 14-15; Covington, Nov. 21-23; Cincinnati, Steel's Subdivision, Nov. 25; Coke Otto, Nov. 26; Cincinnati, Mt. Healthy, Nov. 27; Madisonville (11 a. m.), Nov. 28-29; Cumminsville, (3 p. m.), Nov. 24-29; College Hill (7 p. m.), Nov. 29; Orangeburg, Dec. 1; Tollesboro, Dec. 2; Cincinnati, Park Street, Dec. 5-7; Westwood, Dec. 9; Cleves, Dec. 10; Lair, Rev. Lee, Dec. 11; Cynthiaana, Rev. Lee, Dec. 12-13; Mount Zion, Dec. 12-14; Boyd (11 a. m.); Dec. 19-20; Falmouth (7:30 p. m.), Dec. 20-21; Mount Olivet, Dec. 30. Dear Brother: Push your work along all lines; hold a revival; collect and pay in your benevolences. Let us make December 6th Southwestern Day. Do your best and you cannot fail.—J. S. Bailey, District Superintendent.

FORREST CITY DISTRICT.

Fourth Round.

Boardstown Mission, Oct. 13; Parkins Mission, Oct. 14-15; Crawfordsville and Jeanerette, Oct. 17-18; Hugues, Oct. 31, Nov. 1; Park Place, Nov. 4-5; Mariana, Nov. 7-8; Haynes, Nov. 9; Gill and Lees Chapel, Nov. 14-15; Palestine, Nov. 21-22; Forrest City, Nov. 28-29; Colwell, Dec. 5-6; Augusta, Dec. 12-13; Auvergne, Dec. 19-20; Hunter Circuit, Dec. 26-27; Cotton Plant Circuit, Dec. 28-29; Cotton Charge, Jan. 2-3, 1915; Brinkley Circuit, Jan. 9-10; Brinkley Charge, Jan. 16-17. Dear Brethren: This quarter will bring us near to the seat of the conference and plan large things for your charges. You are making your appointments by your work. Set your Southwestern day the harvest is on. Make full proof between now and Dec. 31. Brethren, of your work. If there are any changes I will write you.—A. T. Stephens, District Superintendent.

VICKSBURG DISTRICT.

Fourth Round.

Kirby, Oct. 24-25; McNair, Oct. 31, Nov. 1; Harriston, Nov. 6-8; Fayette, Nov. 7-8; Centerville, Nov. 14-15; Natchez, Nov. 17-18; Vicksburg Cir-

cuit, Nov. 21-22; Cary, Nov. 28-29; Vicksburg, Dec. 5-6; Edwards, Dec. 11-13; Bolton, Dec. 12-13; Clinton, Dec. 19-20; Union Church, Dec. 26-27; Bude, Jan. 1; Meadville, Jan. 2-3. My Dear Brethren: I thank you all for the noble way in which you have stood by us, and for your hearty co-operation in the work of the Master. Let us all thank God, for it is through His grace that we have been able to accomplish what has been done. We have run well, but there remains yet much more land to be possessed. Let our watchword be one thousand souls for Christ. All benevolent claims raised. Five hundred subscribers to the Southwestern. All deeds perfected. All records ideal.—D. L. Morgan, District Superintendent.

SPECIAL NOTICES

SHREVEPORT DISTRICT.

Don't forget the group conventions at Nebo Oct. 16-18 and at Keithville Oct. 30-31. Let these conventions have telling effect. Let each pastor be present with a full delegation prepared to report year's educational, collection, as well as your apportionment for Peck's Home.—B. J. Reddy, District Superintendent.

COLUMBUS DISTRICT.

Lexington Conference.

An earnest appeal to the pastors and members of the Columbus District: Let me remind you that at the last session of our Conference we pledged our honor to stand by the Southwestern Christian Advocate in its struggle to become self-supporting. The paper, one of the official organs of the Methodist Episcopal Church, is a very proficient agent in furnishing its readers with general information and in educating them in doctrine and church ideals. It is to my thought a necessary adjunct to each Christian's home. We have pledged ourselves to secure if possible, five hundred new subscriptions and renewals this year. Each district superintendent was authorized by the Conference to apportion to the charges in his district the number of subscriptions they should secure. Now, dear pastors, the right and honorable thing for us to do is to put forth an earnest effort to secure the number of subscriptions apportioned us. The Southwestern is our paper and we should stand by it with our loyal support. Now, as district superintendent, I do hereby designate Sunday, Nov. 15, as Southwestern Rally Day and earnestly request each pastor of the Columbus district to be at his best on that day in presenting the merits of the Southwestern and in emphasizing the importance of it being in the homes of every member and friend throughout the district.—Joseph Courtney, District Superintendent.

CHANGE OF ADDRESS

The Rev. Wm. Jones, District Superintendent, from 425 South Jackson street to 306 Tuttle avenue, Montgomery, Ala.

The Rev. G. W. Thomas, from Brownsville to 109 S. Central avenue, Connersville, Ind.

NOTICE.

To the Seventh General Conference District:

Dear Brothers—All those wishing any aid of any kind from the Board of Home Missions and Church Extension, either in the way of church buildings or mission appropriations, please write the secretaries at once ask for what you want. Attend to this at once as the budget will be made up in a few days. Respectfully your representatives, D. E. Skelton and R. S. Lovingsgood.

SPECIAL NOTICE.

Brethren of the Mississippi Conference: Our rally for the Natchez Church takes place October 25. We ask the district superintendents, pastors and members of all the districts to join us in this mighty struggle.—D. L. Morgan.

OPELIKA DISTRICT

The 39th session convened at Five Points, Alabama, July 28, Superintendent L. S. Price presiding. Former Secretary Jon. W. Robinson was re-elected. Four new pastors, recently added to the corps of workers, were introduced. The District Superintendent presented a timely paper before the ministers' body, which was favorably received. Many papers were discussed. Reports from District Superintendent and pastors showed work done on the district far superior to that of any previous year. Among the visitors were: The Rev. S. J. Jordan, superintendent of the Anniston District; the Rev. W. H. Jordan, pastor of Roanoke and Hunter's Chapel; Mrs. M. A. R. Camphor, of Central Alabama Institute; Dr. D. D. Martin, Field Agent of Stewart Missionary Foundation and E. D. Minnifee, of Tuskegee Institute. Lecture by Mrs. M. A. R. Camphor, who also represented the Freedmen's Aid cause and that of Central Alabama Institute. The cause of Gammon Theological Seminary was ably presented by Dr. D. D. Martin. The Southwestern was represented by the Rev. S. L. Dapous; our subscription list is larger than in any former year. Demonstrations on "Better Farming" were given by Messrs. Campbell and Minnifee. The services on the Sabbath were successful in every way. The next session of this district will convene at West Point.—J. A. Harris.

OPELIKA DISTRICT

WOMAN'S HOME MISSIONARY SOCIETY.

The fourth annual session of the Woman's Home Missionary and Ladies' Aid Society met in connection with the District Conference at Five Points, Alabama. The session, though short, was full of life. Amount raised \$3.00. An increase in members and collections from all the charges is hoped for.—Lena D. Collins.

KENTUCKY

Cynthiana.—The cloud which has so long overshadowed Ebenezer is fast disappearing. Since the Rev. Mr. Dunn came to us as pastor we have raised and paid \$200.00 on the \$400.00 note held by Mr. W. T. Lafferty against the church. We were pleased to have the hearty co-operation of the

Rev. W. M. McElroy of the Colored Methodist Episcopal Church, of Millersburg, and of his people. Total receipts from the camp meeting, \$161.35.—C. W. Fowler.

MISSISSIPPI

Kennolia Circuit.—The work is steadily advancing. The Rev. P. H. Rembert, District Superintendent, held our third quarterly conference at Mount Carmel August 22-23. Sunday Superintendent Rembert preached two able sermons to large audiences. Paid pastor this quarter \$31.96; paid the superintendent in full this quarter, \$12.50. Superintendent Rembert is bringing things to pass on this district. His visits are always inspirational.—A. D. Smith, pastor.

Gregory.—August 8-9 the Rev. W. F. Isalah held our third quarterly conference and found the work in a prosperous condition spiritually and financially. He also delivered a very strong and helpful lecture before a crowded house. Raised this quarter, \$82.00. Paid district superintendent in full. The little girls did splendidly with their lists, raising: Ophelia Cameron, \$8.47; Savannah Smith, \$6.16; Lou Vada Alston, \$2.79; Stella Smith, \$2.58; Ida B. Simpson, \$1.75; Josephine Alston, \$1.50; Jimmie Smith, \$1.44; Louella Alston, \$1.22; Beatrice Henderson, \$1.10; Odessa Barr, 75 cents; total, \$27.76. A prize was given each little girl for faithful work. Sunday night the district superintendent preached an inspiring sermon before a crowded house. He remained with us in our revival until Thursday morning and preached several strong sermons. Our efforts were blessed with nine conversions.—W. H. Simpson, district steward.

VIRGINIA

Rural Retreat.—Mt. Oliver Church is among the progressives. Our rally on the 5th Sunday in August was successful, the members gave, some as much as \$2.00; altogether \$23.40 was realized. We heard splendid sermons at 11:00 a. m. and 3:00 p. m. Our pastor, the Rev. J. W. Johnson, preached at night. Our pastor and people are working in harmony.—J. W. Johnson.

INQUIRIES

I desire to inquire for my sister, Mable Tylor, the daughter of the Rev. Harvey Brown of Curtis, La. She married a Mr. Tylor who works for a Mr. Grace, a turpentine camper. When last heard from, she was at Trout, La. Any information as to her whereabouts will be appreciated by her brother, Charley Brown, Curtis, La.

I would like to find my relatives. They were last heard of nine years ago in Mansfield, La. Since then we learned that they moved to Shreveport, La. The names are: Charley Clay, father; Fannie Clay, mother; Henry Clay, brother; Lucy Jackson, Sally Clay, Scott Wilson, Abie Holden, Albert Bolden. Please read notice in all Methodist and Baptist churches. Any information as to their whereabouts will be gratefully received by Henry Clay or C. F. Simmons, Purcell, Okla., Box 402.

Mrs. Julia Griffin wishes to learn the whereabouts of her son, the Rev. C. L. Dunn. When last heard of, he was in Opelika, Ala. He was preaching in Opelika at that time. Will the Ope-

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.	September 24-27	J. P. Patterson
Annapolis	Baltimore, Md.	September 16-20	C. G. Cummings
Pine Bluff	Liberty, Ark.	September 16-20	J. H. Greer
Sallsbury	Pocomoke City, Md.	October 20-23	W. J. L. Hughes
Centerville	Federalburg, Md.	October 27-29	J. E. A. Johns
Wilmington	Dover, Del.		W. A. Hubbard
Holly Springs	New Albany, Miss.	Nov. 3-8	W. H. Gilliam

CONVENTIONS

GREENVILLE DISTRICT—Sunday School Institute and Epworth League Convention, Greenville, S. C. Sept. 24-27

SUNDAY SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., October 1-4.

LINCOLN CONFERENCE—Woman's Home Missionary Society Convention, Chelsen, Okla. October 7-10

CLOW DISTRICT—Epworth League and Sunday School Convention, Centerville, Ark. Oct. 8-11.

SHREVEPORT DISTRICT—Epworth League, Ladies' Aid, Woman's Home Missionary, and Jubilee Convention, Mt. Nebo, Perryville, La. Oct. 15-18

Ika pastors kindly read this inquiry from their pulpits? Any information will be gladly accepted by Mrs. Julia Griffin, Gillsville, Ga., R. F. D. No. 2, Box 36.

I desire to inquire for my brother, Norwood McCoy. The last heard of him he was in Memphis, Tenn. Any information will be gladly received by Mrs. Edna Green, Glencoe, La.

Mrs. Moranda Stewartworth wishes to know the whereabouts of her son, John A. Stewartworth. His father's name was Barna Stewartworth. His two brothers are named James and Adam Stewartworth. Will the pastors please read this notice from their pulpits? My post office is Columbus, La.

I want to find my people. My present name is Victoria Dibrell. My name during the Civil War before I married was Victoria Alexander. My home was in Granicho, La. My mother's name was Harriet Alexander. She was the mother of four children. Their names were Victoria, Mary, Matilda and Lucinda Alexander. During the Civil War my mother and three of the children were given to Evereco Russell of Granicho, La., and I was sold to Angus Alexander. Afterwards, I was brought to Texas. Any information will be highly appreciated. Address Mrs. Victoria Alexander-Dibrell, Columbus, Texas, Colorado County.

I am anxious to locate my mother. Her name was, at the time she gave me away, Mrs. Ella Burke. I have been told that it was at Anniston, Ala. I was adopted by a family by the name of William Parks and grew up in this family until I became the age of 15 years. I came to Chicago and have been here almost ever since. Since I have been in Chicago, I have taken the name of John Jackson. My right name as near as I could remember or find out is Oliver Burke. Any information concerning my mother will be greatly appreciated by John Jackson, care Bowling Department, Hamilton Club, Chicago, Ill.

REVIVAL NOTES

White Oak, Ga.—We have just closed a successful camp meeting. The district superintendent, the Rev. W. V.

Dougherty, preached the opening sermon. Several other pastors gave us services. Seven souls were converted and \$36.75 was raised during the meeting. The Rev. J. W. Stiles is pastor.

Visitor's Methodist Episcopal Church of Texarkana, Ark., closed Sept. 14 a nine days' revival with nine persons who confessed faith in Christ and on being baptized joined the church. The Revs. J. A. Swift, G. A. Hall, J. H. Henry and F. T. Jacobs assisted in the meeting. Sunday at 3:30 p. m. the memorial service of Bishop Robert McIntyre was held. The Rev. J. H. Anthony of St. Paul Methodist Episcopal Church, Texarkana, Texas, was with us and took part in the service. Prof. Akins, with the sweet singers of St. Paul, rendered valuable service for the occasion. Mrs. M. F. Taylor of Visitors' Methodist Episcopal Church and Miss Cora Johnson of St. Paul, presided at the piano.—C. A. Taylor, Pastor.

Gadsden, Ala.—Gadsden First Church has just closed a grand meeting which brought to the church 19 members. This is my first year here. We had a good revival and the church is in good condition.—N. H. Reddick, pastor.

Lake, Miss.—We have just closed the most successful revival meeting in the history of the church. We were ably assisted by the Revs. W. M. Emerson, R. L. Brooks and our superintendent, the Rev. S. W. Cannon, who preached a stirring sermon. Six souls were converted. The Lord has blessed us with 35 converts and accessions, and baptized 33 children. The event being our third quarterly meeting, the Rev. S. H. Cannon, superintendent, was present. The quarterly conference was well attended and the written reports showed progress both spiritually and financially.—L. L. Shumpert.

On Macedonia Circuit we have just closed a great revival meeting with good results. Twenty-six souls were converted; 7 accessions. The pastor and people are together in one united effort.—J. C. Coleman.

DEATHS

MRS. JULIA A. KELLY

Mrs. Julia A. Kelly, of Sulphur Springs, Texas, was born in Grimes county, January 20, 1876, and died July 23, 1914. She joined the church at 14 years and was a member of the church for 24 years. She was married to the Rev. S. A. Kelly December 24, 1907. She joined the church under the pastorate of the Rev. Anderson Smith. The Revs. K. W. McMillan, R. D. Blick, W. T. Botley, L. D. Louis and Mr. Bowen assisted in the funeral. Sister Kelly leaves several brothers and sisters, a husband and a host of friends to mourn.—D. Young, Pastor.

Copes—Fenderson Richard Copes, who has for many years been such a faithful member of Rust Methodist Episcopal Church, of Oberlin, Ohio, died at his home early in August. He was 80 years old and had been a member of the Rust Church more than 40 years and was an active worker in the church until the time of his death. He was one of the prominent figures in Oberlin, having lived here since the war. It can be truly said that he was a man who knew no need of his church that he was not willing to make any sacrifice to satisfy. For many years Mr. Copes, while his children were small, was to them both a mother and father, and from the testimony of the ten children that he reared and who showed tenderness to him in the later years of his life, he was as gentle and indulgent as a mother, though exacting. He was taken with his last illness while attending the district conference in Cleveland, as district steward for his church, with his wife, Mrs. Martha Copes, and returning home, after only a little more than a week, passed away. His death was an occasion of sorrow to all who knew him.—Frank S. Delaney, Pastor.

Middlebrooks—Mrs. M. J. Middlebrooks, of Flinston, Ga., who was a member of the Methodist Church for 20 years, departed this life July 4, 1914. She is survived by a mother, four brothers, four sisters and four children. Her funeral was attended by the Rev. J. S. Bell of Chickamauga, Georgia.

Hambrick—On the morning of August 21, 1914, Sister Margaret Hambrick, one of the best and most beloved members of Stockbridge Methodist Episcopal Church, passed quietly away after a few months' illness. She had served faithfully as a member of the above named church for 27 years. Hers was the life of a consistent Christian whose every effort was to let her beautiful Christian virtues shine. She leaves a husband and three sisters, Mrs. Mary Sterling of Cartersville, Ga., Mrs. Elizabeth Arnold, of Stockbridge, Ga., and Mrs. Amanda Jones, of Waco, Ga., to mourn her loss, besides a host of friends. In her death the church has lost one of its strongest members. The funeral was the most largely attended we ever saw.—Mrs. N. S. Sterling.

Hanyton—Mrs. Louvener Hanyton, of Maringouin, La., departed this life September 6, 1914. She was born January 15, 1872, at Shady

Grove Plantation in Grastate, La. She lived faithful to her church. She is the sister of Mrs. Frances Carr, of Columbus, La.

Mims—Mrs. Rodary Mims, of Rosedale, La., died in full triumph of faith August 10, 1914. She leaves to mourn a devoted husband, two daughters, four sons, one brother and a host of friends. She was the aunt of the Rev. Bedford Carr.

Pitts—Mrs. Sarrahan Pitts, Stoneham, Texas, departed this life in full faith. She was a member of the Methodist church for 50 years. She leaves a husband, one son and one daughter and a host of friends to mourn her loss. Sister Pitts' place can't be filled. She was the leader of this place, Pleasant Grove, and her house was the preachers' home.—W. A. Parham.

Marshall—Mrs. Violet Marshall, Stoneham, Texas, departed this life peacefully September 12. She was seventy-nine years old; was born in the state of Alabama in the year 1835; was baptized by the Rev. Lewis Lane, the pastor at that time. She was a member of the Simous Methodist Episcopal Church fifty years. She was the mother of twelve children, seven girls and five boys. Sixty-two grandchildren, fifty great grandchildren. Her husband, Jacob Marshall, died in the year 1901. Her funeral was largely attended.—W. A. Parham.

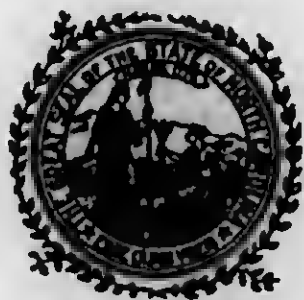
Ingraham—Paul Greenleaf Ingraham, Corinth, Miss., was born December, 1892 and departed this life August 27, 1914, in full faith. He was a son of the late Rev. T. L. Ingraham. He was a member of Mount Moriah Methodist Episcopal Church and Sunday School and never failed to render his best service to both. Each department of the church will miss him. He was a student at Rust University in the academic department and also the music department. He leaves a loving mother, three sisters and two brothers. The funeral services were conducted in Mt. Moriah Methodist Episcopal Church by the Rev. W. H. Golden, his pastor, and the Rev. A. A. Battle, pastor of St. Mark Baptist Church.—W. H. Golden.

Lowesville Charge, North Carolina, has lost the following heroes this year: Sister Grace Johnston, chairman of the committee on parsonage and furniture; Brother E. J. Johnston, a class leader; Sister Anna Brotherton; Brother R. A. Cherry, a class leader and local preacher, and one among the best church workers I ever met.—S. P. West, Pastor.

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SPECIAL: Foot Ball Games, Saturday NOV. 7th. DELOYD THOMPSON, Loop the Loop, in AEROPLANE, Tuesday, Nov. 10th

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For additional information, as to rates, dates of sale of tickets, etc., address ANY Agent, or E. C. D. MARSHALL, C. P. A.

NOV. 4-5-6-9-10 - HORSE RACES



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Rev. Joseph B. Hingeley, *CORRESP.*

THE WASHINGTON CONVENTION

The Washington Convention at which the Bishops will deliver their Address and Appeal to the Church for the 1915 Campaign for Conference Claimants will be held in Metropolitan Church, Washington, D. C., Tuesday, Oct. 27, Wednesday, Oct. 28, and Thursday, Oct. 29.

During the day there will be discussions of important phases of the work, and at night addresses by the Bishops and other leaders of the Church. Representatives of the Presbyterian, Episcopalian, Southern Methodist, Congregational and other churches will deliver addresses showing what is being done by other churches. Representatives of great railroads and other corporations will tell what the corporations are doing. The Convention will close on Thursday night with a great meeting under the direction of the Bishops at which time the Episcopal Address and Appeal to the Church, prepared by Bishops McDowell, Berry and Quayle, will be delivered.

* * *

Reports from the Fall Conferences sound good. West Wisconsin has projected a campaign for \$250,000 and has increased the apportionment two-thirds; West Ohio launched a campaign for \$500,000 and Erie a campaign for \$400,000. The German Conferences have joined the forward movement. Dr. Keoney has just made the round of the District Conferences of the Central New York Conference and secured the unanimous vote for the full apportionment and the completion of the \$300,000 endowment.

* * *

RECRUITS

It is too bad that we are compelled to think so much to-day in the terms of war. But how can we help it? The final result in nations and the Church depends on securing recruits. Our army and navy make the recruiting service a special department. Stand by a recruiting officer and listen to him picturing to the young man the possibilities of the service as to travel and training! His strong "clinching" argument will be the pension rewards for old age. When we were in Honolulu a sergeant was retired on \$65.00 a month, more than any retired preacher in Methodism (except retired Bishops) receives.

The departments of Methodism are recruiting departments; the Sunday School and Educational Departments being the greatest because they obtain and train recruits. Success of every department will be assured when it is known that there is a dependable old age pension for recruits. Clear-visioned Bishop McDowell states it:

"The Church which educates its ministry and then discards or casts it off as soon as old age comes, will shortly have no ministry."

The 1915 \$5,000,000 campaign will make recruiting easy for it will enable the Church to pay its promise of a "dependable pension."

* * *

PERPLEXED LAYMEN

Continually ask why the preachers are so lethargic concerning their own Cause. Laymen are ready for the Campaign, but preachers are finding something more important. Laymen's Associations call for increased apportionments which conferences refuse to make. One conference with scant courtesy refused even to hear the Bishop's plan for the 1915 Campaign.

Every preacher ought to make it easy for laymen to fulfill this responsibility by urging the Campaign of 1915.

Marriages

Smith - Huggins.—At Shreveport, La., on August 26, 1914, Miss Matilda Smith of New Orleans, La., and Mr. Clarke Huggins of Magnolia, Ark., were married. Miss Jewella Burrell, of Natchitoches, La., acting bridesmaid, Mr. H. Webster, best man. The Rev. F. L. Lewis officiated, assisted by the Rev. W. D. Booker, of Minden, La.

Fobbs-Grice.—Mr. Allison Fobbs and Miss Modesta Grice, of Columbus, La., were married August 17, 1914. The Rev. Carr officiated.

Callaway-Carr.—Mr. Shelby Callaway and Miss Mary Carr were married September 17, 1914. Miss Carr is the daughter of the Rev. and Mrs. Carr at Columbus, La. The Rev. B. Shelby officiated.

Burton-Bradford.—Mr. Silas Burton and Miss Emma Bradford were quietly united in marriage at the home of the bride's parents in Ocean Springs, Miss., Sept. 3, 1914, the Rev. A. H. Lathan officiating.

TEXAS

Austin—At Wesley Chapel, August 9th, Dr. S. E. Jones, our worthy superintendent, preached to the delight of all. In the business session he looked carefully after the interest of each department. The people of Wesley greatly admire Dr. Jones and his friendly wife. The night of August 12th, a large number of the members and friends of my church came into the parsonage, led by Miss Alice Langum and others, and placed on our table several hundred pounds of groceries, for which we were very grateful. Our church is alive in every department.—L. H. Richardson.

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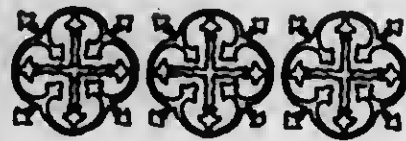
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CASH REMITTANCES

SUBSCRIPTIONS RECEIVED SEPT. 7-26

Atlanta and Savannah—T. M. Bush, E. H. Oliver, D. T. Martin, J. W. Queen 1, A. M. H. Evans 1, John H. Clark, A. C. Harrell, C. L. Johnson 1*, J. G. Demery 1*.

Central Alabama—P. T. Hawthorn 3, A. L. Boyd 1, H. P. Bell 1.

Central Missouri—R. E. Gillum 1, W. H. Wheeler 1, E. W. Hannah 1, L. Woolrich 1, C. C. Kitchen 1, B. F. Abbott 8, E. W. Hannah 1, R. Davis 1.

Delaware—Geo. T. Carney, Nicholas Brown 1, A. F. Winder, J. R. Holland 1.

Lexington—D. H. V. Purnell.

Little Rock—J. H. Greer 3, L. G. Hodges 1, J. B. Buckingham, Geo. Hankins, N. Joranson 1.

Louisiana—B. R. Jackson 2, J. A. Vincent 1, W. L. Dyas 1, J. A. Landry 1, Andrew Cyoons, A. C. Simms 1, J. W. Turner 1, Nora Hitchen, A. Robinson 1, F. T. Chinn 1.

Mississippi and Upper Mississippi—Jas. Price, Roht. L. Hand, J. E. Thomas 1, J. W. Hill 1, N. S. Smith, J. H. Wesley 2*, D. L. Morgan 4, Wm. Clark 2, C. H. Wamell 2, J. E. Thompson 1, W. F. Isalah 1*, E. L. Smith 3, E. H. Holmes 1, A. H. Lathan 2, T. A. Carter 1, Wm. McMorris 1, G. W. Smith 1.

North Carolina—J. W. Shuford.

South Carolina—S. M. McCallom, Howard Williams.

Tennessee and East—W. H. Brown 10.

Texas and West Texas—A. Brown 1*, Ofie Green, S. A. Pryor 1, I. T. Sanford 2, J. L. Blue.

Washington—R. S. Reid, P. C. Reed, I. H. Carpenter 1, F. E. Nichols 1, Robt. A. Hart 7.

*Part yearly.

HONOR ROLL—W. H. Brown, B. F. Abbott, Robt. A. Hart, D. L. Morgan, E. L. Smith, J. H. Greer, P. T. Hawthorn.

CRESCENT CITY NOTES

First Street—Sunday, at 11 a. m., Pastor Robinson preached, subject, "God's Protection of the Righteous." At 7 p. m. the memorial services of the Garden District Lodge No. 41, Success Company No. 8, Uniform Rank of Knights of Pythias, Star

Court No. 27 of Calantha and Mary Alice Juvenile No. 37. The pastor's subject was the "Last Enemy That Shall Be Destroyed Is Death." He made a great impression on his hearers. The spiritual tide ran high. On last Thursday night the Rev. George Payne, of Goodman Memorial, preached an able sermon. At 6 p. m. Brotnor E. D. Ross, president of the Spiritual Department of the Epworth League, is conducting a series of subjects on the Children of Israel and their journey through the Wilderness. On last Sunday Sister Ella Boyd discussed their first journey. Next Sunday Brother Wm. Culotte will continue. Collection \$47.80.—Maria Smith.

Wesley Church—Dr. C. M. Melden, President New Orleans University, preached in the morning, and the impression made was lasting. The Rev. L. H. Smith, of Bastrop, La., and Prof. G. C. Taylor, of New Orleans University, were present and introduced to the congregation. In the afternoon the pastor, Dr. J. L. Wilson, preached the anniversary sermon for Beecher Memorial Congregation Church, and Rev. L. H. Smith preached at night. The "Home Coming" of members was seen in the increased number of members present. Next Sunday at 10:45 a. m. the pastor's subject will be "The Radical Change in the Mind of Doubting Thomas," and at 7:30 p. m. Prof. J. H. Lovell, of New Orleans University, will preach the sacramental sermon. The collections for the day were \$54.—L. L. Harrison.

AUSPICIOUS OPENING AT NEW ORLEANS UNIVERSITY.

Pursuant to announcements, New Orleans University opened last Monday morning for its regular 1914-15 session. The management was very pleased to note that the enrollment for the first day exceeded that of last year by more than fifty students. A full corps of teachers were on hand and entered into the work with vigor and enthusiasm. The students, too, were full of life and spirit and seemed anxious for work. Many new faces were among those who came to enroll for this year. With added equipment for the Scientific Department, the organization and strengthening of the Normal Department and strong, efficient teachers for every department, with sanitation and revolution throughout the building and grounds, a happy lot of students and pleased parents, the auspices favor a prosperous year for New Orleans University.—J. H. Lovell.

REVIVAL NOTES

Our revival, which opened August 1, closed August 9, with great success; 28 souls were happily converted.—(Mrs.) D. A. Thomas.

Kennolia (Miss.) Circuit.—The revival has just closed at this point. Seven have joined the church.—A. D. Smith, pastor.

Eupora, Miss.—Our revival meetings closed with good results—eight conversions and ten accessions. Total conversions and accessions, eighteen.—S. M. McLead.

LOUISIANA

Superintendent J. A. Landry held our third quarterly conference here August 29-30. Superintendent Landry's two able sermons delighted his audiences. We paid him in full. Wilson and Wesley are alive.—(Mrs.) D. A. Thomas.

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THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, OCTOBER 8, 1914

Vol. No. 43—No. 40

THE GIGANTIC WAR AN AGENCY FOR UNIVERSAL PEACE

It is evident that the caption we have here chosen is a paradox; still we make no apology for using it, for are not life and history full of paradoxes?

The prophets and advocates of the early advent of universal peace have been overwhelmed with disappointment and amazingly depressed by the suddenness and enormity of the present war. And yet it is possible that they might appropriate to their comfort the old and convenient adage, "the darkest hour is just before day." There are at least some legitimate deductions made from the present state of affairs in Europe that might be accepted as hopeful signs that the long looked-for peace of the world is not as far distant as present conditions, viewed superficially, might indicate.

This war must teach that the policy of the powers as to an extravagant war equipment can not be depended upon as a preserver of international peace. It is generally conceded among law-abiding citizens that the pistol which a man carries on his person breeds for him more trouble than it affords protection. More are the men who get into serious trouble because they have a gun than they who suffer for the lack of a weapon. In fact, the man who is armed is less considerate of his neighbor's rights, and of keeping the peace. He usually assumes the air of an intimidator, of some one who is out looking for trouble. Then too, the knowledge that an individual is armed constrains those who are to have dealings with him to arm themselves against him, and thus the probability of danger is greatly increased.

In recent years the great powers of the earth have spent with a lavish hand the funds accruing from their various sources of revenue on armies, navies and war equipments. With a scrutinizing eye they have watched one another, balancing by estimate their relative military and naval strength. When, for instance, it was observed that Germany or Japan was active in the building of warships, there would immediately follow the appropriation of hundreds of millions for dreadnaughts or modern war machinery on the part of England or America. Being thus "armed to the teeth," it required only a trivial reservation in the reply of Serbia to Austria's demands to precipitate a fight; and then like a melee of rum-inflamed men where every fellow outs with his gun and goes at it, the other nations of Europe rushed to the fray. They seemed anxious to try out their new and improved death-dealing machines. They wanted a test game for their fine equipments of war.

But the nations of Europe will awake one day soon to a normal consciousness from the awful nightmare of this appalling conflict. They will find then that their fields have been left unharvested or devastated by the enemy and new crops unplanted; that their cities with rare legacies of antiquity have been wrecked by shot and shell or burned with fire; that their railroads and bridges, their telegraph, telephone and cable wires have been put out of commission with enormous damages; that their dazzling equipments of war, which perchance have escaped destruction and a place in the bottom of the sea, have been battered and shattered almost beyond recognition; that their national treasuries have been exhausted and incalculable war debts hanging over them; that thousands and thousands of widows and orphans have been made and placed as public charges upon the nations, and added to

all of these calamities, that the best blood of their most substantial citizenship has been sacrificed to the insatiable greed of the war-god! More than one generation must pass before the blight and burden of this awful demoralization will be lifted from the nations, not only of Europe, but of the entire civilized world.

Now, the careful observer will see that the brunt of the burden placed upon humanity by reason of this war must be borne by the *common people*. To the rich it will mean, of course, a suspension or a reduction of business, a decrease of income and probably a breaking into the "laid-up surplus." But to the common people it will mean an actual deprivation of the real necessities of life. Many children must go without



PROF. NATHAN B. YOUNG, A. M.

President of Florida Agricultural and Mechanical College for Negroes, who was elected president of the National Association of Teachers in Colored schools at its recent session. President Young prepared for his life's work at Talladega and Oberlin Colleges. He has been teaching since 1888 and has been president of the Florida College for thirteen years. He is a strong executive, an educator of broad sympathies and high ideals and a man among men. The Association of Teachers in Colored Schools will continue to prosper under his inspiring leadership.

food and clothing, without books and schooling; many will be exposed to the disadvantages of mill and factory work and to the snares and temptations in the way of those who are forced to struggle for an existence.

This condition of affairs will surely be sufficient to convince the world that, apart from the cruelty and the injustice of actual warfare, the price which war demands of civilization and humanity cannot be afforded. The PEOPLE in all lands must realize that they help to furnish the funds for the big warships and to support great armies; that they must be the "food for the cannons" and the new devices for wholesale human slaughter; that their wives, widows and orphans must suffer the consequences of war,

all for the aggrandizement of an aristocracy, the gratification of an abnormal ambition in the mind of the ruling class. The Voice of the People then will demand a reduction in armament and a curbing of the power of militarism. As long as the powers are possessed of vast armies and navies there will always be imminent danger of war. But when the policy of the nations shall be changed to a reduction scale in armament the peace of the world will be more and more assured.

THE MEETING AT NASHVILLE

A meeting is planned of representatives of all our Colored conferences to be held in Nashville, Tennessee, October 21-22. The delegation is not limited. It is open to ministers and laymen who are in good and regular standing in our Colored conferences in the Methodist Episcopal Church. The brethren who have taken the lead in this matter have no desire to deny the full privilege of the floor to any person who comes, and meets the general requirements above stated. In order to insure a gathering that would be in a very large measure expressive of the mind of our colored membership, all district superintendents were invited and they were asked to name such pastors who would come and those whose transportation could be arranged for through the district conference or otherwise. It is hoped that the meeting will have a large attendance of representatives from our conferences covering every phase of our work.

This meeting is being held out of a natural desire on the part of the colored men in the Church to thoroughly understand themselves. It is often alleged that the colored man is interested only in the problems that concern him directly, and this in a measure is largely true because he is so often the bone of contention and receives a great deal of consideration in many public discussions. Every now and then someone declares that the colored men want this or that; often some one of our men proclaims a position as the position of the colored membership. This is eagerly seized by others who would have it so and thus forestall at once a full expression on the part of our membership.

For instance, eight years ago we had up before the Church a Constitutional proposition which, if it had passed, would have provided Negro Bishops for Negro Conferences. This measure was defeated. It was defeated largely on the ground that the colored people did not want it. There were hundreds of them who did not want it because they were made to believe that larger provisions would be made. Some actually believed, as some of our white friends told us, that a General Superintendent was possible. The Negro should no longer be deluded by any such statement and any man who makes it, white or black, knows that under the present conditions in the Church and the country a General Superintendent elected from among our Negro membership at this time in the Methodist Episcopal Church is not at all probable, if not impossible. However ardent and sincere our friends are, they are doing us a great injury by pushing such propaganda, which we believe they know is absolutely impossible. The present amendments before the Church will be defeated by the same score unless we thoroughly understand ourselves.

Then again, never in the history of our connection with the Church have we held a meeting

(Continued on page 8)

HOW CAN THE CLUB SPIRIT BEST SERVE THE COMMUNITY LIFE OF WHICH IT IS A PART TO-DAY?

By Mrs. Margaret Sallie Barnes

When Charles Dickens made his tour of America, over 100 years ago, his entertainment committee—all men—held for him a magnificent reception in New York City. The great women of the city were overlooked, the committee was reminded but treated the matter with silent contempt. The neglect was too plain to be overlooked; thirty women at once formed themselves into what was the first club of this modern movement, one object being to entertain great women when the occasion demanded.

Previous to this time, women had only dared to organize for church and charitable work. It is needless to say that this new movement filled the country with surprise; men were disgusted, women were horrified and many were the discouragements it had to face. But the organization was for a purpose and its members determined to stand. Thus, to them we owe the beginning of the great club movement which is such a world-force in human progress to-day.

The membership has grown from thirty to millions of women. Women of shining qualities, women of talent, women of high ideals, women of vast ambitions, women of large charities, and women of brilliant intellect; powerful in art, in literature and in music; in reforms, in business and in social life. Women who shed lustre which reaches across wide seas and illuminates the world.

But we still have difficulties to meet and prejudices to break down. In some localities, now, we find it impossible to form women into any kind of an organization, unless it be to help the church or some charitable institution. Usually you would find your greatest opponent in the pulpit; from his exalted place he would in thunder tones quote St. Paul: "Let the women keep silent." "If they would learn, let them ask their husbands at home"—ignoring the fact that some of us never have husbands to ask, and when we have they are not always willing or capable of instructing thinking beings. One often wonders what the women of St. Paul's day really talked about; no doubt they talked about him when his back was turned.

We are living in an age of Women's Clubs; the movement which has been aptly defined as the natural product of a progressive sex living in a progressive age. It stands for the home, for the school, for art, for literature, for music, for domestic science and for the intellectual advancement of the American woman who presides over the American home. It is not theoretical, it is practical. It acts; it does things for the good of society, for the good of the community, for the good of the nation, and the greater women means the better nation.

Specifically speaking, the club movement is one of social service. The great majority of the clubs are doing civic work of the highest order, with splendid results. The country is richer in libraries, children and the poor have more parks and playgrounds; many a day nursery, home for the aged and rest room for women are traceable to women's clubs. Sanitary drinking fountains, more pictures in school buildings and railroad stations are the result of our work.

Sanitary groceries, meat markets and bakeries were unheard of before our age. Planting trees and flowers, encouraging "clean up" days, fighting the smoke nuisance, and insisting upon better laws for women and girls who toil. In fact, we are for a general ridding up and house cleaning of the world. We lack one time and labor-saving implement yet, with which to help perfectly arrange things, and that is the ballot, without which we are

crippled and one-sided. But it will not be long until we convince the world that God manifestly intended woman as an help-meet for man, without limitations.

A little over four years ago a bomb—so to speak—was dropped into the peaceful camp of the club movement, when the Ladies' Home Journal hurled at us the following criticism: "The main trouble with the club spirit is, it chases the mythical pot of gold at the end of the rainbow, and sees not the beauty of the primitive arch itself. If the average woman's club was carried out along sane lines, along lines of actual benefit to the communities of which its members form a part, it would be a factor for good which this magazine would be the first to applaud."

"Just fancy for one moment a state federation offering a substantial prize for the best and most attractive kept town or village of a certain size within its state borders. Calculate the valuable and attractive enterprises that such an offer would set in motion. What interesting expeditions, communions and acquaintanceships all on a sane, healthful basis, it would develop and bring about. To make the young of our town in love with their surroundings, an actual part of their village life, imbued with the desire to make their homes more attractive, is the finest kind of service."

"Of what value are ill-digested papers copied from encyclopedias on Egyptian Art, mediaeval literature and what not, compared to a community work that would make the face of the earth more beautiful, and the people more content. If the members saw that fact, then their studies would be worth something to the communities; their gatherings would break up not with a confused notion of what they had been doing, but with a concrete need in its mind of the beautification of the architecture of its own town, of the endowing of country roads, of the laying out of village drives, and of the uplifting of the civic spirit. To inculcate the love of the beautiful, the pride of the home in the minds of the young is far more useful to us in the immediate present than what Caesar did or Brutus stood for."

This editorial was read by thousands of indignant women throughout this country, and many were the speeches, discussions and letters of hot protest, that went up from every village, hamlet and town. Actual statistics were brought forth to prove our worth along all lines. But we have not yet succeeded in raising ourselves materially in the estimation of a good portion of the world. There are still reasons to believe that we waste lots of good time in aimless organization. There are still clubs that meet for no one knows what. There are yet clubs formed for no purpose except because it seems the popular thing, or to serve the personal ambitions of some individual.

Now, this is not the best way to serve our community life. But what is needed is a careful survey and a close study of the needs of your community. A broad, unbiassed outlook, rather than a preferential study, should be made. We are too apt to surmise that this or that would be the best thing, without once stopping to consider that surmising is not the way to arrive at the facts of conditions, and it is never a safe basis upon which to work.

Every community, for various reasons, has needs peculiar to itself. Likewise, the tastes, ideals and ambitions of people of one community differ entirely from those of some other place. So a study of the workers as well as the needs of the community would give indispensable knowledge for future action.

The highest order of service must emanate from the heart of an unselfish spirit, from the woman who is willing to eliminate self, and count as the humble handmaiden of Jesus Christ. A noble character once said: "The more of a woman I am, the brighter my intellect, the broader my sympathies, the better my services to the world may be. The value of every life must be measured at last not by what it has gathered to itself, but what it has given off for the enriching and help of the world."

I believe very thoroughly in the club idea; for that reason I am not blind to the mistakes and dangers that beset us in the face of changing conditions. We owe it to our day and generation to try to learn how to do our work, to carry our burdens, to meet our responsibilities, in a calm, leisurely manner, without rush or worry or the hysterical intensity which results in nervous breakdown. Some one has said: "Nervous prostration is merely a refined form of suicide. It will be set in the list of crimes by another century."

Exclusive feminism has always been the weakness and standing peril of the club idea. The club must train the women to work intelligently and effectively with men. The great world problems are neither all for men nor for women, but for men and women together, to master and work out for the good of all. There need be no desire among us to imitate men, our work is that of woman and not of man. Jesus Christ was a man, but his mother was a woman, a woman whose blood was joined to divinity to produce a Savior. And we must try as women to lead the world into a fuller realization of the mission of the two sexes, not one; it is for us to keep alive pure devotion and spiritual love and consecrate womanhood to the saving of the world. There can be no grander mission.

If we wish to accomplish things in a great way by which the essential forces of society are to be made nobler and grander, it must be done by concerted effort. We must bind together the forces of the community with that of the state and nation. One woman cannot make a club, though she may mar it; neither can one organization do the work of a state, because no one organization contains all the best workers, and to attain the best success it is necessary to have all the earnest, consecrated women united with every club woman and all belonging to one splendid body.

After a careful survey of the needs of a community have been taken and relied upon, the tastes and adaptations of the individual workers must be considered so that all may be set to work to the rendering of service. Then set about creating sentiment for the needed improvement.

The next essential is a strong, purposeful organization, not necessarily large, but full of meaning. Then must come system, a plan of action, a definite end to be achieved, the foundation of which is to mass and scatter forces for the carrying out of the work.

In our struggle, we must forget state, city, individual club, riches, poverty, color; sectional lines must be obliterated; there must be a complete destruction of any and everything that tends to separate the strength of the forces. Our National Association must be, as it were, one immense wheel with a circumference as broad as the nation; revolving on the inside should be numbers of small wheels representing every kindred organization, and individual club woman.

At the heart of every club, then, as at the heart of the great organizations, of which it is a part, lie the very principles which underlie the great American Republic: "Out of many one." "In union there is strength."

The upward lift of humanity must be a sane, all-together lift. And it has been said each club unit is a success or a failure, just so far as it adheres to those broad central principles of unity in diversity, co-ordination of energies and co-operation in numbers.

Oberlin, Ohio.

An Apostle of Common Sense

By BISHOP J. W. BASHFORD

Chapter I.



ANG HUI-JUNG was a Mohammedan by inheritance. The mollah priest had seen to it that the Mohammedans maintained the faith and supported the mosques and temples. Here his responsibility ended.

The hero of this story was a chair-bearer at Taianfu, Shantung province, following an occupation that had busied his ancestors for generations.

Yang had no thought of any other career for himself or his posterity.

Forty years ago a man named Wang came from Taianfu to Peking to take examinations for the Chinese degree. Here he first heard the Gospel and being convinced of its truth, went home and told his wife about it. Mrs. Wang insisted that her husband take her in a wheelbarrow from Taianfu to Peking, a journey of 463 miles. The trip occupied more than a month. The mother, too, heard the doctrine in Peking, and was so deeply impressed that she cast in her lot with that of her husband.

She lived to see her children and her children's children leading Christian ministers and educators. Before her death she longed for an interview with the Empress Dowager to tell her of the religion "which makes people new." But that is another story. It is mentioned here simply to indicate the different direction in which the Wang family was moving from that of Yang Hui-jung.

Our first Methodist missionary to locate in Taianfu went there twelve years ago. One of the first things he did was to open a school for boys. Now the priest had told Yang Hui-jung that the missionary had come for a selfish purpose, and the Chinese was greatly disturbed when the missionary proposed to gather all the boys into his school. It mattered little whether the young Wangs became infected with the new doctrine. But the young Yangs must be preserved from its dangers.

Our friend Yang closely watched the missionary in order to discover his selfish motive.

What else but selfishness could have brought this foreigner to a distant country, to the Sacred Mountain where the Chinese gods had been worshipped for thousands of years, and where a Mohammedan temple and the worship of the true God had been established for centuries? The longer Yang watched that new school the more puzzled he became. He noted that the boys were improving in every way. Some of them were able to secure higher work and earn more wages than their fathers had ever earned—more wages than Yang Hui-jung could earn as chair-bearer. The puzzle deepened.

The attention of the missionaries had been attracted by Yan Hui-jung's physical strength and courage. He was always willing to fight for the faith of his fathers, and sometimes fought also in a spirit of revenge to settle his own grudges. His ability and faithfulness as chair-bearer led to his frequent employment by the missionaries. The number of "foreign devils" was rapidly increasing. As Yang Hui-jung studied missionaries at first had he become still more puzzled. A live missionary is the only Gospel the Chinese masses can fully understand.

China's first Boxer Society was organized at Taianfu. I have seen the Taoist temple in that city with its pictures of terrible hell torments for all "foreign devils" and reprobate Chinese. The Big Fist Society was organized to kill missionaries. Yang Hui-jung had learned to respect the missionaries and flatly refused to join the Boxers.

The first victim of the Boxer craze was Mr. Brooks, an Englishman living at Taianfu. The besieged missionaries asked Yan Hui-jung to carry the message to Peking, offering him unheard-of wages. By inducing a carter to drive hard the missionaries could make the journey in twelve days. Yang picked up such accommodations as he could get, traveling day and night by cart, horseback, or on foot. He made the trip in four and a half days. The Boxer uprising and his journey made a deep impression upon him, and the death of Chinese Christians for their faith added greatly to his puzzle.

Finally Yang Hui-jung thought he could trust his own son in the new school. He carefully instructed the boy not to accept the religion of the foreign teacher. For a time the lad held out, but at last he told his father that Christianity was love shown by service, and that he wanted to be baptized.

Now that the foreign religion had invaded Yang's own home, he must act immediately. The prejudice of the ignorant dies hard—espe-

cially the prejudice of an ignorant Mohammedan. Yang Hui-jung decided that he must discover and uncover the selfish motive of these missionaries. He resolved to attend every service for a year unless he sooner detected their secret.

With Yang Hui-jung to resolve was to act. He went to every preaching service, every Sunday School session, every Epworth League service, and every prayer meeting. He attended the Normal Teachers' class and even entered the meeting of the official board. And now he felt sure that he was on the right track. Soon he would discover the motive. He begged permission to attend all the executive meetings. The missionary thought he was dealing with a hopeful inquirer. How stupid missionaries are. Yang Hui-jung was let into the sacred councils of the church. He was permitted to attend the official board meetings. And it was the official board meetings that won him. He found the missionaries and the Chinese sorely pressed for school funds, for hospital funds, for money to carry on the church work, and to carry the Gospel to the very poor far out in the country. He saw the sacrifices his Christian neighbors were making. Above all, he caught sight of the sacrifices of the missionaries themselves.

He said, "What a fool I am. The puzzle is solved. Christianity means service." He consented to his boy's baptism. He himself joined on probation. This was in October, 1913.

The mollah began to suspect the loyalty of the Yang family. He met Yang Hui-jung and asked him if he was a Christian. Yang replied that his boy had been baptized. The mollah asked what baptism meant. Yang answered that his boy had become Jesus' boy. The mollah stoutly declared that he would not bury the boy when he died, and that his soul could never enter paradise.

Listen to Yang's own statement as he gave it to the missionaries. "Then the Holy Spirit came to me. I remembered the whole of the preceding Sunday's sermon. I preached every word of it to the mollah. I told him that I had been at every meeting of the Christians for a year and that all the sermons were just like this one. They all taught love and service."

The mollah assured Yang that he would neither bury him nor his boy and that their souls could never enter paradise. Yang Hui-jung's fighting instincts were speedily aroused. He told the mollah that he, too, would be baptized by the missionary and would take his

(Continued on Page 13)



FIELD DAY, METHODIST BOYS' HIGH SCHOOL, TAIANFU. SACRED MOUNTAIN IN THE DISTANCE

The Preacher's Throne

A SERMON— by the Rev. Valcour Chapman, D. D.

Theme—The Importance of the Foundation.

Text—If the foundations be destroyed, what can the righteous do? Psalm 11:3.

The figure used by the Psalmist is borrowed from architecture. Costly material, beauty and skill, solidity and arrangements in the entire edifice are worthless if the foundations are weak and unscientifically placed; it will endanger the loss of precious lives, or cause the ruin of the entire superstructure.

No skill, or care or contrivance will avail where so fatal a mistake has been made. It is an impressive spiritual lesson to go through our streets and witness the deep excavations, the driving of piles, solid beds of granite and of concrete which are to support the great structures in which millions are invested.

No cost, no pains, no patience or skill are spared to secure ample, solid, indestructible foundations before the building is reared.

The same rule applies with even greater force in the moral and spiritual world.

Every wise builder first of all, and as an indispensable prerequisite will look well to his foundations. He will not think or dare to build, for the future of this life or for eternity till assured that he builds on solid ground or rock bottom and not on the sand and that the foundation is broad enough and strong enough to bear up its load.

If the foundations be destroyed what can the righteous do?

A mistake here is fatal. No striving, no morality, not pity even can save a man, a family, the State or the Church if sand or rottenness underlie hope and expectation.

God has laid in this world four foundations upon which virtue, faith and godliness are to build: each of these is vital and absolutely indispensable to morality, salvation, social order and thrift. These are:

I. The Family a Divine Institution. It embraces the State, the Church, Society and the Kingdom of God, in their original form and real essence. Destroy the family and you knock away all human hopes and render civil government and the Church of God a moral impossibility. With the downfall of marriage, family culture and government, you overthrow all morality, religion, law and order.

II. The State or Organized Government. Civil government is of God as much as the family constitution and is indispensable to human happiness and well being. The family is its pattern, its right arm, the main source of its purity, intelligence and moral virtue. Sap or weaken this foundation and there is no security for the family, no protection for liberty of conscience or the rights of person and property. Anarchy, despotism and ruin will inevitably ensue; lawlessness and mob violence will run rampant; death and desolation will be the inevitable. Such has been the history of the United States for nearly 300 years where class legislation has been permitted to exist until now. No regards were entertained for the sacredness of Negro families from the Lakes to the Gulf and from the Atlantic to the Pacific. Two men living adjacent to each other: one owns a sow and a boar, and the other, a Negro man and a woman; both have decided to speculate on the progeny of their stock. Nine pigs have developed from the union of the sow and boar. They are sold to the highest bidder and shipped to different sections of the country and thus the hog family ends. Nine children are born of the union of the Negro man and woman. They, too, are sold to the highest bidder and shipped to different sections of the country. The man and woman sold and separated by different purchasers, and thus ends their family life. Each permitted by laws enacted in the "Land of the free and the home of the brave." One of the causes which brought on the Revolutionary war is being



THE REV. VALCOUR CHAPMAN, D. D.
Superintendent of the N. O. District

practiced to-day by the United States and that is taxation without representation. The population of the United States during the Revolutionary war was less than 4,000,000 and the Negro population to-day is about 10,000,000; and they have not a single representative in congress and not more than two in all the state legislatures, and yet they must contribute to the support of such a Godless government.

The Negro family is partially established only after a bloody war in which the bravest sons of Negro breeders and the bravest sons of Negro purchasers had to sacrifice themselves upon the altar of the battlefields to atone for their sins of establishing and perpetuating chattel slavery.

III. The Church of the Living God. This embodies infinitely more than a doctrine and a personal faith.

It is a God ordained system of moral and spiritual institutes and agencies for the right education, conservation and uplifting of the race, without which the family and the state are but ropes of sand.

Originally the father was the priest and his family formed a unit of the one great Church Universal. Christ is the center of the Church of God and out of Him evolves the

IV. The Gospel of the Grace of God. God's sovereign remedy for sin, administered by the Holy Ghost. This in connection with the Church constitutes the kingdom of God on the earth, a supernatural system of spiritual laws and principles expressly ordained and administered to accomplish God's sovereign purpose in the creation of man, in the existence of the world, and of the salvation of those who will deny themselves, take up their cross and follow Christ, for as many as lead by the Spirit of God, they are the sons of God and if any man. What can the righteous do: even the righteous, if all or any one of these fundamental foundations be destroyed? I answer nothing, absolutely nothing but to sit down and weep. They are dependent for their existence one upon the other. The undermining of one is the overthrow of all; for the family is connected with the Church and should constitute the Church. The religion of the Church cannot rise higher than the religion of the family, for it is the thermometer which will indicate the temperature of the religious fervor in the Church.

The Church must promulgate the gospel and the teachings of the gospel must permeate organized government; but if organized government is destroyed it is because of the woeful lacking of the teaching of the gospel.

Therefore, when each of these foundations are immovable, God will be honored, mankind will be blessed, righteousness and peace shall fill the earth.

TUBERCULOSIS CENSUS OF CHURCHES TO BE TAKEN

A Tuberculosis Census of thousands of churches in various parts of the country will be taken in September and October, under the direction of the National Association for the Study and Prevention of Tuberculosis. The census will be part of the preparation for the Fifth Annual Tuberculosis Day to be observed during the week of November 29.

The ministers of several thousand churches are being asked to answer the following questions:

1. How many persons are under your pastoral charge?
2. At how many funerals did you or your assistants officiate during the year ending August 31, 1914?
3. How many of these deaths for the year ending August 31, 1914, were from tuberculosis?

4. How many living cases of tuberculosis were under your pastoral supervision on September 1, 1914?

These figures will be made the basis of an educational campaign, which will culminate in the Tuberculosis Day movement, for which occasion sermon and lecture outlines and other forms of tuberculosis literature will be distributed free to ministers.

Pastors who can give this information for their churches are requested to send it at once to the National Association for the Study and Prevention of Tuberculosis, 105 East 22nd Street, New York.

DOING BUSINESS FOR GOD

The conception of life as an investment is both wholesome and invigorating. And the further idea than an accounting must be rendered gives added zest to "the wild joy of living." But the responsibility of it all does not become acute and personal until one realizes that the reckoning must be the result of life lived either faithfully or unfaithfully. For the day's life, with its multiform influences given and taken, is the market place where business is done for God. And here, in the trivial activities that make up the common round of ordinary affairs, is the profit-and-loss account of the Kingdom enlarged. There will ever be a multitude to whom life is simply the getting out of external conditions, friends, etc., all of the immediate personal satisfaction and joy possible. Life, as such, does not enter into their consideration. That which is intrusted to their hands for investment is carefully laid aside to be returned unused when the Lord of life demands of every steward a statement of what business he has done for God. Others, however, recognize the larger significance of life and are so carrying on the affairs of the Kingdom in their own personal sphere that their accounting will show an increase over the original investment which God placed in their keeping. To such is there continual increase of spiritual strength and joy. These do business for God. And in such does God rejoice.

Ralph Welles Keeler.

Any nation that becomes lax in its observance of Sunday, becomes a decadent nation.—Judge O'Doherty.

Every element of influence, physical, intellectual and financial, must be surrendered to the Master, and used for His glory.—Dr. Daniel Steele.

SOME NEW VERSES FROM OUR RISING POETS

HIS CALL

By Asa Lee Kent

Written for the Southwestern Christian Advocate.

I have no will; 'tis lost in Christ;
I have no plan;—His choice is mine;
I know no work beside His own,
Nor care for wealth except divine.

Too long I chose and planned for self,
Too long I followed self's rough way,
Too long I idled in the cool
Of shady vineyards day by day.

So long I dwelt within the vale,
Nor searched the winding mountain steep
To find within the cold and gloom
The Master's precious wand'ring sheep.

'Twas mine to pluck the flow'rs that grew
In luring beauty at my feet;
One day I stooped to pluck a rose,
But heard in tender tones so sweet—

"My child, why live for self alone?
Why pluck but flow'rs along thy way?
You stoop to gather life's sweet rose,—
Somebody finds but thorns to-day.

"You rest within the vineyard's shade,
Somebody toils in noonday sun,
Nor rests until the twilight hour,
When they shall hear from me, Well done.

"You pause beside refreshing streams,
Safe sheltered from life's sultry heat;
Somewhere along the mountain side
Sharp stones bruising weary feet.

"Somewhere in darkest haunts of sin
My own cry out for life and light;
Somewhere the thoughtless, careless ones
Are gulfed in evil's awful blight.

"My life I gave for thee and them,—
So dear are they I leave the fold
To seek and bring the lost one in,
That I may guard it from the cold.

"Why live for self? I wore the thorn;
Why rest in peace? I toiled for thee;
Why hold the flow'r? I bore the cross—
Take thine, my child, and follow me."

My careless heart was touched at last;
I left my way to take His own,
And then upon my hungry heart
His smile of love so sweetly shone

That all my pleasure now is found
In walking in His steps alway,
In seeking anywhere He leads
For sheep of His who went astray.
Freedom, Ind.

JUST WHEN I NEED HIM MOST

By Asa Lee Kent

(Written for Southwestern Christian Advocate)

The burdens of life may press heavy,
My heart may be wounded and sore,
The trials I feared come upon me,
'Tis thou that I need Him the more.
Beneath the strong arms of my Savior,
All safe 'neath the shade of His wing,
I fear naught of what may befall me,
But with joy His praises I sing.

My Saviour is strong to deliver,
My Savior is mighty to save;
From danger He e'er will defend me,
He will hush the loud dash of the wave.
Though weary and heavily laden
He helps me whatever the cost;
His burden is light, He is near me
Just when I need Him the most.

Though I be like the sheep, all so thoughtless,
Turn blindly to go my own way,
He seeks me with love all so tender
And brings me from night unto day.
In the light and the warmth of His shelter
I am safe, though once I was lost;
He is near me, my dear loving Savior,
Just when I need Him the most.

Oh, the love that passeth all knowledge
Is filling and thrilling my soul!
The love that is measureless, boundless,
Is saving and keeping me whole!
Oh, love that is precious and priceless,
The love that is ours without cost,
Thou didst reach my heart, and when wand'ring,
Just when I needed Thee most.

O, ye without Christ, all so hopeless,
So weary and crushed with your sin,
Open now your heart to your Savior
And earnestly bid Him come in.
He died, O He died to redeem you,
How great to your God was the cost!
He waits even now to receive you
Just when you need Him the most.
Freedom, Indiana.

MUSING ON THE WAR IN EUROPE

By Mrs. Effie T. Battle

(Author *Songs from Dixie*, written especially for the
Southwestern Christian Advocate)

Europe's air is full of terror,
Darkness chaseth off her day;
Hear her groans and see her tremble,
As o'er her grim Mars holds sway!

O'er her hamlets, towns and cities
Bomb and cannon burst amain,
Pouring forth Death's awful currents
Over valley, hill and plain!

And the God of war is reigning
On the bosom of the waves;
Now the sea, once calm and peaceful
Tells its tale of soldiers' graves!

Now the Dove of Peace sits sadly
Drooping, pining on her bough;
O'er her head the sable mantle
Of the night is hanging now.

Dove of Peace, sit not so sadly
With bowed and drooping wings;
Hark, from out the raging conflict,
How the note of Hope now rings!

Know thou that the blackest darkness
Cometh just before the morn;
And in hours of bitter anguish
Children of sweet Peace are born.

O'er the groans of dying soldiers,
O'er the din of shot and shell,
Providence to man rebellious
A new message now will tell.

For when Europe stands in silence
On her bloody battle-plain,
Sees the flower of her manhood
By the hand of Mars there slain,

Sees the noblest blood of empire
Flowing there upon the ground,
Painting all the streams in crimson,
Tainting all the air around,

When she sees her lovely cities,
Where Prosperity should reign,
Laid in waste and clothed in ashes,
And her people bowed in pain,

And when at her feet there kneeleth
Mothers weeping for their sons,
Wives in mourning for their husbands,
Victims of the battles' guns,

Then fair Europe's heart will sicken
And she'll hate the wiles of Mars;
Then she'll groan in bitter anguish
O'er the heaps and ruins of wars.

Then with vengeance in her bosom,
She will grasp her sword again;
And in one last deadly conflict,
By her hand Mars shall be slain!

As she stands there all triumphant,
With the tyrant at her feet,
Dove of Peace, she'll turn to thee then,
Thy note to her will be sweet.

Thou canst breathe thy tender message
Deep into her troubled ear;
Thou canst soothe her wounded bosom
With thy note so sweet and clear.

Then the world will wake to bless the
And thy night will pass away;
All thy pathway will be brightened
By the sun's most brilliant ray!

Wake, then, Dove of Peace, from sadness!
Lift thy head and swell thy breast!
To thee man will soon be turning
And thy name will soon be blest!

Okolona, Miss.

AUTUMN

By Mrs. Effie T. Battle

The steps of Father Time were slow
And Earth was growing gray;
All Nature tottered to and fro
As held in Autumn's sway.

The sky above was not so blue
As it was wont to be;
The forest wore a golden hue,
Most beautiful to see.

A solemn hush hung o'er the day,
In silence passed the night;
Calmly the shadows passed away
Gray dawned Aurora's light.
Okolona, Miss.

THE VISION

By Mildred Marion Coughlin

As early dawn dispels the night
And streaks the sky with golden glory,
And o'er the rosy crested hills
Bursts forth the day with untold story;

As wakes the drowsy, slumbering earth
To new-old scenes of toil and duty,
With light new born, and tunes her lay
To notes of harmony and beauty;

So does the trained and tempered mind,
Where ignorance cries out for light,
With lamps of truth bring forth the day
In place of dark and dismal night.

It changes quest of prejudice
To search for fairness, justice, love,
And gives for strife and enmity
Trust, hope, and peace from God above.

To those who see no right but that
Which eyes intolerant can view,
A glimpse of wisdom shows, to prove
That truth oft comes in garments new.

Thus may our light shine strong and sure
On paths by learning blazed made broad,
Fitting our every thought and deed
For service both to man and God.
Wilkes-Barre, Pa.

MOLLY

By Miss L. E. Wood

"Swng low, sweet chariot—coming for to carry me home," sang the people. I looked at Molly. Her face was always beautiful to me. Her voice was beautiful, too, and her smile. While I was looking at Molly I wondered if the angels looked like her. Molly had been a mother to me ever since they took my own dear mother away. The voice of the pastor rose in benediction, "The Laud bress ye and keep ye, the Laud make His face to shine upon ye and give ye peace," and the meeting was over. Molly took my hand and hurried home. The meeting had been long and by daybreak she must be in the fields. We had to pass through a grove. I shall always remember those dear old maples. The other children of the plantation and I used to play there by the hour, care-free and happy.

Suddenly came the sound of men's voices. "Here, honey," said Molly, "stand here in the shadow." We crouched low.

"No, she is not worth it," said a voice. "She is young—she may not live to be strong enough to work much."

"Fifteen hundred, I say. No less. She's a beauty, you see." That was master's voice. "Twelve hundred is"—the voices passed.

Molly's strong hand clasped mine so closely that it hurt, but I didn't make a sound. Something terrible was the matter, I knew, but I did not understand. I remembered then that that very day Master had called me to him and made me sing and dance for a stranger. I had told Molly about it. We hurried home faster than ever now, without saying a word.

When we reached the cabin I fell asleep on my little cot in the corner immediately, for I was very tired. I had scarcely got to sleep, it seemed to me, until I was awakened by a gentle shake and Molly's voice whispered, "Come, lil' lamb, we must go."

With difficulty I opened my eyes, heavy with sleep. Then I saw that Molly had on her Sunday bonnet and that she had a bundle. "Where are we going, Molly?" asked I, in surprise.

"I dun know, chile," said Molly.

"Is Natty going?" asked I.

"No, no, honey," and Molly choked down a sob.

"I can't go without Natty," said I. "But you must, chile."

When Molly said that I knew something desperate was on hand, for Molly and Natty were lovers, and Natty had told me that he and Molly were to be married very soon. And I liked Natty, too.

Molly said, "You are a lil' woman, I'll tell you." Then she told me how she was afraid I would be sold to the strange man and he would take me far away. It was the first time I knew the bitterness of slavery. I did not know I could be sold away from my Molly. The news came upon me as a shock but I kept quiet and moved swiftly in obedience to Molly.

Soon we were walking, half running, northward. We came by morning light to a deep wood. Utterly exhausted I fell as we entered. Molly picked me up and I knew no more for hours. When I opened my eyes I found by the dim light that we were in a cave. Molly had cooked a rabbit on some coals. I remember I was more interested in how she had caught the rabbit and how she had happened to think of bringing matches, than in how we had made the journey without being followed.

After our feast we again started. We groped our way in the darkness, for it was again night. Somehow we managed to find our way out of the wood. No sooner had we emerged than we saw a dark object before us, and we fell back in alarm.

But soon Molly said, "Thank God!" It was a horse. Quickly she mounted a stump, grasped me and threw me upon the horse. Then she jumped upon his back and we galloped miles and miles in the moonlight. At daybreak I heard the sound of rushing waters. The horse stopped suddenly and we tumbled off into the tall grass. We were not hurt and I should have laughed loudly on other occasions, but the situation was too critical for mirth.

I arose and went down to the water's edge. Soon I called back, joyfully—"A boat! Let us ride in it!"

"So we will, honey," said Molly. I know now it was the Ohio river we crossed that bright May morning. As we stepped on the Ohio shore, Molly gave a shout. We were free!

"Quickly, madam, this way." We looked up and saw a man beckoning to us. We followed and he led the way rapidly to a house near the river. Once in the house, he closed the door and drew the shades.

"There are officers out hunting for runaway slaves," he said; "you must travel only in the night. Stay here to-day and to-night I will send you on."

Then we understood that the danger was not yet over. But we had found a friend, nor was he the only one in that memorable journey. We were fed, clothed and cared for by loving hands. We rode all that night in a wagon, stopping at daybreak at a little farm house. The days and nights passed in this way. We met nothing but kindness and began to wonder why we should thus travel secretly in fear of the officers.

The tenth day after crossing the beautiful river we found ourselves near a town which I know, now, was Upper Sandusky, Ohio, and in the home of a minister. As I lay on a cot made by kind hands, I watched with eager eyes our angel host. He was a man of medium height and, I should judge, thirty-five years of age. His eyes were a deep blue, his face very white, his hair tinged with gray. His soul shone through his eyes with a heavenly beauty. The lad who brought us called him Mr. Love, and surely the name was rightly given, for the love of God beamed in every look, made his touch gentle as a woman's and seemed to spread a halo of glory around him and to illuminate the entire room.

Suddenly there was the sound of horses' hoofs galloping quickly toward the cottage. Quick as a flash our host and his wife rose and drew the shades.

"Run upstairs! Run! Run!" cried they almost pushing Molly and half dragging me to the stairway. Dazed and bewildered, we staggered up the dark stairway and found ourselves in a large room. In one corner was a door partly covered with a curtain. To this Molly hastened pulling me by the hand. Pushing open the door we found ourselves in a closet, dark, except for a small streak of light coming through a break in a close lattice at one end. Molly pulled the curtain over our retreat and softly closed the door. We stood, scarcely breathing. Then we heard angry voices. I began to sob.

"Hush, honey, lil' lamb," said Molly. "Jesus send them away." That quieted me, for Molly knew.

I slipped to the little lattice and stood on tiptoe, looking out into the road. A sight met my eyes which I shall never forget. A dozen men were before the house. They rode on coal-black horses. Three were dressed in uniform of blue and gilt. I knew they were the hated officers. The rest wore citizen's clothes. They had hunted us down. Mr. Love stood before them. To me he looked as tall as a giant; his head was erect, his shoulders

thrown back, his hair in wild disorder. He was livid with anger. With wonder I heard the torrent of words which he poured upon our enemies.

"Scoundrels! thieves! murderers! what do you want here? Leave my premises! Leave, I say, at once! I'll report you! What do you mean by coming here disturbing a peaceful man and accusing him of hiding fugitives? Be gone, I say! There is no one here."

The foremost officer laughed, turned to his followers and said, "Let the man alone. I know him. He is a man of truth. They are not here."

The horsemen then galloped away and peace and quietness reigned. We came from our hiding place and descended the stairs. Mr. Love was on his knees, his wife was kneeling beside him.

"Mother," he said, "I have told a lie! Pray!"

"So I will," said Mrs. Love, "but you did it to save them. It was right. It was right."

"So it was," said Molly.

We dropped on our knees beside our friends and Molly prayed—and she could pray! She prayed as one speaks to a loved friend in his immediate presence. As we rose from our knees, there was a look of quiet peace in our dear Mr. Love's eyes.

As night came on we were hurried northward again. The second night from that we reached the lake. A boat was waiting and we flew across the blue waters. Once on the Canadian shore we breathed freely for no fugitive slave law could touch us there. Molly soon secured employment in a nearby city and we were happy; at least I was happy, except when, in the night sometimes, I heard a sob by my side.

"Molly," I would say, "what is the matter?"

"Nothing much, chile," she would answer. "Just thinkin' 'bout old Kentuck. Now we'll go to sleep." And I would doze off to be awakened again by the singing of the birds.

Winter came with its snow and ice, then summer again with its violets and robins. We heard of trouble in the states spoken of which I had never before heard—Lincoln. Lee. Grant. Molly seemed more troubled now and oftener the sob would waken me.

Finally, one night I said, "Molly, tell me what troubles you. I am six years old, a big girl. Maybe I can help." Then she told me. "Po lil' lamb, Molly's afraid Natty will be hurt—they're fightin' in Kentuck."

"What about, Molly?" said I.

"'Cause Lincoln wants to free the slaves," said Molly.

"Oh, then," said I, "Natty will come after us. He'll be free!"

"Yes, he will, honey. We'll ask God to set him free and send him to us."

"Let's do it now," said I.

And we got out and knelt by the side of the bed. Molly prayed and I prayed. Then we got back into bed and went to sleep. After that Molly seemed happier and did not sob in the night, and always before we retired we knelt together and asked God to send Natty to us.

Neither of us could read the papers and people did not talk so much as the excitement passed. But one morning there was much talk and I heard somebody say, "So Lincoln has done it!"

I ran to the man and said, "Please, mister, what has Lincoln done?"

"Freed the slaves, little girl," said the kind voice. I ran with all my might to Molly.

"Oh, Molly," said I, "Lincoln's freed the slaves!"

"Oh, child, how'd you know?" asked Molly.

"A man told me so," said I. Then we dropped on our knees right there in the kitchen and thanked God. After that we sat down and laughed and laughed until we cried together. "Now Natty will come," said I.

"How will he find us; he don't know where we are," said Molly, sobering.

"Oh, I'll write him a letter," said I.

(Continued on page 13)

THE CRIPPLE OF NUREMBERG

BY FELICIA BUTTZ CLARK

CHAPTER XVII

Father Antonio

"Is it thou, father?" asked Ulrich, in a feeble tone, hearing the clank of the sword and the tramp of heavy boots, which resounded through the corridor outside the door of his prison.

"It is I, Ulrich. How art thou this morning, my son?"

"Very weak, father; so weak that it seems to me as if I should tell them everything if they try me again with the awful torture."

"Would it be any great harm if thou didst recant?" asked the father, wistfully.

He held Ulrich's wasted hand in his. One could scarcely imagine that this was the hand which had once wielded a heavy sword when the lad stood beside the Elector in the midst of the fight.

"It would lose me my soul, father," the boy replied, with a flash of the eye which showed plainly that his old spirit was there, even though his physical strength was exhausted.

"If thou only couldst! Why is not our religion, the religion of centuries, as good as thine—this new doctrine which has only been in existence for a few short years?"

"It is not the true religion, father. Ours is the doctrine, the pure doctrine, taught by the Lord Jesus Christ when He was upon earth. O Father, tempt me not! I am so weak, so weak."

Peter von Reuss hated his son's forehead with some cooling liquid which he had brought with him, and then drew forth a basket containing some delicately-prepared food. "Eat, Ulrich, eat and drink. It will strengthen thee, and enable thee to meet thy trials better. Thou art no coward; it has never been our way to be cowardly, thank God! The 'von Reusses' were always brave men. My grandfather fought in the siege of Nuremberg, and won a medal from the Emperor. Thou seemest to fight against other enemies. Thou must fight according to thine own conscience. Thy father will not hinder thee."

The good food refreshed Ulrich very much. Indeed, had it not been for the nourishment which his father brought him, usually under cover of the night, occasionally, as this morning, hidden beneath his ample cloak, the strain of the torture would have put an end to his existence. He had grown to love his father very dearly in these few days. He had found that his harshness was only external; his heart was warm with love and kindness. The old man seemed to feel as though he must fill the mother's place to his boy, and very gently he bathed him and dressed him in fresh garments; those which Elsa had washed and ironed, not daring to give them to another for fear of discovery. For Elsa had been told now that her brother lay weak and sick in the round tower, and she had guarded the secret jealously, often rising at midnight to prepare food for him, while old Gretchen, who had lived with the family for many years, was quietly sleeping.

Ulrich put his arm around his father's neck, and drew the grizzled face down nearer. "Canst thou not let me out, father? Thou hast the keys; it would be easy some time when old Franz Ritter is on watch, for I know that he would help. I would run my own risk about escaping afterward; if I could but get out of here."

The old man shook off his son's hand. How dearly would he open the doors and let his boy go through! The keys were in his hand. He had but to wait the hour when Franz, his old friend, was on guard. It would be easily done. But it meant dishonor to him and to his house; and there had never been a stain on their name before. The temptation was very great. Ulrich did not notice his father's distress. His mind, weakened by the trials through which he had passed, was awake to his own danger only.

Peter von Reuss arose. "My son," he said, "thou knowest that if I could, I would willingly open the doors for thee, but it cannot be. I must do my duty, even though it cost thee thy life and break my heart. It matters little, the years are few now for me."

[A serial story published in twelve installments, appearing in the first issue of each month of this paper. This is the tenth installment.]

The tears rolled down Ulrich's worn cheeks. "Forgive me, father. Never, at the price of dishonor, will thy son go out from here. Better to die in this hideous place."

The sight of his son's weakness moved the captain greatly. The temptation was still upon him—it would be so easy—only to open the doors at night! "I must go now, Ulrich."

But scarcely had he uttered the words when a loud pounding on the door was heard. Jakob Engel stood there, with the duke's order in his hand. He had been to the house where Elsa was, and, not finding the man whom he sought, had rightly imagined that he was by his son's side. He gave a short "good-morning" to the two men, and then presented the order to the captain. It was very short, but explicit.

"You wish the keys?" said the captain, standing a little straighter, as he always did when Jakob was near. There was something in his insolent glance which irritated him.

"You can read the order," was the reply.

"Is this a token that harm is to come to my son?"

"I am not at liberty to say."

Without another word, the old man unfastened the bunch of keys at his waist and handed it to Jakob. Then he turned to Ulrich, who lay trembling upon his straw bed. Kneeling down by his side, the captain placed his arms about the lad. "Good-bye, Ulrich, my beloved son. May God keep thee from harm and help thee to be faithful to thy conscience, even in the face of death!" They kissed each other solemnly, and the father went away, not daring to look back at his boy, whose sobs he could hear.

Outside the door of the room, which Jakob carefully locked, the captain stopped. "The duke cannot trust me with the keys of my son's prison," he said, bitterly. "Does he think that the honor of the von Reusses will be smirched at this late day?"

His companion made no reply, but shrugged his shoulders.

In his own house, Peter von Reuss sat down in his large chair. He knew that, hard as it was for him to be separated from Ulrich, it was better not to have the keys. It was not always easy to resist temptation, and he might have fallen, he might have betrayed his trust.

Notwithstanding the order of the duke, Father Antonio did not go to Ulrich's cell that morning. He was shocked beyond measure at the cruel sentence imposed by the duke. The "Iron Maiden," a relic of barbarous days, had long been standing in the attic of the five-cornered tower, surrounded by dust and cobwebs. There had been times, years before, when men, and even women, had been placed within the mantle of the maiden and crushed to death by the knives with which it was lined. It seemed scarcely possible that the duke would think of bringing out again this most inhuman instrument of torture and consigning to it a boy. To be sure, he was one of the hated Protestants—but he was only a lad of nineteen. The priest had witnessed many horrible scenes, but had never before felt the same dread which he experienced now in going to the youth to tell him of his fate. The duke was using the advantage which he had in being aware of some facts in the priest's life which were not to his credit.

Toward evening, Father Antonio went to the round tower. The soldier on guard bowed to receive his blessing, and Jakob Engel respectfully opened the door for him. Then the lieutenant went away, in response to a nod from the priest, and left the two alone. Ulrich stood up as the priest entered, and refused to sit down again, although Father Antonio begged him to do so. Ulrich was greatly afraid of the Italian. It was his figure which was ever present in his wild dreams, and his voice that he often thought he heard calling him. But to-night he felt strong. He had spent nearly all day in prayer, for he felt sure that the removal of the keys from the captain of the Guard was one step nearer to a decision of his own fate.

Father Antonio sat down on the stone bench, where Peter von Reuss had held his son on his first visit to the cell. "I have come once more, my son, to plead with you and beg you to return to the true Church."

"Is it the torture again?" asked Ulrich, shrinking back as if in pain.

"Ah no, the duke is too merciful for that. He has sent me to try to move you to repentance."

"That you can not do."

"It does not seem possible that you, with the prospect of many happy years before you, should hesitate to accept what the Church can give you. It offers you life and liberty; that is, if you will recant and will give us information about the Protestants, telling us where their weakest point is. All this you can do very easily. I promise you, on behalf of the Duke of Alva, on behalf of the Emperor himself, that you shall go free. They offer you honor, power, and rank."

It was a terrible temptation. On one side, only a few simple words; on the other, without doubt, death! But the few words meant dishonor; they meant a denial of the God whom Ulrich tried to serve. The priest, seeing his hesitation, drew from under his robe an ivory and ebony crucifix, which he held high in front of the young man's eyes.

"I have told you already in the torture-chamber that I will not forsake the faith of Luther," Ulrich said, new strength coming to him. "Take away your crucifix; I need no carved figure to remind me of my Savior. Better far death, than life with remorse because I have denied my Lord."

"Know, then, thou stubborn lad," continued the priest, with flashing eyes, "that the Duke of Alva spoke thus: 'Go once more to this deluded youth and warn him of his danger. Do all in your power to move him to penitence, and if it fails, tell him that at eight o'clock of the day after tomorrow he shall die.'"

Ulrich's cheeks looked waxen under the torchlight. With an effort, he said, "Did the duke mention what death I was to die?"

The priest hesitated. He did not like to tell him the horrible sentence, but he must. "By the 'Iron Maiden,'" he said, in a low, clear voice.

Ulrich's eyes grew large. "The 'Iron Maiden!' O, horrible! My God, remove from me this cup; it is too bitter for me to drink!" Falling on his knees, he embraced the priest. "O Father Antonio, put me once more to the torture, shoot me—anything, rather than that awful death! Has the duke no pity? I saw the 'Iron Maiden' once, father, and her mantle is full of great spikes. O save me! save me!"

The priest was a hard man, but this pitiful sight moved him. Gently he raised the frightened boy to his feet. "Repent!" he said, "and there will be no more talk of the 'Iron Maiden.'"

As if he had not heard him, Ulrich, once gay and bright, full of joy and life, threw himself with a groan on his pile of straw, face downward. The priest looked at him a moment, then he opened the door and went away. Merciful unconsciousness came to Ulrich until morning, when he woke to the full agony of the situation. All day his mind seemed to be dazed and clouded. He dreamed of being a boy at home, and thought he heard his mother sing. Sometimes he was at Herr Sachs' house, and the firelight was dancing on Marie's fair hair. The hours dragged by, though he did not know when daylight ended and night began; for it was ever night in the dungeon. As if in pity for him, the torch was kept burning, a new one being brought when the other was extinguished, and the light was company for him.

It was about ten o'clock in the evening that the realization of the horror of his position came upon him again, and he wept in self-pity. It seemed so hard to die in his youth, only nineteen years old! He had looked forward to so much joy and happiness in his life, and it was all ended. Then his mind wandered, and he seemed to be in Wittenberg, in Luther's house, in the presence of the great Reformer. He heard the words of encouragement and comfort which the man of God spoke—words mingled with many quotations from the Scriptures.

(Continued on Page 10)

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

NATIONAL ASSOCIATION OF COLORED WOMEN

We are presenting a very striking picture of delegates to the last session of the National Association of Colored Women, which was held this year at Wilberforce University, Xenia, Ohio. The picture is a good piece of photography and reveals in a remarkable degree the character, culture and the womanliness of the delegates present. A study of this photograph will be most inspiring. It will refute at once the gross charges which are alleged against the Ne-

James H. W. Howard, of Harrisburg, Pennsylvania, who was appointed a deputy United States Marshall by United States Marshall Splam, entered upon the duties of his office September 1. Mr. Howard is a Negro and a newspaper man, being the founder of Howard's Magazine and the New Era and having connection at present with the Harrisburg News.



THE MEETING AT NASHVILLE

(Continued from page 1)

that was representative of all our colored membership so that we might exchange thoughts and thoroughly know each other. In our General Conference not more than 90 delegates are present from our conferences, and then at that time we are so absorbed in the affairs of the Church in general that we cannot give ourselves to the problems that face us as a people. It is true, we have held at times District Superintendents' Councils and here and there a Group meeting, but at no time have we held a meeting when all of our conferences were represented.

And then, too, there are many things of direct concern to our work which need definite and specific consideration. That there will be an insistent demand for some sort of indigenous leadership for our conference need not occasion surprise. There must be an outlet for this energy and an utilization of this source of power for the advancement of the Kingdom of Jesus Christ. Our membership must be brought to the highest point of efficiency as soon as possible and at the same time we must conserve every interest of our church and of the Kingdom. The matter of self-support will be discussed, as we clamor for responsibility, to be consistent, we must become more and more self-supporting. We have no doubt also that there will be other questions discussed that will be of vital concern to all. It would be entirely unnatural in view of the continued discussion concerning the Negro if he did not desire to have something to say about the disposition that is to be made of him or might be made of him in connection with certain movements that are under way. How large a place such a discussion will hold in the proposed meeting, we do not know. But that it will demand consideration, we have not the least doubt.

The German Conferences held recently just such a meeting, discussing the relation of the German Conferences to the Church as a whole, and suggestions for future development of the work. There should be no marvel that the meeting at Nashville is being called; the marvel is that we have not held such a meeting long ago. There should be a large delegation. This is more than an ordinary convention. Every man who can get there should come, even though it requires a sacrifice.

gro womanhood. Nowhere in the world is to be found a finer type of womanhood than found in the higher strata of the Negro race of this country, and when we refer to the higher strata, we mean nothing snobbish and self-centered; but we do mean in that circle of our people where right living is a rule and where culture and character and Christian graces abound.

There were 413 delegates present representing sixty thousand women, from twenty-eight states having state Federations and fourteen other states were represented by individuals who were club members but where there is no state organization. The work of this Association is done in twenty-one departments including those devoted to civic betterment, temperance reform, schools for boys and girls, music, suffrage, literature, domestic science, religious and charities. Reports showed there were 1,200 clubs doing social uplift work of various kinds. The poor are being helped, homes are being improved by the teaching of domestic science, churches improved, schools bettered, the health of the community looked after and temperance reform promoted. This Association is one of the mighty agencies for the uplift of our people.

The Jeanes Fund, for the improvement of Negro rural schools, co-operated last year with public school superintendents in 118 counties in 12 states. The supervising teachers, paid partly by the counties and partly by the Jeanes Fund, visited regularly in these counties 2,853 country schools, making in all 14,828 visits and raising for purposes of school improvement, \$65,413.

According to the annual report of the Illinois Central Railroad for the fiscal year ending June 30, there was a net income of \$8,138,824.

All delegates who contemplate attending the Nashville Convention, October 21-22, should send in their names at once to the Rev. N. D. Shamborgner, 20 North Hill St., Nashville, Tennessee.

A large and representative delegation is expected. A strong and interesting program has been prepared. Many of our best prepared and most experienced pastors and laymen will participate in the general discussions.

Bishop Theodore S. Henderson will deliver the opening address Tuesday night, October 20. —M. S. Davage, Secretary.

DELEGATES TO THE NATIONAL ASSOCIATION

Of General Interest

Itinerary of Bishops Hartzell and Anderson

After several enforced delays, Bishop Hartzell sailed from New York September 30th, by steamer "Mauretania," meeting Bishop Anderson and his son in England. The party of three is booked to sail for Capetown, South Africa, October 17. The Bishops plan to make a joint Episcopal tour of all the missions of the Methodist Episcopal Church in Africa.

From Capetown the party is to journey northward 2,500 miles by rail to the Belgian Congo region where a new conference will be organized. Next, the Bishops will proceed to Southern Rhodesia and Portuguese East Africa, holding conferences in each section.

A visit to Angola on the West Coast and a conference there, will be followed, if war conditions permit, by a trip to Liberia. Then the party expects to call at the Madeira Islands, and at Lisbon, later visiting North Africa to inspect the work and preside at the annual conference.

National W. H. M. S.

The thirty-third annual meeting of the Board of Managers of the Woman's Home Missionary Society will be held in First Church, Syracuse, N. Y., October 21-28. Bishops Burt, McConnell and Luccock and Dr. Boswell will be present and speak. Miss Vermilye of the Council of Women will give an address on the evening of the first day. Mrs. O. N. Townsend will conduct several classes in efficiency. Miss Carrie Barge will present the study of the text book in "Red Man's Land." All departments of work will be represented by secretaries and missionaries. Mrs. A. C. Peck of Denver will again have charge of the "Morning Watch" at 8:30 a. m., and the "Quiet Hour" at 1:30 p. m., each day. At 4:30 p. m. each day, sectional conferences will be held for every department of work.

A children's rally and a Young People's vesper service will be held on Sunday and the Young Women's Anniversary on Monday evening. Chancellor Day, of Syracuse University, and Mrs. Day will hold an informal reception on Saturday afternoon. Names of all delegates and visitors should be in the hands of Mrs. J. D. Phelps, 411 University Avenue, Syracuse, N. Y., not later than October 15th.

The Londoner believes that "By plunging all Europe into bloodshed Wilhelm II, the Kaiser, must stand or fall by the issue. The defeat of Germany will mean his virtual disappearance as a world's dictator; it may even mean the disruption of the German Empire."

It is claimed that other predictions by this ancient seer have come true almost to the letter. His accurate forecast of the Austro-Prussian "seven days' war" is indeed remarkable. He mentions William I, by name, so it is stated, "describes him as marching against Austria from victory to victory between the 'earring and the

People of Interest

Mr. Robert Willis, Jr., of this city is now visiting some of the largest cities in the north.

Bishop Shepard will preside over the conference in Oklahoma which had been assigned to Bishop McIntyre.

From Bishop Bashford, under date of Peking, September 15, by cable, comes the good news that North China Conference, now in session, shows a gain of twenty-five per cent



WOMEN HELD AT ZENIA, OHIO, AUGUST 5, 1914.

War in the Aggregate

According to compilations given out a few days ago by the New York Times the records of authentic history show that the insatiable god of war has, through the years, gormandized 15 billions of lives out of the various branches of the human race. By doing a few examples in arithmetic we may be able to get some faint conception of what these figures mean. Fifteen billion men! We should have sufficient people to populate 136 countries with populations equal to that of the United States. Or we could populate 3,000 cities the size of greater New York; or nearly 43,000 cities the size of New Orleans. Putting the men four abreast and only three feet stepping space apart, we should have an army sufficient to encircle our entire globe 85 times. Or if standing single file three feet apart, they would cover about one-fourth of the nearest distance between the earth and the planet Mars.

The same statement shows that the cost of wars in money and destruction during the nineteenth century was about \$40,000,000,000. This enormous sum would provide a support of \$1,000 a year each to a half million poor families for a period of 80 years. If Moses, 1500 years B. C. had begun to count this incredible sum in dollars by one's at the rate of 60 per minute, engaging himself the usual number of banking hours a day and the usual banking days a year, and defying death, should have continued his task; and if in despair of completion he should have engaged the Apostle Paul 1880 years ago to assist him, they would both be counting yet and would have nearly 400 years longer to work before they would reach the 40-billionth dollar.

Is There Anything In Fortune Telling?

The *Tit-Bits* gives out the following which is said to be a prophecy of an obscure monk of Mayence uttered more than 600 years ago:

"William, the second of the name, will be the last King of Prussia; he will have no other successors than a King of Poland, a King of Saxony and a King of Hanover." This prophecy, it is said, has been handed down from father to son through the centuries, until now it seems to strike the people with a "startling significance."

harvesting of barley,' and as having his march of triumph arrested at the very gates of Vienna 'by the word of a great Emperor'. The history in the case, it will be recalled, shows that Bismarck checked the victorious march to Vienna because he believed that Emperor Napoleon III was about to march across the Rhine in the Prussian rear. The prophet is also said to have foretold the great Napoleonic wars and the reconstruction of France. His last prophecy, the one referred to above, is the only one yet unfilled.

Concerning the European War

Still the great battle of the Ainsie (as it was originally termed) between the allies and the Germans seems as much undecided as it was at the beginning more than three weeks ago. The allies have resumed their efforts to envelop the right wing of the Germans. It is reported that the allies have extended their line to within 30 miles of the Belgian frontier. It appears that there is a lull, somewhat, in the fighting in the center of the lines and that the most desperate action is taking place on the wings, especially on the allies' left. One report says that the Germans have attacked with the fury of despair the seeming impregnable lines of the French and English.

Recent reports from Berlin say that three forts of Antwerp have fallen to the Germans. The Belgian war office, however, maintains that the fortresses are still holding out.

The eyes of the world, it seems, are now being turned to the eastern theater of the war. There it is reported the Czar of Russia and the Emperor of Germany are both to the front to join in directing the huge military operations. Reports from Petrograde claim a complete victory over the Germans at Augustowo. The report runs, "The enemy is in disordered retreat toward the Prussian frontier." A Russian military critic says, however, that the Russians are facing six armies, two in East Prussia forming the left flank; two in West Poland constituting the center, and two others concentrating on the right wing in West Galicia. The English people believe that the Russians will win finally because they will be able to bring up re-enforcements to an almost unlimited number of soldiers, but they do not underestimate the stupendous struggle that must ensue before the Kaiser's host of probably a million men is overcome.

in ministers and twenty per cent in church membership.

Dr. Harold S. Gloster, of Wheeling, Va., an alumnus of Howard University, was the successful contestant in the prize contest conducted by the New York Medical Journal.

The Rev. H. T. S. Johnson, Superintendent of the Muskogee District, Lincoln Conference, and his wife are happy over the birth of their fifth child, a girl, born Saturday, August 29, 1914.

Bishop I. B. Scott preached in Simpson Methodist Episcopal Church, Indianapolis, Indiana, Sunday evening, September thirteenth, and delivered a lecture on "Africa," the following Wednesday night. The Bishop was the guest of Attorney and Mrs. J. T. V. Hill.

The Rev. Brenton T. Badley, General Secretary for India of the Epworth League of the Methodist Episcopal Church, who has been in America for a short time, is scheduled to sail from San Francisco, September 5, per steamer "Siberia." He expects to reach Lucknow, India, about October 20, unless war conditions occasion some delays en route.

Two colored girls, Misses Blanche and Theresa Nunn, own four oil wells near Sapulpa, Oklahoma, the output of which is valued at \$400 per month. They are said to own also three three-story brick buildings besides other properties in Muskogee. Their wealth is rated at more than \$100,000.

Mr. Clement Richardson, head of the Division of English at Tuskegee Institute, has been awarded the second prize by the American Magazine, for his essay on "What I Like Best About the American Magazine." His paper will be published in the November issue of the American Magazine.

Bishop Cooke is bereaved of his eldest son. Francis Joyce Cooke died at the family home, Athens, Tenn., July twenty-ninth. For thirteen long months he was a patient sufferer. The Church and all parts of the world pray for Bishop and Mrs. Cooke for abiding grace in this hour of great sorrow.

President Wilson has addressed to the Rev. J. W. Turner, district superintendent of the La Teche District, Louisiana Conference, a note of sincere appreciation for the message of condolence sent on the death of Mrs. Wilson. He asked the Rev. Mr. Turner to convey to the members of his district his hearty appreciation of their kind expression of sympathy.

THE CRIPPLE OF NUREMBERG

(Continued from Page 7)

Ulrich arose from his couch, and knelt down beside it. The words of the psalmist came to him, and with joy he exclaimed: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear—therefore will we not fear, though the earth be removed—" he repeated, and a deep peace fell upon him. There was nothing to be afraid of; God was with him now and always.

Thus the time passed by. No one came to him; no one cared for him; but he was comforted. As the martyrs in days of old were given strength from above even in the presence of wild beasts, so Ulrich, innocent of any crime, was made strong and calm in the prospect of death. He lay down on the couch again, and sank into a restful sleep.

CHAPTER XVIII

Orlando Awakes

Although these days were trying ones for Ulrich in his cell, deprived of all that makes life joyful, they were even worse for the cripple in his luxurious home. Ulrich had the consciousness that he was suffering for the right, following the same road along which the Master had gone. Orlando knew that he was acting the part of the coward, and it vexed and humbled him. Each day he read in his old Greek Testament, and each day he made new resolutions to own, to the world that he, too, was a Protestant, no matter what might come. But when he met the hard glance of the priest; when his mother, who had never been so affectionate to him in all his life as she had been since the Emperor had shown a decided fancy for her son, caressed him with her soft hand,—his good resolutions vanished, and he felt himself again a coward before God.

Charles V had sent several times for Orlando to come to the palace. The boy amused him very much by his quaint, wise remarks, and helped him to pass the hours more pleasantly. Although the Emperor was not a student himself, he was a great admirer of learned men, and he had already suggested to the Frau Weber, through her cousin, that the lad, who gave such promise of brilliancy, should be allowed to accompany him on his journey to the north.

It was one day when Alberto dined at the Casa d'Oro that the Emperor's desire was made known.

"Thou shouldest feel greatly flattered," remarked his cousin to Orlando, for the Emperor expresses himself as charmed with thee. This morning he called me one side and commanded me to ask thy mother to permit thee to go back with him. Wilt thou go?" he asked.

A flush of pleasure mounted to the boy's white forehead. He had dreamed of receiving honors, but never in the light of reality. He pictured to himself the prospect offered him—to live at court, to be, in spite of his deformity, honored of all men, perhaps chosen as the adviser of royalty.

"I should dearly love to go," he replied.

His mother smiled happily. After all, a crippled son was not so much of an affliction as she had thought. His devotion to his books had seemed foolish to her. "What can a deformed man do?" she had often said, half in sorrow, half in derision. But if the Emperor respected him for his learning, it must be a desirable thing.

"When does the Emperor leave our city?" she asked.

"Soon, I fancy," replied Alberto; "the news from the north is not encouraging, and I imagine that His Majesty will become impatient. He is determined to settle the matter with these Protestants, and get rid of the annoyances which they have caused the country for the last twenty years. By the way, that reminds me. I think thou saidst that this Ulrich von Reuss who is confined in the Round Tower, is a friend of thine, Orlando."

If Father Antonio had been dining there, he would have noticed the troubled expression on the cripple's face, and interpreted it rightly; but the priest was with the duke, feasting at the castle. "I knew him some years ago," responded the cripple, condemning himself all the time for his deception.

"It seems to me that the duke is too hard upon him. I can say this here in private, of course; at the castle we express no opinion."

"Has he been put to the torture again?" asked the lady, with a languid show of interest. Really, this lad's fate had no significance for her. What had she to do with heretics? "Father Antonio told me something about him."

"No, Cousin Carlotta, there has surely been enough of that. I was in attendance upon the duke one day when he went to see the horrible thing. For my part, I hate those scenes." Alberto paled at the memory. "Why can not the poor fools do as they like? Catholic as I am, I should let the Protestants believe what they pleased, rather than make them suffer so."

"Thou art too soft-hearted, Alberto," remarked his cousin, smiling.

"Perhaps so. It must be that the Luther foolishness will die away of itself, now that he, the arch-Protestant is gone. What is the use of all this fuss?"

Orlando looked gratefully at his cousin. Here was one man, at least, who was lenient toward those of another faith.

"And yet thou art a friend of the Duke of Alva, who hates the heretics as he hates a deadly reptile. And thou art on thy way to fight these very Protestants, of whom thou speakest so kindly!"

Alberto shrugged his shoulders. "It is even so, Carlotta; it is the profession to which I was trained. But I will confess that I much prefer meeting a man in open fight, to seeing his bones wrenched apart, and hearing his awful groans."

"For my part," replied the lady, in an earnest tone, "I think that no fate is too bad for those men who have turned against the holy father and have forsaken the true Church. Were it my own son, I should think that he deserved it," she continued, leading the way into the drawing-room.

Orlando sat down in the shadow, in order that his face might not be seen, to betray to the others the depth of his emotions.

"Then thou wilt not think the death to which this young man is condemned so very horrible," said Alberto. "To me it is the height of cruelty and injustice."

"What is it?" Frau Weber asked, with curiosity.

"There is an instrument in the five-cornered tower called the 'Iron Maiden.'"

"I have heard of it, but never have seen it. It must be a great many years since it was used."

"So I am told. Today they have taken it out of its place, and are cleaning and oiling it, sharpening the terrible knives which line it, and tomorrow, at eight, Ulrich von Reuss will be inclosed within the iron cloak."

An exclamation of horror broke from the cripple's pallid lips, as he leaned eagerly forward, and his mother gave a start of astonishment.

"It can not be possible!" exclaimed the lady.

"It is possible. The duke has commanded it, and the sentence will be carried out. I have known Ferdinand de Toledo for many years, and have never known him to remit a sentence of death. He is slow to condemn, but, when once he has decided, nothing will change him."

"Is it really true?" Orlando asked, breathlessly.

"Really true, my boy. Didst thou know this young man well?"

"He was kind to me once," replied the cripple, with an effort. "Permit me, mother, to retire to my own room; I am very tired."

His mother bowed her assent, and, saying farewell to his cousin, who was about to return to the castle, Orlando wearily mounted the stairs.

"He has a very sensitive nature," remarked the marquis.

"He is exceedingly delicate. I can not express to thee, Alberto, how much this offer of the Emperor has delighted me. Orlando's future is assured."

"Without doubt."

For an hour they talked over the arrangements for the cripple's journey, his wardrobe, and what his prospects of favor with the Emperor were.

Orlando, meanwhile, sat very still in the upper room. The birds, flashing by in brilliant colors of blue and scarlet and green, flew hither and thither about him. Sometimes one of them would alight on his shoulder and peep merrily over into his strained and anxious face. Orlando would put up his hand and smooth the little creature tenderly; then, with a gay song, it would fly off again. The cat, trained to being with the birds, lay blinking on the hearth. When a saucy bird came too near, she would lazily

raise her paw, as if to threaten it with punishment if it disturbed her.

For a long time Orlando sat motionless. As evening drew near, he rose, and, taking from the cabinet the precious parchment-covered volume, he read portions of the Gospels, sometimes speaking aloud. The birds had retired to their cages, and were already asleep. Having read for a half hour, the cripple arose and knelt down at the side of his armchair. He seemed to pray with all the power of his nature. When once aroused, Orlando, with his mixture of Southern and Northern natures, was very earnest in all that he undertook. Very often he was hampered and held back by his physical weakness. Snatches of sentences fell from his lips, and the mention of the name of Jesus, the Savior of men, mingling with petitions for forgiveness, were frequent.

Suddenly a glow spread over his white face, the glow which comes from heaven itself. Carefully placing the old volume in its accustomed corner, Orlando wrapped himself in his cloak and went swiftly down the stairs.

At the foot, where a bronze statue upheld a tall lamp, he met Anita. "Please tell my mother that I do not want any supper," he said, and the woman replied, "Si, Signore," adding a benediction upon her bonny nursing as she closed the front door behind him.

The Frau Weber, who was deep in conversation with the priest, paid little attention to the message. Orlando frequently did not eat supper with her, preferring to take something light in his own room.

The snow which had covered the ground at Christmas time was entirely gone now, and to-night the sky was dark and threatening. One of those electric storms which so often come in January was rising. From time to time, lurid flashes of lightning illumined the sky.

Going to the side door of the shoemaker's house, Orlando knocked softly. To old Magda, who opened the door, he said, in a low tone, "Please ask Fraulein Marie to come here a moment?"

"Won't you come in, Herr Orlando?"

"No, thank you, Magda. I have only come on an errand, and must hurry away. You see a storm will soon be upon us."

"It will be a wild night," she replied, going to call her young mistress.

Marie laid down her embroidery with a sigh. She had reached one of the prettiest bits of her work, a calla lily with a golden heart, and was anxious to finish it.

"Who is it, dear?" inquired her mother.

"It is Orlando."

"He would better come in. The wind is beginning to blow hard."

"I'll ask him to. Come in," she continued, holding out her hand to Orlando.

"I can not, Marie; I haven't time. I must tell you something which will distress you greatly, and I must do it quickly. The moments are passing, and the night is so short—so short!"

"What is it, Orlando?" she asked quietly, though she was trembling with dread. Could it be that some accident had befallen the father? He was still away from the house.

"Ulrich has been in prison at the castle since the day he left your house."

"Elsa said she had not seen him, and I thought that he was far from here, and in safety," she responded in amazement.

"He went to the castle to say good-bye to her, and was arrested by the order of the Duke of Alva."

"The Duke of Alva!"

"Never mind that," he interrupted, impatiently; "the time is passing, and tomorrow at eight he dies, unless we can save him in some way."

"Dies!" she exclaimed.

"Yes, Ulrich dies; but I vow that it shall not be!"

"How can you help it?" Marie asked, and although she did not mean it, a little apparent scorn crept into her tone.

"A cripple may not be altogether useless," he replied, sadly. "Ulrich must go free, and you must help, Marie."

"I? What can I do?"

"You must go to the old keeper of the Rathaus, and get him to give you the keys to the cell underneath the building. You know about the secret passage there."

(Continued on Page 13)

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XXI

At Innsbruck, in Austria, we stayed at the Habsburgerhof, a hotel from which all parts of the interesting town and locality can be reached easily afoot and on the cars. Innsbruck means the bridge over the Inn, for the Inn river flows along the valley, and its milky-looking waters reminded us of the Isar at Munich. The town is located in a long valley with picturesque heights and mountains on each side, with patches of snow upon them. About halfway up the mountains on one side are the heights known as the Hungerburg, which is studded with the most beautiful "chalets," or houses with projecting beams and carved wood, such as we were soon to see in Switzerland. To the foot of these heights you go in an ordinary electric car, and then take a cable incline ear for the ascent. No such view as that from the Hungerburg can be adequately described; there lies at your feet the town of Innsbruck with its ancient and quaint spires, while the milky river winds like a strip of linen through the long valley and the mountains tower on both sides, forbiddingly, like the boundaries of the world. Many of the houses on the heights, which have in their upper story stained wood with predominant brown, have their first story made of stone or brick with plastering on the outside. On these plastered exteriors are painted scenes and allegories, sometimes religious pictures like the Crucifixion or a "St. Sebastian."

Descending the heights we next explored the older part of the town where the streets are so narrow and crowded that there are galleries for pedestrians extending along under the fronts of the buildings on the ground level, such as we had previously seen in Chester, England. Passing the Gold Adler Hotel, where Goethe once roomed, we went to the Hofkirche, an old church, which we found full of worshipers going through some ridiculous ceremonies. The church has 28 bronze statues of men and women, historic characters of the place. There is also a statue of Andreas Hofer, who in 1809 won for them the Battle of Berg Isel. Berg Isel is the mountain which stands on the opposite side of the town from the Hungerburg. But it was pathetic to see many of the humble and sincere worshippers telling their beads and saying their prayers to this statue of Andreas Hofer as well as to the crucifixes and other images. Later we visited a very old churchyard where there are many crucifixes, images and curiously decorated headstones over the numerous graves. Over many of the graves lights are kept forever burning in little "Laternen," colored glass vessels containing oil, like those in the cathedrals. For the first time we saw photographs of the dead over the graves; they were enameled in medallions and fixed into the headstones, crosses, etc., that marked the graves. There were many withered and withering flowers, and wreaths, frills and filigree, like the "play" graves of children.

The next day we left for Lucerne (Switzerland), via Landeck, Buchs and Zurich, one of the most picturesque rides in the world, along the valleys, by hamlets, over hoisterous mountain streams and under the silent cliffs. The stream of the vale was no longer milky but "schoengruen" (beautiful-green), as a native remarked to me. There was a continuous procession of beautiful Alps. The enterprising spirit of the New World was shown by the fact that the Canadian Pacific Railroad had an "observation car" attached to this Austrian train. How quickly the traveler changes from one country to another, from one language to another in Europe! The car in which we rode was marked **no smoking** in three continental languages—**Nicht rauchen**, **Non Fumeurs**, **E vietato de fumare**—German,

French and Italian.

We had been going up-grade, for the valley rivulet had been meeting us, but now we passed through a long tunnel of ten kilometers and found ourselves going down-grade, and the streams were running with us. Also the tree-growth seemed different; there were more fruit trees. In passing through the bowels of that mountain we had evidently passed into a different climate, a change we were to have later in a much greater degree when we should pass out of Switzerland into Italy. Mountains mark the boundaries, not only of vegetation but of political and social institutions and of human characteristics.

At Buchs we were on another frontier—Swiss officers, baggage examination and money-changers—but fortunately there was no change of language, for German is spoken in Switzerland as well as in western Austria. We saw the placid waters of the long, blue Wallensee, and after skirting the Zurich Lake we came into the bustling big town of Zurich, where the International Sunday School Convention had recently been held. Changing trains here we set out for Lucerne, via Zug, catching sight of Mount Rigi near Rothkrenz and Immensee.

We came into Lucerne. For the day we had ridden eight or nine hours, in which we

had not experienced a moment of fatigue or tedium, because of the unending variety of beautiful scenery. We stayed at the Hotel Bristol, in sight of the lake and in easy reach of all the greatest attractions of the city, and scarcely a block from the chief railway station. One of the first things we visited was the "Lion of Lucerne," which the Danish sculptor, Thorvaldsen, carved in the "living rock" in the side of the hill as a memorial to that brave Swiss guard who fell in Paris in August, 1792, in the vain effort to defend the Tuileries against the rising tide of French Revolution. The "Lion" lies there, pierced by a broken lance and dying, but with its paw defending the French "Lily" to the last. Near the "Lion" is the Glacier Garden, a discovery of great scientific value, as it shows the "glacier mills" and ice potholes, and the huge "millstones" with which the ice in the glacial period ground out its path as it slowly moved. Some of these "potholes" look like those which we are accustomed to find in the rocky beds of mountain streams, only the glacial "mills" were much larger. They have made an artificial representation of one of these glacial mills in action. They also have a reconstructed "lake-village," some relics of the period, and stuffed Alpine animals in the museum of the Garden.

The peaks of great mountains tower on all sides of this historic city, one of the most impressive being the lofty Kulm of Pilatus. And Lucerne stands at one end of that beautiful chain of lakes about which the William Tell legend is laid.

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AN EXPERIENCE IN WRITING ENGLISH

By Dr. James Harry Dillard, in Hampton Southern Workman

All agree that one of the things which schools should teach is the writing of fairly correct English. Whether a school teaches Latin or teaches agriculture, we believe that it should teach the pupils to write English with fair correctness as to spelling and capitals and punctuation. Of course, there is considerable latitude, but there is at the same time a pretty well defined convention to which we expect ordinary writers to conform.

While I was recently visiting two well-known schools ranked among the higher institutions for colored youth, one for young women and one for young men, it occurred to me to give a simple test in correct writing. I happened to have in my pocket a copy of "Jane Eyre," and opening the volume at random, I dictated the following as rapidly as the pupils could write the words:

"Long did the hours seem while I waited the departure of the company, and listened for the sound of Bessie's steps on the stairs. Sometimes she would come up in the intervals to seek her thimble or her scissors, or perhaps to bring me something by way of supper—a bun or a cheese-cake—then she would sit on the bed while I was eating it, and when I had finished, she would tuck the clothes around me, and twice she kissed me, and said, 'Good-night, Miss Jane.'"

I was glad that I happened to select a comparatively easy passage in the way of spelling, as I wished mainly to test the pupil's spelling when writing simple words rapidly. I also wished to see whether they had a fairly good idea of punctuation. I was much pleased with the experiment, and was surprised at the general excellence of the papers. The handwriting was almost without exception distinct and neat, and most of the pupils showed good sense and good training in the use of punctuation. As would be expected, the most usual mistakes came in managing the quotation marks at the close.

The pupils in the two classes to which the test was given were in high-school work, and, as I have said, the test was an easy one, especially for pupils of that grade. One of the classes consisted of 28 girls in the first year

of high school; the other consisted of 32 boys in the second year of high school. The 28 girls made 275 mistakes, an average of about 10. The 32 boys made 241 mistakes, an average of about 7 1/2. Eighteen of the girls were above the average, and ten below. Two of the girls, with 33 and 20 mistakes, were apparently in the wrong class, as were two of the boys with 17 and 16 mistakes. Of the boys, twelve were below the average and twenty above. The most correct paper was that of the boy whose only mistake was the omission of a comma after the word said, near the close. Five boys and seven girls missed the spelling of scissors, while twelve boys and seven girls missed thimble. In enumerating the mistakes, I should say that I did not count the omission of the hyphen in the words cheese-cake and good-night, nor did I insist upon the two dashes, provided commas were used, or a semicolon or period for the second. I also disregarded the use or omission of the comma after the words company, scissors, finished and the second me.

In conclusion I should like to say that in my opinion dictation is far the best method of teaching pupils to write correctly. The exercises should be taken from some suitable book published by any of the standard houses, all of which employ careful proof-readers. "Self-Help" by Samuel Smiles, published by Harper, is excellent for this purpose. Of course such exercises will be useless unless the papers are corrected with painstaking and care, and returned to the class with sufficient explanation of the corrections.

What is our love worth unless it can survive the strain of rendering aid to the thankless and perverse?—S. S. Times.

I had learned on the pan (floating ice) many things, but chiefly that the one cause for regret, when we look on a life which we think is closed forever, will be that we have wasted its opportunities.—Dr. Grenfell.

Some Human War Documents

By BISHOP JOHN L. NUELSEN, LL. D., ZURICH

My incoming mail has not been as heavy of late as it was prior to August 1st. Everything that the mail carrier brings me—and since the war began he comes only twice a day instead of five times, as formerly—is greatly delayed. Mail sent from America may not take more time to reach me than letters posted only a few hundred miles from Zurich. Yesterday, on September 2nd, the same mail brought me a letter mailed on August 17th in Nebraska, one mailed on August 19th in Sweden and one mailed on August 20th in France. This morning I received a telegram from Finland, which took four days to make the journey, and also a special delivery letter, which made the trip from a German town, not 300 miles away from here, in six days.

In my outgoing mail there is not much difference. I am constantly sending postals and letters to our men, District Superintendents, Editors, Pastors, laymen in all parts of Europe, trying to bring to them a word of cheer, a message of fraternal love. Some of these messages may never reach their destination. Even so, I try again. I want my brothers, whether they be French or German, Austrian or Russian, to know that not even the forces of hell, that are let loose in this wicked war, are strong enough to tear asunder the bonds of Christian love and fellowship that are twined around the hearts of the Methodist folks. Oh the tragedy, that Methodist preachers and missionaries should be compelled to shoot upon and kill other Methodist missionaries and preachers! Oh the mockery that about 20,000 British Wesleyans should be compelled to march against and murder their German Methodist Brothers!

However, I did not intend to write about the war but about postals and letters I receive. Their number has decreased but there is a peculiar interest about their contents. There is a pathos in every one of them. At times only a few lines upon a postal card. But what glimpses these words allow into the souls that are tried and tested in a fiery furnace. What a story of heroic suffering, grim determination, trust in God and unspoken confidence is back of many a brief message.

At the close of a report concerning the work on his District a German Superintendent writes: "My nephew fell near Metz," that is all, but it means a lot.

Dr. P. G. Junker, President of the German Theological Seminary at Frankfurt writes, during the first few days of the war, that the dedication of the new buildings, which was to take place on August 14th, had to be postponed indefinitely and that the School could not open this year, because the majority of the students were called to the army. He adds: "My oldest son is expecting his summons every day; my second son will soon follow, my daughter has gone to the scene of war with a party of Methodist Deaconesses."

Methodist Preacher Soldiers

Thus far I have heard of one of our French Pastors and over forty of our German Pastors, who are with their armies. Many of them are in Hospitals or Sanitary Service, but a number of them were in the firing line. Superintendent Wobith writes: "Our brother Pastor Pasold is in the Hospital at Kaiserlautern. In his right arm he has a large wound caused by a shrapnel. A bullet was also found in his pocket Bible. He felt the shock but was not hurt. Pastor Breunig was in two frightful battles in the very front line near the flag of his regiment; he remained unharmed. Pastor Sehray was also in the thick of the battles, is not hurt."

How the Methodists Went to War

A Pastor of a city on the French border writes: "On Sunday evening we had a tender and touching service. Our brothers, who were called to arms, took leave. Each one spoke a few farewell words. We all are ready to die for our families and our country. God has

given us rich consolation and great courage." From a town near the Russian line comes this word: "We have here altogether 120 members. Fifteen of them among whom several heads of families, followed the call to arms. On Sunday evening we celebrated communion. Afterward our soldier brothers stepped up to the altar. The Pastor had a Bible text for each one of them. Then we all knelt down and asked God's blessing upon them."

A District Superintendent reports: "Our brothers went out upon the battle field with faith in God, knowing that praying congregations are supporting them. In connection with the farewell meetings holy communion was celebrated in most of our churches and the services made a profound impression."

"A widow, whose five sons had to leave, came with her five boys and they all gave their hearts to Christ," writes a Pastor.

Mercy and Help

The Methodists are not slow in deeds of mercy and help. This word comes concerning the daughter of one of our French Pastors: "Elsie is doing her best to help. Every morning she is taking care of thirty children whilst the mothers are at work or looking about for food and fuel. She is visiting and nursing sick people. She is also taking lessons at the Red Cross and is getting ready to help with the wounded later on."

"My daughters Asta and Olga are with the Red Cross. They are busy day and night at the station," writes a German Pastor.

Here are a few more snapshots. "Pastor Rieker and his good wife were at the station from 3 p. m. till 2 a. m. distributing portions of the New Testament and tracts to the soldiers that passed through. They received many warm words of thanks."

"In Kassel our members handed 30,000 copies of portions of the New Testament to soldiers who passed through."

"The church at Pirmasens has changed the Sunday-school room into a soup kitchen. Every day a warm dinner is served to poor people at the nominal cost of ten pfennig (2½ cents). The Ladies' Aid Society employs quite a number of poor women, supplying them with wool for knitting stockings for the soldiers and paying them for their work."

"The churches are bringing great sacrifices, but they are full of confidence and courage. They hold special prayer meetings and try in every way to make themselves useful. Everybody is anxious to help."

"The churches on my District were collecting funds to assist needy families. Our people are eager not to be surpassed by any other organization in deeds of helpfulness."

There is abundant opportunity for deeds of mercy and help. Listen to these reports: "In my District more than 300 men followed the call of the country. The majority of them are heads of families. A large number of factories have closed down, hence no chance to earn money. Our churches are heroic in their sacrifices. Last week I witnessed myself how the women handed their golden wedding rings to the Pastor, to be sold for the benefit of the poor."

"Some of our churches lost as many as sixty men, representing the financial strength. In one place the whole official Board has gone. In another place where we have a small congregation of 105 members, twenty-eight men have gone. Only three men are left, two of them old, the other quite young."

Here is a letter from Pastor Bast of Copenhagen in neutral Denmark: "The war gives us and our work a hard blow. Immediately all money business stopped and perhaps in a few days we will be obliged to stop with the building of the church, because we cannot get iron. All kinds of food are so expensive that we cannot see how we shall manage with our social institutions. Men and money are taken for military purposes."

A widow in Sweden writes: "I have tried to be a true and honest woman and am known as such. I have to work hard to support my family. Now my son, the only one that could help me a little, had to go in obedience to the mobilization order and here I stand, with a great debt, unable to pay it."

Last Sunday I dedicated a neat little chapel in a Swiss valley. Most of the inhabitants make their living in a large silk mill. Now they work only two days a week and in two weeks the mills will close down completely. And this is but the beginning of a long story of suffering and woe.

The General Attitude

The following are interesting documents. They need no comment. They reflect the universal sentiment in Germany.

"We are living now in grave times, but also in great and sacred times. When a nation is called upon to bring such tremendous sacrifices as our beloved German nation brings now for the country, for its existence, for its real self, with joyful enthusiasm, a feeling of solemnity fills the soul. For the German Christians it is a source of great strength to know that it is a war of self-defense in which we are now engaged. We do not doubt for one moment, that our God, who sways the issues of the battles will give us victory."

"The situation is grave for our people and especially for our churches. But we place our trust in the Lord, that He will bless our arms and give us speedy lasting peace. It is really something sublime to see how united, how quiet, how determined the whole nation has arisen, ready to defend our country, to the last drop of blood. We are surrounded by enemies but we are not distressed."

"In our churches, as in the whole nation, there is great confidence. Miracles have been wrought. For instance all alcoholic drinks have disappeared from all the railroad restaurants in the whole Empire. Not one drop is to be had, neither for soldiers nor for civilians. Our whole army in their barracks, on their transport, in camp, is without alcoholic drinks. In our country there is unity, no party spirit, the greatest enthusiasm."

"Among the men there is so great an enthusiasm that many feel grieved because they are not accepted for military service. Our people expect victory in view of the facts in the case and by trust in God. From all my heart I hope for victory. But first I pray for a thorough spiritual regeneration of the nation so that we can endure the victory. Our people also pray for their 'enemies.' There is intense indignation against our 'brother England.'" (Num. 20: 14-21; Obadja 10: 15.)

"These are days of trouble and distress; but we look up to the Lord, who is the man of war and from Him we expect our help."

"Many of our men are in the field, the majority of those who remain are without work. Most factories are closed down. But the enthusiasm is immense. Everybody feels that it is a decisive hour. I am hurt to the quick over the fact that England is against us. This seems to me treason against our common possessions of civilization and Christianity."

"Oh the misery that is caused by the war. But we have courage and our cause is just. Who would have thought that our English cousins are so filled with envy and play the part of Judas?"

"And now come those hypocritical, sanctimonious Englishmen and put the knife to our throats. Verily one might be tempted to question Divine Providence. But in spite of all we trust in Him."

Here is what the Head Deaconess of one of the Deaconess Homes writes: "Yes, the times, in which we live, are very serious. If we look only upon our enemies round about us, we might despair. Surely we are troubled on every side, yet not distressed; we are perplexed, yet not in distress, for we know that our God and Father is over us. Is it not by His great goodness and grace that our whole German nation is united as one man? Who would have thought this possible even two months ago? And the same faithful God may look down upon

us in compassion and may soon command the terrors of war to cease. We bow down before His powerful arm."

The Best of All

"All the Pastors on my District write of well-attended services, of splendid prayer meetings, of many earnest prayers and of many manifestations of Divine Grace. To be sure sorrow and heartache are not wanting. But our people are full of confidence and courage."

A dear old saint, not a Methodist, writes: "What visitation has come upon our German people! Enemies are round about threatening to crush us. What we have experienced since August 1st is tremendous, is dreadful and yet marvelously uplifting. Never has our nation seen so much enthusiasm for our just cause and so much unity. Yes, when God speaks to us, He humbles us to the dust. It is marvelous to see how our people have changed in a moment. Thousands pour into the churches. They are too small to hold the crowds. Yesterday the services had to be held in the open air because the buildings were too small. No theatres, no concerts or other amusements. Everybody, everybody, great and small, young and old, are animated by one burning desire to help and to allay the misery and need."

Another lady writes: "We have so much reason to praise God for the spirit which He has sent over our beloved people. From all parts of Germany we hear the same news; humiliation, discipline, self-sacrifice, seriousness and seeking after God. No delirious transports on account of our great victories. Every one is conscious of the danger and of his personal responsibility. Young and old are ready to spend and to be spent for our country."

From a Berlin lady, well-known by her Christian activity, came this word.

"We thank God for the great victories He has given us. He has done above all that we ask or think. We implore Him to do still more. But it is a dreadful judgment over all nations. As far as we know all of our loved ones in the field are still alive."

"The spirit of the German army is excellent. This is the Lord's doings. It is marvellous in our eyes. There is a spirit of seeking and searching after God as has not been for a long, long time. A national revival is in the air. The spirit of harmony and love is revived. One can notice many blessings coming from this war."

Not one of these letters has been written for publication. They give, however, a true picture of the attitude of the German Christians. Every religious paper that comes into my hands substantiates this assertion. What are some of the inferences?

(1) The German Christians are convinced that Germany is waging not a war of aggression, impelled by base egotism, but is defending her homes, her industry, her national existence against Russian and English attacks. And the Germans know what they are talking about. The judgment of the enlightened Christian part of the German people, who bring the most tremendous sacrifices, is worth more than the hasty and rather flippant views exposed by many American editors.

(2) There is absolutely no antagonism between what some American papers call "German Autocracy" and the "German Democracy" or between the "military caste" and the "common people." The war has nothing to do with autocracy and democracy. Democratic France and Autocratic Russia clasp hands. The Germans are united as never before and love their Kaiser as never before. Neither the Kaiser nor the nation wanted war but war being forced upon them, they spill their blood for their country with absolute abandonment.

(3) The German army does not consist of mercenaries (like the English), but is composed of men of all classes, rich and poor, laborers and aristocrats. An army which is composed of soldiers who are husbands, fathers and brothers and representing the flower of German culture, does not commit anywhere so many praying men are found,

ton acts of devilish cruelties as have been reported by the lying French and English press. The stupendous lies scattered by the French and English press will appear in their naked ugliness in the light of history. I am living in a neutral country, where I have a chance to see the leading papers of all European countries. And every day I scan the Paris, London, Berlin and Vienna papers besides the leading dailies of Belgium, Holland, Denmark and Sweden. I also have opportunity of conversing with representatives of all these and other nations. Switzerland hears more news than any of the belligerent countries. Only last night one of the most prominent men of Switzerland, who is well known in Paris and London, told me that in his opinion more and bigger lies were printed during the month of August 1914 than during a century since the establishment of newspapers.

War is no Sunday-school picnic and no dress parade. War is hell; nothing better. And when an army is waging war it has no use for kid gloves. Unspeakable barbarities have been committed by the glorious allies of England, the Russian Cossacks; dark deeds of vile treason have been done by French and Belgian civilians upon the instigation of officials; severe punishment has been meted out by the German army. But as I know the German soldiers, they are men, and thank God many of them are praying men. They are not barbarians.

AN APOSTLE OF COMMON SENSE

(Continued from Page 3)

chance on getting into paradise. Continuing his argument for Christianity he said to the mollah:

"You and your ancestors have been in Taian-fu for generations. You never helped Yang Hui-jung or his ancestors to an education. The Christians came and taught even the sense of Mohammedans how to make a better living and how to lead better lives."

"You lack common sense. Christianity is common sense. It means service for everyone and to everyone."

Yang Hui-jung's words burned. The Mohammedans made him an outcast. But they well knew his physical prowess; and no defender of the old faith challenged Yang to fight in defense of the new. So he, too, was baptized December 7, 1913.

(To be Continued)

MOLLY

(Continued from Page 6)

"Oh, chile, you can't write," said Molly.

Suddenly her face brightened. "You can learn to write. You shall go to school," said Molly. So we were happy again.

Molly went the next day to see if I could go to school. The teacher said, "Too late for this year. Next year I'll take her." So we had to wait.

The very first day of the new school year Molly took me to the teacher. I learned to make "A" that day. I ran all the way home and showed it to Molly. "Now we'll soon send the letter," said Molly.

How I worked at that writing! So I could make every letter. I hadn't thought much about spelling. Then I found to my sorrow I couldn't put my letters together to make what we wanted to write to Natty. When I found that out I cried and teacher found me lying under a tree after school, sobbing and soiling my new gingham apron. Molly had made for me the night before.

"What is the matter, little girl?" said teacher.

Then I told her all about it. She promised to help me write the letter. We went back into the school house. Teacher sat beside me and we began to write the letter. When I told teacher Natty's master lived in Kentucky she shook her head. "Little girl," said she, "not yet. The slaves in Kentucky are

not free." I burst out crying again. Then all was over and what would Molly do?

"Never mind," said teacher, "let us have patience. I think they will be freed. Don't tell Molly."

I went home with a heavy heart, but tried to be brave and smiling and hopeful. Then I told Molly I should soon learn to spell and I would write the letter.

The months hurried on and winter passed. Then we heard reports of the surrender of a big army. They said the war was over.

"Now, teacher," said I, when I heard that; "now may I write the letter?"

"I think soon," said teacher.

One morning she said, "Now, little girl, you may write and you'll not need much help." She then told me something about a constitution being changed and no more slaves anywhere. I could hardly sit still that day. Teacher and I looked at each other and laughed outright more than once. After school we sat down and I wrote the letter. This is it. Natty gave it to me the other day when I was visiting them in their home in Ohio:

DEAR NATTY—

COME AFTER US. WE ARE IN TORONTO.

ELLIE AND MOLLY.

The address on the yellow envelope is MR. NATTY FOSTER,

MAYSVILLE, KY.

The teacher mailed the letter.

THE CRIPPLE OF NUREMBERG

(Continued from page 11)

"I have heard of it. But suppose that he will not let me have the keys?"

"You must manage it."

"After I get the keys—then what?"

"This is the hardest part, Marie, and I dread to ask you to do what you will have to do if Ulrich escapes from Nuremberg. No one can know except ourselves, and he must go tonight, or never."

"I will help, if possible." She looked pale in the dim light which shone upon them from the kitchen.

"I can not tell at what time he will come. It may be at nine, or ten, or twelve, or it may be at dawn, but thou must wait in the Rathhaus court, near the southeastern entrance, until he comes, and must give him the keys to the secret passage. He can never pass the sentinels at the city gates. There is no other way."

"O Orlando, alone?"

"Alone. There is no one else to trust."

There was absolute silence for a moment.

"I will be there," Marie said, but her voice sounded harsh and strange. To go out at midnight to the Rathhaus, alone, how could she? But Ulrich must be saved.

"Good-bye, then. I rely upon you. You will not fail me?"

"I will be there."

The cripple's figure faded away into the darkness. Marie shut the door and went back into the cheerful sitting-room. Her mother was no longer there. The young girl took up her embroidery, but the white lily had lost its charm, and her hands trembled so that she could not hold the needle. Frau Sachs did not speak again about the cripple's visit. It was no unusual thing for him to appear at any time of the day; he considered their house his second home.

At supper, Marie was silent. Toward the end of the meal she suddenly asked, "Wouldst thou object, mother dear, to my going over to see old Bernhard this evening?"

"Not in the least, if the weather is not too bad. Carry him a hottle of that raspberry marmalade I made last year. Living alone the way he does, he can not have many good things to eat. Magda will go with thee, and come after thee at half-past eight."

(To be Continued)

IN THE GARDEN OF GETHSEMANE

Mark 14, 32-42.

INTERNATIONAL SUNDAY SCHOOL LESSON FOR OCT. 18, 1914.

By the Rev. N. W. Greene, B. D.

GOLDEN TEXT—Watch and pray, that ye enter not into temptation.—Matt. 26, 41.

TIME—Between midnight and one o'clock Friday morning, April 7, the morning of the day of crucifixion.

PLACE—The garden of Gethsemane, on the lower slope of the Mount of Olives, just outside of Jerusalem.

HOME READINGS—Monday, Mark 14, 32-42. Tuesday, Luke 22, 39-46. Wednesday, Matt. 26, 36-46. Thursday, Matt. 26, 47-56. Friday, Heb. 12, 1-13. Saturday, Heb. 2, 5-18. Sunday, Heb. 4, 14 to 5, 10.

Introduction

It cannot be said certainly how long Jesus and the disciples tarried in the upper room after the supper before taking leave for Gethsemane. It seems certain, however, that they spent some time there, and what was said by Jesus during that time is recorded in St. John from the thirteenth to the seventeenth chapter. These chapters should be read in connection with the study of this lesson.

It is very probable that there were two warnings given to Peter. One before leaving the upper room, recorded by Luke and John; the other while on their way to Gethsemane, recorded by Matthew and Mark.

Jesus well knew of the testing times just ahead and of the weakness of the disciples to withstand; so He said, "All ye shall be offended, because of me this night." Although Jesus told them that their experience near at hand would be according to prophecy, that the shepherd would be smitten and the "sheep shall be scattered abroad," yet Peter vainly supposed himself exempt because of his strength. And while Jesus warned them that He would be smitten and that they would be scattered, He gave them encouragement by the statement that He would rise again and go before them into Galilee.

Peter to be Sifted

Peter felt that he was strong enough to withstand in the evil hour. He really seemed to think that he was stronger than any of the others; and even if they all should fall he would stand. We do not know that Peter had any very good reason for his opinion of himself as being superior in strength to the others, he simply felt that way because he possessed the elements of strength within himself, which was wonderfully used in after days. To believe in one's ability is good, but to be over-conscious of strength often leads to disaster. Peter did not estimate the strength of the soldiers nor did he take into account the weakness of humanity. Jesus said that they would all be offended. Peter said, "The others may, but not I; I will die with Thee." A few hours later, Peter forsook Him and fled through the garden; and still later, denied that he had ever followed Him. The Devil had sifted Peter as wheat and found that his boast contained considerable chaff.

Peter was a brave man and could not understand how he could be led to

forsake his Master. And when he expressed himself the others caught his spirit and made the same promise of fidelity for themselves. Confidence and enthusiasm are contagious and will lead to victory when coupled with faith. Without faith he that thinketh he standeth may well take heed lest he fall. In a similar way we are tested, and whether we fall will depend much upon where our strength is. If it be in ourselves, we shall fall; if it be in Christ, we shall stand.

He Prays in the Garden

As He entered the little enclosure at the foot of Olivet He bade the disciples to sit near the gate and watch as a sort of outer guard, while three of the disciples were taken with Him a little further on. He left these to watch near by and He Himself advanced a little way and prayed. Jesus did not wish to be taken by surprise nor interrupted in His prayer. And these disciples were set on watch to prevent this. They made a rather poor watch, for they all fell asleep. They were willing but weak, and Jesus did not rebuke them. He gently reminded them that they were expected to watch. It is significant that He said, "Simon, sleepest thou? Couldst thou not watch one hour?" With emphasis on "thou" calls attention to Simon's boast of strength and fidelity. He was weak, and his weakness is here beginning to show itself.

Jesus has now entered upon His suffering and is going through pain greater than that of the cross. The cross brought physical pain, but here His "soul is exceeding sorrowful even unto death." And in that intense mental and spiritual agony "His sweat became as it were great drops of blood." There are many things which may go to make up the agony of the Lord at this time. His prayer for the hour and the cup to pass from Him if it were possible shows no unwillingness to complete the work He came to do. It was human nature recoiling from the awful ordeal of death; it was a heavy sense of responsibility for the salvation of the human family and the weakness of the disciples to whom this great task must be left; it was the thought of failing at this crisis and what such a failure would mean to the cause of man's salvation; it was the weight of the world's salvation resting on Him at this hour; it was the thought of being betrayed by a trusted disciple. All these and more came upon Him in the hour of His physical exhaustion. No wonder blood passed off with His perspiration.

There are some lessons to learn from this prayer. One is the very fact that Jesus prayed at all shows the necessity for man to pray, and that weaker creatures have the greater need. Another is the earnestness with which He prayed. Another is His attitude—He fell on the ground and prayed; suggesting that we should be willing to kneel, at least. Then we notice that He was persevering in His prayer; making the same request of the Father three times. He was submissive to the Father's will, so much so that after pressing His petition for the cup to



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pass from Him, said, "Nevertheless, not what I will but what Thou wilt." It was made out in the garden while the others were asleep; it was not intended to be heard by man but by the Father. And it was a prayer made just before a great crisis; there was work to be done and God only could supply the strength to do it. These lessons might be learned and practiced with profit by every disciple.

The Hour Is Come

His prayer being over and finding that the disciples were still asleep He gave them permission to "sleep on now, and take your rest." But after some time He said to them, "It is

enough; the hour is come." During that time the Lord was watching and the disciples sleeping. He was ready for the ordeal, having prevailed in prayer. Shortly He must go about the supreme business of atoning for the sin of the world. All things were ready and Judas was in sight coming to perform his wicked act. The Master seeing him, said to the disciples, "The hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going; behold, he that betrayeth Me is at hand." It is an awful hour; the hour when friends and companions flee away and one moves out alone to face the monster Death.

Mary Bluff, S. C.

A NATION WITHOUT A SALOON: HOW AND WHEN

(Hab. 2:1-14)

Epworth League Devotional Meeting—Oct. 18, 1914.

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson

Wicked individuals, nations and institutions may flourish for a season, but their inevitable destruction and doom is surely coming. God's "watchmen," as in the days of Babel who beheld the drunken Chaldeans stalking in pride of worldly glory and power shall invariably have a vision like his. The hand of the Omnipotent God is against the wicked. They shall not prosper continually. They shall be cut off. With his own vision and judgment concerning the Chaldeans, Babel could see nothing but glory and power. He climbed his watchtower. He decided to see what the Lord would show him and speak unto him. "And the Lord answered me and said, Write the vision and make it plain upon tables that he may run that readeth it. For the vision is yet for an appointed time, but at the end of it shall speak and not lie. Though it tarry, wait for it; because it will surely come, it will not tarry. Behold his soul which is lifted up is not upright in him but the just shall live by his faith. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home who enlargeth his desire as hell, and is as death and cannot be satisfied, but gathereth unto him all nations and heapeth unto him all people. * * * Because thou hast spoiled many nations all the remnant of the people shall spoil thee." It is not according to God's purpose that wickedness in any form should flourish in the earth. Before his eternal plan and purpose these usurpers must flee. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters that cover the sea."

The Application to Us

How truthfully the liquor traffic can be substituted for the Chaldeans in the prophet's vision. Who can say that its "soul which is lifted up," is "upright?" It can certainly be said of the liquor traffic that "it is proud, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied." Its tragic history from Noah onward shows that it has gathered unto itself all nations and heaped unto itself all people. Shall God's judgment upon the liquor traffic be different from that which he made upon the Chaldeans? Shall not God's watchmen in these days have a vision of a like destruction that awaits the liquor traffic in our nation and among the nations of the earth? Think God. We

have not only the vision of a saloonless nation in the distant future, but the signs of the times indicate that it is even at our doors. Nine states are already living and growing and prospering under statewide prohibition; and on September 22, the grand old state of Virginia, the Mother of Presidents, the Mother of the Father of this country, and therefore the Grand Mother of our American commonwealth, voted with an overwhelming majority to close up all the saloons within her dominion on November 1, 1916. Seventeen other states forbid the sale of liquor on more than half their territory and four more will vote on this great issue this year. The saloonless nation is speedily coming. Humanity is awakening to the danger and the economic failure of this fearful death dealing drink demon and shall soon drive him from our fair land. The cry of "A saloonless nation in 1920" is no fanatic wall of overzealous temperance enthusiasts. It is the expression of a prophetic, God-given vision of the coming of that glorious day.

All honor to the South, the home of the large majority of Negroes, for the part she is playing in this mighty, glorious struggle. She was wrong when, forced by economic conditions to hold the Negro in slavery when her sister states seeing the evil of that institution, abolished it on their soil. She was wrong though forced by love of home and family to defend with her best blood her loved ones from the invading foe during those dark days of civil struggle. But that which was glorious in the South's forced mistakes may well be forgiven and forgotten in the willingness with which she is leading on this the greatest moral movement this country has witnessed, the abolition of the saloon. Truly the "last has become the first and the first last," for in this mighty battle against the saloon in the front ranks can be found the sons of Mississippi, the sons of Georgia, the sons of North Carolina, Tennessee, Virginia, West Virginia and Oklahoma, hand in hand with the sons of Maine, Kansas and North Dakota, battling for that victory of victories—a saloonless nation.

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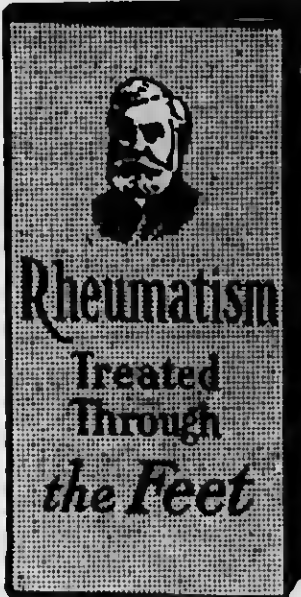
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R. C. Worsham, J. M. Marsh, Owen Hypher, E. L. Jackson, W. C. Thompson, H. C. Asbury, S. A. Virgil.



Attorney and Mrs. F. B. Smith take this opportunity to thank their many friends for the very agreeable surprise tendered them on their tenth wedding anniversary. They were the recipients of many serviceable presents.

The members of the Board of Control of the Lafon Old Folks' Home will please attend the regular monthly meeting, Wednesday, October the fourteenth, at 12 o'clock.—D. S. Sloan, Secretary of Board.

Wesley—The pastor, Dr. J. L. Wilson, preached in the morning, and Prof. J. H. Lovell preached at night. The Leagues are alive and preparing splendid programs for the coming anniversary. Two members joined the church and the collections were good. An unusually large number of persons partook of the sacrament of the Lord's

supper. Next Sunday, 10:45 a. m., the pastor's subject will be "Spiritual Strength in the Time of Perilous Conflict," and at 7:30 p. m., "Mary's Response to the Call of the Master." November 30th is to be "Southwestern Day."—L. L. Harrison.

First Street—At 11 a. m., general speaking meeting; 3 p. m., stewards' and converts' speaking meeting and love feast; 6 p. m., Brother E. C. Ross, president of spiritual department of Epworth League, led the discussion. At 7 o'clock the Rev. A. B. Harris was with us; 491 communion; collections were good. The Rev. J. A. Landry, district superintendent of the Baton Rouge District, and the Rev. D. G. Farris visited us recently.—Marie Smith.

Maiden Church—The district superintendent of La Teche District and his wife were with us and assisted in the sacrament services. New carpets have been laid by the ladies of the auxiliaries. Mrs. Charles recently won a watch in a contest. Our district superintendent recently held our quarterly conference. Our annual fall rallies will close November 3rd. The Rev. H. B. F. Charles is our efficient pastor.—D. S. Riely.

Scott Chinn Church—The day of prayer for peace among the European nations was observed. Recently we were favored by the presence of the choirs of Mt. Zion and Thompson Churches, to join us in a choir rally under the management of Mrs. Mary T. Franklin. Both choirs rendered excellent service. The Mt. Zion choir won the prize which was awarded on that occasion. The Rev. J. O. Brown accompanied his choir and assisted in the service. We thank them kindly and invite them to come again.—T. A. Jackson.

WOMAN'S HOME MISSIONARY SOCIETY OF LINCOLN CONFERENCE

Lincoln Conference Annual Convention of the Woman's Home Missionary Society will convene at Panther Creek, Oklahoma, Oct. 7-11, 1914. Each auxiliary is expected to send one or more delegates. Please notify Mrs. Emma Purtle, Chelsea, Oklahoma, Box 232, of the number to be present.—Margaretta Williams, Secretary.

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Are you losing your sense of smell?
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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, OCTOBER 15, 1914

Vol. No. 43—No. 41

MEETING THE TEST OF CIVILIZATION

The Bureau of the Census of the United States has issued an important preliminary bulletin on the Negroes in the United States. There are a number of important facts which show that the Negro is meeting the tests of civilization in a very encouraging way. This success is due as much or more to the real and innate worth of the Negro as to the help that he has received from sympathizing friends. The Negro's claim to a place in the brotherhood of mankind is being justified daily and now that the government comes forward with facts based upon the investigations of the Census of 1910, we will have every reason to take courage and press forward.

The Bulletin shows that the United States, exclusive of the outlying possession, had in 1910 a Negro population of 9,827,763 and they formed 10.7 per cent of the total population. In 1900 the Negroes numbered 8,833,994 or 11.6 per cent of the total population of that date. The increase among the Negroes during the decade was 993,769 or an increase of 11.2 per cent, while the native white population showed an increase of 20.8 per cent, while the foreign born population showed an increase of 30.7 per cent. The increase of the Negro population came from their own natural increase while the white population was augmented by the influx of foreign immigrants who number more than a million a year and the high birth rate in the immigrant families.

The Census of 1910 shows that one-fifth of the Negro population is reported as mulatto, that is, having some white blood. There is an increase of the mulatto population from 12 per cent of the total Negro population in 1870 to 15.2 per cent in 1890 and to 20.9 per cent in 1910. This increase of mulatto population is due to the inter-marriage between the mulattoes of the race and of the darker members of the race. It is almost a rule that a dark man will marry a fair woman, while a dark woman will marry a fair man. This inter-marriage between the extreme complexions accounts in a large measure for the increase of the mulatto population. There is no doubt but that this mulatto population is increased by inter-marriage between the whites and blacks as is notably the case in Chicago, Minneapolis and St. Paul. It was one time claimed that the mulatto did not propagate and that he did not produce a healthy species. This theory has been exploded by this increase of mulatto population.

Another healthy sign is the scattering of the Negro population from the congested districts in the South and the North. Of 2,953 counties in the United States, there were 110 in which there were no Negroes. In 1900 there were 55 counties in which 75 per cent of the population was Negro. Now there are only 53 counties with such a high rate of percentage of Negro population.

The mortality statistics are quiet significant. It has been repeatedly claimed that the Negro would die out. In the recent figures given out at this point the enemies of the race will find little consolation. The death rate among the Negroes shows a decrease from 29.4 per cent per 1,000 in 1900 to 25.5 per cent per thousand in 1910. The death

rate in 1910 showed a decrease in the Southern towns and cities and this decrease will be more marked as the Negroes are provided with facilities ordinarily afforded for the fighting of disease. When one considers the improper housing, the improper feeding, the improper clothing of the Negro due to the low wages, it is not surprising that the death rate is large and then too, he is invariably segregated in the worst part of the town in the cities of the South. If there is a swampy portion of the town, there the Negro must abide. The Negro is also without hospitals, day nurseries and convalescent homes and other institutions that make for public health. The decrease of nearly four per cent in his death rate within ten years is most gratifying.

We have heard that the Negro was lazy; that he would not work; that he was a spendthrift and would not accumulate. That there are lazy Negroes we do not deny; that as a race we spend our money entirely too freely is a cause of regret, nevertheless in spite of these handicaps we are making tremendous progress. The total number of farms operated by Negroes in 1910 was 893,370, and of this number he owned 218,972. The Negro

Brother, what are you doing for Southwestern Day? Are you among those of our ministers who have paid no attention to the letter addressed to them and who have not returned the postal card stating what day they would observe as Southwestern Day? If you are, then immediately upon reading this notice take your calendar down and name any Sabbath between now and the thirty-first of December as your Southwestern Day. Use the card which we have sent and inform us of your decision so that when we publish our roster your name will appear. We are waiting on a few others to respond. Will you respond at once?

operated 672,963 farms as tenants and 1,431 as managers. There is an increase of 31,175 in ten years in the number of farms owned by Negroes, or 16.6 per cent increase; and at the same time, the Negro tenants increased by 115,790 or 28.8 per cent. The astounding fact is given out by the Census Bureau that the Negroes operated in 1910 farm property to the value of \$1,144,181,000, which is against \$499,941,000 of farm property operated by them in 1900, or more than actual doubling of this kind of property controlled by Negroes within ten years. This is a mighty lesson in consistent work, in intelligent farming, in thrift, in economy, in massing of wealth under great handicaps. The Negro, in order to accumulate must always exert more energy than the white man, pay a larger rate of interest and is repeatedly faked out of the property which he seeks to accumulate. If any one doubts this fact, we can give him the information.

The labor statistics show 1,806,727 Negro males and 1,050,849 Negro females were engaged in agriculture.

Statistics further show that there were 2,458,873 males in 1910 of voting age and 2,427,742 females of voting age. A very large percentage of this voting population is arbi-

trarily disfranchised, which is a shame and disgrace to American civilization. Hundreds of thousands of these people are qualified to vote by the property tests as well as literacy tests, for the same statistics show that the illiteracy among the Negroes has decreased from 57.1 per cent in 1870 to 30.4 per cent in 1910. Let no one believe that the Negro is satisfied with this wholesale disfranchisement which is thoroughly un-American and undemocratic and such disfranchisement makes for restlessness. The Negro does not care what standard is set for voters provided it affects all voters alike. The Negro will measure up to whatever the standard and whatever subterfuge or barrier is placed to keep him from voting will be more than met. America stands in the eyes of the world as a great preacher of democracy but absolutely hypocritical in its practice.

GRADUALLY ADVANCING

Perhaps one of the most strategic points in the Southern States for the Prohibition forces was captured the other day when the citizens of Virginia in a culminating battle with ballots routed completely the whisky men from their strongly entrenched positions in the "Old Dominion" State. North Carolina, West Virginia and Tennessee, adjoining states, had already adopted state-wide Prohibition. Maryland and Kentucky, also contiguous states, are said to have much local-option territory. Thus it was left mainly to Virginia to furnish the "blind tiger" supply for this vast surrounding territory. Viewed from a commercial standpoint, Virginia certainly held an enviable position for the whisky interests. And if they ever had a plausible, business-like argument to present in favor of the manufacture and sale of intoxicants, surely they had it in this case. Hence it was a surprising victory for the prohibitionists.

The Rev. James Cannon, Jr., of Blackstone, Va., "the Southern Methodist minister who led the prohibition forces to victory," and who tells in the New York Christian Advocate "How Virginia Went Dry," is sponsor for the statement that "It was indeed a Waterloo, and the majority will reach 35,000 distributed over every section of the state." The "drys" had estimated a majority of only about 27,000, allowing that all of the cities would vote "wet." To their surprise, however, seventeen cities are found in the "dry" column, among them Portsmouth, Petersburg, Danville and Charlottesville.

Some of the remarks of the Rev. Mr. Cannon are very significant. "Virginia's action," he says, "was not an accidental spasm of hasty indignation, or of enthusiastic fanaticism. It was deliberate—the result of years of agitation and education." He tells us that the Anti-Saloon League had been leading this fight for thirteen years. "The Protestant Church," he states, "presented a practically united front" in the efforts to rid the state of saloons. This leader of what are usually regarded as political forces does not fail to acknowledge that "Over all, and leading all was the Lord of Hosts." He also predicts that within a few years the term "solid

(Continued on page 8)

No Bishops for Races

BY THE REV. R. T. ADAMS, D. D.

This subject in our church is not like Banquo's ghost that would not down, but is more like the ghost of Samuel brought up by the witch of Endor, after it had been so deeply buried by the very signal vote of the Church in the last General Conference, with the overwhelming majority of our Negro members rejoicing with heartfelt gratitude at its well-deserved obsequies.

The naked truth is that the contemplated so-called "bishops for races" simply means "Jim-crow" bishops for the Negro members in the Methodist Episcopal Church.

The Negro ministers and members of our Church, generally speaking, do not desire or need these "bishops for races." We did not desire or request our Negro delegates or our white brethren in the last General Conference to vote for, or to advocate, any legislation, or to take any steps in favor of giving us these racial bishops. With all frankness I must say that the few advocates for these bishops for races at the last General Conference did not represent the desire, or the opinion, or the will, or the need of the great majority of our Negro members. The advocacy of this special class of bishops comes principally from a very few of our colored brethren—an ambitious few.

The action of the last General Conference in attempting, in its closing hour, to submit this very unexpected and very undesirable proposition to the vote of the Annual Conference of our Church, was truly a gigantic and a monumental mistake, harmful to the Negro, and detrimental to the peace and harmony of the Church in general.

We now have in this country several Methodist churches composed exclusively of colored members with Negro bishops. I have not a word of reproach to say against these exclusively colored churches. They are doing a great work for our people. And if I wanted a Negro bishop, or was as ambitious to be a bishop as are some few of my colored brethren in our Church, I would certainly cast my lot with one of these churches, and be at peace with God and all mankind. I would not endeavor by absolute misrepresentation of the vast majority of our colored members to negroize the great Methodist Episcopal Church. This I say because plain words in entire frankness are now necessary, that the general Church may have the facts.

The Negro, by virtue of his vital relation to the Methodist Episcopal Church, occupies an important and strategic position in the greatest Church in the world's greatest Anglo-Saxon Christian civilization. No other Negro membership of our Church under sane and wise leadership will ultimately, at God's appointed time, lead to the Christianization of the Negro in America, in Africa and in the world. For this there is a reason. We must remember first that there is strong prejudice against the Negro in these United States especially, and in the world generally. This prejudice does not exist simply on account of the color of his skin, but also because of his inability, as a man, to occupy and successfully hold his place in the world at large. That he should not be able yet to occupy and successfully hold an equal place in this world's greatest Christian civilization with his white brother is not surprising, when it is considered that the Anglo-Saxon race has many centuries of this civilization back of it, while the Negro is but of yesterday. And unjust as it may be, here lies the root of the prejudice against him. This prejudice we are meeting in all of the roads of civic advancement in this boasted land of the free and home of the brave. Notwithstanding the fact that the Negro as a slave gave of the sweat of his brow and of his blood, yes, gave his very life for centuries to help make this Christian Republic the greatest Christian nation on earth, notwithstanding that, as an American citizen, from the very day of his emancipation, he has been loyal and true, and has freely laid down his life following the Stars and Stripes, knowing, meanwhile, that these same Stars and Stripes did not protect him in the enjoyment of his citizenship or his life—yes, in spite of all of this undying devotion and patriotic service, this prejudice confronts the Negro everywhere. In our

beautiful Southland he is disfranchised and segregated, and as far as possible made a "hewer of wood and a drawer of water."

The spirit of our nation generally is tinged more or less with this spirit of caste. The dominant political party, even with a Christian man in the White House, is making the Negro feel, from a national standpoint, as never before, that he is a Negro, and nothing but a Negro. The ten millions of American Negro citizens have not one representative in either branch of the National Congress at Washington. No Negro holds a prominent office of honor and trust in any department of the National Government. This prejudice is even turning out from the halls of Congress at Washington the Negro harbers, who have been shaving members of Congress under all the past administrations, regardless of politics. This prejudice is causing all of the great political parties to look with disfavor upon the Negro.

Here are facts, notorious, known of all. It is in the great Methodist Episcopal Church alone that the Negro has a national and world-wide standing as a man and a brother. It is in this great Church alone that he is brought into living and vital relationship with the best people in this most advanced civilization. The Negro in the Methodist Episcopal Church in every sense is a full member, on absolute equality with all other members. The Negro delegates in our General Conferences have equal standing with all other delegates in the greatest and most influential ecclesiastical body that meets on earth.

In these days of discouragement, the Negro needs and must have the fostering care, the help and great influence of the Methodist Episcopal Church as never before, if he is to continue to rise to true greatness as a man and citizen, and occupy and hold his place in this Christian Republic.

If the continued agitation of this Negro bishop question should finally result in the separation of the Negro membership from our great Church, it would indeed be the most gigantic and direful ecclesiastical calamity that has fallen across the pathway of the Negro since his emancipation. Then prejudice on the part and at the hands of the Negro himself would have completed its perfect work. The Negro would then have committed ecclesiastical suicide, and his segregation would be complete.

I can truly say out of an active service of many years among all classes of our people that there has never been in the past, and there is not now, any dissatisfaction among our people about the color of our bishops. There is no general desire, I repeat, or request now among them for bishops for races, or Negro bishops. Justice to the Negro members and ministers in our Church absolutely demands that we be fair, and give the general Church the truth in speaking or writing on a subject so far-reaching in importance. I am a Negro, and I love my people, and I believe I know what is for our best interest and well-being as members of our great Church.

We really needed in the Southland previous to the meeting of the last General Conference, not Negro bishops, but better episcopal superintendency by the bishops of our Church. We needed the best episcopal leadership that the Church was able to give us. Fifty years of freedom is too short time for the Negro race, or for any other race, to produce the episcopal leadership that the varied and complicated interests of our Church demand. Some one may say, Well, will a Negro ever be a bishop in the Methodist Episcopal Church? I answer, Yes, if he will just await his time. And his time will be when the general Church and God get ready for him to be a bishop, and that will be soon enough, if it requires centuries. For the interest of the Negro in the Methodist Episcopal Church is of infinitely more value to the Negro and to the Christian world than the election of a Negro to the office of a bishop. If we are true to the best interest of the Negro race, with faith in our God, we will do our whole duty as leaders of our people, and leave this unwise and fruitless agitation alone! I feel like saying to some

of my brethren in this connection "Cromwell, I charge thee, fling away ambition. By that sin fell the angels. How can man, then, the image of his Maker, hope to win by it?"

The last General Conference has, very wisely indeed, given us full episcopal superintendency from among the great and strong ministers of our Church, men of the very highest Christian character and culture, leaders whom all respect and delight to honor. We now have in our beautiful Southland, for the first time in the history of our Church, three episcopal residences, occupied by three splendid leaders—Bishop F. D. Leete, at Atlanta, Ga., Bishop W. P. Thirkield, at New Orleans, La., and Bishop T. S. Henderson, at Chattanooga, Tenn. These great bishops are giving us the very kind of leadership that the interest of the Negro membership of our Church demands—not because they are white men, but because they are capable men and strong bishops, and stand for all that is best. The personal presence of these resident bishops among us, and their knowledge of our pastors, people, and work in all of its phases, is indeed the happy beginning of a new era of church life, and activity in all this section of our fair land.

The oft-repeated argument that white bishops cannot so well superintend our Negro work because they are white bishops, is all a monumental mistake. The hearty reception that our resident bishops are now receiving generally from the best white people in all sections of the South justifies the wisdom of this leadership. Also the presence of these bishops at the sessions of our Annual Conferences creates the greatest interest, and gives prestige and honor to our annual sessions. If there is prejudice on the part of any against having these men of God among us, helping us to lift our people to a better life and a better Christian citizenship, then I say, let this prejudice die, as it must ultimately, in the bright light of a better day.

The Methodist Episcopal Church is doing a great work for the Negro, greater than that which any other Church is doing or can do. The Negro in the Church must be the last man in the world to attempt further to draw the color line by continually advocating Negro bishops for the Negro membership of our Church. Further to agitate or to contend for these bishops for races, or Negro bishops for our negro members, in the face of the very ample and wise provision made by the last General Conference for the full episcopal superintendency for our colored and white membership in the whole Southland, is to show the spirit of base ingratitude to our best and most loyal friends in the Church. It is an evidence of nothing else but the black man's religious prejudice prompted by his personal ambition, an attempt to turn the divine wheels of progress backward toward the dark land of "no hope for the Negro in our church." For after all that may be said, should the General Conference make the fatal mistake of electing these Negro bishops for the colored membership of our Church, it will be the sad beginning of our end in the greatest Methodist Church on earth, for Negro bishops for the Negro members of our Church simply mean "Jim Crow" bishops.—In Zions Herald.

Personal and General

Bishop W. P. Thirkield, D. D., while in Springfield, Mo., recently visited and inspected our new Pitt's Chapel. He congratulated the congregation on having such a nice edifice, and also the pastor, the Rev. Dr. J. M. Harris, on his ministerial success since leaving Gammon, class 1900.

Miss Lillie Bell Wheeler and Mrs. Della Bobo have opened first-class millinery shops in Okolona, Miss.

Wesley Church, Louisiana, Mo., wishes to correct an error which appeared in the statistical report that showed a deficit of \$51. There is no deficit and the church paid the pastor more than his estimated salary.

Miss Naomi L. Reddix, daughter of Superintendent Reddix of Shreveport District, is enjoying a pleasant stay at Bastrop, La., with Miss H. C. Whitlow.

Messrs. Charles and James Wester, students of Wiley University, visited during this summer in Mississippi, Alabama and Florida.

Do Our People Want Negro Bishops?

WE ARE PUBLISHING ON PAGE 2 AN ARTICLE WHICH APPEARED SOME TIME AGO IN ZION'S HERALD, BY THE REV. R. T. ADAMS, D. D., OF THE ATLANTA CONFERENCE. TWO QUESTIONS WERE PUT TO THE DISTRICT SUPERINTENDENTS OF OUR COLORED CONFERENCES—

1. DOES THIS ARTICLE REPRESENT YOUR PERSONAL SENTIMENT?
 2. DOES THIS ARTICLE REPRESENT THE SENTIMENT OF YOUR PASTORS AND PEOPLE?
- WE ARE GIVING TO OUR READERS SOME OF THE REPLIES FROM THESE MEN, WHO ARE IN TOUCH WITH THE PEOPLE AND WHO KNOW THEIR SENTIMENT.

The Rev. E. H. Forrest, Superintendent Chattanooga District, East Tennessee Conference:

"If as he claims, the contemplated so-called bishops for races simply means Jim-crow bishops for the Negro members of our church, then like him, I do not want them. If it means that Bishop Nuelsen will be restricted to the Germans and others exclusively to their own races, I am heartily for it, and think this the opinion of ministers and laity of this district.

"If the assertion that 'there has never been in the past, and that there is not now, any dissatisfaction among his people about the color of our Bishops' is true, then the writer must represent a grossly ignorant people. If this statement were true, we think no other argument so strong for a Negro bishop could be made. If after fifty years the present system has not awakened race pride sufficient, on the part of our people to prefer leadership of their own, in preference to that of aliens; the Church out of respect for those who are fostering the work among our people should give up the job. I do not know of a single minister, or an intelligent layman in this conference who shares the opinion of the above quoted writer."

The Rev. Lewis S. Price, Superintendent Opelika District, Central Alabama Conference:

"I have very carefully read your inquiry as to Bishops for races, and have prayerfully considered the same. I am very bold in saying, let well enough alone, for with all of my power and thought and of scope of vision, taking into consideration the past and present condition of the Negro then and now, to-morrow, I can't see what is to be gained by having a colored Bishop."

The Rev. A. H. Newsome, Superintendent Western District, North Carolina Conference, says:

"I have read the article of the Rev. R. T. Adams, and after careful study of the whole matter, I think it out of place and not what we want. To say that the Negro members of the last General Conference did not understand what they were doing, is too much for one to say who was not there to see and know for himself. We all admit that the Bishops we have are doing a great work; and we are proud of them and their work among us, greater men could not be found in any church or race, but the fact still remains that there are people among us that they cannot reach and the truth of the matter had just as well be told. I believe if we had a Negro Bishop, our work would grow much faster. We have our Negro conferences, Negro District Superintendents, why not a Negro Bishop? And if a Negro Bishop for the race would be a Jim-crow Bishop, why not say, Jim-crow pastors and Jim-crow District Superintendents?"

"I believe if we had Negro Bishops to work among our people, having the help and godly advice of the white Bishops, we would soon double our membership in the South. I also believe that nine-tenths of our people want the Bishop, and would never ask how he was made if it was left to them. Why should we trouble ourselves about presiding over white conferences when we have our own people to look after. It is a foolish

dream to think that the Church would do more than give the Negro a Bishop to work among his own people.

"I am for the proposition. Then let the General Conference settle the rest. If we are not willing for that to be done, stop talking so much and do our work, for that is the only way the Bishop is coming."

The Rev. W. F. Isaiah, District Superintendent Starkville District, Upper Mississippi Conference:

"I have read and re-read Dr. Adams' article, 'No Bishops for Races.' I desire to say this article does not represent my personal sentiments, neither does it represent the majority of the pastors on my district. Our people are anxious to have a few black Bishops; true, they do not desire to do away entirely with our white Bishops. No! No! But so many express themselves as desirous of at least two colored Bishops for our colored conferences. Since other races are electing Bishops for races why not we? I favor it from A to Z."

The Rev. E. E. Scarboro, D. D., Superintendent Winona District, Upper Mississippi Conference:

"Replying to your inquiry whether the article written by the Rev. R. T. Adams represents my personal sentiment or the sentiment of the pastors or people on my district, I shall answer your questions without comment."

"No."

The Rev. J. D. Lovejoy, Superintendent Griffin District, Atlanta Conference:

"In reply to your enquiry, allow me to say in answer to question one, no it does not represent my sentiment."

"Second, it does not represent the people in this section of the country. I also hold that the representatives at the General Conference when they said that the need of the great majority of our people was a Bishop for races, was in full accord with our people. We do not care to go to those other churches who have Negro Bishops, but want Negro Bishops of our own in our Church, which we have worked so hard to build up."

The Rev. C. W. Butler, Superintendent Clarksdale District, Upper Mississippi Conference:

"In regard to Dr. Adams' article, on the Negro Bishop question, I would say: He and I do not agree. I am in favor of Bishops of races and languages. This is the way I see it. If we take this, we may get that. If we don't take this, we will not get anything."

The Rev. William McMorris, District Superintendent Hattiesburg District, Mississippi Conference:

"In answer to your request concerning the article of the Rev. R. T. Adams, D. D., let me say, the article does not fully represent my personal sentiment, neither does it fully represent those of my pastors and people. I do not understand that this subject of Bishops for races, etc., was by vote of the last General Conference deeply buried as charged by the author. It is very evident that had it not been the closing hours of the conference when the membership was largely reduced, the vote would have been much greater than

needed. I do not believe that 'an overwhelming majority of our Negro membership rejoiced with heartfelt gratitude at its defeat.' There was no defeat. My opinion is had it been a defeat a large majority of our people would have greatly regretted it. Bro. Adams is sadly in error when he says, 'We (if speaking for majority of our people) did not desire the colored or white delegates of last General Conference, to vote for Bishops for races, etc.' On my return from General Conference many embarrassed me by saying, 'Well you all did not give us a colored Bishop.' He is also in error when he says those who advocated the election of these Bishops for races, etc., did not represent the desire, opinion, will or need of the majority of our Negro membership. He is right in saying 'there is no dissatisfaction among our people about the color of our Bishops.' There is, however, dissatisfaction among our people because some of our Bishops are not colored. He says the last General Conference 'gave us full Episcopal superintendency.' This is true in so far as the three resident Bishops of the South can give it, but the very great prejudice of which he complains and which is so universal, makes it impossible for these good and godly men to give us full supervision and all that our church interest demands. Still the present is the best we have ever had and the colored delegates of the last General Conference are entitled to the credit. In conclusion, let me say that if the two amendments should prevail they will serve to hasten full superintendency more than anything else."

The Rev. H. B. Hart, D. D., Superintendent Greenwood District, Upper Mississippi Conference:

"First, I am in favor of a general superintendent of our race. Second, if that cannot be done, I am in favor of Bishops for races. I believe the time has come for us to have a Negro Bishop."

The Rev. D. T. Burch, District Superintendent Memphis District, Tennessee Conference:

"Permit me to say, first this article does not represent my personal sentiment. Second, it does not represent the sentiment of the pastors nor people in the Tennessee Conference. Permit me to say further, I cannot conceive that it is the sincere sentiment of Dr. Adams. The Negro in the Methodist Episcopal Church is ambitious as well as the white man or any other race in the Church, or in any other Church. If being in the Methodist Episcopal Church takes the ambition from the Negro, God help us all to get out of the Church. Any race without ambition is a worthless race and any individual who is not ambitious will never amount to much in this world. Bishop Nuelsen was ambitious. He represented the German speaking people. He was not criticised for his ambition. He was elected Bishop by virtue of that he was a German, as well as the fact that he was fitted for the high office. The Negro in the Methodist Episcopal Church has ambition to be District Superintendents, secretaries of conferences, general officers and editors. Is it not natural that some will aspire to be elected to the highest position within the gift of the Church? I am confident that the Negro membership in the Church at large rejoices with exceeding joy when one of its race is promoted to these high offices in the Church. The Negro ministers and members generally speaking, do both desire and need Negro Bishops. I for one do not believe the white Bishop can develop our work as could a Negro Bishop, who could spend more time at our Annual Conferences, visit our District Conferences and conventions, visit the principal charges at intervals between the sessions of conferences, and tabernacle among us. I can speak freely as I have no ambition in that direction. With all fairness, I must say that those who advocated the election of Negro Bishops at the last General Conference did represent the desire, opinion, will and

need of the great host of Negro members in the Methodist Episcopal Church. For there is without a doubt an unrest among the laity and it is cropping out more and more day by day. Often I am asked the question by members of our own fold, why is it we cannot have a colored Bishop to hold our conference? Why doesn't Bishop Scott hold our conference sometimes? They don't understand that he is Bishop in Africa only."

The Rev. W. L. Duncan, Superintendent Beaumont District, Texas Conference:

"Without decrying the article of the Rev. R. T. Adams, I am frank to say that I feel most keenly that our good brother is mistaken when he says that those of our representatives at the last General Conference held at Minneapolis, 'did not represent the desire or the opinion or the will or the need of the great majority of our Negro members.'"

"This article does not represent in any way my personal sentiments, neither does this article represent the sentiments of my pastors and my people. To my mind, the Rev. Adams has expressed his sentiments, and possibly the sentiments of some few like unto himself, but he has missed the mark this time; he does not represent the sentiments of our people."

"I could say more, but this is enough at this time."

The Rev. W. P. C. Morrison, D. D., Superintendent Jackson District, Mississippi Conference:

"I can frankly say that the article by no means expresses the opinion of this people with whom I come in contact, and I am sure that my opinion is quite the reverse of what he seemed to hold. I firmly believe that a Bishop of the race, is the only adequate stimulus to inspire our young men and maintain loyalty to a church made up of every race, kindred and tongue. Again, no other living man of any other race can furnish an ideal for the Negro."

The Rev. W. V. Daughtry, Superintendent Savannah District, Savannah Conference:

"The ministers whom I consulted authorized me to say to you that while a general superintendent in the regular order is preferred, the great drawback to the progress of our Methodism among our race seems to be due to the lack of Negro Bishops to preside at least over our colored work."

"Therefore it seems imperative that if we cannot get just what we want we should accept a Bishop with powers limited to preside over colored conferences and the General Conference when his turn comes, as we understand the proposition provides."

The Rev. R. W. Winchester, A. M., B. D., District Superintendent Winston District, North Carolina Conference:

"(1) Social conditions, public sentiment and inevitable circumstances that encumber both races nowadays wisely warrant Bishops for races, especially for the colored race."

"(2) It does not take a sage nor a prophet to discover the restless spirit existing in our colored membership traceable to the lack of colored Episcopal supervision."

"(3) Bishops for races will be no more Jim-crowed than District Superintendents are. If the church Jim-crowed for District Superintendents, seeing that worked for better results, why not exercise herself in making Bishops in the same way."

"(4) True there are a few sore-headed men because of failing to secure pie jobs, who would blight the hope of getting a colored Bishop by claiming that our representative Negroes who are in touch with ecclesiastical affairs, simply want the Bishopric for self-aggrandizement, against the will of the Church at large. It is absolutely false to accuse either our leading men or the Church with such a crime. The churches of our choice want colored Bishops."

"(5) Some time ago I read an article entitled 'No Bishops for Color,' over the signature of one, Rev. Adam, Griffin, Ga. I would have admired that article forty years ago. I

considered it was written forty years too late. No sane thinker should consider in the least an article of that order to-day. But our prayers, speeches and efforts from every righteous source should sound the alarm so loud and long until the sound rang throughout Methodism, the need of the Church to-day is Bishops for races. May God help the General Conference to respond to the sound by giving us Bishops for my people."

The Rev. A. W. McKinney, A. M., Superintendent Huntsville District, Central Alabama Conference:

"With some modifications, Dr. Adams expresses, in a measure, what was once my view. But recent developments, both in and out of the church, have raised the question in my mind as to whether those views are the wisest."

"I have tried to study the subject from every angle, according to the light that I have, and I think now that our attitude should be one of industrious and prayerful waiting until such time as Providence commands a forward move."

"If the election of a colored Bishop means the more complete segregation of the races it would, for the present, at least, be unfortunate for the weaker race—not alone for the colored members in our own church but for the race at large."

"When a man says he will lead me, I very naturally want to know where he is going, and where he proposes to lead me to. So I think this question of Bishops for the races should be thoroughly understood before we vote on it. I am willing to follow when I know that God is leading. But in matters religious, God does not usually lead the selfishly ambitious. In this I agree with Dr. Adams. 'Let us fling away ambition' and remember that God knows how to call whom He wants."

"With the light that I now have I would vote against the proposed amendment of Bishops for races and languages, for the following reason:

"To adopt that amendment would be to stamp a falsehood as a truth; namely, that the Negro though in the Church, yet he is not fully in but needs just a little more legislation (the amendment) to bring him in. And then, strange to say, when once he has gotten fully in, he must not sit down but immediately turn and walk out. (If that's what it means.)"

"So much for my own opinion. Now as to that of others."

"I find that opinions differ. Some think that we ought to have a colored Bishop at any rate. But the more thoughtful and intelligent among both pastors and laymen are conservative. One, an intelligent layman, said: 'If the election of a colored Bishop means the complete separation of the colored people and they being thrown on their own resources, it had better not be.'"

Another said, "I had rather wait till such time as the Church can give us a man that the whole Church will recognize and let things remain as they are."

The Rev. P. H. Jenkins, District Superintendent Marshall District, Texas Conference:

"The great majority of all my brethren and people are in hearty accord with Dr. Adams' statements. As for my part, I am truly so, emphatically so."

"I hold myself open to evidence and if some good brother will furnish the evidence he will open the doors and take me in."

A BROTHERLY TALK WITH SOUTH CAROLINA METHODISTS

By the Rev. J. A. Brown

Dear Fellow Workers: The Claflin Endowment has become a subject of deepest interest to us all. In view of the manner in which the effort was launched about five years ago

and by whom you will not consider this little talk presumptuous or untimely, I assure you that the intelligent, loyal and zealous efforts that most of our pastors and a very large percentage of our local preachers, members and Sunday School and Epworth League workers are making to roll up \$100,000 by the close of 1915 is indeed very encouraging. A word of appreciation and confidence is due you from one who has been identified with this movement from its beginning and I have no doubt that you will give your hearty approval to a few brotherly suggestions. It is amazing to see the sacrifices that some of our people are making to ensure the success of this movement. At one of our conferences a District Superintendent gave \$100 of the small salary that he had collected as his annual contribution to this fund and all of the District Superintendents are making liberal gifts annually. So are many of the pastors. Some of these gifts are the result of sacrifices as commendable as any that were ever made. Hundreds and thousands of our members are making gifts according as the Lord prospers them, and many gifts are received from persons not members of our branch of the church, because our sacrifices are so much admired. That our people are very poor is everywhere known, and because, though severely poor, we are struggling to endow a Christian and Industrial School, many of our friends are willing to help us. Our Sunday Schools and Epworth Leagues are splendidly organized. In most of the districts the Sunday School and Epworth League Convention is thoroughly organized. It is separate from and yet an adjunct to the District Conference. The District Superintendent is always present at, and should preside over, the conventions. I have always been an advocate of the convention, believing that a few days spent in discussing and adopting plans to meet the special needs of our children and young people give more inspiration to these departments of the Church than anything else can give. Marvelous results are already seen in the larger work that the young people are doing in aid of all efforts of the church. I venture to say that no period in the history of the Church has witnessed anything like it. No wonder that our young people are working so nobly in this endowment effort. The bent of their minds is toward education as the central star in the Christian world; and our South Carolina Methodist children regard Claflin as their most lovely satellite. They may be trusted to do their best in this effort. In one of our District Conferences I notice that the following significant question was discussed: "Is there a decline in the influence of local preachers? If so, why?" Not necessarily, is my answer to the question. In the South Carolina Conference there is a fraction over three times as many local preachers as pastors—a little more than an average of one to each of our 457 churches, and our Discipline provides that they have regular work assigned them by the pastors. In every quarterly conference they make their reports just as do the pastors. Having the ears of the people in the social chambers, in the churches, in the streets and lanes of the cities, in the hedges and highways and being conspicuous factors in the official councils of the church, why should they not be men of powerful influence? So they are. And they should be towers of strength and influence in this, the greatest effort that the South Carolina Conference has ever undertaken. Will they be? If not, why not? And wouldn't it be an excellent idea to organize all of our pastors and local preachers' wives into a Claflin Endowment Association? There would be about 687 of them. Then if all officers of the churches, among whom are so many really great men, and their wives were to organize as auxiliaries to the association, there would be no longer a doubt in the minds of the most pessimistic that before the close of 1915 our dear Claflin would be saved. Let's try it. The District Superintendents could take the mat-

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An Apostle of Common Sense

(Continued from last issue)

By BISHOP J. W. BASHFORD

Chapter II.



MOHAMMEDAN went up to the temple grounds on the Sacred Mountain of Taianfu, to gather stubble straw for fuel. The mollah and his assistant found him collecting stubble without asking leave or paying for it. Resolving to teach him manners and honesty in a single lesson, they beat him so hard

that he had to be carried down the mountain. News of the poor man's calamity spread like wildfire. The Mohammedan community was aroused. Some hundred and fifty men gathered with clubs and stones and started up the mountain.

Interference with a mob is dangerous. Interference with a Mohammedan mob is especially dangerous. Interference with a Mohammedan mob on the part of a Christian and renegade is most dangerous of all.

But Yang Hui-jung is no coward. He ran ahead of the mob to a narrow place and made ready for an argument! As if mobs ever argued!

He said nothing against the Mohammedan faith but much against going up the mountain to beat the priests. With contempt the leader shouted, "Let all Mohammedans march. Others must get out of the way."

Yang Hui-jung knew well enough what the contemptuous reference to "others" meant; but he stood his ground and boldly confessed that he was a Christian.

"What sense is there in your plan?" he cried. "It is easy to beat priests. Don't I know that revenge is sweet? If you carry out your scheme, tomorrow by this time half of you will be in jail, and the priests may be dead from your wounding. Two Mohammedans have now been wounding a Christian. Will it help your cause to give to the beaten men part of the money that it would cost you to get out of jail. That is common sense."

"But what about the priests upon the mountain?" asked the leader of the mob.

"Appoint two of your men to go with me," answered Yang Hui-jung, "and we will bring the priests to terms."

The angry people were greatly impressed by the man's earnestness, his common sense, and his physical strength. Moreover, they knew that the jail was very cold, very dark and quite uncomfortable and that they were likely to be there on the morrow if they persisted in their plan. Accordingly, they named a couple of men to go up the mountain with Yang Hui-jung and have a talk with the priests, they to remain and await the issue of the matter.

On reaching the temple Yang Hui-jung told the priest their errand, portrayed the condition of the beaten man, and demanded enough millet to support the man and his family for a year, also four dollars for a feast that the poor man's "face" might be restored among his neighbors. The committee with him confirmed Yang's statements.

The terms were humiliating and the priest haughtily rejected them.

Yang Hui-jung then quietly informed the priest that one hundred and fifty men were waiting down below with clubs and stones, and the committee confirming his statement, forthwith they all started down the mountain.

The priest's imagination began to work. He began to consider what would happen to him and his assistant when the mob reached the

temple, and his thoughts ran fast. Overtaking the committee, he called to Yang to return.

Yang remained firm in his demands. The priest yielded everything. As the men were departing, he announced his willingness to give four dollars additional to provide a feast for the committee who had arranged the settlement for him. This also was in accordance with Chinese custom.

On the way down the mountain Yang Hui-jung said: "We middlemen must not accept the feast. The four dollars promised us must be added to the money we are raising for the wounded man." The others consented. Yang told the mob what the priest had offered, and added that they must not be outdone by him. Through the gifts of priest, middlemen and mob, a sufficient sum was raised to make the

wounded man comfortable for many days. Yang closed the incident by delivering the following sermon—without text, introduction, or peroration: "This is Christianity: Christianity is common sense."

We have dreamed of sending Yang Hui-jung as an ambassador to some Christian nations, which are spending hundreds of millions for armaments, that he may expound to them the Gospel of Common Sense. But then, missionaries are all dreamers and mostly fools.

On reflection, I have my doubts as to the propriety of calling a Chinese chair-bearer an apostle. Certainly only a college-bred man who has been ordained, and who has been ordained for some time, should receive such a title. But then I would also have my doubts about those two fishermen, John and James, especially when they were calling down fire from heaven and asking for the two chief seats in the kingdom. Yet they turned out fairly well—especially John. Besides, Yang Hui-jung does not read the church papers and he will not hear of his new title until he reaches heaven—and it may fit him then.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XXII

On the 5th of August we made an excursion from our headquarters in Lucerne to the summit of the Rigi mountains,—the Rigi Kulm, as it is called. The first part of the journey is made in tourist steamer on the Vierwaldstaettersee, the chain of lakes made famous by Schiller in his "Wilhelm Tell." We traverse Lake Lucerne, pass the Bay and town of Kuessnacht and land at Vitznau. During this whole lake trip one is pressed on all sides by the wonderful beauty of the Alps; the royal peaks of the most beautiful mountains in the world look down from all directions.

At Vitznau we took the cog-wheel mountain railway and began the ascent. The scenery of lake and mountain scenery widens as the tourist ascends, until the summit is reached; and then looking toward the south he beholds stretched out before his astonished gaze one hundred and twenty-five miles of snow-clad Alps,—one of the grandest creations of God! Lowering his eyes from the majestic peaks of the Bernese Alps, he sees at his feet those beautiful lakes, the Vierwaldstaettersee, Lowizersee, Kuessnachtsee, Zuerchersee, etc. Between the lake-level and the snow-line rise the green slopes of mountains, the foundation of Swiss life, looking like huge tilted lawns set with many trees. The mountains of the western United States are immense, rugged and forbidding; but in Switzerland the mountain sides are inviting fields and garden spots. And all this world of natural beauty bears, too, some of the most beautiful marks of man: picturesque cities upon the lake-shores, hamlets in every nook, and the quaint cottages of the peasants beginning the green mountain slope and struggling up to its very summit.

The Rigi Mountain consists of a conglomerate; and conglomerate is nature's concrete, which she used for building purposes thousands of ages before man was thought of. To make one mountain she, in her slow but huge mill, ground other mountains to fragments.

Descending Rigi the ladies sailed back to Lucerne, but I boarded the good steamer "Wilhelm Tell" and traversed the remainder of the Vierwaldstaettersee and then the Urnersee to the classic town of Fluelen, for the purpose of seeing more of the "Tell" country. Through the whole journey there was the unending procession of beautiful mountains. And we thought of the legendary archer and liberator of Switzerland as we passed Treib, Brunnen, the Schillerstein, the Ruetli and Tell's Chapel. On the left as we went on toward Fluelen is the famous road in the mountain side above and along the lake with its galleried passages, known as the Axenstrasse. As we approach Fluelen a beautiful snow-clad mountain, the Bristenstock,

forms the background of its landscape.

What an endless stream of tourists pour through this beautiful country in the summer time. In this season the pocket of the tourist must be about the chief source of Swiss revenue. But the people are thrifty, and besides being great handicraftsmen they have fine gardens and hayfields and fat herds of cattle. In Fluelen I saw a dog drawing a four-wheel cart in which stood three young calves.

We return to Lucerne in the early evening (a steamer trip of about two hours by express). As we approach the city there is on our right a normal-looking statue of Christ, spreading his hands in blessing, which seemed so much more appropriate than the miserable-looking crucifixes along the roads of Austria. Lucerne is a great place for sport, and there was a man in a water-plane flying machine, with a number of passengers on board, and he would skim the lake a while and then sail into the air like a huge, whirling water-bird.

The next morning we first crossed the two famous covered bridges over the Reuss at Lucerne, saw the paintings on these bridges and read the Ruetli-Lied inscribed in one of them. The paintings are in series along the roof of the bridges and represent history and allegory. The Reuss here rushes out of Lake Lucerne like a torrent, and upon it can be seen swans, coots and other water-fowl.

We then set out for Interlaken, another place that no traveler in Switzerland should fail to visit. The journey from Lucerne to Interlaken is in itself a feature worth the trip. The mountainous roads and consequent frequent delays and slow movement of trains give a fine opportunity to see Swiss life in its most characteristic circumstances. The red tile roofs contrasted well with the green of the mountains and meadows, and there were beautiful waterfalls taking desperate leaps from high up the mountain sides. Our train made the mountainous ascents on cog-wheel roads and sometimes divided into three sections for the purpose. Often when we were riding high on the mountain sides, the cottages and fields in the quiet valley below looked like a charmed world. At Brienz we took a steamer and traversed Lake Brienz to Interlaken, where from the windows of our rooms at the Hotel du Pont, whenever the clouds lifted, we could see the majestic, ever beautiful and almost worshipful Jungfrau, wrapped in her spotless shrouds of eternal snow. This huge mountain is a glory!

Inter-laken means *between lakes*, and indeed this charming resort is situated on land that divides the Lake of Brienz from the Lake of Thun. These two lakes were formerly one, made in tourist steamer on the Vierwaldstaettersee.

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THE PROGRAM OF THE COMMISSION ON EVANGELISM OF THE METHODIST EPISCOPAL CHURCH

In view of the rising tide of evangelistic conviction and activity throughout our church and the world, we present the following:

Evangelistic Program for Methodism—1914-15

I. Every Day Evangelism

An all-the-year-round personal work program as outlined in the Local Program, entitled "How," published by the Commission on Evangelism.

II. Every Week Evangelism

An appeal to the ministry of Methodism to present such an evangelistic message as will be followed at least once a Sunday by a plea for definite decision for Christ in the public congregation. The practice of inviting people to unite with the church at every Sunday service is particularly commended.

III. Every Year Evangelism

Once a year a definite period in the church calendar for special evangelistic campaign, the methods of which shall be determined by the pastor with the Quarterly Conference.

In the application of these principles we present to Methodism the following:

1. Church Home Week

Thanksgiving Week to the Church Home Week, during which the entire local church family and constituency shall be rallied in daily service. Personal letters of invitation should be written to all members, non-resident members, and all others on the Constituency Roll of the church.

2. Membership and Constituency Recorded

In order to prevent a continuance of the appalling loss during the quadrennium of over 400,000 members by removal without certificate, to which our attention was directed in the Episcopal address at the last General Conference, every church record in Methodism should be rewritten in the month of December. Strict adherence to the disciplinary requirements in paragraphs 55-57 should be observed by every pastor in the church. In all large cities a membership clearing house should be established, to which notification should be sent to the pastors of members moving to that city. The Constituency Roll is composed of all persons in the community who, on the basis of a community census, are by past or present affiliation available for membership in our church. This complete constituency should be definitely recorded.

3. Watch Night

Every church in the Methodist world is summoned to observe Watch Night. In 1914 we suggest as an important feature of the program the roll call of the entire church membership.

4. Evangelistic Campaign

From New Years until Easter the energies of the church should be focused on the usual evangelistic efforts such as the protracted meeting following Watch Night, the week of prayer, interchange of pastors, union meetings, gospel team work, or other evangelistic plans. Palm Sunday should be observed as Decision Day in every Sunday School, and Passion Week services conducted in every church, making Easter Sunday a special day of ingathering throughout the church.

5. Children's Day

The obligation of the young people of Methodism to invest their lives in sacrificial service for Christ as a life task warrants the request that at one of the public services on Children's Day a sermon be preached on "Life Work," such as the gospel ministry, home and foreign missionary service, deaconess work, and all other allied forms of Christian work. This is the fitting time to make an appeal to parents to dedicate their children to Christ for special Christian service.

6. Summer Campaign

During the summer months to emphasize such forms of evangelism as tent meetings, and, where it is the custom, special evangelistic campaigns. The country church offers an unusually fruitful field for evangelistic work, particularly during the summer months, and also for the use of approved methods which have produced such satisfactory results in towns and cities.

7. The Key Man

The feasible plan for carrying this program to the church is through its adoption by the District Superintendent and, through him, by each local Quarterly Conference.

8. Lay Evangelism

It is the spiritual birthright of every child of God to know the joy of winning another to Christ. Whenever this challenge has been presented to men and women in a definite form, including the name and address of the person to be won for Christ, the favorable response has been practically uniform. We, therefore, present the responsibility to our pastors to prepare a complete Constituency Roll, and assign these names to those willing to undertake this work. We appeal to the membership of the church to set apart as a minimum one hour a week to be definitely used in winning others to Christ.

STARTLING, IF TRUE

During September, I had the opportunity to attend a few religious gatherings composed of preachers and laymen, convened at different places beyond the bounds of my district. Some of the speakers were persons of note and, in the course of their remarks, gave utterance to some very startling statements. Among other things, they were heard to say that the colored membership of the church is facing a stupendous crisis; that a radical change has come about in the sentiment of a majority of the white members as respects our present relation to the Church; that the opinion is everywhere gaining ground that our joint presence within the fold is no longer conducive to the best interests of either the white or the colored; that Bishops and other Church dignitaries are saying that since we have been prepared to stand upon our own feet, and in view of the fact that Union with the Methodist Episcopal Church, South, is impracticable while we remain, we ought to prompt us to take steps looking to the formation of an independent body; that the chasm grows wider day by day, and that delay to mobilize the forces so as to hasten the dissolution of the tie which now binds us together would surely bring humiliation, and peradventure, ruinous rupture. I do not believe the speeches from which I have briefly quoted represent the true situation. If I mistake not, they entirely misrepresent the state of affairs and are, therefore, not to be allowed to pass unchallenged. But, before proceeding farther, I desire to know what the speakers referred to have to say in support of their allegation. We want facts, not unwarranted assumption. If convinced that my position is untenable, I am ready to change base. Let some one who knows the facts in the case turn on the light for the benefit of all concerned.

DANIEL W. HAYS.

Baltimore, Md.

FLOWERS FOR THE LIVING

A committee representing the Epworth Leagues and Sunday Schools of the Baltimore District, Washington Conference, called upon Professor C. E. Young, dean of Morgan College, who has been in poor health for some time, and presented him a beautiful bouquet of flowers as a token of the esteem in which the dean is held by the young people of the Baltimore District. The following letter accompanied the flowers:

Baltimore, Md., October 1, 1914.
Professor Charles E. Young,
Dean of Morgan College,
Baltimore, Md.

Dear Professor Young:

The Baltimore District Epworth League and Sunday School Cabinet, representing a number of young people—former students, attendants upon your lectures, auditors in many congregations to which you have preached—all beneficiaries of the soul-life expressed by your precept and example, hearing that your health is somewhat impaired, desire to express to you, upon the eve of your taking a much-needed rest, their wish for your speedy recovery.

The benefits accruing from the oak tree are manifold, stretching over years of growth and development; yet its great overshadowing limbs, covered with millions of green leaves, give their best shade and protection in its maturity. So the influence of your career as a teacher and friend of the colored race has been; so it will ever be.

When they consider your untiring efforts in behalf of the training of colored youth, they can but pray the Father that your example may be emulated by others and that you may be spared to give many more years of faithful and unselfish service.

This host of young folk hope that if in the opinion of your medical advisors you should relinquish your present duties, that your work may continue as professor and dean emeritus of their college—your college—dear, old Morgan. For have they not always applied the spirit of the Arabian proverb, "He who knows, and knows that he knows, is a wise man: follow him," when thinking of you?

This feeble attempt to express to you their gratitude for your splendid life of service is accompanied by sincere prayers for your complete recovery.

And when like Abou Benadhem you come into the presence of the recording angel may you say, "I pray thee, then, write me as one that loves his fellow-men."

Very truly yours,

M. Edyth Cooper,
Emma J. Truxon,
George A. Owens,
Estelle C. Young.

Dr. D. W. Hays, district superintendent of the Baltimore District, is president of the Baltimore District Epworth League and Sunday School Convention.

A BROTHERLY TALK WITH SOUTH CAROLINA METHODISTS

(Continued from page 4)

ter up in the fourth district and by interdistrict communications soon make it statewide.

In view of the tremendous task that we have undertaken and which is yet unfinished there is no time to dispute "by the way as to who shall be the greatest." Every man that does his very best in this effort is superlatively great. Nor should we be discouraged by short crops and poor prices. There are so many of us that by small gifts we can win out. Bishop Leete has come to our rescue. Every pastor and local preacher, and as far as possible, every officer of the church and thousands of the members should hear him when he speaks at one of his scheduled appointments. These brotherly suggestions are sent forth with an earnest prayer that they may be helpful to all under whose notice they may come.

Williamston, S. C.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

(Continued from page 5)

which was finally cut in two by the deposits of the river that flowed into it at this point.

The most frequented entertainment place in the city is the "Kursaal," with its famous flower clock, its garden, music hall and theatre. It has good music and good shows and also shelters much drinking and gambling. The next day we were to take the trip up the Jungfrau railway and experience real Alpine glaciers.

Wiley University, Marshall, Texas.

JESUS AND JUDAS

(Matt. 26: 14-25, 47-50; 27: 3-10)

International Sunday School Lesson for October 25, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—Woe unto that man through whom the Son of man is betrayed!—Matt. 26: 24.

Time—In the early morning of Friday, April 7, A. D. 30. Immediately after last lesson.

Place—Beyond the brook Kidron in Gethsemane, and in Jerusalem.

Home Readings—Monday, Matt. 26: 14-25. Tuesday, John 13: 21-30. Wednesday, John 18: 1-11. Thursday, Luke 22: 47-53. Friday, Matt. 27: 1-10. Saturday, John 14: 16-31. Sunday, John 14: 1-15.

Introduction

This lesson considers the two chief characters in the early morning scene of this drama—Jesus and Judas. They are both world-famed. One for his sublime goodness, the other for his deep infamy. We lately saw the two together feasting in the upper room where they celebrated the Passover and sopped together from the same dish. But one of them—Judas—excused himself from the company to consult with the Jewish authorities. And while away Jesus took the other disciples out of the city into a garden and prayed; which prayer we considered last Sunday. The prayer being over and the disciples asleep and Jesus watching, Judas appears in the garden. But not alone as he had left them in the upper room; for he brought with him "a great multitude with swords and staves, from the chief priests and the elders of the people." And he desired to have it apparent that his absence did not diminish his passionate affection for the Lord, for he said, "Hail, Master; and kissed Him." What follows belongs to the next lesson; but for the present let us take a glance at Judas.

Judas

Judas did not come from the same province as the other eleven disciples. He came from lower Palestine and was a Judean. The others came from the upper country and were Galileans. The blue-blood patricians lived in Judea and looked down upon the Galileans as plebeians. Judas was the son of Simon Iscariot from Kerioth, probably south of Hebron. On this account we naturally look for a little estrangement between Judas and the rest.

He was attracted to the Lord by the preaching of John and the gracious words of the Great Teacher, and became a follower along with a multitude of others. Judas felt that if the teacher be the Messiah, he had a right to be near because of his ancestry, and because also of his personal ambitions. If a kingdom was to be set up Judas desired to be present for a place of honor. Finding Galileans chosen disciples, he was more sure of the exalted place to which his blood entitled him. So he devoted much time to following Jesus.

Just why Jesus called Judas to be a special disciple and an apostle can never be known certainly. But we may with reason conjecture that Jesus saw in him possibilities of greatness. He was active and determined, and possessed the qualities of leadership; he was resourceful and businesslike; and, withal, faithful and sincere. These were qualities needed in an apostle; and Jesus selected him. But Judas was also selfish and avaricious, and we need not suppose that Jesus did not see these. He saw the good and the bad in Judas as He saw them in the other disciples, but He also saw the possibilities of victory over the evil and a useful career. John tells us that Jesus knew from the beginning that Judas would betray Him. But He could no more have refrained from choosing him on that account than from suffering crucifixion, which He also foreknew. Indeed, not to have chosen Judas on this account would have been an attempt to frustrate the prophecy that foretold the betrayal.

When the little band devoted their entire time to this work and contributions were made to their support, it became necessary for one of them to act as treasurer; and Judas, being the most businesslike, received the position. His weakness was greed, and Jesus spared him much temptation by instruct-

ing them not to carry purse nor script when they went out on their missionary journey. Upon their return they carried these things, both Jesus and the disciples trusting Judas as their treasurer and as almoner for the poor. He delighted in handling funds, so much so that he offered insult to Mary in her own home because she spent three hundred pence in oil in anointing her Saviour's head, preferred to have the worth of the precious ointment in coin that he may give it to the poor. His opinion was respected, so much so that the other disciples were aroused to murmur against Mary. But later they learned that it was not so much for the sake of the poor that he wanted the ointment sold, but because he was a thief and wanted the money.

Jesus rebuked Judas and he became indignant, chagrined and vindictive. He could not stand sharp reproof when the reproof disappointed his avarice; so he sought the first opportunity to resent the reproof. And his avarice was not slow in finding that in resenting the reproof he could also get money, and the bargain was made to sell his Lord for money. He surely must have felt the "paroxysm and insanity of guilt" while eating with the Lord the last Passover Supper. He sopped with Him whom he had sold; and when Jesus disclosed the treachery, had the effrontery to ask, "Lord, is it I?" He ate the covenant of friendship with the Savior and then passed out and accepted money for His arrest. He probably would not have sold Jesus if he had given his wounded spirit time to heal before taking the step. But he had undue haste as well as passionate greed.

While Jesus and the disciples were in their usual place of rest and prayer after the supper, Judas, having received the money, guided a band of soldiers to the upper room where he had left Jesus a few hours before. Not finding Him there, Judas

proceeded to the garden where he had often gone with the Lord. He found them there. And according to a sign previously agreed upon, he walked up to Jesus and kissed Him repeatedly. And the soldiers took the Lord and led Him away.

Judas stood for a few minutes in the shade of the garden looking as the Savior was led away and his fellow disciples fled in terror. As he looked, remorse seized him, the coin burned against his heart, his conscience was smitten, his evil spirit reeled, and he hastened back to the Temple and found a knot of priests holding a close caucus, to determine their line of action. He rudely hurst into the sanctuary and cried, "I have sinned in that I have betrayed innocent blood." And when he received the snarling reply, "What is that to us? See thou to it," he could stand the torment no longer; he drew the cursed money from his pocket and hurled it upon the floor on the Temple so that it rolled away with an ominous sound and stopped at the feet of the guilty high priests. Then poor Judas, in the depth of his infamy, disappointment and remorse, hastened to a cliff, took his girdle and hanged himself to an overhanging limb. But either the girdle or the limb gave way because of his weight, and Judas "falling headlong, he hurst asunder in the midst, and all his bowels gushed out."

Such is the sad life and end of Judas the Traitor. Such is the end of all who betray their Lord—remorse, torment, death, the second death. Various motives for Judas' act have been conjectured. The most ingenious is this: that Judas grew impatient of his Master's humility and delay in establishing a kingdom and resolved to hasten the coming of power by putting Jesus to a test in which He would be compelled to show His authority. That he did not expect arrest and death for the Lord, but an immediate ascension to temporal dominion and power. They say that this comports with the whole course of Judas' life as a sincere, trusted and faithful follower whose hopes did not differ from those of the other disciples. That it is a reasonable explanation of his life and motive. But however we may explain, his act was wicked and treacherous, and his end was remorse and death. Faults cannot be explained away.

Mars Bluff, S. C.

HOW CAN I WIN MY FRIEND FOR CHRIST?

(John 1: 35-37; 40-42; 45, 46; 2 Sam. 12: 7-10; 13-16)

Epworth League Devotional Meeting—October 25th, 1914

(By General Secretary Sheridan)

To Be Studied

1. The Need of Being Introduced to Jesus.
2. How to Deal with Different Kinds of Friends.

1. John introduced Jesus and vouched for him that he was the Lamb of God, that he was the eagerly expected Messiah, that he was the Saviour able to relieve the burden of sin, and provide the inspiring leadership that leads on to victory. We are all so unable to recognize the genuinely divine, the glorious, the truly great when we see it that we generally require some authority to certify to us the high grade of the thing offered. We expect our teachers and preachers to come certified to by some well-recognized university, which in giving a degree certify to the world that so much training has been successfully passed through. We are requiring that our garments have upon them the name of a maker whom we know makes first-class garments, and we expect that our food shall come in packages and cans bearing the certificate of some great name. If your friend does not know Jesus, or has drifted out from the fellowship in some mistaken notion that the Jesus of his childhood was no longer the master of the thinking world, then, in trying to introduce him to Jesus, it may be necessary for you first to find some authority which your friend recognizes as such to say, "Behold the Lamb of God." Find out what authority your friend recognizes as such. A great university professor or president? There are many such who can now measure the new tide of faith which is drawing in from the great deep, and speak with accuracy on the reality and the qualities of the soul. A great newspaper editor? There are a number of great dailies now which give as much space to the religious editor as to the sporting editor. Get your friend to

take one of these. A preacher who is gripping the life of his community? Take your friend to hear him. Many are now being convinced that the degree in which a church grips its own community is the measure of its divineness.

If you have found the sufficient authority to say to your friend, "Behold the Lamb of God," so that he will appreciate it as an honor to be introduced to Jesus, then you can make the personal introduction. How wistfully hungry are your friends to have you show them the genuineness of your own experience and open for them the door into the Kingdom. Just a few days ago we were talking with a great educator, who feels that he is on the outside. He wants to come in, and give his own soul a chance to grow some fruit, and he wants to help in spiritual fruit growing in the lives of students. He said to me so wistfully, "Never in my life did anyone ever wrestle with me about my soul. He wanted someone by frank fellowship discussion to open the door for him. Be sure your friend needs you to make the personal introduction."

2. Different Kinds of Friends. Andrew findeth his own brother Simon. Now Simon was the older brother, and the leader, and made a greater disciple than Andrew. When Andrew brought him to Jesus, he was instantly recognized as strong material for discipleship. Andrew did no greater work than to bring Simon. Do not hesitate to say to your older brother or sister, "I have found Christ. Won't you come and see?"

Philip findeth Nathaniel, who was that gay, skeptical young friend. Nathaniel liked to have fun. That is what "under the fig tree" means. Under the fig trees along the public highway, gay and

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Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

GRADUALLY ADVANCING

(Continued from page 1)

South" will have a new significance as a united power against the saloons of the country. "And then as certainly as God sits upon His throne," he adds, "within a few more years the saloon will be branded as criminal by the nation."

This and similar victories should be great encouragement to those who look forward to the day when we can say Nation-wide Prohibition. It also emphasizes the importance of constant and persistent effort. The saloon interests are strong in numbers and in money. As is indicated in the report of the Virginia campaign, they will often resort to unfair and foul means to thwart the efforts of the prohibitionists. An easy or sudden victory, therefore, need not be expected for the nation, but, agreeing with the Rev. Mr. Cannon, there is much ground for hope that it is only a question of a few years when the growing sentiment of the substantial citizenship of this country will assert itself, whence the result will be a sure and final victory over the daring and dread king Alcohol.

SPECIAL NOTICE

All delegates attending the Nashville Convention should arrange to reach Nashville not later than Tuesday evening, October 20. One of the most interesting sessions of the Convention will be held Tuesday night.

A special party will leave New Orleans Monday night, October 19, at 9:50 over the Louisville and Nashville Railroad. All coming through New Orleans should reach here in time to join this party. This will insure cheap rates, good accommodations and pleasant travelling companions. All persons intended to take the L. & N. Special car out of New Orleans are requested to drop a card.

M. S. DAVAGE, Secretary.

LITTLE JOURNEYS OF THE EDITOR

Central Church, Jackson, Mississippi, is in the midst of great prosperity under the pastorate of the Rev. E. O. Woolfork, B. D. During a recent visit we observed the congregation alive to every interest of the church, and the pastor quite popular as the leader. This organization is the best Methodist Episcopal Church in the state of Mississippi. During the present year a \$900 trustee debt has been paid and the parsonage renovated at a cost of \$200, and the entire portion of benevolence almost raised. During a revival conducted by the Rev. W. Scott Chinn, 53 persons were converted and added to the church. In all there have been added to the church this year 130.

At Durant, Miss., the Rev. J. J. Johnson is in charge. He is an energetic pastor and is re-inforced in his work by his faithful wife, who is almost as effective in pastoral work as Brother Johnson is himself. Durant is on the up grade. Brother Johnson has on foot several plans for the improvement of the church and the development of the church in general. Here we met the Rev. E. F. Scarboro, D. D., the popular district superintendent of the Winona district. Dr. Scarboro is not sparing himself in the development of his

work. He travels incessantly through his district putting the emphasis on the point where he is needed most.

The Rev. J. C. McGee is pastor at Grenada. Here is a man who has had large success in every appointment except one and he says he purposely failed in that one. Churches have been erected, parsonages beautified, and the membership strengthened where he has gone. His congenial personality, his good fellowship for all the people, his downright ability for hard work enter into his success.

Union Memorial, St. Louis, is undoubtedly one of the best churches among our people in the entire country. We have referred to the building repeatedly. The membership is more than two thousand. Sometime ago when two organizations were consolidated forming the Union Memorial congregation which took over the large church purchased from a Jewish congregation, it was thought a mistake was made. But time has in every way justified the enterprise for the influence of the new organization outweighs anything we might have hoped for from the two organizations that were combined. We have now in St. Louis what we did not have at of commanding influence. The pastor of this commanding influence. The pastor of this church is the Rev. Benjamin F. Abbott, D. D. He is giving himself without reservation to this work and in the midst of his sixth year he is doing very effective service. He is a strong preacher of the evangelistic type. He never closes a service without making an appeal for persons to come forward for prayer and those who so desire to join the church, and he seldom fails to get results. A number of new churches have sprung up as the indirect influence of Union Memorial and smaller churches are taking on new life because of this great central organization.

It was our pleasure to visit our church at East St. Louis, Illinois. The Rev. M. L. Jackson, pastor at this point, has had really great success. He found scarcely an organization when he took charge of East St. Louis. Since then he has acquired a fine property, strategically located and has gathered in a nucleus for a good church. But what is more, he is giving life to our work in that community, being highly respected as a minister of the gospel by all. He is an enthusiast for the Southwestern and considering the size of his membership he is far in the lead of some of our strongest churches. Bro. Jackson's success is noteworthy in several particulars.

The New York Association of Improving the Conditions of the Poor announced recently a gift of \$200,000 from the Rockefeller Foundation.

Dr. Daniel W. Shaw, of the Washington Conference, died at Oberlin, Ohio, September 28. In his death the Washington Conference and our Methodism in general loses an outstanding man. Dr. Shaw was born 56 years ago in Louisiana and attended for a while Baldwin Academy. He took his college work in Berea College in Kentucky. He spent some time in the pastorate of the Congregational Church. He returned to his first loved, the Methodist Episcopal Church, and held some of the most important charges within the bounds of the Washington and Lexington Conferences. At the time of his death, he was serving Ames Memorial Church of Baltimore. He was a strong preacher and forceful writer. At one time he wrote the Epworth League Lesson for the Southwestern Christian Advocate. He was a man with a conscience and was absolutely fearless in the presentation of his convictions. He was a strong advocate of the autonomous relation of the Negroes in the Methodist Episcopal Church to the Church. Prior to the last General Conference, the Book Concern published a booklet of Dr. Shaw on this line of thought. Dr. Shaw is survived by his wife, two sons and two daughters.

Of General Interest

Bishop Nuelsen To Visit Germany

In a letter written at Zurich, September 16, Bishop Nuelsen states that the American and German ambassadors at Berne, Switzerland, have facilitated arrangements for him to visit Germany, and that he planned to make a flying trip to Berlin, Frankfurt, and a few other centers. A little later he expects to visit the Scandinavian countries, as well as our other European fields.

Head of France Missions Reaches Paris

The Rev. Ernest W. Bysshe, writing to the Board of Foreign Missions, September 23, announces his arrival that day in Paris after an uneventful trip from London. "Were it not for the careful examination of the passports at the steamer and the very slow entrance into Paris," says Dr. Bysshe, "one would not imagine that there was a war involving 10,000,000 of men, part of whom were within fifty miles of us."

Dr. Bysshe planned at the time of writing, to proceed directly to Grenoble and did not anticipate any difficulty in reaching that section of France, though he reported communication to be very slow.

Coming direct from Genoa, Italy, by steamer "Tommaso di Savoia," Dr. N. Walling Clark, of Rome, arrived in New York October 2. He may be addressed at Madison, N. J., care of Dr. H. A. Buttz.

The Mockery of War

Referring to the death of Dr. Friedrich Roesch, a Methodist missionary, who was fatally wounded in the battle of Verdun September 10, and died a few days later, Bishop Nuelsen writes as follows to the Board of Foreign Missions: "A German soldier from Strassburg, Mr. O. Storch, who is paymaster in the regiment of which Dr. Roesch was lieutenant, was with the latter at the military hospital in Raon l'Etape when he passed away. Mr. Storch writes that the young lieutenant was buried between Luneville and St. Die in the same grave with two Germans and four Frenchmen. A small cross, made out of a box, marks the resting place. Brother Storch intends, if possible, to plant a pine-tree on the grave."

"Dr. Roesch," says Bishop Nuelsen, "was one of our brightest scholars. When I was at Cairo last spring he was directing the excavations at Tell el Amarna. The staff members of the American Mission at Cairo told me that he was a great help to them. His knowledge of Arabic was perfect, and he put it to the Master's use."

"What a mockery is war, that the German Roesch and the Frenchman Campy, two Methodist missionaries, laboring for awhile shoulder to shoulder in our North African Mission at Algiers, preaching the Gospel of Christ to the Moslems, should be compelled as officers in hostile armies to lead their companies against one another?"

Concerning the European War

Antwerp, the recent capital of Belgium, said to be one of the most strongly fortified cities of Europe, has fallen to the Germans. Berlin is rejoicing in the fact that the taking of one of the strongest fortifications in Europe in eleven days is considered without parallel in war history. It is thought that the Germans are planning to use Antwerp as a naval base, and to do this successfully, Holland's neutrality, it is said, will need to be violated. In view of what Belgium has suffered, Holland, realizing that her guarantee of neutrality is only "a scrap of paper" in Prussian eyes, would not be surprised to feel the weight of German war demands. It is reported, however, that the little Dutch Kingdom is practically ready with 250,000 troops to enter the conflict on the side of the allies.

England is said to be somewhat alarmed

over the fall of Antwerp. It is figured that now an additional patrol line will be needed before the river Scheldt; that England will be forced to watch the Scheldt almost as closely as the Helgoland bight. This will call for additional ships out of the British navy which might be used elsewhere. The small stretch of Dutch territory beyond the Belgian frontier through which the Scheldt flows before reaching the sea, is said to be the only obstacle in the way of German's using Antwerp as a great naval base. This obstacle once overcome, it is but a few hours steaming to the coast of England, with the Thames and all the great ports of the south-east within easy striking distance. Still, although Berlin would have it that the fall of Antwerp marks "the beginning of the end" of the great war, military experts do not thus agree. The repulse of the German armies when they were in striking distance of Paris; the failure of the strongly entrenched German forces with their most violent and furious attacks to break through the allies' line during these last thirty days; the sources of re-enforcement from British colonial dependencies and from Russia's multi-million population are suggested as serious facts to be reckoned with in determining the relative strength of the contending forces.

Recent reports from the main "firing lines" are sparing. German cavalry are reported beaten back in an attempt to flank the left wing of the allies. A rain of bombs from German aeroplanes in the city of Paris killed three persons and wounded fourteen.

The German army which captured Antwerp was said to be pursuing the king and queen of Belgium in the hope of making them prisoners of war. Two thousand British and 500 Belgian soldiers are reported to be interned in Holland, having fled the siege of Antwerp.

The Japanese report that they have silenced the fort Iltis at Kiachau, China, and are otherwise gaining ground on the Germans.

It is reported that cholera is spreading in Austria-Hungary.

People of Interest

Dr. J. F. Marshall, of Alexandria, is in the city this week.

Mrs. Mary Crolly of Atlanta is visiting her son, Mr. R. A. Crolly, in Chicago.

Mr. William Blackburn, a Negro, conducts a prosperous bakery at Good Hope, D. C.

Mr. James R. Polkinghorne and Miss Maggie Ridley, of Pensacola, Fla., were married September 27.

Mr. J. M. H. Young, of the office of the Auditor for the War Department, has been restored to his original salary of \$1,200.

Dr. John R. Mott recently sailed for Holland to help solve the problem facing Christian men in Europe.

Mrs. Edith Meriwether Washington, bride of Mr. Ernest D. Washington, will teach at the Children's House, Tuskegee Institute, Ala.

Miss Warlick, a Negro, who has been for some time assistant superintendent of Provident Hospital, Chicago, has been recently appointed its superintendent.

The late Leopold H. Greene, a Negro of Springfield, Illinois, bequeathed \$1,000 to be used by President Scarborough of Wilberforce University as scholarships for two meritorious students.

Bishop Burt has secured the Rev. James Hamilton, D. D., former field agent of Clark Memorial Home and secretary of Conference Claimants fund of Michigan Conference, to aid him in raising the portion of the \$5,000,000 endowment fund assigned to his area.

Dr. Booker T. Washington will deliver the opening address at the Southwest Georgia Negro Fair October 22, and the Hon. B. J. Davis of Atlanta will be the orator on Fraternity Day, October 26.

Nolan Townsell, a Negro boy of Waco, Texas, who saved a little white girl from death by an auto truck February 1, 1912, has

been awarded \$2,000 by the Carnegie Hero Commission. Young Townsell will enter Tuskegee Institute.

Dr. Booker T. Washington, accompanied by Secretary Emmett J. Scott, Mr. Warren Logan, treasurer of Tuskegee Institute, Major Ramsey of the Military Department, and Mr. V. P. Tulane, a merchant of Montgomery, Ala., were the guests of Mr. Clarence Allen of Mobile, Ala., recently, at his summer home at Cordene, Ala.

The Rev. A. Angold Brown, B. D., our pastor of Brooks' and St. Mary's Churches, Croom, Md., will sail from New York on October 13 for British Guiana, South America, on a Royal Dutch Mail steamer. His churches have granted him a well-earned leave of absence for three months.

Drew Theological Seminary, Madison, New Jersey, will observe Founder's Day, October 15. The exercises of the day will be the installation of the Rev. Edmond Davidson Loper, D. D., as professor of Missions and Comparative Religion. The subject of Dr. Loper's address will be: "Christian Missions and the Comparative Study of Religion."

All rejoice in the vindication that came to Bishop Harris, Dr. W. J. Walker and Prof. W. J. Trent of the charge alleged against them some time ago of incendiarism. The trial was held recently in Asheville, N. C., and the courts completely exonerated the brethren named, with others, of any guilt whatsoever. This is an outcome which we all anticipated.

The death of Dr. W. R. Pettiford, far-known as the organizer of the Alabama Penny Savings Bank, Birmingham, removes a man who has exerted a large influence on the life of the race. He was a pioneer in the banking business, a careful and conservative business man. Having served a number of years as a minister, and we believe that when he died he was in charge of a Baptist Church, he had the confidence of his people and this confidence he did not abuse but used to the up-building of the race and one of the enterprises was the bank referred to. This bank had several branches in the state of Alabama and many banks owned by Negroes owed their inspiration to the success of Dr. Pettiford. Frequently he would make tours and talk finance to the people urging them to save and showing how small savings put together and securely invested would amount to a great deal for the race. It occasioned no surprise that all Birmingham, both white and colored, mourn the removal of this noted preacher and financier. Beautiful floral tributes came from the chairman of the City Commission and from other distinguished white people of the city of Birmingham. Servant of God, well done.

Our readers will be glad to see the very fine tribute paid to our resident Bishop by the Western Christian Advocate in a recent number. Commenting upon the Bishop's presidency of Ohio Conference held recently at Washington Court House, the Western says:

"The special task of Bishop Thirkield in presiding over this Conference session, in the absence of the resident Bishop, W. F. Anderson, was an unusually difficult, complicated and delicate one. A large number of very important changes had to be made in a field to which he was largely a stranger, notwithstanding the fact that he is an Ohio man. Nevertheless, as was most graciously voiced in the resolutions adopted most heartily by the Conference, he fully gripped the situation, and by all his various addresses, his fifty-minute sermon on Sunday on the "Power of the Unseen," by all his executive acts of administration, by his simplicity, approachableness, perfect sincerity, brotherliness, and grace of manner, as well as by his complete mastery of all details, his administration does not suffer in comparison with his long line of predecessors for more than a century. At any future time his return to the Conference would be welcomed by all."

News Paragraphs

Oregon's 1913 metal production is valued at \$1,746,402.

It is said that Europe bought, last year, \$40,000,000 worth of American automobiles.

The Germans' average daily loss is estimated at 3,200.

The United States mints made 186,621,871 coins, worth \$37,496,530, last year.

The Young Men's Christian Association of Brooklyn announces a gift of \$300,000 from John D. Rockefeller.

Of the \$100,000,000 which the Foreign Committee is to raise, the city of New York has subscribed \$45,000,000.

During the last year, the cheap editions of Jack London's novels have enjoyed a sale of more than 1,000,000.

Of the total coinage of \$62,800,000 produced by the Paris mint last year, \$47,200,000 was in gold.

The United States has, according to the *Electric Railway Journal*, 45,000 miles of electric railway.

Five colored nurses are now employed to serve on the staff of the State Hospital at Ossawatimie, Kan.

One hundred years ago—September 13, 1814—the Star-Spangled Banner was written by Francis Scott Key.

The powers of the world have spent in the last decade \$925,790,000 as against \$546,860,000 in 1905.

The estate of Joseph Pulitzer, publisher of the New York World and the St. Louis Post-Dispatch, at the time of his death was estimated at \$20,355,985.

Russia has 57,612 miles of navigable inland waterways; Germany, 11,293; France, 7,862; England, 3,906; Holland, 3,250; Sweden, 3,187, and Belgium, 1,440.

According to a statement recently issued, there were 7,551 national banks doing business in the United States at the close of business on August 31.

According to a report of the Continuation Committee of the Edinburgh Missionary Conference, there are two spaces on our planet inhabited by 20,000,000 without a missionary or a native pastor.

It is reported the Salvation Army speaks twenty-five languages to the poor and out-cast of fifty-eight countries; and also that there are nearly 9,500 army posts located throughout the world.

According to a statement received by the Methodist Board of Foreign Missions, the Filipino farmers are learning modern agricultural methods. A demonstration car, with an assistant agricultural inspector in charge of it, has made two trips from the capital to all towns reachable by railroad.

According to a preliminary examination of the post office department, August 31, showed \$48,000,000 were in the 9,653 postal savings banks of this country. The increase of August is the largest since the system has been inaugurated.

There are 70,000 men out of work in the city of Philadelphia. It is reported that Mayor Blankenburg, of Philadelphia, intends urging a \$15,000,000 loan for public improvements, so that work may be provided this winter for the thousands who may be out of employment by the continuance of the war.

More than fifteen hundred black-robed women paraded through the streets of New York city the afternoon of August 29 as an expression of their disapproval of the war now being waged on the continent of Europe.

The white business league of Montgomery, Alabama, selected from its membership recently a committee of prominent men to go to Washington to confer with officials there on a matter of importance to the city. Upon the request of the body mentioned the colored league also selected a delegate—Dr. W. F. Watkins—who accompanied the white delegation.

Recent District Meetings

GAINESVILLE DISTRICT

The District Conference, Epworth League and Sunday School convention convened in Mt. Calvary Church, Lawrenceville, Ga., Wednesday, Aug. 12-14, with the Rev. Joseph Griffith, district superintendent, presiding. Devotional exercises were conducted by district superintendent, assisted by several pastors. Organization was completed by the election of the Rev. J. M. Anderson as secretary; W. B. Wood, J. J. Jones, assistants; W. B. Wood, N. J. Crolley and J. F. Dorsey were elected reporters. After the appointment of the regular committees, the district superintendent read his report, which dealt in detail with every charge on the district and gave valuable information of the progress of the work on the district. This was the superintendent's initial session, but he handled the business of the conference with ease and to the satisfaction to all. The reports of the pastors indicated that the work was being well done, and every interest of the church being cared for. The following ministers and laymen visited the conference and made inspiring addresses: the Revs. G. W. Arnold, D. D., district superintendent of the Atlanta District; E. D. Petty, of the Rome District; J. C. Sherrill, D. D., of the Foreign Missionary Society; J. P. Wragg, of the American Bible Society; J. N. C. Coggins, of the Temperance Society. Prof. Cunningham represented Clark University. The Revs. C. L. Johnson, D. C. Richardson and other members of the Atlanta Conference, together with the Revs. Mr. Boughton and L. D. Jones of the Baptist Church. The welcome address on behalf of the city was delivered by Mr. Green, who represented the mayor. The speaker offered a very fervent prayer previous to his address. The welcome address on behalf of the church was delivered by Miss Winnie Sims and was well received. Response was made by the Rev. N. J. Crolley. The Rev. J. J. Jones preached the opening sermon, and the Rev. N. J. Crolley the annual sermon. The following preached during the session: the Revs. H. E. Burns, J. N. C. Coggins, J. A. Richle, R. B. McPherson, W. B. Wood, Z. K. Gowen, and the district superintendent. The papers read by the delegation were of a high order and were discussed with much feeling. Reports from the different departments of the church were splendid. The benevolent collection was more than a hundred dollars in excess of last year. Besides this, about one hundred dollars was paid in on the personal pledges for Clark University. The Woman's Home Missionary Society held an excellent meeting Friday eve, conducted by Mrs. G. A. Oliver, Mrs. Wm. Bailey and Mrs. Joseph Griffith. Mrs. Bailey is full of the spirit of Methodism. She is the honored president of the Epworth League Convention of the Gainesville District. The Rev. J. F. Dorsey, the pastor of Mt. Carmel Methodist Episcopal Church, is to be commended for the care and pains extended by him in looking after the comfort and pleasure of so large a delegation. The good people of Lawrenceville spared no pains in caring for the delegates: homes were pleasant and plentiful. The district superintendent has endeared himself to every pastor and delegate for the kindness and consideration shown by him, for every cause represented. Thus passes into history one of the best conferences in the history of the district. Next place of meeting, Commerce, Ga.—W. B. Wood, Reporter.

CINCINNATI-MAYSVILLE DISTRICT

The conference met at Falmouth, Ky., Aug. 5-9, the Rev. J. S. Bailey, district superintendent, presiding. The conference opened at 10 a. m. with devotions, and sacrament of the Lord's supper was administered, assisted by the following: the Revs. W. H. Pope, J. L. Franklin, Joseph Small and C. M. Lee. Welcome addresses on behalf of the city were given by Dr. J. E. Wilson and H. C. Clark; on behalf of the church, by Bertha Warner; of the city churches, by J. A. Alexander; response in behalf of the conference, J. W. White. The conference was organized by the election of J. W. White, sec-

retary; Miss Lottie Stockton and Miss Myrtle Willett, assistants; district superintendent, treasurer; reporter to Southwestern, B. J. Coleman; J. W. White, to the Western. The following ministers visited and addressed the conference: the Revs. W. H. Pope, conference evangelist; Presley Rogers, D. D. Martin, D. D., secretary of Steward Foundation for Africa; Mrs. J. S. Stanley, conference president of the Woman's Home Missionary Society; the Revs. J. H. Ross, H. A. Foreman and D. E. Skelton. The Rev. E. A. White represented the Freedmen's Aid Society. These visitors added great interest to the conference. The ministerial program consisted of papers read and discussed by the following brothers: W. C. Stateman, subject, "What Relation Does the Church Sustain to the Community?" "Christianity Versus Judaism," addresses, T. F. Ferguson, C. M. Lee, Joseph Small. On "New Financial Plan," J. L. Franklin, T. L. Ferguson, W. M. Miles, H. P. Evans, S. W. Duncan. Papers were read by the Sunday School and Epworth League delegates which showed much improvement and interest. The Woman's Home Missionary Society had a splendid session and rendered an excellent program. The work is progressing nicely, with Mrs. J. S. Bailey, district president. District Superintendent J. S. Bailey's report showed progress on all lines of work. The district intends to equal the other districts of the Lexington Conference in benevolence. District Superintendent Bailey is moving in the right direction.—B. J. Coleman, Reporter.

BROOKHAVEN DISTRICT

The Epworth League and Sunday School Convention of the Brookhaven District convened in St. James Methodist Episcopal Church, Sept. 17-20, 1914, with the Rev. W. H. Calne, district president, in the chair. G. L. Crosby, secretary. The convention was called to order at 9:30 a. m. Scripture reading, apostles' creed and prayer by the president. The president gave a very wholesome address. G. L. Crosby was re-elected district secretary; Mrs. E. B. Robinson, assistant secretary. Mrs. S. A. Rembert was re-elected district treasurer; Miss Ida Buckley, assistant treasurer. A few words were said by the district superintendent, who introduced the Rev. Mr. Chinn. At 3:30 p. m. the Rev. Mr. Chinn gave us a splendid lecture, and at 7:30 p. m. the Rev. Mr. Chinn preached an excellent sermon. Friday was a busy day. The convention opened at 9:30 a. m.; the president asked the district superintendent to take the chair while he read his report, which showed the work throughout the district in good condition. The president called for the reports of the four group presidents, which showed that the Sunday schools and Epworth League Chapters on the Brookhaven District were growing. The reports of the different auxiliaries were gratifying. Friday at 7:30 p. m. the Rev. P. D. Gullege, pastor of this church, preached an able sermon. Saturday the convention opened at 9:30 a. m., with the district president in the chair, and at 11 a. m. G. L. Crosby, local preacher, of Columbia charge, preached a splendid sermon. At 7:30 we had a musical contest by all of the delegates of the district, conducted by Miss Virginia McGee, of Magnolia. Sunday at 11 a. m. the district president preached a strong sermon. At 3:30 p. m., J. H. Coleman preached an excellent sermon. At 7:30 the pastor preached to a crowded house. Too much can not be said of our beloved district superintendent, the Rev. P. H. Rembert; he is the right man in the right place. May he live long to carry on this work; and we are glad of our district president; W. H. Cain. He has the work at heart and is doing a great work in the interest of the Epworth League and Sunday school. He said that the unreached must be reached.—G. L. Crosby.

LA TECHE DISTRICT

The second session of the La Teche District had on Tuesday night, August 4, as its orator, Dr. J. L.

Wilson, who delivered his famous lecture on "That Animal, a Man or a Monkey." District Superintendent J. W. Turner opened the conference Wednesday morning. W. H. Jones was elected secretary; J. A. Williams, statistician; J. S. Weaver, treasurer; J. A. Reddix, reporter. The superintendent read a well-prepared report which showed progress in every charge. Welcome addresses were delivered by His Honor, Mayor Thos. B. Pugh, and Mrs. Corine Blanchard; responses by the Revs. F. T. Chinn and J. A. Reddix. It was eminently fitting that the "younster" of the La Teche District, the Rev. F. T. Chinn, whose mother nursed the dying mother of Mayor Pugh, and whose wife hailed from the old homestead, was selected by the superintendent to respond to the Mayor. Mayor Pugh, accompanied by his wife and other white citizens, attended the conference each night. On Friday evening the Ladies' Auxiliary session was called to order by its efficient president, Mrs. S. E. Johnson, who made a splendid address. Miss Josephine Boston, as secretary, had the affairs of the organization well in hand. Mrs. Amelia Turner, M. L. Williams, Bettie Johnson and others did justice to the occasion. The Rev. T. J. Johnson brought greetings from the International Epworth League Convention. The Rev. F. T. Chinn preached, with power, the annual sermon for the ladies. The following visitors represented their cause: Profs. M. S. Davage, J. H. Lovell, Bro. Johnson of the American Bible Society, and our own Dr. J. R. Reynolds of the La Teche District. The Rev. and Mrs. J. S. Weaver are genial hosts. Our members in Napoleonville are loyal Methodists. All honor to Dr. and Mrs. Geo. H. Nelson and their efficient choir. The district superintendent was found guilty of having noble traits of character, and the Rev. R. F. Long, on behalf of the conference, presented him a sealed envelope containing the punishment. Thursday night, Dr. Ewing of the Presbyterian Church delivered the fraternal address. He offered to aid the colored people of Napoleonville in establishing a library, so impressed was he with the work of the conference. Prof. J. R. Reynolds responded. During this session, the Rev. J. A. W. Williamson made his maiden speech. A telegram of condolence on the death of his wife was sent the president of the United States and special prayer service was held for peace between the warring nations.

SAVANNAH DISTRICT

The forty-second session convened July 22-26, at Sterling, Georgia. District Superintendent W. V. Daughtry, presided. The Rev. E. J. Kimble was elected secretary. Every department of the work was carefully scrutinized; every department was represented. The excellent music was conducted by the Rev. Mr. Styles. Mrs. Eva Snears, organist. Missionary sermon by the Rev. D. H. Martin. Sermons on Sunday by the Revs. Gibson, Hester, Wallace, Prothro and the writer. Prof. W. M. Gordon, principal of Haven Academy, gave helpful talks and suggestions on the work. A collection was given him for the institution. The literary feature of the conference was a source of pleasure and profit. One member was received into the church. Raised during the session, \$63.—J. S. Stripling.

BROOKHAVEN DISTRICT

The cabinet session of the Epworth League and Sunday School Convention, held in Magnolia, Miss., September 7-20, was a very profitable session. The reports presented were encouraging. Superintendent P. H. Rembert preached a forceful sermon on Wednesday night and eight persons came to the altar for prayer. Raised during the two days' session, \$17.15 for all purposes.—W. H. Cain, District President.

WACO DISTRICT

The conference was held in Springfield Church, Groesbeck (Texas) Circuit, July 21-26. Tuesday and Wednesday were given to Sunday school and Epworth League work, conducted by A. C. Wilson and Prof. J. H. Childs, these organizations making a fine impression. The Sunday school raised over \$104 for Sam Houston College. Thursday morning the district conference opened, Superintendent T.

S. Moore presiding. Among the visitors were: the Revs. H. Swann, Victoria District; L. H. Richardson, Austin; S. E. Jones, superintendent of Austin District; Geo. Waers, Dallas District. They rendered valuable service. Mrs. S. E. Spriggs Ratliff, corresponding secretary of Woman's Home Missionary Society, rendered efficient service. The Ladies' Aid was well represented by Mrs. Viola Little, of Waco; Mrs. Martha Shaw of Marlin, and others. The Rev. W. W. White was elected president of the Brotherhood. On Friday night the Sam Huston College rally was held. President R. S. Lovvingood delivered a fine address. The Rev. B. J. Goff, Methodists, African Methodists and Baptists deserve great credit for their splendid entertainment. Quite a number of our people in Springfield own their own homes. In this community is a fine set of young people. Mart, Texas, was selected as seat of next district conference. Sunday the Rev. J. H. Swann preached at 11 a. m.; the Rev. W. J. Moore at 3 p. m., and the writer at night.—Moses Smith.

SUMTER DISTRICT

The tenth annual session of the district conference, Sunday School Institute and Epworth League convention was held at Trinity Church, Camden, S. C., July 22-26. B. S. A. Williams was elected secretary. The opening sermon was preached by the Rev. B. J. McDaniel. The reports, papers and debates heard the second day were profitable to all. The great audience was stirred Thursday night by the eloquence and spiritual power of the Rev. A. R. Howard. A portion of Friday was given to the work of the Sunday School Institute, under the leadership of Prof. S. J. McDonald. This strong auxiliary of the church is doing much to increase the benevolences. Friday night after a great speech by one of our prominent laymen, the Hon. A. J. Andrews, a splendid sermon was preached by the Rev. G. W. Moore. Saturday morning was given over to the work of the Epworth League convention, which is under the direction of Prof. C. C. Lowery. The papers and debates showed much thoughtful preparation. The institute and convention both had more money than necessary to meet expenses, and they willingly supplemented the benevolences of the church. The noonday sermons were splendid indeed. The death of Dr. I. H. Fulton came as a great shock to the entire South Carolina conference. The ministers of the city and Prof. R. McCants, Andrews, were among our visitors. After an excellent paper by the Rev. B. S. A. Williams and discussions as to the best methods of helping to endow Claflin University, a whirlwind campaign was made and more than \$500 was realized. The Sumter District is well manned and managed. The district superintendent is an able and astute leader. The music rendered by Trinity choir was excellent. Sunday a great love feast meeting was conducted by the Revs. J. W. Brown and A. D. Brown. The sermon by Doctor Wilson which followed was a great discourse. The Rev. Mr. Redfield preached at 3 p. m., and Dr. J. F. Page at night. Resolutions were offered thanking the Rev. B. S. A. Williams and his good people for the generous treatment accorded.—G. W. Moore.

ST. LOUIS DISTRICT

The twenty-fourth session of the District Conference, Sunday School and Epworth League Convention convened in St. James Church, St. Louis, Missouri, August 13, 1914. The meeting was called to order by the district superintendent, the Rev. F. S. Bowles. Officers: A. L. Woolfolk, secretary, with W. F. Walker, assistant; R. G. Williams, treasurer; R. G. Williams, together with W. H. Huston and Q. E. Whaley, were appointed a committee on finance; W. W. Goff was appointed reporter to the city papers, and Q. E. Whaley as reporter to the Southwestern. Hon. Charles H. Daues, representing Mayor Kiel, delivered the welcome address in behalf of the city, and was followed by Mr. E. Nofles in behalf of the local church. Responses were delivered by the Rev. L. R. Grant of Louisiana, Mo., and the district superintendent. The business of the district conference was conducted in the morning, while the Sunday School and Epworth League Convention occupied the afternoons. The reports of the different phases of church life and work in the district showed marked improvement along many lines. Several churches having adopted and installed the new finan-

cial plan. W. H. Huston was licensed to preach. W. H. Huston, C. N. Wright, C. C. Kitchen and A. L. Woolfolk were recommended to the Annual Conference for admission on trial. The Rev. B. F. Abbott of Union Memorial was elected delegate to the Methodist Men's Meeting at Nashville, Tenn., in October. Friday evening the anniversary of the Freedmen's Aid Society was observed; the Rev. W. H. Huston presided. President Geo. Evans of George R. Smith College addressed the conference in behalf of the work of Christian education the college is doing and showed how now one-third of the members of the Central Missouri Conference were either former students or graduates of George R. Smith College. The school has had a successful year. The Freedmen's Aid anniversary address was delivered by the Rev. Q. E. Whaley of Bowling Green, Missouri, at the close of which a substantial collection for George R. Smith College was taken. The district conference was enthusiastic in its efforts to raise a Home Mission and Church Extension fund within the district for new work. A committee was appointed to prepare plans for the work. One feature of the district conference was the organization of the St. Louis District Itinerant Club. Officers elected: W. W. Goff, president; A. L. Reynolds, secretary, and A. E. Miller, treasurer. The afternoon sessions of the Sunday School and Epworth League convention were afternoons of interest and profit. The papers were well read, full of wholesome thought and inspiration. Officers elected: President, Miss Nina Moore, Pittsfield, Ill.; secretary, Miss Hannah Anderson, Louisiana, Mo.; assistant secretary, Miss Serino Herman, Jacksonville, Ill.; treasurer, Mrs. R. G. Williams, Bridgeton, Mo. Saturday afternoon the District Woman's Home and Foreign Missionary Societies held an enthusiastic and inspiring joint session. One of the interesting features was the singing of a group of Queen Esther girls. Officers elected, Home Missionary Society: President, Mrs. Ida B. Goins, Louisiana, Mo.; recording secretary, Mrs. Susie McMierty, St. Louis; corresponding secretary, Mrs. Lulu C. Austin, St. Louis; treasurer, Mrs. America Mack, Clarksville. Foreign Missionary Society: President, Mrs. M. L. Jackson, East St. Louis, Ill.; secretary, Mrs. E. W. Hannah, Elsberry. Sunday the love feast was conducted by the district superintendent and the Rev. Albert Poston of Rolla. District Superintendent F. S. Bowles preached a great sermon to an appreciative audience. The Rev. A. L. Reynolds preached at the afternoon service, and Sunday night the Rev. Albert Poston preached on "Personal Evangelism." The District Conference, Sunday School and Epworth League Convention raised \$150. Too much praise cannot be given the pastor, the Rev. J. H. Boone, the members and friends of St. James, for the royal way in which they cared for the District Conference, Sunday School and Epworth League Convention.—Q. E. Whaley.

GREENVILLE DISTRICT

The conference was held in the beautiful chapel in the town of Pickens, S. C., July 22-26. The Rev. J. C. Gibbs, the scholarly and energetic pastor, was not his best. We have few men who could equal this gifted pastor as a leader of young people. He is himself a young man, educated, unassuming, and an all-round polished Christian gentleman. Brother Gibbs is serving his sixth year as pastor of the Pickens charge. If the members of this charge are allowed to have their way he will serve them for a long time to come. Too much could not be said in praise of those good people who so royally entertained the conference. The Rev. B. S. Jackson, the dignified and sweet-spirited district superintendent, held the gavel with a master hand. The excellent program was carried out with remarkable exactness. All addresses, papers and sermons were of a high order and profoundly interesting. Dr. D. D. Martin of Gammon Theological Seminary was a welcome visitor and his addresses and sermon greatly helped the conference and the several hundreds of visitors who were permitted to hear him. The subjects of greatest interest to the conference were the general spiritual awakening throughout the district and the "whirlwind" campaign for the endowment of Claflin College. Many conversions were reported. Most powerful appeals were made for the Claflin endowment. Stronger speeches than that made on Friday night by the Rev. W. G. Valentine are seldom heard. "Claflin must be endowed," cried the Rev. J. C. Martin, and scores of voices repeated: "Claflin

must be endowed!" Then a shower of dollars fell on the table for the cause. "There is nothing like doing things," said the Rev. C. L. Lindsay, who made the first contribution. Three choirs, of Union, Cross Roads and Pickens churches, furnished most excellent music. A unique feature of this service was the singing of Master Julius Anderson, fourteen years of age, whose voice is basal barytone. It was a rare treat to hear him. Claflin should and doubtless will, find this boy and train him to be useful in his service. The Sunday love feast, led by Father G. W. Gray and the very able sermon by the district superintendent, made that a high day. The Southwestern Christian Advocate was represented by the Rev. A. G. Kennedy.

TOPEKA DISTRICT

The District Conference convened at Rosedale, Kansas City, Kansas, Aug. 19, the Rev. Dr. S. A. Stripling, district superintendent, presiding. The Rev. T. S. McMorris, D. D., was elected secretary. Visitors present during the session: Drs. I. L. Thomas, field secretary of the Home and Church Extension Society; Dr. R. Davis, pastor of Centennial, Kansas City; Dr. Wheeler, the superintendent of Kansas City, Missouri, District; the Rev. Mr. Norfleet, of the Missionary Baptist Church; the Rev. Mr. Miller, African Methodist Episcopal Church; the Rev. Mr. Debose, and many distinguished laymen. There were many interesting papers read. Dr. I. L. Thomas delivered his famous lecture Friday night to a crowded house; subject, "Misfits." Dr. S. A. Stripling is truly a diplomat among men. He is positive, but brotherly in all of his dealings with men. He is truly an executive officer. The church made no mistake when it elected him to a district. Our collection for Home Missions and Church Extension, \$53. This district is taking on new life. New mission points have been added, namely: Leavenworth, Kans.; Atchison and South Omaha, with many other points which only await the arrival of the district superintendent and men to fill the places. Truly this district is one of the greatest fields in the Lincoln Conference. What is now needed is more men and more money to open up a greater field on this district. Our next session will be held at Colorado Springs, embracing the second Sunday in September, 1915.—T. S. McMorris.

EPWORTH LEAGUE DEVOTIONAL MEETING

(Continued from Page 7)

questionable company gathered, and when Jesus went by, he saw Nathaniel in that company. When Nathaniel was asked to come to Jesus he responded with a flippant remark. Maybe your friend will do that. Philip did not get mad, he patiently said, "Come and see." Be sure that in the fun-loving friend there are depths that Jesus can stir. With dignity and with persistence you may have to keep saying, "Come and see."

Nathan said to David, "Thou art the man." Nathan told David the truth in regard to his sin. He showed him how black it was, and he showed him the inevitable consequences that would follow all his life. Have you a friend given to smoking? Show him how it will stunt his growth, make his hand unsteady, blunt the accuracy of his perceptions, and handicap him for life. Find episodes of great surgeons who keep the keen edge of their nerves by refraining from tobacco, and then convince your friend that his lifework will require a keen brain and a steady nerve.

Does your friend swear? Show him how he is soiling his mind with loathsome associations from which he can never recover. Does he like to drink moderately? Show him with accurate facts how he is cutting off his own life and his own future. Remind him of the spreading enforcement of the "tin plate rule"—how the larger per cent of great businesses are now dismissing a man if he is simply seen to go into a saloon. Remind him that any compromise with the drinking habit will put a man out of the race entirely in the next generation. Nathan confronted David with an accurate knowledge of the facts. You may have to confront your friend with some disagreeable facts about his sins before you can introduce him to Jesus.—From Notes On the Epworth League Devotional Meeting Topics.

District Rounds

ALEXANDRIA DISTRICT

Fourth Round

Fisher, Oct. 9; Columbus, 10-11; May, 12; Bayou Sea, 13; Zwolle, 15; Mt. Zion, 17-18; Campiti, 18-19; Natchitoches, 25-26; New Town, 27; Cane River, 28; Grand Ecou, 29; Logansport, 31-Nov. 1; Longstreet, 2-4; Bonchest, 7-8; Frierson, 8; Kingston, 9; Thomas Chapel, 10-11; Shady Grove Ct., 13-15; Trenton, 16-17; Grand Cane, 18; South Mansfield, 19-20; Mansfield, 22-23; St. Matthew, 24; Allen Ct., 25-26; Martha-ville Ct., 27-29; Alexandria Mission, Dec. 3-4; Pelican, 6; St. Matthew Ct., 7-8; Boyce St., 11-13; Boyce and Village, 13-15; Rapides, 16; Colfax, 17; Cheneyville, 19-20; Lecompte, 21-22; Alexandria, Newman, 27-30; Pineville, Jan. 9-10, 1915.—J. O. Richards, District Superintendent.

CHICAGO-INDIANAPOLIS DISTRICT

Third Round

Merrill, Oct. 2; Saulters, 3-4; Connersville, 10-11; Rusbyville, 11 a. m., 11-12; Madison, 13; North Vernon, 14; Watson, 15; Port Fulton, 16; Wesley, Jeffersonville, 12-18; Evansville, Bland Avenue, 25-26; Rockport, 29; Newburgh, 28; Princeton, Nov. 1-2; Boonville, 3; Browns, Ill., 3; Muncie, 11 a. m., 8; New Castle, 9; Anderson, 12-15; Indianapolis, Barnes, 22-24; Shelbyville, 3 p. m. and 7:30, 22-23; Simpson, Indianapolis, 30; Chicago, St. Mark, Dec. 6-7; St. Luke, 13-14; Fulton St., 20-21; Bloomington, 26-27. The war in Europe has caused many of our missionaries to be in need. Let us raise our apportionment in full and send it to the treasurer.—Gloster R. Bryant, District Superintendent.

LAKE CHARLES DISTRICT

Fourth Round

Eola Ct., Oct. 31-Nov. 1; Boonville, 7-8; Bunkie, 8-9; Waxia Ct., 11-12; Washington, 14-15; Weisb and Jennings, 17-18; Crowley and Eunice, 19-20; St. Martinville, 21-22; Longville and De Ridder, 26; Leesville Ct., 27-29; Lake Arthur, Dec. 1; Gueydan and Abbeville, 2-3; Briggs and Campbell, 5-6; Wiley and Lottie, 12-13; Cottonport Ct., 16-17; Melville Ct., 14-15; Maringouin, 19-20; Lake Charles, 26-27; Spring Creek Ct., 28-29; Lafayette, 31; Hubertville, Jan. 3-5; Olevia, 3-7; Opelousas, 9-10; Patout, 13; New Iberia, 16-17. My Dear Brethren: The Lord has wonderfully blessed us in our work on the district this year. Now we are starting out on the fourth and last quarter for this conference year. Let us do our best along all lines. Remember your obligation to New Orleans University and Gilbert Academy. We should stand by our institutions of learning, for they are doing great good toward the uplifting of our race. Be prepared to report the total amount of benevolence raised during the year. Fix a day for the Southwestern Christian Advocate, and let us make a stronger pull.—Robt. C. Worsham, District Superintendent.

SAN ANTONIO DISTRICT

Fourth Round

Gonzales and Elm, Oct. 10-11; Westhoff Ct., 14-15; Nixon Ct., 14-15; Gonzales Ct., 16-18; Hamilton Ct., 20-21; Laurenia Ct., 22-23; Sutherland

Springs, 22-23; Belmont Ct., 24-25; Pleasanton Ct., 27-28; Jourdanon Ct., 27-28; Cuero and Clinton 30-Nov. 1; Beeville Ct., 3; Corpus Christi Ct., 4; Kingsville Ct., 5; San Antonio, St. Paul, 6-8; Hondo Ct., 10-11; Seguin Ct., 12-13; San Antonio, Jacobs Chapel, 14-15; San Antonio Mission, 17-18; San Antonio, Carr Hill, 20-22; Kerrville Ct., 24-25; Del Rio Ct., 26; Floresville Ct., 27-29; Yorktown Ct., Dec. 2; Borne Ct., 3; Harwood Ct., 4; Pearsall Ct., 5-6. Dear Pastors: Please come to the fourth quarterly conference prepared to make a full report of your benevolent collections. Have all committees out with good reports. Brethren, bring as many subscribers for the Southwestern as you can. This is our church paper and we must make a strong pull once more during this conference year. The Ministers' Wives and other Lament Conventions will be held at Pearsall, October 15-16, 1914. Get ready for a great meeting. Stay on the front line. Success to you all.—A. M. Mason, District Superintendent.

ABERDEEN DISTRICT

Fourth Round

Macon Ct., Oct. 10-11; Brooksville, 17-18; Wren, 24-25; Aberdeen, 23-25; Aberdeen, Second Church, 31-Nov. 1; Columbus, 6-8; Columbus Ct., 7-8; Columbus, Second Church, 13-15; Caledonia, 14-15; Macon, 20-22; Mashulaville, 21-22; District Conference, 24-29; Shuqulak, 28-29; Crawford, Dec. 4-6; Hickory Grove, 5-6; West Point, 11-13; Strongs, 12-13; Bell, 10-13. The Finance Commission of the Methodist Episcopal Church at Philadelphia, by close study has found that out of the 17,673 pastors in the Methodist Episcopal Church, 8,120 in 1913 were pulling down, while 1,286 were standing still and 8,267 were pulling up. The 8,120 pulling down and the 1,286 standing still caused a decrease in benevolent collections last year of \$371,595. It is sad to see this enormous loss to the church and sadder still to know that it was caused by hundreds of pastors who stood still and the thousands who pull down while others were pulling up. Brethren, we are urging and hope to be able at Itta Bena in the annual conference to report that not a man on the Aberdeen District is standing still and none pulling down, but all pulling up. Fail not in your ten per cent in membership. Our Fall campaign is on for 500 subscribers to the Southwestern by the second district conference, Nov. 24-29. We led the districts in the twenty Colored conferences last year for the Southwestern. Some of the districts are after us. We cannot afford to lose our place. The Editor will be with us at the district conference.—J. M. Marsh, District Superintendent.

FORT SMITH DISTRICT

Fourth Round

Danville Ct., Oct. 31-Nov. 1; Roland Ct., 7-8; Maumelle Ct., 14-15; Marche, 21-22; Conway Station and Ct., 28-29; Morrilton Station, Dec. 5-6; Solgo-hache Station, 12-13; Springfield Ct., 19-20; Fayetteville Station, 26-27; Bentonville, Jan. 2-3, 1915; Van Buren, 9-10; Fort Smith (Mal.), 16-17. Brethren, this brings us up to the close of

the conference year. And remember, every minister makes his own appointment. Let us not stop until you shall have made a round report for the benevolence of the church. The church is calling for ministers full of stirring qualities, enthusiastic, high in ideas, active, and who have a purpose in life.—D. H. E. Harris, D. D., District Superintendent.

KNOXVILLE DISTRICT

First Round

Seney Chapel, Oct. 17-18; Vine Ave., 25-26; East Vine Miss., 25, 3 p. m., and 27; Tazewell, 31-Nov. 1; Byington, 7-8; Clinton, 14-15; La Follette, 21-22; Jefferson City, 28-29; Morristown, Dec. 6-7; White Pine, 12-13; Newport, 19-20; Russellville, 26-27; Greenville Ct., Jan. 2-3, 1915; Warrensburg, 9-10; Greenville, 16-17; Johnson City, 23-24; Elizabethton, 30-31; Mountain City, Feb. 1-2. Dear Brethren: We are again sent back to the field to commence a new year. Begin the new year right and keep right and you will end right. Remember those masterly addresses of our Bishop Henderson; let them not be lightly thought of, and thus pass out of your minds. Let us not be satisfied with anything less than all blanks in our quarterly conference report filled; a ten per cent gain in membership; the Southwestern Christian Advocate in each home; the ministerial and benevolent claims raised quarterly and reported; an every day revival; indeed, let us carry out the program as adopted by our conference. Don't wait, but commence at once. Let us observe the Church Temperance Day, November 1, and get the pledges signed, and collect the amount of at least \$1 for the Church Temperance Society. Observe Thanksgiving Day, November 26, and collect Jubilee Fund; observe December 25 and 31 and take collections for the benevolences of the church. Organize and push all department and claims of the church. I am ready at any time to assist you. Command me.—J. W. Tate, District Superintendent.

SPECIAL NOTICES

CONROE DISTRICT

Dear pastors of the Conroe District, as missionary secretary of the District I take the pleasure of writing you through the columns of the Southwestern. Let us not only work to report an increase over last year for the missionary cause, but let us labor to raise our full assessment for the Home Missionary and Church Extension, Foreign Missions and Board of Sunday Schools. A good amount was raised at the group meeting for Home Missionary and Church Extension, but how about Foreign Missions and the Sunday School Boards? If your Sunday schools have not been organized into missionary societies, please do so; it will help in raising these funds and encourage the people to give. A crying need comes from the Foreign field. When the war is over and the smoke has cleared away the Boards will be taxed for funds for immediate use. We must raise the money. Let no stone be left unturned on our part. We may not lead on our circuit or station, but we can at least do our best. Be sure and read the pastor's pamphlet "Making the United Missionary Program Effective," and material enough will be had for the work.—S. A. Pryor, Missionary Secretary.

BEAUMONT DISTRICT

Dear Brothers: The fifth Sunday in November has been set aside for Southwestern Day. The subscriptions and renewals depend very greatly upon the earnest activity of the pastor. Let every pastor call upon his officials. First: by securing their subscription and their renewals; second: the pastor will have their force and influence in putting the Southwestern in every home by calling upon your Sunday school superintendents and your other officers to subscribe for the paper and "Do it Now!" Third: begin Now! As you visit from house to house, be like the good agent, be ready to do business; after every sermon, before dismissing your congregation, present the claims of the people's rights, the Southwestern. By this means, you can very easily bring up an average of at least ten new subscribers and renewals from your charges and stations. You need not withhold your reports until the fifth Sunday in November, but you may report all along. I shall do my part. You will be helping yourselves by standing by the Southwestern, for it is our own paper and a very great friend of the race.—W. L. Duncan, District Superintendent.

SAVANNAH CONFERENCE.

To the Pastors of the Savannah Conference:

I will be present at the annual conference in Forsythe. So please have the money for the Woman's Home Missionary Society in hand. I will be prepared to give vouchers for same. Please govern yourselves accordingly. CASSIE E. SHARP, Conference President.

ATLANTA CONFERENCE.

All persons coming to the Atlanta Annual Conference for admission and those for examination in the studies of the different years will please be present, with all the books, in the basement of Fort Street Church, Atlanta, Ga., at 10 o'clock a. m., December 2, 1914. The examiners will examine the same classes as last year. For admission, H. W. B. Wilson, J. W. Thorpe, W. E. Ector; first year studies, P. H. Kelley, A. C. Wright, L. H. King; second year studies, N. J. Croidey, J. W. Qeen and C. L. Johnson; third year studies, E. H. Oliver, J. W. Bowlis and David Gray; fourth year studies, E. R. Miller and J. E. Watkin; for local orders and recognition of orders, H. E. Burns and D. C. Richardson.

C. L. JOHNSON, Chairman.

SPECIAL NOTICE.

GREENWOOD DISTRICT.

Dear Pastor and Sunday School Superintendent:

The Sunday School Convention will meet about November 11, at which time we hope to have present two delegates from each school and ten cents per capita. You will receive credit on your benevolent assessments. Dr. E. M. Jones, Field Secretary, will be present. Let's have a rousing meeting.

G. ORANGE, President.

SOUTH CAROLINA

Lamar—Our pastor, the Rev. A. R. Howard, is doing excellent work here. Our quarterly meeting was held Aug. 8 by Superintendent Wilson, who preached an excellent sermon on Sunday.—J. T. Tillar.

ALABAMA

Bessemer—The contest at Morning Star Methodist Episcopal Church closed September 20 with great success. Those paying \$2.50 were C. B. Sutton, R. Steens, C. W. Wilkerson. Those paying from \$1.25 to \$1.75 were I. W. Milton, Sisters L. A. Sutton, H. E. Wilkerson, Alice Aldridge and Elizabeth Rindle. We thank all for the liberal offering. We were favored with the presence of Dr. D. J. Price, who gave us some encouraging words. The Crown was presented to Miss Henrietta Mims as winner. Tokens of appreciation were given to the other contestants for their faithfulness. Amount raised was \$100.00. The Rev. J. R. Taylor is pastor.—(Mrs.) H. E. Wilkerson.

Aberfoi and Brown Grove Circuit—Our revivals began at Owen's Chapel the fourth Sunday in July. We had a very good meeting with much success. We went to Walden Chapel the second Sunday in August; here we had a grand revival; 15 conversions. And then to Brown Grove. At this place we had a good meeting; three added to the church. Number of conversions and accessions, 20. At the close of the revivals there we were brought to the date for our fourth quarterly conference, September 19-20. Saturday the conference met at Brown's Grove, with the District Superintendent in the chair, the Rev. Wm. Jones. A large number of the brethren were present with good reports; the conference was held by our beloved District Superintendent. At 10 o'clock Sunday, baptizing. The elder preached a strong sermon. Collection for the District Superintendent, \$30.90; for the pastor, \$18.40.—J. T. M. Willis, pastor.

Alexander City—The conference evangelist, the Rev. W. J. Smith, assisted our pastor, the Rev. T. H. Ham, in a revival here at this place. The church was spiritually revived and the Lord blessed us with ten converts and four accessions to the church.—D. R. Mathews, reporter.

GEORGIA

The third quarterly conference was held in Oak Grove Church, September 5-6, the Rev. A. M. H. Evans presiding in the stead of the Rev. W. M. Bellinger, superintendent. W. S. Lawton was elected secretary. Reports indicated progress. The superintendent was paid in full. The pastor had been paid this quarter \$205.00. All departments are active. Plans are on foot for the dedication of three churches: St. Andrews by Bishop Leete; Simpson by Bishop Scott, and Malery by Dr. I. L. Thomas. We are also planning a new church at Oak Grove that will be second to none and a new parsonage this fall. Our energetic pastor, Doctor Giddens, has received into the church this year 104 new members, thereby increasing the membership over one-fourth. We are preparing to give our pastor for conference a \$50 suit, a \$25 overcoat and a John B. Stetson hat. We will raise this year for all causes more than \$2,000.—(Mrs.) Ella Peace.

MISSISSIPPI

Biloxi—I wish to thank my members and friends for the success of our great rally meeting held in Israelite Methodist Episcopal Church: Class 1, Ed. Smith, \$3.60; No. 2, C. Davenport, \$4.75; No. 3, S. Thomas, \$10.95; No. 4, M. Moss, \$13.46; No. 5, A. B. Petteard, \$20.65; a donation in cash \$3.30; total,

\$61.69. No. 5 won the first prize, a beautiful gold breast pin. No. 4 won the second prize, a beautiful pearl breast pin. We closed our meeting on Monday night with a grand reception which was enjoyed by all. We are working hard to make this year the greatest in the history of our church in Biloxi. We have added to the church a goodly number.—J. J. Young, pastor.

Sardis—Our fourth quarterly conference was held at Spring Hill Methodist Episcopal Church September 26, with the District Superintendent, the Rev. C. W. Butler, in the chair. Splendid reports were rendered which showed the work in a progressive condition. The superintendent preached two able sermons. He was paid in full. Raised in quarter, \$36.00; during the quarter, \$215.00.—S. D. Troupe, pastor.

New Augusta—At West Methodist Episcopal Church Sunday, September 27, was a high day in Zion. The people came from far and near to help us. We had asked for \$75.00 but the people gave \$87.22. The following persons reported: Mesdames Sam West, \$18.00; Lizzie Carter, \$13.00; Susie Henry, \$12.00; Nellie West, \$33.22; J. W. James, \$11.00; total, \$87.22. We have completed our church and will put forth all of our power to put the Southwestern in each home.—J. W. James, pastor.

Moss Point—Our third quarterly conference was held September 26-27, the Rev. Dr. J. C. Houston, District Superintendent. The business session on Saturday night was splendid. A goodly number of the officers were present and made good reports. The spiritual part of the church is alive, also the financial condition. The superintendent preached two noble sermons on Sunday at eleven and at night. The Rev. W. Smith, a deacon of St. Paul church, held the church while the pastor was away. The pastor reported five children baptized, two adults baptized, and two received into full membership; one dismissed by letter; two deaths and a splendid financial report. Paid District Superintendent in full, \$27.57; paid pastor, \$123. The young ladies' club had put in an excellent pulpit suit at a cost of \$75; \$5.50 for benevolence, \$17.75 by the Ladies' Aid; \$7.00 for the poor. Nine cash subscribers to the Southwestern; \$40 incidental expense. Repairs, \$5.00.—W. H. Smith, pastor.

Kosciusko Circuit—Our third quarterly conference was held September 12-13. The Rev. Winbush, pastor of Starkville charge, preached Sunday at eleven. Our Sunday school is doing splendid work. Raised in quarter, \$21.60. Two subscribers for the Southwestern Christian Advocate.—C. H. Maxwell, pastor.

Philadelphia Circuit—The Rev. S. H. Cannon, District Superintendent, held our third quarterly conference September 19-20. He preached three able sermons. The Rev. S. H. Cannon is much loved by all the people of this circuit. We have had three revivals on this circuit, resulting in 48 conversions and 53 additions to the church. Raised during the quarter for District Superintendent \$22; for pastor, \$114.33, and for other purposes, \$10. Total amount for all purposes, \$146.33. We hope to have a full report by the end of the year.—H. R. S. Erby, pastor.

NO ALUM IN ROYAL BAKING POWDER

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.	September 24-27	J. P. Patterson
Annapolis	Baltimore, Md.	September 16-20	C. G. Cumminge
Pine Bluff	Liberty, Ark.	September 16-20	J. H. Greer
Salisbury	Pocomoke City, Md.	October 20-23	W. J. L. Hughes
Centerville	Federalburg, Md.	October 27-29	J. E. A. Johns
Wilmington	Dover, Del.	—	W. A. Hubbard
Holly Springs	New Albany, Miss.	Nov. 3-8	W. H. Gilliam
Aberdeen	Macon, Miss.	Nov. 24-29	J. M. Marsh

CONVENTIONS

GREENVILLE DISTRICT—Sunday School Institute and Epworth League Convention, Greenville, S. C. Sept. 24-27

SUNDAY SCHOOL AND EPWORTH LEAGUE, Lonoke, Ark., October 1-4.

LINCOLN CONFERENCE—Woman's Home Missionary Society Convention, Chelsea, Okla. October 7-10

CLOW DISTRICT—Epworth League and Sunday School Convention, Centerville, Ark. Oct. 8-11.

SHREVEPORT DISTRICT—Epworth League, Ladies' Aid, Woman's Home Missionary, and Jubilee Convention, Mt. Nebo, Perryville, La. Oct. 15-18

NORTH CAROLINA

Forest City Charge—Our revival meeting has been a great success this year. We have been blessed with 70 converts, 25 baptized and received in full membership, and others in six months. We had with us the Rev. West from Louisville Circuit and also the Rev. B. L. Thomas from Lebron Circuit. Our work this year has been a success both spiritually and financially. We raised for children's day \$25.00 at Wells Springs Church and \$25.00 at Broxes Chapel. The Epworth League at Wells Springs is alive and has been a great help in raising money for every cause. Our pastor, W. M. Crawford, is the man for the Forest City Circuit. The members love and respect him. We hope to have him with us for many years. His wife, Mrs. W. M. Crawford, is assisting in every cause. We are planning for a rally the 18th of next month. Our fourth quarter will be on the 17th and 18th. We are struggling to come up with round reports just as they have been, to pay our District Superintendent in full.—Laura Withrow, president.

South Greensboro Charge—Our fourth quarterly conference convened at Goshen Chapel September 13-14, with the Rev. S. F. B. Peace, District Superintendent, in the chair. Elder Peace was at his best and preached Sunday evening to the delight of all. The business session was held Monday at 1 o'clock p. m. This is Superintendent Peace's sixth year on this dis-

trict; and the writer has had the pleasure of serving under him during this time. Too much honor cannot be given Elder Peace for the brotherly manner in which he has presided over our deliberations. All who were present expressed their regret that he can't serve us longer. We are finishing our second year on this charge, and we are very much pleased with the spirit of brotherly love and loyalty that is exemplified among us. We have more than made our ten per cent gain in membership this year. Accessions, 32; baptisms, adults 9, children 36; total, 45. Ministerial support: paid the pastor, \$232.08; to District Superintendent, \$17.45; total this quarter, \$249.53; for benevolence, \$25.39; for improvements, \$10.00; grand total for the quarter, \$284.92. We have yet to raise a small balance on ministerial support. We also expect to raise our Jubilee money and other benevolences, by the annual conference, Nov. 26. We have had good revivals at each of our churches and have assisted several brothers. We are striving for success.—W. T. Lomax, Pastor.

A grand reception was given Miss Rachel Davis, a student of New Orleans University, Friday night, Sept. 4th, 1914, at the home of her sister and brother-in-law, Mr. and Mrs. John Miles. The reception was given by Mrs. Mary Batties and Mrs. Eliza Brent as an appreciation of Miss Davis' faithfulness as a teacher in our private school at Blanks, Louisiana, at the Sunlight Baptist Church. We desire her return.—(Rev.) Hy. Crump.

DEATHS

THE REV. GEORGE B. ABBOTT

The Rev. George B. Abbott, a member of the Central Missouri Conference died Aug. 23, 1914. Brother Abbott was first a soldier in the army; after being mustered out, felt the call to preach, and immediately sought an opportunity to go to school. God opened up the way and he went to Oberlin for a while and then returned to Missouri. To the time of his death he had been in the ministry thirty-six years and had served the church well during these years. To years ago he wrote his own history and had it published in the minutes of the conference. To say the least, it is interesting to note the victories won by this father in Israel. He leaves his wife with a good home and something to go upon, which speaks volumes for him and ought to inspire young preachers to provide for their wives and children. Brother Abbott was a wise counsellor and a good church manager. May the blessings of God rest upon his faithful wife who, like her husband, is a faithful worker and a loyal Methodist.—W. C. Ellis.

Hanner—Mrs. Harriet Hanner, the mother of the Rev. P. T. Hanner of Wright Chapel, Cookeville, Tennessee, died August 30, 1914. She had been a faithful member of the Methodist Episcopal Church for 50 years and was a model Christian. The Rev. J. P. Price attended the funeral service.—P. W. Gordon.

Johnson—Cornelius Johnson, of Port Allen, Louisiana, at the age of 75 years, found the Savior while on his bed of affliction, was baptized and received into the church August 30, 1914. On September 5, 1914, the final summons came. He is survived by his wife, five daughters, three grandchildren and numerous friends. He was highly regarded in this community. Interment was made by Tabernacle No. 37, of Port Allen.—D. G. Taylor, Pastor.

Demby—On the 1st day of July, 1914, Mrs. Rosa Demby departed this life. She was for a number of years a consistent member of Burns Methodist Episcopal Church, Oxford, Miss. She died in full faith of a risen Savior, leaving her husband, two daughters, a brother and several grandchildren. The funeral was conducted by the Rev. A. L. Armstrong.

Wheeler—Sarah A. Wheeler entered into rest from Danville, Missouri, August 10, 1914. The deceased was the mother of eleven children, four of whom survive her, besides other relatives. Her death occurred at St. Louis and the body was brought to Danville for interment. The funeral services were conducted by the Rev. T. D. Davis.

Johnson—Mrs. Eliza Johnson, one of the old members of our church at Crowley, Louisiana, about 65 years of age, died August 27, 1914. The deceased was indeed a faithful mother and a faithful Christian. Three sons, three daughters and many friends mourn her passing. The Rev. J. W. Wilson of the Baptist Church and her pastor, the Rev. N. Ford, conducted the funeral service.

Hayes—Mrs. Louberttha Hayes, a member of Pine Grove Methodist Episcopal Church at Clinton, Louisiana, died May 25, 1914, in the thirty-second year of her age. Her husband, two children, two brothers and many friends mourn.—J. C. Coleman, Pastor.

Johnson—Mrs. Mary Johnson, for 44 years a faithful member of the Methodist Episcopal Church, died at Clinton, Louisiana, April 20, 1914, aged 73 years. She had mothered and assisted in raising 21 children. She is survived by her husband, one brother and a host of friends. The funeral service was conducted by her pastor, the Rev. J. C. Coleman.

Hearon—Myles Hearon, born January, 1888, died May, 1914. He was the son of Mrs. Cynthia Hearon, a faithful member of the Methodist Episcopal Church at Valden, Mississippi. The body was brought to Valden from Memphis, where the funeral service was held. Interment was made in the family cemetery at Valden.—F. S. Smith.

Maxwell—The body of Will Maxwell, who died in Jackson, recently, was brought to Valden for interment.—F. S. Smith.

Potts—Mrs. Angelina Potts died in full triumph of the Christian faith, August, 1914, at Winona, Mississippi. The funeral sermon was delivered by the pastor, the Rev. J. W. Golden.

Smith—Little Johnnie Willie Smith, whose death occurred recently in Memphis, Tennessee, was buried in Valden, Mississippi.—F. S. Smith.

Johnson—Mrs. Maria Johnson, aged 60 years, a loyal member of Dumas Methodist Episcopal Church at Eupora, Mississippi, for 40 years, died in great peace August 6, 1914. Her husband, four sons, two daughters, one sister and many other relatives survive. The funeral service was conducted by the Rev. S. M. McLeod, pastor, assisted by the Rev. Mr. Quinn.

Jeater—Mrs. Mary A. Jeater, of Lonoke, Ark., a member of the Methodist Episcopal Church, died September 15, 1914. She leaves a mother, sisters, brothers, friends and many relatives. The funeral was conducted by the pastor and the Rev. W. M. Bailey of the Baptist Church.

McLaughlin—Mrs. Cynthia McLaughlin of Maxton, Scotland county, North Carolina, died Sept. 23, 1914, at the ripe old age of 108 years. She was a member of Beaver Dam Methodist Episcopal Church for fifty years. She lived to see the fourth generation of her children. She leaves a host of relatives and friends.—G. H. Spaulding, Pastor.

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are disclosed when the Veteran Preacher's plea reaches the heart. As an educator said, "Money will be uncovered by the Campaign for the Old Preachers, which otherwise would never be received by the Church." Let every pastor search for such "hidden treasures."

The Conferences are responding to the 1915 Campaign. The Michigan Conference will add \$150,000 to its holdings; the West Ohio Conference \$500,000; the North-East Ohio Conference, \$400,000. The coast conferences have responded and in a short time we will make a full report of what they have done.

A pastor sent us a picture of his bright-faced little boy on which he wrote: "One reason I am interested in the Claimants' Fund: What would happen to him if his daddy were taken away?"

At the Washington Meeting October 27th, 28th, and 29th, official representatives will tell us "What Other Churches are Doing." Dr. Alfred J. P. McClure of the Protestant Episcopal Church; Dr. William H. Foulkes of the Presbyterian Church; Dr. J. R. Stewart of the Methodist Episcopal Church, South; Dr. S. L. Loomis of the Congregational Church; Dr. Henry Sweets of the Presbyterian Church, and Dr. W. B. Matteson of the Baptist Church.

Mr. Renner, Secretary of the Pennsylvania's Pension System, will tell us what that great railroad is doing. The climax of the meeting will be the presentation of the Bishop's Address to the Church on Thursday night.

"WE'LL ALL DO IT"

a beautiful pamphlet prepared by Bishop W. F. Oldham is ready. He takes for his text Dr. Varnum A. Cooper's homely putting of the case: "They took us for life, let them see us through."

Tired and burdened, I was looking out over resourceful Lake Michigan, and when I turned he was by my desk. Coming in quietly and mysteriously as an angel and with an angel's purpose to help the Retired Ministers be handed us a check for \$100.00, which is now invested for generations of veteran preachers and each year unto Time's end will provide one week's loving care for some Retired Minister.

Thank you, Brother! You did not want your name recorded and we comply, but the Recording Angel had his way and your name is recorded as "a Friend of the Old Preachers."

Veterans, rejoice. The Church's heart and affection for you is being poured into dollars for your care.

Each week brings inquiries concerning Life Annuity Bonds, the Christian's way of "eating your orange and keeping it"—of giving your money for all time to the Retired Preachers and yet securing the income for yourself until for you time unveils Eternity." Send for applications and books.

The new edition of Judge Horton's booklet on "Willis" is a delight to the eye and a help in fulfilling the duties of Christian Stewardship.

MARRIAGES

Bradford-Johnson—Mr. Willie Bradford and Miss Luelia Johnson were married at the residence of the bride's mother, Mrs. Johnson, in Biloxi, Miss. A host of relatives and friends witnessed the ceremony. The Rev. J. J. Young, pastor, officiated.

Walker-Dozier—The Rev. S. C. Walker was married to Miss Marian Dozier of Pensacola, Fla., on Wednesday, Sept. 23, 1914, at 8 p. m. The marriage took place in the bride's parlor. A large number of friends were present. For a part of two years the Rev. Mr. Walker was pastor of St. Paul Church in Pensacola, where he made a number of friends. At present he serves the Enon Methodist Episcopal Church, Birmingham, Ala. Miss Dozier is a young woman of splendid talent and will be of much help to her companion. The Rev. Joel C. Carson officiated.

Newbins-Smith—Mr. Edwin Newbins and Miss Lessie Smith were united in marriage in the presence of a large company of friends, Aug. 31, 1914, at the home of the bride's parents, in Shreveport, La. They were the recipients of many valuable presents were present to witness the ceremony. The happy couple left for Houston, Texas, where they are to make their future home. Dr. J. H. Hubbard of St. Paul Church officiated.

Sojourner-Howell—Dr. J. M. Sojourner and Mrs. Clara L. Howell were happily united in holy wedlock, Wednesday, Sept. 23, 1914, at the home of Mrs. Howell in Batzman street, Shreveport, La. Dr. Sojourner is a leading druggist and real estate dealer in the city. The bride for a number of years has been a faithful member and worker in St. Paul Church. Dr. J. H. Hubbard performed the ceremony.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

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CRESCENT CITY NOTES

Mrs. Henrietta C. Stanley, the wife of Rev. Calvin S. Stanley, our pastor at Houma, La., is spending a few days in the city visiting her relatives and friends.

The Rev. D. S. Sloan announces that his address is changed from 3442 South Liberty street to 820 Sixth street.

Wesley—The pastor, Dr. J. L. Wilson, preached morning and evening. One united with the church.

Great preparations are being made for the coming anniversary, which will begin on the 25th. The Epworth League held its regular monthly meeting in the afternoon and rendered a splendid program. Next Sunday, 10:45 a. m., the pastor's subject will be, "The profound interest of Christ in his tempest-tossed and tolling disciples"; and at 7:30 p. m., his subject will be, "The contest between the spiritual and the physical, or David and Goliath."—L. L. Harrison.

Scott Chinn.—The early prayer meeting was led by Brother Joseph Bally. At night the pastor preached. On last Thursday night Sister Catharine Jones led a company of friends to the parsonage just after service and brought some fine groceries and a purse, for which we thank them kindly.—T. A. Jackson.

St. Matthew Charge.—Early prayer meeting was led by Brother James Rhodes. At night the Lord's supper was administered and the spiritual tide ran high. Mr. Claud Myers (white), a Christian, and his brother, worshiped with us. Mr. Myers brother, being an unsaved man, was much touched with the spirit and fervor of the service. He and two other young men came to the altar when invited and were prayed for. The third Sunday in November is Rally Day. Mr. C. D. Smith, president of the trustees board, is hopeful of raising a large sum. The St. Matthew Choir, under the leadership of Mrs. E. Roche, the new organist, made quite an impression. Mrs. C. Ross and her daughter, Mrs. A. J. W. Berry, has returned home after a pleasant stay in Texas.—Edna May.

REVIVAL NOTES

Walnut Cove, N. C.—Two successful revivals have been held on this charge during the months of August and September, that resulted in 36 conversions and 26 accessions. The Rev. W. Ellison of Winston-Salem of Mount Pleasant Church, preached five strong sermons. The district superintendent, R. W. Winchester, was with us. The Rev. C. B. Love rendered valuable service. We are winding up our second year's work on this charge.—A. E. Robinson, Pastor.

Gillsville, Ga.—We have closed our summer revival with great success. It was the best revival we have had in the history of the charge. The Father blessed us; thirty-two were happily converted. The Rev. W. M. Bailey, pastor of the Methodist Episcopal Church of Commerce, Ga., and the Rev. N. J. Crolley, pastor of St. Paul Church of Gainesville, Ga., served us the first and second weeks. The Rev. L. P. Kimball is pastor.—Mamie M. Griffin.

Lamar, S. C.—We closed in August a glorious revival on the work at Sandy Grove. Many were converted, backsliders reclaimed and about 25 persons joined the church. The Rev. Richard Cottingham, of Orangeburg, did most of the preaching (and he is an able preacher). Our pastor, the Rev. A. R. Howard, conducted the altar services. He is indeed a faithful worker.—J. T. Tiller.

Itta Bena, Miss.—The old-time revival fire broke out at Samuel Methodist Episcopal Church and burned for twelve days with good results. Conversions, 25; accessions, 22. It is said

by the people, both white and black, that it was one of the best in the history of this charge.—L. W. Washington.

Naborton, La.—Revival began at Mt. Carmel Methodist Episcopal Church, September 9th, and closed on the 18th. One precious soul converted. The pastor was assisted two nights by the Rev. Aaron Cozee of the Baptist church.—John H. Wise, Pastor.

Birmingham, Ala.—The Brownville Methodist Episcopal Church closed on Sept. 22 a ten days' camp meeting. The members were greatly revived and the community awakened. Conversions, 25. The following Ministers of the Union camped on the church grounds and preached the gospel of Jesus Christ: the Revs. Dr. D. J. Price, I. Townsend, E. B. McCauley, E. Mixon, J. R. Howard, S. C. Walker, J. W. Thomas, district superintendent Birmingham District, Dr. E. M. Jones, Board of Sunday Schools.—B. G. Smith, Pastor.

This circuit, Brookshire, Texas, has just closed one of the most successful revivals that has been witnessed for many a year. For three weeks the members and friends of the other churches rallied to the old Asbury Church. We closed out with 22 added to the church. At the close of the meeting the converts had the pastor to announce that the converts would give a reception in honor of the pastor. The converts raised \$4.75 and presented it to the pastor in honor of his labor among them. The old Asbury Church has been awakened to the point of doing something.—Jas. Harts, pastor.

Union Church, Miss.—Our revival which closed the fourth Sunday in August was a success in every way, both spiritually and financially. Forty-nine precious souls were led to the church. The Rev. Mildton and the Rev. Nelson rendered valuable service. We have been able to add one hundred and two precious souls to the church to this date.—F. L. Wood, pastor.

Pelahatchie, Miss.—We have just closed a successful revival on this circuit. Our churches were wonderfully stirred up and the Lord blessed our work with 94 accessions and conversions. All of them joined our church. The Rev. C. H. Brown, pastor, doing all the preaching with the exception of three nights the Rev. Wm. Pickens of Jackson preached. The members seemed to be religiously awakened and stood by their pastor's side in the work. The local preachers also were faithful. The work seemed to be spiritually alive.—Mrs. C. L. Brown, reporter.

Powell Memorial and St. John Churches, La Fayette, Alabama.—The Rev. H. N. Brown, pastor. Great crowds attended all services. Eight souls were converted and eight new members received into the church.

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Raised during the meeting, \$80.00. The Rev. W. J. Smith, Conference Evangelist, and the Rev. N. H. Redrick, pastor at Gadsden, assisted in the meeting. The town of La Fayette was stirred as never before. Dr. Brown, our pastor, and his wife are great church workers.

Alamo, Tenn.—We closed a ten days' revival service here, which resulted in three conversions and four additions to the church. The Rev. F. N. Collier, pastor at Dickson, Tennessee, was with us one week. District Superintendent D. T. Burch came in time to assist in the meeting.—Mary Midgitt.

Groesbeck (Tex.) Circuit—Fifteen souls were converted in our recent meeting.—Wm. W. Baker.

Mansfield, La.—On Sunday, August 30, our revival meeting closed at Thomae Chapel. There were two conversions and two backsliders reclaimed.—R. A. Thomas.

Logansport (La.) Circuit—From reports given by some of the oldest members of Mt. Zion Methodist Episcopal Church, Sunday, September 6, 1914, closed the greatest revival that has been at this place in twenty years. During the week of prayer and preaching sixteen souls were happily converted. The people of this work are standing loyally by their pastor, the Rev. J. D. McCain. The Rev. J. O. Richards, our beloved Superintendent, came to us in the midst of our struggles on Sunday, August 30, and preached an excellent sermon.

TENNESSEE

Cumberland Furnace—Dr. S. M. Utley held the 4th quarterly conference August 30-31. On account of the prevalence of smallpox we failed to hold the 3rd quarter, so the third and fourth were held together. The members served an enjoyable basket dinner. Doctor Utley preached two able sermons Sunday and one at Stone's Chapel Monday night. We raised this quarter, \$26.16. This conference was indeed a sad occasion for the District Superintendent to inform the members that, because of failing health, he would not be with them again as superintendent.—Elizabeth Nesbitt.

THIS PAPER FROM NOW UNTIL JAN. 1, 1916—FOR \$1.00

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, OCTOBER 22, 1914

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INTENSIVE FARMING

Bishop Quayle in his address to a class for admission at the Iowa Conference crowded much wisdom in his rather humorous exhortation when he said: "Get five acres; be possessed of one chicken that will crow, another that will cackle, a cow with a bell about her neck; then place yourself at the north end of a hoe and agitate the soil with the south end, and you will live, and live happily." The point is: a man does not need a hundred acres of land to make a living. In this day of intensive farming, we have reduced the acreage considerably. A Georgia farmer, however, goes Bishop Quayle one better; instead of five acres, he is doing remarkably well on two and one-half acres. A dispatch from Georgia gives this story: "J. N. Hunter, a farmer of Spalding county, living three miles from this place, this year from two and one-half acres of ground has sold \$322.63 worth of string beans, and now has a crop of corn on the land that is conservatively estimated to make a yield of 250 bushels. With corn at \$1.10 per bushel, it appears that Mr. Hunter on this small field will realize this year a cash return of approximately \$600. Immediately after the corn is harvested this fall, Mr. Hunter will put the land in cabbage. He expects to make not less than five tons of cabbage to the acre."

Here is a lesson for our farmers as well as for others. If we but use well what we have at hand, we would be much better off instead of scattering over the whole creation and accomplishing little or nothing.

"RAILROADS AND THE PUBLIC"

The *Courier Journal* of Louisville, Ky., not long ago had a significant editorial under the above heading, basing this editorial expression upon a circular letter issued by Mr. Fairfax Harrison of the Southern Railroad to the employees of that railroad, impressing upon them the desirability of being courteous in dealing with the public. Mr. Harrison goes on record as saying that "he serves the railroad best who serves the public best." Continuing, the president says: "The station agent should remember that he is not the Southern Railroad Company" and that he should at all times remember that the railroad is depending upon the public for patronage and that he as the station agent is not the "whole works." The *Courier Journal* calls attention to the fact that many conductors and station agents and other railway sub-officials act as if the public were the vassals of railroads and instead of being courteous to the public, they carry a grouch. There is a profane statement which hardly should be thought of, but is nevertheless irresistible at this moment, that is often used which expresses the attitude of these officials toward the public.

If this imposition upon the public is of such nature as to concern the white traveling public, what shall we say of the discourtesies that are endured by the colored patrons from the railroad station agents and conductors. The railroads would do well to look into this situation and instruct their employees to treat all patrons courteously and to specifically urge the courteous treatment of colored patrons, for we are sufferers of gross insults from these employees, insolent indifference, and at times delays

in selling tickets which is an occasion of no little annoyance. On a certain road in the South, recently, the name of the road and detail of the particulars we withhold because the case is being referred to proper authorities, a conductor actually cursed a Negro passenger for holding a mileage ticket. This is but one instance, it is true, but it is a sample of the many, many insults that are heaped upon the Negro. The Negro is not over-sensitive, but must learn to take and give as other people do, but after due allowance has been made, it is nevertheless true, that he is the victim of many insults at the hands of station agents and conductors in the South.

LIBERIA'S EXTREMITY

The Literary Digest publishes in a recent number a map showing the parts of the world affected by the war that is now in progress in Europe. It would not be far from wrong to call this a world war because the countries directly and indirectly interested take up a large part of the world's area. The Literary Digest, however, puts down Liberia as one of the countries not involved. And Liberia is not involved as an active participant in the war, but is very much affected thereby, nevertheless. Liberia is dependent upon England and Germany for food supplies and customs revenue. The best part of her revenue is raised from imports and exports with these two nations. But Germany and England are too busy with affairs at home to carry on trade with Liberia and thus this nation is made to suffer. The suspension of trade with these two countries puts Liberia in dire circumstances. She is actually in want of those necessities which are not raised and manufactured in a tropical climate. The cutting of the cable has also added to the inconvenience of the Liberian people and the situation there is quite serious. So serious is the situation that Dr. Ernest Lyons, Liberian Consul General, has laid the matter before the State Department of this country seeking relief for the distressed republic on the West Coast of Africa.

It is quite well known that Liberia had taken on a new national life under new financial plans inaugurated by the State Department of this government some time ago, and that Liberia was meeting regularly and promptly its foreign obligations. Now come circumstances, unforeseen and for which Liberia is wholly irresponsible, placing her in need, and she turns in this hour of her embarrassment to the government of the United States and we sincerely trust that our strong government, which is the sponsor of the Liberian government, will not turn a deaf ear to her appeal.

It seems as though the Secretary of State has in his hands facilities for the relief of this republic. There was passed on September 11, 1914, a law which among other things said, there is appropriated "out of the money in the treasury not otherwise appropriated, the sum of one million dollars to be available during the fiscal year 1915 and to be distributed under the direction and at the discretion of the Secretary of State" for the relief of all nationals and their subjects who may be suffering as results of the political disturbances in Europe.

If our government turns to Liberia at this time, it will receive the approval of all patriotic citizens who are interested in the survival of the little republic on the West Coast of Africa. We can hardly do less and to do less would be leaving Liberia to its fate, which would be entirely unworthy of our strong government. We sincerely hope that the President and Secretary of State will find some way to offer relief to Liberia in this her embarrassment and need.

"THE REAL DIFFICULTY"

The California Christian Advocate discusses the proposed organic union of the two American Methodisms as a "Church merger of doubtful benefit." Among other things this paper says:

"But the real difficulty is not eliminated in the proposed organization. Let us not evade it or overlook it. It is there as clearly and as essentially as it was fifty years ago; simply this and nothing more, the color line. Does the proposal settle this question? Not at all. If the colored people are organized into a quadrennial conference, all sections of the country will be included in the colored quadrennial conference, as our colored people have churches all the way from Massachusetts to California and from Michigan to Florida. There would result three sectional quadrennial conferences, and one general quadrennial conference with legislative powers covering the four sections of the country, whose legislation would be limited by the color line. If the suggestion in the recommendation be attempted by which the colored people are to be organized into a separate church with fraternal relations, it will be found to be impossible. Is it expected that every colored member and every colored preacher in the entire church will voluntarily withdraw from the Methodist Episcopal Church and only have affiliative relations with it? If not, can anyone suggest a legal method, to say nothing about its being a Christian method, of putting one or one hundred thousand devout colored people out of the Methodist Episcopal Church into another Methodist Episcopal Church? The statement of the case answers itself. Many thousands of our colored members undoubtedly would recommend such a reorganization but if it is put to vote among them there is no question but that a majority would be opposed to any such segregation. There are some things in the present status which are to be deplored, but it is doubtful if any efficiency will be secured which is now impossible, through real Christian unity under separate organizations."

WILL AMERICA FINALLY BECOME INVOLVED?

The New York Times takes a very serious view of the possible final outcome of the present struggle in Europe with Germany and Austria on one side and the Allies on the other. After pointing out that Germany has a limited territory at home with a population of 65,000,000, rapidly increasing, the outlet for this population, it is observed, is small. The

(Continued on page 8)

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XXIII

On August 8 we set out for an excursion to the Jungfrau. The weather was somewhat inclement and we planned to go only as far up as the glacier of Mount Eiger. But we should have gone to the top of the Jungfrau, for those who went clear to the top found themselves standing above the falling rain and snow and a bright sky over their heads.

First the excursion led by Lauterbrunnen, which means "nothing-but-springs." From the mountains on the right many, many waterfalls are taking high leaps from the rocky walls and looking like long streams of spray or white dust. These are seen to great advantage as our cog-wheel railroad ascends the mountains on the left toward Wengern and Wengernalp. As we make this ascent from the springs and falls of Lauterbrunnen, we are all the time in view of the most beautiful snow mountains.

The mountain which we were climbing is thickly settled; there are neat houses in every nook and corner near the railroad and many tourist resorts. There were herds of cattle and sheep grazing far above the tree-line; and it was an exhibition, perhaps, of Alpine climate, to see patches of snow at one elevation and flourishing green pastures all around it and even at higher elevations. At Wengernalp the train stops for a short while to allow the passengers to get out and take in the wonderful spectacle. There across an apparently narrow valley stands the Jungfrau, whose mountainous immensity can now be appreciated, for although it is two and a half miles distant in a straight line, it so presses upon the spectator with its bigness that it seems as if he could throw a stone almost to the foot of it. It is capped and wrapped in white snows, and down its valleys are crawling the glaciers, with inconceivable slowness, and they have been so creeping and crawling since the time before man was created.

We then went on to Scheidegg, where we change to the Jungfrau railroad proper. This road runs along the surface till it reaches the glacier fields of Mount Eiger, and then it passes into the ground, so as to go under the eternal ice and snow whose continual shifting would make a railroad impossible on the surface; in this tunnel the road goes as near to the summit of Jungfrau as possible, and there the passengers can come out upon the snow and ice and finish the ascent on foot under competent guides, if they wish to do so. We got off at the glacier and walked over it and examined its crevasses, and went into the large cave that has been dug into the glacier, where can be seen the bluish and greenish tints of the solid ice, and the cracks that extend deep into its bed. Getting on the next train I went on into the tunnel as far as the Eigerwand, or Wall of Mount Eiger, where the tunnel runs so near the side of the mountain on the left that gallery-windows have been cut through, so that the tourist can look out over the fertile valley of Grindelwald many miles below. It seemed like looking into a charmed world to catch glimpses of these green and flourishing valleys through the snow that was falling about Mount Eiger. How small the big world is, after all; up there among the clouds, above the habitations of men, I met a woman who recognized my face, having heard me deliver the Ten Eyck Oration at Yale University in 1903.

After returning to Scheidegg and taking lunch we went back to Interlaken, not by the way we had come but by completing the circuit and going around through Grindelwald, where there is a glacier out of which a whole river is perpetually flowing. After this high

and lofty experience we returned to our comfortable hotel in the charming town of Interlaken, going to the Kursaal at night and seeing the little men in the tower of the flower clock hammer away the hour of 11:00 p. m.

We had seen many Alpine roses, and we bought a sample of the edelweiss, the noble white flower of the Alps, whose image is carved in bone and ivory and wrought in gold and silver. And I could not refrain from discoursing in my mind upon the various services and uses of a glacier or snow mountain; it is first of all a feast for the eyes; it is also the cause of much constructional industry, engineering, roads, etc.; it is the source of much water-power, it turns mills, lights cities and operates railways; it is indispensable to mountain vegetation; it irrigates fields, insures against drought and tempers the climate. God's handiwork is both beautiful and useful.

On the morning of the 9th we set out, bag and baggage, for Montreux on Lake Geneva. The route led by Spiez and Zweisimmen, and it was a panorama of beauty all the way, which came to a climax as we were descending the mountain to the Lake of Geneva, which came into view about one-half hour before we arrived in Montreux on the Lake. On a winding road the mountain train descends and descends and descends, while the passenger is ravished by the scenery of bluish waters, bordering mountains and picturesque hotels. From the heights at Montreux Mont Blanc can be seen. We stayed at the Hotel Beau Rivage on the lake front, and after a brisk walk up the shore we came to the Castle of Chillon, which Byron has made famous in his "Prisoner of Chillon." This celebrated chateau stands in the very edge of the lake. French prevails over German in this part of Switzerland.

The next morning we left for Milan, Italy, via the Simplon Tunnel and Domo d'Ossola. On we sped by the Castle of Chillon, up the valley of the Rhone, and thought of Julius Caesar. Here too, as on the Rhine, are many vineyards made on the mountain sides by carrying up the soil and pouring it behind retaining walls of masonry. Some hills were absolutely bare-rock but for these artificially constructed vineyards. There were many picturesque gorges, cascades and waterfalls. Sometimes we could look up from our pleasant valley and see the snow falling around the mountain peaks. The red tile roofs of Switzerland and the beautiful "chalets" seemed gradually to disappear.

The Simplon Tunnel is the longest in the world, more than twelve miles, and it takes twenty minutes of fast running to pass through it. And when you get through this tunnel you are in another civilization—you have passed through the heart of a mountain and you are in Southern Europe. You see dirty-looking Italian houses covered with rough slabs of slaty rock; and some of these slabs are stuck along in the ground for fencing. There were little crucifixes, chapels and sanctuaries along the road, as in Austria, showing the presence of Catholic ideas. There were many other tunnels after the great tunnel, and many gallied passages, and at Domo d'Ossola the Italian army and the customs officials were in much evidence, with the flat-top cap and large visor.

We had evidently passed not only the "divide" of civilizations, but also the divide of the waters, for whereas we had been coming up the valley of the Rhone on the other side of the Simplon, we were now going down the valley of the Ticino. The Germans were light-haired and fair-skinned. The Italians are more olive-skinned and dark-haired.

We crossed the Ticinus and thought of Hannibal, the son of Africa, who on this river defeated Cornelius Scipio in the year of 218 B. C., and threatened to be the scourge of Rome and the avenger of Dido. We had seen many of the beautiful Italian lakes with their thickly settled shores when we finally reached our destination in Milan.

Wiley University, Marshall, Texas.

GAMMON THEOLOGICAL SEMINARY OPENING AND GROUND-BREAKING FOR A NEW BUILDING

The thirty-first year of Gammon Theological Seminary, which took place Wednesday, September 30, was characterized by three unusual and inspiring events. The first of these was the large enrollment of students on the first day. This enrollment was twenty per cent in advance of that of any previous year. It has been the constant effort of the faculty to have the students present themselves for registration the first day of the scholastic year. It is gratifying to note that this year marks a decided improvement in the results of this endeavor, for more seniors and middlers were present on this day than ever before in our history. Another gratifying fact is the registration of more than fifty per cent of the new students enrolled for the first chapel services.

The second praiseworthy fact to be noted this year is the general improvement in Gammon Hall and the other buildings. Last year President Idleman, under the direction of the trustees, made substantial improvements on the grounds, professors' cottages and library. He was anxious to leave the Seminary attractive and beautiful in its physical aspects and his work may be seen at every turn.

Doctor Phillip M. Watters, the new president, took up his public task on the opening day with the hand of a master. He had spent the month of September on the grounds, after having been enmeshed with correspondence

with students all summer and with the business of the Seminary. The trustees followed up their appropriations of a former administration and repeated the same for additional repairs and improvements on buildings and grounds.

Herein comes the second item of special interest and inspiration to the students, alumni and friends of the Seminary. Under the aggressive work of President Watters, Gammon Hall has been converted into the most artistic and well-appointed students' home for the race in the land. The first and second halls have been relaid or overlaid with the sturdy maple flooring; every student's room has been pleasingly renewed and the chapel and halls have been freshened with a master artist's brush; all the lights have been improved; the roof repaired and other parts of the building have been gone over, the whole work rendering this famous hall of learning a thing of beauty. In addition to these improvements upon the main building, the library is likewise renewed and this renewal extends to more than the entire physical change, but to the enlargement of its reading matter. Many new books, well-seasoned, sound in thought and good for spiritual food, have been added to the reading tables. The married students' cottages have received their share of this renovating enterprise. Every cottage has been refreshed with paint and

were at home with each other without formality.

plaster and new furniture put in where necessary. These improvements make dormitory rooms and married students' cottages neat, attractive and home-like.

The third fact was the opening exercises and the ground-breaking exercises. President Watters held the helm in the opening chapel services. The chapel and halls were crowded with old students, new students, alumni, members of the faculty and students from Clark University and representative men and women from the city. Mention should be made of the presence of President Foster, Doctor Crogman, Doctor Canaday, Doctor Arnold, Doctor King and of Bishop F. D. Leete, D. D., LL. D., president of the Board of Trustees, and Mr. Hopson, the landscape gardener and architect of our new building. Bishop Leete made a strong business-like and inspiring address. The vigor and candor of his speech reinforced by his intense interest in all the work for the uplift of the race gripped his audience from his opening to his closing sentence. All of his addresses are characterized with Attic salt and Saxon directness.

President Watters then delivered his "Introductory address for the Year." Verily, all hearts burned while he spoke. The classic references and spiritual flavor of the address won all hearts. His long experience in the pastorate of metropolitan and literary centers and his wide study of educational questions throughout the land, seconded by the unspoken but intensely felt welcome on the part of the audience, this being his first appearance, rendered him at ease as he spoke to this student body of the sacredness of the call to the ministry and of his devotion to this particular work. He and his audience

Ground-Breaking for the Refectory

The third event that closed this new day for this school was the ground-breaking for the Gammon Refectory. The large audience moved from the chapel to the grounds, where Bishop Leete, as master of ceremonies, directed the exercises. After an opening hymn in which the whole audience joined heartily, Doctor Geo. W. Arnold, District Superintendent of the Atlanta District, led in prayer. The Bishop then delivered an address upon the significance and value of the new dining hall as the social center of the Seminary. Then came the nestor of education up these hills, Doctor W. H. Crogman, who in a reminiscent vein and choice diction peculiar to him, carried the audience rapidly over the early scenes in the founding of Clark University and Gammon Theological Seminary. At the close of Doctor Crogman's address, Mr. Hopson, the architect, pointed out the spot to the Bishop for the beginning of the enterprise. The good Bishop, while not claiming to be a professional ditch digger or an adept spade-handler, proved on that day that he had the same kind of a grip upon a spade as he has upon truth in the higher realms of thought.

This building as described by the architect is to be constructed of the best materials and in the most modern and approved style. All of its furnishings and apartments are well-ordered and promise to render it pleasing to the eye and substantial for comfort.

Thus closed what may be declared to be a most eventful day in the history of this school of the prophets, a day that prophesies a larger future for the Seminary. The president, faculty, trustees, alumni and student-body are a unit for a new and enlarged Gammon.—J. W. E. Bowen.

all ye" as they walk over the ground upon which our Christ and theirs trod? Will they not become inspired and almost feel the pulsing heart beats of our beloved Redeemer? If the gold refiner will mix in the alloy the purchaser will receive an inferior article. When we think and brood over these things they almost make us lose sight of the glorious work to which the Master has called us.

Finally, what of the great hordes of foreigners that come to our shores every year? Every door is thrown open to them. Every opportunity is given them in order that they may better their condition and become good citizens. Do you wonder at us often becoming discouraged and sick at heart? Can you tell me why the Negro is disliked more than any foreigner or any other person who lives in this land? Through all these things we are compelled to make our way.

Cumberland, Md.

THE NEGRO IN BUSINESS

By William Anthony Aery

Industry, business, frugality, morality, racial love—these elements in race progress Dr. Booker T. Washington and his loyal co-workers in the National Negro Business League have been persistently and effectively emphasizing since the league was organized in Boston fourteen years ago. This gospel of consecrated labor and racial good will has already produced splendid results.

In Muskogee, for example, where the fifteenth annual session was recently held, several thousand ambitious and enterprising Negroes of the South and Southwest, together with many from distant states in the North and East, assembled and received new information and inspiration. They were helpful to each other and they, in turn, had their eyes opened to the Negro's possibilities for success in a new land where riches are to be found on and near the surface in the form of corn and cotton, horses and cattle, fruits and vegetables, as well as in the very bowels of the earth.

Oklahoma and the adjoining states call the young Negro who has the stuff of a pioneer in him. They need white men, black men, and red men, who will toil in the hot noon-day without fainting; men who can endure real hardships for the sake of a future benefit; men who can save and put their earnings to work.

While the coming of the Negro Business League to a city usually means the bringing of new hope to thousands of Negroes through the struggle-and-success stories that are commonly brought out in the regular conference program, in Muskogee it was evident, despite the interesting human interest stories, that the keynote was this: How great is the Negro's opportunity in this land of hardships where the fittest survive and the faithful, quiet, and able worker reaps great rewards in earthly possessions and in the development of his or her capacities?

"Get off the defensive" was Dr. Washington's injunction to his own people. "Give the Negro a man's chance," was his exhortation to the white man.

After referring to the ways in which the work of the Negro Business Leagues throughout the country can be improved, Dr. Washington pointed out some of the vast opportunities that the Negro farmers, for example, are wasting. Then he indicated what the 2,000,000 Negroes living in Oklahoma, Kansas, Missouri, Arkansas, Louisiana, and Texas may still do, even though they now have under their control, as owners and renters, about \$300,000,000 worth of farm property and own 60,000 farms, containing 6,000,000 acres of land with farm property, land, live stock, and farming implements worth \$200,000,000.

For the Negroes in the Southwest there are, according to Dr. Washington, openings for 1,000 more grocery stores owned by Negroes, 500 more dry-goods stores, 300 more shoe

(Continued on Page 5)

WHY DON'T THEY LIKE US

By the Rev. C. S. Briggs

Sometimes when I think of the widespread ill-feeling, prejudice and dislike toward the Negro in America, and see the many indignities to which he is subjected, it makes my heart bleed. People surely must forget that he is a human being; and because his skin happens to be black or yellow or brown he is not to be treated as any other man. I know that in all epochs of the world's history, much wrong has been committed and people of all races and nationalities have suffered at the hands of each other but through the Providence of God we have passed from those periods to the present. We boast of the gift of Jesus Christ to the world, of our great civilization and system of education and that we are living in a great Christian country; yet under the flag of Christianity, there is a class of people who have and are suffering much on account of persecution and ostracism.

The Negro, with all the obstacles against him, has been represented in nearly every part of the country's development. He has shown that if given an opportunity he will prove himself worthy to live and take his place among men. Then why is it that his white brother will treat him mean, snub him, and make him feel badly? I often think of the scripture, "Am I my brother's keeper," and wonder if every preacher and every Christian applies that to himself. My eyes may not be able to see all; but it does seem to me that our white brother with all his years of Christian experience, training, culture, education, refinement, knowledge and power, would consider his less fortunate brother in a different light and treat him better.

A few days ago we were awakened from our slumbers to find that an assault had been committed upon a white woman and the papers gave much attention to it. The husband with a number of men and officers hunted the mountains and woods: the blood hounds were put on the trail and the assailant could not be

apprehended. When the woman was questioned as to who it was, she said that it was a "very black man." A dozen "very black men" were arrested and carried to the woman for identification and each time she would say, "that is not the man." One man was arrested seven different times and each time given his liberty. The man has not been found. Any number of men and boys constituted themselves officers without any authority of the law, to hunt for that man. Under such condition no man is safe. Under the head of a correspondence in the Cumberland Daily News, I take this note:

"These utterly unlawful proceedings are a disgrace to our people, and would not be suffered for a moment if the victims of this unlawful procedure were white men instead of colored." The affair died as quickly as it was born, and yet it has not removed the impression from the outside world that the Negro is other than a person to be shunned.

Not long ago the Washington Post, Washington, D. C., conducted a contest for the most popular ministers of the city. The result of the contest was that the Post would send at its own expense the successful contestants. Fifteen were trip winners. Four were prize winners. One was a colored minister, Dr. M. W. Clair. The Post, true to its promise, made all arrangements necessary for the trip. Five state rooms were provided for them with three ministers in a state room; but out of the fourteen ministers only one was willing to occupy a room with the colored minister. The Post then secured a separate state room and guide for Dr. Clair. Dr. Clair is a refined, Christian gentleman and minister.

Were they not all Christian ministers, preachers of the same gospel, going to the shrines of our Christ? While walking on that holy ground will they not think of Him who once trod those paths before them? Will they not think of Him who said, "Come unto me

EUROPEAN METHODISM FACES A CRISIS

Bishop John L. Nuelsen, from Zurich, Switzerland, sends this important letter on the situation of work in Germany. Bishop Nuelsen says:

"While every country in Europe, including those that are neutral, suffers and needs help, the situation is especially grave in Germany. Every letter that I receive from that country makes it increasingly plain that unless we can render financial assistance, our work in Germany is on the brink of a financial collapse. In times of peace our congregations could have paid the interest on their debts, and gradually have paid off some of their indebtedness; but now they are crushed by their heavy burdens. The district superintendents of the North Germany Conference will try to meet this coming week; and I have promised that as soon as I receive a military pass, I shall come and consult with them.

"Whatever may be the outcome of the war and wherever the blame for it may rest, unless the American Methodists come now to the rescue of the German Methodists, we shall have to close the doors of nearly one-half of our churches and sell our property in a great many places for whatever we can get. Not only this. Unless we help those of our members who are thrown out of work and the families of those who have fallen in war, a number of our people will suffer intensely. Methodism in Europe has never faced a crisis like this, and something extraordinary is imperative.

"Ever since the war broke out I have remained in Switzerland trying to keep in touch with the different fields by telegrams and letters. I am writing to all the district superintendents, editors and many individual pastors, advising them and cheering them up.

"It will not be possible for me to go to Bulgaria to hold the conference next month. Therefore I have authorized Dr. Count to convene the conference and preside, if it seemed to him expedient. However, in view of the fact that Conference met in February, it may be advisable to postpone the session until the situation has cleared up. When the war closes, all of Europe will be reconstructed and that is the time when our work will have to be reconstructed likewise."

YOUNG METHODIST OFFICER FALLS AT THE BATTLE FRONT

The Methodist Board of Foreign Missions is shocked to learn that a highly valued worker, Lieutenant Friedrich Roesch of the German army, was killed during the storming of Verdun.

Only son of the Rev. Friedrich Roesch, Methodist pastor at Cannstatt, Germany, Friedrich Junior was graduated from Strassburg University in 1907, receiving the degree of Doctor of Philosophy. The following year he was assistant curator in the Egyptian Museum at Berlin.

Upon the opening of the American Mission in North Africa, Dr. Roesch was sent as the first German missionary among the Mohammedans in that country. For nearly three years he carried on a successful educational work among a group of Algerian boys whom he had gathered into a hostel.

More recently, with Bishop Hartzell's full consent, Dr. Roesch had temporarily withdrawn from our work to fill a position under the German Government as assistant in the Cairo Archaeological Institute.

Of Dr. Roesch, Bishop Hartzell says that he was a young man of unusual gifts, excelling both as a linguist and as a writer. He had mastered five languages, and had he devoted himself to literary work, would have made a brilliant record.

A sister of Dr. Roesch is Mrs. W. E. Lowther, wife of our missionary at Oran, Algiers.

SUN-DRIED BRICKS

By Miss L. E. Wood

Bricks dried in the sun look as well as others; they will build into a wall, they fit together with regularity, but they will not endure. When storms beat upon them they crumble and are useless, and as they crumble they make a breach in the wall. They are no protection to that which is stored within, for they give robbers a chance to enter. The whole building will sooner or later tumble to the ground and fall into a shapeless mass if some of the bricks are soft from having been dried in the sun.

Some people are like sun-dried bricks. They have let their characters form in a haphazard way; whatever comes is all right with them. They are easy, good-natured souls; they look calm and contented; they have smooth countenances and smooth speech. They look well and at first acquaintance you like them but they cannot be depended upon for any substantial work. They let the treasures of intellect and of soul be stolen. Others depending upon them, looking to them for example and guidance fall, too, and there is a general catastrophe.

Some people choose to be sun-dried, wish to take life easy. They are not willing to go through the hardening process in order to be of the greatest use to themselves and to others.

They avoid trials and shift responsibility and by so doing they make themselves weak. The time will come when they must bear the storm and they are not prepared.

People who have suffered adversity in business or social life are those upon whom the world usually depends for real service. They have been well tempered in their own individual life and have learned how to meet the responsibilities and ills of society. They are the Hoseas of the Church. They are the bulwarks of the community and of the nation.

Morristown, Tenn.

THE NEGRO IN BUSINESS

(Continued from page 3)

stores, 200 more restaurants and hotels, 300 more millinery stores, 200 more drug stores, and 40 more banks.

When one considers that 10,000 Negroes, out of Muskogee's total population of 35,000 people, own or control 50,000 acres of land in Muskogee County, own city real estate worth \$1,500,000, and conduct business enterprises having an aggregate value of \$1,000,000, it must be clear that the Negro is forging ahead and that he has the sympathetic support of good white people, for the economic interests of both races go up or go down together.

For over an hour thousands of white, red, and black people lined the streets of Muskogee and watched the spectacular industrial parade which covered several miles and told, in a series of floats, the story of Negro progress in the home, the church, the Sunday school, the public school; in growing corn, cotton, wheat, oats, vegetables and fruits; in mining and developing oil and gas properties; in shopkeeping; in stockraising; in practically everything that the white man has undertaken. This demonstration of accomplishment and this suggestion of possible progress for growing numbers of Negroes must give courage to the Negro's friends.

The hearty welcome that was extended to Dr. Washington and the Negro Business League by prominent white Muskogean showed clearly that the race relations are more friendly and helpful than many men had supposed.

A CURSE THAT MUST BE RESENTED (A Suggested Sermon Outline Prepared by Rev. Harry G. McCain)

Text—Why should this dead dog curse my lord, the king? Let me go over, I pray thee, and take off his head.—2 Sam. 16: 9.

Introduction—David was leaving the city and was followed by Shimei, who cursed and threw stones. The words of the text were addressed to David by Abishai, the king's companion.

In the states where the majority of the Negroes live the saloon is about whipped—it is, in many respects, very nearly a dead dog, but still it follows after, cursing the law, cursing the Negro people, stoning their children. Degenerate Jews, in Cincinnati and Jacksonville, and degenerate Catholics in Louisville and New Orleans, in their filthy defiance of right and law, will yet bring entire destruction down upon their business.

How does the saloon curse the Negro people? Just as it curses the white people, only worse, because the Negro can less well afford to bear its ravages. Here are some of the ways:

1. It makes more crime among them. For instance, in Robertson county, Texas, when there were no saloons there were only two murders a year, but when the saloons were returned there were fifteen in a year and they have been numerous ever since. Nearly all criminal authorities agree that from 75 to 90 per cent of the crime is due, in some way, to the use of liquor. See what Booker T. Washington says in another part of this paper about this.

2. The drinking man is cursed with an inability to work to his own advantage. Not only is he made shiftless, lazy, unambitious because of the fact that alcohol is a narcotic and deadens energy, but the money he does make goes not into his own pocket, but into the pocket of the liquor seller. If he buys beefsteak with his money his hunger is satisfied, and he wants no more beefsteak until it is needed again; but if he buys beer he wants continually more and more, although it is not needed at all. Professors Bergman and Kraepelin and Drs. Mayer and Kinz, great European scientists, found that one glass of beer a day made workmen do 7 per cent less work in a day. A manager of copper mines at Knockmahon, in Europe, who employed a thousand people, required his workmen to take the total abstinence pledge, and declared that they earned in the year following \$25,000 more than they would have earned otherwise.

3. Liquor causes trouble. It is in the saloons that most race trouble starts, and in the country it is some act of crime by a white man or a black man who was under the influence of liquor that is at the bottom of 90 per cent of the troubles. And it must be remembered that a man does not have to be drunk before he is under the influence of alcohol. A very little bit of whiskey or beer will often mean the difference between a law-abiding citizen and a criminal.

The time has come to take the head off this dead dog. How can the Negro people help to do it? First, they can help by always and everywhere being against the saloon where it exists. Two-thirds of the counties in the United States are dry; nine states are dry; forty-six million people live under dry laws; the saloon is going to lose its head, and that shortly, and the Negro people should help in the work. Second, where they live in prohibition states they should be the uncompromising enemy of the blind pig and the bootlegger. Let them realize that the man who sells liquor is a traitor to his race if he is a Negro man and worse than a traitor to his state if he is a white man. They should be mercilessly exposed, and all good men, black and white, should oppose them in common.

The man who drinks booze will never be rich, but will become poorer and poorer, all the time. The man who abstains has a successful future ahead of him, or, at least, has the best chance of realizing such a future.

Sublimity of character must come from sublimity of love.—Mary Moody Emerson.

There is in pain something sadder to behold than tears—this is smiles.—Duchess d'Abrantes.

Great minds, like heaven, are pleased in doing good, though the ungrateful subject of their favors are barren in return.—Rowe.

The Arrest and Trial of Jesus

(Matt. 26: 47-68)

International Sunday School Lesson for November 1, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.—Isa. 53: 7.

Time—Early Friday morning, April 7, A. D. 30, between 1 and 6 o'clock.

Place—In Gethsemane and in Jerusalem at the palace of Calaphas, the High Priest.

Daily Home Readings—Monday, Matt. 26: 57-68. Tuesday, John 2: 13-22. Wednesday, John 11: 47-57. Thursday, Mark 14: 53-65. Friday, John 18: 12-14. 19-24. Saturday, Jer. 26: 10-19. Sunday, John 16: 16-33.

The Arrest

Jesus was very popular and had a large following of people who were at the time in the city. For this reason the Jews were afraid to attempt to arrest Him as He openly taught in the daytime. And even now, although reasonably sure of finding Him alone with the disciples, the authorities knew that He had at least eleven resolute men with Him and that these might arouse a multitude of adherents as they returned to the city. They considered it judicious, therefore, to ask for a cohort of 400 soldiers ("the tenth part of a legion") from the fortress of Antonia. So they armed themselves for a fight and took lanterns and torches to assist them in locating Jesus in some of the recesses of the garden. Judas led the procession; and behind him were the Temple policemen with staves.

In this order they walked up to where Jesus and the disciples were in the garden. Judas then administered the kiss and stepped aside to permit the officers to take Jesus. But when they saw the boldness of Jesus, they all went backward and fell to the ground. They were armed policemen and Roman soldiers, but they cowered and quailed before the divine look of the Son of God. This must have encouraged the hopes of the eleven who were standing near. They no doubt felt that the long-hoped-for hour had come, and their Master was single-handedly and without weapons overthrowing the Roman power. But Jesus released His enemies from the grip of His power and permitted them to take Him, requesting that the disciples be allowed to go their way.

But this did not suit Peter. He remembered that very recently he had declared that he would rather die than forsake his Master. And, with his characteristic, impetuous courage, he defied the whole Roman and Jewish powers. He wildly attacked the nearest foe and cut off his ear with a sword. Peter was brave, but rash and unwise in his defense. He had done great damage, and Jesus was quick to repair the damage by healing Malchus' ear and bidding Peter to put away his sword. But the damage was not so much the injury to the person of Malchus; it was the effect of Peter's attitude upon the cause the Lord was advancing. For the disciples to fight with the sword would have meant that they all would have been slain in a midnight brawl in the garden, and thus prevent the atoning sacrifice on the cross, upon which all else depended. Had they rebelled and were not slain, they would have been arrested as rebels and Pilate could not have pronounced Him innocent; and their attitude would have given color to the accusations of the Jews. But Jesus proved to His enemies that He was not in sympathy with Peter's rash act, and so saved the situation and caused the redemptive plan to progress.

With Peter's sword put up and the disciples warned that they would perish if they used the sword, the soldiers made sure of Jesus, then proceeded to arrest the disciples also. But the disciples were already fleeing and well beyond their grasp, save, perhaps, Mark, who was caught by his garment as he fled and escaped only by leaving the garment in the hand of the soldier. The soldiers did not honor the request of Jesus to "let these go their way," but their escape was divinely effected; it being necessary both for Him to die to make the Gospel possible and for them to live to preach it.

The Trial

Jesus was led of His captors first before Annas, the father-in-law of Calaphas the High Priest. Annas was an old man of about 70 years. He was arrogant, ambitious and of great influence; and, though not now in office, virtually dominated the ecclesiastical affairs of his people. It would seem that Calaphas was not willing to take so important a step without first obtaining the consent of his father-in-law. Annas asked Him a number of questions critically but found his wisdom outdone by that of Jesus. Seeing the bravery and wisdom with which Jesus spoke, Annas grew angry and one of the officers smote Jesus violently on the face with his hand, saying, "Answerest thou the high priest so?" A blow is never the correct answer for an argument—the question remains the same after the blow. Accordingly, Jesus said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Annas being willing to condemn Him, they summoned the Council.

They then crossed the court to the house of Calaphas, and an informal meeting of the Sanhedrin was called before day in the morning. At this meeting Calaphas himself presided. Jesus had just challenged them before Annas to "bear witness of

the evil." Now they are here seeking false witnesses, since they can find no other kind whose testimony would condemn Christ. They were not seeking for the truth, but for an excuse under which they might put Him to death. They could have found a multitude of true witnesses had they wanted them; but they wanted false witnesses, and they found them, and found them false. No two of them would agree in their testimony, so they could not make out their case. "At the last came two false witnesses" whose testimony they accepted as agreeing sufficiently to convict. But Mark said, "Not even so did their witness agree together." Having failed in this, they sought to draw from Jesus words which they might use against Him. They succeeded when the High Priest challenged Him under oath to declare publicly whether He be the Christ. When He answered, "Thou hast said," they understood Him boldly to declare that He was the Messiah. That was sufficient. They needed no further testimony. The High Priest rent his clothes (hypocrisy) and said, "What further need have we of witnesses? ye have heard the blasphemy." He is ready now to put the matter before the Council for decision. They must vote now, so he asked, "What think ye?" And they carried it unanimously—"He is guilty of death." Seeing Him thus condemned, they began their awful maltreatment. It was here that Peter repented after his denial.

At sunrise the regular session of the Sanhedrin ratified in a formal way the informal vote of the earlier session. And Jesus was legally condemned, needing only to be taken before Pilate for his approval and indorsement, which was done.

Mars Bluff, S. C.

THE ROOT OF MURDER

(Deut. 5: 17; Matt. 5: 22; 1 Sam. 18: 6-9)

Epworth League Devotional Meeting—November 1, 1914

(By General Secretary Sheridan)

The Scripture Lesson

"Thou shalt not kill," "Thou shalt do no murder," is one of the fundamental laws of God and upright society. Where there is a small valuation on human life, true civilization is lacking. In fact, one of the best means by which the civilization of a community is tested is by the murder cases on the court docket. Scenes such as we often see of men, women, and boys gloating with open pride over souvenirs of the body of some lynched wretch are out of place in a civilized community. They are not even worthy of modern barbarism. They ought to be relegated to the "stone age" where they belong.

The ethics and teachings of Jesus nearly two thousand years ago were so far removed from such barbarism that he urged his followers not only to do no murder but not even to think of such a thing. He is even anxious that we avoid the approaches to murder which are anger, the feeling that our brother is of no consequence, and contemptible.

Anger

In the Christian system anger as a product of hatred for a brother is excluded. This, however, does not mean that our righteousness shall be a sickly sort of something that is altogether passive—that agrees with anything and everything, wickedness itself not being excluded. Mark pictures Jesus Himself as looking around with anger upon the crowd that sought to entrap Him, and the story is well known to us how He made a whip of cords and drove out the money changers from His house which was properly a house of prayer for all nations. Would to God that more of Christ's followers had more of this kind of anger! Jesus, however, in speaking of anger meant the silly rage with which we are well acquainted and needs no further explanation. This is a step toward murder. We cannot escape its consequences. Let us avoid it.

Good For Nothing, Worthless

This is about all there is to the meaning of that word, "raca." The moment we exalt ourselves so high above our brother that we think he is worthless, then we take a step further toward murder. Dr. Jenness, in the Notes on Epworth League Topics, discusses this point as follows: "Is there any-

body in your church that is poor or ignorant and you feel like they are of no consequence? Do you have cliques in your church, a small bunch of folks that flock with themselves and think everyone else is tiresome, or vulgar, or just common? Did you ever hear anyone talk about 'bench warmers,' or 'nickel crowd'? These are some of the modern ways of saying "raca," and they who say it shut themselves up in the prison of their own littleness, just as Jesus said. To have life is to know life and to love it. Sometimes a League says "raca," and then begins to wonder why it gets so small and dead. Sometimes a home says "raca," it doesn't invite folks into it: it just keeps itself as clean and as narrow as a prison cell, and presently it becomes a lonely little prison. He who says "raca" about his brother gets shut up in a dungeon of his own narrow self.

Thou Fool

Moreh the word translated "thou fool" means "apostate from all good." When we through enmity against our brother and a false exaltation of ourselves feel that we have it all and he is worthy of nothing, we take the last step toward murder. The sad part about the matter and yet the one that is certainly just is that the saying "thou fool" of our brother does not injure him but works our own destruction. How dreadful its consequences! We endanger ourselves of becoming as garbage to be carried away and burned as infectious waste. The worse calamity comes not therefore to the murdered but to the murderer. Thou shalt not kill, thou shalt not consider thy brother of no consequence; thou shalt not say thou fool. It is not ours to hate, to envy, to repudiate our brother, but to love and help and exalt him.

Winchester, Va.

Miss Maggie H. Lewis, of Jeanerette, La., who graduated from Howe Institute, New Iberia, La., is a member of Boyington Church.

Mrs. Annie M. Coleman, wife of the Rev. B. J. Solomon, Pastor of Augusta, Ky., still continues to improve.

Recent District Meetings

CHATTANOOGA DISTRICT

The forty-seventh session of the District Conference, Epworth League and Sunday School convention was held at Harriman, Tenn., July 21-26. Tuesday morning one hundred and five delegates and pastors arrived at the New Century Church. The Rev. E. H. Forrest, district superintendent, presided. Every charge was represented with a large number of delegates. W. M. Johnson was elected secretary; L. E. Bishop, recording secretary; G. W. Cain, conference treasurer; R. M. Green, reporter to Southwestern. At 11 a. m. the Rev. S. C. Priest preached the opening sermon. Each afternoon a literary program was presented. Miss Julia Alford captured the audience with a paper on the Girls' Home, Morristown School. Dr. Ford delivered a remarkable address to a crowded house Tuesday night. Dr. J. S. Hill, D. D., president of Morristown Normal and Industrial College, gave timely remarks and suggestions. A majority of pastors and delegates are former students of Morristown and all esteem him highly for the work he is doing for the Church and Negro race. Secretary I. G. Penn and daughter, of Freedmen's Aid Society; Dr. I. L. Thomas, Dr. J. C. Sherrill, Dr. C. C. Jacobs and Dr. J. N. C. Coggins, with their presence made eloquent and stirring speeches; every pastor handed over to them a handsome sum for their different causes. F. H. Bolden was licensed to preach; G. W. Calhoun and J. W. Bolden were recommended for reception on trial to Annual Conference. The Sunday service was a Pentecostal shower. Love feast conducted by G. W. Calhoun and R. M. Green. At 11 a. m., Dr. J. N. C. Coggins preached a powerful temperance sermon. Sermon at 3 p. m. by the Rev. G. W. Cain, and at 7:30 by Dr. C. C. Jacobs.—R. M. Green.

BLUEFIELD DISTRICT

The conference convened in the Methodist Episcopal Church, Graham, Va., July 14-19, the Rev. W. T. Marley, superintendent, presiding. W. H. Brown was elected secretary; treasurer, W. H. Pleasants. Welcome address on behalf of churches, by the Rev. D. W. West, pastor of Tabernacle Baptist Church; response by the Rev. F. D. Johnson of Pocahontas; on behalf of citizens, by Mrs. B. M. Young; response by Mrs. Hattie Singford of Bluefield; on behalf of Sunday schools, by Miss M. V. Pleasants; response by Mrs. L. V. Becker. The Rev. R. D. Washington, pastor, worked hard to entertain the conference and succeeded, for this conference was the best held under the supervision of the beloved Superintendent W. T. Marley. Doctor Pickett referred especially to the report made by the superintendent and his fatherly leadership; he is one with his men. His work will stand. The district showed marked improvement along all lines. The presence of Drs. I. L. Thomas, J. S. Hill, C. C. Jacobs, J. L. Fort, J. C. Sherrill, and J. N. C. Coggins stimulated the membership of the conference; their addresses were effective. The Sunday School and Epworth League anniversaries were represented by strong and interested laymen—T. G. Becker, Miss Bell McClure and Miss Mozette. Page representing the Sunday School; Mr. H. J. Sawyer, the Epworth League. Introductory sermon by the Rev. W. R. Burger, subject, "The Suffering Church." Educational sermon by Dr. J. A. Pickett. Sermon by the Rev. A. W. Randolph, subject, "Gold." Mrs. A. M. Pleasants presided at the anniversary of the Ladies' Aid Society. The District Sunday School, Epworth League, Methodist Brotherhood and Ladies' Aid Societies were organized. Sunday, the Rev. F. D. Johnson was heard at 11 a. m.; Dr. J. C. Sherrill at 3 p. m., and the Rev. G. F. Tipton at 3 p. m.—W. H. Brown.

STARKVILLE DISTRICT

The first semi-annual session of the above named district, held at Weir, Mississippi, which closed August 31, was considered the best in the history of the district. All united in making the convention and conference a "School of Instruction" as well as of business. J. W. Winbush was elected secretary; W. M. R. Lester, statistician. The Woman's Home

Missionary Convention was conducted in a creditable manner, Miss Lena Wynn of Starkville presiding; Miss Dovie Holman of Louisville, secretary. Mrs. M. C. Ferguson, the annual conference president, brought a message of great inspiration to the women. The Epworth League held a most profitable business session, the Rev. D. Green presiding. He has been its head for a number of years. A number of excellent papers were read. Dr. J. N. C. Coggins of the Temperance Society delivered the greatest address ever heard in these parts. Dr. E. M. Jones delivered an address and conducted "The Model Sunday School" Sunday morning. Dr. J. C. Sherrill delivered a message of great power. Dr. W. S. Chinn represented the Southwestern and secured a splendid list of cash subscribers. His sermon Sunday morning was indeed a powerful discourse; two souls were converted and one reclaimed. Among our visitors were Superintendent W. H. Gilliam, of the Holly Springs District; the Rev. F. J. Abbott, pastor at Okolona; the Rev. W. C. Conwell, pastor at Pontotoc; Mrs. Effie T. Battle, of the Okolona Industrial Institute, who gave choice selections from her book of poems; Superintendent J. M. Marsh, of the Aberdeen District; the Rev. N. R. Clay, pastor St. James, Columbus; the Rev. C. E. Moody, Ruleville, and the Rev. J. W. Byrd, Greenwood. The Rev. W. F. Isalah, superintendent of the Starkville District; D. Green, J. W. Winbush, D. M. P. Hazely and I. P. Pressly, laymen, were the delegates selected to attend the get-together convention in Nashville, October, 1914. The benevolence and Jubilee Fund amounted to \$1,000. A large number of converts and additions to the charges were reported. The next session will convene at Starkville.—J. W. Winbush.

HOUSTON DISTRICT

The Houston District Conference, Methodist Episcopal Church, Texas Annual Conference, the Sunday School, Epworth League, Woman's Home Missionary Society and Laymen's convention convened in the recently remodeled and beautiful little Trinity Church of Harrisburg, Aug. 19. The Rev. W. A. Fortson is pastor. The conference was called to order by our beloved superintendent, Dr. Wade H. Logan. The song services were conducted by Dr. J. O. Williams of Galveston and Prof. Robt. E. Brown of Wiley University. J. I. Gilmore was elected secretary; E. B. Newton and J. E. Glider, assistants; J. E. Bryant, treasurer. Chas. F. Smith was elected reporter to the daily local papers and Lucius V. Harrison reporter to the Southwestern. Visitors: the Revs. K. W. McMillian, D. D., superintendent of Paris District; G. W. Carter, superintendent of Palestine District; Prof. H. B. Pemberton, president of the Laymen's Association, principal of Marshall, Texas, high school; the Rev. J. W. Haywood, Ph. D., dean of Theology at Wiley University; Mr. W. J. Huntly, of the Southwestern Christian Advocate; Deaconess Rosa Simpson; the Rev. F. W. Johnson; Dr. M. W. Dogan, of Wiley; Prof. Chas. F. Smith, of the African Methodist Episcopal Church; the Revs. B. R. Booker and M. Q. A. Fuller, Navasota District; P. L. Jackson, Conroe District; B. M. Taylor, Orange District; H. McKenna, D. D., presiding elder of Houston District of African Methodist Episcopal Church; Prof. J. B. Randolph, of Wiley, and many others. Welcome address on behalf of the local church and citizens by Prof. Geo. B. Sanders, of Harrisburg; response by Lucius V. Harrison, our pastor at Kendleton. The reports of pastors received from all charges but one; despite floods and other unfavorable conditions, were all in advance of last year. Interesting discussions were held on vital topics. The Wiley rally was held Friday night at Trinity Church, Houston, the Rev. A. W. Carr, pastor. The spacious auditorium was packed. Prof. R. E. Brown was master of ceremonies. Among the speakers were: Prof. J. D. Ryan, principal of Houston high school; Prof. H. T. Davis, of Galveston public schools, and Prof. Charles F. Smith, a local newspaper man. Over 60 new subscribers to the Southwestern were secured. The principal address of the evening was made by Dr. M. W. Dogan; \$800 was raised for Wi-

ley. Sunday the Model Sunday School was conducted by Prof. H. B. Pemberton; collection, \$26. At 11 o'clock the Rev. L. V. Harrison of Kendleton preached to a large and appreciative audience; at night the Rev. A. W. H. Lee preached before a large and appreciative audience.—Lucius V. Harrison.

BROOKHAVEN DISTRICT

The conference convened at Fernwood, Miss., July 23. J. H. Cook was elected secretary; C. W. Webb, statistical secretary; reporter, A. C. Smith. The financial report showed improvement along all lines. For the Southwestern Christian Advocate, 121 subscribers; for the Epworth League, paid to W. W. Lucas, \$50; for the Natchez Church, paid to the Rev. P. H. Rembert, district superintendent, \$31; \$31 paid to Prof. J. B. F. Shaw for Freedmen's Aid, \$110; total benevolent collection for the district up to date, \$1,111.96. Raised during the conference session, \$140.10. Reports from the preachers showed 220 accessions; infants baptized, 72. Hon. M. A. Webb, grand lecturer of the Masonic Lodge; Prof. J. B. F. Shaw, principal Meridian Institute; the Rev. M. S. Davage, of the Southwestern; the Rev. G. W. Holden, pastor of Baptist Church; our own Rev. E. O. Woolfolk, of Central Church, Jackson, and the Rev. S. A. Cowan, of the Methodist Episcopal Church at Belton, were welcome visitors. All were glad to meet the Rev. M. White, who had been ill and is now much improved. The Rev. R. H. Patten, our pastor at Fernwood, had the care of the conference. His kind-hearted people seem to love and respect him. We can never say too many pleasant things to the credit of our district superintendent, the Rev. P. H. Rembert, for the ease and wisdom which he showed in presiding over the conference. Greetings were sent to the Gulfport District Conference at Biloxi and a reply was received and read. C. Jenkins, C. W. Fountain and W. Chrisler were licensed to preach, and T. M. Jefferson, N. Scott and E. W. Middleton were recommended to the Annual Conference for reception on trial. Resolutions of thanks were passed to the Rev. P. H. Rembert, the district superintendent; the Rev. W. H. Sanders, pastor of the Methodist Episcopal Church, South, and the Rev. G. W. Holden, pastor of Baptist Church at Fernwood, for their addresses; and to the Rev. R. H. Patten and the good people of Fernwood for their hospitality.—A. C. Smith.

KNOXVILLE DISTRICT

The thirty-fourth session of the Knoxville District Conference convened in Seney Chapel, East Knoxville, Tenn., July 21-26. The Rev. J. W. Tate, D. D., superintendent, called the conference to order. The Rev. P. W. Smith was elected secretary; the Rev. C. H. Hurd, statistician, and Dr. E. J. Cox, reporter to city papers. The session was indeed interesting as well as exceedingly strenuous from the fact of the heavy program that was carried out in full. The interest manifested by all concerned was indeed remarkable. "Efficiency" seems to be the watchword of both preachers and laymen of the district. Never before did such a large number of representatives of the General Church visit our district conference. The first on the program was a graphic presentation of the new financial plan in detail by Dr. John L. Fort. Drs. I. L. Thomas, C. C. Jacobs, J. C. Sherrill, I. Garland Penn and J. N. Coggins were present and presented their respective causes with ability and force. Dr. J. S. Hill in a very earnest address presented the claim of Morristown Normal and Industrial College. Tuesday night the Mayor of Park City, the name by which East Knoxville is known, delivered the address of welcome on behalf of the city. Prof. J. S. Cobb welcomed the delegation on behalf of the citizens; Miss Lenora Harper, on behalf of the churches. Responses by the Revs. W. E. Mitchell, J. W. Manning and P. W. Smith. The report of the district superintendent caused much applause and comment. It indicated that a careful survey of the entire field had been made and that rapid progress along all lines could be clearly seen. The reports of the pastors were very good. All things considered, we have every reason to declare this a banner year for the Knoxville District. There are scores of outstanding characters among the women of our district whose names deserve special mention because of their consecrated lives and heroic work for the church. Mrs. M. R. King presided over the District Woman's Home Missionary Society. The program was a choice one and reports were good. Mrs. L.

V. Marbury thrilled the audience in her most excellent address on the work of the Woman's Home Missionary Society. An interesting feature of the gathering was the Woman's Foreign Missionary Society, which was officially represented for the first time. Mrs. Eliza F. Johnson of the Morristown charge, president of the only Auxiliary on the District, and incidentally one of only two throughout the entire East Tennessee Conference, made a report and also read an excellent paper on the work. The Rev. W. R. Marbury, pastor, and the good people of Park City are due much credit for the royal way in which they entertained the conference. The session closed with very impressive services on Sunday. The Revs. P. W. Smith, Joseph S. Guess and J. L. Buchanan filled the pulpit.—Thomas G. Howard.

PALESTINE DISTRICT

The Palestine District Conference met at Leona, Texas, August 12, with an unusually large delegation and visitors in attendance. The conference was organized by electing the following officers: W. R. Robinson, secretary; B. R. Booker, assistant; J. P. Belcher, statistical secretary; G. W. Gill, treasurer; Prof. John Polk, recording secretary. Prof. H. B. Pemberton presided at the organ. The district superintendent, the Rev. G. W. Carter, read Scripture lesson; the Rev. L. H. Barnett offered a fervent prayer. Our district superintendent then introduced the Rev. G. B. Baker, who delivered the morning message. After the sermon the following distinguished visitors were introduced by the district superintendent: the Rev. K. W. McMillan, district superintendent of the Paris District; Dr. J. M. Johnson, pastor of Mt. Zion Methodist Episcopal Church, Paris, Texas; the Rev. Jas. I. Gilmore, pastor of Mt. Vernon Methodist Episcopal Church, Houston; Dr. W. H. Logan, district superintendent of the Houston District. Each of these representatives ministers spoke very encouragingly of our work and bid us God-speed. Prof. W. J. Huntley, representative of the Southwestern Christian Advocate, was introduced. To all of these appreciative addresses the district superintendent responded in his usual way. At night we were given a rare treat in the way of a sermon by Dr. W. H. Logan. Benediction by the Rev. Jas. I. Gilmer. The second day the devotions were conducted by the district superintendent. The district superintendent introduced the Rev. A. Allen, pastor of Fairfield circuit, who delivered the morning message. The following Reverends were introduced by the district superintendent: the Revs. M. Q. A. Fuller, of the Navasota District, A. L. Gabriel from the same district, E. Les of the Houston District. The Revs. Fuller and Gabriel spoke very encouragingly to the conference. The Rev. E. Lee, the venerable patriarch of the Texas Conference, gave us a very interesting bit of Methodist history from its infancy in Texas up to the present. The charges reported in groups this year. The first two groups reported. These reports showed how zealous each pastor had wrought this year under the wise leadership of our district superintendent. There is marked improvement in each department of our church work. Special mention was made by the Rev. J. H. Mann of the valuable assistance rendered him during his illness by Deaconess Rosa Simpson of the Texas Conference. The Epworth League Convention held forth in the afternoon, with Prof. John Polk presiding. Miss Grace, secretary. The program was well rendered. The papers and discussion were excellent. Special mention is worthy of being made of Prof. H. B. Pemberton, who is laboring so zealously to make the laymen of the Texas Conference to see their duty to the church and ministry. His earnest appeal is bringing results. The missionary sermon to the Woman's Home Missionary Society was delivered by the Rev. B. R. Booker of Bryan, Texas. At the close of this sermon Prof. G. Miles was introduced, who delivered a well prepared welcome address. To this address Prof. S. A. D. McClelland of Palestine, Texas, responded. The third group of charges reported much work was planned and put into execution, bringing good results. Each pastor showed by his report that he was on his job. The district superintendent's report was excellent. He is looking after every detail with prayerful consideration. Dr. M. W. Dogan, president of Wiley University, was introduced and spoke in his usual way to the delight of the conference. The Woman's Home Missionary Society was given space to render

or their program. The president, Mrs. M. D. Robinson, presided. The program was well rendered. Excellent papers and addresses were well received by an appreciative audience. The address of Deaconess Simpson will long be remembered by all who heard it. This being the night of the Wiley rally, the delegates and visitors caught the spirit of the occasion. A great wave of enthusiasm flowed through the audience. A song service was conducted by the Rev. E. W. Summers, after which the district superintendent introduced Dr. M. W. Dogan, president of Wiley University, who was to address us on the needs of this great institution. The building was so crowded that windows had to be taken out to give proper ventilation. Many white citizens were out. The building and grounds were literally covered with people. Our educational needs were presented to us in such a plain and practical way that it found a ready response which was shown when the roll was called. Every one vied with the other to show how well we appreciate Dr. Dogan and our beloved Wiley University. The district superintendent then called the roll of charges. After the roll-call there was laid on the table the neat sum of \$400. The next day \$10 more was added by the charges, making \$410. The fourth group of charges reported at the morning session of the fourth day. The morning message was delivered by the Rev. G. S. Helm of Winkler circuit. The group of charges reporting presented a most excellent showing. All departments being actively engaged in their respective work and bringing things to pass. Nominations for the seat of next conference was in order. Mexico circuit received the highest number of votes and was chosen. Sunday was a high day. Model Sunday school was well attended and the usual rivalry for the largest class collection. At 11 o'clock the Rev. J. P. Belcher, pastor of East Mexia circuit, broke the bread of life to a crowded house. This was a real Gospel treat. At 3 o'clock the Rev. G. W. Gill, pastor of Oakwood, preached an excellent sermon. At 7:30 Dr. D. C. Halley of Palestine filled the stand. This session was blessed with the conversion of seven happy souls. Thus passed into history the greatest session in the history of the Palestine District. Too much cannot be said in praise of our beloved district superintendent in his impartial rulings.—W. R. Robinson, Secretary.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE DELAWARE CONFERENCE

The Woman's Foreign Missionary Society of the Delaware Conference can now look over the year as one full of activities. The auxiliaries are doing better work. Zoar Church in Philadelphia, Ezion at Wilmington and Haven made good reports for the last quarter. Since the last conference we have sent 20 blankets to our special work in Quessera Melange, Angola, West Africa, where Miss Martha Doummer is stationed; this is our third gift to that school, the first being towards the kludergarteau chairs, next the benches and desk, of which Ezion Church gave \$45 for benches. The president visited Centerville, Md., where the Rev. J. H. Blake is pastor. We were received cordially by the pastor and his good wife. Here we spoke on Sunday evening to a large and appreciative audience. The pastor and his wife are doing a great work there and are loved by his congregation. One would think, according to the Methodist system, that we were in a city church; the Sunday school is his special work. Our next stop was at Greensboro, Md., the Rev. J. M. Dickerson, pastor. He was holding a camp meeting at Union, which is a beautiful grove owned by the Church. The District Preachers' Convention met at that place. Wednesday afternoon was missionary meeting of the Woman's Home and Foreign Missionary Society, Mrs. J. R. Holland presiding. Mrs. Blake gave a stirring address and gave a telling account of the work being done here at home. Mrs. M. E. Jackson's subject was the field work. She said in part, "That the condition of the work on the field was encouraging" and spoke in her usual manner of earnestness which always gives inspiration to her hearers, telling what has been accomplished, and the present opportunity to take the world for Christ by portraying the object of the Woman's Home and Foreign Missionary Society, there being only one-seventh of the women of our Church active. We are preparing for 500 members to be added this year; who will help to bring this number in? Mrs. M. J. Turner, the

treasurer of the conference, and Mrs. Lula Carroll, corresponding secretary of the Philadelphia District, are doing a splendid work. With Mrs. Susan B. Lodge, president of the Philadelphia District, they organized an auxiliary at Haven. In order to get your full credit, send communication to Mrs. M. E. Jackson, so as to be in time for the reports. May we all be able to grasp the opportunity of this conference year, and make it a better one than the past.—Mrs. M. E. Jackson, Conference Secretary.

LA GRANGE DISTRICT

The nineteenth session convened in Stovall, Georgia, July 23-26, the Rev. G. H. Lennox presiding. F. R. Bridges was elected secretary. The report of the superintendent was interesting, touching both the spiritual and material condition of the district. Reports of pastors showed marked advancement over last year on a number of charges. Prof. William Gordon of Haven Academy, Waynesboro, spoke of the work of the school. Wednesday, E. M. Dozier preached the opening sermon, and Thursday morning the Rev. W. M. Baker filled the pulpit. At night the Rev. T. A. South preached the missionary sermon. Address of welcome by Miss Leolla Ogle-tree; response by the Rev. E. W. Moore. Friday night, sermon by the Rev. J. B. Maddox, and many good papers were read. Saturday, Dr. D. D. Martin, of Gammon Theological Seminary, spoke on subject "Africa" and "Gammon." The committee on statistics reported benevolence, \$464; building and improvements, \$1,891; pastors' salary, \$2,139. Sunday was a "feast" day. At 11 a. m. the Rev. W. M. Daniel filled the pulpit; the Rev. R. R. O'Neal at 3 p. m., and the Rev. R. S. Stacy at 7:30. Raised during the session, \$131.—F. R. Bridges.

LINCOLN DISTRICT

The seventh session of the District Conference, Epworth League and Sunday School Convention was held at Jackson Chapel, Eufaula, Oklahoma, August 12-16. Introductory sermon delivered by Father A. R. Norris, which blazed the way of the District Conference. Wednesday, with the Rev. H. T. S. Johnson, district superintendent, in the chair, the conference was organized. Officers elected: the Rev. A. J. McAlister, secretary; J. D. Rice, reporter. Reports were read from district superintendent and pastors. The Rev. Wyatt Waters, at 11 a. m., delivered an appreciative sermon. At the afternoon session helpful as well as interesting subjects were freely discussed. At the evening service a rousing discourse was delivered by the Rev. A. P. Blakemore, who kindly filled the Rev. J. C. Williams' appointment. "The Necessity of Putting First Things First" was carefully and logically discussed by the district superintendent. A short business session followed. Welcome addresses by the Rev. W. L. Beamer, D. D., of the African Methodist Episcopal Church; Deacon Brackene, of the Baptist Church; Mrs. M. Green, in behalf of fraternalties; Hon. C. H. Telly, in behalf of the city, and Y. M. Moore, of Jackson Chapel. An able response by the Rev. A. J. McAlister. At the evening session a strong, forceful, soul-stirring sermon by the Rev. S. A. Stripling, B. D., superintendent of Topeka District. The Rev. I. L. Thomas, D. D., field secretary of the Board of Home Missions and Church Extension, was introduced and his short speech thrilled and inspired all. Our district superintendent was at his best and presided with perfect ease, dignity and ability. He was well informed as to the condition of each charge and gave particular attention to details. Every session brought something new and beneficial to the attendants. Reports showed progress. Saturday evening at 8 o'clock, Dr. I. L. Thomas delivered his famous lecture, "Misfits." Sunday marked the zenith of the district conference: 9:45, Sunday school; 11 a. m., sermon by the Rev. H. T. S. Johnson, district superintendent; afternoon sacrament. Evening service closed the session with a spiritual treat. Resolutions of thanks were read in appreciation of favors received from pastor, members and friends, and district superintendent for his equitable ruling. The next session will convene at Hugo, Okla.—Joshua D. Rice.

FORT SMITH DISTRICT

The District Conference, Sunday School and Epworth League Convention convened in the Methodist Episcopal Church of Conway, Arkansas, Aug. 26, the Rev. Dr. D. H. E. Harris, superintendent. (Continued on Page 10)

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

WILL AMERICA FINALLY BECOME INVOLVED?

(Continued from page 1)

German colonies will foot up 1,100,000 square miles, with a population of 13,000,000, but is almost altogether tropical land unfit for colonization and half of it arid and unfit for production. Now the New York Times propounds a question "what will Germany seek in the event that she wins?" It may be that there is no immediate danger, or for that matter danger that is even remote, but that the New York Times takes up the question seriously is worthy of more than passing notice. In discussing this point, the Times says:

"If Germany conquers in the strife, where will she seek her place in the sun? Will it be all over the broad earth, until she can say, as England can, that on her dominions the sun never sets? There are the British dependencies, the great Empire of India, Ceylon, Cyprus, the Straits Settlements, South Africa and East and West Africa, the island continent of Australia, Bermuda, the Bahamas, British Guiana, Jamaica, Barbados and Trinidad, to mention only those which first come to mind. France has possessions in West Africa and in Equatorial Africa, she has Madagascar, Indo China, Martinique and French Guiana. We have Porto Rico, the Hawaiian Islands, Guam, a part of Samoa, and the Philippines. What will Germany want? If she overcomes the arms of the Allies she will have power to take from them what she will. If she felt that she had need, for the extension of her industries and for her surplus population, of some of our outlying dependencies, can we possibly delude ourselves with the belief that any consideration save force would restrain her? With all Europe crushed, her position as the greatest military power on earth firmly established, would she hesitate long to try conclusions with us, who are not at all a military people, for the possession of the Philippines, of Porto Rico, or even of the Panama Canal?"

LITTLE JOURNEYS OF THE EDITOR

The East Tennessee Conference met this year at South Pittsburg, Tennessee. There is no conference in our southern territory that shows a larger per cent of progress than this conference, which was reckoned some years ago as one of the weakest conferences of the nineteen among our colored people. These brethren have accepted the challenge and they are meeting it with gratifying results. The esprit de corps of the conference is fine. The men are alert; they are working together; they have caught the vision. Victory is in their tread. They mean to improve the East Tennessee Conference and to capture that territory for Jesus Christ. Give the men credit for all that they have done and the District Superintendents credit for their leadership, but after all is said and done, the resident Bishop comes in for a lion's share of commendation. Residential supervision here is a decided success. Bishop Henderson has been able to bring these brethren to a consciousness of their strength so that they now do not look upon themselves as one of the weaker conferences. Indeed it is probably the stronger of the two conferences in the state of Tennessee. Besides making more

than the average ten per cent gain in membership throughout the conference, there has been a substantial increase in the benevolent collections. This conference raised this year for the Jubilee Fund alone \$878, more than double the amount raised last year.

The Mayor of South Pittsburg most cordially welcomed the conference. His words were not strained or formal. He spoke as one interested in all who live in the municipality over which he presides. He gave forth some startling statements. He said although the Negroes constituted 40 per cent of the population, only 7 per cent of the arrests were among the colored people. We could wish that this record obtained everywhere, but it does not. It is encouraging, however, that it obtains in South Pittsburg and this accounts in large measure for the kindly feelings existing between the races in that town. The Mayor stated that the Negroes could read and write better than the white people. This was another surprise. He said that the Negroes in that section were hungry for education and eagerly crowded the schools.

The session was in every way an enjoyable one. The host, the Rev. G. W. Cain, was attentive to every need of the conference. An extended report of this conference session will be given by the Rev. W. E. Mitchell, who was elected reporter to the Southwestern.

It was our privilege to visit recently our church at Batieville, La., the Rev. M. R. Walker, pastor. In 1899 this church was destroyed by storm. At that time it had a heavy debt. Undismayed they set about to rebuild their church and to pay the indebtedness. They have not only paid the amount that was due when the church was destroyed, but they have rebuilt a substantial church with a better location and have just finished paying the last dollar of indebtedness. It was very proper, that the church should be dedicated on the second Sunday in October. Brother Walker, the pastor, is working exceedingly hard. His members on every hand give him the credit for the leadership which wiped out the debt of the church. Here is in many regards a model rural community. When once inside of the church, one forgets that he is several miles from the railroad. The manner of dress, worship, the singing, and the whole atmosphere of the church impress one with the subdued culture that obtains in that community. Here are some of the best people we have ever seen and with high ideals. There have come from this community a number of preachers, two of whom are among the strongest and most successful in the State of Louisiana. There are men who have gone out from this community who are high in fraternal and business circles of the state. There is something in the atmosphere that calls young people to real achievement and high endeavor, they have an upward look. Brother Walker fits admirably in this pastorate. He has done exceedingly well and his parishioners are unstinted in their praise of his labor.

During our stay in Batieville, we were the guest of Prof. J. D. Brown, who is Grand Keeper of Records and Seals in the Pythian Order of this state. He is a man of quiet dignity and of many accomplishments and a successful leader of men. He is thoroughly interested in all that seeks to uplift the race and is regarded as one of the most successful men in the state.

A Negro was recently forced by a band of Southern whites to leave his home in Greenwood County, South Carolina, and the reason for this was that he was entirely too prosperous for his surrounding neighbors. He had 130 acres of land and a fine cotton crop on it of 12,000 pounds or more. This prosperity the southern whites could not stand and banded themselves together and ordered the Negro to leave the community under the penalty of death. He left and told his story when he reached Asheville, N. C. Some day our friends will realize under what difficulty we are making our way.

Of General Interest

Concerning the European War

Still the war goes on claiming a heavy toll of life and property, but the end is not in sight. Recently the heavy fighting has been along the coast of Belgium and Northern France. It would seem that the object of the Germans now is to establish themselves in the ports of the English Channel, whence they could menace England. After the capture of Antwerp the Germans occupied in rapid succession Ghent, Bruges and Ostend, towns of Northern Belgium, and were evidently bent on taking Dunkirk, an important point on the French coast just across the Belgian frontier. In recent reports the allies claim that they have retaken Ostend and have repulsed the Germans at other points along the main line of battle. The Germans claim that the allies have been repulsed near Lille.

In addition to the three British cruisers which were destroyed by German submarines last month, the Russian cruiser Pallada and the British cruiser Hawke have fallen victims to the torpedoes of the German craft within a few days time in this month. The report showed that out of the 400 officers and men on board the Hawke only about 62 escaped.

It is reported that the Germans are building a monstrous new gun to be known as the Krupp gun, designed to hurl projectiles across the English Channel. The deadly instrument is said to be 69 feet long. Each shot will cost \$9,500. The gun complete costs \$465,000, and its life is reckoned at 120 shots. It is stated that successful tests have been conducted on the Kiel Canal, and the effective range of the piece is twenty-five miles.

Nothing decisive seems to be in evidence between the armies in Prussia and Poland. It is said, however, that nature is beginning to fight for the forces of the Czar. The Germans are unable to make much progress on account of rain, snow and the condition of the country following on the approach of winter.

A Japanese cruiser is reported to have been sunk by a submarine mine while doing patrol duty outside Tsing-tau in China. Two hundred and seventy-five men were lost. It is also stated that the English battleship Triumph was so badly damaged by the shell fire from the German fortress of Tsing-tau that it was compelled to withdraw from the British-Japanese bombarding fleet.

A Seer's Vision

It is peculiarly interesting to note at this time what the French clairvoyant, Madame de Thebes, wrote in 1912 as the product of her seer's vision. Madame de Thebes wrote in her almanac as follows: "Germany menaces Europe in general and France in particular. When the war breaks out hers will be the responsibility, but after the war there will be no longer either Hohenzollern or Prussian hegemony. This is all Berlin will gain by her violence and the brutality of her political methods. I have said and I repeat that the days of the Emperor are numbered, and that after him all will be changed in Germany. I say the years of his reign, I do not say the years of his life." It remains to be seen in what particular points this French seer's vision was correct, but at the present so fluctuating are war's fortunes in Europe that it is difficult, nay, impossible to forecast victory or defeat. The Emperor's forces are everywhere being felt while the allies are stubbornly holding their own and giving back blow for blow. A bit of late news of the war announces that the allies have retaken Ostend, which only a day or two ago was in the hands of the Germans and thus runs the fortunes of war.

People of Interest

Mr. E. E. Knox, of the Indianapolis Freeman, was in the city last week.

Bishop William F. McDowell will preach at the University of Chicago, Sunday, October twenty-fifth.

Dr. E. A. White, of Cleveland, Ohio, conducted the funeral services of the late Dr. Daniel W. Shaw.

James J. Hill, the noted railroad builder and financier, offers the College of Puget Sound a conditional gift of \$50,000.

Dr. N. Walling Clark, of Rome, Italy, reached New York October second, by steamer Tommaso di Savoia.

Bishop Berry dedicated Central Church, Springfield, Ohio, recently and raised upwards of \$88,000 to pay all indebtedness on this property.

Bishop Moore recently spent a Sunday with our church in East Columbus, Ohio, and raised a sufficient sum to cancel the debt on the church.

Dr. E. M. Randall, a former general secretary of Epworth League, was recently appointed to Gilman Park Church, Seattle, Wash., as pastor.

Dr. P. J. Maveety has recently returned from an extensive trip to the Pacific Northwest, where he represented the Freedmen's Aid Society.

Mrs. Carrie Thomas, mother of Mrs. Williams, wife of Dr. E. S. Williams of the Washington Conference, died at her home in Atlanta, Georgia, October fifteenth.

Bishop Bristol reports that he is in fine condition and on the up-grade. He is hopeful of attending the Bishop's meeting this fall in Washington and also of taking up his work in a very moderate way this winter.

Dr. Alexander Carman, at his own request, has been retired by the General Conference of the Methodist Church of Canada from the general superintendency and made superintendent emeritus.

The Rev. Fred Whittle Hixson, D. D., president-elect of Chattanooga University, was inaugurated Thursday of this week at the City Auditorium, Chattanooga, Tenn. Bishop Henderson presided.

The Rev. J. H. Hubbard, A. M., D. D., pastor of the St. Paul Church, Shreveport, by unanimous vote of the Negro Business League is made orator of the day on Negro Day at the State Fair to be held in that city in November.

Mr. Thomas Bradford, from Bayou Goula, La., and Miss Ethel E. Blueistien, of Plaquemine, La., were united in holy wedlock on October 3, 1914, at the Ebenezer Methodist Episcopal Church, at Washington, D. C. Mr. Bradford is a clerk in the Department of Commerce. The Rev. W. H. Dean officiated.

Dr. A. J. Nast, editor of Der Christliche Apologete, Cincinnati, Ohio, has opened a fund "Our War-Stricken Brethren in Germany." Up to September twenty-ninth, \$2,575.50 has been acknowledged. Of this amount \$680 came from the East German Conference through the Rev. H. Giesen.

Dr. L. W. Kyle, of Mobile, Alabama, at a recent meeting of the Connectional Council of the African Methodist Episcopal Zion Church was made secretary and treasurer of the Ministerial Brotherhood. These new duties, in connection with the editorship of the African Methodist Episcopal Zion Review, will give Dr. Kyle heavy tasks, but he is in every way equal to it.

Mr. M. M. Lewey, former editor of the Florida Sentinel, announces that he is no longer connected with the Sentinel, but has started a new publication under the name of "The Standard." The home office is at Jacksonville, Fla. Mr. Lewey has been in the newspaper business for 27 consecutive years and will have the good wishes of his friends who are found in all parts of the country.

Dr. Henry H. Meyers, editor of Sunday School literature, with Dr. E. S. Lewis, Dr. Ralph W. Keeler, Dr. W. C. Barclay and Miss

Ida Angleman has moved from New York City to Cincinnati, in compliance with the Book Committee and the manufacture of the Sunday School periodicals will be at the Cincinnati factory.

Ebenezer Church, Washington, D. C., is conducting this week a Mortgage Burning and Jubilee. The opening sermon was preached Sunday morning by Bishop Cranstont. There will be sermons each night this week. Monday night was given over to five minute addresses by various pastors of the city. The sermon Tuesday night by the Rev. A. Dennis, a former pastor. The sermon on Wednesday night was by Dr. S. H. Brown and on Thursday night by Dr. E. W. S. Peck, both of whom formerly served this church. During next Sunday there will be sermons by Dr. E. S. Williams and Dr. M. W. Clair and Dr. Alfred Young. These people have every right to rejoice. They have raised in the past three years more than \$11,000. Nine thousand dollars has been paid on the bonded debt. The exteriors of the church and parsonage have been painted at a cost of \$578 and a new steam boiler installed at a cost of \$450. All improvements have been paid for. An individual communion service has been installed. This church has three choirs; two of them are vested and the auditorium is crowded at all services. During the two recent revivals more than 500 were converted and added to the church. When the Rev. W. H. Dean, D. D., was assigned to this church three years ago there were 421 members, now there are 941. Surely there is reason for rejoicing. We present pictures of both the pastor and the church.



THE REV. W. H. DEAN, D. D.

Our church and parsonage at Ackerman, Miss., was destroyed by fire on October 2. The pastor, the Rev. S. T. Walker, last most of his household goods together with his library and he is in need. Relief may be sent to the Rev. S. T. Walker at Ackerman, Miss., or District Superintendent, the Rev. W. F. Isaiah, at Starkville, Miss.

Dr. George H. Trever, of Gammon Theological Seminary, had a rather busy summer. He occupied the pulpit of the Austin Church, Chicago, during July; rendering like services at Cuylen Avenue Church in August; representing during those months the Freedmen's Aid Society in other Chicago churches. He was also representative of the Freedmen's Aid Society at the Wisconsin, Michigan and Detroit Conferences as well as at the Wisconsin Conference Camp meeting. He preached the commencement sermon at Lawrence College and on his way South represented the Seminary at the East Tennessee Conference. Dr. Trever was unanimously invited recently to the pastorate of one of the leading churches in Chicago. After three days consideration he decided to return to his work at Gammon Theological Seminary, to the delight of his many friends.

News Paragraphs

Bohemia has 22,085,931 bearing fruit trees.

According to reports, Russia's wheat crop last year amounted to 957,964,000 bushels.

According to the latest estimates, there are over 800 Americans now in Switzerland.

The estate of Richard W. Sears, founder of Sears-Roebuck of Chicago, is estimated at \$17,000,000.

Forty thousand men are reported out of work at Antofagasta, Chile, because of the war.

It is reported that John D. Rockefeller has given a total of \$12,500,000 to the Institute of Medical Research.

The present war is costing the country \$55 per second, day and night, according to Mr. Sidney Webb, a well known economist.

The Mississippi Negro State Fair will be held at Jackson, November 4-6. This Fair Association is a chartered corporation.

It is announced that the World's Students' Christian Federation, with headquarters at Geneva, is thoroughly demoralized.

The Census Bureau report just issued gives the world's consumption of cotton as 21,223,000 bales during the cotton year which ended August 31.

The Philadelphia Methodist Episcopal hospital cared for, last year, 2,600 house patients and treated 9,000 in the dispensary at a cost of \$40,000.

An Italian priest has invented a pocket wireless apparatus consisting of a potato and two needles, which easily intercepts wireless messages.



EBENEZER CHURCH, WASHINGTON, D. C.

The Mississippi and Idaho battleships to be built will be the largest yet designed for the United States navy, each having a displacement of 32,000 tons.

Fifty-four ships aggregating nearly a quarter of a million tons, worth approximately \$50,000,000, have been added to American merchant marine since the new ship registry law went into effect.

It is estimated that of the 143,000,000 cotton spindles in the world, 50,000,000 are in countries that are at peace; 32,000,000 of these are in the United States and 18,000,000 in other countries.

The Japanese in their campaign against the German concession Kiachu in China have been re-enforced at two important points. They are said to have made answer to the protest of the Chinese Government and are pushing ahead in characteristic Japanese style.

The Jewish Immigration Information Bureau at Galveston, Texas, has been closed. The Bureau was established in 1907 by Jacob H. Schiff, of New York, to assist immigrant Jews in finding suitable homes in the New World. During the seven years of its existence the Galveston Bureau has assisted more than 9,000 immigrant Jews.

Recent District Meetings

(Continued from Page 7)

Devotions conducted by the Rev. W. H. Simpson. The Rev. W. H. Simpson was elected secretary; the Rev. E. Washington, statistician. Those who were introduced to the conference were: the Rev. Mr. Reed, presiding elder, and the Rev. Mr. Williams, of the Colored Methodist Episcopal Church; Dr. G. T. Saxton, superintendent Pine Bluff District; Mrs. G. T. Saxton, corresponding secretary Woman's Home Missionary Society, who spoke to the delight of all on her trip to New York City and Washington, D. C.; Dr. M. F. Strong, of Pine Bluff, Ark., who represented the American Bible cause; Dr. J. M. Cox, president Philander Smith College. The district superintendent's report showed an increase along all lines and the progress of the district. Our conference was a spiritual and financial success. Preaching each day at 11:30 a. m. and 8 p. m., which made quite an impression on the people for good. Special messages from the Board of Home Missions and Church Extension, Stewart Missionary Foundation for Africa, the Nashville meeting, and the Southwestern Christian Advocate were read. Delegates to the Nashville meeting: ministerial, H. P. Coulter, C. W. Whitehead, W. H. Simpson, W. B. Harris; lay delegates, L. M. McCary, B. F. Scott, J. J. Webb, C. S. Chatman. Thursday evening at 8 o'clock was the great Freedmen's Aid and Jubilee anniversary, conducted by the Rev. Dr. D. H. E. Harris, superintendent. Speakers, Dr. G. T. Saxton, the Rev. W. B. Harris and Dr. J. M. Cox, president Philander Smith College. Raised for Philander Smith College, \$155.50. Fayetteville charge received the banner, having raised the largest amount. Miss Ethel E. Tuttle was presented the banner by the district superintendent. Local preacher's license was not granted to those who did not subscribe to the Southwestern. The Rev. P. H. Myers represented the Southwestern Christian Advocate. He made a great speech. Prof. L. M. McCary was elected district president of the Epworth League; the Rev. A. W. Piggee, treasurer. Resolutions were read thanking the pastor, the Rev. J. R. Wilson, the choir and the good people of Conway for so royally and kindly entertaining us in their well prepared homes. The writer had the privilege of being entertained in the home of the Rev. and Mrs. A. W. Piggee. Sunday, the Rev. P. H. Myers preached at 11 a. m.; the Rev. B. F. Scott at 3 p. m.; the Rev. W. B. Harris at 8:30 p. m. The large auditorium was crowded to its utmost capacity.—W. H. Simpson.

CUMBERLAND DISTRICT

The District Conference, Epworth League and Sunday School Convention was held in Jones Church, Morgantown, W. V., August 25-30, the Rev. J. H. Peters, pastor; Dr. R. W. S. Thomas, superintendent. On Tuesday night Mr. James Hutton conducted the Epworth Anniversary; sermon by the Rev. J. H. Tucker; recitation by Mrs. Lucy M. Tuck. Following the exercises the Epworth Leaguers of Morgantown entertained their Epworthian guests at a banquet. Wednesday morning the district superintendent called the conference to order, conducted the holy communion, assisted by J. H. E. Carter, J. H. Jenkins, B. B. Martin and J. C. McConnell of the African Methodist Episcopal Church. C. C. Gill was elected secretary; W. E. Jefferson, statistical secretary. C. Y. Trigg was appointed reporter to daily papers of Morgantown and C. S. Briggs reporter to the Southwestern. At the welcome service we were addressed by the Rev. C. B. Meredith, for the city; the Rev. J. H. Peters, for the church; Miss Lucy Coston, for the League and Sunday School; others, the Rev. T. B. McConnell of African Methodist Episcopal Church; and the Revs. C. Y. Trigg and S. M. Bean. Greetings were received from the Alexandria District. Dr. I. L. Thomas addressed us on one or two occasions. The amusement question was discussed, affecting our present-day relation with the church and the young people; a deep interest was manifested. The Rev. C. Y. Trigg read a paper, "The Gospel, Its Place and Power;" the Rev. J. H. Jenkins also read a paper, "How Can the Church Hold Its Members?" Instructive address by Dr. J. M. Callahan of the West Virginia University, Morgantown, W. Va. Thurs-

day night, the district conference was entertained at a banquet and Friday night by the Woman's Home Missionary Society. Mrs. Tuck, the dramatist of Clarksburg, W. Va., delighted the audiences on several occasions with various productions. C. Y. Trigg and J. H. Jenkins were appointed by the district superintendent to attend the convention at Nashville, Tenn., October 21 and 22. Mrs. R. W. S. Thomas conducted the exercises of the Woman's Home Missionary Society; Mrs. Thomas is the conference organizer. Solo, Miss Estell Perry; address, Mrs. Jane Lowe; recitation, Mrs. Tuck; installation of officers by Dr. I. L. Thomas; address, by the district superintendent; recitation, Gladys Jenkins; music by the Queen Esther Circle of Morgantown, W. Va. The present officers of the Epworth League were all re-elected. A letter of regret was received from Dr. R. E. Jones, stating his inability to be present. Ex-Governor Glasscock of West Virginia addressed the conference. As a token of appreciation to the district superintendent, each pastor is to send to the Rev. S. M. Bean one dollar or more, on or before the 8th of September, 1914, and he is to present it to the district superintendent for the district. Resolutions were adopted thanking the good people of Morgantown for their pleasant entertainment; to the city authorities for the use of the Court House; to the daily papers; to the Jones choir for their excellent music; to the pastor; to Dr. R. W. S. Thomas for his impartial judgment, unbiassed rulings and his brotherly love; and to the secretaries for their efficiency. Saturday the district superintendent was called away to confer with Bishop Cranston on some matters relative to the church. The Sunday services were held at Morgantown and at the Camp Ground. They were very successful. At the Camp Ground the Revs. Bean, Grigsby and Trigg preached; at Morgantown, the Revs. Carter, Mathews and Bean.—C. S. Briggs.

GULFPORT DISTRICT

The conference convened at Biloxi, Miss., July 22-26. Friday evening was given to the Woman's Home Missionary Society, which was presided over by Mrs. E. L. Smith, who dispatched business with much ease. The work is in better condition now than ever before; reports showed marked improvement on all charges. The presidents of auxiliaries on the different charges reported: Mrs. G. McLe-more, \$12; Miss Willie Wallis, \$96.43; Miss Katie Wallis, \$5.34; Miss Winnie Watson, \$97.94; Mrs. Baldwin, \$1.70; Mrs. H. D. Gibson, \$76.27; Mrs. Ruth C. Robinson, \$17; Mrs. Clara Taylor, \$45.80; Mrs. Nancy Washington, \$11.45; Mrs. Corene Pear, \$2.30; Mrs. J. H. Randolph, \$13.20; Mrs. Corene Roberts, \$1; Mrs. Lula Thompson, \$36; Miss Bertha Stantly, \$20. Mrs. L. B. May presented a resolution to the effect that each auxiliary raise \$5 for Southwestern. Dr. W. W. Lucas made strong and helpful remarks on the work of the Society. Prof. G. W. Brown also made helpful remarks. Raised for benevolence more than \$40. Officers elected: Mrs. E. L. Smith, Moss Point, president; Miss Rosa Boyd, Handsboro, vice-president; Mrs. R. C. Robinson, Escatawpa, recording secretary; Mrs. E. J. Raymore, Pass Christian, treasurer; Mrs. Estelle McKaw, temperance secretary; Mrs. Waneta Heslop, secretary of literature; Miss Bertha Stanley, secretary of Young People's work; Mrs. I. E. Johnson, corresponding secretary; Mrs. L. P. May, conference secretary. Talks by the Revs. J. E. Holmes and D. F. Dudley. Dr. Robt. E. Jones spoke before an immense audience on "Self-Support."—Ruth C. Robinson.

BIRMINGHAM DISTRICT

The conference convened at Mason City, Ala., in Mason Chapel, Aug. 25-30, the Rev. J. W. Thomas, district superintendent, presiding. J. A. Holiday, S. C. Walker, J. C. Houghton were elected secretaries. Welcome address delivered by Prof. J. A. Graham of Mason City; response by the Rev. J. A. Holiday and Mrs. A. P. Camphor. District Superintendent J. W. Thomas' report showed every interest of the church had been looked after. Pastor's reports showed that there had been revivals in many of the charges and an increase in benevolent collections. Raised for benevolence, \$354. Licensed to preach: A. J. Johnson, Albert Hines, J. J. Freeman. Recommended for reception on trial in the annual conference: J. W. Patilla, M. S. Coleman, Joseph R. Taylor, C. O. Payne. Recommended for ordination: Geo. W. Wood and Daniel Cor-

rethers. Recommended for recognition of orders: E. D. Moody and J. J. Freeman. On the Sabbath the district superintendent spoke to a large congregation on "Love for Christ." The Freedmen's Aid anniversary was conducted by Mrs. A. P. Camphor and class from Central Alabama Institute. The Rev. J. N. C. Coggins, D. D., field secretary of Temperance Society, made a forcible address and organized a District Temperance Society with Mrs. B. A. Smith, president; Mr. J. W. Moore, vice-president; Mrs. J. W. Thomas, secretary; Mrs. D. J. Price, treasurer. Delegates elected to Congress for our colored membership: the Revs. J. W. Thomas, G. W. Mann, D. J. Price, J. A. Holiday, I. Townsend; laymen, W. C. Davis, J. L. Sneed, W. J. Ecobols and Mrs. B. A. Smith. A literary program was rendered by the following ministers: the Revs. S. C. Walker, B. J. Brooks, D. J. Price, D. D., J. C. Houghton, J. A. Holiday. G. W. Mann read a strong paper. The delegates of the Woman's Home Missionary Society, Epworth League and Sunday School were present. Prof. W. C. Davis delivered an address on the loyalty of our graduates to the church. W. W. Hadnott, president of the Prudential Bank, delivered an address, "How to Use Money." Officers of District Home Missionary Society: District president, Mrs. B. A. Smith; vice-president, Mrs. Willie Hawkins; treasurer, Mrs. D. J. Price. District Superintendent J. W. Thomas is closing his sixth year on the district. This is his best year. Resolutions were adopted approving his fair and impartial ruling on the district; and also to the pastor, secretary, and good people of Mason City for their hospitality in entertaining the conference. The next conference goes to the Colony, Blount Springs Circuit.—B. G. Smith.

GAINESVILLE DISTRICT

The District Conference, Sunday School and Epworth League Convention convened in Mt. Calvary Church, Lawrenceville, Ga., Aug. 12-16, the Rev. Joseph Griffith, district superintendent, presiding. J. M. Anderson was elected secretary; the writer was elected reporter to the Southwestern; N. J. Crolley and J. F. Dorsey, reporters to the Atlanta Methodist and county papers respectively. The district superintendent's report was full of interest and information. Notwithstanding the fact that this was the district superintendent's maiden conference, he was at ease in the chair and dispatched the business with general satisfaction to all. Opening sermon by the Rev. J. J. Jones; annual sermon by the Rev. N. J. Crolley. Welcome addresses by Hon. Mr. Green, representing the Mayor; on part of the church, by Miss Fannie Winn; response by the Rev. N. J. Crolley. The following visitors were present and addressed the conference: Dr. J. C. Sherrill, of the Foreign Missionary Society; Dr. J. P. Wragg, of American Bible Society; Dr. J. N. C. Coggins, of Temperance Society; Prof. Cunningham, for Clark University; Dr. G. W. Arnold, district superintendent of the Atlanta District; the Rev. E. D. Petty, of the Home District; Dr. E. H. Oliver, of Warren Chapel; the Rev. H. W. B. Wilson, of Ariel Bowen; the Rev. D. C. Richardson, of East Point; Dr. C. L. Johnson, of McDonough; the Rev. W. J. Sagoes, of College Park; the Rev. Mr. Boyce, of the African Methodist Episcopal Zion Church; the Revs. I. D. Jones and Broughton, of the Baptist Church. The papers read by the delegates were well prepared and well read. The spiritual atmosphere which pervaded the whole session had as a result the saving of some souls and their connection with our church. The conference was a success financially. More than \$1,000 was reported on benevolences, this being more than \$200 in advance of last district conference. Besides this a good sum was collected for the local church and charity. The following brethren were licensed to preach: Wm. Blackburn, Wm. Jones, Walter Pace, J. M. Kemp, H. Brown and Richard Merck. The Woman's Home Missionary Society held an enthusiastic meeting Friday afternoon, with Mrs. E. H. Oliver, Mrs. William Bailey and Mrs. Joseph Griffith in charge. Addresses were delivered; reports were read and a good sum of money collected. The people of Lawrenceville spared no pains in taking care of the delegates. The Rev. J. F. Dorsey is to be commended for the masterly way he handled the conference. The church in which our conference was held is a roomy structure, recently built with a small membership, and with only a small balance of indebtedness, and is lighted with electricity. The regular business was completed Saturday at noon and in the after-

noon the remaining delegation were served with cream and cake at the parsonage. Sunday was a great day, with great sermons and great results. The conference meets at Commerce next year.—W. B. Wood.

ALEXANDRIA DISTRICT

The twenty-fourth session of the Alexandria District Conference convened at Camp Hill, La., August 12-16. I. L. Turner was elected secretary; C. A. Walmsley, statistician. Never in the history of the Alexandria District has the District Conference been so largely attended by lay delegates and visitors from a distance. The intense and far-reaching discussions of important questions relative to the church were freely discussed by both ministers and laymen. The commendable reports of the ministers and the many pleasing evidences of the aggressive work of the different church auxiliaries showed very clearly a growing command which the churches of the district are exercising over the vast problems which confront the work. The afternoon and evening services were so largely attended that at times one could not command standing room. One of the most signal features of the conference sessions was the high tension of spiritual fervor. At the end of each service there was often a successful evangelistic meeting. In these meetings, led by the Rev. Thos. B. Oville, many were converted. The educational program was most interesting. The opening address was made by Prof. T. R. Parker, A. M., principal of the Mansfield Academy. The main address of the evening was made by the Rev. J. R. Reynolds, Ph. D., principal of the Baldwin Academy. Prof. Reynolds in his own unique scholarly way spoke upon the subject "The Open Door." The culmination of this great occasion was in the great sermon delivered Sunday morning by District Superintendent J. O. Richards, D. D. To him must primarily go the credit for the large success of this meeting. His intense interest and loyalty to everything pertaining to Methodism can only be measured by his untiring zeal and most commendable district supervision. Among the prominent visitors were Prof. H. L. Billups, LL. D., of Wiley University, who addressed the conference in his usual suave and eloquent manner; and the Rev. B. J. Reddix, superintendent of the Shreveport District, who spoke in most glowing terms of the work upon this great district. The conference will hold its next session at Mansfield.—Conf. Reporter.

CLARKSDALE DISTRICT

This twenty-first semi-annual session and first District Conference of the Clarksdale District was held in Hopewell Church, on the Bedford Circuit, August 4-9, by the Rev. Dr. C. W. Butler, district superintendent. As the years go by our district grows stronger, spiritually and financially. D. D. Shelly was re-elected secretary; M. C. McEwen was elected statistician. Visitors: Dr. W. W. Lucas, field secretary of the Epworth League; Mrs. J. T. Strongs, treasurer of the Woman's Home Missionary Society of Upper Mississippi Conference; the Rev. E. O. Woolfolk, of the Mississippi Conference; the Rev. O. G. Moss, pastor of African Methodist Episcopal Church, Lambert; the Rev. W. S. Terrell, pastor of Baptist Church at Money; Charles W. Butler, Jr., son of District Superintendent Butler; Miss C. R. Cox, public school teacher of Highlandale; Prof. J. W. Cole, book-agent of Chicago, Ill., and Dr. R. F. Clay, son of Dr. N. R. Clay, our pastor at Columbus. This conference was well attended both day and night by the good people of the entire country, who contributed liberally to the collections. Each sermon at 11 a. m. and 8 p. m. was a spiritual feast. The reports of the district superintendent and pastors showed that every interest of the church has been carefully looked after. Our district is blessed with the best ministerial team since its organization. Too much honor can not be given to our district superintendent, the Rev. Mr. Butler, for his fatherly and yet brotherly way of presiding over the district. When he was appointed to the district five years ago, it was only paying \$500 for benevolence. Our report showed in this conference the sum of \$977. We are pulling for \$1,200 this conference year. Too much praise cannot be given to the Rev. E. M. Byrd and his good people, for the splendid way they entertained the conference. Financial report for the year, \$1,088.—D. D. Shelly.

BEAUMONT DISTRICT

The conferences met with St. Paul Church at San Augustine, Texas, July 21-26, in its fourth annual

session, with the Rev. W. L. Duncan, superintendent, presiding. The District Sunday School, Epworth League, Ladies' Aid and Woman's Home Missionary Auxiliaries met at the same place and date with the Rev. L. V. Gordon, Mesdames G. M. Hubert and C. E. Robinson as presidents respectively. Freeman Parker was elected secretary. Prof. J. W. Barrett, the wide-awake principal of San Augustine public city school, delivered the address of welcome on behalf of the citizens of San Augustine; response by our worthy district superintendent. Reports from pastors as to the religious condition of their charges, pastoral labors, benevolent collections and the circulation of our church periodicals and books showed splendid progress at each point herein stated. The record shows that the entire list of local preachers and exhorters are subscribers to the Southwestern, our splendid official church organ. Collections for the benevolent enterprises and local expenses reached the high mark, \$500. Professors H. L. Billups and H. B. Pemberton, Dr. J. M. Johnson, the Revs. C. S. Williams and J. L. Blue were among our visitors who delighted the conference by their timely addresses. Dr. M. W. Dogan, president of Wiley College, who was unavoidably detained, was nobly represented by Prof. H. L. Billups, who delivered a fine address on Friday night in behalf of Wiley, before a crowded house. The recital by Mrs. G. M. Hubert was highly enjoyed by all. The pastors reported for Wiley as follows: Beaumont, St. James, \$50; Beaumont, McCabe Chapel, \$3; Bonweir Circuit, \$8; Hemphill Circuit, \$5; Jasper Circuit, \$2.60; Newton Circuit, \$3; Orange Station, \$25; Port Arthur, \$2; Rockland Circuit, \$4; San Augustine Circuit, \$12; Sour Lake Mission, \$—; Wallisville Circuit, \$5; Silsbee Mission, \$2; district superintendent, \$4. The Revs. L. G. Green, N. W. White and Henry Hall were recommended for admission on trial in the annual conference. Prof. J. W. Barrett was elected district president of Sunday Schools; Prof. R. T. Tatum, district president of Epworth Leagues; Mrs. S. E. Parker, district president of Woman's Home Missionary Society. The finest kind of spirit prevailed throughout the entire meeting. The Model Sunday School with Prof. H. B. Pemberton as conductor was all its name implies, with \$20 raised. The writer preached at 11 a. m. to a large congregation and at the close of his sermon a young woman of one of the best families expressed herself as having received a happy change of heart, joined the church and asked to be baptized. The Rev. C. S. Williams preached at 3 p. m. The closing sermon was preached at night by the Rev. Tenola Edwards, at the close of which eight young men and women came forward for prayer. Resolutions endorsing the faithful and untiring services of the district superintendent, the pastor, the Rev. Jas. Clark, his members and friends, for their royal entertainment; the secretaries for their faithful and accurate work, and to the railroads for reduced rates, were read and adopted. The next session of the conference is to meet at Beaumont, Texas.—Freeman Parker.

MARSHALL DISTRICT

At Queen City, Texas, the Sunday School Institute, Epworth League and the Woman's Home Missionary Society recently had a great meeting in Bethel Church. The meeting was a great success in every way. It was highly enjoyed by the white people as well as the colored. Dr. H. L. Billups, financial secretary, Wiley University Endowment Commission, delivered two strong and very helpful addresses to large, appreciative audiences. In the afternoon, Sunday, a most excellent, timely and inspiring address was given by Prof. Alexander, teacher in one of our splendid rural schools. Spiritual condition of the church, church music, song service; indeed, everything, was up to the high-water mark. The Rev. M. C. Gillespie is the active, worthy pastor.—Lillie Gillespie.

SPARTANBURG DISTRICT

The twentieth session of the District Conference, Sunday School Institute and Epworth League Convention met in Dunton's Chapel at Gaffney, S. C., Wednesday morning, July 29, the Rev. J. S. Thomas, D. D., district superintendent. The Rev. N. S. Smith was elected secretary; reporters, E. W. Adams, S. N. Miller and C. C. Clark. Reports of pastors showed spiritual and temporal progress. The report of district superintendent was encouraging. The papers were all exceptionally good. Friday and Saturday were given to the work of the

Sunday School Institute and Epworth League Convention. Miss Phyllis E. Mouzon, Sunday School district superintendent, and Mrs. Ella Miller, president of Epworth League, with Misses Viola Adams and Sadie Archle, secretaries. Miss Parthenia Wright was elected Epworth League president. Visitors: Drs. C. C. Jacobs, Richard Carroll and Prof. A. A. Sims, who delivered a very thoughtful and helpful address. Doctor Jacobs told briefly of the work of the Board of Sunday Schools. The endowment of Claflin University was thoroughly discussed and the conference voted to raise the full apportionment. Sunday, at 11 a. m., the Rev. J. S. Thomas, superintendent, preached; at 3 p. m. the Rev. G. W. Cooper, and the Rev. T. C. Frazier at night. The entire session was greatly enjoyed. The delegates were delightfully and royally entertained by the faithful and energetic pastor, the Rev. R. F. Freeman, and his loyal members. The motto of the Spartanburg District is "Forward to the Front."—C. C. Clark.

ORANGEBURG DISTRICT

Sunday, August 30, closed the second Epworth League Convention and Sunday School Institute of the Oranburg District. It was held in St. Michael Church, Bowman, S. C. After devotion led by the superintendent, Dr. E. B. Burroughs, the meeting was turned over to the District Epworth League president, Mr. M. C. Charley, of Bowman, S. C. When the business meeting of the convention was over the Sunday School Institute was organized with Mr. S. D. Jones of Bowman, S. C., as district superintendent of same. Superintendent and Miss Corine Covington as secretary. The work of the Sunday School on various charges showed great improvement both spiritually and financially. The literary program was good. Splendid papers were read. Among the visitors were: Dr. C. C. Jacobs, field secretary of the Board of Sunday Schools, who delivered an instructive and encouraging address. Sunday morning at 9 o'clock, Sunday school; at 10 o'clock a very effective experience meeting was conducted by Bros. Rigby and Bruce; at 11 o'clock Dr. E. B. Burroughs filled the pulpit. Too much cannot be said for the Rev. Mr. Harleston and the good people of Bowman for their hospitable entertainment.—Flora E. Butler.

VICKSBURG DISTRICT

That there are days of great events every attendant of the Vicksburg District Conference which convened at Fayette, Miss., Aug. 27-30, Superintendent D. L. Morgan presiding, will affirm. Sermon Thursday night by the Rev. Scott Chinn, D. D., of New Orleans, who made a lasting impression for the Southwestern, and secured twenty or more subscribers for same. To mention Dr. J. F. B. Shaw, the popular, efficient and effective president of Meridian Institute, is but to acknowledge our debt of gratitude to him for his strong addresses and the inspiration which he gave the conference. We lead four of the districts in support of the Institute. If achievement is the test of greatness, if to be able to grapple with the greatest problems of the conference involving the material and spiritual welfare of scores of ministers, and thousands of communicants, and to have the brain, courage, and spirit to solve them in a way that puts everything second to soul saving and deeper spiritual life; if appointment to leadership is sustained by ingenuity to gain and hold the approbation of those led; if this approbation is both shown and stated in open conference by men of ripe years and firm purpose, declare the chairman guilty of the most brotherly treatment possible to his men, and for this treatment pledge him their staunch support in every way possible to make the church and district better, then both the district superintendent and the conference were a great success. Before the Natchez hour came, the Rev. W. N. G. Lipscomb of Jackson District came forward with \$8 for Natchez Church, and after a plain statement of facts by the pastor, the district brought up their total to \$80.65, thereby leading for the time every district, with Hattiesburg following closely with \$76.55. The whole district is reorganized. District officers: Epworth League—W. N. Ross, president; W. D. Perkins, first vice-president; W. S. Jackson, second vice-president; J. C. Martin, third vice-president; Henry Wallace, fourth vice-president; Miss Modis Woolle, secretary; Miss Hattie Anderson, recording secretary; Ladies' Aid—Mrs. J. E. Jackson, district or-

(Continued on Page 13)

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Salisbury.....	Pocomoke City, Md....	October 20-23.....	W. J. L. Hughes
Centerville.....	Federalburg, Md....	October 27-29.....	J. E. A. Johns
Wilmington.....	Dover, Del....	W. A. Hubbard
Holly Springs.....	New Albany, Miss....	Nov. 3-8.....	W. H. Gilliam
Greenwood.....	Lexington, Miss....	November 11-15.....	H. B. Hart
Aberdeen.....	Maton, Miss....	Nov. 24-29.....	J. M. Marsh
Clarksdale.....	Lambert, Miss....	November 24-29.....	C. W. Butler

BOARD OF CONFERENCE CLAIMANT

METHODIST
EPISCOPAL
CHURCH

JOSEPH B.
HINGELEY,
Corresponding
Secretary

1018
S. Wabash
Avenue
Chicago,
Ill.

\$5,000,000 MASS CONVENTION
—FOR—
CONFERENCE CLAIMANT
Washington, D. C., Oct. 27, 28, 29

Programs for the Washington Convention have been sent to the pastors, and will be sent to anyone on application.

The Convention begins Tuesday, October 27, at 2 p. m., and continues to Thursday at 8 p. m. The presidency of the meeting will be in the hands of the Bishops, and the addresses cover the most important phases of the work. On Thursday there will be addresses telling what the Other Churches are doing, by Dr. Alfred J. P. McClure, Protestant Episcopal Church; Dr. Wm. H. Foulkes, Presbyterian Church; Dr. J. R. Stewart, Methodist Episcopal Church, South; Dr. W. B. Matteson, Baptist Church; Dr. Henry S. Sweets, Southern Presbyterian Church; and Dr. S. L. Loomis, Congregational Church. At the Inauguration

Meeting on Thursday night the Bishops will present their appeal to the Church, prepared by Bishops McDowell, Berry, and Quayle.

LAYMEN PROMISE A NEW DAY

Mr. Judson L. Transue said to the Central New York Conference: "We laymen are able to provide for your support and to relieve you men of all anxiety, and we are going to do it. We want you to preach the gospel to us and to live the gospel before us and create the proper environment." The laymen of each District have an Organization of twenty-five to see that that conference raises enough money to pay all claims in full and to provide an adequate salary for every preacher. The laymen are strictly with us. They recognize that it is the duty of the laity to support the ministry, just as it is the duty of the minister to fulfill his ministry; and, as one layman put it, "If it is our duty to take care of the Old Preachers we are going to do it right."

1915 is the "Old Preachers' Year"—one year in 150. Let's give him his chance.

Three Life Annuity Bonds have just been issued bringing \$8,000 to the Permanent Fund. Holders of Life Annuity Bonds get the habit and like it. One brother holds four Bonds, another three and quite a number have two; and we have notices of three persons now having our Bonds who want additional ones.

This is the kind of giving which is "Lending Unto the Lord;" and such loans have abundant security here and hereafter.



Knights of Shepherds, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own vine and fig tree. Address quick today to Sir L. W. Davis, S. G. C., No. 1026 Pickett St., Shreveport, La. Dismiss yourself as a hewer of wood and drawer of water. Inclose 2 cents stamp for immediate reply.

A NEW WAY To Get Your Clothes Free

Something Different, bigger, more liberal than any offer ever made. Lower prices—better clothes—bigger cash profits—Express paid on everything.

Double Pay

FREE clothes and cash bonus. We don't ask you to use your cash profits for your own clothes. Ours is a new and better plan. An Extra Present with every order. Not a prize scheme. Choose what you want, work for it and get it besides your Cash Profits. Complete Outfit FREE, 50 real cloth samples, 50 Fashion Plates, trade wholesale prices. Get the big bonus. Your money is a poor card brings everything FREE.

SPENCER HEAD CO., Dept. 967, Chicago

RISE UP BE A LEADER

CERTIFICATE OF APPOINTMENT

WE want hustling Men & Women and Young People 18 to 30 years of age in EVERY LOCALITY to become I-L-U DEPUTIES or ORGANIZERS or PARTISAN MEMBERS. NO EXPERIENCE NEEDED. We give you a

BIG FREE OUTFIT and teach you in a few days how to make BIG MONEY in an honorable and dignified way. Everything made plain and easy to understand. Our NEW MEMBERSHIPS are easy to introduce—every new member gives you a STEADY MONTHLY INCOME. Work either outside, or right in your own home without any outside selling or canvassing. BEGIN NOW—the sooner the better—devote either SPARE OR WHOLE TIME.

\$50.00 to \$100.00 A MONTH—SPARE TIME
\$100.00 to \$500.00 A MONTH—WHOLE TIME

Earn as much as others—live well, wear fine clothes, hold a position of trust. The I-L-U gives the MOST PROTECTION for the LEAST COST. Sick, Injury and Death Protection for the whole family—Prompt Cash Benefit Payments—No Red-tape. Everyone is interested. LET THE I-L-U START YOU. Write for Appointment TODAY. Your influence means BIG MONEY—Success means PROMOTION and MORE MONEY. JOIN and BE A LEADER.

COMPASS WATCH—FREE

One Appointment in each locality. BE THE FIRST to join and get this famous I-L-U Compass Watch, Leather Top and Embroidered Charm ABSOLUTELY FREE. This offer is for healthy Men & Women & Young People 18 to 30 years of age. Write quick for particulars—NOW, before someone else gets ahead of you. Let us hear from you by FIRST MAIL. Address THE I-L-U OF THE WORLD, 200 S. L-L-U Bldg., Covington, Ky., U. S. A.

FREE TO THE FIRST TO JOIN FROM ANY LOCALITY

WRITE QUICK

COMPASS SET IN BACK

NOV. 10th -

LOUISIANA RAILWAY & NAVIGATION

EDENBORN LINE

WILL OFFER ATTRACTIVE RATES TO

TO BE HELD AT

SHREVEPORT, Nov. 4TH To 11TH 1914

DAILY

The State Fair will instruct you as well as afford recreation. The display of Louisiana Resources is worth the visit of any thoughtful person. It will show you what has been accomplished and what is being accomplished in Louisiana.

Thavius Russian Band, Soloists, Tan go Dancers, Dr. Carver's Living Horses, Audubon Acts in front of Grand Stand, FIREWORKS—Every night, World at Home—New Shows on Grandway

SPECIAL: Foot Ball Games, Saturday NOV. 7th. DELOYD THOMPSON, Loop the Loop in AEROPLANE. Tuesday, Nov. 10th

Many Other Attractions.

HORSE RACES—AUTOMOBILE RACES—OSTRICH RACES

For additional information as to rates, dates of sale of tickets, etc., address ANY Agent, or E. C. D. MARSHALL, G.P.A. SHREVEPORT, LA.

NOV. 8-11 - AUTO RACES

NOV. 4-5-6-9-10 - HORSE RACES

Made-to-Measure

Express Prepaid **\$8.00**

Two piece suit, cut in the latest style. Made to your individual measure. Fit, workmanship and wear guaranteed.

No Extra Charge for peg tops no matter how extreme you order them.

Agents Wanted

A good live hustler in every town to take orders for our celebrated made-to-measure clothes. Dozens of real cloth samples of the latest materials FREE. Fifty Fashion Plates.

We Pay Big Money to our agents everywhere. Turn your spare time into cash by taking orders for our stylish clothes. Write today for beautiful FREE outfit.

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For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

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GO TO THE
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Not the largest college, but one of the best Training Schools in the South. Parents send your children to us. Healthiest location in the South. Terms reasonable. Write to Rev. James M. Henderson, M. D., President, P. O. Box, 305, Southern Pines, N. C.

Piles Cured at Home by New Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Sammers, Box 176, South Bend, Ind.

Recent District Meetings

(Continued from Page 11)

ganizer; Mrs. M. Traylor, district president; Mrs. M. E. Diggs, vice-president; Mrs. M. E. Howard, secretary; Mrs. Priscilla Thompson, treasurer. Woman's Home Missionary Society—Mrs. S. L. Ross, president; Mrs. D. L. Rosia, vice-president; Mrs. Frances Smith, secretary; Miss Minnie Johnson, corresponding secretary. Delegates to the Nashville convention: the Revs. G. W. Smith, S. A. Cowan, M. T. J. Howard; laymen: J. R. Ross, W. S. Jackson, J. D. Johnson. Every delegate and visitor left the conference with a feeling of gratitude to the pastor and the people of Fayette for the many favors and cordial entertainment given.—M. T. J. Howard.

MEXICO DISTRICT

The District Sunday School and Epworth League Convention met in its seventh annual session at Moberly, Missouri, August 25, in Gillum's Chapel. M. L. Mackey was elected secretary; F. D. Grant, treasurer; L. McNish Clark, reporter to the Southwestern Christian Advocate. A paper on "Love" was read by the Rev. Joseph Gosling, Columbia, furnishing food for discussion. Opening sermon, "The Needs of the Church," or "Some Things We Can Do," by the writer. The presence of the Rev. R. E. Gillum, D. D., president of the convention, added inspiration to this session. A very noteworthy and remarkable fact was that every point, fourteen in all, was represented by both pastor and delegates, with but one pastor absent. The district superintendent put great stress on the benevolences; the use of the Southwestern in every home, and added that individually he would not grant license to preach to any man that was not a subscriber and reader of our own church paper. Miss Corline Harvey, of Columbia, looked after the interests of the Southwestern. A shadow of gloom was cast over the opening session by the announcement of the very sudden demise of the Rev. G. B. Abbott, at his home in Sedalia, Mo., Monday night of August 24. The Rev. Mr. Abbott was one of our pioneer preachers and early builders of Methodism. The Rev. R. Heary Smith, of Mexico, Mo., was sent to Sedalia to attend the funeral and to bear a message of condolence to the bereaved wife from Mexico District. His expense to and from Sedalia was borne by the convention together with \$5 for a floral offering. Local licenses were granted T. D. Davis, H. C. Carter and F. Brinkley. W. A. Peyton and the writer were recommended to the annual conference for admission on trial. The Rev. Chas. Harvey of the African Methodist Episcopal Church was received into the conference and recommended for orders. Visitors: Prof. C. C. MacIn, former president of Geo. R. Smith College, now of Hannibal, Mo.; the Rev. Leroy Woodrich, of the Kansas City District; Dr. W. C. Ellis, former superintendent of this district; the Rev. S. R. Grant, of Louisiana, pastor of the next seat at the annual session; President Geo. Erons, of George R. Smith College, also present, spoke to a large audience on anniversary night and received \$30.75 for Jubilee Fund. The program committee was especially commended on the strength of the very excellent program. The sermons were practical and spiritual. Delegates elected to attend the Nashville meeting: Prof. E. J. Cooper, of Mexico, Mo., a leading layman, and Dr. R. E. Gillum, to represent the Mexico District. Each charge will assist in defraying the expense of these delegates. Montgomery City, Mo., Harper's Chapel, with the Rev. C. Sumner Webster, pastor, will entertain the next district session. The hospitality, the enthusiasm, the interest shown by pastor and people can not be overestimated. The Rev. F. D. Grant and his agreeable companions are both to be given special praise in their arduous task of entertaining this session. Sunday, the Revs. Dr. R. E. Gillum, G. D. Hancock and G. W. Reeves filled the pulpit. \$108.40 was raised during the session.—L. McNish Clark.

SHREVEPORT DISTRICT

The Shreveport District Conference, Sunday School and Epworth League Conventions and the Woman's Home Missionary Society convened at Lake Providence, La., August 26, in St. Peter's

Church, the Rev. B. J. Reddix, superintendent, presiding. T. A. Brown was elected secretary; J. J. Obee, treasurer; J. H. Hubbard, reporter; W. H. Reeves, statistician. Welcome addresses were delivered by Mrs. I. C. Armstrong, the Revs. F. M. Patterson and G. W. Owens of the African Methodist Episcopal and Baptist Churches respectively, and the Rev. J. W. Lee of the Methodist Episcopal Church, South. Hon. F. X. Ransdell, Judge of the District Court, delivered the address of welcome on behalf of the white citizens of Lake Providence. Responses by the Rev. T. A. Brown, Dr. W. W. Lucas and Dr. J. H. Hubbard. Dr. W. W. Lucas, assistant general secretary of the Epworth League, presented his cause and delivered a polished, instructive and thrilling lecture Friday night. He received a cordial invitation from the white citizens to return and deliver the same address to both races in the Opera House. Prof. J. R. Reynolds, principal of the Gilbert Institute, presented the claims of the Freedmen's Aid Society and the Jubilee and also delivered his famous lecture on "The Open Door." Dr. J. H. Hubbard looked after the Southwestern and made an effective plea for New Orleans University and other educational interests. The Rev. W. L. Dyas told of the far reaching results of the work being done by the Stewart Missionary Foundation for Africa and the Foundation School of Missions in Gammon Theological Seminary. Dr. S. S. Turner was present and gave encouraging information relative to the Turner Sanitarium of Shreveport, of which she is founder and proprietress. A liberal contribution was given. The report of the district superintendent, as well as the reports of pastors and officers gave gratifying evidence of substantial increase in every phase of church work, especially in the report of conversions and benevolences. At the Sunday services able and inspiring sermons were preached by the Revs. J. J. Obee at 11 a. m., J. C. Clark, T. H. Munson and F. M. Lashington at 3 p. m., and J. S. Jones and J. E. Roiax at 8 p. m. Throughout the session there was a chord of sympathy and anxious solicitude on behalf of St. Peter's Church which has labored so long under the burden of a heavy debt. The conference and the local membership united in a special effort under direction of the district superintendent and the result was the saving of this property and in various ways contributing to the future peace and prosperity of the work. The St. Peter's choir, assisted by local talent, rendered special music for the conference. The Rev. B. J. Reddix presided with grace, dignity and perfect ease. Spiritual discretion and brotherly love characterize all his rulings. He has the love, respect and implicit confidence of his ministers. The Rev. J. H. Thompson, his faithful wife, and his good people deserve the highest commendation for the splendid manner in which they entertained the conference. The Baptist and the African Methodist Episcopal Churches rendered valuable assistance and seemed to vie with each other in fraternal co-operation toward the success of the conference. In all his noble efforts to make our stay pleasant the pastor was seconded by his faithful wife. The conference closed Sunday night with many resolutions of appreciation and gratitude. The next annual meeting of the district will convene at Daniel Chapel, Shreveport.—J. H. Hubbard.

COLUMBUS DISTRICT

The Woman's Home Missionary Society of the Columbus District Association convened in Springfield, Ohio, at Wiley Church, Aug. 27-28. There were fifty or more delegates representing the Society of the district, all of whom reported "forward steps" in their Society. The program provided for the discussion of every phase of the work of the Woman's Home Missionary Society. Mrs. Wiant, wife of the Rev. W. N. Wiant, pastor of the Central Methodist Episcopal Church of Springfield, delivered an excellent address on the subject "Tithing." Welcome addresses by the Rev. Mr. Hammond in behalf of the church, and Mrs. Hammond in behalf of the Auxiliaries; response by Mrs. F. S. Delaney. Mrs. Clay's address on the conservation of the youth was quite interesting, at which time the president, Mrs. Joseph Courtney, delivered her annual address. The Rev. Mr. Courtney, district superintendent, was on hand with words of commendation and encouragement. Too much cannot be said for the generous manner in which the members of the convention were entertained. The next meet-

ing will be in Troy, Ohio.—(Mrs.) Frank S. Delaney.

CLOW DISTRICT

The ninth annual session convened in Stamps, Ark., Aug. 28, in connection with the District Conference, Mrs. W. S. Sherrill, district president, presiding. The first session was held in the Greenville Missionary Baptist Church. The afternoon session was held in Owen Methodist Episcopal Church. We had with us our conference corresponding secretary, Mrs. G. T. Saxton, who in her excellent speech opened many new avenue through which the missionary spirit will continue to flow. Our meeting was the most successful one in the history of the work, and the work is gradually increasing throughout the district. Our financial success was \$37.84. The Rev. D. Hall, Horatio, Ark., preached the anniversary sermon. Officers for the ensuing year: Mrs. W. S. Sherrill, president; Miss Mary Pige, Mrs. Sarah E. Neal, district secretary; Mrs. Elia Gamble, recording secretary; Mrs. Rosa Dooley, treasurer.—(Mrs.) Sarah E. Neal.

LITTLE ROCK DISTRICT

The Sunday School and Epworth League Convention of the Little Rock Conference convened in Crawford's Methodist Episcopal Church, October 1st, at Lonoke, Ark. The devotional services were conducted by the Rev. L. G. Hodges. The Rev. G. T. Saxton, district superintendent, decided the meeting open for business. The secretary being absent, the Rev. J. W. Terrell was elected secretary; the Rev. S. McDonald was elected treasurer. The first day was given to the appointment of committees and reports. There were signs of improvement in each department. Thursday, 7:30 p. m., the president delivered his annual address; afterward, the Rev. C. H. Brooks, our pastor of North Side and Rock St., preached a splendid sermon. Friday, 9 a. m., devotional services by the Rev. R. B. Fagan. The topics followed in their order: "The Saloon Problem and Social Reform," "The Effect of the Absentee Pastor." At 11 a. m. the Rev. J. R. Livingston, our pastor of Jacksonport, preached a spiritual sermon. Afternoon devotional services were conducted by the Rev. M. McCroskey. Friday night was the Educational Rally for Philander Smith College. Dr. J. M. Cox, who was on the program, was in the North in the interest of the School, and also Miss H. M. Nasmith. The following who were put on the program for to speak were: the Revs. S. McDonald, J. W. Terrell; Miss Thelma Curtis, who read a paper on "The Saloon Problem and Social Reform," and Dr. L. G. Hodges. Collection, \$28. Saturday the devotional services were conducted by the Rev. M. McCroskey. The Rev. J. H. Greer, B. D., district superintendent of the Pine Bluff District; Mrs. Elizabeth Saxton, wife of the Rev. G. T. Saxton, district superintendent, and corresponding secretary of the Woman's Home Missionary Society for the Little Rock Conference, and Mr. Elias Moses, a layman of the church, Lonoke, Ark., and the first rice grower in the State of Arkansas, were introduced to the convention. Each gave words of commendation. Sweet Home is the seat of the next convention for 1915. Election of officers: Prof. W. B. Curtis, president; first vice-president, S. A. Roberson; second vice-president, Miss Jessie Harris; secretary, Charles Westbrooks; treasurer, Miss Lottie Mitchell. Saturday night the Rev. Wm. Wright preached to the delight of all present. Sunday, 9 a. m., Sunday school was conducted by Prof. W. B. Curtis; 10:45 a. m., the Rev. S. McDonald preached; the Rev. M. McCroskey at 3 p. m.; the Rev. G. T. Saxton at 7:45 p. m. The writer was down to preach at 3 p. m., but was called away Saturday to attend a funeral of Sister Margaret Adam, who had passed away Saturday morning, October 3rd. Lonoke is on the Rock Island, 22 miles east of Little Rock, in a rice belt, with a plant there to prepare the rice for the table. Our pastor, the Rev. W. B. Smith, is doing nicely and holding his own with the people. He and his people cared for the convention nicely. Collected for Philander Smith College, \$80.44. Grand total for the convention, \$96.88; with three pastors absent. Each pastor is at work for a round report at Cotton Plant in 1915. The Sunday School and Epworth League Convention for the Little Rock District has gone into history.—J. W. Terrell, Secretary.

NASHVILLE DISTRICT

The conference was held in Shelbyville, Tennessee, at Scott Chapel, July 22-25, by the Rev. T. W. Johnson, superintendent. Doctor Johnson's discourse was based on Romans 1 chapter, 16 verse. The communion was administered, the Revs. W. R. Smith, W. D. Pettus and H. P. Belcher presiding. J. A. W. Moore was elected secretary; J. H. Thompson, reporter to Nashville dailies; Miss Susie O. Brown, reporter to Southwestern; J. R. Gray, statistical secretary, and A. Ransom, treasurer. The following visitors were introduced to the conference and addressed it: Dr. J. A. Jones, president of Turner College, this city; the Rev. F. W. Gardner, presiding elder of South Nashville District of the African Methodist Episcopal Church; the Rev. J. H. Williams, district missionary of Elk River Association of Baptist Church. The Rev. J. W. Sheldbourne, pastor of the Church of Christ of this city, on behalf of the white citizens, and Miss Susie O. Brown, on behalf of the church, made the welcome addresses; the Rev. W. R. Smith of the Murfreesboro charge responded. At the first evening session, the Rev. J. H. Thompson, pastor of Braden Memorial, preached. Other visitors were: the Rev. E. F. Gooch, pastor Mt. Zion Baptist Church of this city; the Rev. Mr. Womack, a visiting Baptist in the city; the Rev. N. W. Williams, of the African Methodist Episcopal Church, this city; the Rev. W. V. Hawkins, of the African Methodist Episcopal Church, Chattanooga, Tenn., and Dr. L. E. Martin. Strong and helpful papers were read and discussed. Over the second evening's session the Rev. A. Ransom presided, at request of superintendent. The Rev. I. Pettus broke the bread of life and at the close of his discourse twelve persons came to the altar for prayer. Collection, \$14.30. Dr. E. M. Jones of the Board of Sunday Schools addressed the conference; total amount raised for his cause by the Nashville District, \$24.50. Dr. Jones presided over the Sunday School Institute. Each day's session was marked by good papers. Officers elected: the Rev. W. R. Smith, president; Miss Bertha Greene, vice-president; Miss Susie O. Brown, treasurer; Mrs. Excie Cullom, secretary. The Rev. L. E. Vincent was elected president of the Epworth League Convention. An excellent address was made by the Rev. E. F. Gooch. League officers elected: President, the Rev. L. O. Vincent; first vice-president, Prof. J. L. Hyde; second vice-president, Mrs. M. A. Green; third vice-president, Miss Beulah Perkins; fourth vice-president, Mrs. Laura Armstrong; secretary, Miss Bertha Green; Junior superintendent, Mrs. Eliza Ransom; treasurer, Mr. Dock Brown. The following officers of the Woman's Home Missionary Society were elected: President, Miss M. E. Braden; secretary, Miss Susie O. Brown; corresponding secretary, Miss Bertha Green; treasurer, Mrs. Lizzie Smith; district organizer, Mrs. E. A. Cullom; mite box secretary, Miss Beulah Perkins; Temperance secretary, Mrs. Sarah King. Dr. N. D. Shamborguer preached the third evening. Collection, \$7.35. The Rev. S. Knight of Lewisburg was introduced; his talk was very encouraging. The following local preachers were assigned works: Silver Springs, Brother Dock Brown; Bell Buckle and Fosterville, Brother Edward Flax; Kirkland Mission, Brother Fletcher Glenn; Laverne, Brother W. M. McHenry. Sunday, Dr. T. W. Johnson preached at 11 a. m. an excellent sermon; 3 p. m., general class meeting; at 8 p. m., J. A. W. Moore broke the bread of life unto us. A number of persons came forward for prayer. Collection, \$24.10. The Lord's supper was administered. Dr. Johnson thanked the people for their kindness, their presence and liberality.—J. A. W. Moore.

AN EDUCATIONAL AWAKENING IN LOUISIANA

The recent sessions of the Louisiana District Conferences exhibited a great step forward in plans and methods of raising the educational collections. For many years interest in self-help along the educational line has not been at such a point in the State as could be desired; other conferences were far outstripping the Louisiana Conference in the generous support given their educational institutions. The coming of Bishop Thirkfield, as a resident of this section, with his ideas of educational standards developed after many years as the head of the larger institutions of learning, has in no small degree brought an enthusiasm for educational ad-

vancement greater than ever before in the history of the conference.

Napoleonville Conference Begins a New Epoch

The conference at Napoleonville presided over by the staunch supporter of education, the Rev. J. W. Turner, began a new epoch both in the amount raised at a district conference for local education and also in the method brought forward. A special night was given for the educational rally and all the churches of the district were called to contribute to this cause; a special educational address was given after which a collection was taken; churches of equal membership vied with each other in putting on the table a large amount from their membership.

The Mayor of Napoleonville Speaks

The educational address was delivered by Dr. J. R. Reynolds, principal of Gilbert Industrial Institute, after which the Mayor of the city, the Hon. Thomas B. Pugh, was called on and made a speech congratulating the colored people on their freedom and the use they had made of it; he also stated that it was of his opinion that Lincoln was the greatest President the country has had since Washington. Indeed, the Napoleonville conference of the La Teche District has begun a new era in which the local support of our educational work will be centered at the district conferences and cause an up-



THE REV. J. W. TURNER,
District Superintendent, La Teche District, Whose
District Conference Led in the Educational
Collections

ward movement all along the line. The Rev. J. W. Turner, who is the popular idol of his district, deserves great credit for standing by the schools of his denomination and setting the pace, so to speak, for future work.

The Conference at Lake Providence

This conference, representing the Shreveport District presided over by the veteran leader, the Rev. B. J. Reddix, was a success, but owing to the great distance necessary to be covered in reaching this city, only a small delegation came; but they were the stalwarts, the loyal followers of Wesley, and stood nobly by their brilliant leader. Opportunity was given for the presentation of the educational cause. No doubt if the next conference convenes at a more accessible point greater support will be given for education.

Campti a Record Breaker

The Alexandria District held forth at Campti. Dr. J. O. Richards presiding for the fifth time over this representative body, showed a mastery of his work which is highly gratifying. When it comes to numbers, Alexandria District leads the entire conference; crowds flocked daily to hear the aggregation of ministerial and educational talent here assembled; but the night literally swarmed with people; not only could one barely get a seat by coming early but after a short while the very approach to the church was blocked.

Thousands Listen to the Educational Address

The collections for education seemed at one time to threaten to overwhelm the La Teche District; and indeed if certain promises made by some lay-

men had been kept this district would have led all in the educational rally. As it is those who expect to hold the banner in future for any noble cause will have seriously to reckon with this resourceful general of the Alexandria hosts.

Leesville By No Means An Appomattox

The Rev. R. C. Worsham held a great conference at Leesville; the coming together of the people to listen to the speakers rivaled even the conference at Campti. Leesville is, however, at the extreme of the Lake Charles District and not as accessible as other places on the district, consequently many delegates who would have come were deterred by the heavy cost of transportation. The loyalty of local Methodists in a great degree made up for the absent; crowds of white people visited the church and announced themselves as highly gratified by the superior character of the addresses and discussions. Large opportunity was given by the president to the educational representatives; Prof. J. H. Lovell of New Orleans University was especially happy in his eloquent plea for the cause of education and for an educated ministry. Prof. H. L. Billups, although representing a school outside of the Louisiana conference, was nevertheless accorded opportunity to hurl philippics against the common enemy—ignorance and idleness. An educational collection was taken at the close of the educational address; the stalwart Methodist, the Rev. R. C. Worsham, will always measure up towards the top in every good cause. The writer has not learned that a special educational collection was taken at any of the other district conferences of the State; but it is to be earnestly hoped that at the next meetings such a program will obtain. All who have the best interests of the educational work at heart believe that Louisiana can measure up with the other States if proper emphasis is placed on the work and if our people are urged to be loyal to the institutions of the Church in the State.—Observer.

Personal and General

Mrs. S. L. Ross, wife of Prof. J. R. Ross, former cashier of Bluff City Savings Bank, and their daughter, Miss Fannie Ross, of Natchez, teachers in the high schools of that city, with Mrs. E. M. Gilbert, of Biloxi, formerly of Natchez, paid the Rev. A. H. Lathan and his family, of Ocean Springs, Miss., a pleasant visit on Sept. 8th. It will be remembered that Prof. Ross and his family, and other faithful ones have and are yet standing loyally by our church in Natchez.

Mr. J. P. Johnson, of Great Falls, Montana, formerly of Thibodaux, Louisiana, and his bride, who was until recently, Miss Susie V. Wilson, of Yazoo City, Mississippi, were the recent guests of Mr. Walker Wilson and family, of Thibodaux.

Mt. Zion Methodist Episcopal Church, Washington, D. C., has been greatly benefited by the recent visits and services of Drs. P. O'Connell of Gammon Theological Seminary; W. W. Lucas, assistant general secretary of Epworth League; J. C. Sherrill, field secretary of Board of Foreign Missions. Mt. Zion Methodist Episcopal Church is building under the leadership of its pastor, the Rev. W. C. Thompson.

Mr. Wilbur Thirkfield Williams, a graduate of Rust University, delivered lectures and orations during the summer in Mississippi.

PLAN OF EPISCOPAL VISITATION
PART II—JULY-DECEMBER, 1914

Conferences in the United States
(Revised to October 1)
CHRONOLOGICAL

Conference	Place	Date	Bishop
East Tennessee	South Pittsburg	Oct. 1	Henderson
Dakota	Wessington Spgs SD	Oct. 7	Cooke
Genesee	Bath, N. Y.	Oct. 7	Burt
Missouri	Maryville	Oct. 7	Thirkfield
Rock River	Chicago, Ill.	Oct. 7	McDowell
West Virginia	Fairmount	Oct. 7	Smith
Arizona Mission	Tempe	Oct. 8	McConnell
Central Tennessee	Dickson	Oct. 8	Henderson
Saint Louis	Marionville	Oct. 14	Thirkfield
Oklahoma	Guthrie	Oct. 15	Shepard
Tennessee	Martin	Oct. 15	Henderson
Holston	Cleveland, Tenn.	Oct. 21	Henderson
South Carolina	Columbia	Nov. 18	Leete
Blue Ridge-Atlantic	Asheville, N. C.	Nov. 19	Henderson
Southern German	Dallas, Tex.	Nov. 20	
North Carolina	Thomasville	Nov. 26	Henderson
Savannah	Forsyth, Ga.	Nov. 26	Leete
So. Swed. Miss. Con.	Fort Worth, Tex.	Nov. 27	
Gulf	Jennings, La.	Dec. 2	Thirkfield
Atlanta	Atlanta, Ga.	Dec. 3	Leete
Central Alabama	Decatur	Dec. 9	Thirkfield
Georgia	Tallapoosa	Dec. 10	Leete
West Texas	Austin	Dec. 10	
Alabama		Dec. 17	Leete
Texas	Clarksville	Dec. 17	

Adopted by the Board of Bishops, Germantown, Philadelphia, Pa., May 2, 1914.

L. B. Wilson, Secretary.

District Rounds

LITTLE ROCK DISTRICT

Fourth Round

Batesville Circuit, November 1; Batesville, 8-9; Jacksonport, 14-15; Newport, 20-22; Lonoke, 29-30; Little Rock Ct., December 4-7; White Chapel, 13-14; Argeuta and Rock St., 20-21; Sweet Home, 27-28; Hensley, January 3-4; Hot Springs, 10-11; Wesley Chapel, 17-18. Brethren: This is our last round for the year. I hope that every cause will be represented with a good report. Don't forget the general conference expenses. Forgetting passed success, let us press on to larger success under the Lord Jesus Christ. Remember the date set for Southwestern days. From 2nd Sunday in November to first Sunday in December.—Geo. T. Saxton, District Superintendent.

SEDALIA DISTRICT

Third Round

Knok Noster, October 24-25; Warrensburg, October 31-November 1; Dresden, 4; Clinton, 7-8; Osceola, 11; Greenfield, 14-15; Carthage, 21-22; Neosho, 24; Joplin, 28-29; Lebanon, December 2-3; Springfield, 5-6; Sedalia, 12-13; Versailles, 19-20; California, 26-27. Dear Brethren: The District Conference, Epworth League and Sunday School convention held at California, from a standpoint of attendance, personnel of the delegation as a whole, papers read and discussed, addresses delivered and sermons preached, was a record breaker from every viewpoint. The District President, Mrs. Ora V. Ford, deserves special mention for the manner in which she is marshalling the young people of the district in Sunday School and League work. So, also, Mesdames Sarah Abbott, H. G. Gibson, Polly Manson and Ella B. Harris, who so nobly represented the Woman's Home and Foreign Missionary Societies. May I ask of you to stay in line for the following accomplishments: the full benevolent apportionment raised and sent immediately to the proper treasurers of the same; the Southwestern in the hands of every local preacher, officer, and in the home of every member; the New Financial Plan in action which was so fully discussed and explained at the District Conference. Let us make use of every day, placing special emphasis upon the salvation of souls, from now until the Annual Conference. Let each pastor try to send from five to ten students to the George R. Smith College, which opened Oct. 1, 1914. Stand by Dr. Evans. Faithfully yours.—Jno. H. McAllister, District Superintendent.

MUSKOGEE DISTRICT

Third Round

Norvata and Panther Creek, October 24-25; Checotah and Brush Hill, 28-30; McAlester, 31-November 1; Neleetka Circuit, 4-5; Wewoka, 7-8; Eufaula, 14-15; Tulsa, 21-22; Muskogee, 29-30; Okmulgee, December 5-6; Grand River (C. R. Ross), 12-13; Boley Circuit, 12-13; Boley, 20-21; Grant Circuit (W. Waters), 20-21; Atoka and Colbert, 26-27; Hugo, January 2-3; Porter (A. R. Norris), 2-3; Taft and Boynton, 6-7. Dear Brethren: The cotton situation, a result of the European war, necessarily makes hard times. I hope you

will not accept this as ample excuse for reporting less benevolence than you did last year. Let us, rather, be governed by the Church's needs. Because money is scarce, we shall have to work the harder this year to raise our share of the funds which the church so much needs. Increase the circulation of the Southwestern in your charge and there will be a corresponding increase in the efficiency of your church, both spiritually and financially.—H. T. S. Johnson, District Superintendent.

NEW ORLEANS DISTRICT

Fourth Round

Asbury and Gretna, October 24-26; Franklinton Circuit, 29-31; Angle Circuit, November 6-8; Bogalusa, 8-9; Scott Chinn, 11-15; Mallalieu, 12-15; Union and Pleasant Plains, 18-22; Malden, 20-22; William, 25-29; St. Matthew, 23-29; Haven, 30-December 6; First Street, December 2; Wesley, 7; Mandeville, 12-13; Slideil Circuit, 18-20; Mt. Zion, 23-27; Thomson, 24-27. My brethren, why not advance in the benevolences and subscriptions to the Southwestern Christian Advocate.—Valcour Chapman, District Superintendent.

CLOW DISTRICT

Fourth Round

Caddo Gap, November 1-2; Gurden, Wheeling, 4-5; Camden, 6-7; Lewisville, Shady Grove, 8-9; Canfield, 10-11; Stamps, 15-16; Texarkana, 22-23; Paraloma, 28-29; Horatio, December 5-6; Cestock, 10; Lockshurg, 12-13; Centerpoint, 20-21; Beng and Highland, 26-28; Murfreesboro and Ezk., January 2-3; Clow Circuit, 9-10; Clow Charge, 16-17; Saratoga, Hope, 23-24; McKinnh, Fulton, 25-26. Dear brethren, let us rally and make every department of our church contribute to the church's betterment. Let each of us strive to make a better report this year than we made last. Strive to put the Southwestern in each home on your charge. Dr. J. C. Sherrill, assistant secretary of the Foreign Missionary Board, will be with us for eight days during the month of December and will hold the following group missionary meetings: The first group, Horatio, Centerpoint and Lockshurg meeting held at Lockshurg December 12-13; second group, Paraloma, Saratoga and Texarkana meeting held at Paraloma December 14-15; third group, Clow, Clow Circuit, Bengin, Murfreesboro and Caddo Gap meeting held at Clow December 16-17; fourth group, Gurden, Camden, Stamps, Lewisville and Canfield meeting held at Canfield December 18-19.—W. S. Sherrill, District Superintendent.

SEDALIA DISTRICT

Round, 1915

Sweet Springs, January 2-3; Pilot Grove, 9-10; Harrisonville, 19; Holden, 15; Butler, 16-17; Knobnoster, 23-24; Warrensburg, 30-31; Dresden, February 4; Clinton, 6-7; Osceola, 11; Greenfield, 13-14; Carthage, 20-21; Neascho, 24; Joplin, 27-28; Lebanon, March 4; Springfield, 6-7; Sedalia, 13-14; Versailles, 20-21; California, 27-28. Dear Brethren: Do your best for all of the causes. Have no blanks.—Jno. H. McAllister, District Superintendent.



(Trade Mark.)

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CASH REMITTANCES

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Central Missouri—W. C. Ellis 2.

Lexington—P. L. Lowery, H. M. Carroll 2.

Little Rock—Geo. T. Saxton 2, D. W. Young, T. R. Wamble 1, 13*.

Louisiana—J. E. Jefferson, L. C. Thomas 1, Mrs. S. S. Brown.

Mississippi and Upper Mississippi—R. E. Lane, Hal Emory, P. W. Baldwin 1, S. McDavis 1*, W. H. Smith 1.

Tennessee and East Tennessee—J. W. Manning 1, J. A. Reed 1.

Texas and West Texas—J. O. Williams 6, Harry Swan 2, D. C. Lacy 1, A. E. Gibbs 1.

*Part yearly subscriptions.

HONOR ROLL—J. O. Williams, A. M. Wilkins, T. R. Wamble.

CRESCENT CITY NOTES

Mrs. Myrtis M. Ayers of Houston, Texas, is visiting her aunt, Mrs. W. J. M. Price. She also visited the Southwestern office.

Wesley Church—The pastor, Dr. J. L. Wilson, preached morning and evening. The celebration of the seventieth anniversary will begin next Sunday morning at 6 o'clock, with a pontecostal prayer service; at 10:45 a. m., Prof. T. W. Sherard, A. M., will preach; at 3:30 p. m., Dr. S. H. Worleln, pastor of the First Methodist Episcopal Church, South, will preach, and at 7:30 p. m., the pastor will preach the anniversary sermon for the Ladies' Olive Branch Benevolent Association, and his subject will be, "The Effect of the Tremendous Personality of Jesus Christ Upon Human Society." The celebration will continue for a week, with a lively program for each night, and all of our sister churches are invited to be with us in this our seventieth anniversary.—L. L. Harrison.

First Street—At 11 a. m., Dr. Chas. M. Melden preached. At 7 p. m., the Rev. T. F. Robinson preached to the Ladies' Friends of Louisiana, who celebrated their thanksgiving sermon. The Epworth League service was con-

ducted by E. C. Ross. On next Sunday Dr. W. H. Logan will fill the pulpit at 11 a. m., and at 7 p. m. The public is invited.

NOTICE

To the Ministers and Friends of the Upper Mississippi Conference: Dear Brethren: This will inform you that on the night of October 2 our church and parsonage at Ackerman, Miss., was destroyed by fire and that our pastor, the Rev. S. T. Walker, lost most of his household goods, together with his library. Brethren, you know what it means to a minister to lose his library. Any help you can render this man of God in his present distress will be worthily bestowed and highly appreciated. Address him at Ackerman, Miss., or myself, at Starkville, Miss.—W. F. Isalah, District Superintendent Starkville District, Upper Mississippi Conference.

ST. JAMES CHURCH, ST. LOUIS, MO.

The district conference, with Super-The District Conference, with Superintendent T. S. Bowles, D. D., presiding, convened at St. James Church, St. Louis, Mo., August 13-17. The Rev. J. H. Boone, the pastor, with his efficient corps of willing workers, entertained pastors, delegates and visitors. The entertaining committee had Mrs. M. B. Winfrey as chairman; Mrs. L. Woolridge, assistant, and Mrs. Cora Brown, secretary. The soliciting committee, with Mrs. Etta Wolford as chairman and Mrs. Georgia Boone assistant, secured provisions enough to feed the delegates and visitors and had a goodly supply left, which went toward increasing the pastor's larder. On August 16 the Sunday at the District Conference was our quarterly meeting and rally day. The District Superintendent and the other speakers were at their best. We were blessed financially; above all expenses we came out with \$114, which was applied on our debt. This is the Rev. J. H. Boone's seventh year on this charge. When he came here seven years ago we were in the basement which was mortgaged and ready for sale, but by his strenuous labor and skillful planning, God leading and the faithful few, the debt was paid off and new members were added to the church. We are now worshipping in our new auditorium, which is nicely seated and lighted and is a credit to any congregation. The members are alive, both spiritually and financially.

GEORGIA

College Park—Our fourth quarterly conference was held September 15, with Dr. G. W. Arnold, District Superintendent, presiding. This was the best quarter that has been held since we have been here. The leaders were present and all of the reports were splendid. The District Superintendent was paid in full and a neat sum left for the pastor; \$31.84 was raised in

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the quarter. Too much cannot be said for these people of College Park. They are heroic and will work for the church. We are building a new church. We have spent more than \$1,200 on a brick veneer church. When this church is completed it will cost more than \$2,000. This will put us in College Park as never before.—J. L. Brandon.

THIS PAPER FROM NOW UNTIL JAN. 1, 1916—FOR \$1.00

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, OCTOBER 29, 1914

Vol. No. 43—No. 43

An Informal Conference of Colored Methodist Episcopalians at Nashville

An assembly of ministers and laymen, which is unique in the history of the colored conferences of the Methodist Episcopal Church, was held last week in Nashville. It was in no sense a delegated body. It was not called by any constitutional authority. It, therefore, did not meet to legislate. No one was under the restraint of authority or special rules or by-laws. The convention was controlled, first of all by the Christian spirit and allegiance to Jesus Christ; second, there was present at all times the consciousness of our relation to the Methodist Episcopal Church. Besides these two factors, conscience, personal honor, intelligence, self-control, anxiety to promote the Kingdom and the desire for the uplift of our people were a part of the controlling factors. There were no rules adopted and yet the assembly was very orderly. It was in no sense a convention. It was not a conference. It was a big palaver where the men of the colored conferences came together to understand each other.

It has been repeatedly said when legislation affecting our interest is before the Church that the "Colored people do not know what they want." If we agree on any proposition en masse, then we are accused of voting solidly. If we divide our vote especially on a proposition affecting us, however large the majority may be, it is said we do not know our own mind. It should be always kept in view that the Negro is human and acts just as other people do. This meeting originated at an informal conference of a few men who were attending the Negro Christian Student's Convention last May in Atlanta. When some man or a set of men would speak in behalf of the race forthwith it was alleged that he did not represent the sentiment of the race. It was to find out something of our own mind on things that pertain to ourselves and to the Church that this informal conference gathered. It was a subjective study of our own conditions and problems and responsibilities thereto.

A good many papers of the Church have been wanting to know what the colored man's mind was on certain questions. The colored man is anxious to know what the Church has to say. But without any attempt to play hide-and-seek diplomacy, the colored man has brought his diplomacy in the open and speaks in very clear terms on some matters that affect him in the Church.

It was more than significant that there were present about two hundred ministers and laymen, only a few of these were representatives of Nashville and they were not active participants in the informal conference, although not counted in the total.

There were thirty district superintendents. Atlanta Conference had four District Superintendents out of four; the Tennessee Conference had four out of four; the Little Rock

der the authority of the various Boards of the Church was present. There were present three college presidents and the two Negro professors in Gammon Theological Seminary.

DECLARATION OF THE COUNCIL OF THE MINISTERS AND LAYMEN OF THE COLORED CONFERENCES OF THE METHODIST EPISCOPAL CHURCH

Two hundred ministers and laymen of the Methodist Episcopal Church, coming from eighteen colored annual conference territories, in council assembled at Clark Memorial Methodist Episcopal Church, Nashville, Tenn., Wednesday and Thursday, October 21 and 22, 1914, rejoicing in the mercies of Almighty God vouchsafed unto us, expressing our sincere appreciation for the Christian and philanthropic work done in our behalf by the Church and other agencies, and facing the problems which confront us, hereby record our sincere purpose and determination to do our share in ushering in the good day when the Kingdom of Truth and Righteousness shall ultimately triumph throughout the earth.

To this end we pledge our most earnest endeavors and urge the co-operation of our churches to secure a ten per cent annual increase in membership and Sunday School enrollment, and we also urge a more systematic work among our young people through the Epworth League; and, further recognizing the place of Christian education in permanent race building, call upon our members and the friends of our cause for a more hearty support and the early endowment of our educational institutions.

And, further we feel deeply our obligation to Africa and its millions who are still in darkness and heathenism, and earnestly recommend larger giving and the deeper consecration of the young people of the Church for service in this particular field. We are in deep sympathy with the missionaries and the people of our various foreign fields who are undergoing privations and making unusual sacrifices as the result of the European war, hence we ask a liberal and speedy response to the appeals of our Board of Foreign Missions on their behalf.

We also note with great satisfaction the advance of the prohibition movement throughout the country, and rejoice in the fact that our people in large numbers have everywhere given hearty support to the overthrow of the common enemy of mankind.

We are neither unmindful nor unappreciative of the great services and personal sacrifices of our General Superintendents in the interest of our work, and more especially of those whose episcopal residences are in the Southland; nevertheless it is our sincere and earnest conviction that indigenous and racial episcopal supervision is absolutely essential for the fullest development of the work of our field, and we therefore approve of the proposed amendments for Bishops for races and languages, and request our Board of Bishops to submit the same to the annual conferences of the Church during the fall of 1915 and the spring of 1916, and earnestly pray their adoption.

We also rejoice in the growing movement for church federation and unity; the colored man has nothing to gain by sectionalism and we are therefore willing to treat on organic union upon the New Testament basis. With the light now before us, we approve of the plan of the Federation Commission for the reorganization of Methodism providing for jurisdictional or quadrennial conferences with identical powers and privileges, one of which is to be composed of the affiliated colored membership.

Conference, four out of five, and the Washington Conference, four out of six. Every man of the race doing general field work un-

was all that could be desired. But these generalizations could not be continued possibly without limit but certainly they could be pro-

All of the conferences were represented except West Texas and South Florida Mission. Southern California was represented by the pastor of our strong Wesley Church at Los Angeles and our Negro Methodism in New York City was represented by the pastor of St. Mark's. This is the way some of the conference delegations footed up: Tennessee, 33, not including the local laymen; Central Alabama, 16; Washington, 15; Lexington, 14; Louisiana, 13; Atlanta, 11; Little Rock, 11; East Tennessee and Texas Conferences, 7 each; South Carolina and Upper Mississippi Conference, 5 each. There were others in smaller numbers from the conferences not named.

That the men should come from long distances, in most cases bearing personally their own expenses and paying for their entertainment while in Nashville, shows that there was interest for this informal coming together. Nearly every man present had been touched by our Freedmen's Aid Schools. Many of them were college trained men and others had been touched by Gammon Theological Seminary. It was a delegation of which any church might have been proud. There were evidences of good work that had been carried on. There were Christian character and conscience, intelligence and initiative, self-control and self-reliance that called for recognition. It was perfectly clear that here were manly men seriously facing the problems of their relation to the Kingdom.

If there had been any apprehension on the part of any as to the purpose of this informal coming together with regard to disloyalty to the Church, that was soon dispelled. There was absolute free speech at this meeting. The morning and afternoon sessions of the two days were executive. It was in these sessions that the policy and attitude were discussed. Men were urged to speak freely their conviction. There was no acrimonious debate and when all was said and done these sons of Wesley were as loyal and devoted to Methodism as ever before.

The order of this convention was noteworthy. There was no gavel, no sergeant at arms. A new presiding officer faced the gathering at each session. All set authority was banished. "We be brethren" was the program and barring a very short time at the opening session when the informal conference was getting its bearing, the order

(Continued on page 8)

HOW TO REACH AND SAVE MEN TO THE CHURCH

A few years ago a young man was addressing his first public meeting on the subject of religion. He had been just four weeks a Christian. Because he was well known commercially, the Y. M. C. A. hall where he was to speak was crowded. Telling with enthusiasm of his new found Savior, the young convert said, "that Christian people ought to speak of Christ to others oftener than they do, and seek to win men individually to Christ;" if you know a man to whom God tells you to speak and to whom you feel you can not go yourself," said he, "send some one else, I did that very thing last week."

There was in the audience a man who rose to his feet and said, "Mr. Speaker, I want to ask you a question: did the man you sent to the other man, to whom God had told you to go and speak, bring him to Christ?" "No, he was not ready," was the answer. "And he never will be ready," came the quick retort from the man on the floor, "and he never will be a Christian, until you go yourself and ask him into come. If God had wanted some one else to speak to that man God would have spoken to some one else, instead of to you." The gentleman turned to the audience and said, "How many of you will promise to pray for this young man at ten o'clock to-morrow, while he goes himself and wins that man to Christ?"

An army of men raised their hands, and the young convert was squarely in for it. Ten o'clock the next morning came all too soon; he passed and repassed the door of the business building, where his friend worked, before he could screw of courage enough to enter. Then he marched in. His man, a book-binder, working over a ledger in the far corner of the room, had evidently seen him coming, for he greeted the visitor by name, as he came along side, without looking up from his work.

"I have come on a queer errand," said the young man. "I have been a Christian, you know, only a few weeks. It is a hard thing for me to come and talk with you about this, but it seems so much to me that I want to know if you will not make the decision this morning and give your heart to Christ." He stopped, there was no answer; the man went on at his work still without looking up. The young soul-winner waited; no answer. Then he laid his hand upon the shoulder of the man he had come to win, and began again: "You and I have been old friends for a long time and I believe I can help you and you can help me in the Christian life, and I want you to say to me that you will make the decision." Still no reply; but now as the young soul-winner waited with his hand on his friend's arm, he bore down hard and lovingly on that arm. Then he saw on the ledger that was before them big tear drops falling. He knew that he had his man. After a moment more the book-binder's hand was thrust out and gripped his caller's as he said, "My friend, there is my hand on it. I am a Christian from this time on." The young convert had learned that it is better to go yourself than to send some one else.

And in a short time he had several men that he organized into a Bible class. And I want to say that this is one of the chief channels through which men are led to Christ. Here is a work for our Leagues and brotherhoods. Every Bible class should have a class motto, such as "We do things." Mixed classes can never have a success that attends a class composed of men for men. They should have a separate room; this room should be under the charge of a room committee; this committee should regulate the hours for opening and closing. Then pass upon all the printed matter, games and other equipments brought into the room. Many churches in addition to the class-room have gymnasiums or romp rooms in which provision is made for basket ball, physical culture and other amusements. Some classes have special grips

or hand-shakes, others a special sign of recognition and all should have organization, which in itself sets the class at work.

A hustler's committee may be organized which will look for new members outside of the regular church attendants, a little invitation card can be printed with a design of the class emblem and an invitation to attend the sessions of the class.

If a stranger comes into the town one of their members should call upon him the day that he begins his work and each day after a different one of the class should call for a week.

After a busy class has been organized comes the difficult problem of keeping the men at work. Have them beautify their room by putting carpets, chairs, curtains and pictures therein.

Have pledges for them to sign, promising to live better lives. To be a successful soul-winner we must many times lay aside our own selfish likings for particular things and learn to like some of the things others care for, but which do not appeal to us. Those classes that have receptions, and social evenings are very successful in winning men to Christ, when followed by prayer and personal work. As the new members come in, some may like to debate or they may be fond of music or many other things which we do not care for.

The one who would have real success in bringing others to Christ must himself be a thoroughly converted person. Jesus said to Peter, "When thou art converted strengthen thy brethren." He was in no position to help his brethren until he himself, after his cow-

ardly denial, had turned again to his Lord with his whole heart.

We, if we would bring others to Christ, we must turn away from all sin, worldliness and selfishness with our whole hearts yielding to Jesus the absolute Lordship over our thoughts, purposes and actions.

If we expect success in bringing others to Christ, we must have a love for souls, a longing for the salvation of the lost. If we have no love for souls our efforts will be mechanical and powerless; we may know how to approach men and what to say to them, but there will be no power in what we say, and it will not touch the heart. But if like Paul, we have great heaviness and unceasing pain in our heart for the unsaved, there will be an earnestness in our tone and manner that will impress the most careless. If we have a love for souls we will be on the constant watch for opportunities to speak with the unsaved, and will find opportunities on the streets, in the stores, in the homes, on the cars and everywhere that would otherwise have entirely escaped our notice.

The one who would have real success in bringing men to Christ must have a working knowledge of the Bible. "The word of God is the sword of the spirit"—it is the instrument God uses to convict of sin, to reveal Christ and to regenerate men. We must study the different characters of men; the indifferent, or careless; those anxious to be saved but do not know how; those anxious to be saved and know how, but who have difficulties; those who entertain false hopes; those who like assurance and with backsliders, with the complaining; those who wish to put off until some other time.

Be courteous, be dead in earnest, never lose your temper when trying to lead a soul to Christ. Don't be in a hurry.

By Rev. L. H. Sweeney.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XXIV

Arriving in Milan on August 10 we stayed at the Hotel du Nord et des Anglais. The very name of this hotel exhibits the superior influence of the north European and English civilization. In order to impress the minds of the best patrons this hotel styles itself as the "Hotel of the North and of the English." Milan is the chief city of northern Italy, and next to Naples the most populous city in the kingdom. It is a very ancient city and was the seat of some of the Roman emperors.

We went first of all to see the great cathedral, taking a car from our hotel to the Piazza del Duomo, or "Cathedral Square." Since my childhood I had seen pictures of this great edifice with its innumerable spires. It is of Gothic architecture and is one of the largest churches in the world. It was begun in the fourteenth century and is built of solid white marble; and on the tips of many of those spires, which look so small in the pictures, there is a life-size marble statue. There are two thousand statues adorning the exterior of this building, which with its hundred turrets make it look like a wonderful creation of fancy and fairies. Inside there are four rows of vast columns, making five divisions in the nave. The middle aisle is as wide as a street, and each of the other four aisles is wide enough for a church by itself. The floor is of artistic mosaics. The Catholic service was in full swing here, and the janitor or porter who politely presented us with chairs and then just as politely demanded ten centesimi (about two cents) apiece for them, was just about drunk and smelled like a whiskey barrel.

Our stay in Milan was too short, but the next day we set out for Venice through a level tract of country with the Alps ever in

sight on our left. We passed many picturesque Italian communities, lakes and fortresses. One of these is Verona, an old Roman town, with its amphitheatre and its wall, and its moat now partly dry. On the Rhine and in Switzerland we had seen the short grape vines, which are evidently cut down to the ground very often and then trained up on poles, so that in the distance they look like bean rows. But now we began to observe the long grape vines of Italy, trained on rows of trees, and often festooned artistically from tree to tree. We passed Padua, which was also famous in Roman times.

Arriving in Venice we were conveyed in a gondola to the Hotel Luna. The gondolier rowed us for a while along the Grand Canal and then he cut across through one of the narrower canals, and we stepped out of our gondola into the door of our hotel. This hotel seems to have a great history, reaching back as far as 1312, when it was a monastery, later an asylum or hostelry for crusaders, and after being used by various dignitaries as a palace it became a hotel. It is just a step or two from the Piazza of St. Mark, the most beautiful square in Venice, where stands the famous campanile and where are seen the pigeons of St. Mark. There are also the Church of St. Mark (San Marco) and the Palace of the Doges. The facade of this renowned Church, with its pictures in glass mosaics, occupies one end of the Piazza. On the square at night there are band concerts for those who wish to sit about the little tables and order drinks. We went and sat among the drinkers and drank—lemonade.

The reason why so many things of importance bear the name of St. Mark in this city is that he was the "tutelary saint" of Venice. The pigeons of St. Mark are said to be de-

scended from the carrier pigeons who brought war messages from Constantinople when the Venetians were besieging that city. These pigeons were formerly fed by the state but are now amply taken care of by the public, especially the tourists. When you offer them food they will light familiarly all over your hands and arms and head and shoulders. In the Piazzetta (or little square) which leads off the great Piazza to the bay, there stands a lofty column topped by a statue of the Winged Lion, the sign of the power of ancient and mediaeval Venice, "the Lion of St. Mark."

On August 12 we took a specially arranged tour about the city of Venice. First, the Church of St. Mark: on lofty pedestals in front, facing the Piazza, stand the four famous bronze horses, which with their diamond eyes were carried off by Napoleon to Paris; in 1828 the French returned the horses but not the diamond eyes. The huge diamond eyes of the Lion of St. Mark had also disappeared in the Napoleonic era. This beautiful church was the state church when Venice was a republic and the power of St. Mark was at its height—and here the Doges, on the occasion of great festivals, attended services in much pomp and state. The church has 47,000 square feet of glass, and there are 500 columns within it. These columns are chiefly Oriental and eight of them are said to be originally from Solomon's Temple and were taken from the Turks. The bronze doors were taken from Constantinople at the same time. The oldest part of the structure is of pure Oriental stones, and in the mosaic floor, some of which dates from the tenth century, there are fine and costly stones like the lapis lazuli, turquoise, malachite, etc. There are much oxidized silver and some candelabra over 400 years old containing wax candles over 100 years old. The glass mosaics that decorate the walls and ceiling were done by Venetian artists. There is a clock-tower nearby, on which two bronze Negroes, operated by a mechanism, have been striking the hours with their sledge-hammers since the 16th century.

We went next to the Palace of the Doges, which stands hard by, entering by the "Giant Staircase," adorned with figures of Mars and Neptune. We saw the place of the "lion's mouth," a slit like a letter-drop, where the secret accusations were deposited during the inquisitions. There was also the "Golden Staircase" by which the Doge and the Nobility entered. Inside are many paintings by Titian and other artists. We saw the original of "The Rape of Europa." There was the chamber of the Council of Ten, who decided criminal cases. Napoleon took the original ceiling paintings out of this room, and they are now in the Louvre; and the present painting in the ceiling are copies of the original. There was also the chamber of the Council of Three, who decided the political offenses, secretly and on secret information. And then there was the great Council Room, 150 feet long, 75 feet wide and 45 feet high, in which all the two thousand nobles of the Venetian Republic met to elect from their number two hundred nobles, who in turn elected the Doge. There is a great painting in this room, representing "The Glory of Paradise," which it took Tintoretto seven years to execute and for which he received the pitiful sum of \$675. The picture contains about 800 figures and is about 75 feet by 35 feet—too large for Napoleon to carry off. There was a room where the portraits of the successive Doges were painted on the wall in a sort of border up next to the ceiling; the last one was in 1798, and, as an Italian said to us bitterly, "after that, Napoleon the First!" We next visited the dungeons under this palace, the worst dens in the world, out of which the Bridge of Sighs leads across the canal at the back into a prison, which is still in use. (We shall continue our visit in Venice.)

Wiley University, Marshall, Texas.

What Great Men Think of the Bible

By Carl Theodore Wettstein

William Jennings Bryan. At an out-of-door meeting in Union Square, New York, before an audience of ten thousand men. On the Men and Religion Forward Movement:

"Government is good, but the influence of religion is better. Begin life with God. If you do not do so your life will be a riddle that you will never solve. If any of you have been led to look upon the Bible as a man-made book, I want you to put the opposite theory to the test. If we only live up to the things we do understand, we will be so busy doing good we will have no time to bother about the things in God's Word that we do not understand. Had I been on the Titanic facing death, do you think I should have wanted any one then to read me a chapter of Darwin's Origin of Species, about animal ancestors, or any volume of doubt? No; I should have gone to my Bible for courage and faith, and to Christ the refuge of the soul."

Abraham Lincoln.

Lincoln knew the Bible better than any other one piece of literature; his sayings and his words remaining to us are filled with references of high estimation for the Christian Scriptures.

Lincoln's birthday is selected as a day on which to appeal for funds by the New York Bible Society, because Lincoln was born in the same year that Bible Society work was organized in the city of New York. The Society has issued a card having a picture of Lincoln, with the American flag in the background, containing Lincoln's statement of the Bible: "In regard to the great Book I have only to say that it is the best book that God has given to man."

The card says also that in one year the New York Bible Society has distributed 56,386 copies of the Scripture in thirty languages to immigrants landing at Ellis Island; 14,616 volumes to sailors on vessels of all kinds; 10,505 Bibles have been placed in hotels of the city; 97 humane and criminal institutions, missions and hospitals have been supplied. Over 60,000 volumes have been distributed through pastors, missionaries and church visitors. A total of over 150,000 volumes have been circulated. (Christian Work.)

Woodrow Wilson, Governor of New Jersey, in an address on "The Bible" at Denver, Colo.:

"The Bible is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision he stands up a free man, whatever may be the government under which he lives.

"Our present life is a very imperfect and disappointing thing. We do not judge our own conduct in the privacy of our own closets by the standard of expediency by which we are daily and hourly governed. We know that there is a standard set for us in the heavens, a standard revealed to us in this book which is the fixed and eternal standard by which we judge ourselves, and as we read this book it seems to us that the pages of our own hearts are laid open before us for our own perusal. This is the people's book of revelation, revelation of themselves not alone but revelation of life and of peace. You know that human life is a constant struggle. For a man who has lost the sense of struggle, life has ceased."

Henry Van Dyke, D. D., celebrated author: "It is safe to say that there is no other book which has had so great an influence upon the literature of the world as the Bible. We hear the echoes of its speech everywhere, and the

music of its familiar phrases haunts all the field and grove of our fine literature. At least one cause of his popularity is that there is so much Bible in Tennyson. We cannot help seeing that the poet owes a large debt to the Christian Scriptures, not only for their formative influence on his mind and for the purely literary material in the way of illustrations and allusions which they have given him, but also for the creation of a moral atmosphere, a medium of thought and feeling in which he can speak freely and with an assurance of sympathy to a very wide circle of readers."

Cleland Boyd McAfee, author of "The Greatest English Classic: A study of the King James Version of the Bible with its influence on life and literature. Harper and Brothers."

In a lecture before the Brooklyn Institute of Arts and Sciences.

"The final and most important agency which will magnify the influence of the Bible must necessarily be the home. It will gather up all its traits, religious, moral and literary. Here is the fundamental opportunity and the fundamental obligation. Robert Burns was right in finding the secret of Scotia's power in such scenes as those of 'The Cottar's Saturday Night.' One can almost see Carlyle going back to his old home at Ecclefechan and standing outside to hear his old mother making a prayer in his behalf. A newspaper editorial of recent date says this decay of literary allusion is traceable in part to the gradual abandonment of family prayers.

"So, by the church, which will accept its religious value; by the press, which will accent its moral power; by the school, which will spread its literary influence; and by the home, which will realize all three and make it seem a vital concern from the beginning of life, the Bible will be put and held in the place of power to-day which it has had in the years that are gone, and will steadily gain greater power." (Presbyterian Examiner.)

Bible Credentials

After seventy years of personal experience, observation and intense interest in the controversy as to the authenticity and inerrancy of the Scriptures, what a joy to find, in this glad "Tercentennial Century" of our English Bible, that it still holds its triumphant power, prestige, position and influence, which is and will ever be ascendant.

And what a controversy and contest it has been! Arrayed against the Bible have been Robert Owen, Joseph Barker, Thomas Cooper, G. J. Holyoake, C. Bradlaugh, H. Law, A. Besant and others, not to mention in 1859 Darwin's "Origin of Species." In 1861, "Essays and Reviews." In 1862, Colenso's "Pentateuch." What an array!

On the other hand, the stalwarts who have championed the claims of Inspiration have been Dr. Brindley, Dr. Cooke, Brewin Grant (Barker and Cooper back as defenders), Gordon, Celestine Edwards, Dr. Harrison, etc.

Strangely now, the antagonism is inside the enclosure of evangelicalism, under the cognomen of "High Criticism."

But the credentials of Bible Truth remain. The bed-rock of "Evidence" is, in magnitude, more colossal; and in solidity, firmer than ever.

To all my brother local preachers, and especially our younger brethren, I earnestly and affectionately urge that they be not discouraged or perturbed. Examine well the foundations, master and become familiar with the evidences, remembering the dying words of the once sceptical genius—Henry Kirke White: "I have probed Christianity to its core, and I die affirming that it is true."—(Joseph Dyson, in Chr. Witness).

THE CHRISTIAN LIFE

THE NAZARETH SHOP

(By Bishop Robert McIntyre)

I
I wish I had been His apprentice, to see him each morning at seven,
As he tossed his gray tunic far from him, the Master of earth and of heaven.
When he lifted the lid of his work chest and opened his carpenter's kit
And looked at his chisels and augurs, and took the bright tools out of it
While he gazed at the rising sun tinting the dew on the opening flowers
And smiled as he thought of his Father, whose love floods this planet of ours.
When he fastened his apron about him, and put on his workman's cap,
And grasped the smooth haft of his hammer, to give the bent woodwork a tap,
Saying, "Lad, let us finish this ox yoke. The farmer must put in his crop."
O, I wish I had been his apprentice, and worked in the Nazareth shop.

II
Some wish they had been on Mount Tabor, to hearken unto his high speech
When the quick and the dead were beside him, he holding communion with each.
Some wish they had heard the soft accents that stilled the wee children's alarms,
When he won the sweet babes from their mothers and folded them fast in his arms.
Some wish they had stood by the Jordan when holy John greeted him there

And seen the white dove of the Spirit fly down o'er the path of his prayer.
Some wish they had seen our Redeemer when into the basin he poured
The water, and, girt with a towel, the servant of all was the Lord.
But for me, if I had the choosing, O this would them all overtop,
To work all day beside him, of old in the Nazareth shop.

III
These heavenly wonders would fright me, I cannot approach to them yet,
But, O, to have seen him, when tolling, his forehead all jeweled with sweat.
To hear him say softly, "My helper, now bring me the level and rule."
To have him bend over and teach me the use of each artisan's tool.
To hear him say, "This is a sheep gate, to keep in the wandering flock,"
Or "This is a stout oaken house sill. I hope it will rest on a rock."
And sometimes his mother might bring us our meal in the midsummer heat,
Outspread it so simply before us, and bid us to sit down and eat.
Then with both of us silent before him, the blessed Messiah would stop
To say grace, and a tremulous glory would fill all the Nazareth shop.

—In the Christian Advocate.

A CHRISTMAS PEACE CONFERENCE IN LIBERIA

By Mrs. Walter B. Williams

The air ringing with celestial music. The thoughts of mankind centered upon a Babe. The hearts of mortals resting in the sweet assurance of "peace on earth, good-will to men." Quietness. Joy. Satisfaction. This is Christmas Eve in a Christian land.

The air ringing with hideous hoots, curses, shouts. The thoughts of men and women obsessed by war. The hearts of mortals burning with hatred and revenge. Turmoil. Rage. An unsatisfied thirst for blood. This is Christmas Eve in a heathen land.

On December 25, 1913, while the thought of the Christian world was centered on the coming of the Prince of Peace, the white preacher was in Bolo town in the midst of a mob of several hundred wildly excited men and women. The men were fully armed, generously decorated with war paint and all clamoring for battle, ridiculing and sneering every attempt to maintain peace.

Eight nations had begged the Bolo people not to fight, but had been repulsed. As a last resource the white man had been called out of bed the preceding night by a native who begged him to come down to Bolo town and use his influence to preserve peace. Alive to the gravity of this situation, he had laid aside his work and Christmas plans for his own people and had set out the following morning.

It is one thing to sit in a comfortable church in Christian America and sing,
"Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring;
O hush the noise, ye men of strife,
And hear the angels sing."

It is quite another thing to sit down with several hundred men, all "At war with man," and strive to hush their noise. How can one reason with men who know God only to ignore Him, who know the devil only to serve him? Much of this sort of work the missionary in Africa has to do.

The Kroo woman causes most of the wars on the African west coast. It is her voice that rings loud above the rest, urging on the men to fight. The missionary's pleading and reasoning had no effect save to increase the excitement of the men and the anger of the women. But disregarding the clamor, the Christian teacher talked long and earnestly with the kings and chiefs, giving reasons against their going to war. They listened attentively while their people kept shouting for war, threatening savagely anyone who might try to avert bloodshed.

"I would like to cut that white man bad with my cutlass," exclaimed one man.

The missionary quietly said, "I tell you for true, if you go to war you will lose your town and will be driven far into the bush."

At all this the women shrieked, "We fit to lose our town."

When the peace conference closed and the weary missionary rose to follow his host to sleeping quarters on a bamboo mat in a tiny country house, the mob calmed down and wished him as cheery a good night as he would have received in America—perhaps.

On New Year's day, however, the Bolo soldiers crossed over to Niffo, the enemy's town, and began active hostilities by burning one hundred and fifty native houses. Retaliating, the enemy fired the Bolos' town, which

was burned to the ground. Many of their men were killed and the survivors driven far back into the bush.

Was the missionary's Christmas Eve in Bolo town a failure then? By no means. Two of the Bolo chiefs who had listened to the white man's advice that night refused to go to war and departed for the bush, leaving the Bolo soldiers practically leaderless. Moreover, every tribe took to heart the missionary's earnest warnings that it was unwise to call another people from the bush to sit down upon their beach land. The new comers would be sure to cause trouble with other tribes and, growing powerful, were likely to drive away their hosts, taking for themselves the owner's town and land.

This lesson, emphasized by the Bolo defeat, is being learned by other tribes without paying the cost in bloodshed. Thus future peace in some quarters of Bolo land at least is now assured.

A SHORT SERMON ON LOVE

The following beautiful sentiments are translated from the French:

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"If you cannot bear with your brother, how will he bear with you?

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"It is written of the Son of Mary, that 'having loved his own which were in the world, he loved them unto the end.'

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out the fuller its fountain.

"Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also if needed!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. O, if you knew what it is to love!"—The Living Church.

A TWILIGHT MEDITATION

BY DANIEL L. MARSH, D. D.

The sun halts upon the horizon's bar:
The glorious gloom of the twilight hour
Enfolds and caresses the world to rest,
While solemn trees darkle the mellow west.
Golden stars sparble in heaven o'erhead,
But earth is as dark and dismal as lead.

The flowerlets blue
Are as drenched with dew
As the star-dust foam of the daisy bloom.
The day's at an end;
I long for a friend
Whose presence will brighten the thick'ning gloom.

From cradle to grave my life is twilight,
An exquisite blend of daylight and night—
A daytime of gladness, laughter and cheers,
And nighttime of sadness, sobbing and tears.
But stars of hope shine in Heaven above,
And my soul is drenched with the God of love,
And the golden gleam
Of my cherished dream
Will brighten my pathway down to its end.
I'll find my way home,
Where'er I may roam,
For the Lord of light and life is my Friend.

—From *Pittsburg Christian Advocate*.

Our Young Friends

PARADISE

BY CHRISTINA GEORGINA ROSETTI

Once in a dream I saw the flowers
That bud and bloom in Paradise;
More fair they are than waking eyes
Have seen in all this world of ours;
And faint the perfume-bearing rose,
And faint the lily on its stem,
And faint the perfect violet,
Compared with them.

I heard the songs of Paradise;
Each bird sat singing in its place;
A tender song so full of grace
It soared like incense to the skies.
Each bird sat singing to its mate
Soft cooling notes among the trees:
The nightingale herself were cold
To such as these.

I saw the fourfold River flow,
And deep it was, with golden sand;
It flowed between a mossy land
With murmured music grave and low.
It hath refreshment for all thirst,
For fainting spirit, strength and rest:
Earth holds not such a draught as this
From east to west.

The Tree of Life stood budding there,
Abundant with its twelvefold fruits;
Eternal sap sustains its roots,
Its shadowing branches fill the air.
Its leaves are healing for the world,
Its fruits the hungry world can feed,
Sweeter than honey to the taste
And balm indeed.

I saw the Gate called Beautiful;
And looked, but scarce could look within;
I saw the golden streets begin,
And outskirts of the glassy pool.
O harps, O crowns of pienteous stars,
O green palm branches, many-leaved—
Eye hath not seen, nor ear hath heard,
Nor heart conceived.

I hope to see these things again,
But not as once in dreams by night;
To see them with my very sight,
And touch and handle and attain:
To have all heaven beneath my feet
For narrow way that once they trod;
To have my part with all the saints,
And with my God.

—From "The Epworth Herald."

MOTHER'S SURPRISE

By Anne Porter Johnson

Virginia and Ruth were a little bit out of patience as they stood looking out of the dining-room window, their feet tap-a-tap-tapping on the floor. It was too cold to play outdoors, and they were tired of everything in the house.

"What's the trouble, girly?" asked mother.

"Nothing to do," said both girls together. "Well, well!" exclaimed mother. "That's queer. I wish I could say that. Why, I have so many things to do that I can hardly decide which to do first! If you were a little bigger I could find you plenty to do. Here is the dusting and bed-making, and a dozen other things, besides the dinner. Dear me!" she added, looking at the clock, "it's time to start dinner! I don't want my little girly to grow up too fast, but I'm sure it will be very nice to have their help after a while."

She hurried out into the kitchen to start dinner. Father came at twelve, and had to hurry back, so dinner must be on time. Some extra things had hindered on this particular morning, and the dusting and bed-making were not yet done. Virginia and Ruth looked at each other. Their eyes grew big and bright, a half-smile peeped out in each face, and the frowns left so quickly that no one could tell where they went. But it made no difference where they went—so long as they went.

"I know where the dust-cloths are," Virginia whispered.

"All right. Bring two," Ruth motioned, holding up two fingers.

Virginia found the dust-cloths without mother noticing. "We'll begin on the chairs," she said, "and let's be very careful. We don't want to leave a speck of dust."

They worked away very quietly, poking the cloths in between the rounds in the backs of the chairs, and digging out every bit of dust

they could find. They went over the table-legs, window-sills, the floor, and everything they could reach. You see they were not very big, and the sideboard was too high.

"The room looks better," said Ruth.

"Of course it does," replied Virginia. "We can help some, anyway, if we're not very big."

Virginia took the dust-cloths back to the kitchen. "You must have found something to do," said mother. "The puckers are all gone."

"Yes, we're real busy," said Virginia, hurrying back, and leading the way upstairs.

"Beds are very hard to make, I know," she said, "but we'll try it."

With their own little beds they got along very nicely, but the big ones were not so easy. They tugged and pounded the mattresses, pulled the sheets and quilts until they were straight and even, put the spreads on so that the fringe hung just right all around, and fixed the pillows at the head as they had often seen mother do.

"They're not quite so smooth as when mother makes them," admitted Virginia, patting down a few hilly places.

They hung up the clothes, folded the towels on the washstand, and arranged the things neatly on the dressers.

"Why, why!" they heard mother exclaim as she came into the dining-room. "How nice everything looks!"

The girls ran downstairs, laughing.

"Girly, have you seen any fairies?"

"No, we haven't," replied Virginia.

"It's very strange," went on mother,—"very strange indeed! Something very nice has happened in this room. When I went out to get dinner a while ago, the chairs were covered with dust; now I can't see a speck any place. It's very strange. I'll have to speak to father about it."

Virginia and Ruth giggled behind their hands, and said nothing.

When father was told, he shook his head.

"I never heard of fairies doing such hard work," he said, "and anyway it would soil their silver dresses and slippers. Besides, they're too frail. Why, it take good, round, fat arms to do work like that." But while he said all this, he was winking at Virginia and Ruth.

After dinner was over, mother went upstairs, while the girls stood on the landing and listened.

"Well, well, the beds are all made! Isn't that fine? And the room looks so tidy! I'm so glad. Now I can rest a while."

"It's all a surprise for you, mother," cried Virginia and Ruth, jumping up in front of their mother.

"It is a nice surprise," said mother, patting the brown heads.

"I'm glad to hear it," said father when he came home that evening. "So it was a couple of real girls in blue gingham dresses and black shoes, after all, instead of fairies with silver dresses and slippers. Hurrah for the real girls!"—From the "Sunday School Times."

CONNIE MACK ON CIGARETTES

Mr. Connie Mack, manager of the Philadelphia Baseball Club of the American League, which holds the world's championship of 1910, '11, '13, and the American League pennants of 1902, '05, says of the tobacco habit:

"There is very little cigarette smoking among our baseball boys. We do everything in our power to discourage the use of cigarettes, knowing the great harm that they have done to those who have been in the habit of using them. We find that those players who smoke never amount to a great deal in the profession, and I would say that this goes for all professions. It is my candid opinion, and I have watched very closely the last twelve years or more, that boys at the age of ten to fifteen who have continued smoking cigarettes do not as a rule amount to anything. They are unfitted in every way for any kind of work where brains are needed. Players, for instance, who should otherwise have continued in the game until they were at the age of thirty or thirty-five, have had to be let out years before their time, as the poison of cigarettes getting into their system has unnerved and weakened them so that they were utterly unfit for the duty they had to perform."

"No boy or man can expect to succeed in this world to a high position and continue the use of cigarettes."

"After all, it is only a habit, and every one should have willpower enough to overcome such a habit. There are many other ways that one can enjoy oneself without the ruin of health, and this cannot be done if cigarette smoking is continued."

Governor Tener, of Pennsylvania, now president of the National League, said of Mr. Mack and his world-champion club:

"His success is largely due to the fact that he can put in the field a team of nine men who have not tasted liquor. Of that wonderful infield of his, none ever tasted liquor, and but one ever uses tobacco. Connie Mack's success is substantial; every move he makes is with definite purpose."

"A crowd of troubles passed him by,

As he with courage waited;

He said, 'Where do your troubles fly

When you are thus belated?'

'We go,' they said, 'to those who mope,

Who look on life dejected;

Who weakly say good-by to hope—

We go where we're expected.'"

Sowing and Reaping—WORLD'S TEMPERANCE SUNDAY

(Gal. 6: 1-10)

International Sunday School Lesson for November 8, 1914

(From the Lesson Hand Book)

Memorize verses 1, 2.

Golden Text—Whoever a man soweth, that shall he also reap.—Gal. 6: 7.

Home Readings—Monday, Sowing and reaping.—Gnl. 6: 1-10. Tuesday, The righteous and the wicked.—Psa. 1. Wednesday, Divine woes upon excess.—Isa. 5: 8-24. Thursday, Effects of debauchery.—1 Kings 20: 13-21. Friday, Corruption and punishment.—Jer. 21: 3-14. Saturday, Self-denial.—1 Cor. 8. Sunday, Christian liberty.—1 Cor. 10: 23 to 11: 1.

Who the Galatians Were

Ancient Galatia, or Galatia proper, was a small district in northern Asia Minor about the size of Palestine. Its name was derived from the Gauls, from whom also the inhabitants were descendants. In the time of Paul this ancient kingdom was part of a larger Roman province also called Galatia, and which included the cities Antioch, Iconium, Lystra, and Derbe, visited by Paul in the course of his first missionary journey. For many years it was generally supposed that the Galatians, to whom Paul addressed the letter, were the descendants of the Gallic soldiers in Galatia proper. But more recently an increasing number of Bible commentators incline to the view that the people addressed in the epistle were none other than those well known to us from the full and graphic narrative of Paul's first journey. From a careful reading of the epistle itself we can but conclude that the later view with regard to the identity of the Galatians is more in harmony with the spirit and message of the letter.

The Lesson Text

1 Brethren, even (a) if a man be overtaken (b) in any trespass, (c) ye who are spiritual, (d) restore such a one in a spirit of gentleness; looking to thyself lest (e) thou also (f) be tempted. (g) 2 Bear ye one another's burdens, and so (h) fulfill the law of Christ. 3 For (i) if a man thinketh himself to be something when he (j) is nothing, he deceiveth himself. 4 But let each man (k) prove his own work, (l) and then (m) shall he have his glorying in regard of himself alone, and not of his neighbor. 5 For each man shall bear (n) his own burden.

6 But let him that is (o) taught in the word communicate unto (p) him that teacheth in all good things. 7 (q) Be not deceived; (r) God is not mocked: for (s) whatsoever a man soweth, that shall he reap. (t) 8 For he that soweth unto his own flesh shall of the flesh reap corruption, but he that soweth unto the Spirit shall of the Spirit reap eternal life. 9 And let us not be weary in (u) well-doing: for in due season we shall reap, (v) if we faint not. 10 So then, as we have opportunity, let us work (w) that which is good toward all men, and (x) especially toward them that are of the household of the faith.

The Text Explained

- (a). The figure suggests that the sin has come upon him so quickly that he cannot escape.
- (b). By.
- (c). Paul exhorts the spiritual not to be guilty of severity and unbrotherly exultation.
- (d). Bring him right, that is, into normal condition.
- (e). Note the change from the plural to the singular, giving a more individual character to his words.
- (f). Enticed to sin.
- (g). Be sympathetic. "Weep with them that weep."
- (h). Make full.
- (i). Imagine himself possessed of great moral worth.
- (j). Of no moral importance.
- (k). Test it.
- (l). When he shall find himself approved.
- (m). He may find on his self-examination some good in which he can humbly glory.
- (n). The moral burden of his own sinful nature.
- (o). Being instructed.
- (p). The instructor. These two have fellowship

together.

(q). Be not led astray, with reference to divine retribution.

(r). He does not permit it.

(s). A figurative expression.

(t). Not only must one attend carefully to the kind of seed sown, but to the soil upon which he scatters it.

(u). The second kind of seed sown.

(v). The future harvest is conditioned on our present state.

(w). Morally good. Not merely useful.

(x). Those who belong to the faith should have the first claim.

Abstinence for the Sake of Others

The law of life is labor, and though Christian character is "life more abundant," the price of it is labor just the same. If the cosmogony of character were in fixed and arbitrary terms, one might arrive and "stand," but growth scorns fixity, and the perfection of today is the raw material of tomorrow.

So, with reference to this subject, the greatest of the apostles said, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reach-

ing forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Suspect the feeling that you have finished. This is good advice as to any matter of character; but it is perhaps especially valuable as related to the drink habit. The rule is that one who drank will drink again, and the fowler of the drink has no better snare than over-confidence. The men who, having drunk, persist in total abstinence, are generally those who in fear and humility lead themselves away from temptation.

And in those who never drank are latent mines of appetite ready at a touch to smash the scruples and the habits of a lifetime. There is no safety from the drink but in total abstinence.

Even if one would drink moderately, and run no risk of falling to the depths, he would do it at great sacrifice. In these days the whole world of opportunity is placarded, "No drinkers need apply"; and behind the line of industry and commerce the heavy guns of science thunder the same word.

So that to "fall" by drink no longer means to go to pieces and to rings or crime, but simply to drop out of the list of eligibles. In the clear lexicon of modern life "drink" spells failure.—John G. Woolley.

For Further Discussion

Indicate some benefits which should accrue from the observance of World's Temperance Sunday throughout Christendom. Is the fight against drink meeting with as large a success as might be expected in our local community? In our State? In this country at large? Give any encouraging facts you may know relating to the progress of temperance reform.—From Lesson Hand-Book.

HOME MISSIONARY OPPORTUNITIES IN OUR CITIES

(Matt. 8: 5-10; 16: 2, 3; Luke 10: 2, 3; John 4: 4-10)

Epworth League Devotional Meeting—November 8, 1914

(By the Rev. A. P. Shaw, B. D.)

The Scripture Exposition

Unfortunately for us and unworthy of the Christianity which we profess, this topic deserves a different treatment for Negroes than for other races. The religious activity of our people is so restricted to our own people that many of the opportunities and problems that present themselves to our white brethren are not given to us and are beyond our immediate consideration. The great problem of missionary work among foreigners to us is no problem at all because our Christian activity toward them is necessarily restricted on account of silly race barriers. The facts, however, contained in our Scripture references remain the same under all circumstances and well deserve our attention.

In His missionary efforts Jesus paid no attention to race and social distinctions. How well this fact is illustrated in Matt. 8: 5-10 and John 4: 4-10. The centurion, perhaps a Roman, received the benefits of the presence and power of Jesus along with the faithful of His own race and nationality. The belief on the part of the centurion that Jesus was able to command the forces of nature and the power of healing with as much confidence of having their obedience as he expected obedience from his soldiers under him was no small faith and from Jesus received no small reward. At Jacob's well Jesus did not hesitate to have social intercourse with the despised Samaritan woman. To none of the scribes nor even to His inner circle of disciples did He give that glorious information that He was the long expected Messiah before He told it to this despised, sin-debased, Samaritan woman whose ears were open to hear the joyful tidings. Faith was the watchword that brought about the benefits which Jesus had to bestow. Race, ancestry, blood, and such other human superficialities were of no consequence to Him.

The Sign of the Times.

How keen the human intellect is in discovering signs. There are very few people on earth who do not know the signs of clearing or rainy or snowy weather. It is no wonder that Jesus harshly criticized this ability of mankind to understand some signs but to be so densely ignorant of other more

important signs equally, or more omenous. To the superstitious, the screeching of an owl, the howling of a dog, the crowing of an old rooster, the passing of a black cat across the path, or sneezing at meals is pregnant with meaning of future significances. Yet to so many the frazzling out of life in folly on the part of the young, the presence of the poor and needy to test our spirit of sympathetic brotherhood, the coming of countless hosts of foreigners to our shores—all these have no meaning whatever. They do have a meaning nevertheless. They are a loud call to the young, beware! beware! To the selfish thinking only of his own little welfare the presence of the poor and needy in our midst is a call to us not to forget that inasmuch as we neglect the least of God's little ones we neglect Him. To the seer, the coming of large numbers of foreigners to our shores is one of the most significant signs of the coming of the larger kingdom of God if we are faithful and are willing to rise up out of petty narrowness and practically grasp the opportunity of producing the actual fruits of human brotherhood.

Some Home Missionary Work For Us.

Our Christianity, no matter how "respectable" we get, cannot afford to narrow itself down to a little "social set" in our religious work. We should seek out the sick, the poor and needy, and the fallen, and help them. This means sacrifice, and not much either, for if we contributed to the poor of our communities half as much as we spend for vacations, amusements, cigars and other luxuries we would be able to meet all of their demands.

As Negroes we must not narrow down our religious activity to our own people. If others are content to profess a broad Christianity and practice another that is as narrow as the geometrical width of a line, we cannot afford it. Let us continually teach the Christian world this lesson, that we are ready and willing gladly to hear the joyful sound of salvation from any God-inspired lips no matter what their race or previous condition. There is a splendid missionary service which we may render the world in this matter. The city church must be alert in looking after the welfare of hundreds of young people who come from small towns and the country seeking employment in the city. They

come often knowing nobody and are most liable to fall into the hands and under the designing power of satan's innumerable agents in our cities. So many city church people are so "respectable" that they know not common courtesy to strangers who come to church. It is no wonder that often people coming to the city churches for the first time fail to come again on account of the indifferent reception received. Because we are "respectable" let us not fear that we will lose any of our respectability by common courtesy to strangers. What if we do make a mistake and get into our circle a Judas now and then? Is it not better to have done our part than to meet the fearful condemnation that must come to all Christians who neglect God's little ones? Winchester, Va.

Recent District Meetings

WILMINGTON DISTRICT

The District Conference of the Wilmington District was held at Dover, Delaware, October 13-15. The Rev. W. A. Hubbard is District Superintendent and the Rev. J. W. Jefferson, pastor. The conference program was carried out in the regular disciplinary work, together with the discussion of questions relative to the interest of the several charges in the district. The superintendent announced that every pastor of the district was present save one, and that the majority of them reported an increase in conversions and benevolences. The laymen were present in large numbers and took an active part in the proceedings. The anniversary of the Woman's Home Missionary Society was a chief feature. Mrs. J. E. Cotton presided and addresses were made by Mrs. A. C. Brinkley, Mrs. W. C. Jason, the Rev. W. A. Hubbard, the superintendent and Mrs. J. A. T. Raust, the district secretary of the society. The annual sermon was preached by the Rev. B. C. F. Parker. At the anniversary of the Home Missions and Church Extension, the Rev. J. A. Faust and the Rev. J. G. Harris were the speakers. The Rev. Moses Thompson, Principal J. H. Kiah of Princess Anne Academy, President W. C. Jason of Dover State College and Dr. J. O. Spencer of Morgan College, spoke at the anniversary of the Freedmen's Aid Society. Among the visitors were the Rev. C. W. Pullitt, District Superintendent of the Cambridge District; the Rev. W. J. L. Hughes, of the Salisbury District. There were also present the Rev. M. H. Clark, fraternal delegate from the Cambridge, and the Rev. J. T. Fletcher from the Philadelphia District. Sunday, November 8 and 15, were adopted as Southwestern Christian Advocate Days.—J. W. Fenderson.

HATTIESBURG DISTRICT

The conference convened in Mt. Zion Church, at State Line, Mississippi, Superintendent W. M. McMorris presiding and all pastors present but three. N. Toole was elected secretary; A. B. Laey, statistician; R. N. Jones, to represent the Southwestern and as reporter to same; B. W. Roberson, to represent Home Mission and Church Extension. It was gratifying to note the remarkable progress made along all lines of church work on this district during the year. Welcome addresses by Mr. P. N. Knobles, who represented the Mayor; the Rev. R. N. Jones responded to the same. The pastors and delegates made telling reports. Subjects of vital importance were presented and discussed. Among the visitors present were: Drs. E. M. Jones, J. C. Sherrill, the Rev. Mr. Howard of Natchez, Mr. Andrew Colo, who represented Meridian Institute; Mrs. Mattie Ford of Warren Street Church, Mobile, and Dr. W. W. Lucas, who on Monday night gave a great lecture on the work he represents. Friday, the work of the District Convention was conducted by the Rev. B. W. Roberson. Splendid reports were received from Epworth League, Woman's Home Missionary Society and Ladies' Aid. The next convention goes to Stonewall. Delegates elected to the Nashville convention: ministers, R. N. Jones, B. W. Roberson, G. W. Arnold, J. C. Hibbler; laymen, S. L. Brown. The conference rejoices that a man like the Rev. W. M. McMorris has in his hands the reins of this district; his longevity and executive ability have made this one of the best sessions in the history of the district. The Rev. C. Washington and his good people entertained the conference royally. This beautiful church is located in the

midst of our people, one mile from the railroad. Among the property holders here are: W. H. Twyner, 80 acres; Berrel Smith, 80 acres; Waid Clark, 80 acres; J. M. Garrett, 160 acres; Wash White, 40 acres; M. Crofford, 40 acres; G. Washington, 120 acres; T. Davis, 40 acres; G. W. Washington, 38 acres; D. Gains, 170 acres; L. Simpson, 160 acres; S. M. McCann, 120 acres; A. Fairley, 40 acres; F. Fairley, 200 acres; J. Toper, 160 acres; D. Windom, 80 acres; R. Simpson, 50 acres; W. Simpson, 50 acres; B. Smith, 80 acres; L. Walker, 80 acres; R. Taylor, 160 acres; J. P. Ware, 40 acres; Jenney Jordan, 40 acres; Homer Washington, 50 acres; Lousah Thompson, 62 acres; H. K. King, 47 acres; B. Crages, 40 acres; and eight Luiss; J. W. Bethar, 320 acres, L. Johnson, 80 acres; F. Bradey, 160 acres; A. Belton, 120 acres; George Pears, 260 acres; D. Woillard, 50 acres; L. Levrett, 40 acres; M. Hunter, 40 acres. The next district conference will convene in Laurel, Miss., at Mallaleu Chapel.—R. N. Jones.

Personal and General

Mrs. Corinne Parker Blanchard, of Napoleonville, La., took her son to the hospital at New Orleans recently. He had suffered the loss of a foot.

The membership of our church at College Park, Ga., has been doubled. The Rev. J. H. Brandon is pastor.

The cornerstone of our new church at Robeline, La., will be laid the second Sunday of November. The Rev. S. P. Branch is the efficient pastor.

The members of Gordon Methodist Episcopal Church, Nashville, Tenn., very cordially entertained their pastor, the Rev. J. W. Satterfield, Monday night, October 16. The speakers for the evening were W. M. Elerby, W. H. Dixon and L. V. Butler.

Mrs. Odessa Robinson, wife of our pastor, the Rev. A. Robinson, at Mandeville, La., spent a very pleasant month in New Orleans visiting relatives and is now at her home in Mandeville.

The Rev. J. N. Hooey wishes his friends of the Conroe District, Texas Conference, to address him at Fort Worth, Texas, Route No. 4, Box 35a.

The Rev. W. R. R. Duncan, formerly of the Little Rock Conference, now of Pasadena; is in the Pasadena Hospital to undergo an operation. The friends and members of the church wish him a speedy recovery.

PLAN OF EPISCOPAL VISITATION PART II—JULY-DECEMBER, 1914

Conferences in the United States
(Revised to October 1)
CHRONOLOGICAL

Conference	Place	Date	Bishop
East Tennessee	South Pittsburg	Oct. 1	Henderson
Dakota	Wessington Spgs SD	Oct. 7	Cooke
Genesee	Bath, N. Y.	Oct. 7	Burt
Missouri	Maryville	Oct. 7	Thirkield
Rock River	Chicago, Ill.	Oct. 7	McDowell
West Virginia	Fairmount	Oct. 7	Smith
Arizona Mission	Tempe	Oct. 8	McConnell
Central Tennessee	Dickson	Oct. 8	Henderson
Saint Louis	Marionville	Oct. 14	Thirkield
Oklahoma	Guthrie	Oct. 15	Shepard
Tennessee	Martin	Oct. 15	Henderson
Holston	Cleveland, Tenn.	Oct. 21	Henderson
South Carolina	Columbia	Nov. 18	Leete
Blue Ridge-Atlantic	Asheville, N. C.	Nov. 19	Henderson
Southern German	Dallas, Tex.	Nov. 20	Leete
North Carolina	Thomasville	Nov. 26	Henderson
Savannah	Forsyth, Ga.	Nov. 26	Leete
So. Swed. Miss. Con.	Fort Worth, Tex.	Nov. 27	Leete
Gulf	Jennings, La.	Dec. 2	Thirkield
Atlanta	Atlanta, Ga.	Dec. 3	Leete
Central Alabama	Decatur	Dec. 9	Thirkield
Georgia	Tallapoosa	Dec. 10	Leete
West Texas	Austin	Dec. 10	Leete
Alabama	Clarksville	Dec. 17	Leete
Texas	Clarksville	Dec. 17	Leete

Adopted by the Board of Bishops, Germantown, Philadelphia, Pa., May 2, 1914. L. B. Wilson, Secretary.

There is much about Jesus Christ that we do not understand, and concerning which we offer no explanation. How it was possible for Him who was very God to assume our flesh, and therein embody a consciousness that was perfectly human and at the same time divine, we are utterly unable to say. The question leads to the realm of faith, where we rise to the summit of divine fellowship, and there obtain the witness of the Spirit and cry, "Father!" By that witness we know that Jesus is the Son of God, and that we in Him partake of His life. We simply know His love and are changed into His image. With a glad and grateful heart we say, My Lord and my God! That is all, but it is enough.—Exchange.

CHILD HYGIENE

By Miss Agnes Morris

Don't, for Baby's Sake, Don't!

Don't use left-over food.

Don't tickle it.

Don't sleep in the same bed with it.

Don't kiss its mouth or hands.

Don't let flies annoy it.

Don't use soothing syrups.

Don't feed it every time it cries; try giving it a drink of water.

Don't let it sleep in room with windows closed.

Don't deprive it of breast feeding unless advised to do so by the doctor.

Don't give your baby pain when you might give it health and happiness.

Don't! For Baby's Sake, Don't!

Don't forget baby needs water to drink.

Don't give it ice water.

Don't feed it irregularly.

Don't give it a "comforter."

Don't feed it too often.

Don't feed it solid food.

Don't keep it too warm.

Don't pin diapers too tight.

Don't give it beer, coffee or tea.

Don't give it candy or fruit.

Don't chew baby's food for it.

Don't allow it to suck its thumb.

Don't make a plaything of it.

—Chicago Health Department.

HEARTLESS DESERTIONS

I presume that many of my readers have been pained in heart by the desertion from them of certain ones whom they had regarded as being their friends; or, if not friends, at least kindly disposed toward them. Probably all of us have had an experience of this kind. Certain ones, whom we have served in some ways, and with pure intentions, have deserted us, and we wondered as to what the real reason for it was. So far as we knew, we had done nothing to justify those persons in treating us so. We examined ourselves to see if the cause or occasion were in us, and we were unable to find any. This has been my own experience in a number of instances. Certain editors of religious papers, for whom I had written articles considerably, and who had printed them for a while, suddenly ceased to use any more. No explanation was given; and, in a few instances, some excuse was made, but which bore the mark of insincerity. The real fact was, it was simply a heartless desertion of me, and altogether discreditable to a profession of Christianity. If I were to treat a person in the same manner, I should conclude that I was not a Christian, and I would not expect that the person would have any further confidence in me. If one were to bestow free services on me, giving evidence of purity of motive, I should consider myself as being a heartless man if I were to desert him in the midst of his kindness to me. Well, there were a great many people in Christ's day who treated Him in like manner. They had received nothing but the purest kindness from Him. He had freely conferred upon them great benefits, and yet they heartlessly deserted Him. O, the baseness of it! How undeserving of help such ones are! Paul had just such despicable treatment. He told God to reward them according to their works.

C. H. Wetherbe.

You must be sure of two things—you must love your works and not be always looking over the edge of it, wanting your play to begin; you must not be ashamed of your work and wanting to be doing something else.—George Eliot.

The years monotonous? The same old seasons, and weathers, and aspects of nature? Never anything new to admire or wonder at? The monotony is in our eyesight, which goes on seeing nothing but the common and invariable things; simply because, from long familiarity, these are the easy things to see. But these are only the frame of the picture; the picture is never twice alike.—E. R. Sill.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

AN INFORMAL CONFERENCE OF COLORED METHODIST EPISCOPALIANS AT NASHVILLE

(Continued from page 1)

longed so as to become tiresome. Suffice it to say, it was a great meeting full of good will and deeply spiritual, serious and purposeful.

Aside from the general problems of the church as covered in the declaration which appears on the front page of this issue, the two important questions to come before this informal conference were the proposed amendments providing Bishops for Races and Languages and the suggestions by the Federation Council of Methodism for organic union of the Methodist churches of this country. The men at Nashville, while not attempting to speak for all the colored membership, must be regarded at least as representative of sentiment, so wide is the field from which they came and so varied their stations in the conferences. The vote on the proposed amendments for Bishops for Races and Languages surprised the most ardent supporter of these propositions. After thorough discussion these propositions were unanimously approved and a hearty request made to the Bishops that they submit the same to the Annual Conferences. The conviction was that the proposed amendments afforded an immediate solution of the problems that face our work and further that they form the most practical solution in sight for the contention that the race is making in the Church, and that they will be a basis for whatever may follow.

If the separation of the colored membership into a quadrennial jurisdictional conference would promote fraternity and organic union between the divided portions of the Church, then the Negro does not mean to be the bone of contention but will gladly accept such an arrangement and this he feels that he can do without the surrendering of manhood. This seems to be the best and most satisfactory solution yet proposed.

The unanimity of the vote on the declaration, which was standing, was a surprise to many. Only one man did not vote in the affirmative, and later on without any solicitation he came forward and placed his signature to the document.

If the Church wants an expression from the colored membership, it has it in the declaration which appears in this week's paper and we sincerely trust that this will be satisfying to our friends as we trust it will be convincing to the colored conferences and lead them to a unanimous adoption of the amendments for Bishops for Races and Languages and ultimately if it should come to the adoption of the plan for the reorganization of Methodism in four quadrennial jurisdictional conferences.

The Alabama Special Benefit Company, a Negro organization of which E. W. Howell is president, held its annual reunion of representatives and district managers, a few days ago in Birmingham. More than two hundred of the company's employees from various sections of the state were in attendance. At this meeting the members authorized the purchase of a bale of cotton at 10 cents a pound and thus placed the body on record as being the first Negro organization in the state to join the buy-a-bale movement.

Of General Interest

New York Tercentenary

The Tercentenary celebration of New York City took place last Sunday. The Honorable Josephus Daniels, Secretary of the Navy, represented the President. Among others who participated in the celebration were Bishop Luther B. Wilson, Bishop Burt, Cardinal Farley, Rabbi Mendes and Dr. W. J. Burrell.

New Sunday School Missionary for the Philippine Islands

The Rev. A. L. Ryan, S. T. B., missionary of the Board of Sunday Schools for the Philippine Islands, will sail with his wife and family on the steamship Mongolia from San Francisco on October 24th for Manila. Dr. L. O. Hartman, superintendent of the Foreign Department of the Board, will accompany him to his new field and spend several weeks with him in the Philippine Islands.

Mr. Ryan comes to this important work in our Island possessions with unusual equipment both from the scholastic and practical standpoints. He is a graduate of Baker University and Boston University, School of Theology, where he specialized in the work of religious education, and has had a very successful pastorate in South Braintree, Massachusetts, for the past few years.

The Board is fortunate in securing a man of Mr. Ryan's calibre for this important post, and he is to be congratulated on this splendid opportunity for service in connection with the Sunday School forward movement of this aggressive Board in foreign fields.

Children's Relief Fund

The war in Europe is entailing great distress among the non-combatants. In such a great war large numbers of children inevitably have their fathers and older brothers slain or seriously wounded. Homes are devastated and broken, the children rendered destitute and desolate. Relief is urgently needed during the crisis and during the long days that will come after. The hope of any permanent reconstruction lies with the children. Their immediate distress must be relieved and they must be taught to be thrifty and to live peaceably.

The Methodist Child Welfare Society is desirous of rendering service in this particular. Funds entrusted to it will be applied without shrinkage. The need is so extraordinary and urgent that response should be prompt and general. Contributions of one dollar and upwards should be made payable to Samuel McRoberts, Treasurer, National City Bank, New York City. Receipt will be acknowledged. The Methodist Child Welfare Society: George P. Eckman, President; Homer Folks, Vice-President; Burdette B. Brown, General Secretary.

American Bar Association and the Negro

The American Bar Association held its recent meeting in the city of Washington. It will be recalled that sometime ago this organization was very much in the lime light on account of the race question. Attorney W. H. Lewis, who was at that time assistant Attorney General of the United States, had been elected to membership in that body and to his presence a number of the members of the American Bar Association, especially of the South, objected. This incident called forth a very stirring debate, Mr. Lewis finally resigning. The matter was up for settlement at the recent session. Mr. Moorfield Storey, of Boston, had introduced a resolution to rescind the resolution of 1912 which said that it had never been contemplated that Negroes

should become members. As a substitute for Mr. Storey's motion, Henry St. George Tucker of Virginia offered a resolution rescinding the 1912 resolution, but setting forth that it was important that full information should be furnished to the executive committee as to the application for membership. All applications should give the race and sex of the applicant and such other facts as the committee should require. This resolution unanimously passed and again the Negro question was settled by inference rather than meeting the question squarely.

Concerning the European War

Recent press reports seem to indicate that popular sentiment in England concerning the war has undergone a marked change within the last few weeks. At first there was an almost unanimous sentiment that the war must be fought to a finish; that England would be satisfied with nothing less than the complete subjugation of Germany and the humiliation of the Kaiser, even to the point of forcing him to plead for his own life, but now it appears that the English public would be satisfied to consider terms of peace with much less in their demands. Not that the people doubt that Germany will be beaten finally if the war continues to the bitter end, but that the cost in lives and in money, the devastation of great countries and the interference with the trade and commerce of the whole world is too great a price to pay for the victory. According to this change in the public mind, it is said that real peace meetings were held in many of the London churches last Sunday. It is not stated, however, that the heads of the government and of the military authorities have expressed any sympathy with the growing sentiment of stopping the war by means of diplomatic negotiations. So it may be that the war will continue indefinitely with its awful carnage and destruction to "the bitter end."

For several days the Germans seem to have concentrated their forces near the coast of the North Sea in an effort to gain possession of the Channel ports directly opposite important points on the coast of England. The allies also have brought up re-enforcements and have offered a most stubborn resistance to this new scheme of the Germans. The Channel fleet of the British has also been brought into play in consequence of which the German line was forced to swerve to the east away from the sea. The Germans, however, have succeeded in crossing the Yser Canal which was defended by the Belgians in their characteristic way. It is said that the Germans suffered heavy losses in gaining this crossing and only succeeded after they had brought up masses of re-enforcements.

It is announced that on October 21 there were in the camps of the Germans as prisoners of war 5,401 officers and 291,468 men, including six French, thirteen Russian and three Belgian Generals.

It is thought by some of the war observers that the fate of the German campaign depends upon the success of the Germans in the present struggle now raging in West Flanders. If Germany fails here, it is said, it will mean the practical failure of the whole campaign as planned by German high command. It is stated that this battle is most terrible. That all the latest engines of war, operating from land, sea and air have been united. Official reports from the British, however, declare that in spite of the desperate fighting and the heavy losses the situation on the whole is satisfactory, that the allies are gaining ground and many prisoners are being taken.

The saddest report of all is that which comes from Belgium to the effect that nearly 7,000,000 people of that awfully harrassed little country are facing starvation. It is said that the food supply in the cities is not sufficient for more than two weeks time, and that in country districts it is even less.

People of Interest

John Woodson, a Negro, enjoys the distinction of being the only colored fireman in Brooklyn, N. Y.

The National Association for the Advancement of Colored People has at present thirty-two branches with a membership of 4,300.

Dr. W. H. Logan, of Texas, preached acceptably in the city last Sunday at First Street Church in the morning and Trinity in the evening.

We learn that Prof. H. Locks of Baltimore, has been appointed principal of one of the colored schools of Ypsilanti, Michigan. The other members of the faculty are white.

Dr. J. W. Fenderson is representing the Southwestern Christian Advocate before the District Conferences of the Delaware Conference convening this month.

In recognition of his efforts to improve Alaska, President Wilson was presented with an inkwell stand and pen made of Alaskan gold and mastodon ivory, recently.

Aida Overton-Walker, the foremost Negro woman on the stage—off the stage intelligent, lovable and womanly—died at her home in New York City, Sunday, October eleventh, after an illness of but a few days.

The Rev. J. P. Hauser and wife, with the Rev. and Mrs. Frederick F. Wolfe, are the first missionaries of our church to return to Mexico. They sailed October 8 from New York, by steamer "Morro-Castle."

Prof. Joseph H. Douglass, of Washington, the skilled violinist, who is now touring the Pacific coast, was engaged recently to play for the records of the Victor Talking Machine Company, of Camden, New Jersey.

Dr. S. Earl Taylor is editor-in-chief of the new monthly magazine, "World Outlook," to be published by the Board of Foreign Missions. Willard Price is managing editor and E. M. Willis, business manager.

The Rev. L. O. Hartman, Ph. D., superintendent Foreign Department of the Board of Sunday Schools of the Methodist Episcopal Church, gave an illustrated lecture on "Methodism in the War Zone" October 22, at Howard Street Church, San Francisco.

The Rev. W. Scott Chinn, after conducting successful revival services in Vicksburg, Jackson and Hattiesburg Mississippi, is home again. Brother Chinn is available for revival services. His address is 1923 Marengo street, New Orleans.

The Board of Foreign Missions received September 16, from Dr. George A. Simons, of Petrograd (St. Petersburg), Russia, the following cable: "Russian Methodists helping wounded. Urgently request American friends' assistance. Hymns 134 ("When gathering clouds around I view") and 707 ("God the All-Terrible! Thou who ordainest") are our prayers. Properties intact."

James H. W. Howard, of Harrisburg, Pennsylvania, who was appointed a deputy United States Marshall by United States Marshall Maurice Splam, entered upon the duties of his office September 1. Mr. Howard is a Negro and a newspaper man, being the founder of Howard's Magazine and the New Era, and having connection at present with the Harrisburg News.

It is interesting to note that, in the last three years, since the trustees, under the leadership of Mr. J. Luther Taylor, did such heroic giving to remove the debt of the college, Baker University has received in cash gifts and valid pledges a total of \$799,826.08. The Baker spirit and the Kansas habit of doing things are shown in this unusual record of giving.

The Rev. H. W. Brown, D. D., our pastor at LaFayette, Alabama, attended, as a delegate, the National Assembly of the Modern Workmen of the World, which body met in Washington, D. C., September fourth. Being on a two weeks' vacation at that time,

Doctor Brown visited his brother, Mr. Sterling N. Brown, and his sister, Mrs. R. A. Lowe, both of Washington City.

St. Catherine, of Sienna, the \$50,000 church built for the use of Negro Catholic in Philadelphia, and also as a memorial to Archbishop Ryan, was dedicated Sunday morning, October eleventh. It is a beautiful building, 92 feet long, 42 feet wide, besides two one-story wings devoted to the sacristies. The building resembles the old Spanish Mission. The walls are of white plaster on stone and the roof is redtiled. A campanile graces the front. The ornamental features are of Byzantine.

The Dakota Conference, in its annual session just closed, took occasion to show its appreciation of the fact that Dr. Thomas Nicholson will remain in his position as Corresponding Secretary of the Board of Education instead of accepting the presidency of Cornell College. As a member of Dakota Conference he is held in high esteem by his brethren. After a fitting speech by one of the brethren Dr. Nicholson was presented with an armful of American Beauties as an expression of the love of his brethren in the conference.

Bishop William O. Shepard, the Resident Bishop of Kansas, together with the district superintendents and pastors, led the people in this remarkable campaign. Dr. John W. Hancher, Assistant Secretary of the Board of Education, devoted the month of September to this work. His service was invaluable in bringing the successful result. Dr. S. S. Murphy, the Rev. H. A. Church, the Rev. C. E. Holcombe, and Dean O. G. Markham, of the college, together with President Wilbur N. Mason, have conducted this campaign resulting in this notable achievement.

Principal Reynolds of Gilbert Industrial Institute has been appointed by Governor Hall delegate for Louisiana to the half-century anniversary of Negro Freedom, which takes place in Chicago in 1915. All persons who have anything which they may desire to exhibit at the great exposition which will obtain as a department of this celebration will apply to the delegate for Louisiana, Dr. J. R. Reynolds, Baldwin, La. This applies especially to persons who live in Louisiana. Let us make the exhibit for Louisiana representative both of the great resources of the Pelican state and also of the progress we of the race have made who live within its borders. More information will come later.

Principal Charles W. Causles, of the Austin colored high school, is a lightning calculator, being able to add from one to three columns of figures much faster than the ordinary operator can on an adding machine. It is said that he can multiply eight figures in twenty-one seconds. The Chicago Defender gives the record made by Prof. Causler during a recent test: He added one column of ten figures in two seconds, two columns of fourteen figures in four seconds, three columns of eighteen figures in six seconds, and four columns of twenty-four figures in eight seconds. The entire time consumed in the operation is just about the length of time it requires him to see all of the figures. He has written a book on short cuts in arithmetic.

The Rev. Charles Stelzle gives the following figures relative to the growth of the churches in the United States: In 1800, there were seven Protestant Church members for each one hundred of the population; in 1850 the proportion had risen to fifteen per hundred; in 1870 there were seventeen; in 1880 there were twenty; in 1900 twenty-four, and 1910 twenty-four, the growth in Church membership that decade keeping even pace with the increase in population, which was twenty-one per cent. This looks encouraging on the surface, but Mr. Stelzle raises the question whether the members of the Church are as faithful as they were one hundred years ago. His qualifications are that the most intelligent workingmen are not now members of the Church, and that the young men are largely absent from the churches.

News Paragraphs

It is said only 28,112 immigrants entered this country during August, as against 102,958, a year ago.

According to the Department of Commerce there is a decrease in exports to the amount of \$77,000,000 over that of last year.

The Association for the Care of Colored Orphans will erect an administration hall and two cottages at a cost of \$32,508 at Cheney, Pa.

Of the 13,700,000 telephones in use in the world up to January 1, 1914, and of the 32,900,000 miles of wire, the United States own 66 per cent of total number in the world.

According to the Census Bureau of this country, the number of persons living on territory of the United States July first was estimated to be 109,021,992.

The General Conference of the Canadian Methodist Church appointed a committee of sixty to confer with like committees of the Presbyterian and Congregational Churches to further the project of Church union.

An American aeroplane driven by an American motor, Capt. H. Le R. Muller, of the First Aeroplane Corps, United States Army, broke the American altitude record at San Diego, Cal., recently, when he ascended to a height of 17,441 feet. The world's altitude record, 24,600 feet, is held by a German aviator.

The Petrograde correspondent to the London *Daily Telegraph* gives a graphic description of a Russian victory over the Germans when the latter attempted to cross the river Nieman. The Germans failed completely, says the report, having been entrapped by the Russians. It is estimated that no fewer than 20,000 German corpses floated down the river after the awful carnage.

According to figures recently issued by the Philadelphia Presbyterian, there are now in the United States 37,200,370 persons enrolled as Church members. This includes all classes—Protestants and Roman Catholics, Evangelical and several Oriental Churches. Counting the entire population as 100,000,000, this leaves over 62,000,000 persons un-enrolled in Churches of any kind. It further states that of this number more than 30,000,000 are more than 22 years of age while about 10,000,000 are over 14 years of age; and that there are more than 41,000,000 people in the country of a "responsible" age not allied with any religious organization.

The General Home and Foreign Mission Boards and the Woman's Home and Foreign Missionary Societies of the Methodist Episcopal Church have just announced a joint plan of missionary education, worship, giving and work for use in local churches during the coming year. It has many unique features that make it feasible for all churches, city and country. The theme for the year is "The Social Force of Christian Missions," and the thought compelling slogan "Christ for Every Life and All of Life." An announcement giving complete details of the plan will be furnished upon request to The Department of Missionary Education, 150 Fifth Avenue, New York City.

The new year at Wesleyan University, Middleton, Conn., opened September twenty-fourth. This is the eighty-fourth college year, and prospects for the most successful one the college has known are bright. In the student body there are representatives from twenty-five states, the three groups of island possessions, and ten foreign countries, and the entering class of one hundred and fifty-five is ten per cent larger than the record breaking class of last year. Prof. Frederick Slocum of the Yerkes Observatory begins his work here this fall as professor of the new Department of Astronomy. Several of Prof. Slocum's former students have been engaged upon the engineering work of the Panama Canal and the methods used by them will be taught in this department.

Gleanings from the Field

ALABAMA

Heflia Circuit—The fourth quarterly conference for the Heflia Circuit on the Anniston District was held October 7th, 1914, with the Rev. S. J. Jordan, district superintendent, in the chair. Devotional services were conducted by the district superintendent. The recording steward's report showed that the district superintendent had been paid in full, and had raised on the pastor's salary this quarter, \$78.28. At 11 a. m. the Rev. N. H. Redrich of Gadsden was to have been with us, but death visited his family. The Rev. K. G. Turner preached the 11 o'clock sermon. The public collection during the day was \$27.28. Following the public collection the Club Rally reported the following amounts on pastor's salary: Miss Julia Causbee, \$11; Miss Cora Lee Freeman, \$10.50; Mrs. Florence Chatfield, \$11.55; Miss Lilia Powell, \$15.15; Mrs. Elizabeth Birdsong, \$11.30, and Mrs. Lue Vealia Billigly, \$14.40; a total of \$101.39. We are highly favored with a man like the Rev. K. G. Turner and we hope for his return to the Heflin Circuit.—Wm. Perry, Reporter.

Birmingham—On Sunday, Sept. 6, more than sixty partook of the Holy Communion at Enon. Two of our old veteran preachers were present. Brothers Adams and McCauley assisted in the services. The Rev. S. C. Walker was at his best; subject, "Gradual Revelation a Necessity." An unusual crowd listened with intensity to the sermon. We are indeed proud and thankful to have as our efficient pastor the Rev. S. C. Walker, who came to us in July. He is a thoughtful and forceful preacher and a strong church mover in that he does not believe in stagnation in churches. He ranks in line with the best pastors of this city and other cities. The church membership is being increased, and a spirit of "doing" seems to characterize every one who hears him.—(Mrs.) Beulah E. Moore, reporter.

ARKANSAS

Augusta—St. James Chapel is still alive and doing nicely under the leadership of our faithful pastor. On the first Sunday in October the Rev. D. W. Nelson, our pastor at Hunter Circuit, preached an excellent sermon at 11 a. m. At 2 p. m. the sacrament of baptism was administered unto seven converts by the pastor, and were admitted into full membership. We are going on to success with God as our guide. The service that is being rendered by our efficient pastor is unexcelled. New plans are being put forth and carried out. Southwestern Day is planned to be a big day. A nice program is being prepared. Our pastor, the Rev. J. W. Nelson, is a young man that knows how to make things go. He is a strong and logical preacher and demands the attention of his hearers. The church is to be newly seated in a few days with chairs.—Lula L. Thompson.

GEORGIA

West Point—The fourth quarterly conference of the Whitesville Charge, La Grange District, was held at Union Spring Methodist Episcopal

Church September 18-19, the Rev. G. H. Lennon, District Superintendent. On Saturday the quarterly members gathered at the church. The District Superintendent preached an excellent sermon and after dinner the conference business was taken up. Reports were read and good talks were made by the District Superintendent. On Sunday two were baptized by immersion. The congregation returned to church. Devotional service was conducted by A. L. Boon. The general rules of the Discipline were read by the District Superintendent and explained to the congregation. The Superintendent took for a text Heb. 11-1 and preached a sermon that was food to the souls of his hearers. Raised for the pastor during the quarter \$87; for the Superintendent, \$33.10; amount raised for stationery, \$1.00; total amount raised, \$121.—F. E. Gray, reporter.

LOUISIANA

Mansfield—In a recent rally given by the stewards, \$16.73 was realized. Dr. W. E. Shallowhorne and Prof. T. R. Parker spoke interestingly of the Mansfield Academy.—R. A. Thomas.

Logansport—Mt. Zion Church is moving along nicely under the pastorate of the Rev. J. D. McCalla. The church has been seated with new pews and a beautiful new lamp has been added. It is hoped that the church will be painted both within and without ere long. A large school building has been erected near the church. Miss Hettie Code of Fisher, La., an alumnus of M. N. W. and I. College, of Mansfield, La., is the popular teacher.—(Mrs.) C. Bolwin.

Citaton—We are glad to know that the Baton Rouge District is succeeding under the supervision of the district superintendent, the Rev. John A. Landry, who is an ideal district superintendent and is indeed the man for the district. He is putting forth every effort to make the work go on the district. He is encouraging all the pastors to see that all the local preachers, class leaders and all officers of the church subscribe for the Southwestern Christian Advocate. As he goes around on the district he is emphasizing the need of raising benevolence monies. We are glad to say that the Rev. John A. Landry is bringing light on the district. He is enforcing every good plan that has a tendency to make the church work succeed.—Prof. H. Lonon, Jr.

Columbus—Our quarterly conference convened September 5 and 6 with the Rev. J. O. Richards presiding. All officers were present with good reports. The pastor of South Mansfield, the Rev. D. S. Shelby, rendered valuable services. During our revival fifteen souls were added to the church. Raised this quarter for all purposes \$243.00. Paid District Superintendent in full.—B. Carr, pastor.

Longville—Our third quarter was held on the night of September 15, the Rev. R. Worsham in the chair. All reports up to date showed marked progress in the church. After a short talk by the Superintendent of the work at De Ridder, a subscrip-

tion list of \$35.00 was taken for erection of a church, and the work bids well for a good church at De Ridder. We hope to have lumber on the ground and the church partly, if not up, by the time of our next Annual Conference. The Rev. D. G. Pharris is pastor.—Evy Clarks.

Melville Circuit—The third quarterly conference was held October 12-13, the Rev. R. C. Worsham presiding. The inclemency of the weather kept a great many members from attending the quarter and yet there was an increase along all lines. Paid pastor \$83.53; total, \$98.92. Our pastor, the Rev. A. C. Mitchell, seems to be well pleased with the work. The church at Melville is too small for the congregation and visitors; a great many have been added to the church.—S. Y. Dorsey, Reporter.

MISSISSIPPI

Hattiesburg—The Lord has wonderfully blessed us this year. We have a loyal set of officers, both leaders, stewards and local preachers. Up to this writing 104 have been received into the church. We have just closed a glorious revival conducted by Dr. W. Scott Chinn of New Orleans, who rendered valuable service; 49 confessed Christ and resolved to live a better life. The name of Dr. Chinn is upon every lip in a word of praise. May he live long to do this kind of evangelistic work; he is welcome to return here at any time. The stewards collected \$218; oac Southwestern. We hope to go to Vicksburg with all of our claims paid in full. A committee among our young people and the board of trustees have purchased a fine piano for the church. The Sunday school is increasing every Sunday. The Epworth League has been revived and each auxiliary is at work.—R. N. Jones, Pastor.

West Shubuta—Our fourth quarterly conference was held October 5 by the Rev. Wm. McMorrisson, presiding. The members of the conference had splendid reports. There have been 50 converts; 75 children baptized. We have raised and paid on building repairs during the quarter, \$700; paid pastor, \$90; district superintendent, \$45; grand total for the year, \$1,200.—A. C. Lacy, Pastor.

Winona—Our churches were organized a few weeks ago into two armies, namely, Greenwood and Winona, the former led by Dr. H. B. Hart, district superintendent of the Greenwood District, and Brother C. A. Lindsey, who represented the Germans. The latter was led by Dr. E. F. Scarboro, district superintendent of the Winona District, and Brother W. Journey, who represented the Allies. The decisive battle was fought Sunday, October 18th, with equal gain of \$67.50 to the side; total, \$135.99. The pastor and family through this method extend thanks to members and friends. District Superintendents Hart and Scarboro took great interest in making the rally a success. The sum mentioned above puts the pastor's salary up to date; the same is true with all other claims. This is indeed a progressive church and Sunday school, and both are fully alive. We have had more than the 10 per cent gain in membership.—J. W. Golden, Pastor.

Kosciusko—Wesley Chapel is under the pastorate of the Rev. L. F. White, and is doing well along all lines. The Sunday school, under the management of Mrs. L. M. Wright, is second to none

on the district. The teachers, officers and pupils are noted for their punctuality and application to the Sunday-school literature. This school is the strongest on the district numerically and financially. We have just closed our revival with 36 added to the church; 29 of this number were happily brought to Christ in the Sunday school, through the efforts of the superintendent and her teachers. Too much cannot be said of this Christian woman. May she live long and continue to bring the little ones to Jesus. The Rev. Mr. Winbush held our third quarterly conference. Administered the sacrament to 61 communicants. The Rev. Mr. Whitto is a noble man; any church should be proud to have him as pastor.—(Mrs.) A. C. Curtis, Reporter.

Canon—Our fourth quarterly conference convened September 12-13th, at Lavonia, with the Rev. Joseph Griffith, district superintendent, presiding. All officers were present with reports that showed great advancement in the church work. The district superintendent preached two most excellent sermons to a large and appreciative audience. Paid district superintendent in full. Collection, \$30.30. The pastor, the Rev. R. B. Laster, has just closed splendid revivals at Lavonia and Canon, resulting in 42 conversions and accessions to the church. This is the Rev. Laster's second year on the Lavonia charge and he is doing a great work. The district superintendent commended the pastor and members on their good work during the quarter and expressed himself as being highly pleased with the progress of the work of the Lavonia charge.—(Miss) Sallie L. McMurtry, Reporter.

Purvis—The inmates of the parsonage at Black Creek Church were very pleasantly surprised by the friends and members. Choice groceries and a handsome purse were left. The party was led by Mrs. Katie Fairley and others.—T. A. Porter.

Union—We were pleasantly surprised by a party of friends led by Mr. Roundtree and others recently. They left our tables loaded with many good things. The pastor and family wish to thank the good friends for this evidence of their esteem and invite them to come again.—F. L. Wood, pastor.

MISSOURI

De Soto—The Sunday school of Festus, Mo., made the pastor, the Rev. George Grady, a present of \$9; the membership being 40 people. The average membership of the De Soto Sunday school is about 30. We are increasing all the time and in general my work is gradually growing.—George Grady, Pastor.

REVIVAL

Our revival at Helen, Ga., was indeed a success; 11 persons professed a hope in Christ. Five persons were baptized and two infants. The Rev. W. H. Odum rendered valuable service. We are striving for a round report at the annual conference.—E. J. Wallace.

Will Relieve Nervous Depression and Low Spirits.

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

ST. PAUL CHURCH—MT. HOLLY, NEW JERSEY

Our work in this city is enjoying a splendid season of prosperity. The people that make up this charge are representatives of different states and of all denominations with an equal number of creeds. The membership has been increased from 48 to 81. An organ has been put in; a new concrete sidewalk has been laid at a cost of \$70.00; a new roof on the church at a cost of \$200 and most of the long standing debts have been cancelled. Our annual rally held September 13 met with splendid success. It was a gala day both spiritually and financially. The Rev. A. C. Skinner, B. D., pastor of the First Baptist Church in Burlington, N. J., preached at eleven a. m. Dr. Wilcox of the Presbyterian Church, Mt. Holly, preached at three p. m. The Revs. James E. Sergeant of the A. M. E. Z. Church, Burlington, C. G. Collins of the A. M. E. Church, and A. R. Raigins of First Baptist Church, this city, were our visitors and aided in the services. Dr. C. W. Shockly, of Salem, N. J., preached at night. In a plan of the stewards recently, the sum of \$50.00 was realized. The following is a list reported by the clubs, some of the persons reporting from \$1.00 to \$25.00. Club No. 1, Cora H. Liles, captain, \$80.00; No. 2, William H. Bradley, captain, \$73.02; No. 3, Marion Chase, captain, \$23.00; No. 4, Mariah A. Cotton, captain, \$54.65; No. 5, Rev. Albert E. Liles, captain, \$38.00. Grand total, \$268.67.—A. E. L.

LAKESIDE CHURCH—HUNTSVILLE, ALABAMA

The Lakeside Methodist Episcopal Church, Huntsville, Alabama, is one of the oldest and most aristocratic churches our Methodism controls in the South. Some of the most representative men of the connection have served in the pastorate of the church. Among that number may be mentioned the Revs. J. S. Todd, Florida Conference; E. M. Jones, Field Secretary Board of Sabbath School work; the lamented Dr. Speight; J. W. Tate, District Superintendent East Tennessee Conference, and A. W. McKinney, District Superintendent Central Alabama Conference. The Annual Conference of 1912, which convened under Bishop Thirkield at Gadsden, Alabama, seat the Rev. Joba J. Harrison, a splendid representative of Clark University and Gammon Theological Seminary, to take charge of the work of this progressive church. The Reverend Harrison at once set himself to the great task of building forward the work of the church from where his predecessors had left off. He found a great work before him, but a thoroughly loyal membership to assist in carrying it forward. His first efforts resulted in a substantial increase in the church membership; then Mr. Harrison at once set on foot plans for a most aggressive movement for the reconstruction and improvement of the church edifice. These efforts resulted in extensive improvements, both within and without the church. The grand old structure was at once transformed into one of the most beautiful and imposing church edifices in the state. The front entrance of concrete superposed with iron balustrades makes a most inviting appearance, and gives to the main structure and entrance way surpassed only by our most modern church buildings. The Reverend Harrison is a thoroughly prepared and consecrated minister of the gospel. Every Sabbath

day the colored citizenship of Huntsville is treated to discourses of rare thoughtfulness and uplifting power delivered from the pulpit of Lakeside; and on these occasions the church is filled. A ready thinker, fluent speaker, apt in illustration, clear and forceful in argument, thoroughly consecrated to his work and devoted to his Master, Pastor Harrison enjoys a ministerial distinction that can hardly be excelled. The Lakeside Methodist Episcopal Church is heartily proud of its pastor and the good people of Huntsville and vicinity share in this just pride.—W. H. Clarke.

CINCINNATI—MAYSVILLE DISTRICT

The Woman's Home Missionary Society of the Cincinnati-Maysville District, held its session in connection with the District Conference at Falmouth, Ky., Thursday and Friday, August 6 and 7. Mrs. J. S. Bailey, the District President, called the meeting to order. Devotions conducted by Mrs. Campbell of Covington, Ky. The convention president, Mrs. J. Stanley, of Lexington, was present and addressed the society. The officers and delegates made good reports, which showed progress in all lines. Officers were elected and installed by our Conference President, Mrs. J. Stanley. Mrs. J. S. Bailey, who has done so much for the upbuilding of our Master's kingdom, was elected president for her fourth year of the Cincinnati-Maysville District. The Rev. J. L. Frank, of Walnut Hill, Cincinnati, Ohio, preached a powerful sermon. We enjoyed the presence and encouragement of the brethren. Also thank the District Superintendent, the Rev. J. S. Bailey, and the Rev. C. M. Lee, the entertaining pastor and members for their hospitality.—Lizzie Cummings.

WOODVILLE CHARGE, AQUASCO, MARYLAND

The Woodville charge continues to make progress under the leadership of the Rev. Robert F. Coates. He has just completed a beautiful parsonage, consisting of six rooms, halls and front and back porches, and all necessary outbuildings, on a well-located 9-acre lot, at a cost of \$1,200. The parsonage was begun June 10, 1914, and is now occupied by the pastor. It is a monument of what can be accomplished by thrift, energy and enterprise; one does not see in his travels over the country forty miles from the nearest city such a home for a preacher. In conversation with Bro. Coates a few days ago, I asked him how he managed to build such a parsonage at so small a cost. He paused a moment, then picked up his Bible, turned to the fourth chapter of Nehemiah and the sixth verse, and quoted it. It was a pleasure to go with Brother Coates and see the work he is doing for the uplift of his people and the advancement of the kingdom of God; his churches are well attended by thrifty, intelligent people, who are highly appreciative of the kind of Christian leader they have in Brother Coates. On October 7th the Board of Control of the Washington District Epworth League, headed by the Rev. M. W. Clair, Ph. D., D. D., president of the District League, and twenty-two of the League officers of Washington and vicinity visited Woodville. A meeting was held at John Wesley Church. Devotional services were conducted by the pastor, who turned the meeting

over to Dr. Clair. He delivered an able address on the upbuilding of the League. A large and appreciative audience was in attendance. Prof. Logan of Howard University was introduced and made a helpful and inspiring address. The Rev. L. A. Carter of Washington, D. C., charmed the congregation with well chosen words and his pleasing personality. The Rev. J. W. Dockett of Pomonkey, Md., read an original poem on the origin of the League. Others present were: Misses H. H. Beason, M. F. Griffin, S. E. Adelle, V. E. Stokes, E. V. Williams, A. Wiggins, C. E. Dooy, E. Hawkins, Powell, E. N. Page; Mr. and Mrs. J. W. Crusor, Mr. and Mrs. P. E. Butler, Mrs. Elizabeth Coates, Prof. J. Logan and Mr. Wm. Gantt. At the close of the meeting Brother Coates invited the party to the parsonage for dinner. Little did he know what was in store for him; it was his birthday and while he was busy helping Sister Coates to seat the folks at the dinner table, the front door was thrown open and more than a hundred and fifty of his members and friends marched in with baskets on their arms and flowers in their hands, as an appreciation of his labor. It was an enjoyable occasion for all.—E. N. B.

SHREVEPORT DISTRICT

Group convention No. 1 convened at Mount Nebo, October 15 to 18, 1914, with the district superintendent, the Rev. B. J. Reddix, in the chair. After the devotions, the secretary called the roll and the following were present: T. A. Bailey, A. Smith, J. C. Clark, F. M. Lashington, E. L. Powell, Mrs. Wm. Evans, president Woman's Home Missionary Society; Mrs. M. L. Robinson, president of Ladies' Aid Society at Mt. Nebo. The convention was a benediction to this charge. Collection for Peck Home, \$2; raised on Jubilee, \$2; two papers and half taken, \$2.50.—E. D. Powell, Secretary.

REVIVAL NOTES

Brooks Chapel and Forest City (N. C.) Charge—The recent revival held was one of the best ever witnessed on this charge. There were 70 conversions. We have a splendid pastor; he has been with us four years. The Rev. Mr. Wheeler, a Zion pastor, was with us, also the Rev. B. L. Thomas from Lenoir, who preached a number of strong sermons. Our pastor is the Rev. W. M. Crawford.—Laura Withrow.

TENNESSEE

Alamo—The fourth quarterly conference was held by Superintendent D. T. Burch, who opened the session with a strong address to the members. Mr. John Williams was elected secretary. The business of this conference was in advance of the same quarter held last year. The Superintendent preached before good audiences Sunday morning and night. We paid him in full. Raised this quarter for all causes \$122.46.—Mary Midgett.

TEXAS

Newton Mission.—This work has been neglected for years and the people knew but little of Methodism. But Doctor Duncan and his loyal set of men have made wonderful progress

and the people of this section are coming to know and love Methodism. Since Doctor Duncan's appointment the people are beginning to read the Southwestern, have bought church property and built houses of worship. I came to this work from the Houston District two years ago.—W. M. White.

Hempstead—St. Thomas Church, on the East Hempstead charge, held its third quarterly conference August 22-23, the Rev. J. F. Barnes, superintendent, presiding. Reports indicated the work to be in fine shape. Sunday was an enjoyable day; morning and afternoon Superintendent Barnes preached and at night an old Methodist speaking meeting was held. Our pastor, the Rev. A. F. Johnson, is interested in every phase of church work; this is his second year on this charge. The new church house, on the lower end of the charge, known as Harper Chapel, is nearing completion; we plan to enter the new building not later than the second Sunday in September. The Epworth League has been reorganized with Mr. Jefferson Holmes as president; Miss W. E. White, first vice; Miss E. T. Williams, secretary.—(Miss) Pearl Henderson.

Denison—The members and friends of New Haven Church tendered the pastor and family a very pleasant surprise recently. The party was led by Brother A. B. Johnson, District Steward. Prayer was offered by the pastor.—M. E. Saunders.

Peiham—Our fourth quarterly conference convened September 26 at Wesley church, with our worthy District Superintendent, the Rev. D. C. Lacy, in the chair. Mr. J. A. Burns was elected secretary. Reports showed the work to be in a progressive state. Our pastor, the Rev. Albert Johnson, is doing a great work on this circuit. Our District Superintendent preached two able sermons. His subject on Sunday night was "Oward." Ninety-five partook of the Sacrament of the Lord's Supper. Raised Saturday and Sunday, \$70.00; \$30.00 for District Superintendent; \$40.00 for pastor. The Rev. D. C. Lacy, District Superintendent, is making things go on the Dallas District.—(Mrs.) L. A. Riehl.

Laurelia Circuit—We are still struggling and pushing forward to have a good report from each charge on our circuit on reaching the Annual Conference. The recent visit and inspiring words of our beloved District Superintendent, the Rev. G. E. D. Belcher, shows that he is the right man in the right place. In our Mt. Vernon Methodist Episcopal Church, Corrigau, our members and friends, white and colored, listened with great pleasure to a most excellent address by Dr. H. L. Billups, representing Wiley University. It was brim full of good things about the school and telling also about property getting, progress and race pride; as well as literary, moral and industrial education. Our white friends join us in extending him a cordial invitation to come again.—E. G. Glimore, pastor.

Houston—At the close of a glorious class service in Matlioni church Tuesday night, a number of persons came into the church bearing at least 50 pounds of choice groceries. They served cake, cream and fruit. Presentation speech by Mr. J. V. Slater; response by the pastor, the Rev. R. H. Warren.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Centerville.....	Federalburg, Md.....	October 27-29.....	J. E. A. Johns
Wilmington.....	Dover, Del.....	W. A. Hubbard
Holly Springs.....	New Albany, Miss.....	Nov. 3-8.....	W. H. Gilliam
Greenwood.....	Lexington, Miss.....	November 11-15.....	H. B. Hart
Aberdeen.....	Macon, Miss.....	Nov. 24-29.....	J. M. Marsh
Clarksdale.....	Lambert, Miss.....	November 24-29.....	C. W. Butler

WAYCROSS DISTRICT

The 19th annual session was held in St. Andrew's Church, at Sylvania, Georgia, August 27-30. The Rev. E. D. Giddens, pastor, and his generous people royally entertained the host. District Superintendent W. M. Bellinger presided. D. C. Clark, secretary; C. W. Dempsey, treasurer; E. D. Giddens, reporter to Southwestern and Savannah News. Annual sermon by the Rev. B. F. Freeman. A special committee was appointed on our conference school—Haven Academy. The resolutions drawn and adopted requested the District Superintendent to raise \$200 this fall for a dormitory and the other districts \$200 each, making \$800. Then a request was also made of the Freedmen's Aid Society for the Jubilee Fund money raised, which would give us a \$2,000 dormitory. Complimentary resolutions were passed touching the work of Principal W. M. Gordon, the conference pledging to stand by his administration. Mrs. Cassie E. Sapp made an excellent report on the work of the Woman's Home Missionary Society and we pledged to raise \$100 for a room to be named for our conference. Dr. H. J. Arnett, commissioner of the Board of Education, delivered an address of welcome to which Prof. W. M. Gordon responded. Miss Minnie Zelgler, a graduate of Claflin University, and Mrs. Cassie E. Sapp, also delivered welcome addresses; response by Dr. James Jackson. The Superintendent's re-

port showed the work to be progressing and from the pastor's report was gleaned that nearly 400 souls had been added to the churches on the district. The District Superintendent's report showed advance in ministerial support, the Sylvania and Waynesboro charges leading on all lines. Dr. D. G. Grier represented the Southwestern. The co-operation of the Baptist friends was had in the entertainment of the conference. Benevolence was reported in advance of any previous year, total being \$501. Dr. J. H. Grant, a retired member of the conference, rendered effective service. P. M. Mitchell, chairman of the entertainment committee, and his committee rendered the pastor excellent service. There will be three churches dedicated on the Sylvania charge this year and 104 souls have been identified with the work.—E. D. Giddens.

LOUISIANA

New Iberia—The third quarterly conference was held at St. James Methodist Episcopal Church October 17-18. All of the members and most of the officers attended the quarterly conference. Reports showed that the church is on the upward grade in finance. The Rev. R. C. Worsham, District Superintendent, sermon on Sunday was interesting and full of thought.—T. P. Norris, pastor.

Made-to-Measure

Express Prepaid \$8.00

Two piece suit, cut in the latest city style. Made to your individual measure. Fit, workmanship and wear guaranteed.

No Extra Charge for peg tops no matter how extreme you order them.

Agents Wanted A good live hustler in every town to take orders for our celebrated made-to-measure clothes. Dozens of real cloth samples of all the latest materials FREE. Fifty Fashion Plates.

We Pay Big Money to our agents everywhere. Turn your spare time into cash by taking orders for our stylish clothes. Write today for beautiful FREE outfit.

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A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

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CERTIFICATE OF APPOINTMENT

WE want hustling Men & Women and Young People 18 to 50 years of age in EVERY LOCALITY to become I-L-U DEPUTIES or ORGANIZERS or PREPARED MEMBERS. NO EXPERIENCE NEEDED. We give you a **BIG FREE OUTFIT** and teach you in a few days how to make BIG MONEY in an honorable and dignified way. Everything made plain and easy to understand. Our NEW MEMBERSHIPS are easy to introduce—every new Member gives you a **STEADY MONTHLY INCOME**. Work either outside, or right in your own home without any outside soliciting or canvassing. **BE A ROW**—the power in better—drive either **SPARE OR WHOLE TIME**.

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Earn as much as others—live well, wear fine clothes, hold a position of trust. The I-L-U gives the **PROMOTION** for the **LEAST COST**. Sick, Injury and Death Protection for the whole family. —Prompt Cash Bonuses—Payments—No Red-tape. Everyone is interested. **LET THE I-L-U START YOU.** Write for Appointment TODAY. Your Influence means **BIG MONEY**—Success means **PROMOTION** and **MORE MONEY**. **JOIN and BE A LEADER.**

COMPASS WATCH—FREE

One appointment in each locality. **BE THE FIRST** to introduce this famous I-L-U Compass Watch. It is a beautiful and valuable timepiece. **ABSOLUTELY FREE**. The offer is for healthy Men & Women & Young People 18 to 50 years of age. Write quick for your FREE OUTFIT. **NOV. 10th**—before everyone else gets ahead of you. Let us hear from you by **FIRST MAIL**. Address **THE I-L-U OF THE WORLD**, 3005 I-L-U Bldg., Covington, Ky., U. S. A.

FREE TO THE FIRST TO JOIN FROM ANY LOCALITY

WRITE QUICK

COMPASS SET IN BACK

NO ALUM IN ROYAL BAKING POWDER

NOV. 10th -

LOUISIANA RAILWAY & NAVIGATION

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LOUISIANA STATE FAIR

WILL OFFER ATTRACTIVE RATES TO BE HELD AT

SHREVEPORT, NOV. 4TH TO 11TH 1914

DAILY

The State Fair will instruct you as well as afford recreation. The display of Louisiana Resources is worth the visit of any thoughtful person. It will show you what has been accomplished, and what is being accomplished in Louisiana.

Thavius Russian Band, Soloists, Tango Dancers, Dr. Carver's Diving Horses, Vaudeville Acts in front of Grand Stand, FIREWORKS—Every night, World at Home—New Shows on Gladway

SPECIAL: Foot Ball Games, Saturday NOV. 7th. DELOYD THOMPSON, Loop-the-Loop in AEROPLANE. Tuesday, Nov. 10th

Many Other Attractions. HORSE RACES—AUTOMOBILE RACES—OSTRICH RACES

For additional information as to rates, dates of sale of tickets, etc., address ANY Agent, or **E. C. D. MARSHALL, G.P.A. SHREVEPORT, LA.**

NOV. 8-11 - AUTO RACES

NOV. 4-5-6-9-10 - HORSE RACES

Men Admire Women with Beautiful Hair

NELSON'S HAIR DRESSING

will make you proud of your hair

It is unsurpassed for making harsh, kinky and stubborn hair—soft, glossy and luxurious.

It not only beautifies the hair—but also keeps it in good condition.

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Not the largest college, but one of the best Training Schools in the South. Parents send your children to us. Healthiest location in the South. Terms reasonable. Write to Rev. James M. Henderson, M. M. President, P. O. Box, 305, Southern Pines, N. C.

CHANGE OF ADDRESS

Prof. Jas. Appleses from 852 Texas avenue, Shreveport, to Spring Ridge, La.

Knights of Shepherds, the Benevolent Aid Association—Wanted 1000 State Deputies and officers, both men and women, every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

Write for terms and particulars, and join the Supreme Grand Lodge and get home certificate of authority to work anywhere in the U. S. under your own vines and fig tree. Address quick today to Sir L. W. Davis, S. G. C., No. 1036 Pickett St., Shreveport, La. Dismiss yourself as a hewer of wood and drawer of water. Inclose 2 cents stamp for immediate reply.

District Rounds

CHATTANOOGA DISTRICT
First Round

Cleveland, Oct. 24-25; Rockwood and Kingstoa, 31-Nov. 1; Harriman, 7-8; Wiley, 14-15; Stanley, 21-22; Grace Memorial, 28-29; North Chattanooga, Dec. 5-6; Ridgedale Mission, 12-13; Jasper and Pikeville, 19-20; Soddy, 26-27; So. Pittsburg, Jan. 2-3, 1915; Dayton, 9-10; Big Springs, 16-17. My Dear Brethren: Another year freighted with glorious opportunities for service confronts us. Last year's splendid record must be surpassed. To do this we must begin early, work hard, and keep constantly at it. We are counting on each man to surpass the record of last year. Command me to the limit.—E. H. Forrest, District Superintendent.

CLARKSDALE DISTRICT
Fourth Round

Shellmound, Oct. 24-25; Phillip Ct., 31-Nov. 1; Money, 7-8; Towns Chapel, 13-15; Minter City, 14-15; Bedford, 21-22; Lambert, 28-29; Webb, Dec. 5-6; Ruleville, 12-13; Coahoma and Lula, 19-20; Clarksdale, 27-28; Clarksdale Ct., 26-27; Dublin, 8. Dear Brethren: Push every claim of the church. Raise every dime of your benevolence. Bring ten subscribers to the conference for the Southwestern Christian Advocate, which convenes at Lamberts, Miss., Nov. 24-29. Each pastor must come prepared to stay until the conference closes. Each local preacher and exhorter must come prepared to take the paper and pay \$2.50 on education. The pastors and delegates are requested to bring \$1.00 each for the Lambert Church. All visitors and delegates who expect to attend the conference will change cars at Tutwiler and take the north end of the Y. D. R. R.—C. W. Butler, District Superintendent.

CLOW DISTRICT
Fourth Round

Caddo Gap, Nov. 7-8; Gurdon, Wheeling, 10-11; Camden, 12-13; Stamps, 14-15; Lewisville, Shady Grove, 20-22; Canfield, 23-24; Texarkana, 28-29; Puraloma, Ashdown, Dec. 4-6; Locksburg, 12-13; Hardtis, 20-21; Centerpoint, 26-27; Bengin, Highland,

Jan. 2-3, 1915; Murfreesboro, Ezekiel, 9-10; Clow Ct., 16-17; Saratoga and Hopé, 30-31. Dear Brethren: The conference year has almost closed and you can not afford to fall in the claims of the church. Dr. J. C. Sherrill, the assistant secretary of the Foreign Missionary Society, will be with us for eight days during the month of December and will hold four group meetings. First Group, Horatio, Centerpoint and Locksburg; meeting held at Locksburg, Dec. 12-13. Second Group, Puraloma, Saratoga and Texarkana; meeting held at Puraloma, Dec. 14-15. Third Group, Clow, Clow Circuit, Murfreesboro and Bengin; meeting held at Clow, Dec. 16-17. Fourth Group, Caddo Gap, Gurdon, Camden, Stamps, Lewisville and Canfield; meeting held at Canfield, Dec. 18-19. Now brethren, we trust you will make a special effort for these special meetings. Let each pastor urge his members to attend these meetings.—W. S. Sherrill, District Superintendent.

CUMBERLAND RIVER DISTRICT
First Round

Manchester, Oct. 24-25; Decherd, 31-Nov. 1; Tullahoma, 7-8; McMinnville Ct., 11-14; McMinnville Station, 14-15; Sparta Ct., 18-21; Sparta Station, 21-22; Cookeville, 28-29; Livingston, 30-Dec. 1; Stonewall, 2-4; Gordonsville, 5-6; Liberty, 12-morning of 13; Alexandria, nights of 13-14; North Lebanon, 16-17; Lebanon Station, 18-20; Lebanon Ct., 21-24; Cherry Valley, 26-27; Hartsville, Jan. 2-3, 1915; Gallatin, nights of 8-10; Mitchellville, 9-morning 10. My Dear Pastors and Members of the Cumberland River District: We have closed out a successful year, together. The Lord guided us with His eye; we are not satisfied, because greater work lies before us; begin now, don't wait until the middle or close of the year to save souls and to raise your benevolent money; pay the ministerial support in full; strive to make a minimum 10 per cent gain in membership; pay your full pledge to Walden, our school. The Southwestern is our paper; let's have it in every family.—Eli J. Guthrie, District Superintendent.

porintendent. J. F. McGowen, president Sunday School convention; Miss N. L. Bookmaa, president Epworth League convention; Mrs. P. L. Cowan, Ladies' Aid president, and Mrs. A. E. Watkins, president of Woman's Home Missionary Society, and B. H. Wiley of the Laymen's Association. Addresses of welcome by Dr. Adams of the Methodist Episcopal Church, South, which was responded to by Dr. M. W. Dogan. Reports from pastors showed encouraging advancement along all lines, the number of conversions nearing 500. Among our visitors were Prof. Billups, of Wiley University; Prof. H. B. Pemberton, of the Laymen's Association; W. J. Huntly of the Southwestern; Dr. W. H. Logan, of the Houston District; Dr. K. W. McMillan, of the Paris District; J. C. Gillmore, of Mt. Vernon, Houston; A. W. Carr, of Trinity Church, Houston; the Rev. Tenola Edward, of Beaumont. These gentlemen made interesting addresses. On Friday night the claims of Wiley University were vigorously pushed by Dr. Billups. A collection of \$345 was given for Wiley. Total conference collection, \$506.76. This was our superintendent's first district conference over which he presided with dignity.

Closing sermon by the Rev. L. L. Neal.—N. N. Sawyer.

ANNISTON DISTRICT

The 14th annual session was held at Lineville, Alabama, the Rev. S. J. Jordan, superintendent, who presided, was congratulated on his splendid foresight and prudence in marshalling the affairs of the district. The Mayor of the city, the Hon. Mr. Green, was with us at the close of the first day's session. His address was followed by that of the Rev. Mr. Crymes, pastor of the Methodist Episcopal Church, South, who delivered a thrilling message. Dr. J. N. Wallace responded. The Rev. L. S. Price, Superintendent of the Opelika District, made an inspiring address. Dr. J. N. C. Coggins, field agent of the Church Temperance Society, spoke on Friday night with great results. Statistics showed an increase in almost every phase of work on the district. This meeting closed as follows: Sunday, 11 a. m., preaching, the Rev. S. J. Jordan, Superintendent; 3 p. m., N. H. Rederick and at night W. H. Jordan and J. C. Sammons. This was a glorious meeting and several were added to the church.—J. H. Houston.

SPECIAL NOTICES

SAVANNAH CONFERENCE

All undergraduates, those for admission and those for recognition of orders will meet at Forsyth, Ga., Kynett Chapel, on November 25, 10 a. m.—J. S. Sirlippling, Chairman Board Examination.

New Iberia, La.—The Preachers' Meeting of the Lake Charles District will convene at Crowley, La., November 18-19. Business of importance. Every pastor is requested to be present. It will be the last meeting for the conference year.—R. C. Worsham, District Superintendent; T. P. Norris, pastor.

CENTRAL ALABAMA CONFERENCE

Brethren of the Central Alabama Conference: As statistician of your conference, I am exceedingly anxious that our reports be as accurate and complete as possible. So I take this

method of advising you to make out your reports before you leave home, since it is almost impossible to make them out from memory. Our statistics last conference were very defective because we failed to get at the truth in making them. Brethren, let us realize the importance of the accuracy of our reports and come with every item made complete.—J. J. Harrison.

DISTRICT MEETINGS

CONROE DISTRICT

The 32nd annual session of the district conference, Woman's Home Missionary and Ladies' Aid Societies, Sunday School and Epworth League Conventions was held with St. James Church, Huntsville, Texas, August 12-16, the Rev. G. E. D. Belcher, su-

Why CATARRH Returns

Why does Catarrh of the Head often get better in the summer and return in the winter? Because dry weather drives the Catarrh germs to the interior of the body.

The only way to permanently get rid of Catarrh is to kill the germs that cause it. The many widely advertised so-called "Catarrh Cures" can not do this. Yet, if it is not done, the coming winter will be like the previous ones, or worse. For the germs multiply like every other living thing. When they become too numerous in the head they often spread down into the chest and lungs. Their invasion of the lungs is only a question of time. Their increase there may mean CONSUMPTION. Why run such a risk? Take your Catarrh in hand AT ONCE before winter sets in. If you don't get rid of it in the fall, you'll meet extreme cold weather with your system terribly weakened and undermined. Hundreds of Americans have been quickly but permanently rid of their Catarrh by means of Specialist Sproule's scientific method of treatment. Remember he is a Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service. Take advantage of his generous offer of



Where Catarrh Starts

MEDICAL ADVICE FREE

Let him take it in hand now, and the coming winter and all the following ones may be passed in health and comfort. You will no longer disgust your friends with your hawking and blowing and spitting. You will breathe easily—you will think clearly—for your

head will not be heavy with Catarrh. You will find yourself filled with a new energy and ambition, and life itself will look brighter. For all the strength that your system is now wasting in fighting the Catarrh germs will then be yours to use.

Free Medical Advice Coupon

Do you spit up slime?
Are your eyes watery?
Does your nose feel full?
Does your nose discharge?
Do you sneeze a good deal?
Do crusting form in your nose?
Do you have pains across the eyes?
Does your breath smell offensive?
Is your hearing beginning to fail?
Are you losing your sense of smell?
Do you hawk up phlegm in the morning?
Are there buzzing noises in your ears?
Do you have pains across the front of your head?
Do you feel a dropping in back part of throat?

Answer the questions, yes or no, write your full name and address plainly on the dotted lines, cut out and send to

Catarrh Specialist Sproule,
432 Trade Building, Boston. He will gladly give you just the information you need. Be sure and write to-day.

FULL NAME.....
ADDRESS.....
.....

DEATHS

MRS. FLORINA A. SHUMPERT

Mrs. Florena August Shumpert was born in Atlanta, Ga., July 31, 1855, and died in Yazoo City, Miss., September 24, 1914. When she was quite young her parents moved from Georgia to Mississippi, and lived several years in Oxford. For some years she was a student of the State Normal School at Holly Springs, Miss. Afterwards she became a teacher in the public schools of the State. January 28, 1877, she was married to the Rev. J. M. Shumpert and of this union six children were born, two of which died and four are living. She was a kind, affectionate mother and a devoted wife. To know her was to love her. In 1874, during a glorious revival conducted by the Rev. Noah Shumpert, the pastor at Oxford, Miss., she was happily converted and joined the Methodist Episcopal Church and lived a devout Christian up to the date of her death. About seven years ago she was stricken with a stroke of paralysis, from which she never recovered. She was a patient sufferer until the end came.—A Friend.

MRS. HARRIET LAWRENCE

Mrs. Harriet Lawrence, a member of Wright's Methodist Episcopal Church of Crawford, Miss., died October 16, 1914. She was the wife of the Rev. Joe Lawrence, who died May 18, 1914. She was a faithful member of the above named church for 55 years. She was 89 years old and leaves two sons, one daughter and hosts of grandchildren to mourn their loss. The funeral was conducted by the Rev. B. W. Wynn.

West—Miss Mentie West, of Leesville, La., for six years a member of Shady Grove Methodist Episcopal Church, fell asleep in Jesus October 8, 1914. The funeral was conducted by the Rev. F. Nelson of the African Methodist Episcopal Church.—S. M. Haynes, Pastor.

Alfred—Mrs. Harriet Alfred, of Slidell, Louisiana, departed this life on the 17th day of March, in full triumph of faith, at the ripe age of fifty-six. She was a faithful member and a good mother. She leaves six daughters and four sons to mourn her loss and her husband.—Wm. Howell, Pastor.

Creagh—Mrs. Rachel Creagh, of Shubert, Miss., was born in Wagner county, Mississippi, in 1881. She joined the church when quite young and lived a consistent Christian until the end came, August 17, 1914. She leaves a husband and four children to mourn.—J. McRea, Pastor.

Vohes—Mrs. S. Vohes, of Slidell, La., departed this life August 21, 1914. She was a devoted member of the church.—Wm. Howell, Pastor.

Alford—Mrs. Hester Alford of Slidell, La., died in full triumph of faith September 11, 1914. She leaves a husband, three children, five brothers and six sisters to mourn her demise.—Wm. Howell, Pastor.

Fioneers—Mrs. Emma Fioneers of Nixon, Texas, died August 7, 1914, in full triumph of faith. She was a faithful member of Harris Methodist Episcopal Church. The funeral was con-

ducted by the Rev. J. J. Hardeman, pastor.

McLilly—Mrs. Janie L. Garrison-McLilly died in McLeod Hospital, Daytona, Florida, September 23, and was buried from Mt. Pleasant Methodist Episcopal Church, September 26, 1914. Mrs. McLilly was born in Micanopy, Fla., Nov. 6, 1866. In early childhood she was brought to Gainesville, Fla., by her parents, Jesse and Lucy Garrison. Here she spent the years of her girlhood and young womanhood. She was converted in early life and joined the church of her parents, Mt. Pleasant Methodist Episcopal. In her years of young womanhood she was a member of the choir and a teacher of a class in the Sunday school. Her mother died when she was about fourteen years old. Being the oldest daughter, she kept house for her father, sisters and brother and assisted the father in rearing the youngest child, from babyhood. During the last years of her life in Gainesville, Mrs. McLilly was an active member of the Woman's Home Missionary Society, being treasurer of the contingent fund. During her whole life she was an example of industry. Mrs. McLilly is the mother of Mrs. Karlene Debose McLaurin who is serving as a missionary at Grand Ceas, Cape Palmas, Liberia, Africa, and is the sister of Miss Bessie M. Garrison, who has served the Woman's Home Missionary Society for seven years as field secretary. Besides this daughter and sister she leaves a son of ten years and the oldest sister, Mrs. Fannie Jones, of Gainesville, several nieces, nephews and other relatives to mourn her going.

Coleman—Miss Albertine Eva Ella Coleman was born at Flourney, La., in 1895, and died at Shreveport, Sept. 13, 1914. Since the death of her mother in 1909 she lived in this city at the home of her grandfather, ex-Lieutenant Governor C. C. Antioine. She was educated at the Thirteenth District Academy and at Wiley University, where she was converted in the University revival. She became a member of St. Paul Church under the pastorate of the Rev. C. W. Reeves, who administered to her the sacrament of baptism. As a student she was faithful, patient and earnest, taking advantage of every opportunity to equip herself for the highest and noblest service in life. She was blessed with a lovely, cheerful disposition, sympathetic and quick to make friends. She was attended regularly by her pastor, Dr. J. H. Hubbard, and repeatedly expressed her most sincere appreciation and gratitude for his prayers and spiritual advice. Her devoted grandparents, sisters and relatives stood by her bedside day and night administering with unwearied patience. She received the sacred communion with peculiar gratitude and faith. After a brief service at the home the remains were conveyed to the Antoine settlement and interment was made at the Flourney cemetery. The funeral was conducted by Dr. J. H. Hubbard, assisted by the pastors of the local churches.—J. H. Hubbard.

Bradford—Dave Bradford, of Wesley, Louisiana, died Aug. 22, 1914, at the ripe age of 105 years. He was the father of the Rev. C. E. Bradford, and one of the founders of Wesley Church. As he lived he died—a Christian. He was always a faithful attendant upon Sunday school and church services. His wife, three sons, three daughters and a number of grandchildren survive. The Rev. L. C. Thomas, pastor,

was assisted in the funeral service by the local preacher of the church.—L. C. Thomas.

Cannon—August 17, 1914, Mr. Jackson Cannon, age 64, a worthy citizen of Pickens, S. C., and a strong and loyal member of the Cross Roads Methodist Episcopal Church, passed into the great beyond. Brother Cannon was one of the happiest spirited men in his community. He was horn and lived all his days in the above mentioned place. He had accumulated some valuable property and had made good use of his time and chances otherwise. He was an ideal husband, a dutiful parent, and a jolly friend. His wife, two sons, and one daughter preceded him into Eternity. The deceased leaves two daughters, one son, other relatives and friends.—John C. Gibbes.

Baker—Nelson Gayden Baker died Sunday, October 4, 1914. He was the son of Moses F. Baker of New Orleans, La.

Foulkes—The injunction of the apostle was fittingly carried out last Sunday afternoon at St. Matthew's Church, Greensboro, N. C., when a memorial service was held in honor of the late Miss Nannie Foulkes. At the time of her death, on the 10th instant, Miss Foulkes was in the employ of Mr. T. S. Fuller of New York. Among those who spoke at the service last Sunday afternoon were Mr. E. A. Adkins, Prof. W. D. Windsor, the Rev. S. F. B. Peace, Lawyer Mitchell and Mrs. John Staples. Col. John Staple, who was too ill to be present, sent a beautiful tribute which was read by Mr. E. A. Adkins. Letters were also received from Dr. J. D. Cbavis of Memphis, Tenn., and the Rev. Dr. R. E. Jones of New Orleans, La. The program was interspersed with beautiful musical selections. Among those rendering solos were Professor Dawson, Mrs. Pearl Morehead. A duet by Madame Annie Nelson and Bessie Purvis. Quartette, Mesdames C. A. Peeler, A. E. Peace, M. L. Newsome and M. B. McLaurin. Mrs. John Staples, in whose family Miss Foulkes had lived for quite 40 years, seemed greatly moved by the spirit of the service and stated that she fully indorsed every word said. In her going Miss Foulkes remembered her church, St. Matthew's, and her school, Bennett College. She bequeathed to each \$1,000. The committee arranging the program were Messrs. B. G. Hightower, E. A. Adkins, A. G. Nelson and Mesdames Maude Donnell, Cornelia Burns and Miss Mary Doak. The pastor of the church acted as master of ceremonies and the benediction was pronounced by the Rev. J. H. Hunter.

Hall—Mr. Gus Hall, a member of the Methodist Episcopal Church, living about 14 miles southwest of Huntsville, Texas, was shot and instantly killed Friday, August 28, 1914. Mr. Hall was highly esteemed by the residents—white and black—of the community in which he lived. He had holdings to the amount of \$30,000 in cash, over eleven hundred acres of land and other property. He had recently given \$20.00 toward the repairs of the church of which he is a member. His wife, son and brother, together with many friends, mourn his untimely death.—J. W. Walker.

Stuart—Mrs. Clara Stuart, born October 28, 1867, and died at Ocean Springs, Miss., August 5, 1914, age 47 years. She was converted 25 years

ago at our camp-meeting, and joined the Methodist Episcopal Church, and has never given her church, or community one minute's trouble. She was a faithful, earnest worker in the church, and a lover of the same. At the time of her death she was president of the parsonage committee, and had done splendid work for the same this year. She leaves her husband, six children, 11 grandchildren and a host of friends both white and colored. She was a model wife, a pure and loving mother, an ideal Christian. The funeral was largely attended by both colored and white. The pastor was assisted in the funeral by the Revs. G. W. Hawkins and Smith.—A. H. Lathan, pastor.

Scott—Mrs. Bettie Scott, born near Mer Rouge, Louisiana, April, 1856, died August 31, 1914, at the age of 58 years and four months. She spent the greater part of her life in Bastrop, was converted under the pastorate of the Rev. Alexander Spears. The deceased was president of the Stewardess Board in 1905. During these years she has been faithful to the cause and leaves to both family and friends the memory of a beautiful life worthy of emulation. She bore her sufferings patiently, conscious all the while that she could not survive. Ten days before her going she asked that all the children who were not at home be sent for. The burial was attended by the True Light Court No. 12 of Bastrop. Her husband, one brother, nine children and eight grandchildren survive. The funeral service was conducted by the Rev. A. J. Brawn, assisted by the Rev. T. H. Monsan and the Rev. B. J. Reddix, superintendent.—(Miss) Hunter C. Whitlow.

Scales—Dr. W. C. Scales was born in Shelbyville, Tenn., Dec. 7, 1856, and died at Springfield, Mo., Oct. 17, 1914. He graduated from Meharry Medical College, Nashville, Tenn., in 1891. He had lived in Springfield for over 22 years and was for 18 years secretary of the trustee board of the Pitts Methodist Episcopal Church. He leaves to mourn, a wife, two children, and two brothers. His death is a great loss to our Methodism and community. His funeral was largely attended.—Rev. J. M. Harris, Pastor.

Alexander—Mrs. Tempey Alexander, aged 25 years, a loyal member of Boggy Methodist Episcopal Church of Centerville Circuit (Texas), died October 18, 1914. She lived a consistent Christian from the time she joined until death. She leaves a husband, father, brothers, sisters and a host of friends and relatives to mourn their loss. The funeral was conducted by the Rev. G. W. Williamson of the Baptist Church.—Ed. Mayes.

Conway—Mrs. Floanna Conway, of Nair, Miss., a faithful member of Crown Point Methodist Episcopal Church, died Sept. 27, 1914, leaving a husband, sister, brother and a host of friends to mourn. The funeral was attended by Pastor D. Speed.

CARD OF THANKS

We wish to sincerely thank the friends, relatives and neighbors for their kindness shown during the suffering and death of our dear little boy Nelson Gayden Baker, and also thank the Rev. Chatman for words of consolation at the home, and also the Rev. Mr. Billups both at the house and grave. Many thanks for beautiful floral offerings.—Father, Mother and Grandmother.

TEXAS

Cedar—There is a fine spirit of co-operation between the Baptists and Methodists of this place. The pastor received a pounding on Saturday evening, August 29, of money, grocery supplies and canned goods. Cedar has some loyal members; among them might be mentioned the Fowlers, Bennetts, Smiths, Busbys, Meffees and Bakers. Prof. J. W. Frazer was on this work recently and spoke on "Education and the General Progress of the Negro." The Rev. B. J. Goff, our pastor, is thoroughly interested in the work and pushes vigorously every department, consequently the church is growing along every line. We raised for pastor in August \$10.50.—Wm. W. Baker.

Onalaska—St. Andrew's Methodist Episcopal Church is in fine condition and we are planning to make needed improvements on our church building. Sunday, Sept. 20, was indeed an enjoyable day. Fine services and good collection. In the afternoon a large and an appreciative audience gathered to listen to an address; subject, The Negro Questioned, by Prof. Billups. Our people were so delighted with the address that he was especially requested to return in 30 days and speak, at which time two or more of our young people will return with him to attend Wiley University. Our Freedmen's Aid Society certainly made no mistake in putting Dr. Billups on the field.

VIRGINIA

Wytheville Charge held its fourth quarterly conference in the Franklin Street Church, the Rev. Anderson Davis, D. D., presiding. All of the committees for church and Sabbath school were confirmed and all officers for the ensuing conference year were confirmed. We paid our Superintendent up in full and are confident of paying our pastor, the Rev. G. J. Hedricks, in full at the end of this conference year. The superintendent gave the pastor quite an encouraging talk on the good he had done spiritually for the church this year. He has increased the church roll considerably by his faithful work. We are delighted with our superintendent and are always glad to see him and hear his kind words of encouragement. Our officers deserve credit for the great work they have done this year in the rebuilding of our church. The Sunday school gave its annual picnic August 27. We had a large attendance and all enjoyed the occasion.—E. P. Gibson.

CHANGE OF ADDRESSES

The Rev. A. J. Mitchell, from Sykesville, Md., to 1363 Calhoun street, Baltimore, Md.

Marriages

Wilhite-Williams—Miss Fannie Williams, a prominent member of St. Luke Methodist Episcopal Church, of Columbia, Missouri, and Mr. Nathaniel Wilhite, of Roach Port, Missouri, were united in holy wedlock Monday evening, August 31, 1914, at the home of the bride's sister, Mrs. Lucy Booth. They will reside at Rockport. The Rev. H. T. Reeves read the ceremony.

McCoy-Conely—Mr. Luster McCoy and Miss Gladys Conely, of Leesville, La., were married at the Mt. Zion Methodist Episcopal Church, October 10, 1914. The bride is a member of our church. A host of relatives and friends witnessed the ceremony. The Rev. S. M. Haynes, pastor, officiated.

McElroy-Bush—Mr. Gaines McElroy and Miss Elizabeth Bush were united in holy wedlock October 22, at their new home in Moss Point, Miss. Both are members of St. Paul. The pastor, the Rev. W. H. Smith, officiated.

INQUIRY

I would like to inquire through the columns of your paper for my brother, George Smith, the son of the Rev. Ephraim Smith. When last heard from he was at Denver, Colorado. Any information as to his whereabouts will be gladly received. Our father was a local preacher of the Oxford Circuit, and also a member of the quarterly conference of the Methodist Episcopal Church.—W. W. Smith.

REVIVALS

In a recent revival held at Alexander City, Alabama, fourteen were converted and added to the church. The Rev. W. H. Jordan of Roanoke, Ala., and the Rev. W. J. Whitfield of Dadeville, Ala., assisted the pastor, the Rev. T. H. Ham.—(Miss) Annie E. Ham.

GEORGIA

Porterdale—I have a splendid people here at Richard Chapel. They got together since my return from the district conference and built a first class barn 16x20, one of the best buildings in Newton county. In our revival here we had 34 converts and my people paid me \$54. I am building up the work materially as well as spiritually.—S. B. Beauford, pastor.

KENTUCKY

Louisville—The Rev. J. E. Wood, superintendent, held the 2nd quarterly meeting in Jackson Street Church, September 6-7. It was the best meeting held since I have been on the work. A consecration meeting was held all week preceding communion Sunday. Superintendent Wood preached two strong sermons. The Rev. W. H. Riley, of Jeffersonville, Indiana, preached at 3:00 p. m., subject: "Truth or Bible Truth." The choir of his church sang at this service. There were three additions to the membership. Collected \$64. Love feast on Tuesday night was well attended. We have on a \$1,000 rally toward 2nd payment on our church lot. The new financial plan is working well.—W. M. Quest.



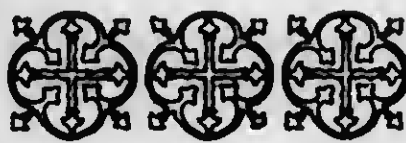
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Central Alabama—W. H. Jordan 2.

Central Missouri—J. M. Harris 1.

Delaware—J. E. A. Johns 4, J. W. Cox 2.

Florida and Florida Missions—Joel Carson 4.

Lexington—Simon G. Turner 11*.

Little Rock—Y. W. Sanders 2.

Lincoln—Rebecca McLure, Emma Perte.

Louisiana—J. O. Richards 2, B. J. Reddix 2, *1, T. J. Johnson 1.

Mississippi and Upper Mississippi—W. M. Maxwell 2, *1, I. W. Saddler, M. V. Bell 1, W. F. Howard, L. W. Price 1.

Texas and West Texas—James Diggs 1, Jas. Hants 1, M. D. Slater.

*Part yearly subscriptions.

HONOR ROLL

Joel Carson, J. E. A. Johns, Simon G. Turner.

CRESCENT CITY NOTES

Asbury and Boyton—The past week has been full of activities. The new parsonage was opened and "christened." Mrs. F. A. Roche, who has been foremost in the enterprise delivered the address of welcome. The Rev. H. B. F. Charles responded. All the Baptist churches were represented. The other numbers on the program were a solo by Mrs. M. E. Robinson, and a paper, "Self Denial," by Mrs. J. D. David. The Rev. S. A. Duncan acted as master of ceremonies. Over \$400 of improvements have been made on this charge this year. Two infants were baptized and added to the church.

Wesley Church—The seventieth anniversary began in the morning at 6 o'clock with prayer service. Prof. T. W. Sherard preached in the morning; Dr. S. H. Werlein, of the Methodist Episcopal Church, South, preached in the afternoon; and the pastor, Dr. J. L. Wilson, preached the anniversary sermon for the Ladies' Olive Branch Benevolent Association, at night. Veteran members, one, Sister Laura Camp, a member for seventy years, and many others for a long time in the church,

occupied conspicuous seats in church. Literary programs will be rendered every night during the present week. Next Sunday, the closing day of the anniversary, at 10:45 a. m., the pastor's subject will be, "The Application of Samson's Riddle to the Methods of Divine Providence;" at 3 p. m., the history of the church will be given by Bro. James Bumbry, and at 7 p. m., Prof. J. H. Lovell of New Orleans will preach and the sacrament of the Lord's supper will be administered. Collection for the day, \$75.95.—L. L. Harrison.

Thompson—Sunday, October 18, was rally day at Thompson. The following companies responded: Company A, \$16.50; Miss Evelyn Davis, first captain, \$14; Mrs. Selina Nintz, second captain, \$14.10; Miss Viola Joseph, third captain, \$18.50; total for the company, \$63.10. Company B, Mrs. Dolly St. Thomas, first captain, \$11; Mrs. Frances Brown, second captain, no report; Mrs. Ella Alexander, third captain, \$10; total for the company, \$21. Company C, Brother Foster Chase, first captain, \$7.25; Sister Caroline Hagan, second captain, no report; Mrs. Estelle Hubbard, third captain, no report; total for company, \$7.25. Company D, Miss Agnes Williams, first captain, no report; Mrs. Harriet Perrin, second captain, \$21; Mr. George Williams, third captain, no report; total for company, \$21. Company E, Mrs. Harriet Robinson, first captain, \$12.33; Mrs. Ella Pratt, second captain, \$12.25; Mrs. Roberta Holmes, third captain, \$6.50; total for company, \$31.08. Company F, the Rev. Sanders Carroll, first captain, \$5.10; Mr. George Jackson, second captain, \$7.25; total for company, \$12.35. Total for the church, \$155.78.—S. Carroll, Pastor.

Scott Chinn—We were favored with the presence of the Revs. G. Robinson, S. Carroll, W. J. M. Price and J. O. Brown, who rendered good services in

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the afternoon. Wednesday evening, November 11th, will be the fourth quarterly conference, at which time we hope to close up in good shape. Fifteen subscribers and every dollar of our assessment for benevolence is the watchword. Collection for the day, \$73.—T. A. Jackson.

Joseph Douglas, grandson of the great Frederick Douglas, will give a violin recital at the Pythian Temple, Friday night, November 13, under the auspices of the Colored Y. M. C. A. Mr. Douglas is regarded by many as the best violinist of the race.

First Street Church—At 11 a. m., Dr. W. H. Logan, of Texas, preached an excellent sermon. At 7 p. m., the pastor preached the annual sermon of the Tabernacle Nos. 6 and 33. E. C. Ross, president of the spiritual department of the Epworth League, is bringing things to pass.—T. F. Robinson.

REVIVALS

Moss Point, Miss.—We have just closed a great revival meeting at St. Paul Church. There were 57 conversions and accessions. St. Paul is truly alive spiritually. The Revs. G. Howkins, T. Jones, A. J. Paterson rendered good service in the meeting. Our Methodism is 57 stronger than she was at the beginning of the

year. We have had one death during this month.—W. H. Smith, pastor.

Blackshear, Ga.—We have just closed a great revival at Scott Methodist Episcopal Church, with ten happy converts and two accessions. The pastor was assisted by the Rev. W. H. Brown, District Superintendent, who preached three strong sermons which will be long remembered by those who heard them. Also the Rev. J. C. Williams of Grace Station, Brunswick, Ga., and his sermon was pointed and soul-stirring. May he live long to preach the eternal truth of the blessed Jesus to dying men and wherever he goes he will ever be remembered by this people in this city.—M. P. More, pastor.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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NEW ORLEANS, NOVEMBER 5, 1914

Vol. No. 43—No. 44

Bishop Charles William Smith Dies Suddenly

The Board of Bishops and the whole Church were shocked by the sudden death of Bishop Smith, which took place Saturday morning, October thirty-first, in the city of Washington, where he was attending the fall meeting of the Board of Bishops. Bishop Smith was apparently in good health, taking an active part in all of the meetings of the Bishops.

Friday morning Bishop Smith and Justice Anderson, at whose home he was being entertained, went for an early walk in Dupont Circle. The Bishop complained of shortness of breath; he felt well enough, however. He attended the meeting of the board that day. Later in the day he suffered a severe attack, which increased in gravity until his death at 8:30 o'clock Saturday morning. Death was caused by myocarditis or inflammation of the heart muscles.

When Bishop Merrill died the Church began to cast about for another whose judicial temperament would make up for the loss sustained. As if by Divine leading the leaders of the Church turned to Charles W. Smith. Although advanced in years, being 68, the Church was constrained to call him to the Episcopacy. By his long years of service he had earned the honor and could safely be trusted with the responsibility. Twenty-four years as editor of the Pittsburg Christian Advocate had revealed him to the Church as a man of poise, calm judgment, and careful and unprejudiced thinking. His six years in the Episcopacy in every way justified the confidence reposed in him.

Bishop Smith was born in Fayette county, Pennsylvania, 74 years ago. He had been a minister in the Methodist Episcopal Church since 1859, and a Bishop since May, 1908. He held various important commissions. He was a member of the Ecumenical Conferences held in Washington, London and Toronto; a member of the joint hymnal commission; vice-chairman of the commission on church constitution; and member of the commission on the unification of Methodism in Japan.

A beautiful and touching memorial service was held in Foundry Church, Washington, last Sunday by the Bishops. Fittingly the church was decorated with chrysanthemums and autumn leaves. For this was All Saints Day, and the service was to honor the memory of one of God's true saints. Bishop Smith was a godly man. His whole bearing was that of genuine piety. The autumn leaves were designedly appropriate, for the good Bishop has finished his course. He had lived a well rounded life. He could easily go hence with 74 rich full years to his credit.

Besides the Bishops who took part on the program, there were present Bishops Mc-

Dowell, Burt, Bristol, Leete, Henderson, McConnell and Shepard. Bishop Neely presided. Bishop Thirkield announced the 430th hymn for the opening. Bishop Cooke read most impressively the Scriptures. Bishop Wilson offered prayer. Dr. William A. Hagerly read a paper on Bishop Smith adopted at a special meeting of the Washington Preachers' meeting. Bishops Hamilton, Luccock, and Quayle delivered addresses. Bishop Berry announced as the closing hymn "Lead Kindly Light." The service was closed with the benediction by Bishop Cranston. This impressive, and tender, service was a fitting tribute to Bishop Smith who by his open, unselfish, quiet, full orb'd life had won

Wilkinsburgh, a suburb of Pittsburgh, and the body interred in Homewood Cemetery beside the grave of the Bishop's wife, who died some time ago.

Besides his son, the Rev. C. L. Smith, a member of the Pittsburgh Conference, the Bishop is survived by a daughter, Miss Edna Smith, of St. Louis, and another son, L. W. Smith, a lawyer in Pittsburgh.

FALSE AND MISLEADING

It occasioned no surprise that wrong constructions were placed upon the Nashville meeting. When the meeting was planned in Atlanta the report of the Commission on Federation had not been approved by the Methodist Episcopal Church South, through its General Conference. Hence the plan for the Organic Union was not before the Methodist Churches as it is now and has been since the adjourning of the General Conference of the Church, South. In the general discussion since the adjourning of the Oklahoma General Conference much has been said concerning the disposition of the Negro. The Nashville meeting, innocently enough, coming at this time, gave some a chance to say it was a meeting for withdrawal. While there were one or two individuals at Nashville who said that complete separation was a remote possibility, no such proposition was before the gathering and when it was individually suggested it met with a frigid reception.

In view of the above statement, the interviews given out to the New York Age and the Atlanta Constitution by certain parties on the Nashville meeting have been totally at variance with the facts. For an instance Bishop Scott was not an active participant in the meeting. While he presided at the two public meetings held and was cordially received by his brethren and honored whenever the occasion permitted, he was not enrolled as a delegate, he did not speak once and although he was invited to sit with the committee on address, he was never more than a passive listener. The Bishop conducted himself with a dignity and self-control

worthy of his great office and worthily sustained the traditions of his distinguished colleagues.

Again the meeting was misrepresented by some designing person or persons who gave out the news item which appeared in the Atlanta Constitution. We quote the first paragraph with head lines, in full:

**"WILL QUIT M. E. CHURCH
"Negroes Decide to Withdraw at Nashville
(Continued on page 8)**



BISHOP CHARLES W. SMITH, D. D., LL.D.

BORN
Fayette County,
Pennsylvania
January 30, 1840

DIED
Washington,
District of Columbia
October 31, 1914

the hearts of his colleagues as he won the hearts of all the men who came close enough to him to really know him. Some one said he was so near to the members of his old conference, the Pittsburgh, that all the men felt that they and Charles W. Smith were blood kin.

It is a fine thing to have lived so long and so well as did Bishop Smith.

The funeral services were held Tuesday in South avenue Methodist Episcopal Church,

History Of The Movement For Negro Bishops in the Methodist Episcopal Church

By Attorney Frank B. Smith

In the General Conference of 1872, the Committee on Episcopacy read Report No. IV, as follows: "The Committee on Episcopacy respectfully report to the General Conference, concerning the election of colored Bishops, that they are deeply impressed with the Christian spirit manifested by those memorializing the General Conference on this subject. The rapid progress of our brethren of color in all that elevates mankind is most commendable, and we have no doubt there is a future of great promise before them. Your committee would further report, that, in their judgment, there is nothing in race, color or former condition that is a bar to an election to the episcopacy, the true course being for us to elect only such persons as are, by their pre-eminent piety, endowment, culture, general fitness and acceptability, best qualified to fill the office."

The report was adopted.

In the General Conference of 1876, Report No. V of the Committee on Episcopacy was as follows:

"We have also had before us certain papers asking the election of a man of African descent to our episcopal office, and other papers asking that the residence of such Bishop be in Liberia. It is claimed in these papers that the circumstances of the people of African descent are such that the efficiency of the work of our Church among them demands the election of a man of African descent to our episcopacy; that such election more than any other fact would establish beyond all gainsaying the relation of our Church to its members of African descent; that it would give them a Bishop who could mingle freely with them without embarrassment to the work among them in any locality; that these ends would be reached and the needed administration in Liberia secured by fixing the residence of such Bishop in that colony."

Your Committee have considered these facts, but in view of the statement received from the present Board of Bishops as to their ability to discharge the duties of the superintendency, we recommend the adoption of the following:

Resolved 1. That this General Conference elect no Bishops.

Resolved 2. That the facts presented in the several petitions above mentioned are entitled to a careful consideration whenever the election of additional Bishops shall become necessary.

Resolved 3. That we reiterate the declaration of the General Conference of 1872 touching the election of a man of African descent to our episcopal office, and assert that race, nationality, color, or previous condition is no bar to the election of any man to the episcopal office in our Church, nor to any other elective office to be filled by the General Conference."

The report was adopted.

In the General Conference of 1880, Report No. 3 of the Committee on Episcopacy was read, and J. S. Smart moved to adopt. The report is as follows:

"The Committee on Episcopacy, after considering the memorials and petitions referred to it on the election of a Bishop of African descent, adopted each of the following resolutions by a vote of thirty-nine to eight:

"Resolved 1. That the best interests of our Church in general, and of our colored people in particular, require that one or more of our general superintendents should be of the African descent."

"Resolved 2. That we recommend that this General Conference elect one Bishop of African descent."

Alfred Wheeler presented the following Minority Report, and moved that it be sub-

stituted for the report of the Majority:

"The portion of your Committee on Episcopacy, differing widely from the majority, both as to the interest and expediency of electing a colored Bishop at this time, feel constrained to express our dissent by a minority report. After listening attentively to prolonged discussion upon the subject, and giving due weight to the arguments urged in its favor, and to full representations of the state of our religious work among the colored people of the South, representations made by themselves, as well as by their white co-laborers, we are convinced that sound policy forbids the adoption of the recommendation of the majority."

"Resolved, therefore, that we deem it inexpedient to elect any more Bishops at this General Conference."

John Lanahan moved that the whole subject be indefinitely postponed.

On motion of Emperor Williams, the yeas and nays were called, and the motion to indefinitely postpone was carried by a vote of 228 yeas to 137 noes.

The Committee on Episcopacy brought in no reports upon the subject in the General Conferences of 1884 and 1888.

In the General Conference of 1892, the Committee on Episcopacy submitted Report No. V as follows:

"As respects the memorials concerning the election of a colored Bishop, referred by the General Conference to the Committee on Episcopacy, the Committee respectfully reports that, since all ministers and members of the Methodist Episcopal Church, of every kindred, tribe and condition, are equally entitled to all of its rights and privileges, the race or nationality of Bishops is not a proper subject for legislation, but must be decided by the free votes of those invested with the responsibility of electing Bishops."

The report was adopted.

In the General Conference of 1896, J. M. Buckley presented Report No. II of the Committee on Episcopacy, which reads as follows:

"In the election of Bishops there should be no discrimination on account of race or color, but men should be chosen because of their worth and fitness for the position."

"In the presence of this statement, often reiterated by various bodies of our Church, we believe the time has come when the General Conference may safely and wisely choose a Bishop from among our seventeen hundred ministers of African descent."

L. B. Wilson offered the following substitute:

"Since all ministers and members of the Methodist Episcopal Church, of every kindred, tribe and condition, are equally entitled to its rights and privileges, the race or nationality of Bishops is not a proper subject for legislation, but must be decided by the free votes of those invested with the responsibility of electing Bishops."

On motion of W. H. Logan the substitute was laid on the table.

The motion by I. P. Teter to divide the report was laid on the table, and the report was adopted.

J. M. Buckley (then) presented Report No. III of the Committee on Episcopacy, recommending the election of two Bishops. J. D. Walsh offered the following amendment:

"Whereas, the election of Bishops by this Conference requires a two-third majority of all of the votes cast; and

"Whereas, this provision will keep before this Conference for a considerable length of time some of the brethren who will be presented for this office, that they may be carefully considered as to eminent fitness for this

place of high honor and extraordinary authority, thus properly and safely guarding the door of entrance; and

"Whereas, there are so many more than three men here who, in the estimation of their friends, are well fit to adorn this high calling; and

"Whereas, our colored brethren cannot hope to win a place for one of their number against so many well deserving white contestants; and

"Whereas, the presence of a colored Bishop among our 18 colored Conferences and 265,000 members would be a great stimulant and inspiration to that department of the work; and

"Whereas, many members of this body and of the Church at large believe a much larger body of General Superintendents could be profitably employed;

"Therefore, I move to amend the report by adding the following words, to-wit: 'provided that if one of the men receiving a two-third majority for this office be a colored man, then the number to be elected shall be four instead of three.'

The motion of J. D. Walsh was laid on the table.

The name of Dr. J. W. E. Bowen was among those presented for election to the Episcopacy. He led on the first ballot.

In the General Conference of 1900, J. M. Buckley, Chairman of the Committee on Episcopacy, read Report No. V, as follows:

"In the election of Bishops there should be no discrimination on account of race or color, but men should be chosen because of their worth and fitness for the position. In the presence of this statement, often reiterated by various bodies of our Church, we believe the time has come when the General Conference may safely and wisely choose a Bishop of African descent, and we recognize the need of such an officer among our people of African descent."

The report was adopted.

The name of Dr. J. W. E. Bowen was among those presented for election to the Episcopacy.

In the General Conference of 1904 Report No. 12 was adopted. It reads as follows:

"Concerning memorials from the Tennessee, East Tennessee, North Carolina, South Carolina, Florida, Mississippi, Texas and Lexington Conferences requesting the General Conference to provide for the election of Bishops of African descent who shall be assigned to conferences consisting wholly or chiefly of ministers of African descent, we respectfully report that: In the present state of our fundamental law a constitutional objection is raised to the granting of the request of said memorialists; but there having been referred to this Committee by the General Conference a memorial from the Rock River Conference to change the fundamental law so as to make possible the realization of the desire of the memorialists and to accomplish other important objects; therefore

"Resolved 1. That this General Conference propose the following amendment to the Constitution: To strike out from the 3rd Restrictive Rule, paragraph 67, Section 3, of the Discipline of 1900 all after the disjunctive 'hut' and insert the words 'may elect a Bishop or Bishops for work among particular races or languages, or for any of our foreign missions, limiting their episcopal jurisdiction to the same respectively,' so that the whole paragraph shall read:

"The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Bishop or Bishops for work among particular races or languages, or for any of our foreign missions, limiting their episcopal jurisdiction to the same respectively."

"Resolved 2. That should this report be adopted the above proposed amendment to the Constitution shall be submitted to the

(Continued on page 13)

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XXV

Leaving the Palace of the Doges we went on by the Capuchin monastery and Church of St. Stephens to the Academy of Fine Arts. This gallery contains about 700 pictures, nearly all by Venetian masters. The greatest of these is the "Assumption" of the Virgin, by Titian. It is a great painting and made upon me an impression similar to that made by the Sistine Madonna in Dresden—which, by the way, is also a product of Italian genius and art. In the "Assumption" the Virgin rises toward heaven with her face all radiant with bliss, while the Father hovers above to receive her; below are the awe-inspired Apostles and around her the jubilant angels. These figures are Italian; the Virgin is a bronzed woman of Italy, and even the Father seems to be but a portrait of the elderly author of the work. Every true artist seeks, and properly, to glorify his own race and kind. And it was the fashion at that time for the artist to put even his own portrait into his painting. In "The Death of Rachel," by Cignaroli, "Rachel" is his wife's portrait, "Jacob" represents the painter himself, and members of his family are shown in other figures in the picture. Here, too, we saw "The Feast in the House of Levi," by Paul Veronese, which contains his own portrait in full figure in the foreground, and the other figures are his artist friends. There were other good paintings by Tintoretto and other artists, but the only work in the gallery that deserves to rank next to Titian's "Assumption" is another work by Titian, "The Presentation of the Virgin Mary in the Temple," in which the womanly-looking little girl is represented as ascending a stairway and holding her skirt. Therefore Titian himself is his only second, as a painter, in this gallery. Here, too, is the monument to Canova, the greatest sculptor of Italy, which contains his chisel and his wonderful right hand in a vase.

Leaving the Academy we boarded one of the steamers on the Grand Canal. The Grand Canal is the great avenue, the boulevard of Venice. It is the chief one of that unique city's watery thoroughfares; wide and much traveled, like the principal street in any city, its banks are lined by the most beautiful residences, palaces and other buildings. The city of Venice is built on about one hundred and seventeen islands, is intersected by one hundred and fifty canals and contains nearly four hundred bridges. It is interesting to see how Venetian life has accommodated itself to this island existence and these water streets; the Grand Canal, like a principal street, cuts through the whole city in a misshapen, round-cornered Z. On this canal are first the rather commodious steamers, which take the place of electric cars; the motor boats and gasoline launches are the "automobiles;" the gondola is the common "hack," and is everywhere in evidence; and then there are the numerous barges loaded with freight and taking the place of "drays." There are no wheeled vehicles or draft animals in Venice, and it seemed good to stand in a great square like the Piazza of St. Mark and see the whole paved space occupied by care-free men, women and children, who did not have to be dodging horses, automobiles or motorcycles.

On the Grand Canal are the palace known as "the Desdemona House," the site of the house of Lucretia Borgia, the palace of Robert Browning, the palace of Lord Byron and the palace of Wagner. In some respects it may seem strange that severe natures like Browning and Wagner should be in love with a gay city like Venice; the atmosphere seems more becoming to Lord Byron. But Brownings, in spite of such poetry as "The Ring and the Book," is said to have been a most normal man in his social affairs. When Byron

was in Venice he secured permission from the government to spend one night in the darkest and most terrible dungeon under the Palace of the Doges before he wrote "The Prisoner of Chillon."

We next visited the Frari Church, a 13th century church re-erected in the 14th century. Here there is a monument to Canova which contains his heart in alcohol, and it is said that the alcohol is changed every three months. This monument was designed by Canova himself. It is in the shape of a pyramid and in front of it is a figure of his wife approaching with a vase. Here also is the fine monument to Titian, designed by Canova. This is the church from which Titian's "Assumption" came, and it was the high-altar piece. There is a very fine tomb to Doge Pesaro, and other fine monuments in this church, and they say that it took one man 26 years to do the woodwork in the choir and build its 126 choir seats, which are wood with beautifully inlaid patterns.

We visited the Rialto Bridge, famous in "The Merchant of Venice." It spans the Grand canal in one of its narrower places. The word comes from rivo alto, meaning deep river, I suppose. The old bridge was of wood, but the present one is of stone and rests on a foundation of over thirteen thousand driven piles. Most of the great houses of Venice rest on pile foundations—and this is what Erasmus referred to when he said that he knew a city where men lived in the tops of trees like rooks. But the trees are not visible, and to all effects it is a city of solid stone and bricks. It is said that they tried digging down to lay a stone foundation for one of those palaces, and the foundation cost much more than the palatial superstructure. The Rialto is still crossed by a double row of shops, which line the bridge on each side. At one end of the bridge is "Shylock Place," still a market and formerly occupied by Jewish money-changers.

Venice has long been famous for its glass industries, and so on the morning of August 13 we took a gondola to the Island of Murano, the center of the glass workers' art. We stopped at a church to see the original painting of "Santa Barbara" and at another church we saw the famous equestrian statue of Colleonio. On the way to Murano we also pass the cemetery island, San Michele, where all the people of Venice are buried. At the glassworks they use sand, soda and arsenic, and it was interesting to see the blowers making fine vases of various patterns. It is a difficult art and the artists must begin young, as in music. Consequently there are "families" of glass workers, and you see the younger generation being trained up as the older ones go on. When returning we saw several funeral gondolas coming to the cemetery island. On the first three days of each November they make a bridge of boats to this island, so that the very poor can visit the graves of their dead. There are plenty of beggars in Venice, as in every other Italian city. One canal is known as the Rio dei Mendicanti, or "Way (canal) of the Beggars."

Before returning to lunch we visited the glass mosaic works of Salviati and Company, and saw them preparing some glass mosaics for Leland Stanford University of California. The artists use thirty thousand different shades of colored glass.

In the afternoon we took a steamer to the Lido, across the bay, which is the famous bathing resort. There is much gaming as the drinkers sit in the breezy pavilions along the shore and look out at the multitudes of bathers of all ages and classes, ranging in sizes from happy babies with their nurses fighting the foaming surf up to some corpulent men

and women whose tight bathing suits give them the most unsightly forms. Next day we were to set out for Florence. Wiley University, Marshall, Texas.

MINISTERIAL DIGNITY

By J. A. Graham

The office of the minister is peculiar to that of any other line of human endeavor. The Church and the world seem to think the minister is made from a different sort of dust than that particular kind of clay of which other folk were made. Just whether this is true or not I leave for you to decide. One thing, however, is true if the minister of to-day measures up to the standard or plays his part well, there must be a marked distinction visible at other times than when he fills the sacred desk. I fear that too many men are filling the office of the minister to-day without a proper conception of the weightier responsibilities that attend the path of duty. I do not say all, for there are exceptions to this rule, hence I am speaking of the rule not the exceptions. I believe that many of our ministers of to-day impede their own progress by failing to dignify their lives. No minister can teach the people to abstain from any form of worldly pleasures or habits expressly forbidden by the word of God except His own life is in keeping with his teaching. It must be borne in mind that if we wish to exhort the unsaved to decide for God and right, the life we live and the example we set are the safest mediums through which to reach them. Just here it might be well to mention a few of the many undignified practices indulged by some of our prominent ministers as well as the untrained. The tobacco habit and the liquor habit are some of the glaring faults. What boy could a minister induce to stop smoking or drinking when he himself was known to be a partaker of the same evils. Our ministers of to-day must also remember that the most effective preaching is not so much what you say while in the pulpit as the precepts and examples when you are out of the pulpit. I am foggy enough to believe in some of the old time rules that governed the systematic visitation of members. I do not think too much time should be spent in any one home, nor any one home visited too frequently. Our people are naturally suspicious and will discover your vices before you can show them your virtues. The one great aim of the Church is to elevate the minds and enrich the lives with nobleness of purpose. This work cannot be accomplished by any man or set of men whose influence has been weakened. Ye are the light of the world and the salt of the earth; if your light is hidden you may cause some one to stumble and if by your deportment, whether intentional or otherwise, you have lost your savor, therefore you are good for nothing but to be cast out and trodden under the foot of men.

Birmingham, Ala.

Let me but live my life from year to year,
With forward face and unreluctant soul;
Not hastening to, nor turning from, the goal,
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart that pays its toll
To Youth and Age and travels on with cheer.

So let the way be up the hill or down,
Through rough or smooth, the journey will
be joy,
Still seeking what I sought when but a boy,
New friendships, high adventure, and a
crown;
I shall grow old, but never lose life's zest
Because the road's last turn will be the best.
—Henry van Dyke.

The greater our love may be, the greater the surface that we expose to majestic sorrow, wherefore none the less does the sage never cease his endeavors to enlarge this beautiful surface.—Maurice Maeterlinck.

THE CHRISTIAN LIFE

THE BEE-LINE

—James Albert Burchitt.

Full many a time in childhoods happy hours
I've watched the bee
Forsake the honeyed breath of sweetest flowers,
And 'neath the tree
Where flowed o'er yellow sands the little brook,
Slip moisture there,
Then, satisfied, its way it took
High in the air.

And far above the forest field and stream,
In homeward flight,
Swift as the wing'd arrow and as straight
As a ray of light,
The humming, honey-laden troller marked
Its bee-line way,
To rest contented in its sheltering hive
At close of day.

And so, when worldly sweets began to pall
Upon my taste
Quick to the stream of life, the hope of all,
My feet made haste;
Then with the crystal dew upon my lip
I sped me home,
Where trees of life with honey are adrip,
No more to roam.

THE CHRIST VISION

By the Rev. Price Alexander Crow, Ph. D.

The need of the world to-day is a greater and larger vision of Christ. The wise man has said: "Where there is no vision, the people perish." The children of Israel lost their vision of God and their national glory disappeared. All the voices of their prophets were unheard.

Above all the perils of wealth, of our large and ever increasing cities, of the incoming foreign population, of corrupt government; the greatest peril to our people and nation is the loss of the touch of God. We are fond in this country of talking about our problems much as a person talks about his many ailments. As if it were a wonder that one could still live with so many troubles.

Our greatest problem should be and is: How to bring the Christ vision to our people and to the world. Some say socialism is the remedy. They would get rid of private ownership. Thinking that all want and woe would give way to a reign of peace, happiness and prosperity. But the panacea for our ills and ailments is not to be found in any system of communism. The remedy must go to the root of the evil.

All our national as well as our religious problems need the viewpoints of Christ in the spirit of gentleness and love. This is the need of the Church and humanity.

Learn over again the lessons of the past. It was not the teaching of the Gospel that transformed paganism. Rather, it was the living Christ! The life He lived! Rome, weary with her passions, satiated with pleasures, asked the Christians to tell them their secret of a happy life. They had simply seen the Christ and caught His vision.

We do not need to apologize for the Church. Our need is to catch a spirit of Christ, a glimpse of the vision and then live it.

And when the rank and file of men and women catch that vision and get its inspiration in their hearts, it will not be long before every knee shall bow and every tongue confess, the glory of the Father, and of His Son, our Lord and the world's Redeemer!

—Central Christian Advocate.

MY CREED

The Rev. Thomas H. Lewis, D. D., Apostle of the Unification of American Methodism

I believe that Jesus Christ never intended anything else but the union of His disciples; and that the union He had in mind was a real, outward and visible union; not necessarily involving identity in thought or in practice, but yet so real and so practical that no gainsayer would ever be able to speak of His disciples as divided.

I believe that the divisions among Christians to-day are so contrary to the intention of Jesus, so unnecessary to the promotion of any vital principle of religion, so hurtful to the progress and power of the influence of Christianity among men both in and out of the church, and so wasteful of the efforts and sacrifices of the best men in the world, that all good men are grieved and humiliated and all others are moved to derision over them.

I believe that these divisions are contrary to the spirit of the age; that whatever good they may have accomplished in the past they are now outworn; and that the demands of modern life are for union in religion as much as in business and in all other human activities.

I believe that all Christians will ultimately fulfil the prayer of our Lord and become one in essential doctrine, in practical religious work and in profound sincere affection.

I believe that however long delayed, this union will be realized on earth; and that it will come about, so far as we can judge from present indications, by the union first of separated families of the same line; so that, for instance, the 17 Methodist families will become one; and the 23 Lutheran families, one; and the 15 Baptist families, one; and the 12 Presbyterian families, one; thus reducing 67 denominations to 4; and by the same process, the present 175 denominations of American Christians to something less than a dozen.

I believe that Methodists are called of God to-day to lead in this great family reunion, because they are the largest body of Protestant believers in the world, and because it is easiest for them to unite; they have no doctrinal readjustments to make, no religious principles to surrender, and no changes in religious methods to adopt; they have only to give way to the gentle pressure of the times and the appeal of a common love, and union will come. If God is not in all that, WHO IS?—In Zion's Herald.

THE CALIBER OF INDIA'S CHRISTIANS

By Bishop Frank W. Warne

Rather recently Hindu leaders of the Movement to oppose Christianity have devised an original scheme. They draw up a document which is a sort of pledge to renounce the Christian faith and to drive out of their village all foreign preachers. This paper the humble believers are asked to sign by affixing a thumb-mark. Under such condition only are they promised freedom from persecution.

At a large conference of Indian preachers who care for a community of at least 50,000, I inquired, "Have you ever known any of our Christians to put his thumb-mark on such a document?" A chorus of voices answered "No, not one."

Often it is asked, "Why don't these persecuted people get help by going to court?" This question is easily answered.

A British official is seldom seen in these little villages in the heart of a heathen world. Practically all the people are opponents of Christianity and non-Christian witnesses by the hundred can be hired for a few cents each. Consequently these poor people would have no show at all if they attempted to secure justice from the courts.

In the village of Ahmedpura a missionary had baptized three men. Two days later he was hurriedly called back as it was reported that the converts were under severe persecution. It turned out that the caste leaders in their rage had broken one man's arm and cruelly beaten him. Another man had been violently struck on the side with a hoe and seriously injured. A third man had his arm torn open. In their insane rage the persecutors had not stopped to inquire whether or not they were attacking Christians. Yet, in face of all this, the heads of three more families came out and were publicly baptized.

The striking faith of these simple people clearly proved two things. They have a real vision of Jesus, and their zeal is greater than ours.

When telling this story the missionary said, with tears rolling down his cheeks, "I could worship at the feet of these native heroes: I feel ashamed when I compare my zeal with theirs. Nothing will induce them to give up their faith. They are an object lesson to the rest of us."

When the Indian Mass Movement began, several years ago, it was confined mainly to the people of the Sweeper caste, so called because their work is that of scavengers. Next the Chamars, or leather workers, were touched by Christian influences. This caste numbers over 11,000,000. At first the caste leaders ignored the results of Christian work. But now that the movement is growing by leaps and bounds, the alarm of the Hindu leaders is increasingly keen.

—From "Five Foolish Virgins," by E. L. Hyde.

"That day is lost which is not given to God;
With glad acceptance love for love returning,
While yet the sky with morning's joy is burning;
Oh, then, my soul, let life begin anew,
With pure desire and purpose strong and true."

Unfaith, dark browed eyes fixed on now,
No light, or ev'n vision hath she,
Save for herself. To Greed doth bow.
Lamps not burning she cannot see.

"That day is lost which is not given to God,
In patient trust and cheerful self-denial,
Whatever He doth choose of care or trial,—
To heaven aspiring still, with steadfast mind,
However lowly be the lot assigned.

A PAGE OF GOOD POETRY

I GIVE THEE THANKS

(Written Especially for the Southwestern Christian Advocate, by Miss Asa Lee Kent)

I give thee thanks, O Lord, that thou wert near
When most I needed thee, and that thy grace
Didst never fail in times of sore distress.
I oft had fainted 'neath the weary load
I bore hadst thou not strengthened me to bear
The cross thou gavest. How faithful thou hast been
To keep my care, to guide my falt'ring feet!
And when I came to thee, my heart bow'd down
Beneath its weight of grief, and knowing not
Another source of help, thou didst not fail
To comfort me, to lift the low'ring shades
That closed me 'round about. Thou didst not fail
To send the joy that cometh in the morn
After the night of weeping. Gracious Lord,
Thou knowest when the human heart its pain
Can bear no longer else it break in grief.
Thou knowest when to send the light that gloom
May be dispersed. Never a night too dark
To have a dawn; never a fight too fierce
For victory when thou leadest to the fray.
I give thee thanks, O Lord, that thou art true,
And that thy promise standeth sure alway!—
There is no change in thee;—thou art the same
Yesterday, today, fore'er. I do not fear
To trust thee thine to keep my care, to plan
And choose for men through all my days and years.
I give thee thanks, but help me to be true
To thee as thou hast faithful been to me.
Help me to grow more like to thee, to live
For those for whom thou lived and bled and died.
O keep me true to whom thou gavest me
To win for thee! Help me in every sense
I need thee. I am thine. Live out thy life in me!
Freedom, Ind.

I COME TO THEE

(Written Especially for the Southwestern Christian Advocate, by Miss Asa Lee Kent)

Father, I cannot strive; I have no strength
To do, and so I pray thee strive for me
Else I must fall in conflict. Mighty Lord
Of hosts, who never yet a battle lost,
Win out for me, for I must win the fight.
Yes, I must win the fight—I dare not lose!
I dare not yield to sin! The need is great
That I be true, and that I battle on
Unto the end. O Father, there are those
Who trust me, and who look to me for light
In darkest paths. My light must shine that they
May be constrained to glorify thy name.
Then, if sometimes the light within my soul
Burn feebly for a time, O take control
And see to it I trim my lamp anew,
For thy dear sake as for the sake of them
Who look to me. O God, I feel the power,
The weight of my responsibility!
I would not fail thee, but I need thee so!—
I cannot strive, nor would I make complaint
Of any load, but O, I pray thee, Lord,
That thou wilt undertake for me, that thou
Wilt bear me up when I would fail, and O
My Savior, ease my burden;—thou art strong,
And thou hast bidden us come unto thee
When we are heavy laden; thou hast said
Thy yoke is easy and thy burden light.
I come to thee; thy invitation, Lord,
I do accept;—O help me to be strong
In thee to do and dare until at last
The victory shall be won in thy great name.
Freedom, Indiana.

DEEDS

(Written Especially for the Southwestern Christian Advocate, by J. Will Jackson)

No monument, it matters not how grand,
Of earthly substance, rear'd by mortal hands,
Gives virtue, nor celebrity
To those we hold in memory,
Though it through time imposing stands;—
Nor wealth, nor name e'er borne by man,
Nor station with its dignity.

But deeds build for eternity!
They tell the tale of life's short span.
They may be great, or little they;
Be good or bad, it matters not,
But, in the final judgment day,
Though cycles may have roll'd away,
They will to man his place allot.
Deeds, bad or good, done where or when,
Make up the record of all men.
Deeds never die—nor are forgot.
Minnioia Cottage, Sedalia, Mo.

AT THE CLOSED GATE OF JUSTICE

To be a Negro in a day like this
Demands forgiveness. Bruised with blow on blow,
Betrayed, like him whose woe-dimmed eyes gave
bliss,
Still must one succor those who brought one low,
To be a Negro in a day like this.

To be a Negro in a day like this
Demands rare patience—patience that can wait
In utter darkness. 'Tis the path to bliss,
And knock, unheeded, at an iron gate,
To be a Negro in a day like this.

To be a Negro in a day like this
Demands strange loyalty. We serve a flag
Which is to us white freedom's emphasis.
Ah! one must love when truth and justice lag,
To be a Negro in a day like this.

To be a Negro in a day like this—
Alas! Lord God, what evil have we done?
Still shines the gate, all gold and amethyst,
But I pass by, the glorious goal unwon,
"Merely a Negro"—in a day like this!
—James D. Corrothers, in The Century.

THE PERFECT GIFT

One day the wish went forth from the great King
To all the people round that they should bring
To him some special token of their love.
And so with many a gift they sought to prove
Their adoration. Frankincense and myrrh
And shining gold among those gifts there were,
Even as of old; and richest spokenard, sweet
As that which Mary poured on Jesus' feet;
Attar and musk and yellow sandal-wood
So fragrant at the heart from having stood
Age-long 'neath ripening suns; each precious stone
To all the world's great merchants ever known,
The ruby's blood, the diamond's prisoned fire,
And pearls as priceless as the queens desire,
Rare opals misty till the sun has kissed
To myriad hues, and melting amethyst;
Velvets and silks and rich embroideries,
Almonds and dates and all the fruit of trees;
What earth and man produce they sought to bring
And lay before the feet of their great King.

Then last of all that throng there slowly came
A man so very old and bent and lame
He scarce could walk. He eagerly held up
Before the King a little earthen cup
Filled with a brook's clear water to the brim.
Then kneeling by his Lord, he said to him:
"O blessed Christ, so hard life's burdens pressed
I could not once go forth with all the rest
To seek for thee some priceless gift. My way
Led past a little brook, and thrice each day
I drank from its clear water, and it gave
Refreshment and new strength, and made me brave
To still go on. It was thy gift to men;
And so I only offer thee again
What is thine own. That which thou gavest me
Is all I have, dear Lord, to give to thee."

Then spoke the King. "My son, thy sayings prove
Thou givest what is priceless—perfect love.
And who gives this with some small gift gives more
Than he who brings of his abundant store
And adds no love to it. Thy offering
Is precious as pure gold unto the King."
—A. M. G., in Christian Herald.

A VISIT TO GRANDMAMMA

(Mrs. J. M. Dana)

When the corn was growing yellow
And the nuts were turning brown,
The children went to spend the day
With grandma out of town.
There were Suo and Grace and Reginald,
Maud Estelle and Molly,
But I ought to say, in passing,
Maud Estelle was Grace's dolly.

Such a jolly little party!
Just enough to fill the surrey;
And when the coachman cracked his whip
They started in a hurry;
And I rather think that mamma
And pretty Auntie Flo
Were just as glad to see them start
As they were glad to go.

They frolicked and they rollicked
As they rolled along the road—
And grandma was waiting
With a welcome for the load.
They saw her watching by the gate
With many a smile and nod,
And said, "How pretty grandma looks
Among the goldenrod."

She kissed their happy faces,
As they hung around her neck—
And then they asked for cookies—
They wanted 'bout a peck;
Now grandma was equal
To a dozen hungry elves—
She knew what she was doing
When she stocked her pantry shelves.

Such pans of golden gingerbread,
All sitting in a row—
With funny men, and animals,
Made out of cookie dough—
A dozen tiny pumpkin pies,
And better than the rest,
Plump doughnuts, just the color
Of a baby robin's breast.

When luncheon time was over,
And they started for a run,
The leaden clouds came piling up,
And quite obscured the sun.
And then the rain came sweeping by
Along the dusty lanes—
It freshened up the garden beds
And washed the windowpanes.

But grandma was equal
To this emergency—
She called her disappointed brood
Around her ample knee,
And told them lovely stories
With a patience quite sublime—
Beginning every one of them
With "once upon a time."

Too soon the coachman cracked his whip
And shouted, "All aboard!"
And when the last good-nights were said
The rain no longer poured,
But danced along the maple boughs
And fell in silver spray
Upon the pretty black-eyed Susans,
Nodding by the way.

Such a tired little party!
As into town they rolled,
Just as the sun went slowly down
Behind the gates of gold.
And I rather think that mamma,
And pretty Auntie Flo,
Were quite as glad to see them come
As they were to have them go.

—In Northwestern Christian Advocate.

Peace Day Address

By S. D. Redmond, LL. D.

The fact that men should dwell together in peace and brotherly love is so self-evident, is such an axiomatic fact that it should hardly elicit comment. The death struggle that is now on to the east of us surpasses all human comprehension. Man never before dreamed of such. Yet, it seems the other part of the world perfectly resigned to its fate, is asleep to the situation. We see brother arrayed against brother—Roman and Protestant, Christian against Christian, prince by the side of peasant, twenty million in battle arrayed! May we not ask whither the world is tending? We find a parallel for this world slaughter no where in its history, not even in the darkest primeval days, nor in the most ruthless barbarities of the middle ages.

Man has altogether lost sight of the fact that he is his brother's keeper; but rather seems bent and determined on destroying him, on the breaking of that greatest of God's commandments: "Thou shalt not kill." For years, with peace advocates like Mr. Andrew Carnegie, and Mr. Pulitzer and others, at the fore, we have sat silently by, with a consuming complacency, believing that ere long, the arbitrament of all national difficulties, strife and dissensions would be handed down from the Hague. But alas! the dove of peace has flown, arbitration seems a lost art, the Hague stands as a deserted village, the Temple of Janus has been closed and the keys seemingly thrown away, and to-day its fair goddess of peace has been forced to turn her face in shame from the scene, while with bowed head and lachrymal eyes, she weeps the time away bemoaning the sad fate of cruel, fallen man.

Truly, the wheels of time, for nearly two months have been revolving backward at a most marvelous speed! But this motion of the wheels must be stopped, or I see world-ruin in the distance—a loss that can ne'er be retrieved.

Peace is just as essential, is just as indispensable to our existence, to the growth and development, both of our individual and national life, as the gentle showers and midnight dew-drops are to plant life. The world's greatest epochs of development, material and scientific achievements and prosperity have ever been simultaneous with its longest epochs of universal peace. Peace is the "sine qua non" of every worthy endeavor, the hand maiden of prosperity, and both go hand in hand throughout all the walks of life, hand in hand in the work-shop, hand in hand through the cornfields, hand in hand through the marts of trade. They are true Siamese twins; while war is their strictest antithesis and common foe, and stands for everything bad. Peace for everything good! In war everything is fair, everything goes. War spells: unrest, upheaval, devastation, poverty, destitution, bankruptcy, pauperism, murder, rapine, death, damnation. Truly, war is the most expensive sin and folly in which kings, fools and crowned heads may ever engage.

The expenses of simply the contemplation of war, even in peace, that ever getting ready for war, are incomprehensible—that mortal dread that it may come some day, and catch us unprepared, costs the nations of the earth billions and billions of dollars annually, poured from the common coffers. Every dollar which has to be dug out of the earth has to be earned by the sweat of the brow, by the horny-handed toil.

Our standing army and navy, the smallest in the world for a nation of our magnitude costs us in actual cash \$421,000,000 annually, even in peace, together with paying pensions. And yet this is but a bagatelle when compared with the amount expended annually in peace for military purposes by the leading nations of Europe. To give you an idea of the comparison. Our army, about 140,000

strong, standing shoulder to shoulder, would form a line extending, we will say, from Jackson to Crystal Springs, a distance of thirty-five miles, while the German army, standing shoulder to shoulder, would form a line extending all the way from New York to San Francisco—a distance of about three thousand five hundred miles. Then, if we spend in times of peace \$421,000,000 annually for military purposes on our small army and navy, can you conceive of an amount capable of maintaining the German army, about forty times larger? Just think of the waste! This \$421,000,000 annually spent by us for war purposes, would build a Panama Canal every year; would enable us to build 28 thousand miles of railway annually at a cost of \$15,000 per mile, owned by the government, and its earnings returned annually back to the people in dividends, to reduce the high cost of living.

This expenditure of \$421,000,000 yearly is an annual waste of one-three-hundred-fiftieths of the entire wealth of the nations.

This \$421,000,000 saved from war annually would enable us to do away with the tariff altogether and reduce the amount of every man's grocery bill in the country ten per cent. Do away with militarism, and by the saving of this \$421,000,000 annually, direct taxes might be reduced 25 per cent. The money we pay annually for war would place Christian literature and a Bible in the hands of every heathen in the world, and furnish him a teacher, would take the world for Christ! The saving to this country of the \$421,000,000 spent annually on wars past and contemplated would build a seventy thousand dollar industrial school or old folks' home, or orphan asylum, in every city of ten thousand inhabitants in this country, and thereafter \$70,000.00 to each annually for maintenance. You can see what it costs us just to stand ready to break, on a big scale, God's greatest commandment. And where we spend \$421,000,000 annually, in peace, the nations now at war spend one thousand million annually, in peace, and are now spending 30 million dollars daily in war. Yet, notwithstanding the fact that we are now beholding the world's greatest carnival of carnage, we must have faith in the old adage, that the darkest of the night is just before day, and believe that by the help of Almighty God, through all this wreckage, bloodshed, chaos, carnage and tears, we may get a glimpse of the day, when the bellicose spirit of man shall have vanished from the face of the earth.

War can always be relied upon to work its own undoing. All it needs is time; therefore, when this carnival of crime is over, with all the dreadnaughts and superdreadnaughts, submarines, torpedo-boat-destroyers, Zeppelins, aeroplanes, German siege guns, and other modern death dealing appliances destroyed, let us hope that we shall awake to realize for a truth that modern warfare is entirely too deadly and destructive to be engaged in under any circumstances. I believe that after this conflict, the nations of the world will all be willing to, at least, take the Bryan treatment, and agree to never resort to arms again, until one year after arbitration has failed.

This, I think, is the greatest stroke for peace ever yet proposed by the world's greatest statesmen; for surely, in a year's time, almost any one ought to have sufficient time in which to cool off and come to his senses. Therefore, with this ultimate end, notwithstanding the darkness of the hour, I think I see the light of a brighter day and the hand of God in it all.

The Allies would to-day gladly entertain terms of peace, but they feel that it would only mean a respite for Germany, to enable her to come back later ten times stronger and

better prepared. God is frowning upon it all. He is most sorely displeased, as never before in the history of man. He has counselled against it all, saying to Germany: I do not want you to go to war. It is against my divine will. Yet; if you will go, if you will shed innocent human blood, for imperial pre-eminence and personal aggrandizement, I will that the other nations so combine, federate and align themselves that the peace-menace of the world shall be humbled to the dust of the earth, and all the habiliments of war thereby destroyed, both on land and on sea, that another such world conflict, for ages yet to come, may be rendered impossible, and you be forced on bended knees to sue for peace, and to live in amity and brotherly love with your neighbors.

Again, all the nations of the world must learn from this conflict as never before, that the game of war does not pay. The nations now at war have spent 40 thousand million dollars in the past 40 years getting ready for this conflict before a gun was ever fired. One million men of the combating nations have done nothing for the past 40 years but stand armed and uniformed at an expense of a thousand million dollars annually, while others have worked the farms and in the factories to thus maintain them. With disarmament, with universal peace and amity, with the turning of this million idle consumers into a million producers, after this conflict, what a boon to civilization! A new world, the fulfillment of the prophecy: sword beaten into pruning hook, guns into plow-shares, and the reigning of the Prince of Peace. Lord, hear and answer our prayer!

Jackson, Miss.

INTERMENT SERVICES FOR BISHOP McINTYRE

The solemn interment of the remains of Bishop Robert McIntyre took place in the presence of a large number of people, Friday afternoon, October 23, in beautiful Inglewood Cemetery in Los Angeles. The simple burial service was in charge of Dr. Charles Edward Locke of the First Methodist Episcopal Church, who was assisted by Doctors H. W. Peck and F. D. Mather, Superintendents of the Los Angeles and Pasadena Districts, Dr. E. W. Pascoe, President of the Los Angeles Methodist Preachers' Meeting, Dr. M. S. Hughes of Pasadena, Dr. W. C. Evans of San Francisco, and President George F. Board. The quartet of the First Methodist Church sang: "Jesus Lover of My Soul," "Lead Kinkly Light," and "O Morning Land."

Dr. Locke delivered a brief address in which he spoke as follows:

"Twenty years after his death the sacred dust of the great Napoleon was transferred from the island of Saint Helena to Paris with imposing ceremonies. There was a mighty concourse of patriots. Louis Phillippe sat upon an improvised throne under the golden dome of the Hotel de Invalides. When the casket arrived at the entrance a Chamberlain came forward and announced, 'The Emperor!' The vast throng arose simultaneously with uncovered heads. The ashes of the most phenomenal personality of a century were sealed in a sarcophagus of porphyry; and the faithful Bertrand, with a bleeding heart laid upon it the conqueror's sword.

"Our hero and leader comes back to us to-day not from exile but from exaltation, not from humiliation but from conquest.

"He has already exchanged his trowel and his lyre, his flashing scimitar of eloquence, and his pulpit throne, for harps of celestial sound and sceptres of eternal power, and palms of everlasting victory.

He has fought a good fight; he has kept the faith. It is not a far cry from that dismal hour when sobbing and forlorn and unbelieving, the brick-mason's apprentice prostrated himself with true repentance before an altar of prayer, and cried out "Who art thou

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THE CRIPPLE OF NUREMBERG

BY FELICIA BUTTZ CLARK

CHAPTER XIX

The Day Before the End

"Have you heard the news?" was the question which was whispered about the castle. Every one knew that the "Iron Maiden," after standing unused for so long a time, had been brought out into the light, and was being polished and cleaned for a diabolical purpose. There was not a soul among the Nuremberg soldiers who did not sympathize with the unfortunate young man who was destined to so horrible a death. I said "not one"—there was one, Jakob Engel, whose desire for revenge knew no limits. Several times during this last day he went out to see how the work was progressing, to test the flexibility of the hinges, and to run his fingers along the edges of the knives. There was a grim smile upon his face, which shocked even the hardened Spaniards who were doing the work. The duke knew well that no Nuremberger would consent to prepare the barbarous instrument of torture, so he put his own men to the work, those who knew their master's disposition, and dared not refuse.

Peter von Reuss heard the news, too, and he bowed his gray head to meet the blow. He dared not tell Elsa—any more than Orlando had dared to tell Marie—what Ulrich's death would be; but he told her as much as he could, thinking that it was her due.

The girl wept bitterly as she moved about the few rooms of their home. Was the world all dark? First the mother was taken, and now Ulrich.

It was about nine o'clock in the morning of that last day, that the captain of the Guard arose from the chair in front of the fire, where he had been sitting motionless for an hour. "I will go myself to the duke, Elsa, and see if anything can be done to save Ulrich."

"Beg him to let him go, father. What has our Ulrich done that he should be so severely punished?"

"He is a Protestant, my child, and, more than that, he is one of those who are fighting against the Emperor, their rightful sovereign."

"Couldst thou not go to the Emperor himself?"

"Alas! they say he leaves all such matters in the duke's hands; it would do no good."

Shaking his head sadly, he walked out through the castle to the house where the general had his headquarters. The soldier at the entrance stood back at his approach, and greeted him respectfully—poor old man, whose only son was so soon to be taken from him!

"The captain of the Guard is waiting to see your Grace," said the duke's attendant to his master, who was earnestly studying a chart of the empire.

The duke frowned. "Something about this precious son of his, I suppose. Well, show him in; I may as well have it over."

Peter von Reuss never looked more manly than he did that morning when he came to plead for the life of his only son. He was aware that there was almost no hope; the Duke of Alva was a hard man, knowing no pity; but he felt that he must at least make the attempt to move him. Even the duke felt a pang of remorse, standing before this splendid-looking old man, with his massive head crowned with white hair, and his sad eyes.

"You wished to see me, Sir Captain?"

"Yes, your Grace. Let me beg of you, if you have children of your own—beautiful, strong lads—to pardon my boy. He is a Protestant, I know, greatly to my sorrow—for I have ever loved and served the true Church, as did my fathers before me—and he has fought beside the Elector of Saxony against the troops of the Emperor, his rightful master; but surely these are not offenses worthy of death. I myself sent him forth from my house, because of his heresy. Surely, his punishment has been severe enough. Let him remain a prisoner, but I pray you, my lord, as you hope for pardon in the world to come, do not condemn him to this horrible death!"

A vision arose before the mind of the Duke of Alva. It was of a garden in Andalusia, fair Andalusia, where the roses were blooming now, and the odor of violets and hyacinths filled the air. He

[A serial story published in twelve installments, appearing in the first issue of each month of this paper. This is the eleventh installment.]

seemed to see two youths walking lovingly side by side, with their arms wound around each other. They were laughing joyously. Beautiful lads they were, with long, shining curls falling to the shoulder over their tightly-fitting blue velvet suits. Suppose that one of them were condemned to die in the "Iron Maiden?"

Peter von Reuss saw his indecision. "Could your Grace see my son now, after the torture, your heart would be filled with pity for his sufferings. His punishment has already been heavy. Take away the death sentence, I beg of you, as you hope for eternal life and pardon hereafter!"

The old man sank down upon the rich carpet, and clasped the duke's knees, while great tears rolled over his cheeks. But the relenting mood had already passed. The general of the Spanish troops of His Majesty, Charles the Fifth, never changed his decision. Besides, what was the life of this boy to him? He was only a heretic, not fit to be mentioned in the same breath as his sons, who bowed reverently each day, one on either side of their aunt, before the shrine of Madonna, the Mother of Sorrows.

"I can not," he said, harshly, drawing back from the old man's clasp.

"Take me, if a victim is necessary," pleaded the father, in piteous tones. "My life is almost done. I have tried to work faithfully for my masters. The boy has his life before him. Take me, and let me enter the 'Iron Maiden,' to be crushed to death, but spare my son, my only son!"

The duke's face softened, and he held out his hand to the captain of the Guard.

Just at that moment, which seemed so propitious, there was a knock at the door, and Jakob Engel entered quickly. "You sent for me, your Grace?"

"Yes." The duke looked a trifle ashamed at being seen in such a position. "I want to talk with you."

Jakob smiled as he saw the old man rise to his feet. It was lucky that he had arrived at that instant. Who could tell how deeply the hard heart of the Duke of Alva might have been moved by the pleading of this father?

The duke turned to Peter von Reuss again. "Your request, Sir Captain, can not be granted. Your son dies at eight o'clock tomorrow morning."

The old man bowed, and went out. It would not do to say more. Jakob Engel had wormed his way into the favor of the duke; it was difficult to say by what means. He was very shrewd and very far-seeing, and Peter knew that he aspired to his position. Yet, at the glance which the captain gave him as he passed out, Jakob quailed. It could not be possible that the old man would use against him at this late day that thing which happened so long ago!

Peter von Reuss went into his own house, sat down by the table, and laid his head down on his arms. Elsa came in, but he did not notice her, until she put her hands on his forehead, and raised his head. Then he drew her down beside him, and they wept together.

Orlando had no definite plan as to how he should rescue Ulrich. He had simply determined that Ulrich must go free, and that his own cowardice should cease. Come what might, he would not deny his friendship for the Protestants any longer.

It was dark when he walked into Jakob Engel's small room. The wrinkle-faced man had one passion, and that was for music. His flute and he were seldom separated. Often when he was on watch in the night he would draw from his pocket the parts of the instrument, and, fitting them together, play some bit of a mass, or an old "Volkslied." He sat tonight on one rough chair, with his feet on another, and so loud was the melody which he played that he heard neither Orlando's knock nor his entrance. As the cripple walked around in front of him, he drew the flute from his mouth and carefully wiped it with a silk handkerchief.

"Wait a minute, Orlando, until I play thee this tune. It's a new one, and I caught it from one of

the Spanish soldiers. My, how he plays the mandolin! It sounds like rippling waves, and the sighing of the trees when the wind blows them."

Taking up the flute, he played the melody of a Spanish song, which is sung today on the Southern shores of Spain, where the blue waves of the Mediterranean lap softly.

"It is beautiful!" said the cripple, with genuine admiration, for music was as dear to him as it was to the German lieutenant.

The two talked together awhile on trivial subjects, and then Orlando remarked, carelessly, "Is it really true that Ulrich von Reuss is to be inclosed in the 'Iron Maiden' tomorrow morning?"

Jakob nodded, placing the flute in the pocket of his blouse. "A death too good for a dog of a Protestant," he responded.

Orlando looked at him a moment in silence. Jakob was uglier in appearance than usual that night. His face was more sallow, his eyes more sharp and cruel, his nose seemed to be drawn to more of a point than was common to that feature, which was long and ill-formed. A fur cap was stuck on the top of his head, and in the dim light of the one taper he was anything but an attractive or agreeable companion. He lifted up a bunch of keys from the table, and fastened the belt to which they were attached to his waist. There was a great cluster strung together, some of them quite small; but the larger part of them were huge, ponderous iron keys, strong enough to open correspondingly ponderous doors.

"Is the key to Ulrich's cell among those?" asked Orlando, curiously eyeing the cluster of jangling iron.

"It's this," replied Jakob, pointing to one which was particularly heavy. "He'll come out only once more in his life, and that'll be tomorrow morning."

There was a tone of exultation in his harsh voice which shocked the cripple.

"Why dost thou hate Ulrich so?" he inquired, not intending to speak at all. It seemed as though the words were forced from him.

"Why do I hate him? Because he is young and strong and handsome, and I am ugly and withered. He is a Protestant—of that tribe of reptiles which should be crushed from the earth as speedily as possible."

Orlando started, for a sharp flash of lightning illuminated the room, and it seemed as though the heavy crash of thunder were directly above the two men.

"Thou hadst better be going home, Orlando; it is going to be a bad night."

Jakob went to the window; but turned quickly, as another flash, like molten copper, filled the room with light. Orlando was peculiarly sensitive to the electricity in the air, and could feel the current tingling through him, even to the tips of his delicately-pointed fingers. But he was too intent upon his purpose to care for it to-night. He rose and came close to Jakob. "Let me see Ulrich for a few moments, wilt thou?"

"What for?"

"He was kind to me once. I should like to talk with him a little while; perhaps comfort him a bit."

"I've no doubt he needs comfort enough," replied Jakob, with a short laugh. "I can not do it, Orlando, without an order. If thou canst obtain that from the duke, thou canst enter."

"Would an order from the Emperor do as well?"

"Of course, but he will not give it thee."

Orlando made no reply; perhaps he would not, but it would do no harm to try. The Emperor had been very kind to him.

Jakob called after him: "In case thou canst get the order—which I don't believe—there is no need to come back here. The guard has a duplicate key, in order to take food into the cell. I am going to bed, and don't want to be bothered any more."

"All right," replied Orlando.

Had it been any one but Orlando, Jakob would not have thought of allowing the guard to pass him in, without his own presence, to watch and listen. But Orlando!—nobody ever thought of paying attention to him! He was in and out of the castle at

(Continued on Page 12)

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

FALSE AND MISLEADING

(Continued from page 1)

Meeting

"Nearly two hundred delegates, representing eighteen annual conferences of the Colored Methodist Episcopal Church, at a meeting in Nashville, Tenn., Wednesday and Thursday, voted unanimously to withdraw in 1916 from the Methodist Episcopal Church and organize their own church, in order that they might be more helpful to their people in a racial program."

The Nashville Convention did no such thing. The party who gave this item to the Constitution forfeited the confidence of that great journal, published in Atlanta.

The meeting, among other things, did approve of the proposed constitutional amendments providing Bishops for Races and Languages and the convention did approve of the reorganization of Methodism into sections with equal powers; but the proposition for withdrawal was never even mentioned in the sub-committee or the general committee on address.

A CORRECTION

In our issue of October 15, in publishing Dr. R. T. Adams' article, by an omission of several words the proof-reader destroyed the force of two of the Doctor's sentences and made him say:

"No other Negro membership of our Church under sane and wise leadership will ultimately, at God's appointed time, lead to the Christianization of the Negro in America, in Africa and in the world. For this there is a reason. We must remember first that there is strong prejudice against the Negro in these United States especially, and in the world generally."

The above corrected with the first sentence of the paragraph should have read:

"The Negro, by virtue of his vital relation to the Methodist Episcopal Church, occupies an important and strategic position in the greatest Church in the world's greatest Anglo-Saxon Christian civilization. No other Negro Methodist on earth occupies such an advantageous position. And I believe the Negro membership of our Church under sane and wise leadership will ultimately, at God's appointed time, lead to the Christianization of the Negro in America, in Africa and in the world. For this there is a reason. We must remember first that there is strong prejudice against the Negro in these United States especially, and in the world generally."

RAILROAD ACCOMMODATIONS GETTING BETTER

As heretofore stated in the columns of this paper, the railroad authorities are manifesting a desire to grant to the colored people an improvement in the accommodations that they have been receiving. The Louisville and Nashville railroad, one of the great systems running through the South, in some regards, is leading in this matter. This road was thought by some to be the hardest road to reach, but the high officials of this road are actually solicitous for the welfare of their

colored patrons. A letter some time ago was addressed to Mr. Chas. Marshall, superintendent of the Louisville and Nashville railroad, located in New Orleans. His attention was called to several complaints; first, to the common toilets and to the lack of smoking accommodations for colored smokers; second, to the inconveniences as to meals; third, there have been general complaints about the chair car running from New Orleans to Cincinnati. The colored people were given a part of this car as far as Nashville and from Nashville on they were given an inferior equipment; fourth, a request was made for sleeping car accommodations; fifth, with reference to section hands traveling in compartments allotted to colored people.

We are quite sure that Mr. Marshall's reply to our communication will be read with interest throughout the country. It is so direct, so free from evasive terms and shows such a desire to meet all the requests that we are pleased to give this letter in full:

Louisville and Nashville Railroad Company,
New Orleans, La., August 21, 1914.
Messrs. Robt. E. Jones and Walter L. Cohen,
631 Baronne St., New Orleans, La.

Gentlemen: In answer to your courteous communication of June 8, I beg to say:

1. A number of our coaches, practically all in the through train service, are equipped with two toilets and a small smoking room. Such of the coaches as are not so equipped will be altered as they are sent to the shops for overhauling.

2. The arrangement with regard to meals for our colored patrons, now in effect, seems to be satisfactory to them, which is to serve the meals in the dining car, after the white passengers; or, if requested, to send the meals to the coach or sleeper.

3. The cause of complaint relative to the transfer at Nashville on No. 4 has been remedied.

4. Our passenger department is carefully considering some method of accommodations in the sleeping cars for the colored travel but as yet I am unable to say what will be done in this respect.

5. We will endeavor to remedy the matter of the section hands being placed in coaches, or compartments, assigned to our colored patrons; in some cases, however, emergencies, it cannot be avoided.

I beg your patience until we can work out more fully these measures; I rely upon your believing that we earnestly desire to do everything possible in this direction.

Yours very truly,
C. MARSHALL,
Superintendent.

Of General Interest

Conference Assignments

At the recent meeting of the Board of Bishops held in Washington, the following assignments were made: West Texas, December 10, Texas, December 17, Bishop William O. Shepard; Upper Mississippi, January 13, Mississippi, January 20, Louisiana, January 27, Bishop Naphtali Luccock; South Florida, January 21, Florida January 28, Bishop Luther B. Wilson; Little Rock, January 28, Lincoln, March 31, Bishop F. D. Leete; Porto Rico, February 24, Southwest Kansas, March 17, Central Missouri, March 31, Bishop W. P. Thirkield; Lexington, March 25, Bishop W. F. McDowell; Delaware, April 7, Bishop T. S. Henderson; and Washington, April 14, Bishop Earl Cranton.

Baker University Wins

The campaign for \$550,000 for the endowment and equipment of Baker University, Baldwin, Kansas, came to a successful issue Thursday evening, October 1st. The official announcement of the total pledges received up to that time was \$555,226.41. This is a fine

evidence of the loyalty and purely sacrificial giving of Baker's friends. About 10,500 pledges were received. The above total does not include a number of pledges having special conditions attached to them modifying their face value. The worth of these special pledges has been estimated by the college authorities at \$35,000, but their exact value must be determined by the General Education Board. They were, therefore, not included in the official announcement.

Turkey to the Conflict: Added Complications

Turkey has at last entered into actual conflict in the European struggle, allying herself on the side of Austria and Germany. A few days ago the Turkish vessel, Breslau, bombarded Theodosia, a Russian town on the Black Sea; Turkish destroyers sank the Russian gunboat, Dorets, in Odessa harbor and damaged three Russian and one French merchantmen. Whereupon, it is announced, Great Britain and Russia presented a demand, really an ultimatum, to the Sublime Porte, for an explanation of the incidents, the dismissal of German officers and men from Turkish warships, and the dismantling of the Goeben and the Breslau, the former German cruisers. According to reports no satisfactory reply was received relative to the joint demand. So the British, the Russian and the French ambassadors to the Turkish government have received their passports and have left Constantinople, thereby severing diplomatic relations between the Sublime Porte and the Powers of the Triple Entente. A later report states that Turkey has formally annexed Egypt and that Turkish troops are already invading Egyptian territory as a menace to England. It is thought that the addition of Turkey to the belligerent forces will prolong the war and increase its horrors. Turkey's move is also interpreted as increasing the probability of swinging the Balkan States into the conflict. Italy, too, is placed in a more critical situation because of Turkey's probable war activities on the Mediterranean.

No Decisive Battle Yet

The war in Northern France and Belgium seems to be as much undecided as ever. The allies feel that the Germans are no nearer their goal than they were a week ago. Reports, however, from Berlin indicate that the Germans are elated over advances made in the regions of Verdun.

The East Prussian frontier is said to have been the scene of another big battle within the last few days, in which the Russians claim much advantage over the Germans. In Poland the Germans were reported to be falling back to new positions near their own frontier, while in Galicia the fighting continues without material change.

Reports from Tokio state that the Japanese squadron assisted by English warships and masked by a mist, approached and "vigorously and effectively bombarded" the forts of Tsing-tau recently. The Japanese declare that they are attacking the German positions in Kiaochau both by land and naval forces.

October 31 witnessed the loss of another British cruiser as a victim of German submarines. The Hermes was sunk in the Straits of Dover. Nearly all the officers and men were reported saved.

A report has reached Washington through a private letter received by a young woman from a lieutenant of the German army, referring to "the funeral of the Crown Prince." The letter, it is stated, came to the attention of the State Department when the recipient asked the American government to undertake to transmit a reply. Dispatches from London also refer to the receipt of private letters saying that the Crown Prince has been buried.

People of Interest

Dr. Joshua Standfield has begun his fourteenth year as pastor at Meridian Street Church, Indianapolis.

The Rev. and Mrs. D. M. Walker, of this city, celebrated the thirtieth anniversary of their marriage October 15.

Mr. Andrew Carnegie has given a pipe organ to the New Hope Baptist Church (Colored) at Braddock, Pennsylvania.

Dr. Jesse S. Scott has located in Marshall, Texas, where he will practice medicine and at the same time instruct in Wiley University.

A movement is on foot in Washington to build, as a memorial to Mrs. Woodrow Wilson, a block of sanitary houses in the slum district.

Emmet J. Scott, Jr., class '14, Tuskegee Institute, has entered Phillips Exeter Academy where he will prepare for work in Harvard University.

A Methodist Men's Meeting, similar to the one held last year in Indianapolis, has been arranged for in Boston to meet November 11-14.

Mrs. S. M. McLeod, president of the Woman's Home Missionary Society of the South Carolina Conference, has been quite ill, but is recovering.

The Northwestern Branch of the Woman's Foreign Missionary Society in a recent meeting at Indianapolis pledged to raise this coming year \$198,000.

Bishop Bristol has resumed work and spoke at the West Baltimore District Epworth League Rally Monday evening, November second.

Mrs. Ella Flagg Young, superintendent of the Chicago schools, proposes to make the study of peace a part of the regular curriculum of the public schools of that city.

Prof. John W. E. Bowen, Jr., has re-entered Harvard University to complete his work in History, Sociology, Economics and General Philosophy for the degree of Ph. D.

Lieutenant Mortenoi, a Negro, and native of Guadaloupe, has recently been promoted on account of service to the French government to the rank of captain in the French navy.

Dr. Newell Dwight Hillis recently conducted the ceremonies at the unveiling of the new statue to the memory of Henry Ward Beecher by the members of Plymouth Congregation Church in Brooklyn.

The Rev. James W. Martin, District Superintendent of the Marion District, delivered the formal opening address of Central Alabama Institute. He spoke on "Life's Preparation" and made a profound impression.

Miss Louise Dennis, from Monrovia, Liberia, is among the registered students of Morgan College. Miss Dennis is the daughter of a prominent Methodist layman and is introduced by Dr. Ernest Lyon of the Washington Conference.

Announcement is just made that ex-President William Howard Taft, professor of law in Yale University, will deliver three lectures at the University of Chicago on November 18, 19 and 20. The subject of the series will be "The Executive Power."

Dr. S. S. Turner will conduct an Emergency Hospital for the care of colored people during the Shreveport Fair. Dr. Turner is a graduate of Meharry Medical College and is the first female physician of this state to conduct a private sanitarium.

Dr. R. S. Lovinggood, president of Samuel Huston College, has been suffering from a nervous breakdown. He is a hard-working man. For all these years he has been going at it in season and out of season. We sincerely pray for his early and full restoration to vigorous health.

The Louisiana State Board of Health has issued a most interesting pamphlet embracing the addressing delivered at the conference of the betterment of health conditions among Negroes in this city last April. It is a very suggestive booklet and will be of immense help to those interested in the subjects it covers. A card addressed to Dr. Oscar Dowling, New Orleans, no doubt will bring a copy of this book. Dr. Dowling is giving himself unreservedly to better health conditions in this state, without regard to race, and is succeeding admirably.

Morgan College is offering special courses in Philanthropy. Mrs. Grace Howard Smith, formerly of Syracuse University, an enthusiastic student of social service, has been secured as instructor. The primary object of this course is to give the students a working insight into the field of philanthropy, including the cause and prevention of poverty and misery, and the part played by the individual, the institution and the community in the rehabilitation of families. A secondary object is the investigation of conditions among the colored people of Baltimore, an intensive study of two general subjects, such as health and housing, being made during the year.

Mr. A. L. Jackson, who succeeds Mr. David D. Jones (now secretary of the St. Louis Colored Y. M. C. A.) as International College Secretary of the Young Men's Christian Association for the Southwest, has a splendid record in athletics and scholarship, the beginning of which was in his high school days at Englewood, New Jersey. At Phillips Academy, he made a place on the track team. From Andover, he entered Harvard. In 1910, during his freshman year, he established a new record for hurdles in the Harvard freshman meet. For three years he was a constant point winner on the varsity track team, during which time he equaled the Harvard-Yale dual record for high hurdles. Mr. Jackson was class orator at Harvard last year.

Mrs. Anna Gould Hough, of Los Angeles, recently sent a check of \$1,000 to the Montana Wesleyan University, founding a scholarship in that institution. Mrs. Hough founded a Home Mission and Church Extension Loan Fund in memory of her late husband, the Rev. A. M. Hough, who was the first Superintendent of the Montana Missions. The fiftieth anniversary of that mission was recently celebrated. Mr. and Mrs. Hough began with nothing. Last year the Montana Conferences gave \$2,218 to Home Missions and Church Extension. Out of these small beginnings a church membership of 6,975 has come. On this frontier has been built 103 Methodist Episcopal churches, 87 parsonages, the whole valued at \$598,000. Mr. and Mrs. Hough endured many hardships in these pioneer days. They laid the foundations deep and strong.

The Springfield Daily Republican of October 7, Springfield, Mass., pays a worthy tribute to Mr. Geo. W. Pitts who has been for the last ten years confidential clerk to Hon. George B. Cortelyou and is at present confidential clerk to Mr. Cortelyou in the great offices of the Consolidated Gas Company of New York. The Daily Republican says: "Those who have had business with the head of the State Department at any time within many years will agree that the promotion of 'Eddie' Savoy, the colored messenger of succeeding Secretaries of State, is well made. There is a diplomat who has never erred by giving a caller anything less than his proper rank, and if a captain—or a plain civilian—was greeted as a colonel, and a colonel as a general, it is not on record that trouble ever came of it. But the smoothest diplomat of them all was the colored messenger whom George B. Cortelyou employed at the Post Office Department and then at the Treasury Department, who could fairly make a caller weep at what he knew must be Mr. Cortelyou's sorrow that the pressure of public business alone prevented him from giving the caller the whole afternoon—or any part of it."

News Paragraphs

The Prussian Diet has passed war bills granting a credit of \$375,000,000.

Ninety per cent of the one thousand Negroes in Phoenix, Arizona, are said to own their own homes.

The enrollment of the colored pupils of the Washington public schools is expected to reach 15,000 this year.

Traffic through the Panama Canal was resumed October 20, after being blocked for a week by a landslide into Culebra Cut.

The dedication services of the Pythian Sanitarium and bath house, Hot Springs, Ark., took place on Sunday, November 1st, at Visitors' African Methodist Episcopal Church.

The Isthmian Canal Commission will issue no saloon licenses after July first of next year. There are thirty-five saloons at present in the Panama Zone, but none are located on the Canal proper.

Before the outbreak of the present war a religious census was conducted in Germany. The results were as follows: 38,374,648 professed adherence to the Evangelical Church, 22,540,485 to the Catholic Church, and 566,999 to the Jewish Church.

At the recent primary election, held in Chicago, Ill., two Negro men were nominated for the State Legislature, namely Major R. R. Jackson, who was renominated in the third assembly district, and A. H. Roberts, who was nominated in the first district.

There was completed, recently, at Los Angeles, California, Trinity Methodist Episcopal Church, South, which is said to be the largest building used exclusively for church purposes in America. The auditorium's seating capacity is 2,300. This building was dedicated September twentieth. The Rev. Dr. Charles S. Secleman is pastor.

"The food bill at the workhouse amounted to \$156 a month while the town was wet," said Mr. James White, mayor of Barnesville, Ohio, in a public address. "After the election which made it dry," he continued, "it took thirty-four cents for the same period of time."

Lambert's Point Hospital, erected for the exclusive care of colored people in Norfolk, Virginia, is nearing completion. The hospital will accommodate sixteen patients, is provided with all modern facilities; the cost is a little over sixteen hundred dollars.

The extremely strict regulations of the Pennsylvania Railroad against the use of liquor by employees, both off and on duty, have resulted in a remarkable improvement in the observance of safety rules, tests showing 99.9 per cent perfect in a total of 689,099 observations.

American distilleries last year turned into poison 34,039,277 bushels of grain. This amount would have made 1,768,697,393 loaves of bread—enough to supply two loaves a day for six months to five million families. In addition, the breweries destroyed grain that would have made 3,236,158,604 loaves of bread.

A number of the Boy Scouts in England are doing active police service guarding coast lines, bridges, culverts, telephones and telegraph lines, railway stations, reservoirs and open streams of water used for drinking purposes. There are two hundred thousand of these scouts in England. They are not permitted to carry arms.

Of the one hundred and fifty-five new freshmen at Wesleyan University, Middletown, Connecticut, only one professes to have no religious affiliation as against sixteen who made such a profession in last year's class of one hundred and forty. The following is the complete census of the religious affiliations, all but five of the Methodists being already members of the Church: Methodists, 85; Congregationalists, 21; Protestant Episcopal, 15; Presbyterian, 13; Unitarian, 4; Lutheran, 4; Roman Catholic, 3; Baptists, 2; Dutch Reformed, 2; Hebrew, 1; Universalists, 1; Zion Evangelical, 1; No Denomination, 1.

The Pride of Nashville and the Race, the Forceful Leadership of a Determined Man

More gigantic in its proportions than the plant shows from an outward glance as you pass it is the National Baptist Publishing House located at the corner of Second Avenue North and Locust street. There are not and never have been in so far as records could show, any hidden facts pertaining to or concerning the establishment, its maintenance and operation, to any member of the denomination which owns it or even to the citizens of this city who walk past it day after day and who hold it up to strangers as one of the sights of the city. Yet while this is true, there is nevertheless a charming story of clear cut business methods and activity that have been displayed by some one to whom the credit for the success of the publishing and printing plant belongs. No one in the great Volunteer State or in Nashville stops to think of this bee hive of industry as an ordinary business plant even though this is true, for it belongs to the Negro Baptists of the United States and is operated by one of the boards belonging to the National Baptist Convention. But since its very beginning, small though it was, the citizens of Nashville have pointed to it with pride and boasted about it far and near as one of the substantial factors that has stood the test and substantiated the argument that has been made that there are Negroes who if given an open field and a fair fight can and will be heard from in the commercial field. While a great deal has been said about the founder of the National Baptist Publishing House, as he is known all over the world, volumes more could be written of him concerning his real leadership and his broad conception of his duty to his race, his denomination and his God. The simple story of an ex-slave who "saw the invisible" and contended that the Negro Baptists should see it in reality if they would only commission him and give him even half-hearted support, has not yet been fully understood. One hardly knows how to begin to tell what really is being done by Dr. R. H. Boyd and his army of workers down at the corner of Second Avenue North and Locust street. The extent of the plant in itself is bewildering. There are thousands and thousands of dollars invested in land, buildings and machinery, with thousands more invested in stock and material, but this is not all. The extensiveness is beyond the pale of wonderment, as scores of boys and girls from this and other cities are permitted to earn their daily bread under the shadow of those buildings, manipulating the intricate machinery housed therein. They are taught and are privileged to grasp what could not be afforded them in any other similar institution in the United States operated by members of the race. No school of technology, no strictly commercial enterprise offers a superior advantage than does this plant, which at the same time adds strength and commercial rating to the whole race. With all of this the real head of the institution, a man of simplest manners and easy approach, knows the hum and buzz of every wheel as it revolves from day to day, week to week, year in and year out. Dr. Boyd appears before his denomination in their annual convention every year and tries to tell to the thousands of Baptists that go to make up the convention what, as he says "We have attempted in our humble way through prayers to God," for be it known that in this city there is at least one business plant that begins its work with prayer. That is to say, one-half hour is set aside every day as an hour of prayer and employees are required to go to this prayer service, not to pray unless they feel so disposed, but according to Dr. Boyd, the Secretary, "to give thanks, honor, adoration and praise to the God that has been so good to us and that has brought us up out of the dark days of slavery and

given us friends right here, next door to us, among other races and people." But in this report, which is printed in pamphlet form annually, only the gist of the work done can be given. There is too much to talk about, too extensive a plant to explain in so short or brief a time, as is given this modern Hercules in the business world to tell the story. It was September, 1913, that this convention of Baptists was held in this city. It was easily seen that the interest and the work of the whole convention revolved around the Baptist Publishing House. Those who came to Nashville visited the plant. It is recalled a very aged lady, ninety-eight years of age, came all the way from Tampa, Fla., with her son, in order that she might see with her own eyes what God had wrought since the dark days of slavery, a sight she stated she never expected to live to see in her day and generation. That the Negro Baptists are proud of and appreciate the work done has been plainly evident. At a glance there are presented a few record breakers, the accomplishments of a wonderful mind and master hand. From insignificance in 1896 a plant valued at more than three hundred and fifty thousand dollars has sprung into existence. The first periodicals, says Dr. Boyd, appeared in January, 1897. Since that time they have received and answered three million, one hundred fifty-five thousand, six hundred five letters and printed and mailed out to Sunday schools and churches one hundred twenty million, three hundred sixty-one thousand, five hundred twenty-nine copies of religious literature. They have collected from and expended for the Negro Baptists one million, nine hundred forty thousand, six hundred seventy-four dollars ninety-five cents. This vast amount of money does not of itself tell the story. The greatest struggles and the rarest accomplishments have been in the operation of the plant, building up the institution with a credit among strong commercial concerns of the other race with the one hand, forcing them by his business integrity to grant every business courtesy to this concern that is granted to any establishment, doing all of this with the one hand and holding at bay a restless, inexperienced, contentious constituency, whose knowledge of the business world is limited and who themselves at all times would if permitted do the very thing that would destroy and tear down the monument already built to the credit of the denomination. With great effort he has carried them along and prevented disaster while he made good with the one and pleaded with the other. But it should not be forgotten, neither overlooked, that the extent of the institution is not bound by any prescribed lines. As publishers and disseminators of literature and moulders of thought, it has grown under the leadership of its secretary, causing an awakening in the Sunday School world. The Sunday School Congress, through its various departments is the direct result of the activities of the National Baptist Publishing Board of Nashville. The Congress while not a deliberative body has offered splendid opportunities for the young people. It has been directly under the supervision of the Board of which Dr. Boyd has the honor of being the Secretary. They have helped one another, and while the Congress is divided into a number of departments, it still remains an executive body. The property of the institution is nicely located, but has not always been so for one can recall that where the Publishing House now stands there was a time when Nashville could not boast of that section. But its location in this particular spot has often been referred to as the leaven in the loaf as it has helped by its very presence and wholesome influence the lives of the people in that section. It leads all other

printing establishments owned and operated by Negroes in the world in the amount of work turned out and array of machinery installed and operated, as well as in the amount of co-operation really existing among its employees. The employees of all departments from the very beginning have been taught the habit of thrift and economy. Hardly any movement in this city for the betterment of the people has ever been started but that some member of the force connected with the institution becomes a factor in the movement. Their annual picnics, new year's dinner and their several organizations, like the chorus and brass band, command great attention. In the installation of machinery, as has been stated, they have always led. When they installed their Walter Scott's rotary press they were pioneers not only among themselves, but for the entire South, as no Scott's All Sided Rotary Book Press had ever been sold south of the Mason and Dixon line. Their linotype machines, when they were installed, were Alphas. Their Christesen's automatic stitcher is the first and only one now being operated by a Negro printing house in the world. But in spite of all this, hardly a day passes but that some new movement, some material innovation, or some new thing is not inaugurated at this publishing plant. Dr. Boyd is one of the believers in the policy that when there is no way to do a thing a way must be made. He declares that the Negro Baptists will never be contented until they have brought forth young people to the realization of a greater, active, religious life. The recent movement of the National Baptist A. F. Cadets, which encamped one thousand strong at the Sunday School Congress at Beaumont, Texas, is really and truly the latest development in what can be accomplished by the mere desire to do so. The movement has the endorsement of the National Baptist Publishing Board of this city.

INTERMENT SERVICES FOR BISHOP McINTYRE

(Continued from page 6)

Lord?" and this triumphant moment when this brilliant chevalier of truth in robes of spotless white is mingling his song of triumph among the blood-washed throng before the Great White Throne.

"Not an Emperor with the tinsel and tawdry and toys of evanescent and doubtful fame, upon whose head rested an uneasy crown; but a man, a humble man, a richly endowed man, a finished man, a man's man, a Christ-man, a "shaving-less-than-thou-God" man—a good man—"the noblest work of God"—such was Robert McIntyre.

"Already our exquisite poet has had a new song put into his mouth, and our marvelous preacher has commenced the thrilling periods of a peroration whose heightening climax finds its crowning glory in the words of the Master: 'I am the Resurrection and the Life! He that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die!'—'shall never die'—'shall never die.' Thank God! 'Because I live ye shall live also!' Dear man, 'God's finger touched him and he slept.'

"During the increasing happy cares of his exacting official life he continually longed for beautiful California with its blue skies and its silver shores and its white crested mountains, with its birds and its flowers and its holy fellowships. Here he had planned to spend the years which slope through blissful old age up to God; and here he expected to lie down in the midst of the golden poppies for his last sleep; and

"Here he lies where he longed to be;

Home is the sailor home from the sea,

And the hunter home from the hill."

"Hail and farewell, loving heart; husband, father, friend! Good-night! To-morrow thou shalt bid us, 'Good morning!'"

SOUTHWESTERN DAY WORKERS!!

Pastors Enlist in the Loyal Southwestern Day Legion. This is a Call for Volunteers. You Could Do No Greater Thing Than Become an Earnest Worker for Subscriptions in Your Church and Community. If You Have not yet Named a Southwestern Day, Please Do So At Once. If you did not Succeed on the Day Named, Try Again.

Pastor and District—	Date	Pastor and District—	Date	Pastor and District—	Date
ATLANTA CONFERENCE		LOUISIANA CONFERENCE		C. W. Walton—Holly Springs Nov. 15	
L. Johnson—Atlanta Nov. 8		J. H. Thompson—Shreveport Nov. 8		D. D. Shelby—Clarksdale Nov. 15	
H. Oliver—Atlanta Nov. 8		David Harrison—Shreveport Nov. 8		J. W. Winbush—Starkville Nov. 22	
E. Ector—Rome Nov. 29		J. H. Hubbard—Shreveport Nov. 8		W. F. Isalah—Starkville Nov. 22	
W. B. Wilson—Atlanta Nov. 29		Sanders Carroll—New Orleans Nov. 8		A. A. Wright—Winona Nov. 22	
m. McCloud—Rome Nov. 29		L. L. Greene—Baton Rouge Nov. 8		S. M. McLeod—Starkville Nov. 22	
H. Lee—Gainesville Nov. 29		W. H. Jones—La Teche Nov. 8		D. Green, Starkville Nov. 22	
W. P. Wolfe—Atlanta Dec. 7		Wm. Emmett—Baton Rouge Nov. 15		W. H. Golden—Holly Springs Nov. 22	
CENTRAL ALABAMA CONFERENCE		D. H. Young—Alexandria Nov. 15		Wm. Maxwell—Clarksdale Nov. 22	
T. Trammell—Huntsville Nov. 8		B. R. Jackson—La Teche Nov. 15		E. C. F. Troupe—Greenwood Nov. 29	
W. Brownlee—Marion Nov. 8		T. A. Jackson—New Orleans Nov. 15		D. P. Shaw—Clarksdale Nov. 29	
P. Wright—Huntsville Nov. 8		A. C. Mitchell—Lake Charles Nov. 29		S. D. Troupe—Clarksdale Nov. 29	
L. Marable—Marion Nov. 15		S. M. G. Taylor—Lake Charles Nov. 15		G. M. Chisolm—Greenville Nov. 29	
R. Neal—Marion Nov. 22		L. C. Thomas—Baton Rouge Nov. 15		F. J. Talbert—Holly Springs Nov. 29	
W. Landrum—Montgomery Nov. 22		G. G. Priestly—Alexandria Nov. 15		A. E. Franklin—Aberdeen Nov. 29	
Frazier—Marion Nov. 22		H. A. Sorrell—Lake Charles Nov. 15		L. F. White—Starkville Nov. 29	
James W. Martin, D. S.—Marion Nov. 29		W. L. Dyas—Shreveport Nov. 22		G. E. Tyler—Clarksdale Nov. 29	
C. Williams—Marion Nov. 29		J. E. Rolax—Shreveport Nov. 22		L. F. Jones—Winona Nov. 29	
W. Whitfield—Opelika Nov. 29		C. C. Landry—New Orleans Nov. 22		N. H. Williams—Aberdeen Nov. 29	
S. Sanders—Huntsville Dec. 6		G. A. Paine—La Teche Nov. 22		P. A. Lemon—Holly Springs Nov. 29	
Y. Wofford—Marion Dec. 6		C. Spears—La Teche Nov. 22		D. E. McNair—Clarksdale Dec. 13	
W. Reeves—Opelika Dec. 6		A. W. Goins—Alexandria Nov. 22		NORTH CAROLINA CONFERENCE	
J. Price—Birmingham Dec. 27		J. L. Augustus—Shreveport Nov. 22		B. L. Burge—Western Nov. 8	
R. Taylor—Birmingham Dec. 27		S. A. Mason—Baton Rouge Nov. 22		G. Haven Caldwell—Western Nov. 8	
C. Walker—Birmingham Dec. 27		H. J. Roblusion—Lake Charles Nov. 22		W. M. Jones—Wilmington Nov. 8	
CENTRAL MISSOURI CONFERENCE		O. J. Harvey—Lake Charles Nov. 22		W. T. Lomax—Greensboro Nov. 8	
R. Davis—Kansas City Nov. 8		David Shelby—Alexandria Nov. 29		R. J. Shipp—Greensboro Nov. 8	
A. Johnson—Kansas City Nov. 15		S. A. Davis—Lake Charles Nov. 29		S. P. West—Western Nov. 8	
L. Brooks—St. Louis Nov. 22		I. C. Dougherty—La Teche Nov. 29		B. F. Thomas—Western Nov. 15	
W. R. Rivere—Mexico Nov. 29		J. C. Brown—Baton Rouge Nov. 29		W. B. Scales—Western Nov. 15	
A. G. Williams—Kansas City Dec. 20		A. B. Venable—Alexandria Nov. 29		W. M. Crawford—Western Nov. 15-22	
DELAWARE CONFERENCE		J. L. Wilson—New Orleans Nov. 29		A. E. Robinson—Winston Nov. 22	
Jno. H. Nutter—Salisbury Nov. 15		Thos. Williams—Alexandria Nov. 29		SAVANNAH CONFERENCE	
W. Cook—Cambridge Dec. 6		Arthur Robinson—New Orleans Nov. 29		R. R. O'Neal—La Grange Nov. 8	
W. Henderson—Cambridge Dec. 20		Geo. Thomas—Alexandria Nov. 29		W. R. Dixon—Waycross Nov. 8	
FLORIDA CONFERENCE		F. M. Lashington—Shreveport Nov. 29		James Jackson—Waynesboro Nov. 8	
G. L. Russ—Jacksonville Nov. 15		G. W. Ogilvie—Shreveport Nov. 29		P. B. Gibson—Savannah Nov. 8	
S. A. Huger—Florida Mission Nov. 22		J. C. Clark—Shreveport Dec. 6		W. A. Holmes—Waynesboro Nov. 15	
C. R. Howard—Ocala Nov. 29		C. C. Smith—Shreveport Dec. 6		J. S. Shuman—La Grange Nov. 29	
W. Pericles Pickens—Florida Mission Nov. 29		J. D. Willson—Baton Rouge Dec. 6		SOUTH CAROLINA CONFERENCE	
LEXINGTON CONFERENCE		H. J. Wright—Alexandria Dec. 6		L. G. Gregg—Bennettsville Nov. 8	
W. J. White—Ohio Nov. 8		A. Vincent—Alexandria Dec. 13		A. G. Townsend—Greenville Nov. 8	
L. M. Hagood—Cincinnati-Maysville Nov. 8		E. C. Goins—Lake Charles Dec. 13		E. W. Adams—Spartanburg Nov. 8	
James E. Allen—Chicago Nov. 15		J. F. Marshall—Alexandria Dec. 13		H. H. Cooper—Orangeburg Nov. 8	
E. A. White—Ohio Nov. 15		T. P. Norris—Lake Charles Dec. 13		A. L. Lee Nov. 8	
R. F. Broadus—Louisville Nov. 22		J. J. Woolridge—Alexandria Dec. 20		Howard Williams—Spartanburg Nov. 15	
J. H. Ross—Lexington Nov. 22		A. B. Harris—La Teche Dec. 20		C. C. Clark—Spartanburg Nov. 15	
Joseph Small—Cincinnati-Maysville Nov. 29		J. A. Barnes—Baton Rouge Dec. 27		Y. Goodlett—Bennettsville Nov. 22-29	
P. J. Smith—Louisville Nov. 29		R. F. Long—La Teche Dec. 27		S. E. Watson—Greenville Nov. 29	
R. P. Threlkeld—Chicago-Indianapolis Nov. 29		MISSISSIPPI CONFERENCE		M. C. Newman—Greenville Nov. 29	
S. W. Duncan—Cincinnati-Maysville Dec. 6		L. L. Shumpert—Meridian Nov. 8		W. M. R. Eaddy—Florence Nov. 29	
J. S. Bailey, D. S.—Cincinnati-Maysville Dec. 6		J. W. Hill—Gulfport Nov. 8		N. W. Greene—Florence Dec. 6	
F. P. Robinson—Cincinnati-Maysville Dec. 6		A. J. McNair—Gulfport Nov. 8		Jas. McEaddy—Bennettsville Dec. 13	
A. R. Martin—Indianapolis Nov. 29		N. N. Sidney—Meridian Nov. 8		J. A. Gary—Spartanburg Dec. 20	
LITTLE ROCK CONFERENCE		J. E. Thompson—Brookhaven Nov. 15		TEXAS CONFERENCE	
G. T. Saxton—Little Rock Nov. 8		J. J. Goodwin—Brookhaven Nov. 15-22		W. A. Parham—Navasota Nov. 8	
A. R. Roy—Little Rock Nov. 8		W. L. Mills—Meridian Nov. 22		Jas. Clark—Beaumont Nov. 8	
L. G. Hodges—Little Rock Nov. 8		W. R. Walker—Hattiesburg Nov. 22		Wm. Joses—Houston Nov. 8	
S. M. Harmon Nov. 8		A. Johnson—Brookhaven Nov. 22		C. G. Curtis—Navasota Nov. 8	
S. McDonald—Little Rock Nov. 8		P. W. Baldwin—Jackson Nov. 15-22		G. W. White—Palestine Nov. 8-15	
T. R. Wamble—Forest City Nov. 8		M. D. Hopkins—Vicksburg Nov. 22		P. L. Jackson—Conroe Nov. 15	
C. A. Taylor—Clow Nov. 8		C. H. Brown—Jackson Nov. 22		C. Davenport—Palestine Nov. 15	
S. J. Brown—Clow Nov. 15		G. W. Coleman—Gulfport Nov. 29		B. McDaniel—Navasota Nov. 15	
M. F. Strong—Pine Bluff Nov. 15		J. C. Hibbler—Hattiesburg Nov. 29		J. Mercer Johnson—Paris Nov. 15	
J. H. Hines—Clow Nov. 15		H. Roundtree—Vicksburg Nov. 29		J. L. Blue—Marshall Nov. 15	
M. B. A. Cain—Forest City Nov. 15		G. W. Smith—Vicksburg Nov. 29		B. C. Clemons—Marshall Nov. 15	
L. C. Docking—Pine Bluff Nov. 15		N. E. Goodloe—Hattiesburg Nov. 29		L. G. Green—Beaumont Nov. 15	
W. M. Speed—Forest City Nov. 22		W. L. Marshall—Jackson Nov. 29		M. C. Gillespie—Marshall Nov. 8-15	
G. W. Sanders—Pine Bluff Nov. 22		A. Davis—Jackson Nov. 29		A. E. Gibbs—Navasota Nov. 8	
W. J. S. Donaldson—Forest City Nov. 29		R. B. Anderson—Meridian Dec. 6		A. L. Gabriel—Navasota Nov. 1-8-15	
J. W. Nelson—Forest City Nov. 29		Wm. McMorris—Hattiesburg Dec. 6		M. Q. A. Fuller—Navasota Nov. 15	
David Hall—Clow Nov. 29		E. H. Langston—Meridian Dec. 6		Freeman Parker—Beaumont Nov. 15	
M. McCrosky—Little Rock Dec. 6		W. A. Oates—Gulfport Dec. 13		A. F. Johnson—Navasota Nov. 15	
M. D. Gies—Forest City Dec. 6		S. H. Cannon—Meridian Dec. 20		J. F. Barne—Navasota Nov. 15	
W. B. Harris—Ft. Smith Dec. 6		UPPER MISSISSIPPI CONFERENCE		Gabriel Felder—Freehope Nov. 22	
J. W. Terrell—Little Rock Dec. 20		J. M. Marsh—Aberdeen D. S.		M. M. Muldrew—Palestine Nov. 22	
		H. Y. Saulter—Greenwood Nov. 8		D. C. Hailey—Palestine Nov. 22	
		E. D. Montgomery—Starkville Nov. 8		A. Adair—Beaumont Nov. 22	
		A. Marsh—Greenwood Nov. 8		J. R. Carnes—Houston Nov. 22	
		R. B. Adams—Clarksdale Nov. 8			

(Continued on Page 13)

THE CRIPPLE OF NUREMBERG

(Continued from Page 7)

all hours, and every one knew that he had become a favorite with the Emperor himself; and his mother was a very bitter Catholic. Decidedly, no harm could come through the cripple.

So Jakob covered himself comfortably in bed, and hid his face from the bright flashes of lightning, which were almost constant now. Orlando made his way rapidly to the central courtyard, where the Emperor's apartments were. There were lights in the windows upstairs, and he could see shadows moving back and forth. He went up the stone stairway, passed the sentinel at the entrance with a pleasant greeting, and slowly climbed the second stairway, which led to the Emperor's sitting-room. At no time strong, the anxieties of this day and the efforts of the evening were exhausting the cripple's nervous force. The storm, which was beginning to break in fury over the castle, was having its effect upon him; but he determined not to give way to weakness. There was too much to be done. In the anteroom three or four pages were laughing and playing. One of them went ahead to announce the cripple's arrival. A moment later he had entered the room, and the full importance of his mission was impressed upon him. If he failed now, nothing could save Ulrich.

CHAPTER XX
"PASS BEARER"

The Emperor held out a welcoming hand to the cripple. Time hung heavy on His Majesty's hands. He would be glad when the day came in which he could leave Nuremberg, and march away again. Charles V was essentially a man of war, a man of action. "Come here, Orlando," he called. "Thou hast come just in time, for Father Antonio is leaving me, and the Duke of Alva is in his room. Even thy Cousin Alberto has forsaken me. I do not know where he has gone."

The priest had already risen to take his departure. "Thou art out late, my son," he said kindly, "and the night is stormy."

"I will come soon, Father," replied Orlando. "Please tell my mother not to worry about me. I am quite accustomed to wandering about these streets in the dark."

"Good-night, then, if thou wilt not go with me."

"Indeed, he will not!" interrupted the Emperor, jocosely. "He will remain and play chess with me until these terrible flashes of lightning have spent themselves and the rain has ceased."

Orlando was glad to see the priest's long garments vanishing through the doorway, and equally glad to find his royal master in such high good humor. The same page who had announced the cripple ran to get the chessboard, placing it upon a small, round table between the Emperor and the boy. Orlando, having whiled away many a weary hour with the game of chess, was an expert; but there was a good deal of wisdom stored up in his small head, and he knew better than to win too often from the Emperor. Each time the Emperor checkmated the cripple, he clapped his hands and smiled; but when he himself was beaten, he frowned and tapped his fingers angrily on the table. Charles V was not accustomed to being defeated. Orlando soon saw that the way to gain his own end was to keep the Emperor good-natured, so he let him win all the games.

The rain ceased, and the black clouds rolled off toward the east. Orlando got up and looked out. The moon struggled to peep out from behind the ragged end of the clouds. "If your Majesty will permit me, I will go now," he said. "The storm is over."

The Emperor stifled a yawn. "Go then, Orlando. We have had a very pleasant evening together, and shall have many more, I trust. Father Antonio tells me that thy mother consents to thy coming with me, and that thou thyself are not unhappy over it." He pinched the white cheek of the cripple.

"Your invitation is an honor, your Majesty. But I fear you have overrated my poor abilities."

"I will take care of that," replied the Emperor, with a laugh. Then, seeing that Orlando was still waiting, he added, gently, "Dost thou wish something more?"

The cripple raised his large, dark eyes to the Emperor's face, and drew a long breath. The

time had come.

"Would your Majesty permit me to ask a favor?"

"To the half of my kingdom," Charles replied, in a jest. "What is this great favor, Orlando? Do not fear."

The two stood quite alone at one end of the large room. Some gentlemen in waiting were talking together at a little distance away.

"There is a prisoner confined here, your Majesty, a boy a little older than I am. I used to know him, and once he was very kind to me."

"Ah! Thou speakest of the young Protestant."

"The same, your Majesty. To-morrow morning he is to die."

"I know it, and I do not like it very much," said the Emperor, more to himself than to the cripple. "These brutal shows are not to my mind; but this is the Duke of Alva's affair. I gave him full power to do what he pleased. He arrested the young man."

"If your Majesty pleases, I should like so much to see him to-night."

The Emperor hesitated. Personally, he saw no objection to this feeble cripple paying a visit to his unfortunate friend; but the duke would be annoyed.

Orlando saw the hesitation. "Please, your Majesty, let me go into the cell just a few moments. I want so much to see him; perhaps I could comfort him a little. It must be hard to die so young, your Majesty."

The Emperor looked down kindly at the sweet face of the deformed boy. "That is true, my boy. What has this youth done to endear thee to him so?"

Then Orlando told him how Ulrich had carried him, a poor cripple, away from the boys who were tormenting him, and would have injured him.

"I wish that all were as grateful as thou for favors shown them," said the Emperor, who had listened with attention. Then, seating himself at the table, he wrote a few words. The cripple, delighted with his success, received the paper from the Emperor's hand, and, bidding him a respectful good-night, went away. Standing near a light in the antechamber, he read what was written. It could not have been more satisfactory. "Pass bearer: Charles, Rex." The thoughts whirled through Orlando's mind. "Pass bearer!" Clearly the Emperor had not been very wise in giving so broad an order.

Wending his way through the various courts, most of which were silent and deserted—for it was growing late—Orlando finally reached the one in which the round tower stood. This was really an addition to the castle, forming a part, not of the building proper, but of another large edifice within the walls inclosed by the moat, called the "Kaiserstallung," or the Emperor's stables. It had been originally a storehouse for grain; but on the occasion of the visit of one of the Emperors to Nuremberg, his following had been so large that the horses had been housed here. Two large towers stood on either end of the building. One, called the five-cornered tower, is the oldest in Nuremberg, and around it many legends center. The city wall runs up near this old tower, where it almost touches the castle wall. In 1348 a knight was imprisoned in one of the rooms. This Apollonius von Gallingen was very wicked, making it his chief business to rob merchants as they wended their way up from the south with packages of costly goods. The citizens were overjoyed when they succeeded in catching him and safely imprisoning him. He begged that his beloved horse might be left with him, and this favor the good Nurembergers granted. Great was their surprise the next morning to find their prisoner flown, having leaped with his horse out of the window, over the city wall, and made good his escape. A couple of horseshoes imbedded in the wall, lost by the flying steed, are shown as a voucher for this wonderful leap.

It was in the round tower, at the other end of the Kornhaus, that Ulrich was now quietly sleeping, after the anguish through which he had passed. Orlando entered the doorway of the tower, and was stopped by the soldier on guard.

"Who goes there?"

"A friend. I wish to see the prisoner, Ulrich von Reuss."

"It is forbidden, my young sir, to enter there. Ah! Is it you, Herr Orlando?" the man contin-

ued. "I did not know you. I am sorry, but these are my orders."

"I come from the Kaiser," said Orlando. "Read this, and then let me pass without any more trouble."

The soldier took the paper and read it. Then he saluted. "Pass in, sir. The guard there has the key. I ask your pardon that I kept you waiting. I did not know that you had the Emperor's orders."

Orlando smiled at him, one of those sunny smiles which won all hearts, and replied: "It is all right. I know that it is not permitted to enter here."

It was Franz Ritter, Peter von Reuss's old comrade, who was on the watch to-night. He touched Orlando lightly, and then whispered in his ear: "If thou couldst only do something for the boy! I crept down to his cell early in the day, and listened at the door. He was sobbing like an infant then. His father cannot go in any more to see him. He is alone with his sorrow."

Orlando examined the man's face. "You love him, Franz?"

"As my own son. But I can do nothing for him. I am only a poor soldier with no influence. But you—it is said that the Kaiser honors you greatly. Can you not do something?"

"Would you help him escape, Franz?"

"If I dared. But I have a family dependent upon me. If I offended the Duke of Alva I should soon swing in the breeze from the tower yonder, and my children would be fatherless."

Orlando said nothing more; but entered the narrow corridor, and went toward the stairs leading down under the tower. Showing his pass to the guard, the soldier bade him follow, and led the way downward. It seemed to Orlando as if he should faint. The air, here beneath the ground, was sickish and damp. Moisture trickled over the walls, and slimy creatures slipped away silently at the approach of light. With an effort the cripple drew his strength together, and forced himself to go on. This was no time to give way to weakness. His plans for Ulrich's escape were as yet unformed. In some way God would provide the means. Orlando was sure of that. So he entered through the iron door of the cell, and heard the voice of the soldier as in a dream.

"I'll put a fresh torch in, and that will last till almost morning. I fear that you, sir, will not get back to Nuremberg to-night, for the gates are all shut."

"It makes no difference. I have the Emperor's order."

"Take your time, sir; the guard will be changed for the night at ten o'clock."

"Thank you," replied the cripple.

The guard went away, slamming the door behind him, and Ulrich, who had been sleeping soundly on his bed, awoke with a start. Standing upright, he shaded his eyes with his hand from the glare of the torchlight. "Is it already time?" he asked, in a hoarse whisper.

Orlando, shocked beyond measure at the changed appearance of his friend, came near and took his hand. "Ulrich," he said, "dost thou not remember Orlando, the cripple?"

Ulrich sank down again, weakly.

"Is it thou, Orlando? I thought it was time to go to that awful death. O! Orlando, pray for me, that I may have strength; that I may not, in those last moments when I stand face to face with death, utter words of recantation, as others have done. Pray! Pray, Orlando!"

"Thou shalt not die, Ulrich," the cripple replied, soothing the other lad with gentle strokes of the hand.

"I must die, Orlando. Hast thou not heard that to-morrow at eight o'clock—" His face grew wild again.

"I have heard all; but I assure thee that thou shalt not die."

Ulrich's glance was wandering, and Orlando, rising to the utmost height possible to him, looked straight into the haggard, drawn eyes.

"Dost thou hear me, Ulrich? Thou shalt not die! But it depends on thyself. Thou must be strong. God has helped thee thus far to resist torture and bribery. He will not forsake thee now. The Savior, who died for us all, will be with thee."

As the comforting words fell from the cripple's lips, the light of reason returned to Ulrich's eyes.

(Continued on Page 13)

HISTORY OF THE MOVEMENT FOR NEGRO BISHOPS IN THE METHODIST EPISCOPAL CHURCH

(Continued from page 2)

General Conference in order to ascertain whether the legal constitutional vote of two-thirds of the members present and voting shall be given.

"Resolved 3. If such should be the result the Bishops shall be requested to submit the proposition to the members of the Annual Conferences, and of the Lay Electoral Conferences, which shall meet in the years 1907 and 1908, for their adoption of the said amendment to the Constitution."

The same was adopted May 28, 1904, and the legal constitutional vote was taken on the proposed amendment and the constitutional amendment was adopted by a vote of 517 ayes and 27 noes.

It was in this General Conference that Dr. I. B. Scott was elected Missionary Bishop to Africa.

In the General Conference of 1908, the name of Dr. M. C. B. Mason was among those presented for election to the Episcopacy.

In the General Conference of 1912, the Committee on Episcopacy presented Report No. 21, which reads as follows:

"Bishops for Races and Languages. There were submitted to the Committee on Episcopacy various memorials praying for increased and more specific supervision for peoples of various races and languages, among which were special pleas for the election of a Bishop of African descent. As it has been officially decided that it is unconstitutional to elect anyone to the itinerant General Superintendency of the Methodist Episcopal Church and tacitly or expressly limit his Episcopal functions or authority to any place or to any race, therefore, the Committee on Episcopacy respectfully submit the following:

"Resolved 1. That this General Conference propose the following amendments to the Constitution:

"Proposition I. Strike out from the Third Restrictive Rule, paragraph 46, Section 3 of the Discipline, all after the disjunctive 'but,' and insert the words, 'may elect a Bishop or Bishops for work among particular races and languages, or for any of our foreign missions, limiting their Episcopal jurisdiction to the same respectively,' so that the whole paragraph shall read:

"Section 3. The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Bishop or Bishops for work among particular races and languages, or for any of our foreign missions, limiting their Episcopal jurisdiction to the same respectively."

"Proposition II. Amend Article VI, Paragraph 42, Section 2, by inserting after the words 'General Superintendents,' the words, 'and the Bishop or Bishops elected for work among particular races and languages or for any of our foreign missions,' so that the section will read:

"Section 2. The General Superintendents and the Bishop or Bishops elected for work among particular races and languages, or for any of our foreign missions, shall preside in the General Conference in such order as they may determine; but if no Bishop be present, the General Conference shall elect one of its members to preside pro tempore."

"Resolved 2. That should this report be adopted, the above proposed amendments to the Constitution shall be submitted to the General Conference in order to ascertain whether the legal constitutional vote of two-thirds of the members shall be given.

"Resolved 3. That if such propositions shall be adopted by the General Conference the Bishops shall be requested to submit them to the members of the Annual Conference, and of the Lay Electoral Conferences which shall meet in the years 1915 and 1916, said

propositions to be voted on separately."

A motion to lay the report on the table did not prevail.

J. W. Smith presented a minority report, and moved that it be substituted for the report of the Committee.

A motion to lay the minority report on the table did not prevail.

On motion of J. C. Nicholson, the previous question was ordered.

On motion of R. E. Jones, the minority report was laid on the table.

On motion of G. H. Bickley the amendment was laid on the table.

The report was adopted (May 29, 1912.)

The name of Dr. R. E. Jones was among those presented for election to the Episcopacy.

The two propositions for Constitutional Amendments were then submitted to a constitutional vote.

Proposition No. 1—Bishops for Races and Languages: Ayes 520, Noes 45.

Proposition No. 2—Making it possible for these Bishops to preside in the General Conference: Ayes, 430, Noes 112.

The total number of delegates in the General Conference of 1912 was 821. A two-thirds vote of this number would be 548.

Edgar Blake raised a constitutional question that the two-thirds vote referred to in Article X of the Constitution of the General Conference means two-thirds of the total membership of the General Conference.

It is the settled rule of all great institutions that, after due, legal and timely notice of a meeting has been given, a quorum being present, in accordance with their constitution, whatever is done by those present and voting is as binding as though every member had been present.

THE BIBLE AS SEEN BY THE WORLD'S GREAT MEN

(Concluded from last issue)

Arouet Voltaire, French author and infidel. Voltaire once said: "In a hundred years from now the Bible will be an unknown book." And how has this prediction been fulfilled? After a hundred years his house in Geneva was the branch office of the British Bible Society. In Voltaire's time not one Bible society existed in the world; to-day we have seventy-three. In 1908 the American Bible Society alone distributed 2,826,831 Bibles—all Bible societies together published 11,378,954 copies. If we add the products of all the Bible societies we have the enormous sum of 500,000,000 Bibles published in the nineteenth century.

In Voltaire's time the Bible was published in thirty-eight languages; now they are in four hundred and thirty-six languages. The above figures should make Professor Eliot, of Harvard, think, after making the assertion that "the new religion will do away with the Bible." As sure as Voltaire was mistaken, so Professor Eliot's prediction will come to naught. "Heaven and earth shall pass away, but My words will never perish."

In a late report of the British and Foreign Bible Society it is shown that this society alone, in 1909, distributed 6,620,024 Bibles and New Testaments, or parts thereof. The More than 1,500,000 copies of the Scriptures went out to China, of which ninety-nine per cent were sold.

John Ruskin. Professor of Fine Arts at Cambridge and Oxford. In "Immortality of the Bible."

"The very divinity of the Bible seems to me to justify us in referring everything to it, with respect to which any conclusion can be gathered from its pages. Assuming, then, that the Bible is neither superannuated now, nor ever likely to be so, it will follow that the illustrations which the Bible employs are likely to be clear and intelligible illustrations to the end of time."

THE CRIPPLE OF NUREMBERG

(Continued from Page 12)

"I will do what thou sayest," he replied, as docile as a child; "but thou canst not save me from these men, Orlando. The priest—" A terrible shudder ran through the lad's frame.

"Yes, I know it all. But the priest is not here, and I am."

Orlando stood thinking deeply. O that God would help him to provide some means for Ulrich's escape! Suddenly his face brightened. "Hast thou a cloak of any sort, Ulrich?" he asked, eagerly.

The young man made no reply. His head had fallen upon his breast, and he sat in an attitude of absolute despair. Orlando saw that it would be no use to appeal to him, so he searched in the heap of clothing in one corner of the room, but found nothing. "O how stupid I am! It is far better that he should take mine. I shall not need it," he said to himself. "Now, Ulrich, wrap thyself in this cloak, and take this paper. Do not speak a word, but show this if any one accosts thee."

He wrapt Ulrich in the heavy cloak as carefully as if he had been the boy's mother. "Dost thou understand?"

The lad nodded; but Orlando could see that he was dazed and half stupefied.

"Show the paper if any one stops thee," Orlando repeated, speaking very slowly and distinctly.

Ulrich stood up. "Come with me, Orlando."

"I cannot. At least, not yet. Thou must go alone. And Ulrich, go holdly out through the main gate and down the road to the Rathaus. There thou must enter. At the door of the southeastern part of the building thou wilt find Marie, and she will help thee to escape. Dost thou hear?"

"I understand. But thou, Orlando?"

"I tell thee that I shall come soon," replied the cripple, impatiently. "Hurry! Thou must be far from Nuremberg to-morrow morning."

"To-morrow morning! It was then that the 'Iron Maiden'—"

"Go!" interrupted the cripple, "and here is a purse, Ulrich. With gold one can pass anywhere."

The cripple led Ulrich to the door, and knocked. The torch was burning low, and the light was dim. The guard opened the door and Ulrich passed out, scarcely knowing what he did or where he went. The man having been instructed by the guard whom he had relieved, let him out into the cool air, and he stood in the courtyard, looking around him.

(To be Continued)

SOUTHWESTERN DAY WORKERS

(Continued from Page 11)

TEXAS CONFERENCE

Pastor and District—	Date
E. W. Summers—Palestine	Nov. 22
S. A. Andrews—Marshall	Nov. 22
K. W. McMillan—Paris	Nov. 29
P. H. Jenkins—Marshall	Nov. 26
R. V. Doakes—Marshall	Nov. 26
Wm. White—Beaumont	Dec. 6

WASHINGTON CONFERENCE

B. F. Myers—Annapolis	Nov. 8
E. S. Williams—Annapolis	Nov. 8
F. P. Thomas—Alexandria	Nov. 8
C. A. Brady—Annapolis	Nov. 15
E. M. Dent—Baltimore	Nov. 15
Elijah Ayers—Annapolis	Nov. 22
L. V. Valentine—Baltimore	Nov. 22
J. G. Grant—Alexandria	Nov. 22
A. P. Shaw—Alexandria	Nov. 29
W. H. Dean—Washington	Dec. 6
M. J. Naylor—Baltimore	Dec. 15

WEST TEXAS CONFERENCE

J. W. Wright—Victoria	Nov. 8
R. A. Appling—Dallas	Nov. 8
J. H. Swann—Waco	Nov. 8
E. E. Henderson—San Angelo	Nov. 15
B. J. Goff—Waco	Nov. 15
J. W. Wormly—Austin	Nov. 15
J. G. Browne—Waco	Nov. 29
W. W. White—Waco	Nov. 29
L. H. Richardson—Austin	Dec. 6
N. M. Mooney—San Antonio	Nov. 15

Jesus and Peter

Mark 14: 27-31, 53, 54, 66-72.

INTERNATIONAL SUNDAY SCHOOL LESSON FOR NOV. 15, 1914.
From Lesson Hand Book

(Mark 14: 53, 54, 66-72 is printed)

Memorize verses 71, 72.

Read Matt. 26: 69-75.

Golden Text—Let him that thinketh he standeth take heed lest he fall.—1 Cor. 10: 12.

Home Readings—M.—Jesus and Peter, Mark 14: 27-31, 53, 54, 66-72. T.—Call of Peter, John 1: 35-42. W.—Peter's confession, Matt. 16: 13-20. Th.—Peter instructed, John 13: 1-11. F.—Peter's affirmation of loyalty, John 13: 31-38. S.—Peter's denial, Matt. 26: 69-75. Sun.—Peter's love, John 21: 15-23.

Following Afar

At a late hour Jesus was taken to the house of Annas, who really directed affairs while his son-in-law, Caiaphas, acted publicly. Annas later sent Jesus, bound, unto Caiaphas, the high priest, and the Sanhedrin. It was the duty of this body to examine an accused person in regard to his standing before the Jewish law, but with Jesus they proceed as a prosecuting body, seeking cause whereby they may put him to death instead of sitting as judges on the question of his guilt. The testimony offered is of little value. Then the high priest puts the real question at issue and asks him if he is the Messiah, to which Jesus replies that he is; upon which he is condemned as guilty of blasphemy. He is ridiculed, spit upon, and reviled. While this is going on, Peter, wishing to know the fate of Jesus, but unwilling to identify himself with his Master, sits with the under officers of the Sanhedrin in the court while Jesus, a prisoner, is confronted by his enemies in an inner audience chamber.

The Lesson Text

53 And they led Jesus away to (a) the high priest; and there come together with him all (b) the chief priests and the elders and the scribes. 54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with (c) the officers, and warming himself in the light of the fire.

60 And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with (d) the Nazarene, even Jesus. 68 But he denied, saying, I neither know, nor understand what thou sayest; and he went out into (e) the porch; and the cock crew. 69 And the maid saw him, and began again to say to them that stood by, This is one of them. 70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them: for (f) thou art a Galilean. (g) 71 But he began to curse, and to swear, I know not this man of whom ye speak. 72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. (h) And when he thought thereon, he wept.

The Text Explained

(a). Caiaphas, who was ex-officio president of the Sanhedrin.

(b). The three classes composing the Sanhedrin. The meeting must have been arranged in expectation of

the arrest of Jesus.

(c). Under officers like our sergeant-at-arms, or door-keepers.

(d). This title shows their contempt of Jesus and his claims.

(e). Vestibule. Peter seeks a place where he will attract less attention.

(f). Matthew calls attention to the peculiarity of speech which distinguished the Galileans from those of Judea.

(g). Peter did not use profane language, but invoked against himself the divine curse if he spoke falsely, thus swearing that he knew not Jesus. Peter's faith had failed and his courage failed also.

(h). Remembering the warning of Jesus and his associations with him, he weeps over his own baseness.

Resources of Memory

Through all the years of vallant service which Peter gave to the early church the source of his inspiration must have been the unfailing, unchanging love which had characterized Christ's dealings with him. Doubtless there were hours when he reflected upon his associations with the one whose influence so completely changed his career and his character. He would remember the time when Jesus called him from his nets to become a fisher of men, the days the Master spent as a guest in his home when the divine presence brought with it healing; the occasions in the home of Jairus, on the mount of transfiguration, and in the garden of Gethsemane, where, full of unquestioning faith and ready to give loyal service, he, with James and John, had been chosen to be nearer the Lord than any others. He would remember the time when for a little while he lost sight of Jesus and his faith failed, and when his foolish curiosity and desire of recompense led him to inquire about the reward, and—would that he could forget—he would remember his boasts of his faithfulness and his failure to stand the test, his denial. Yet through it all there was the strength of Christ's great love, and this love, manifested in so many different ways, inspired Peter to add to his natural strength of character and ability for service the virtues of gentleness, patience, sympathy, self-denial, and unwavering courage. In the experiences through which he had passed with Jesus, Peter had been trained, sometimes disciplined, but always assisted with eager sympathy to adjust his life to the ideals of the Kingdom in the proclamation and establishment of which he was destined to spend the rest of his life. No wonder it was Peter who was privileged to be the first to baptize and the first to preach the gospel to the Gentiles, and who in this sense became the founder of the Christian church.—From Lesson Hand Book.

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 178, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

The Armies

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THE CALL TO THE HEROIC SERVICE

(Isa. 6: 1-11)

Epworth League Devotional Meeting—Nov. 15, 1914.

By the Rev. A. Preston Shaw, B. D.

The Scripture Exposition

Every truly called and obedient servant of God has had a vision. The demand by those whom we commonly call "fogy" and "fanatic," that every person truly born and called of God must have seen something, though faulty in practice, is one of those fundamental religious facts without which all service is vain. At the basis of all service is a vision of the work to be done. For who can do any work well without knowing what is to be done? Or what master is silly enough to employ a man and not show him what he wants done? Too much emphasis cannot be placed upon this fact in religion. Scores of people without any aim, without any consecration, without any adequate practical knowledge of Christian service are having their names enrolled on the church record and from the beginning are mere drones in God's service and are a hindrance rather than a help to the kingdom of God. Such persons have had no calling nor vision at all.

Isaiah saw the Lord. Jeremiah was called from his mother's womb to be a prophet unto the nations, which fact was made known to him in a vision. Abraham saw the Lord whose appearance was as a young man and talked with Him under the oak on the plain of Mamre. Joshua saw the Captain of the Lord's Hosts with sword in hand ready to lead Israel's wandering hosts to certain victory against their enemy in the Promised Land. Paul saw the Son of God and was not disobedient to the heavenly vision. It is the vision of God—the enlarged conception of His glory and that which through tribulations He has offered us that make men heroic in His service. Indifference, lukewarmness, carelessness in God's service is indicative of a lack of vision.

Seeing the Lord, Isaiah Saw Himself

We can never form an adequate judgment of ourselves until we see the Lord—His glory, His purity, His long suffering, His mercy, His holiness. Judging ourselves by ourselves or by others, our natural self-interest will make the comparison favorable. How many fairly good men and women there are who comfort themselves in their littleness and narrowness and downright disobedience to God because they compare favorably with their neighbors! How much folly passes for prudence among fools. "Where ignorance is bliss, 'tis folly to be wise." We get the true perspective in seeing ourselves when with our little foot rule, having seen the Lord, we seek to measure the infinite height and depths of the riches of His glory and holiness. It is no wonder that Isaiah stood abashed before his vision of the Lord. Then for the first time came to him the true standing of his people and of himself. Heretofore he had thought himself something because he was among the best of his people and he had thought his people something because they compared favorably with the nations around them. He overlooked Israel's disobedience and ungratefulness to God. He did not think how far she had fallen below the standard of her God. He realized that he, himself, was along with the

crowd. He cried out, "Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

Who Will Go For Us?

Note the process of God's call of Isaiah. He showed him Himself and gave him wisdom enough to perceive the significance of His glory. He showed him the uncleanness of the people. When in repentance he acknowledged his uncleanness, He touched his lips with a live coal from off the altar and purged him of all his iniquity and sin. It was to the Isaiah of vision, of humility and repentance; it was to the Isaiah who knew the needs of the people and himself purged by fire from God's altar that the voice from heaven sounded the call, "Whom shall I send, and who shall go for us?" It was the consecrated, prepared and cleansed Isaiah than answered: "Here am I; send me."

It is only the man of Isaiah's type that should and can answer the call, "Who will go for us?" Unless we are backed up by a true vision of Godliness and in repentance have received God's cleansing coal applied to our lips we cannot muster up courage enough to go all the way. It takes a hero to be a servant of the Lord. It is no wonder that so many time-servers, preacher pleasers, superficial honor seekers and get-before-the-people Christians fall by the wayside. There is nothing in them. The seed has fallen on poor soil or among the thorns. It takes a hero and demands heroic service to be a servant of the Lord. None others need apply.

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METHODIST EPISCOPAL CHURCH

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Not that of the French, Russian, Finnish and Austrian orphans weeping in Methodist parsonages.

Not that of the retired Italian, Swedish, Danish, Norwegian and Bulgarian Methodist preachers whose slender income has been cut off by the war.

No, it is not their fault; but it will be our fault, if these aged ministers, widows and orphans of Methodism are not relieved; and the Board of Conference Claimants is the helpful right arm of the Church extended across the carnage to help them. During its brief career the Board of Conference Claimants has sent to the European Conferences \$3,200; and it ought to extend that much help this next year. Will you not make the Board of Conference Claimants the almoner of your gifts? A gift to the Permanent Fund will help not only next year, but successive years.

What a great, helpful arm is the Board of Conference Claimants! For it sends help not only to Europe but to three coasts of Africa and two coasts of South America; to India and China as well as to every part of this great country. It furnishes the best example of Methodist solidarity and the

highest example of helpful connectionalism. It is the bond which binds together all the conferences and people of Methodism and it reaches to the utmost bounds. Wherever there is a Retired Minister, Widow or Orphan whose needs are more than the Annual Conference supplies comes this Board whispering good cheer and extending help in the name of the whole Church.

Money invested in the Permanent Fund will help your pastor when he is aged or needy. Before that time comes it will help other aged ministers, and after he has been called to his crown, as long as the Church endures, it will help successive generations of aged ministers. A gift to the Permanent Fund of the Board of Conference Claimants is as immortal as Methodism or the Nation. Think of it! Moneys given a half a century ago for the care of old preachers are today intact and annually helping them; and when your grave has been covered with the snows of one hundred and twenty winters, money you invest with the Board will be aiding generations of aged ministers of Christ. Call it "earthly immortality." It's a good word and wonderfully like "heavenly immortality." Try a sample by sending a gift to the Board. You will like it. Givers to aged ministers are glad they gave.

Some folks keep the principal and give the income to the Veteran Preachers. Others give the principal and receive the income while they live, knowing that when they go to their reward, the income will go perpetually to the preachers. This is the Annuity Bond way. The "Happy Man" in Mr. Collins' book is the holder of such a bond. Let us send you this book.

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CASH REMITTANCES

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Florida—J. P. Patterson 2, S. A. Huger 3.

Lexington—Lincoln Garrett 1, J. H. Ross 3, W. J. White 1.

Little Rock—E. E. Nelson 1.

Louisiana—T. A. Jackson *1, W. G. Drake 1, L. C. Thomas *1.

Mississippi and Upper Mississippi—W. L. Marshall 1, D. B. Watkins.

North Carolina—C. H. Moore 1.

South Carolina—Grant Givings.

Tennessee and East Tennessee—J. Wesley Manning 1.

Texas and West Texas—E. H. Holden 1, A. B. Phillips 1.

Washington—J. G. Grant 1.

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J. E. A. Johns, D. G. Waters, J. H. Ross, J. H. Davis, S. A. Huger, J. P. Patterson, C. G. Cummings, E. E. Crawford.

CRESCENT CITY NOTES

The Colored Y. M. C. A. presents Joseph Douglass in a violin recital at the Pythian Temple, Friday night, November 13th. The evening promises to be the most entertaining of the season. Mr. Douglass has an honor no other Negro has ever had. He has been engaged by the Victor Talking Machine Company to make records for that world famed graphophone. Mr. Douglass is an artist of rare ability and is regarded by many as the greatest violinist of the race. He will be supported by some of the city's best talent.

Admission 25 cents; reserved seats, 10 cents extra.

Ross Church—Our Sunday school, under the superintendence of Mr. C. D. Small, is doing a splendid work. A goodly number communed Sunday. November 15 is rally day. Our friends and city pastors are invited to be present.—C. D. Small.

Wesley Church—Sunday was the closing day of the anniversary. At

10:45 a. m. the pastor, Dr. J. L. Wilson, preached, and at 3 p. m. he preached the funeral of Sister Eliza Jones, a woman highly respected for her moral worth and activity in the church. The congregation was very large and the floral decorations many. The pastor's subject was "Christian Loyalty." At 6:30 p. m. Brother James Bumbry read a paper on the "History of Wesley," followed by timely remarks made by Sister Annie Sales, one of the veteran members of the church. At 7:30 p. m., Prof. J. H. Lovell, of New Orleans University, preached from the subject, "The Immensity of God's Love." A very large number of persons partook of the sacrament of the Lord's supper. Next Sunday at 10:45 a. m. the pastor's subject will be "The Echoes of Past Memories An Incentive for a True Christian;" and at 7:30 p. m. his subject will be "Jesus Christ An Indispensable Companion." Collection, \$100.02.—L. L. Harrison.

Malden Church—The class contest closed November 1 with good results. No. 1, \$13.70; No. 2, \$5.20; No. 3, \$21; No. 4, \$16.91; other collections, \$7.84; total, \$65. These leaders have our thanks. Two new members were added. We will close up in good shape. The Rev. T. A. Jackson and this pastor will exchange pulpits at 7:30 p. m., November 8th.—H. B. F. Charles, Pastor.

First Street—Prof. F. B. Smith, superintendent of the Sunday school, and his teachers are getting ready for a great Sunday movement for conference. At 11 a. m., general speaking meeting was a pentecostal feast. More than 340 spoke at this service. At 7 p. m. Bro. E. C. Ross, the president of the spiritual department of the Epworth League, led the meeting. The young people are manifesting a deal of interest in the work. Next Sunday the League will discuss a subject of vital interest to the young people. At the evening service 565 communed. The following ministers assisted the pastor: the Revs. Nolen McNeal, Allen Luster and T. A. Jackson. The pastor is trying to get all of the members that are able to come to the communion. This is the largest number to take sacrament in the history of the church. Pastor Robinson will preach two special sermons next Sunday at 11 a. m. and at night. The public is invited. Bishop I. B. Scott will address the First Street Church congregation Wednesday night, November 18. The ministers and their congregations are invited. Collection good.—E. H. Anderson.

SPECIAL NOTICE

SOUTH CAROLINA CONFERENCE

To the Members of the South Carolina Conference, Methodist Episcopal Church, Examining Committees, Candidates for Orders, etc.: By order of Bishop Leete, the ensuing session of the South Carolina Conference will open at Columbia, S. C., Thursday, November 19, 1914, instead of Wednesday, the 18th. All committees, candidates, and undergraduates will meet

on Wednesday, the 18th, instead of on Tuesday, the 17th.—E. B. Burroughs, Secretary of Cabinet.

NOTICE

All candidates for admission on trial, for recognition of orders, for ordination, local deacon's or elders' orders, and all members in the regular Conference Course of Study, together with a full board of examiners are requested to be in Thomasville not later than 10 o'clock a. m., Wednesday, November 25th.

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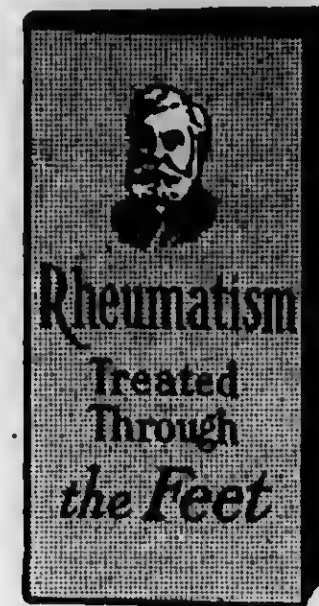
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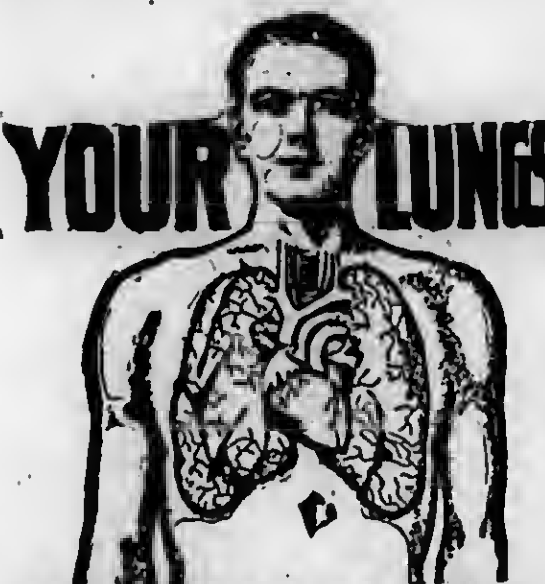
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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, NOVEMBER 12, 1914

Vol. No. 43—No. 45

The Work of the Freedmen's Aid Society Shows Steady Growth

The General Committee on the Freedmen's Aid Society met last week, November 5-6, in Mathewson Street Methodist Episcopal Church, Providence, Rhode Island. The absence of Bishop Walden, the founder and for years a controlling spirit in this Society, was greatly missed. It is true he was not present last year, being absent on account of ill health. But somehow we felt him near and interested. This year he was not, for God had taken him. A touching memorial service was held by the Committee in honor of him; the service also embraced the memory of Bishop McIntyre, Bishop Smith, Dr. H. C. Weakley and Mr. T. D. Collins, who died during the year.

The first sentence of the report of the Board of Managers put the Committee in fine spirit for the deliberations of the sessions. These are the opening words of the report:

"In presenting this, the forty-eighth Annual Report of the Freedmen's Aid Society, it is both a privilege and a duty first to acknowledge the goodness of God in giving to the Society one of the best years in its history. We have had remarkable advancement in the quality of our class room work, in improvements and new buildings, in the enlargement of our equipment, and in the contribution of the church. Special efforts have been directed toward increased efficiency in business methods, and the promotion of closer relations between the Board of Managers and the Presidents and Trustees of the institutions."

The receipts of the Society for the past year were most encouraging, showing a very substantial increase. A paragraph on this point from the annual report is very informing:

"While the Treasurer's report will show the detailed financial condition of the Society, we call attention to the fact of a small advance in receipts for the year. Receipts from collections in the conferences for the General Fund for 1913-14 are \$122,328.97 as against \$119,994.14 in 1912-13, showing an increase of \$2,344.83. The advance for the year in special funds amounts to \$8,196.73. The total advance in collections for the year is \$10,541.56. Our income in 1912-13 showed an increase of \$25,869.53, so that the total increase in income from Conferences for the past two years of this quadrennium over the previous two years amounts to \$36,401.09. We expended a total of \$510,341.15 from all sources in the prosecution of our work during 1913-14. This is an increase over last year in the normal sources of income. The amount from all sources last year was in a sense abnormal, because of the amount figured in from the insurance received from the loss of the building at Claflin. During the previous year we expended from all sources \$490,905.22, making a total for two years of \$1,001,246.37. During the previous two years we expended \$672,549.53 from all sources, which shows an increase of \$328,696.84 for the past two years. This showing is gratifying and bespeaks how rapidly the Society is growing. It should, however, be known that as yet we are getting

from the church only about forty-five per cent of the amount which is apportioned for the Society."

The handling of more than half a million dollars during the year shows the largeness of the work being done by this society.

The total amount of cash and subscriptions on the Jubilee Fund now amount to \$249,761.09. Of this Colored Conferences have raised \$133,000.00, of which \$59,000.00 has come in actual cash. Here Secretary Penn comes in for warm praise in leading these colored conferences. The showing is most remarkable. There has been hearty co-operation of the Conferences and Institutions, but Dr. Penn's leadership in the matter is gratefully acknowledged by all.

A statement showing the receipts from the schools from July 1, 1913, to June, 1914, will be of interest:

For Bennett College	\$ 2,824.34
Central Alabama Institute	1,060.58
Clark University	1,174.59
Claflin University	91.82
Cookman Institute	782.70
Flint Medical College	248.00
Gilbert Industrial Institute	203.94
Sam Huston College	4,777.34
Haven Academy	503.00
Meharry Medical College	2,297.14
Morristown Normal and Industrial College	6,652.21
Morgan College	21.00
Meridian Institute	849.20
New Orleans University	453.81
Rust College	1,814.21
Philander Smith College	529.50
George R. Smith College	975.88
Wiley University	3,947.30
Walden College	4,272.20
Undesignated	522.35
Interest on Bank Balances	66.81
Interest on Investments	453.62
Total	\$34,631.54

Beside these amounts the colored people gave through the regular collections the following amounts:

Atlanta Conference (Appropriated to Clark University)	\$599.00
Baltimore Conference (Belonging to Morgan College)	23.00
Central Alabama Conference (Appropriated to Central Alabama Institute)	239.20
Central Missouri Conference (Appropriated to George R. Smith College)	365.50
Colorado Conference (Error)	20.00
Delaware Conference (Belonging to Morgan College)	10.00
East Tennessee (Appropriated to Morristown College)	194.68
Florida Conference (Appropriated to Cookman Institute)	317.00
Lincoln Conference (Appropriated to George R. Smith College)	95.50
Little Rock Conference (Appropriated to Philander Smith College)	16.00
Louisiana Conference (Appropriated	

to New Orleans University and Gilbert Industrial Institute)	547.00
Mississippi Conference (Appropriated to Meridian Institute)	437.05
North Carolina Conference (Appropriated to Bennett College)	360.00
Rock River Conference (Error)	5.00
Savannah Conference (Appropriated to Haven Academy)	185.00
South Carolina Conference (Appropriated to Claflin University)	3,126.46
South Florida Conference (Appropriated to Cookman Institute)	64.00
Tennessee Conference (Appropriated to Walden College)	134.40
Texas Conference (Appropriated to Wiley University)	81.00
Upper Mississippi Conference (Appropriated to Rust College)	619.79
Washington Conference (Belonging to Morgan College)	33.00
West Texas Conference (Appropriated to Sam Huston College)	362.00
Wilmington Conference (Belonging to Morgan College)	8.00
St. Johns River Conference (Appropriated to Cookman Institute)	264.00
Total	\$8,106.58

Including Conference collections and Jubilee Fund, and tuition, room rent, board and incidentals, the colored people provided nearly \$300,000.00 of the total receipts of half a million dollars of the Society.

The growth of interest in the work of the Society was clearly shown by the large attendance upon the sessions of the committee and the seriousness with which the members of the committee faced the problems before them. Never were the discussions more general and satisfying. The Bishops in whose area are located schools of the Freedmen's Aid Society manifested special interest while the other Bishops present were none the less interested in the work in general. Bishops Wilson, Hamilton, Hughes, Quayle, Neely, McConnel, Leete, Luccock, Henderson, Thirkield, Cooke and Shepard rendered effective service during the committee.

Secretaries Maveety and Penn had the work well in hand. Dr. Penn is working most satisfactorily, showing a careful study of all sides of the society's work.

Two of the most important actions of the committee were the merging of Haven Academy at Waynesboro, Ga., with Clark University, and the closing of the pharmaceutical department of Flint Medical College and the Sarah Goodridge Hospital. The property interests of Haven will be transferred to Clark University, while Meridian Academy will hereafter be known as Haven Institute in honor of the great Gilbert Haven, than whom the Negro race never had a better friend. The property interests and endowment of Flint Medical College will remain intact for the present with the bare possibility of the re-opening of the hospital if funds can be found. This does not at this time seem possible.

(Continued on page 8)

Memorial Address in Commemoration Of Bishop Charles W. Smith

By Bishop John Hamilton

I recall that my father told me when I was a boy the story of Thomas Drummond, the brilliant missionary who went from our home neighborhood to the then far-away frontier, where Martin Ruter and he with others laid the foundation of our Methodism in Texas. The young preacher, very soon after he arrived there was taken sick and died. His dying message was, "Tell my brethren of the Pittsburg Conference that I died at my post."

That versatile and popular melodist, William Hunter, widely known by our Western Methodists, took this message for the text of his beautiful melody:

"Away from his home and the friends of his youth

He hastened the herald of mercy and truth," the last line of each verse being

"Tell my brethren I died at my post."

We shall send back all that was mortal of Bishop Smith to be buried with his fathers, and say to his brethren of the Pittsburg Conference, "He died at his post." There can be no question of that. He sat with us through most of the interesting proceedings of our Conference, and we had assigned to him for his task in the spring, the presidency of the New England Conference and that of the Mission Conference of Porto Rico. Then while at his work he fell on sleep. He died at his post. And it is the royal way in which to die. He found the gates of gospel grace opened at once and straight into the gates of the sky. They have a Plan of Episcopal Visitation up there that takes precedence of ours. The work of Bishop Smith on earth was done. He had finished his course. We did not know it and were not ready for it. But he had ruled well and was counted worthy of double honor. The Father doeth all things well.

How glad we all are that the Bishop was able to finish his Conference in the states about his old home!

His conference in West Virginia was held in the same city where his father had taken him, sixty years before, to look for the first time on a Methodist Annual Conference. And his conference in Ohio brought into his cabinet his own son as a District Superintendent and his district embraced the territory within which his grandfather, who was a local preacher, resided, and from which both his father and himself entered the ministry. There have been no other such connectional family interests in the history of Methodism.

There are none of you who can know how tenderly and sympathetically I felt, as I listened to the recital of these interesting incidents, when the Bishop was giving us the other day the report of his work. Over some of that same territory I had run barefooted, over some other I had gone well-shod when I visited one of the parsonages to ask the happy-hearted, jubilant young spirit I found there to be the wife of a Methodist preacher.

Bishop Smith and I were born only a few leagues apart; and though none of the old parsonages in which we frisked about, or the old red school-houses in which we learned to read and write and cipher, are standing, the memories of them bring back the old days and places as vividly as if we had been there only yesterday. When he was telling us of those gone-by times and scenes I heard ringing in my ears the old song which has sent its heart-throbs tingling through the veins and valves of ten thousand times ten thousand old boys who had lived long enough to appreciate its sentiment. This is the way it came back—as if Charles was saying it or singing it over to me again:

"I have wandered to the village, John, I've sat beneath the tree

Upon the school-house playing-ground, that sheltered you and me.

But none were there to greet me, John, and few were left to know,
Who played with us upon the green, more than fifty years ago.

"Some now are in the church-yard laid—some sleep beneath the sea,
But none are left of our old class excepting you and me.

And when our time has come, dear John, and we are called to go
I hope they'll lay us where we played more than fifty years ago."

Bishop Smith came to all his honors through merit, his own achievements, and in recognition of them by the Church.

He was born with an inheritance of iron and blood. Yet no two men were more unlike than his father and himself. I knew his father well. His arteries ran with blood which boiled on occasion. He carried about with him an anvil and hammer for every form of sin and false doctrine. When he would strike the sparks set more fires in the woods of Virginia and Pennsylvania than all the railroad engines do now.

Charles W. Smith, the mild-mannered, smooth-faced and almost womanly appearing young man, gave little indication of what he has been and done. But 25 years of itinerant twist on the mountainous circuits, in the valley and city churches, with four years on the Presiding Elder's District toughened and tempered his fiber, until he took up the pen in the office of the Pittsburg Christian Advocate with gifts and graces enough to keep him there 24 years.

Like Bishop Merrill one speech in the General Conference elected him a Bishop. And no one of us in this office has made better or more full proof of our ministry and with greater satisfaction to the whole Church.

He was a well rounded man of sound mind and sound judgment; he was both judicial and judicious. He was conservative but never a Bourbon. He gave the closest atten-

tion to details and with deliberate discrimination. His decisions seldom met with appeals and they read like a manual for the courts. We playfully called him our "Chief Justice."

He was a good fighter but most cautious and tactful. He waited in debate usually until the militants had burned all their powder and then he came off best with little effort and few explosives. Like an old warrior he was never in haste to strike the blow.

He was never angry on the surface, and the sun never went down on his anger below the surface. He was as companionable as a school boy, and full of good humor and good stories as a Thanksgiving festival.

Gentleness with him like that of his Lord many times made the whole board of Bishops to be great, especially was this so, in his diplomacy and deportment on commissions of fraternity with other denominations. His piety was never boisterous but no one of us was more ready to go than he. He is absent from the body, but at home with the Lord.

He never was estranged from any of us—was never so old as not to be young with the youngest of us. We loved him with the love with which John loved the Master.

I do not feel such poignancy of grief, much as we shall miss him as to wish to lessen a single day his joy with our colleagues who had gone before him. It is not a time for mourning but rejoicing.

We shall build another sepulcher among the tombs of the prophets but our brother will not be there, but with dear Robert McIntyre, Henry Spellmeyer, Willard Mallieu, Stephen Merrill and all the rest. If we believe the word of our Lord, that He has gone to prepare a place for us, and that to the one who died with him, he said, "This day shalt thou be with me in Paradise," though it is Christ to live, it is anywhere, anyhow, any time, gain to die.

If we could see death from yonder side then, and not this, it would dry our tears, and we should say, it is not death to die.

"Oh the transporting rapturous scene
That rises to my sight,
Sweet fields arrayed in living green,
And rivers of delight.

"O'er all those wide extended plains,
Shines one eternal day;
There God the Son forever reigns
And scatters night away."

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens

PART XXVI

On the morning of August 14 we took a gondola for the railway station and left Venice for Florence, taking the route via the ancient and illustrious city of Bologna. We crossed the Apennines, "the backbone of Italy," which look like erosion hills. We counted nearly half a hundred tunnels on our road. In Italy, as in other European countries, women smoke in public; but it is somewhat shocking to an American to see a daintily kid-gloved hand with a smoking cigarette between the crossed fingers. At the Lido and on this train there were girls smoking nonchalantly. In Austria I had seen one blowing smoke from her nostrils!

This part of Italy looks much better than that part which we saw when we first came over the Alps. In Florence we stayed at the Hotel de Rome, on the Piazza Santa Maria Novella on which is the church of that name. We went first to the Ponte Vecchio ("old bridge"), which outdoes the Rialto of Venice for shops. The Ponte Vecchio is lined by several-storied shops on either side. The river is the Arno. In the night we could hear the Florentines cracking their whips and singing and yodling in the streets of this great

city as if they were in the woods.

August the 15th seemed to be a church anniversary and religious festival, the day of "the Assumption of Santa Maria," I think. All shops were closed, so we visited the cathedrals to witness the festal ceremonies. And of all the nonsense I had ever seen in all of my life, the ceremonial nonsense in these churches "took the cake." Passing by the great Duomo we went first to the church called Santissima Annunziata de Servi. It has a palatial interior, full of bronze, marble, silver and cabinets of trinkets. The forecourt has some fine frescoes of the high Renaissance period. The church dates from the 13th century. The empty formalities of worship were paralyzing to a western spirit. There were a young priest and a veiled girl assisted by some boys; and, O, the murmuring and mumbling and mimicking, and bowing and bending and kneeling and rising and waving of many lights. The priest seemed to bless and then turn his back and eat and drink the bread and wine. And there in the nave of the church stood the soul-hungry crowd, being starved into spiritual death on these

(Continued on page 7)

In War Times

By Mrs. Bertha A. Pancake

The Russian Empire is a country of vastness and mystery, of wonderful rivers and fertile plains, of barren wastes and great resources. Among its people are those of the highest culture and intellectual attainment; while the deepest ignorance and immorality are also in evidence.

As a guest of Miss Oillie Simons (sister of Supt. George A. Simons, well known to Methodism) I arrived in Petrograd the end of last July, just two days before war was declared.

The fine new corner property, recently purchased by the Methodist Board of Foreign Missions, is to serve as headquarters for the Russia work and as the home of Dr. Simons and his sister. The large two-story frame building requires some remodeling that it may be better suited to the various kinds of work carried on.

Words fail to describe the depressing effect upon everyone of the declaration of war. A large number of our Methodist preachers were immediately called to the colors. Russian students, who had been studying in Germany, had considerable difficulty getting home. Some aliens, who had lived for many years in Petrograd, and were loyal to their adopted country, were obliged to leave their families and go into exile because they had neglected to take out papers of citizenship. It was heart-breaking to watch the reservists as they marched away, some carrying little ones in their arms, with wife or mother walking beside them as far as the railway station.

Dr. Simons offered the use of our Methodist property for a temporary hospital, and our deaconess, Sister Anna Eklund, a skilled nurse, planned to take charge of it. But evidently it has not yet been needed for this purpose. The Ladies' Aid Society, however, is hard at work making warm caps, shirts and other garments for the wounded soldiers who are already suffering from the severe cold.

Never shall I forget the scenes of excitement and enthusiasm during the first days after war was declared. Street cars crowded to the limit. Railroad stations packed with people trying to find room in overcrowded trains. Throngs reading the bulletins in silence and suddenly bursting into shouts of approval. Again, great masses of men, young and old, singing as they marched through the Nevski Prospect, carrying at the head of their lines a picture of the Czar. Sometimes a priest led the procession and the men both sang and prayed, after kneeling in the streets. The churches were crowded with people, praying for the safety of their dear ones.

One night the German Embassy was mobbed. The crowd threw stones and broke all the windows in the building. Part of the statuary was torn from the roof of the building and thrown into the river. The Russian government, however, recovered it and had it taken to a place of safety, at the same time forbidding any further violence to Germans or German property.

One Sunday, as we entered the hall where our morning service was held, we saw a number of gendarmes but did not know why they were there. Later we learned that German soldiers were imprisoned in an adjoining room. We could only hope that the singing and prayers brought them at least a ray of comfort in their trouble.

It is said that the Russians do not wish to fight the German people. They are fighting against militarism, for in anticipation of just such a crisis as this they have been heavily taxed by the government. It has been such a burden that they are enthusiastically and loyally fighting to free themselves.

Some amusing things happened in the

hind the grating of a cell which we had failed to notice. It turned out to be a German suspect, who was liberated while we were waiting. As he left the place, he advised us to return later for the passport. There were four very small cells in this police station, without light or ventilation except that afforded by the small grating; and inside only a narrow board on which to sit, or sleep.

My passport was forthcoming the next day, though it had to be returned for the proper stamp without which I would have been detained in the city. I was tempted to think they were trying to hold me as a "suspect" also. That, however, would not have been possible, as I had the protection of our Methodist Church.

Dr. Simons is a very diplomatic and tactful missionary leader, with a deep interest in Russia and her people. He has the respect and confidence of the administration and of all with whom he comes in contact. Mission work in Russia is pioneer work. The results

are slow. Self-sacrificing and persevering labor, under great discouragements, are involved. We hope and pray that after this terrible conflict is over, Christianity will have a greater opportunity, with increasing freedom, and larger results.

Through Finland, Sweden and Norway across the North Sea, in continual danger of mines, I found myself at last in England, and on September 21 landed safely in New York.

From the deck of our ship, in the early morning, we watched the great red sun rise above the horizon. The Statue of Liberty, symbol of civilization, brought a thrill to our hearts, and we could sing with Dr. Henry Van Dyke:

"Oh it's home again
and home again,
America for me!

I want a ship that's westward bound to plow
the rolling sea,
To the blessed land of Room Enough beyond
the ocean bars,
Where the air is full of sunshine and the flag
is full of stars."
Columbus, Ohio.

A RAINY DAY SPECIAL

The next rainy day, when time hangs heavy on your hands, try this old-fashioned recipe for peanut candy, which some kindly person has put into rhyme. The candy is extremely simple to make, and is guaranteed to please the family:

"Some gloomy day when young folks yawn,
And wish the weary hours were gone,
Go to your storehouse, and there get
Brown sugar, heavy, almost wet;
Send some one to a peanut stand;
One quart fresh roasted you'll demand;
When these are shelled, chop not too fine;
Butter some pie-plates set in line;
Then take a pound of sugar, turn
Into a pan, and melt, not burn,
But add no water; when 'tis done,
Like thick molasses it will run.
Then chopped-up peanuts lightly salt,
And turn them in. If there's no fault,
Stir just a minute, pour in tins,
And cool; and then the fun begins."

—Unidentified.



MISS OTILLIE SIMONS, DR. GEORGE A. SIMONS AND "TRIX"

course of my visit. Upon arriving, my passport was immediately handed to the police department, in accordance with the law. Ordinarily such a document is returned within a few days; but two weeks passed and mine did not appear. Thinking I might wish to leave hurriedly, after several futile efforts to secure the passport, Miss Simons and I went to police headquarters. Use of the German language there was forbidden. When the man in charge condescended to notice us, Miss Simons asked if he spoke English. No, he did not. Did he speak German? No, only French and Russian. As neither of us could speak Russian or French well enough to make an adequate explanation, we told the official that it was necessary to use either English or German. Very reluctantly, as if he were committing a crime, he mumblingly asked in German what we wanted, and was very clearly informed in German, that the American lady desired her passport. We were told that it had been sent to the Precinct Police Station. So away we went to the Precinct's office, around to the rear, up two flights of dirty stairs, and into a room filled with tobacco smoke, where we found several gendarmes, one sitting with his feet upon a table, smoking the ever-evident Russian cigarette. We made our appeal and while it was under discussion we stood outside, in the hallway.

Suddenly we heard a voice inquiring in German what was the trouble. Looking around we saw a face peering at us from be-

THE CHRISTIAN LIFE

IN THE COOL OF THE EVENING

(By Alfred Noyes)

In the cool of the evening, when the low sweet
whispers waken,
When the laborers turn them homeward, and the
weary have their will,
When the censers of the roses o'er the forest aisles
are shaken,
Is it but the wind that cometh o'er the far green
hill?

For they say 'tis but the sunset winds that wander
through the heather,
Rustle all the meadow-grass and bend the dewy
fern,
They say 'tis but the winds that bow the reeds in
prayer together,
And fill the shaken pools with fire along the
shadowy burn.

In the beauty of the twilight, in the Garden that He
loveth,
They have veiled His lovely vesture with the
darkness of a name!
Through His Garden, through His Garden, it is but
the wind that moveth,
No more! But O the miracle, the miracle is the
same.

In the cool of the evening, when the sky is an old
story,
Slowly dying, but remembered, aye, and loved
with passion still . . .
Hush! . . . the fringes of His garment, in the
fading golden glory
Softly rustling as He cometh o'er the far green
hill.

SCRIPTURAL NAMES IN AMERICAN GEOGRAPHY

By Stuart B. Stone

The map of the United States, which abounds with names transferred from every foreign land, has a goodly proportion of biblical names. Thriving towns, broad, rich countries, and other physical features bear names derived from the Scriptures. The fact testifies to the pious turn of mind of the early settlers, pioneers, and land proprietors, who have been so largely responsible for American nomenclature. The extent of these names has been ascertained by the United States Geological Survey, with the assistance of the various state historical societies.

The largest city in the country having a scriptural name is Philadelphia, Pa., which was so called by William Penn in the hope that the principle of the Quakers—brotherly love—might be identified with their city. The name, which is that of the city in Asia Minor, mentioned in Revelations, is from the Greek, meaning "loving one's brother."

The name Palestine has been given to a city of ten thousand people in Texas and to twelve other towns and villages in the United States.

The word Salem, which is Hebrew for "peace," has been applied to a large city in Massachusetts, to the capital city of Oregon, to several other towns, and to a county in New Jersey. The name was given in some instances by Moravian or Quaker settlers in the hope of peaceful security for the new settlement.

There is a Canaan in Connecticut and in fourteen other states.

Lebanon, the mountain where the cedars grew, has for geographical namesakes a county and city in Pennsylvania and a large number of towns in other states. In some instances, the name was given because of the prevalence of cedars in the vicinity. It is a Semitic word meaning "whitish."

Jerusalem, Cal., and Jerusalem, N. Y., have the name of the ancient capital, a Hebrew word meaning "foundation of peace."

Jericho, the city whose walls fell at the blowing of trumpets, has a namesake in Jericho, Vt.

Damascus, Cal., and thirteen other towns have taken the name of the ancient Syrian city, where the swords were made.

Bethlehem, Pa., a thriving manufacturing city, originally a Moravian settlement, was named on Christmas Day, 1741, from the birthplace of Christ in Judea. South Bethle-

hem, a short distance away, is, singularly enough, the place of manufacture of implements of warfare. There are twelve other Bethlehems in the United States.

Goshen, Ind., is the largest of several towns having this name, applied usually as a synonym of fruitfulness and fertility.

Twenty-two towns in the country have the name Sharon, which, in Hebrew, means "plain."

Sidon, Miss., was named for the ancient city in Syria.

Hebron, the ancient city of Judah, twenty miles south of Jerusalem, has given its name to twenty-five cities or villages in the United States.

Joppa, Ala., and Joppa, Md., with several other towns, have this Hebrew place-name meaning "beauty."

Gethsemane, Ky., was named for the garden at the foot of the Mount of Olives. The mount itself has a number of namesakes known as "Mount Olive."

Mount Horeb, in the town of Tyringham, Mass., was so called by the Shakers, who, in the eighteenth century, used the summit for religious observances, after the manner of Horeb in Arabia.

Mount Carmel, Ill., and Mount Carmel, Pa., are the largest among eighteen towns bearing the name of the mountain in Palestine.

A mountain in Colorado and a town in Missouri were named from Mount Pisgah in Palestine. It is a Hebrew word meaning "peak."

Edenville, Cal., was named with reference to the Garden of Eden, because of the beauty and fertility of the place.

Nazareth, Pa., a town of several thousand, was settled by Moravians and by them named from the town in Galilee.

A mountain in the Wasatch Range, Utah, and fourteen towns and villages, have had their names transferred from Mount Nebo.

Calvary, Wis., and seven other places, were named from the hill near Jerusalem.

Berea, the name of towns in Macedonia, Syria, and Judea, has been applied to towns in Iowa, Kentucky and Ohio.

Bethesda, Md., and several other places in the country took their name from the pool in Jerusalem.

Bethany, Neb., Bethany, Pa., and several other towns bear the name of the village in Palestine.

There is a Bethel in Connecticut and in

many other states.

Kansas has a Beulah, and there are several others.

Towns in California, Illinois and other states were named from Antioch, in Syria.

There is a Babylon, N. Y., and a Nineveh, Ind. The latter name has been used in six other states.

Smyrna, of rug fame, has given its name to towns in Georgia, New York and sixteen other states.

Sardis, Miss., was named for the ruined city of Asia Minor.

Hermon, N. Y., was named from Mount Hermon, in Syria.

Abilene, Kan., and similarly named towns in Virginia and Texas took the name of the ancient province of Syria. The word means "grassy plain."

Shiloh, which means "peace," is the name of one of our battlefields.

The name Zion has been frequently used, the largest town being Zion City, Ill., founded by Dowie.—Litchfield, Ky., From Epworth Herald.

DEALING WITH UNBELIEF

Whenever unbelief becomes quite general in a community, the way that Christians can successfully deal with it is to forcefully present the simple truths of a pure Christianity with ringing earnestness. And the success of such a battle depends largely upon a live Christian pulpit. Far too many pastors waste their opportunities by preaching on subjects which are speculative and merely literary matters. What is most imperatively needed is a fearless preaching of the great truths which cluster around Calvary. Christ's atonement should be given a very prominent place in the preaching, and also in religious teaching.

The late Professor James Orr, of Glasgow, Scotland, said: "It is simple, veritable fact that unbelief, however loud its trumpetings, has never been able to make good its vaunts in the face of the simple power of living Christianity. It is in times when the Church has become cold and formal, when it has forgotten its first works, and the fruits of the Spirit have not been manifested in holy deeds, that unbelief has had its temporary triumphs. Whenever the spirit of earnestness in religion has revived, and the gospel has been preached with faithfulness and power by men who have experienced its saving virtue in themselves, unbelief has had to retreat, all along the line." Such are the facts of history, and they ought to receive hearty heed by every minister who is assured that God has bidden him to preach. One of the greatest perils to which churches in the land are steadily exposed, is that of unconverted men in the ministry. I have seen enough of this kind to warrant me in believing that there must be a very large number of pastors who are not Christians. And there are others who, though they be Christians, were never divinely called to the work; hence they do not preach with that authority and power that a divinely-called man does.

Then, too, there are many thousands of ungodly members of Christian churches; hence the average life is low. Yet there remain many live Christians in churches, and they ought to be all the more loyal to God, and to the interests of unsaved ones. Their lives should be a great force against unbelief in the community.

C. H. Wetherbe.

I smiled to think God's goodness flows
around our incompleteness,
Around our restlessness His rest.

—Mrs. Browning.

If you would have Christian traits in power and loveliness, you must be used to them—you must wear them as a familiar garment—"Clothed with humility." "Put on the Lord Jesus Christ."—Henry Ward Beecher.

Bishops' Address and Appeal to Church

One hundred and fifty years ago the Methodist itinerant began his work in America; began to create our church, to help build the republic and assist in establishing Christ's kingdom in the world. The history of this itinerant is full of heroism and self-sacrifice, of achievement and victory for righteousness. In the early heroic days the superannuated preacher and the effective preacher shared alike in the modest support then allowed to preachers and their families. Afterward came a changed basis for the superannuate. He was granted what the church chose to give, the collection being regarded as a benevolence and its apportionment made on the basis of the supposed necessities in each case. Today our church, acting in increased generosity and larger justice, declares that "the claim to a comfortable support inheres in the Gospel ministry," that this claim is not a gratuity nor a charity, and is not forfeited by retirement from active service.

The Methodist Episcopal Church now puts its retired minister upon a half-pay basis, reckoned on the years of service, and thus stands alongside those governments and corporations which grant old age, or service pensions to those faithful servants who through age or illness are unable to do the work they love.

The General Conference of 1912 has authorized a general and thorough canvass of the church during this quadrennium for a jubilee gift of \$5,000,000 to the funds of the various Annual Conferences and the Permanent Funds of the Board of Conference Claimants. The year 1915 has been chosen as the year for the Veterans' Jubilee. The words can be calmly written, but this bare statement is thrilling and inspiring beyond all words. In our wide reach we have 3,000 retired ministers, men who received the church from the heroic past and handed it down to us. Their day of active toil is past; their day of suitable recognition is at hand. We have on our roll of honor an equal number of women, the widows of men who have fallen, women whose services have equaled and often surpassed the services and sacrifices of their husbands. In addition to this we have more than 500 minor orphans to whom the church stands, in God's name, as "father of the fatherless." These all constitute the beloved company for whom the church now inaugurates this new campaign.

Their just and proper annual claims, estimated on the disciplinary plan, amount to \$1,600,000. The aggregate seems very large, but the average pitifully small. To meet this, the Church now raises \$1,100,000, as follows: The Chartered Fund, the oldest institution of Methodism, provides \$3,600 annually; the Book Concern, the magnificent sum of \$300,000; the Board of Conference Claimants, \$25,000; annual contributions from the churches, \$500,000; Annual Conference endowments, \$150,000; and from miscellaneous sources amounts are provided which bring up the total assets to \$1,100,000; leaving a net liability of \$500,000. This is so nearly perfect that we ought to go on to perfection.

We gladly report that since 1908 the annual distribution to Conference Claimants has increased half a million—from \$600,000 then to \$1,100,000 now. But the Church is still half a million dollars below the moderate standard of "comfortable support," and as yet not one retired preacher in ten receives as much as \$300. Our task as a Church is to provide \$1,100,000 annually, the sum necessary to meet what the laymen at Indianapolis called "the supreme claim of the retired veterans."

While there is a continued increase of income from sources enumerated above, the campaign of 1915 is intended to add at least \$5,000,000 to the permanent investments held

by the Annual Conferences and by the Board of Conference Claimants. The successful issue of this campaign, together with the normal increase from other sources, will enable Annual Conferences to provide the full legal annuity for all claimants. To raise such an amount would be a large task for a small church, but it is only a good day's work for the Methodist Episcopal Church. If entered upon with zeal, enthusiasm, and intelligent co-operation, it can be completed during the sesquicentennial year.

The laymen at Indianapolis declared this to be "the supreme claim of the retired veterans for an adequate support in their old age." If this be true, then the supreme claim should for once be given the supreme place. Its fundamental righteousness, its appeal to our finer sympathies and affections, its immediate urgency ought to give it such place in 1915 that the "supreme claim" shall be fully met.

This, then, is our appeal to the Church in behalf of our veterans. The Church which does not look after its youth will shortly have no adults to look after. The church which neglects the education of its youth will shortly lose its place of leadership and power in the world.

The Church which educates its ministry and then discards or casts it off as soon as old age comes, will shortly have no ministry, and the Church will be gone.

God gave the Gospel, but it was brought to our homes and hearts by devoted, self-denying messengers of His grace. The world will never pay its debt to these men. But the Church will not repudiate their claim. The debt is just. It is long overdue. Let us make 1915 memorable for the veterans!

And, as we thus appeal to the Church, we pledge ourselves and, as far as we may, pledge the whole Church to full and loyal co-operation with the Board of Conference Claimants and the Annual Conferences in their plans and efforts to bring in this new and better day for the Church we love, and the men we honor.

Adopted by the Board of Bishops in session in Foundry Church, Washington, D. C., October 29.

(Signed) L. B. Wilson, Sec.

THE BIRTH OF THE GOLDENROD

The Rev. C. W. Taneyhill

Years ago, by our measurements, two angels in the City of God were walking the golden streets with sprightly steps on an errand of love. Their wings touched here and there the golden pavement. But the perfume-laden air caught up the particles which were loosened from the pavement near the mansion of the beloved Saint John.

Away these microscopic particles flew over the jasper walls, and then, driven by the upper air, at last came under the laws of this earth. They fell in a little garden belonging to a poor widow. It was she who had given the two mites into the Temple treasury, and Christ saw her and said, "She has given more than they all of the rich who had cast in of their abundance," but she gave all her living."

These particles of the City of God took root in the widow's garden, and a stately stem, a royal bearing it grew. And when the August and September breath moved upon it, the royal plumes showed the heavenly spirit of angelic touch as, gently curling, it displayed its golden, feathery crest. Kings bowed to the royal plant; peasants gathered it; the sick gloried in it; and so the Goldenrod was honored by the notions of earth. Some have made it the emblem of grace, beauty, and strength—the "crown of the year."

So, over God's wide, wild world, the Gol-

denrod multiplied and propagated in the earth, just to let the poor widow see the honor Christ gave to her generous gift.

Thus shall it be with each of us. Christ will bless our gifts, our words of kindness, our deeds of love for his sake. For he has said, "It is more blessed to give than to receive."

Will you try it, reader? Just try it!

CAESAR'S CLAIM ON THE CHRISTIAN

Ralph Welles Keeler

The effort to separate life from religion, and religion from life, has been age long. And doubtless there will ever be theorists who hold that a man must be all religion and have no part in the practical affairs of life, or else all affairs with no religious motives at all. Both extremes are wrong. Religion has no existence excepting as it is expressed in human life. Doctrine is nothing without its practical application to the commonplace affairs of ordinary individuals. Systems of theology break down and are superseded when they fail to take this fact into consideration. In the same way it is true that life cannot be lived without religion. It may be the superstition of the Voodoo dancers, or the fatalism of an egotist, or a poor patched-up affair which an individual has collated for himself. Whether it be these or the full tide of faith in God through Jesus Christ, life is not lived without some recognition of religion. Therefore, the question of rendering "unto Caesar the things that are Caesar's; and unto God the things that are God's," becomes a matter of practical adjustment and spiritual poise. With a growing recognition of the demands which society and politics are making upon religion, men are coming to see that a Christian ought to carry the spirit of the Beatitudes and the Sermon on the Mount into the paying of his taxes and the stump-speaking of a hard-fought campaign for office. It is this new feeling that is accountable for much of the process of investigation that has been going on in high places throughout the land these latter years. The implication back of Jesus's answer to his critical inquirers is not that one should be either Caesar's or God's, but that careful concern should be given to all of life's functions, so that in serving God, his laws and principles would show in our practical dealing with Caesar, and in our allegiance to Caesar it would be demonstrated that the laws of the highest government of God come first.

Questions for Thought

Ask yourself the following questions, reading them over slowly, and think, then answer to yourself:

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Have I ever won a soul to Christ?

How much time do I spend in prayer?

Is there any one that I cannot forgive?

Just where am I making my greatest mistake?

Is there anything I cannot give up for Christ?

Is the world better, or worse, by my living in it?

Am I doing anything that I would condemn in others?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Have I ever tried to give one-tenth of my income to the Lord?

Is Christian service my chief joy, rather than worldly pleasure?—Mission Messenger.

JESUS and PILATE

(Matt. 27: 11-31)

International Sunday School Lesson for November 22, 1914
(From the Lesson Hand Book)

(Compare Luke 23: 1-25)
(Matt. 27: 11-26 is printed)

Memorize Matt. 27: 22, 23. Read Mark 15: 1-15.
Golden Text—Pilate saith unto them, What then shall I do unto Jesus who is called Christ?—Matt. 27: 22.

Home Readings—Monday—Jesus and Pilate, Matt. 27: 11-26. Tuesday—Pilate and Herod, Luke 23: 1-12. Wednesday—A vacillating judge, Luke 23: 13-25. Thursday—Not Jesus, but Barabas, Mark 15: 1-11. Friday—Condemned to be crucified, Mark 15: 12-20. Saturday—"Behold the man," John 19: 1-16. Sunday—Despised and rejected, Isa. 53: 1-9.

Supplementary Details

All four of the Gospel narratives make some mention of the events recorded in our lesson for today. At several points Luke and John go more into detail. It is John who records the fuller answer of Jesus to Pilate's question, "Art thou the King of the Jews?" In which Jesus speaks of his kingdom as being not of this world (18: 36-38). John also mentions the further question of Pilate, "Art thou a king then?" to which Jesus answers, "Thou sayest that I am a king," and goes on to explain that the establishment of his kingdom constitutes the purpose of his coming. In the narrative of Luke we find a fuller statement concerning the urgent reasons for which the chief priests thought it essential that the public activity of Jesus should be at once terminated. Their statement concerning his influence over the common people is a high tribute to his character and unselfish service (Luke 23: 4-7). It is Luke also who preserves for us the record of the appearance of Jesus before Herod and the conversation that took place between them (23: 8-12).

The Lesson Text

11 Now Jesus stood before the governor: and the governor asked him, saying, (a) **Art thou the King of the Jews?** And Jesus said unto him, Thou sayest. 12 And when he was accused by the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee? (b) 14 And he gave him no answer, not even to one word: inasmuch that the governor marveled greatly. 15 Now at (c) **the feast** (d) **the governor** was wont to (e) **release** unto the multitude one prisoner, whom they would. 16 And they had then (f) **a notable prisoner, called Barabbas**. 17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? 18 For he knew that for envy they had delivered him up. 19 And while he was sitting on the judgment-seat, (g) **his wife** sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. 20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. 21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas. 22 Pilate saith unto them, (h) **What then shall I do unto Jesus, who is called Christ?** They all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and (i) **washed his hands before the multitude**, saying, I am innocent of the blood of this righteous man; see yet to it. 25 And all the people answered and said, (j) **His blood be on us, and on our children**. 26 Then released he unto them Barabbas; but Jesus he (k) **scourged** and delivered to be crucified.

The Text Explained

(a). This question, recorded by all the evangelists, shows what accusation the Jews had brought against Jesus. It shows that he claimed to be the Messiah.

(b). Luke records that Pilate, finding Jesus was

from Galilee, sent him to be tried by Herod, who was then in Jerusalem; but Herod, finding that nothing worthy of death had been done by Jesus, sent him back to Pilate.

(c). The annual passover season.

(d). The Roman governor.

(e)...A popular measure designed to conciliate public opinion.

(f). Notable because of having led a popular rebellion against Roman authority. For this reason, seemingly, the multitude preferred him to Jesus, who had but recently in public exhorted his hearers to "render unto Caesar the things that are Caesar's."

(g). Claudia Procula, who, according to tradition, was a proselyte to Judaism, and who afterward became a Christian. In the Greek Church her name appears among the list of saints.

(h). There are many indications in the narrative that Pilate himself would have preferred to release Jesus.

(i). In doing so Pilate made use of a familiar piece of Jewish symbolism which was intelligible to the multitude. (Compare Deut. 21: 6.)

(j). In their blind and vindictive rage the multitude cared little on whom the blame might fall, if only Jesus be put to death.

(k). In accordance with the Roman custom preceding crucifixion. "The culprit was stripped and

tied in a bending posture to a pillar, or stretched on a frame, and the punishment was inflicted with a scourge made of leathern thongs, weighted with sharp pieces of bone or lead. Criminals sometimes died under it."1 (According to John, Pilate inflicted this punishment on Jesus in order to move the Jews to pity.

1 Dummelow.

Jesus and individuals

We are apt to think of Jesus only as dealing with multitudes, and in so doing to overlook his interest and fine discrimination in dealing with individuals. It is true that he preached to the multitude, that he taught the multitude, and that he healed many; but the many whom he healed consisted of individuals, and for the larger permanent influence of his teachings he depended upon individuals with their individual qualifications. In calling his disciples his appeal was a different appeal to different individuals. In his response to inquiries and questions he had regard for the individual character and motive back of the question. To the woman of Samaria, to the people of Tyre and Sidon, in the home and at the grave of Lazarus, to Peter and to Pilate, his words were chosen with reference to the character and need of individuals, and throughout the final days and hours of his supreme struggle and self-sacrifice he was ever concerned for one and one each by himself—his mother and his bosom friend, John, at the cross, Mary Magdalene and Peter, persons who had followed him and who needed the final word of admonition or of comfort. And even so today his words preserved for us in the New Testament speak a varied language and meet the varied needs of human hearts the world over.—From Lesson Hand Book.

A SONG OF THANKSGIVING

(Psa. 103)

Epworth League Devotional Meeting—November 22, 1914

(By the Rev. A. P. Shaw, B. D.)

The Lesson Exposition

This is a song of thanksgiving that has its first notes pitched in the proper key. The psalmist begins by stirring up his inmost self to magnify the Lord. There may be a national thanksgiving but, unless it is the expression of thanks from the hearts of the individuals that compose the nation, it is no true thanksgiving at all. No proclamations from the President nor from the Governors of the individual states can constitute a true thanksgiving. It must come out of individual hearts that have felt gratefulness for God's benefits. This is National Thanksgiving Sunday but it becomes truly national only as the individuals that compose our nation pour out of individual hearts thanksgiving to God for His mercy and benefits. Let every individual therefore pour out of his own heart the song of the Psalmist: "Bless the Lord, O my soul, and all that is within me, bless His holy Name."

We are living in such a materialistic age that at Thanksgiving we are liable to think only of harvests, of freedom from pestilence and wars and such things. Let us learn a lesson from the psalmist. His conception of God's benefits ran higher than a full barn, a full pocketbook, a full dinner-pail, a full stomach, a full mouth. These are splendid benefits especially in these fearful times, but there are other things of infinitely more importance than these. We live on the cattle plane when we can see no further than mere material prosperity. The Psalmist over two thousand years ago was higher up than that. He blessed the Lord "who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies; and last of all and perhaps of least significance, who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's."

"In verses 6-18, the psalmist sweeps a greater circle, and deals with God's blessings to mankind. He has Israel specifically in view in the earlier verses, but passes beyond Israel to "all who fear Him." It is very instructive that he begins with the fact of God's revelation through Moses. He is not spin-

ning a flimsy idea of God out of his own consciousness, but he has learned all he knows of Him from His historical self-revelation. A hymn of praise which has not revelation for its basis will have many a quaver of doubt. The God of men's imaginations, consciences, or yearnings is a dim shadow. The God to whom love turns undoubting and praise rises without one note of discord is the God who has spoken His own name by deeds which have entered into the history of the world. And what has He revealed Himself to be? The psalmist answers almost in the words of the proclamation made to Moses. The Law giver had prayed, "I beseech thee show me thy glory; show me now thy ways that I may know thee," and the prayer had been granted when the Lord passed by before him and proclaimed His name 'as full of compassion and gracious, slow to anger and plenteous in mercy and truth.' That proclamation fills the singer's heart, and his whole soul leaps up in him as he meditates on its depths and sweetness."—Alexander McLaren in the Expositor's Bible.

The Application to Us

As we look back over the year and note the many benefits God has bestowed upon us let us be able to see more than things material. If there has been during this year any help in trouble from our God; if any strength in weakness; if any pardon of our iniquities; if any long-suffering toward us in our disobedience and sin; if any progress in God's kingdom in our own hearts or our community or in the whole world; if any strengthening of faith and hope and love in Him, let us not fail to see these as well as temporal benefits and thank Him for them with a hearty thanksgiving.

It must grieve our God when He sees us surrounded day and night by His mercy, loving kindness and protection, unmindful of these benefits and ungrateful for them. There is more in life than full barns, full dinner-pails and full stomachs. There are things of more importance to our Nation than freedom from war and pestilence. These may be absent and yet our Nation may be dying of dry rot

(Continued on Page 11)

PIGS AND EDUCATION AND PIGS AND DEBTS

Dr. Booker T. Washington suggests:

"Our race is in constant search of means with which to provide better homes, schools, colleges, and churches, and with which to pay debts. This is especially true during the hard financial conditions obtaining on account of the European War. All of this cannot be done at once, but great progress can be made by a good strong pull together, in a simple direct manner. How?"

"There are 1,400,000 colored families who live on farms or in villages, or small towns. Of this number, at the present time, 700,000 have no pigs. I want to ask that each family raise at least one pig this fall. Where one or more pigs are already owned, I want to ask that each family raise one additional pig this fall."

"As soon as possible, I want to ask that this plan be followed by the organization of a Pig Club in every community where one does not already exist. I want to ask that the matter be taken up at once through families, schools, churches, and societies, Farmers' Institutes, Business Leagues, etc."

"The average pig is valued at about \$5.00. If each family adds only one pig, in a few months at the present prices for hogs, \$10.00 would be added to the wealth of the owner, and \$14,000,000 to the wealth of the colored people. If each family adds two pigs, it would have in a few months \$20.00 more wealth, and \$28,000,000 would be added with which to promote the welfare of the race during the money stringency created by the European War."

"Let us not put it off, but organize Pig Clubs everywhere. Give each boy and girl an opportunity to own and grow at least one pig."

The above Raise-a-Pig Movement has caused much favorable comment from both the white and colored press. The Charlotte (N. C.) Observer speaks editorially as follows:

"The Observer has always found much to commend in Booker Washington's administration of the affairs of Tuskegee Institute, but nothing more than the inspiration which has come to him through conditions precipitated on the South by the European War. In a letter to the editor of the Observer—and one which we suppose he has sent to other papers—he outlines a policy by which the colored race may provide itself with better homes, schools, colleges and churches, and last but not least, pay its debts. He warns that this desirable result cannot be attained at once, but steadily and progressively through 'a strong pull together.' According to the argument of this colored educator, there are 1,400,000 colored families who live on farms or on villages. Of this number at the present time 700,000 have no pigs. 'I want to ask that each family raise at least one pig this fall. Where one or more pigs are already owned, I want to ask that each family raise one additional pig this fall.' He suggests that this plan be followed by the organization of a Pig Club in every community where one does not already exist and asks that the matter be taken up through families, schools, churches, societies, Farmers' Institutes and Business Leagues. As he figures it, the average pig is valued at about \$5.00. If each family adds only one pig, in a few months at the present prices of hogs, \$10.00 would be added to the wealth of the owner and \$14,000,000 to the wealth of the colored people. If each family adds two pigs, it would have in a few months \$20.00 more wealth and \$28,000,000 would be added with which to promote the welfare of the race during the money stringency created by the European War. The Observer commends this plan to the colored farmers of North Carolina. It is the most practical piece of advice which has been handed out to them in years, and it points the way to independence and the comforts of life."

CLARK UNIVERSITY'S OPENING—ATLANTA, GEORGIA

September the 23rd, Clark University threw open its doors for the matriculation of students. The enrollment on the first day was in advance of the first day of registration in 1913. The students are coming in every day in spite of the hard times, especially in the South, caused by the cotton situation, and all indications point to a great year. The spirit which permeates the entire University is inspiring in every phase of the University life and in every department the greatest enthusiasm is manifested.

President W. W. Foster, Jr., has come to the aid of many by accepting cotton in payment for expenses. Again, it is most gratifying to note the advanced step of the College Department. The Freshman class is the largest in years and others are applying for admission. Clark University stands for the higher education of the Negro and all efforts are being put forth to build up one of the greatest College departments in the South. It is the aim of the University to take the Negro youth through four of the best years of his life and make of him one who knows the difference between the refined and the vulgar, and who prefers the refined; one who knows the difference between the right and the wrong, and prefers the right.

The faculty has been greatly strengthened. Among the new teachers are Prof. W. R. Grant, Miss C. Walters, Prof. R. F. Weld, Miss Julia Baugh and Miss Sibyl Moses. Prof. Grant, who stands at the head of the department of music, comes to his new post of duty with a peculiar fitness for his work and with years of experience. He is a graduate of Howard University and Washington Conservatory of Music. On Friday evening, October 30, a grand concert was rendered by Prof. Grant and members of the department of music in the University chapel. Miss Walters, sister of President Walters of Gammon Theological Seminary, a graduate of Claverack College, New York University and Columbia University, has charge of the department of English. Miss Walters has taught for many years in New York City. Prof. Weld, a graduate of Wesleyan University, comes as professor of economics, and secretary of the University. Miss Julia Baugh, a graduate of Atlanta University, has charge of the second year academy. Miss Sibyl Moses has just come to fill the vacancy caused by the resignation of one of our most efficient teachers, Miss Elizabeth Billups, who soon starts a voyage upon the sea of matrimony with Dr. E. D. Strickland of Covington, Ga. Miss Moses received a hearty welcome as she returns to her alma mater.

During the summer Prof. F. H. Miller, head of the Normal department, took post graduate work at Chicago University. Miss Constance Foster, who holds the chair of French, spent the summer in Europe. The reporter of the department of History took post graduate work at Columbia University.

The athletics have taken on new life. All phases of athletics are encouraged. The football team is hard at work and the coaches expect to turn out a team that will do credit to the University.

Friday evening, Nov. 6th, the formal opening exercise of the Alpha Sigma, College Men's Literary Society, was held in the University chapel. The principal address will be delivered by Dr. J. W. E. Bowen, vice-president of Gammon Theological Seminary.—J. C. Arnold, Reporter.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

(Continued from page 3)

dry bones of religion. There were some earnest souls, but, to be sure, many were looking on in idle curiosity, some kneeling, some sitting, some standing, faced in various directions, but generally towards the priest. There were old and young, rich and poor, good and bad, clean and unclean. Small wonder that many of them stopped right in the middle of their meaningless singsong and ceremony to "admire" me.

Returning toward the Duomo we met a fellow peddling straw hats through the streets, for it was warm, and he was crying out at the top of his musical Italian voice like a fruit vendor, "Capello! capel-l-l-lo!" Inside the Duomo or Cathedral we found the same sort

of service which we had just left; but here were a great number of priests, waving incense and candles, a good boy choir and a larger crowd of communicants and onlookers. The building is encrusted with white and pink marble, trimmed in green stone; and by it stands the campanile, of the same materials, and it is the finest of the fine bell-towers of Italy. Both structures have delicately turned spiral columns with inlaid work.

Across the street and facing the Duomo is the Battistero or Baptistry, an octagonal domed building, said to have once been a temple of Mars. Here we saw the priest baptizing babies. The interior of the building is very beautiful; and it has the famous bronze doors by Lorenzo Ghiberti, the doors facing the cathedral depict in relief the early history of man from Noah to the time of Solomon. We went next to the Maria Novella, on the piazza by our hotel, where we saw the same sort of religious services, and the doorways of this church, as those of all the others, were obsessed by beggars.

Italy is also full of soldiers—soldiers, soldiers, soldiers. Europe is literally armed to the teeth. Small wonder that there are so many paupers at the bottom of such a society, for society must pay for the weapons, the regalia, the food and clothes and idleness of all that militia.

The next day, August 16, was one of the highest and fullest days of all our life. Life is truly not to be measured in years but in experiences. If we had lived but this one day we should have been long-lived in experiences, for we traversed centuries on that day. We took a privately conducted tour of Florence, just our party of three and an experienced Italian guide. We paid another brief visit to the Duomo; and, by the way, that great man, Savonarola, used to preach there. Thence we went on to the Loggia dei Lanzi, which has much fine statuary on its porch: "Hercules and the Centaur," a Greek "Ajax," "Perseus" with Medusa's head, and other pieces. On the square here is the spot where Savonarola was burned, and hard by stands the town hall or Palazzo Vecchio (old palace) with its lofty tower, and in which he was fifty days a prisoner and where his trial took place in the great council hall, in which he is now honored by a statue. This old palace was the home of the powerful family of Medicis, and has some fine tapestries from designs by Andrea del Sarto. The Medicis had a tapestry shop of their own.

Next we turned to visit two of the greatest art galleries in the world or in history—the Uffizi and then the Pitti. Leaving the Palazzo Vecchio, in front of which stands Michelangelo's gigantic "David" in a copy by an Italian professor, we turned to the left and a few steps away we came to the Uffizi Gallery, in whose outer corridors we paused to see marble statues of Dante, San Antonio, Boccaccio, Machiavelli, Galilei and other noted Florentines. We shall endeavor to traverse this world of art in our next paper.

Wiley University, Marshall, Texas.

Every great attack upon the Bible has opened a new fountain of its truth to supply the wants of God's people.—Peloubet.

That life cannot be fruitless, which notes the cry of poverty, distress and suffering, and ever has a kindly word and an open purse to help the poor.—E. L. Hyde.

If I had the greatest appointing power in the country, no man would get even the smallest appointment from me unless he showed proof of his absolute teetotalism.—Gen. F. D. Grant.

Without the Bible, the Sabbath, and the sanctuary, Christian civilization is impossible.—Montelambert.

A crossless Christian civilization is a mere producer of refined cruelties, an educator of powers that war on themselves.—Zion's Herald.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE WORK OF THE FREEDMEN'S AID SOCIETY SHOWS STEADY GROWTH

(Continued from page 1)

Much interest centered around the appropriations to the schools. It was a cause of general regret that larger appropriations could not be made. But the Society was fortunate in not having to face the possibility of a cut in the appropriations. We give in this connection a table showing the number of students last year in each school, the gross amount spent by each school last year and the appropriations for 1915-16.

Students 1913-14	NAME OF INSTITUTION	Total Ex- penses of Schools for 1913-14	Appropriations for 1915-16
68	Gammon Theological Seminary, Atlanta, Ga.	\$32,541.10	\$25,000.00
48	Flint Medical College, New Orleans, La.		
	Sarah Goodridge Nurse-training School and Hospital, New Orleans, La.	10,057.09	3,400.00
568	Meharry Medical College, Nashville, Tenn.	41,076.33	1,500.00
358	Bennett College, Greensboro, N. C.	9,602.63	3,000.00
938	Clafin University, Orangeburg, S. C.	90,909.90	9,500.00
341	Clark University, Atlanta, Ga.	26,374.03	9,500.00
439	Sam Huston College, Austin, Texas.	26,968.79	4,100.00
313	Morgan College (and affiliated schools), Baltimore, Md.	29,637.00	5,900.00
506	New Orleans University, New Orleans, La.	18,558.35	5,000.00
372	Rust College, Holly Springs, Miss.	23,218.44	5,600.00
107	Geo. R. Smith College, Sedalia, Mo.	11,455.82	3,000.00
491	Philander Smith College, Little Rock, Ark.	16,153.82	4,650.00
439	Wiley University, Marshall, Texas.	31,877.20	4,650.00
190	Walden College, Nashville, Tenn.	18,895.85	6,400.00
208	Central Alabama Institute, Birmingham, Ala.	8,862.75	2,900.00
483	Cookman Institute, Jacksonville, Fla.	10,564.77	3,100.00
251	Gilbert Industrial Institute, Baldwin, La.	9,876.33	2,800.00
346	Haven Institute, Meridian, Miss.	10,598.23	1,900.00
351	Morristown Normal and Ind. College, Morristown, Tenn.	31,182.84	5,000.00
6,961	Total	\$460,527.68	\$106,400.00

Snap Shots

Providence is the home of Mr. S. H. Tingley, who gave the fine recitation building to Clafin University. Mr. Tingley has given smaller amounts to several of our schools. He was present throughout the sessions of the committee and manifested great interest in the work.

Bishop Hughes made a great appeal for the co-operation of the races at the anniversary. He said the races were providentially thrown together and should so remain. His great appeal on behalf of the Negro race made a profound impression.

The Freedmen's Aid Society has disbursed during its life, \$8,635,976.45.

There were last year 286 college students in the Freedmen's Aid schools. Wouldn't they make a fine student body in some one school?

Gammon, Clafin, Wiley, Gilbert and Meridian have separate library buildings.

Dr. E. A. White gave a good account of himself in his address on Bishop Walden during the memorial service.

Dr. Charles M. Melden, now president of New Orleans University, formerly pastor of Mathewson Street Church, where the Com-

mittee was held, was not forgotten by his former parishioners. It was easy to think of Dr. Melden and his work in the far South.

President Wallace of Bennett College is to have a new home costing \$3,500.00. The North Carolina Conference raised the entire amount.

Dean George W. Hubbard was an honored visitor. He has spent 51 consecutive years in the work of Negro education.

President Lovinggood was detained from the meeting on account of illness, much to the regret of all.

Dr. Judson S. Hill, for 34 years a worker for Negro uplift, has a warm place with the committee, as he has with Methodism. He has rendered great service. He was present at the committee meeting.

Dr. James H. Dillard, of Jeanes Fund and Slater Board was a most welcome visitor. He

was invited to address the meeting and did so to the delight of all. His survey of the work of the Jeanes Fund was most interesting and carried the conviction that a most fundamental work was being carried forward by a master hand in a patriotic and Christlike manner. Dr. Dillard said the devotion, sacrifice and heroism of the young Negro teachers employed by the Jeanes equal anything on record of the famous black mamies. This was a fine and timely tribute. It shows that the worth of the Negro did not die with the old generation. Dr. Dillard's visit was one of the events of the meeting.

Dr. E. S. Ninde, the pastor of Mathewson Street Church, was a gracious host. He is loved on two scores—first for his father's sake, who was one of the saints of Methodism, and second, for his own rich life of high spiritual living. Dr. Ninde is one of the outstanding men of Methodism.

IMPORTANT ANNOUNCEMENT

Bishop Leete announces that the South Carolina Conference on the request of a majority of the District Superintendents will open Thursday, November nineteenth, instead of Wednesday, November eighteenth. The cabinet is requested to meet the Bishop at 3 p. m. Wednesday, November eighteenth.

Elsewhere in this issue will be found the Bishop's Address and Appeal to the Church in the interest of the Conference Claimants. The Board announces that the Address and Appeal inaugurating 1915 as campaign year for five million dollars will be in the hands of all pastors Sunday, November fifteenth. We therefore urge every pastor to read this Address and Appeal before his congregation and in the behalf of our veterans whose day of active toil is past but whose day of suitable recognition has come, earnestly co-operate with the Board of Conference Claimants so that "the supreme claim of the retired veterans" shall be fully met.

Of General Interest

Woman Suffrage Gaining Ground

It is interesting to note that in spite of opposition from various directions, the cause of Woman's Suffrage continually adds numbers to its rank and continues to move steadily onward. Including Illinois, which is practically a woman suffrage state, there are now twelve states in which women vote. The Territory of Alaska has recently granted full suffrage to its women. The list of states as it now stands is as follows: Wyoming, Colorado, Utah, Idaho, Washington, California, Arizona, Kansas, Oregon, Illinois (partial suffrage), Alaska, Montana and Nevada. The two last-named states were added to the lists at the recent elections. As may be supposed these increases are accomplished by the hardest kind of work on the part of the women with many strong interests opposing them.

The Fall of Tsing-Tau

Probably one of the most interesting events of the world's war during the past week was the fall of the German fortress, Tsing-tau, with some six or seven thousand prisoners of war, November 7, to the Anglo-Japanese forces in the far East. The endurance of this fortification supported by about 7,000 Germans was remarkable. It has been more than seventy days since the Japanese began operations to reduce Tsing-tau. The capture of this stronghold means the complete ousting of the Germans from Chinese territory, and the surrendering of the province of Kiauchau to the control of the Japanese. It is also remarked that this loses for the Germans the last foot of possessions on the Asiatic mainland, as well as their last strategic position outside the German Empire in Europe. Official reports of the fall of Tsing-tau received at the Japanese embassy in Washington are interpreted as signalling the beginning of an offensive naval campaign in the Pacific. Three squadrons of warships, which have been occupied in blockading Kiauchau will be relieved, it is said, to hunt down the German ships in the Pacific.

Other Reverses for the Germans

Apart from the fall of Tsing-tau, some of the most significant, and welcome, news to the allies, was the report that the Russians, besides driving the Austrians back in Galicia, have reached the Warthe river in Russian Poland and have established themselves on the Prussian frontier. Official reports indicate that the Russians have captured 12,000 prisoners including 125 officers.

According to reports from London a most desperate attack by the Germans on the allies in France and Belgium, occurred at Ypres, Belgium, recently in which the Germans, after a temporary gain, were repulsed. It reported that this battle was the scene of the most terrible bayonet charge of the whole war. The German casualties around Ypres are believed to have reached 100,000. It is believed, however, that under the direction of Emperor William himself, the Germans are preparing to make a final desperate blow in an effort to break through the Franco-British line which has maintained so stubborn a re-

stance through all of these weeks. And it is in the mind of military experts that the key point to the whole situation is somewhere on the line between the sea and the River Aisne. This final effort is expected to be marked by even greater slaughter and a more reckless sacrifice of troops than any of the previous attacks in the entire war.

The Turks who have entered the war as allies of the Germans and Austrians are reported to have been disappointed altogether in their plans by the readiness and speed with which the Russians have begun to invade the Sultan's domain. A complete rearrangement of plans on the part of the Turks is said to be necessary. It is found that troops intended for the invasion of Egypt will be needed on the Turkish frontier.

A report from Berlin says that the Shiek-ul-Islam, the chief ecclesiastical dignitary of Mohammedanism in Turkey, has issued a decree in Constantinople saying that in the fighting with Russia, England and France, the duty of every Mussulman is to his faith. This decree is said to be spread throughout the Mohammedan world and announced to the pilgrims at Mecca.

Kentucky Wars on Illiteracy

In a proclamation characterized by Dr. P. P. Claxton, U. S. Commissioner of Education, as "one of the most important issued by the governor of any state since the beginning of our national life," Governor McCreary, of Kentucky, announces the appointment of a State Illiteracy Commission and the beginning of a campaign to eliminate illiteracy from his state. A thousand volunteer teachers are already at work in the "moonlight schools," teaching Kentucky's 208,000 adult illiterates how to read and write.

Of special importance, in the opinion of Commissioner Claxton, will be the effect of Kentucky's example on other states. Illiteracy is a national problem, and few states are free from it. Says Dr. Claxton:

"This proclamation will have far-reaching results. It marks the beginning of a new era in Kentucky and for all the country, for the idea will be taken up by other states, and the work will go on till the curse and shame of illiteracy have been lifted from every state in the Union.

"It will be a part of the lasting glory of the state of Kentucky that it has taken the lead in this movement. It is the first state to undertake to offer to all the people, of whatever age, an opportunity to learn to read and write, and thus break away from the prison walls of sense and silence within which the illiterate man and woman must live. Whatever else Governor James B. McCreary may do for his state, this proclamation and his recommendation to the legislature that it provide for the appointment of this illiteracy commission must always be accounted among his wisest and most important acts."

Would it not be a fine thing for the Negro if he would take the hint and organize a race wide movement for "moonlight schools." Here is a chance for some one to immortalize himself.

The Board of Foreign Missions at its meeting of October 20 elected the following delegates for the General Committee sessions which were held at St. Mark's Methodist Episcopal Church, Brookline, Mas., beginning November 7:

Ministerial: Drs. G. P. Eckman, E. G. Richardson, W. V. Kelley, Dillon Bronson, E. S. Tipple, A. J. Coultas and J. M. Buckley.
Reserves: Drs. G. H. Bickley, J. S. Stone and H. H. Beattys.

Lay: Messrs. J. E. Leaycraft, J. M. Bulwinkle, F. A. Horne, J. M. Cornell, H. K. Carroll, J. R. Joy, J. W. Pearsall and J. T. Stone.

Reserves: Messrs. W. O. Gantz, Willis McDonald and F. L. Brown.

People of Interest

Bishop Hartzell and Bishop Anderson have sailed from England on their African tour.

Bishop Berry was recently called to St. Thomas, Canada, to attend the funeral of his sister, Mrs. John Farley.

The Missouri State Colored Teachers' Association convenes in its annual session at St. Joseph, Missouri, Thursday of this week.

Mrs. J. Mercer Johnson, of Paris, Texas, is attending the National Woman's Christian Temperance Union, now in session at Atlanta, Georgia.

Mr. W. T. Gibbs, of Baldwin, La., a college graduate of Wiley University, class 1912, is now taking a post graduate course in Harvard University.

On Sunday, September 28, the corner-stone for the Carnegie Library for the colored people of Nashville, Tennessee, was laid. A feature of the exercises was the dedication song "Carnegie Library," composed by Dr. Jasper T. Phillips.

Dr. R. H. Boyd's resignation as Secretary of the National Baptist Publishing Board, presented at the annual meeting on October 13, was unanimously rejected. Dr. Boyd is also treasurer, manager and founder of this great organization.

The address of the Rev. J. C. Murray and Mrs. Murray will be Cambridge City, Ind., for the ensuing two months. They are enjoying their first respite from their labors as superintendents of George O. Robinson Orphanage and Day Schools in San Juan, P. R., since entering upon this work.

Mrs. Maggie Pickens, mother of the Rev. W. Pericles Pickens, of the South Florida Mission, died some days ago at Bennettsville, S. C. The Rev. Mr. Pickens and his brother Lafayette of California, were at the bedside of their mother when she passed away. She was a faithful Christian woman.

Mr. H. R. Williams, county superintendent of Education for Lowndes county, Alabama, states that there are thirty-one new school houses for Negro youth now in course of erection in his county. Three Negro supervisors will conduct the industrial work of these schools.

It has been considered well by the Board of Trustees of the Woman's Home Missionary Society to close the Emerson Home School at Ocala, Fla. There were five graduates this year and the commencement exercises held April 29 were well attended. The property is to be sold and the receipts applied upon the work of the Florida Bureau.

At the September meeting of the Board of Trustees of the Woman's Home Missionary Society, Mrs. Ward Platt and Miss E. Jean Oram were elected members of the board to fill the vacancies occasioned by the death of Mrs. Anna Kent and Mrs. O. P. McCarty. Mrs. W. Bent Wilson was elected Associate Manager in Miss Oram's place.

A life size oil painting of the late Rev. James M. King, D. D., Corresponding Secretary of the Board of Home Missions and Church Extension from May, 1899, to October, 1907, was placed in the rooms of the board at its last meeting. The portrait was painted by Mr. Louis Hasselbusch, a Philadelphia artist.

President Docking of Rust University is planning a fitting celebration to take place November 15, of the eighty-fourth birthday of Father Moses Adams, who is the oldest member of the Upper Mississippi Conference and the only surviving member of the Mississippi Mission Conference, organized in New Orleans in 1867.

The Board of Foreign Missions has granted the following furloughs: to Rev. and Mrs. B. F. Lawrence of Hochow, and Rev. and Mrs. George B. Neumann of Chengtu, West China; to Mrs. John B. Buttrick of Hyderabad, and Mrs. David C. Ernsberger, of Belgaum, South India; to Rev. and Mrs. Harry L. Allen, of Iquique, Chile.

Mr. E. A. Williams, supervisor of school gardens in Birmingham, Alabama, has been appointed as agent in farm demonstration work by the United States Department of Agriculture. He has headquarters at the Georgia State Industrial College of Savannah, and works in seven counties thereabouts.

Dr. E. M. Brawley, pastor of White Rock Baptist Church, Durham, North Carolina, is the first Negro to be appointed a member of the faculty of the International Sunday School Association. The annual session of the International Bible Training School met under the auspices of the Sunday School Association in Birmingham, recently.

The Rev. W. H. Pope, Lexington Conference Evangelist, will conduct evangelistic meetings this fall, in the following cities: Augusta, Ky., the Rev. B. J. Coleman pastor, Evansville, Ind., the Rev. A. N. Hewitt pastor; Terre-Haute, Ind., the Rev. W. H. Renfro, pastor, and the Rev. W. Williams. Any pastors desiring service of Bro. Pope for late fall or spring, will please address him at 320 Jackson street, Louisville, Ky., or at 330 Perry street, Cincinnati, Ohio.

The Rev. Wm. Perkins, our pastor at Fayetteville, Tex., departed this life September 18 1914. The Rev. Brother Perkins was serving Fayetteville his third term; notwithstanding he was in bad health when appointed to take charge of the work, but he was unwilling to give up his work. He was faithful to the last and died at his post. The Rev. D. F. Vance, pastor at LaGrange, Texas, officiated at the funeral services, assisted by the Rev. Paterson.

The Western says: "Bishop Leete prefers the term 'adjustments' to that of 'appointments.' By the way, both Bishop Leete and Bishop Thirkield—the one holding the great Indiana Conference and the other the equally strong Ohio Conference—acquitted themselves as presiding officers and in their administrations with singular ability and acceptability. They dispatched the business of the sessions with all the confidence and celerity of veterans. Bishop Thirkield's address to the entering class was an ideal one. It would be difficult to surpass it. We understand that, in an expanded form, this deliverance is to be brought out in a volume by our Book Concern under the title of "The Personality and Message of the Preacher."

At the October meeting of the Board of Home Missions and Church Extension the following representatives were elected to the General Committee of Home Missions and Church Extension which convenes Friday of this week at Portland, Maine:

Ministerial Representatives: Jabez G. Bickerton, Philadelphia Conference; Whitford L. McDowell, Baltimore Conference; Robert Watt, Wilmington Conference; James C. Nicholson, Baltimore Conference; Frank P. Parkin, Philadelphia Conference; John R. Wright, Newark Conference; Melville E. Snyder, New Jersey Conference.

Ministerial Reserves: Leonard C. Murdock, Wyoming Conference; Emory M. Stevens, Central Pennsylvania Conference; Richard H. Gilbert, Central Pennsylvania Conference; George H. Bickley, Philadelphia Conference; Sanford M. Nichols, New Jersey Conference.

Lay Representatives: John P. Melick, Central Pennsylvania Conference; Cyrus D. Foss, Jr., Philadelphia Conference; William H. G. Gould, Philadelphia Conference; William S. Pilling, Philadelphia Conference; William H. Heisler, New Jersey Conference; Walter O. Hoffecker, Wilmington Conference; James E. Ingram, Baltimore Conference; C. Edgar Anderson, New York Conference.

Lay Reserves: Thomas R. Fort, Jr., Philadelphia Conference; William E. Massey, New Jersey Conference; Charles P. Reop, New Jersey Conference; Fred E. Tasker, New York Conference; Fisher Dalrymple, Philadelphia Conference.

Recent District Meetings

SALISBURY DISTRICT

The District Conference of the Salisbury District, Delaware Conference, was held at Pocomoke City, Maryland, October 20-22. The conference was opened by the district superintendent, the Rev. W. J. L. Hughes, who administered the sacrament of the Lord's supper. Evangelistic services followed, after which the address of welcome was made by the pastor, the Rev. J. W. Bond, which was responded to by the Rev. L. D. Beecham. The Rev. Dr. J. O. Spencer, president of Morgan College, addressed the conference on his recent trip to Europe. Dr. S. S. Jolly of the Cambridge District delighted the conference in an address on the war in Europe.

The regular disciplinary work was carried on, and thirty pastors made encouraging reports. They reported an increase in conversions and membership as well as an increase in financial obligations. In their reports the local preachers and exhorters showed that they had taken a great interest in the revival work of the charges, and also the general financial movement of the church. More than one hundred of these men were present, and by their general activity, their interest in Christian service was plain to the least observer.

Three visiting district superintendents were present and addressed the conference. They were: the Rev. J. E. A. Johns, of the Centerville District; the Rev. C. W. Pullett, of the Cambridge District, and the Rev. W. A. Hubbard, of the Wilmington District.

On Wednesday evening the anniversary of the Epworth League was held with the Rev. J. W. Parker presiding. A paper on "The Junior League Course" of study was read by Mrs. Annie H. Barkley. Mr. J. U. King spoke on the "Worth of the Epworth League." Prof. Thos. H. Klah, principal of the Princess Anne Academy, delivered a masterly address on the work of his school. Dr. W. C. Jason, of Dover State College, addressed the conference in his usual easy and charming manner on "Industrial Education."

Thursday afternoon the anniversary of the Woman's Home Missionary Society was held, Mrs. Carrie E. Spriggs presiding. The speakers were: Mrs. J. U. King and the Rev. J. S. Coulbourn. Fraternal greetings were delivered by the Rev. J. W. Jewett, representing the Cambridge District, and the Rev. L. W. Deakins, representing the Wilmington District. Response was made by the Rev. R. G. Waters. The Southwestern Christian Advocate was represented by J. W. Fenderson, and the district conference fixed December 6-20 as rally days for the paper.

A collection of \$15 was taken for the Rev. W. C. Dickerson, retired.—By J. W. Fenderson.

CAMBRIDGE DISTRICT

The District Conference of the Cambridge District was held in Zion Memorial Methodist Episcopal Church, Federalsburg, Md., October 27-29, the Rev. J. E. A. Johns superintendent, and the Rev. W. H. Johns pastor. The address of welcome was made by Mrs. Sylvesta Lankford, which was responded to by Mr. Wesley M. Horner. The business sessions were held every morning from 9 to 12, and reports were made by 27 pastors and 50 local preachers and exhorters. The reports of the pastors were interesting in that they showed progress in the moral and religious life of the charges. It was also interesting to note how these local men are becoming social helpers in their communities. Each charge reported progress in subscriptions to the Southwestern Christian Advocate. The afternoons were taken up by anniversaries. On Wednesday afternoon was the anniversary of the Ladies' Aid Society and Conference Claimants. The speakers for the Ladies' Aid were Mrs. L. A. Blake, presiding; Mrs. Mary Dashiell, who spoke on the "Power of the Woman in Church," and Mrs. Mary Askins. Mr. Daniel Miller spoke on the "Sunday School." The Conference Claimants' cause was represented by the Rev. J. R. Holland and the Rev. Dr. S. S. Jolly. Fraternal greetings were deliv-

ered by the Rev. W. J. Helm of the Cambridge District, the Rev. J. U. King of the Salisbury District, and the Rev. D. G. Waters of the Wilmington District. Response to the greetings was delivered by the Rev. D. G. Riddout. The Revs. C. W. Pullett, W. J. L. Hughes and W. A. Hubbard, superintendents respectively of the Cambridge, Salisbury and Wilmington Districts, were present and addressed the conference. In addition, addresses were made by Dr. J. O. Spencer, president of Morgan College; Prof. Thos. H. Klah, principal of the Princess Anne Academy, and Dr. W. C. Jason of Dover State College. The church in which the conference was held is a new and beautiful edifice, erected under the pastorate of the Rev. W. H. Johns. Brother Johns was sent to this charge two years ago, and in his second year dedicated a modern building, costing \$4,500. His presence in Federalsburg is a veritable benediction to the people. There were more than thirty cash subscriptions secured for the Southwestern, and the conference authorized the entire month of December to be the time for a rally in the interest of the paper.—J. W. Fenderson.

LEXINGTON DISTRICT

The Lexington District Conference was held in Georgetown, Ky., August 19-23, 1914, the Rev. J. B. Redmond, D. D., district superintendent, presiding; the Rev. F. P. Fielding, pastor. Nearly every pastor was present and a lively interest in the work was manifested throughout the session. The Rev. S. H. Sweeney was elected secretary; Miss Lawrence, assistant. Dr. H. Tinsley, in the absence of Prof. E. B. Davis, delivered a most cordial address of welcome, as did Miss Sunle Steele, A. M., on behalf of the Sunday School, Epworth League, Ladies' Aid and the Woman's Home Missionary Society. Dr. H. W. Tate responded in a splendid address. The Rev. H. W. Simmons in well-chosen words gave a boost to our Methodism. Dr. Redmond presented some very advanced methods to the conference which were very heartily received. The Revs. H. A. Foreman and H. W. Simmons from the Indiana-Chicago District; the Revs. R. L. Dickerson, J. H. Ross, J. S. Jones from the Louisville District, and E. A. Driver from the Maysville District were introduced. The papers read by the pastor and several laymen representing the various organizations in the church, were of an exceptionally high character. The Revs. H. W. Simmons and H. W. Tate were elected to represent the Southwestern and Western Christian Advocates, respectively. Visitors of prominence were: Drs. W. H. Riley, of Jeffersonville, Ind.; E. O. Jones, African Methodist Episcopal Church, Lexington, Mo., and Bishop I. B. Scott, D. D., of Africa, who delivered a magnificent address on "Africa: Its Customs and Needs." In order to do the most effective work the district superintendent presented and the conference endorsed his plan to divide the district into sub-districts, each to have its own officers. There were elected district officers for each auxiliary. The Rev. L. M. Hagood and Mrs. Dolly Lewis were also welcomed visitors. Otho Johnson was licensed to preach. Wm. Nutter, J. H. Johnson and Thomas Brown were recommended for local deacon orders and admission on trial in the Annual Conference. The Rev. H. A. Foreman, Dr. H. W. Simmons, Prof. R. D. Grant and Dr. Taylor were elected delegates to attend the Methodist Episcopal council of colored members, which was held in Nashville, Tenn., October 21-22. On Sunday at 11 a. m., Bishop Scott electrified a very large audience at the Fair Grounds by his great sermon, text, Gen. 32: 26, theme, "Pravailing Prayer." The Revs. R. L. Dickerson and J. H. Ross preached at 3 and 8 p. m., respectively, to large audiences. This was pronounced to have been one of the best sessions ever held on this district. Dr. Redmond has the hearty co-operation of both the pastors and laymen of his large plans. This was his first conference, but he showed his ability to lead men and to direct the affairs of the district. New Zion was selected as the place of our next District Conference. Pastor Fielding and his people spared no pains to make every one comfortable.—W. H. Simmons.

SEDALIA DISTRICT

The eighteenth annual session of the Sedalia District Conference, Sunday School and Epworth League Convention opened Wednesday, August 12, in California, Missouri. After devotional service, the Rev. Jno. H. MacAllister, district superintendent, took the chair, and, at the conclusion of some very appropriate remarks, the organization was effected: E. F. Pate, secretary; Mrs. O. V. Ford and the writer, assistants; W. G. Gibson, treasurer; J. C. Jackson and E. T. Anderson, committee on finance; the undersigned, reporter to the Southwestern Christian Advocate; Dr. W. Fielding Waters, reporter to the city papers, and the pastor, the Rev. I. W. Roier, mailman. The welcome address by the Mayor, the Hon. J. W. Hunter, on behalf of the city, was brotherly and full of inspiration. The welcome address on behalf of the local church, by Miss A. L. Hickox, was precise and carefully prepared. The writer responded extemporaneously. The Sunday School and Epworth League Convention was presided over by Mrs. O. V. Ford, the president, who maintained the dignity and business precision that characterized the gathering. The Woman's Home and Foreign Missionary Societies, with Mesdames Sarah Abbott, H. G. Gibson, Polly Mason and Ella B. Harris in charge, served well as an information bureau and enthusiasts. Theirs is a noble work. The sermons preached by the Rev. E. F. Pate, A. E. Diggs, J. D. Evans, J. H. McAllister and H. G. Gibson were highly spiritual; as were the addresses delivered by the Rev. W. C. Ellis and Dr. W. F. Waters, M. D. The annual address of the district superintendent was scholarly. On the night of George R. Smith College anniversary, the president, the Rev. Geo. Evans, A. M., D. D., delivered a great address. We gave him \$40.65. The annual musicale and literary concert, by the delegates and local talent, was excellent. Total amount of money raised, \$218.64. The Ladies' Aid Society of Sedalia reported the largest amount of money raised to date. The Rev. J. C. Jackson of Georgetown had the largest delegation in attendance. The reporter to this paper, on behalf of the convention assembled, presented to the Rev. Jno. H. McAllister, as this was his sixth and last year as district superintendent of the Sedalia District, a fine fountain pen wrapped in a greenback. The Rev. Mr. McAllister accepted and replied in expressions that spoke volumes for "Brother Mac," as he is intimately known. He has toiled arduously and wrought well. We pray for another strong and congenial man and brother for this district. Too much praise cannot be given the Rev. S. W. Roier and his good people for the very splendid way they entertained and cared for the conference. Ours was a pleasant stay. The conference adjourned to meet at Windsor, Mo.—J. Blaine Walker.

Personal and General

Mrs. Louisa Stotber, the worthy president of the Ladies' Aid Society at Bridgewater, Va., led a host of friends and members to the parsonage a few weeks ago, and tendered the pastor and family a grand reception. It was truly a most enjoyable occasion.

Mrs. M. R. Davis of New Orleans is visiting her relatives in Thibodaux.

Miss Lillian McCain of Logansport, La., left for Deadwood, Tex., where she will teach this session.

The members and friends of St. Mark's Church, Augusta, Ga., gave their pastor, the Rev. D. R. Cooper and family, a very pleasant surprise recently. The choicest groceries were left and the hearts of the inmates made happy.

Dr. J. A. T. Forest, the pastor of Ezion Methodist Episcopal Church, Wilmington, Del., has been recently elected president of the Ministerial Union, which includes the ministers of the various denominations of the city.

Miss Lillian Evelyn Holmes, daughter of the Rev. and Mrs. J. E. Holmes, will be married to Mr. Willie O. Fairley of Moss Point, Miss., on November 26th.

Mrs. Baiton H. Suttler, widowed daughter of the Rev. and Mrs. Jesse E. Holmes, was quietly married October 25 to Mr. Andrew E. Taylor, a prominent druggist of Gulfport, Mississippi, the Rev. H. May, our pastor at Pass Christian, officiating. The marriage took place at the home of the bride's parents in Good Children street.

Pastors Enlist in the Loyal Southwestern Day Legion. This is a Call for Volunteers. You Could Do No Greater Thing Than Become an Earnest Worker for Subscriptions in Your Church and Community. If You Have not yet Named a Southwestern Day, Please Do So At Once. If you did not Succeed on the Day Named, Try Again.

Pastor and District—	Date	Pastor and District—	Date	Pastor and District—	Date
ATLANTA CONFERENCE				NORTH CAROLINA CONFERENCE	
W. E. Ector—Rome	Nov. 29	H. A. Sorrell—Lake Charles	Nov. 15	B. F. Thomas—Western	Nov. 15
H. W. B. Wilson—Atlanta	Nov. 29	W. L. Dyas—Shreveport	Nov. 22	W. B. Sciles—Western	Nov. 15
Wm. McCloud—Rome	Nov. 29	J. E. Rolax—Shreveport	Nov. 22	W. M. Crawford—Western	Nov. 15-22
E. H. Lee—Gainesville	Nov. 29	C. C. Landry—New Orleans	Nov. 22	A. E. Robinson—Winston	Nov. 22
J. W. P. Wolfe—Atlanta	Dec. 7	G. A. Paine—La Teche	Nov. 22		
		C. Spears—La Teche	Nov. 22	SAVANNAH CONFERENCE	
CENTRAL ALABAMA CONFERENCE		A. W. Goins—Alexandria	Nov. 22	W. A. Holmes—Waynesboro	Nov. 15
J. L. Marable—Marion	Nov. 15	J. L. Augustus—Shreveport	Nov. 22	J. S. Sbuman—La Grange	Nov. 29
A. R. Neal—Marion	Nov. 22	S. A. Mason—Baton Rouge	Nov. 22		
J. W. Landrum—Montgomery	Nov. 22	H. J. Robinson—Lake Charles	Nov. 22	SOUTH CAROLINA CONFERENCE	
E. Frazier—Marion	Nov. 22	O. J. Harvey—Lake Charles	Nov. 22	Howard Williams—Spartanburg	Nov. 15
A. W. McKinny, D. S.—Huntsville	Nov. 29	David Shelby—Alexandria	Nov. 29	C. C. Clark—Spartanburg	Nov. 15
James W. Martin, D. S.—Marion	Nov. 29	S. A. Davis—Lake Charles	Nov. 29	Y. Goodlett—Bennettsville	Nov. 22-29
L. C. Williams—Marion	Nov. 29	I. C. Dougherty—Ln Teche	Nov. 29	S. E. Watson—Greenville	Nov. 29
J. W. Whitfield—Opelika	Nov. 29	J. C. Brown—Baton Rouge	Nov. 29	M. C. Newman—Greenville	Nov. 29
T. S. Sanders—Huntsville	Dec. 6	A. B. Venable—Alexandria	Nov. 29	W. M. R. Eaddy—Florence	Nov. 29
P. Y. Wofford—Marion	Dec. 6	J. L. Willson—New Orleans	Nov. 29	N. W. Greene—Florence	Dec. 6
G. W. Reeves—Opelika	Dec. 6	Tbos. Williams—Alexandria	Nov. 29	Jas. McEaddy—Bennettsville	Dec. 13
D. J. Price—Birmingham	Dec. 27	Arthur Robinson—New Orleans	Nov. 29	J. A. Gary—Spartanburg	Dec. 20
J. R. Taylor—Birmingham	Dec. 27	Geo. Thomas—Alexandria	Nov. 29		
S. C. Walker—Birmingham	Dec. 27	F. M. Lashington—Shreveport	Nov. 29		
		G. W. Ogilvie—Shreveport	Nov. 29	TEXAS CONFERENCE	
CENTRAL MISSOURI CONFERENCE		J. C. Clark—Shreveport	Dec. 6	G. W. White—Palestine	Nov. 8-15
O. A. Johnson—Kansas City	Nov. 15	C. C. Smith—Shreveport	Dec. 6	P. L. Jackson—Conroe	Nov. 15
J. L. Brooks—St. Louis	Nov. 22	J. D. Wilson—Baton Rouge	Dec. 6	C. Davenport—Palestine	Nov. 15
W. R. Rivere—Mexico	Nov. 29	H. J. Wright—Alexandria	Dec. 6	B. McDaniel—Navasota	Nov. 15
A. G. Williams—Kansas City	Dec. 20	A. Vincent—Alexandria	Dec. 13	J. Mercer Johnson—Paris	Nov. 15
		E. C. Goins—Lake Charles	Dec. 13	J. L. Blue—Marshall	Nov. 15
DELAWARE CONFERENCE		J. F. Marshall—Alexandria	Dec. 13	B. C. Clemons—Marshall	Nov. 15
Jno. H. Nutter—Salisbury	Nov. 15	T. P. Norris—Lake Charles	Dec. 13	W. R. Robinson—Palestine	Nov. 15
Wilmington District	Nov. 22-29	J. J. Woolridge—Alexandria	Dec. 20	L. G. Green—Beaumont	Nov. 15
Salisbury District	Dec. 1-8-15	A. B. Harris—La Teche	Dec. 20	M. C. Gillespie—Marshall	Nov. 8-15
J. W. Cook—Cambridge	Dec. 6	J. A. Barnes—Baton Rouge	Dec. 27	A. L. Gabriel—Navasota	Nov. 1-8-15
J. W. Henderson—Cambridge	Dec. 20	R. F. Long—La Teche	Dec. 27	M. Q. A. Fuller—Navasota	Nov. 15
				Freeman Parker—Beaumont	Nov. 15
FLORIDA CONFERENCE		MISSISSIPPI CONFERENCE		A. F. Johnson—Navasota	Nov. 15
G. L. Russ—Jacksonville	Nov. 15	J. E. Thompson—Brookhaven	Nov. 15	J. F. Barne—Navasota	Nov. 15
S. A. Huger—Florida Mission	Nov. 22	J. J. Goodwin—Brookhaven	Nov. 15-22	Gabriel Felder—Freehope	Nov. 22
C. R. Howard—Ocala	Nov. 29	W. L. Mills—Meridian	Nov. 22	M. M. Muldrew—Palestine	Nov. 22
W. Pericles Pickens—Florida Mission	Nov. 29	W. R. Walker—Hattiesburg	Nov. 22	D. C. Hailey—Palestine	Nov. 22
		A. Johnson—Brookhaven	Nov. 22	A. Adair—Beaumont	Nov. 22
LEXINGTON CONFERENCE		P. W. Baldwin—Jackson	Nov. 15-22	J. R. Carnes—Houston	Nov. 22
James E. Allen—Chicago	Nov. 15	M. D. Hopkins—Vicksburg	Nov. 22	E. W. Summers—Palestine	Nov. 22
E. A. White—Ohio	Nov. 15	C. H. Brown—Jackson	Nov. 22	S. A. Andrews—Marshall	Nov. 22
R. F. Broadus—Louisville	Nov. 22	G. W. Coleman—Gulfport	Nov. 29	K. W. McMillan—Paris	Nov. 29
J. H. Ross—Lexington	Nov. 22	J. C. Hibbler—Hattiesburg	Nov. 29	P. H. Jenkins—Marshall	Nov. 26
Joseph Small—Cincinnati-Maysville	Nov. 29	H. Roundtree—Vicksburg	Nov. 29	R. V. Doakes—Marshall	Nov. 26
P. J. Smith—Louisville	Nov. 29	G. W. Smith—Vicksburg	Nov. 29	Wm. White—Beaumont	Dec. 6
R. P. Threikeld—Chicago-Indianapolis	Nov. 29	N. E. Goodloe—Hattiesburg	Nov. 29	B. F. Myers—Annapolis	Nov. 8
S. W. Duncann—Cincinnati-Maysville	Dec. 6	W. L. Marshall—Jackson	Nov. 29		
J. S. Bailey, D. S.—Cincinnati-Maysville	Dec. 6	A. Davis—Jackson	Nov. 29	WASHINGTON CONFERENCE	
F. P. Robinson—Cincinnati-Maysville	Dec. 6	R. B. Anderson—Meridian	Dec. 6	C. A. Brady—Annapolis	Nov. 15
A. R. Martin—Indianapolis	Nov. 29	Wm. McMorris—Hattiesburg	Dec. 6	E. M. Dent—Baltimore	Nov. 15
		E. H. Langston—Meridian	Dec. 6	Elijah Ayers—Annapolis	Nov. 22
		W. A. Oates—Guifport	Dec. 13	L. V. Valentine—Baitimore	Nov. 22
LITTLE ROCK CONFERENCE		J. I. Garrett—Vicksburg	Dec. 20	J. G. Grant—Alexandria	Nov. 22
S. J. Brown—Clow	Nov. 15	S. H. Cannon—Meridian	Dec. 20	A. P. Shaw—Alexandria	Nov. 29
M. F. Strong—Pine Bluff	Nov. 15			W. H. Dean—Washington	Dec. 6
J. H. Hines—Clow	Nov. 15	UPPER MISSISSIPPI CONFERENCE		M. J. Naylor—Baltimore	Dec. 15
M. B. A. Cain—Forest City	Nov. 15	J. M. Marsh—Aberdeen	D. S.	WEST TEXAS CONFERENCE	
L. C. Docking—Pine Bluff	Nov. 15	G. J. Dobson—Aberdeen	Nov. 8-22	E. E. Henderson—San Angelo	Nov. 15
W. M. Speed—Forest City	Nov. 22	C. W. Walton—Holly Springs	Nov. 15	B. J. Goff—Waco	Nov. 15
G. W. Sanders—Pine Bluff	Nov. 22	D. D. Shelby—Clarksdale	Nov. 15	J. W. Wormly—Austin	Nov. 15
W. J. S. Donaldson—Forest City	Nov. 29	J. W. Winbush—Starkville	Nov. 22	J. G. Browne—Waco	Nov. 29
G. W. Thompson	Nov. 29	W. F. Isaiah—Starkville	Nov. 22	W. W. White—Waco	Nov. 29
J. W. Nelson—Forest City	Nov. 29	A. A. Wright—Winona	Nov. 22	L. H. Richardson—Austin	Dec. 6
David Hall—Clow	Nov. 29	S. M. McLeod—Starkville	Nov. 22	N. M. Mooney—San Antonio	Nov. 15
M. McCrosky—Little Rock	Dec. 6	D. Green, Starkville	Nov. 22	J. W. V. Hutchinson—Dallas	Nov. 22
M. D. Giles—Forest City	Dec. 6	W. H. Golden—Holly Springs	Nov. 22		
W. B. Harris—Ft. Smith	Dec. 6	Wm. Maxwell—Clarksdale	Nov. 22		
J. W. Terrell—Little Rock	Dec. 20	E. C. F. Troupe—Greenwood	Nov. 29		
		D. P. Shaw—Clarksdale	Nov. 29	EPWORTH LEAGUE DEVOTIONAL MEETING	
LOUISIANA CONFERENCE		S. D. Troupe—Clarksdale	Nov. 29	(Continued from Page 6)	
Wm. Emmett—Baton Rouge	Nov. 15	G. M. Chisolm—Greenville	Nov. 29	and cancerous sin.	
D. H. Young—Alexandria	Nov. 15	F. J. Taibert—Holly Springs	Nov. 29	Let us thank God for His larger benefits in that	
B. R. Jackson—La Teche	Nov. 15	A. E. Franklin—Aberdeen	Nov. 29	he has kept open this year the gate of eternal life	
T. A. Jackson—New Orleans	Nov. 15	L. F. White—Starkville	Nov. 29	and continually kept His table spread with good	
A. C. Mitchell—Lake Charles	Nov. 29	G. E. Tyler—Clarksdale	Nov. 29	things, eating of which we have been strengthened	
S. M. G. Taylor—Lake Charles	Nov. 15	L. F. Jones—Winona	Nov. 29	unto life eternal.	
L. C. Thomas—Baton Rouge	Nov. 15	N. H. Williams—Aberdeen	Nov. 29	Winchester, Va.	
G. G. Priestly—Alexandria	Nov. 15	P. A. Lem n—Holly Springs	Nov. 29		
		D. E. McNair—Clarksdale	Dec. 13		

and cancerous sin.

Let us thank God for His larger benefits in that he has kept open this year the gate of eternal life and continually kept His table spread with good things, eating of which we have been strengthened unto life eternal.

Winchester, Va.

BATON ROUGE DISTRICT WOMAN'S HOME MISSIONARY SOCIETY, LOUISIANA CONFERENCE

The Woman's Home Missionary Society was well represented and showed marked improvement on all lines. Under the leadership of our upright, honest, Christian sister, Mrs. V. B. Spears, we know no such a word as fail. The pastors all promised to do more for their respective churches for this cause. The following officers were elected: Eva Douglas, president; Mary E. Emmett, second vice-president; Victoria Page, third vice-president; Vic. Williams, fourth vice-president; Miss L. L. Green, supply secretary; Mrs. D. G. Taylor, Mite Box secretary; Mrs. Rev. Eli Williams, treasurer; Mrs. Martha Walker, recording secretary; Mrs. V. B. Spears, corresponding secretary Baton Rouge District. The district superintendent, the Rev. J. A. Landry, was well pleased with the progress that had been made by the Woman's Home Missionary Society. He is indeed a God-sent man. The Rev. Mr. Emmett and his people deserve praise for their hospitality to the Woman's Home Missionary Society. A collection was taken for the Peck's Home and turned over to the treasury of the state of that cause. We pledged to do more for the Home and education.—(Mrs.) V. B. Spears, District Secretary.

WOMAN'S HOME MISSIONARY SOCIETY OF WILMINGTON DISTRICT

The Woman's Home Missionary Society of Wilmington District held its meeting on the 14th of October at Dover, in Whatcoat Chapel, Mrs. J. E. Cotton presiding. A splendid account of the work of the district was given by the delegates and various secretaries. The district superintendent, the Rev. W. A. Hubbard, gave a very interesting address and promised to encourage the effort in every charge to organize an auxiliary. Mrs. M. B. Jason, our conference Mite Box secretary, in a brief address made the use of the Mite Box very plain. We distributed 20 boxes to the ministers. The infant daughter of the Rev. and Mrs. Jefferson, the pastor of the church, was made a life member of the M. J. band by the district and given a mite box with 20 cents in it. We hope this means more interest in the work among the children.—Mrs. A. Davis Foust, District Secretary.

THIRTIETH ANNIVERSARY OF THE REV. AND MRS. FRANK WALKER

The celebration of the thirtieth wedding anniversary of the Rev. and Mrs. Frank Walker of New Orleans, on October 15, at their residence, 7448 Ann street, was an unusual and most interesting affair. The front of the premises was decorated with Chinese lanterns, potted ferns and palms were nicely arranged and the rooms tastily decorated. Invocation was offered by the Rev. D. F. Taylor, rector of St. Luke's Episcopal Church. The welcome address was delivered by Mr. E. E. Smith; the response by the Rev. C. W. Reeves, pastor Williams Methodist Episcopal Church, after which a very interesting program was rendered. Prof. J. Carrere executed the beautiful selection, "The Old Folks at Home." Miss Beatrice Stewart rendered an instrumental solo. Mr. E. E. Smith acted as master of ceremonies. Timely remarks were made by Mr. D. L. Riley.

The Esther Chapter No. 1, O. E. S., was well represented. Refreshments were served to those present. The Rev. and Mrs. Walker were married in this city at Central Congregational Church, October 15, 1884, by the Rev. Isaac Hall. Among the valuable presents received were the following: Mrs. Murray McRobinson, card receivers; Mrs. P. Thompson, Japanese cup and saucer, and pearl necklace; Mr. and Mrs. E. Guidry, La Valliere necklace; Miss Patsy Locke, a water set with glass holders; Mr. and Mrs. O. Lewis, pearl necklace; Mr. and Mrs. Riley, silver dollar; Miss Silvia Givens, pearl necklace; Mr. and Mrs. Smith, silver dollar, pearl souvenir napkin ring and a pair pearl cuff buttons; Miss Selena Smith, a valuable present; Mr. and Mrs. C. Willis, two fruit plates; Mrs. M. L. Holliday Schull, sugar spoon; the Rev. and Mrs. D. F. Taylor, pearl necklace, pearl cuff buttons and set pearl shirt studs; Mrs. Adams, pearl hat pin.

VICKSBURG DISTRICT LADIES' AID SOCIETY

The Ladies' Aid Society of the Vicksburg District was organized May 21, 1914, on Bolton Circuit, at St. Paul Church. Officers elected for the ensuing year: Miss Addie B. Wells, president; Mrs. Caldonia Turner, vice-president; Norma A. Anthony, secretary; Mrs. Minnie Robinson, treasurer; Miss Louise A. Wells, organist; Miss Hortense B. Wells, Miss Tennie R. Miles, Misses Beatrice and Essie Johnson were appointed committee on program, with Noma A. Anthony as president. Total amount in treasury, \$10.20. Programs of much interest are being rendered in each meeting. Our topic for Oct. 25 was, "The Value of Prayer and Watchfulness." In this as well as everything else, some will lag behind, but the leaders are pressing on. The Rev. S. A. Cowan is the pastor of Bolton Circuit and has been for four years; he seems to be the man for the charge.—Noma A. Anthony.

ASBURY CHURCH, NATCHITOCHES LOUISIANA

The second Sunday in October, 1914, will ever be remembered as being a great day spiritually in our church. Many of the oldest communicants declare that they have never witnessed a more pleasant, agreeable, soul-stirring and inspiring occasion than this baptism which took place at the altar, conducted by our beloved pastor, the Rev. John A. Lindsey. There were twenty-three baptized and received into the church on this day; two having been baptized previously. Certificates of baptism, beautifully designed, were handed to each of them. Little Willie May Bolt and Seraphine Pierson received infant baptism. Truly Asbury is alive along all lines, and our doors are always crowded; standing room is oftentimes at a premium. We are planning to come up to Alexandria at the Louisiana annual conference with a commendable report. Every auxiliary is on the alert, especially the Ladies' Aids; the stewardesses, under Mrs. M. J. Sharp; King's Daughters, Mrs. Mary Robinson; Woman's Home Missionary Society, Mrs. Cecelia Willis; Epworth League, Mrs. Vera Ezenack; Junior Epworth League, Mrs. Nettie Blackstone. Our next baptism took place Sunday, Oct. 18, 1914.—Thaddeus Taylor, M. D., Secretary Asbury Chapel.

WARREN TEMPLE CHURCH—LA GRANGE, GEORGIA

A successful rally was concluded here Sunday, Aug. 16th, 1914. Dr. Bridges has been preaching to our people to make better use of the opportunities they have. This kind of doctrine seems to be good seed sowed in prepared ground. Our rally was a success. Club No. 1, led by Mrs. Mary Moore, \$26.55; No. 2, Mrs. L. L. Harrison, \$17.35; No. 3, Mrs. Mary L. Brittain, \$17.45; No. 4, Mrs. H. M. Heard, \$3.55; No. 5, Miss Effie Kimball, 16.70; No. 6, Miss Stella Hanson, \$3; No. 6, Ida Grant, \$5.15; No. 7, Lucy Morgan, \$8.75; No. 8, Alice Greenwood, \$7.05; No. 9, Fannie Harris, \$2.90; No. 10, Jessie Truett, \$1.20; No. 11, Ida Phillip, \$1.25; No. 12, Eliza Reese, \$1; No. 13, Mary J. Lennon, \$5.15; No. 14, Juliette King, \$1.75; No. 15, Priscilla Bridges, \$9.05; No. 16, Sarah Fielder, 85 cents; No. 17, Eula Goode, \$2.50; No. 18, Lettie Moreland, \$1.02; No. 19, Julia Gilmore, \$2; total, \$124.22. We are getting along nicely with our church work. We have raised for benevolence up to date, \$103, and several new members added to the church this year. The Rev. F. R. Bridges is a strong man; we are proud of him.—E. G. Wright.

LOUISIANA CONFERENCE DISTRICT SUPERINTENDENTS MEET

The district superintendents of the Louisiana Annual Conference met in Newman Memorial Church, Alexandria, August 7-8, 1914. The meeting was called to order by Dr. V. Chapman, president, who briefly stated the object of the meeting, viz.: in connection with the annual meeting of the district superintendents. It is to whether we approve the plan as set forth by the Board of Conference Claimants to raise two million dollars for said Board. Devotional exercises were conducted by the president. The writer called the roll and the following responded: V. Chapman, J. W. Turner, J. A. Landry, R. C. Worsham, B. J. Reddix, and J. O. Richards. The following representatives were present: New Orleans District, Dr. T. F. Robinson; Shreveport District, Dr. J. J. Obee; layman, W. J. Walker; Alexandria District, Dr. J. F. Marshall, layman, S. E. Henderson. Dr. J. F. Marshall, the pastor, made everything pleasant for the visitors. The sermons by the president and the lively discussion made this meeting a delightful gathering. W. J. Walker of the Shreveport District and S. E. Henderson of the Alexandria District led in the discussion. The plan set forth by the Conference Claimant Board was approved. A neat sum of money to be raised by this conference was recommended. The visitors were royally entertained at the home of Mrs. C. H. Munroe, Dr. J. F. Marshall and the writer.—J. O. Richards, Secretary of District Superintendents' Convention.

FORT SMITH DISTRICT

The Woman's Home Missionary Society met during the recent district conference at Jackson Port, Arkansas. At the close of the opening exercises, Mrs. G. T. Saxton, State Corresponding Secretary of the Home Missionary Society, was introduced. She impressed upon the women this great work and the benefits of the same. Each pastor present commended the work of the Society, and declared themselves willing to ren-

der such help as necessary for the success of the cause. Mrs. Saxton distributed literature that will be of great service to the women of the various auxiliaries. The paper read by Miss Ruby Pete, of Batesville, relative to the work of the Junior League, was interesting.—Maggie Doupin, president; Henrietta Collins, secretary.

PINE BLUFF DISTRICT

The Sunday School and Epworth League Convention met in Corner Stone church at Clarendon, Ark., August 12. The district president being absent, the house was called to order by the District Superintendent, the Rev. J. H. Greer. Mrs. A. C. Freeman, of Pine Bluff, was elected temporary chairman, which position she filled so creditably that she was afterward unanimously elected president for the ensuing year. The program having been gotten up and arranged with a view of imparting knowledge relative to Sunday School and Epworth League work, was carried out with much earnestness on the part of the participants. Wednesday and Thursday evenings the convention listened to able sermons preached by the Revs. G. W. Wells and J. T. Hawkins, respectively. Thursday several visitors were introduced who made some timely remarks; the Rev. B. F. Neal, representing the American Bible Society. At the close of which a collection was taken for the American Bible Society. Friday afternoon Mrs. J. C. Freeman conducted a "quizz-box" which was quite interesting as well as inspiring, since every question related to League work. Friday evening, Dr. J. M. Cox, president of Philander Smith College, Little Rock, delivered a masterly address in the interest of education and Philander Smith College. Saturday morning the work of the convention was completed and officers for the ensuing year were elected. Sunday morning at 9:30 a Model Sunday School was conducted by the Rev. M. F. Stronach as superintendent. At 11 a. m. the writer preached. At 3 p. m. memorial services were conducted by the Revs. Albright and Hill. At 8 p. m. the Rev. Mr. Hill preached an able sermon.—S. J. Saxton.

REVIVALS

Logansport, La.—The annual meeting closed at Union Chapel Oct. 25, 1914, with twenty-five converts. God has truly poured His blessings upon this year. Forty precious souls have been added to the church.—James McCain, Pastor.

Birmingham, Ala.—Enon Church still moving forward. The Rev. S. Walker, our pastor, is bringing this to pass in a most creditable manner. We have just closed the most successful two weeks' revival. We were assisted by local pastors and had the operation of the good people of community. The Lord wonderfully blessed us with 12 conversions and accessions; most of the converts young people. A new day has dawned for Enon. The Rev. Mr. Walker the work at heart and is succeeding.—(Mrs.) Beulah E. Moore.

Scottsboro Circuit—Stevenson, Ala.—has recently closed a revival with converts. This makes a total of converts in the circuit and 36 accessions. The meeting was conducted by the Rev. J. C. Shuman of Decatur, —F. W. Williams, Pastor.

District Rounds

NASHVILLE DISTRICT

First Round

Murfreesboro Station, Nov. 8-9; Butler's Mission, 8; Shelbyville Station, 15; Eagleville Mission, 16-17; Murfreesboro Ct., 21-22; Dilton Ct., 28-29; Smyrna Ct., Dec. 5-6; Clark Memorial (Nashville), 13-14; Braden Memorial (Nashville), 19-20; Gordon Chapel (Nashville), 27-28; Green Chapel (Nashville), 27-29; Nolenville Ct., Jan. 2-3, 1915; Seay's Chapel (Nashville), 10-11; Hubbard Chapel (Nashville), 17-18; Flat Rock (Nashville), 17-19; Brentwood Station, 24-25; Cainville Ct., 30-31; Lascassas Ct., 31-Feb. 1. Dear Brethren: Let us do our very best this year in looking into and after every interest of our great Church. You can feel free to call on me for any service that I can render you.—J. H. Ellis, District Superintendent.

MEMPHIS DISTRICT

First Round

Dyersburg Ct., Nov. 7-8; Union City Ct., 14-17; Kenton Ct., 19-22; Humboldt, 22-23; Friendship, 28-29; Alamo, Dec. 4-6; Mason, 12-13; Atoka Ct., 19-20; Galloway Ct., 26-27; Selma Ct., 31-Jan. 3; Binghamton, 8-10; Warren Chapel, 10-11; Centenary, 18-19; East Mission, 18; Woodstock, Nov. 28-29. Dear Brother: This brings us into a new conference year with new responsibilities and obligations. Begin with the year to raise your benevolences and send them to headquarters quarterly and get vouchers. Buy all necessary records; make a perfect membership record and keep account of all moneys raised and expended. We are pastors of a new era. Let our watchword be, no blanks this year. God bless all your efforts.—D. T. Burch, District Superintendent.

PINE BLUFF DISTRICT

Fourth Round

New Edinburg, November 14-15; Clarendon, 21-22; Marvell Circuit, 28-29; Helena, December 1; Snow Lake, 2; Arkansas City, 4; Morrill and Sunshine, 5-6; Eudora, 8-9; Luna, 10; Dermott and McGehee, 12-13; Dumas and Pendleton, 15-16; Hermitage and Johnsonville, 19-20; Bunn, 22; Fordyce, 24; Carthage and Jacinto, 26-27; Holly Springs, 29; Clio, 31; St. James, January 3-4; St. Mark, 6; Avery and Grady, 9-10; Ladd Circuit, 17-18. Third Sunday in December is Southwestern Christian Advocate day. Brethren, make a round canvass. See every official of the church and have them take our paper. See other and ask them to take the paper. Brethren, let your slogan be one hundred and fifty new subscribers by the Annual Conference. Brethren, please don't forget your benevolence; the great Church is watching us. Come to the Annual Conference with full reports. Don't fail, each man makes his own opportunity. If any changes I will notify you.—J. H. Greer, District Superintendent.

SPECIAL NOTICES

CENTRAL MISSOURI CONFERENCE

To the ministers of the Central Missouri Conference: Brethren, Rev. Father J. W. Payns of our conference has been sick since August 4, 1914. At present he is very low and very feeble. I need not tell you of his long years of service; you all know him. Brethren, please write to him at once and spare him whatever assistance you can. Without a change he will not be with us long. It will make him happy to hear from you. God help us to do our duty. B. F. Bateman, pastor.

LAKE CHARLES DISTRICT

Dear brethren of the Lake Charles District Preachers' Meeting: You are requested to meet at Welsh, La., November 18-19, instead of Crowley, La., for business of importance. Every pastor is requested to be present. Rev. R. C. Worsham, District Superintendent; T. P. Norris, president; T. A. Hampton, secretary.

SAVANNAH CONFERENCE

The annual convention of the Woman's Home Missionary Society of the Savannah Annual Conference will be held at Forsyth, Ga., November 26-28, 1914. Each local auxiliary is earnestly requested to send one delegate and \$1.00 for each member of the society. Each pastor is earnestly asked to see that his share of the Woman's Home Missionary Society money is raised and paid in at the conference. Each conference and district officer is asked to be present with reports.—M. E. Dent, corresponding secretary.

GREENWOOD DISTRICT

The fifth Sunday, November 29, will be benevolent rally day on the Greenwood District. Brother pastors, you all are behind on your benevolence. Please do your best to make it a great day. The general Church wants the money. Please send all moneys to the treasurer after the rally. Let's come to Ita Bena to the Annual Conference with round reports.—H. B. Hart, District Superintendent.

TEXAS CONFERENCE

Ministers bringing their wives to the Annual Conference will please notify me at once so suitable arrangements can be made.—S. M. Bolden, Clarksville, Texas.

Gleanings from the Field.

ALABAMA

Birmingham—Our fourth quarterly conference was held September 25-30. Reports showed that the church is advancing in every way. Splendid young ladies and men were converted and added to the church during the revival. Eighty have been added to the membership during the year. Brother L. W. Lowe, chairman of the Trustee Board, in his report showed that the ladies of the church, with Mrs. M. B. H. Pierce, president; Mrs. L. J. Price, secretary, and Mrs. H. C. Gillispie, treasurer, had beautified the church at

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Greshwood	Lexington, Miss...	November 11-15.....	H. B. Hart
Starkville	Starkville, Miss...	November 18-22.....	W. F. Isaiah
Aberdeen.....	Macon, Miss...	Nov. 24-29.....	J. M. Marsh
Clarksdale	Lambert, Miss...	November 24-29.....	C. W. Butler

GEORGIA

English Edy Charge—The fourth quarterly conference was held in the Fair Haven Church October 17 and 18, Dr. W. V. Daugherty, District Superintendent, presiding. The conference was largely attended by the officials and laity of the church. The laity showed great interest in this conference. W. V. Daugherty is a great preacher and a great leader for his people. He preached three strong sermons; two joined the church. Our work is in better condition now than it has been for years, under the leadership of the Rev. W. B. Hester, who knows no failure. Since the Rev. Hester has had charge of this work it is moving on to victory. Dr. Daugherty made no failure in putting W. B. Hester at this place. We hope he will be with us five years more. District Superintendent's claim paid in full for the year. Churches all repaired; one lot purchased at Alston, Ga., for a new church. Thirteen new members added to the work. Dr. Hester knows no failure. He is a hustler in work.—D. W. Grimes.

Chisley—The members of Spring Methodist Episcopal Church tendered the pastor and family a very pleasant surprise on October 27. The pastor has very recently moved into the new parsonage. This is the first time the hope of this membership for a pastor's home has been realized. The Rev. John S. Shuman is a live wire and believes in doing things. Many eatables were placed on the pastor's table. The party was led by Sisters Turner, Scott, Hixson, O'Neal, Greer, Brothers Mahone and Wesley Stinson.—(Mrs.) L. B. Turner.

Grantville Circuit—Our fourth quarterly conference was held at Wesley Chapel, Sept. 26-27, with Dr. G. W. Arnold, district superintendent, presiding. Reports showed that the officers of this charge are alive and on the road to success. Dr. Arnold preached a wonderful sermon. Twenty-one candidates received baptism; five adults and sixteen infants. Three subscriptions for the Southwestern were received. Collection for the day amounted to \$53.—J. H. Davis, Pastor.

TEXAS

Corpus Christi—St. Paul Church has been revived during the year. We have increased 12 in membership. The church on the inside has a different appearance. Our quarterly conferences have been above the average. The Rev. T. G. Walker, our pastor, has worked earnestly and won the confidence of the people. Prof. Wm. Pickens of Wiley University lectured on Monday night last to an interesting crowd and two were added to Wiley's list for another term. In general, everything is in better condition by far than for years.—(Miss) Jessie Whitby.

FLORIDA

Hogan—Sunday, Oct. 25, was a gala day at Hogan. The Masons laid the cornerstone to Shiloh Methodist Episcopal Church, of which the Rev. L. G. McLendon is pastor. This is the church the Rev. Mr. McLendon built in 18 months with a small membership. He is untiring in his efforts and believes in bringing things to pass. Dr. M. C. B. Mason delivered the sermon at 3 p. m. for the cornerstone to a packed house. At 11 a. m., the Rev. Mr. McLendon preached from John 9: 25. At 3 p. m., the Masons arrived. The Rev. Mr. Jones of the Baptist Church, the Rev. C. H. Brown and Dr. M. C. B. Mason were present. The occasion has made a lasting impression in Hogan, Fla. The Rev. Mr. McLendon's officers and good members are always ready to stand by him and do what he asks them to do.—(Miss) Jennie Williams, Reporter.

DEATHS

THE REV. DANIEL W. SHAW

The Rev. Daniel W. Shaw was born in Eola, Louisiana; came to Ohio at the age of 13; graduated from the College at Berea, O., in 1883, and took the course of Theology at Boston Theological Seminary, from which he came to Oberlin, joined the Lexington Conference in 1887 and rendered his first ministerial service as pastor of this church some 25 years ago. It was here that he married Miss Alice Booker, the widow who survives him. They have walked together for more than a quarter of a century with love and harmony and confidence. Seven children have been born as the result of their union, six of whom are still living. He is also survived by two brothers and his mother. The pastoral service of the Rev. Mr. Shaw while in Oberlin was crowned with great success and he won for himself many dearly beloved and lasting friends. On leaving Oberlin he withdrew from the Lexington Conference and spent seven years as pastor of Mt. Zion Congregational Church of Cleveland, O., where he again gathered about him a host of friends. In 1897 he returned to the Lexington Conference and was transferred to the Washington Conference, filling the following charges: Charleston, W. Va.; Pittsburg, Pa.; Cumberland, Pa.; Lynchburg, Va.; Baltimore, Md. Last year he spent a very strenuous year as pastor of the church in Baltimore; being reappointed, he filled his pulpit only a few times since Conference and at other times was only able to get to his church by means of help. On the 14th of July he came to Oberlin and after a few weeks resigned his pastorate; since that time his decline was gradual, and on Monday morning, Sept. 28, 1914, he passed to his reward. Mrs. Shaw and the children spared no pains or sacrifice in gratifying his every need, so far as it was possible. The funeral services were conducted at the Rust Methodist Episcopal Church, of which the Rev. Frank S. Delaney is pastor. The Rev. E. A. White delivered the funeral address. Mrs. Shaw will make her home in Oberlin, the place of her birth and childhood.

Cox—Cora Cox, daughter of Lizzie and Edward Cox, departed this life on Sept. 30, 1914, at Hernando, Miss. She was converted in the year of 1912 and lived a consistent Christian until she was called from labor to reward. The funeral service was conducted by the pastor in charge, the Rev. G. E. Tyler. The services were largely attended. The deceased leaves a mother, father, sisters, brothers, a host of relatives and friends.—Lou Bertha Price.

Glothen—Bro. Lewis Mc. Glothen, a member of Johnson Chapel, Shreveport, Louisiana, died October 1, 1914. Bro. McGlothen had been a member of Mt. Zion Methodist Episcopal Church for quite a number of years and was transferred to Johnson Chapel, where he served as class leader, district steward and local preacher. He was a faithful member until his health failed four years ago. He leaves to mourn him, his wife, one daughter and many

relatives and friends. The funeral was attended by the Revs. J. S. Jones and I. B. Henderson, pastor.—Beulah I. Henderson.

Nesby—Mrs. Mary Nesby, one of the oldest members of Green Chapel, Washington, La., died in peace September 9, 1914, at the age of 70 ripe years. The deceased is survived by five daughters, three sons, two brothers, two sisters and many friends. The funeral was conducted by the pastor, the Rev. E. B. Richards, and Taylor Rost.—E. B. Richards.

Jackson—A. Jackson, a member of Vincent Chapel, Holly Springs, Miss., died July 14, 1914. The funeral was attended by the Rev. C. W. Evans, assisted by the Rev. Bro. W. H. Gilliam, district superintendent. Bro. Jackson was 73 years old; more than 40 years were spent in the church; 35 years as a steward. He was a loving father and a faithful husband. He leaves his wife, three daughters, three sons, fifteen grandchildren and a host of friends. The church has lost a faithful steward, the Sunday school a faithful teacher.—C. W. Evans.

Holston—George Holston, a member of St. Paul Church, Birmingham, Ala., died Oct. 1, 1914. He leaves mother, wife, four sisters, two brothers, members of the church, other relatives and friends to mourn.—D. J. Price, Pastor.

Williams—Mrs. Cherry Williams, an old member of St. Paul Church, Birmingham, Ala., crossed the bar shouting, Oct. 3, 1914, after a lengthy illness. She leaves husband, two daughters, son, sisters and other relatives.—D. J. Price, Pastor.

Redrick—Mrs. B. M. Redrick, wife of Mr. J. H. Redrick of Montgomery, Ala., was born Oct. 3, 1880, in Sumter county, Alabama, near the town of Gainesville. She was the oldest daughter of the Rev. and Mrs. A. W. McKinney of Huntsville, Alabama. Being the daughter of a Methodist preacher, she grew up in the atmosphere of a Christian home and was converted in early childhood under the pastorate of the Rev. E. M. Jones, D. D., and became a member of the Lakeside Methodist Episcopal Church. Dr. Jones himself was converted under the preaching of her father while he was pastor at Marion, Ala. Mrs. Redrick graduated at Central Alabama Academy at Huntsville, when she was fifteen years old. As a student she was unusually apt. After serving one year as "private teacher" in the Academy under her father, she taught several years in the public schools of Alabama. While teaching at Union Springs she became engaged to Mr. John H. Redrick and was united in holy wedlock April 29, 1904, at the home of her parents in Huntsville. This union was blessed with three children, whom, with her husband, she leaves behind. Her last illness was borne with Christian fortitude. She suffered for six months and finally departed this life on Oct. 5, 1914, at the home of her parents in Huntsville. The funeral service was conducted by the Rev. J. J. Harrison, assisted by the Rev. J. C. Chuman, the Rev. A. S. Williams and the Rev. W. H. Lampley.

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Marriages

Phillips-Hamilton — At Texarkana, Ark., October 1, 1914, Mr. James Phillips and Miss Therese Hamilton were married at the home of the bride, the Rev. C. A. Taylor officiating.

Hancock-Miller — **Lane-McCoy** — At the brides' homes, Miss Ada May Miller and Mr. Otey Hancock; Miss Lillian B. McCoy and Mr. K. David Lane were joined together in holy wedlock in March and August, 1914. D. J. Price officiated.

Halton-Hall — Mr. C. L. Halton and Miss James A. Hall of Vidalia, La., were married October 14, 1914. A number of friends were present. Both bride and groom stand high in their community. The Rev. W. B. Hester officiated.

Scott-Freeman — Mr. Louis John Scott and Miss Frogrine H. Freeman of New Orleans were quietly married at St. Peter's African Methodist Episcopal Church, October 1st, 1914. The pastor officiated.

The following marriages took place at Hattiesburg, Miss.—June 15, 1914, Mr. Joe Thompson to Miss Alberta Young; June 20, Mr. H. Young to Miss Anna McCleod; June 22, Mr. Preston to Miss Annie Bell Hart; June 23, Mr. Luther Hardy to Miss Elie D. Morgan; June 28, Mr. H. Mallett to Miss Inrilla Garrin; July 21, Mr. Jessie Moody to Miss Ida Knight; July 28, Levie Millisap to Miss Annie Henton; July 28, David Thompson to Miss Beatrice Wilson; August 10, Mathew Doby to Miss Susie Donner; August 11, Mr. Clabe Mosly to Miss Mary McCarty; September 20, Mr. Ellis De Bruce to Miss Fannie Bell Pringle; September 26, Mr. James Granger to Miss Tiny Ralliff; October 12, Mr. Luke Jackson to Miss Isabella Lovelace; October 20, Mr. James Thomas to Miss Fannie Lyles; October 22, Mr. George Trotter to Miss Idella Waters. The Rev. B. Preston officiated.

NEW BOOKS RECEIVED

The Abingdon Press, New York
Beside Lake Beautiful. By William A. Quayle. Net, \$1.50.
In Ports Afar. By Edwin A. Schell. Net, \$1.35.
On and Off Shore. By George W. D'vys. Net, \$1.25.
A Syrian Pilgrimage. By J. B. Ascham. Net, \$1.25.
Heart Problems and World Issues. By James Allen Gelssinger. Net, \$1.
The New Revelation. By John F. Downey. Net, 75 cents.
A Working Faith. By Harris F. Rall. Net, \$1.
Every Life a Delight. By James Henry Potts. Net, \$1.50.
A Fourfold Test of Mormonism. By Henry C. Sheldon. Net, 50 cents.
Pentecostal Publishing Company, Louisville, Ky.
Winning Men to Christ. By Rev. Robert L. Selle. Net, \$—
Fleming H. Revell Company, New York
The Minister in the Itinerant System. By Thomas S. Neely. Net, \$1.
Dodd, Mead Company, New York
The Workingman's Christ. By Crais S. Thoms. Net, \$1.25.
The Methodist Book Concern, New York
Down the Year. By C. DuFay Robert-

son. Net, \$1.

The Social Creed of the Churches. By Harry F. Ward. Net, 50 cents.

The Balkans. By William M. Sloane. Net, \$1.50.

The Exalted Fisherman. By J. N. Greene. Net, \$1.

Festival Shrines. By Will Scranton Woodhull. Net, \$—

A Pilgrim of the Infinite. By William Valentine Kelly. Net, 50 cents.

The Training of Sunday School Teachers and Officers. By Franklin McElfresh. Net, 75 cents.

Probationer's Manual of the Methodist Episcopal Church. Prepared under the authorization of the General Conference. Per copy, net, 10 cents; per dozen, net, \$1; per hundred, net, \$8.

Christianity and the New Age. By George P. Malns. Net, \$1.50.

Poems. By John T. McFarland. Net, 75 cents.

The Stars Not Inhabited. By L. T. Townsend. Net, \$1.

The Ark of the Covenant. By George A. Gooke. Net, 75 cents.

Our Brother of Joy. By David Baines-Griffiths. Net, 50 cents.

Islamic Africa. By R. Burton Shepard. Net, 75 cents.

Creed and Curriculum. By William Charles O'Donnell, Jr. Net, 75 cents.

Poems. By William A. Quayle. Net, \$—

India Malaysia and the Philippines. By W. F. Oldham. Net, \$1.

Studies in the Atonement. By W. N. Toble. Net, 75 cents.

The Sovereign People. By Daniel Dorchester, Jr. Net, \$1.

Our Spiritual Skies. By Charles Coke Woods. Net, \$1.

The Rural Church Movement. By Edwin L. Earp. Net, 75 cents.

The Story of My Life. By Seth Reed. Net, 50 cents.

TENNESSEE

Dr. T. W. Johnson preached three splendid sermons Sunday during the fourth quarterly conference at Gordon Chapel. The holy sacrament was administered. The Rev. Mr. Satterfield is pastor.—Mamie Childress.

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address,

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CASH REMITTANCES

Subscriptions Received Oct. 31-Nov. 6

Central Alabama—W. H. Jordan *2,
W. J. London *1.

Delaware—J. E. A. Johns 21, W. C. West.

Little Rock—B. F. Jordan 1.

Louisiana—Valcour Chapman 1, J. J. Obee 2, Alex. Reed, J. A. Landry 2, E. Jackson 1, Mrs. C. Haynes.

Mississippi and Upper Mississippi—
E. A. Wilson 1, Thos. J. Brown 1, Mrs. E. L. Lackey 2.

North Carolina—Jane Lone.

Tennessee and East Tennessee—
East Tennessee Conference 121, Tennessee Conference 102, Leroy Diggs *1.

Texas and West Texas—D. F. Vance
1, N. N. Sawyer *3, C. C. Sapp 1.

*Partial yearly subscriptions.

HONOR ROLL

J. E. A. Johns, Mrs. E. L. Lackey,
Joshua J. Obee, J. A. Landry, W. C. West, N. N. Sawyer.

CRESCENT CITY NOTES

The violin recital at the Pythian Temple Friday evening of this week by Prof. Joseph Douglas promises to be the treat of the season. Prof. Douglas will be assisted by local talent. Admission, 25 cents. Reserved seats, 10 cents extra.

Wesley Church—The pastor, Dr. J. L. Wilson, preached morning and evening and mentioned plans for the musicale and church supper to be given on Thanksgiving Day, when an effort will be made to collect all of the benevolent money. Among current events, the pastor gave a brief talk on what was done at the Nashville meeting. Next Sunday, 10:45 a. m., the pastor's subject will be, "An Unseared Conscience, the Audible Voice of God in the Soul of Man;" and at 7:30 p. m., his subject will be, "The War in Heaven Between Michael and the Dragon."
—L. L. Harrison.

THE CLOSING OF A SALOON

The closing of the saloon on Liberty and Tulane avenue attests the fact of the strong moral influence of the church in the community. The saloon in question was opened about two months ago within 300 feet of Central Church, and in open violation of the Gay-Shattuck law. As a result of the vigorous protest of the officers and members of Central Church, the saloon with its demoralizing influences has been closed. We hope it will be impossible for any other saloon man to secure a license to open a saloon in the immediate neighborhood of the church.

CARD OF THANKS

I take this method of thanking the Revs. G. A. Payne, B. R. Jackson, James A. Williams, F. D. Thomas, I. C. Dougherty, N. McNeal, W. J. Hampton and W. H. Jones for assisting me on my trip to Nashville, Tenn. It was the best meeting ever held among our people. Everyone present was of the opinion that the time had come when we ought to have Bishops for Races and Languages.—John W. Turner.

LOUISIANA

Stony Point Circuit—The fourth quarterly conference convened at Andrews Chapel, October 29-30, with the district superintendent, the Rev. John A. Landry, D. D., in the chair. After devotional exercise conducted by the pastor, M. T. Ruderson was made secretary of the conference. All of the officers were present with written reports which showed an increase on all lines. The Rev. A. D. Charles of the African Methodist Episcopal Church was present and made a short address to the conference. This circuit is in good shape. We have been successful in building the new church at Stony Point, La. We will hold our first service in the new church on Nov. 22, 1914. We have just closed a very successful revival meeting on the circuit; 22 people were happily converted and added to the church. The new church when completed will be a credit to the Louisiana Conference. The name of the new church is Jackson Chapel. It will be free of debt when finished. The conference closed at Beach Grove Friday night. The Rev. Mr. Wilson of the African Methodist Episcopal Church was with us and gave good service. Two subscribers for the Southwestern Christian Advocate were secured. Raised for all purposes this quarter, \$103.55; paid the district superintendent in full. We are coming up to the conference at Alexandria in good shape.—E. W. Jackson, Pastor.

Shreveport—At Round Grove a few weeks ago a revival was had which resulted in the saving of fourteen souls. Sunday, Oct. 25, closed out a successful rally. Club No. 1, Florence Mitchell, \$12.30; No. 2, Neal Markham, \$4.50; No. 3, Coral Hoyal, \$12.30; No. 4, Jennet Markham, \$12.10; penny collection, \$8.88; total, \$50.08. Ministers who rendered splendid service in the meeting were the Revs. Robert Williams, H. J. Hensley, District Superintendent B. J. Reddix and J. E. Rolax, pastor in charge.

TEXAS

Palestine—The Palestine Circuit is improving nicely. Our Sunday school

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THIS COUPON entitles Southwestern Christian Advocate readers to advice free on their Ear Troubles. Mark questions with an X for yes.

Do your ears itch? _____
Do your ears throb? _____
Do your ears feel full? _____
Do both ears trouble you? _____
Does wax form in your ears? _____
How long have you been deaf? _____
Do you have pain in your ears? _____
Are you worse in damp weather? _____
Do you hear better in a noisy place? _____
Did your deafness come on gradually? _____
Have you a discharge from either ear? _____
Have you ringing sounds in your ears? _____
Is your deafness worse when you have a cold? _____

Can you hear some sounds better than others? _____
Are there hissing sounds like steam escaping? _____
Do your ears crack when you blow your nose? _____

Sign your full
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ADDRESS _____

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on your Ear Trouble. Whether it is grave or slight, whether you have had it a long or a short time, whether you have tried other methods and failed, or whether you have suffered in secret, never daring to hope for relief, send the answers to these questions, with your name and address to Ear Specialist Sproule, 432 Trade Building, Boston, Mass. He is a graduate in medicine and surgery of Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service. He has had wonderful success in treating Deafness. It has been his specialty for 25 years. He can tell about your Ear Trouble from these questions and will give you Free Advice on just what to do.

So don't spend your time in useless worry, which will only make your deafness worse—Get Help. Write this famous Specialist for the help he so freely offers, out of a heart filled with pity for the victim of Deafness and out of confidence in his Method of Treatment born of years of success.

Don't put in another hour of worrying, of foreboding fear, without doing something. Answer the questions and mail them today. You may be freed from the terrible dread, as so many others have been, if you will but answer the questions and sign your name. Don't fret about your growing Deafness, but get help. Answer the questions, sign your full name and address and mail to

EAR SPECIALIST SPROULE, Trade Building, Boston

Is a live department. Sunday, September 6, there was a splendid Sunday school session with 49 attendants. Mr. G. W. Carter and family were visitors. The Rev. Mr. Bonnet of Mt. Zion Baptist Church preached that morning an able sermon. At the close of the service an excellent dinner was served on the grounds. The Rev. W. W. Randall has done splendid work since coming here and our district superintendent and members are indeed pleased. We are delighted with the way our superintendent handles the affairs entrusted to his care; we look upon him as an ideal superintendent.—I. J. Brown, Recording Steward.

MISSISSIPPI

Cotton Plant—The Rev. M. Adams was with us August 30th and addressed the Sunday school. He preached morning and night and did not fail to mention the work of the Southwestern T. M. Foster, Pastor.



Knights of Shepherds, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own vine and fig tree. Address quick today to Sir L. W. Davis, S. G. C., No. 1026 Pickett St., Shreveport, La. Dismiss yourself as a hewer of wood and drawer of water. Enclose 2 cents stamp for immediate reply.

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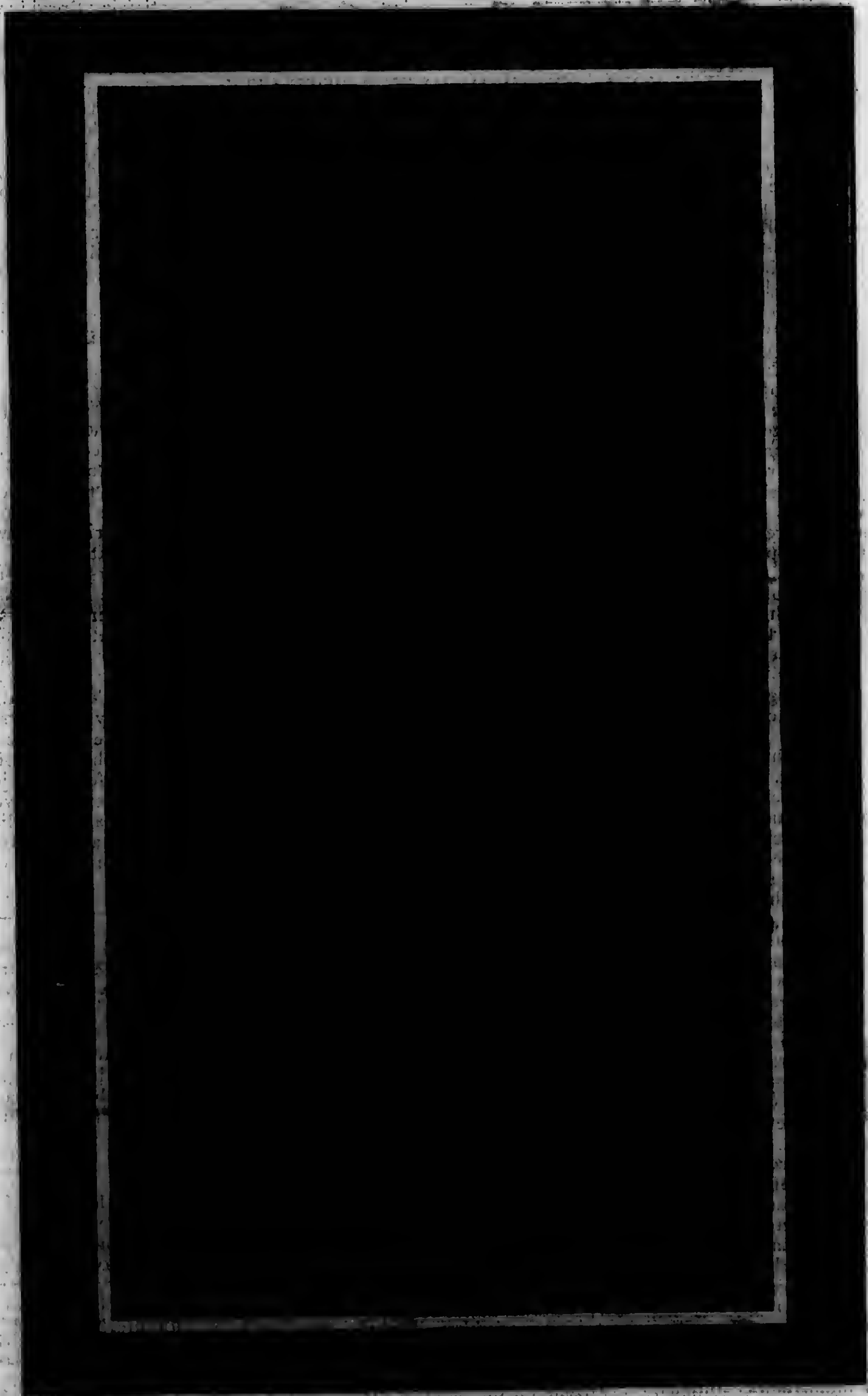


Garrett Biblical Institute

ROBERT H. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, NOVEMBER 19, 1914

Vol. No. 43—No. 46



The Harvest

"The richest harvest that your soul can know
Is that you caused a brother man to grow
A greater, wiser, still more useful aid."

To other men, and all the bounties laid
By you on him be multiplied and live,
Inspiring all to work, and hope, and give."

Over All A Cause for Thanksgiving

(BY PROF. SAMUEL S. TAYLOR)

"Seed-time and harvest, and cold and heat,
And summer and winter, and day and night,"
And through them all, probing with merciful beat,
The heart of God shaping the world to the right.

The toll-stunted street-walk, infected and scarred,
Mill-married women, a parch-faced and marred,
Dirt-begrimed toil sacrificed in the night,
But God's hand through all shaping all to the right.

Red-handed crime and the orgies of mobs,
Lust's frighting stirrings and pauper's sobs,
Races just reaching the verges of sight,
But God's hand a-shaping the world to the right.

The rush of armed legions a-shaking the world,
The war-dogs unleashed and the war-flags unfurled,
On nation and nation a-falling war's blight,
But God's hand still shaping the world to the right.
New Orleans, La.

Saying Grace at the Table of Eternal Goodness

BY THE REV. WILLIAM WALLACE YOUNGSON, D. D., PASTOR ROSE CITY
PARK METHODIST EPISCOPAL CHURCH, PORTLAND, OREGON)

THANKSGIVING is our oldest American institution. Next to the Fourth of July it is the most characteristic and patriotic of all American gala days. It is pre-eminently the Home Festival of the year. The Fourth of July, with its excursions and noise; Christmas with its world-wide beneficence; important festivities in religious and civic bodies, observed with varying customs, all lack the element of domestic content which finds expression in the quiet of Thanksgiving, and which gives it a subtle charm of its own. Our great National festival, the Fourth of July, we speak of as our Independence Day, for on that day we celebrate our emancipation from all foreign interference and restraint; our Thanksgiving Day means just the opposite, for it brings to us the recognition of our dependence and of our utter helplessness unless God interferes in our behalf.

For of what use are our treasures of gold and silver, our vast, almost unlimited possessions on land and sea, our skill and talent and industry, unless He blesses the labors of our hands and causes the earth to bring forth plentifully? Should He withhold the early and the later rain; should He refuse the life-giving sun for a single season; should He withdraw His energies from the seed planted in the springtime, hunger, desolation, famine, death, would come upon us in all its horror, and our world would be an awful charnel house. And yet this is the very thing we are most likely to forget. Because we can mine coal, melt iron, make brick, build houses, weave cloth, and fashion raiment, we think we are able to provide for ourselves; and yet every loaf that comes to our table is as much a gift from God and an act of His sovereign will as the manna which fell from heaven to the Jews in the wilderness.

Possibly there is no other nation in the whole world to whom this lesson is of more importance or more necessary than to our own. The marvelous prosperity which has attended us from the beginning; the acquisition of territory on all sides, until now we have become a world-power; the discovery of immense mineral wealth of which we had not even dreamed; the extraordinary fertility of the soil and the variety of our climate, resulting in supplies of every imaginable type; the upbuilding of great cities and the establishment of a world-wide commerce; the control which we have obtained of almost every form of material agency and force—all these have affected the national character and life to an extent deeper and stronger than most of us are aware, until in the spirit of the Babylonian King we proudly say, "Is not this great Babylon which I have builded?" Well is it for us, then, if this day we can learn the lesson of our utter helplessness apart from God. Of what use is the active brain, the cunning hand, the inventive genius, the controlling mind, unless through these God works out His Holy Will and bestows that blessing which maketh rich and addeth no sorrow.

Thanksgiving then is our Annual time for saying grace at the table of eternal goodness. The harvest has not failed. One failure would depopulate the world. If there is a famine in Eu-

dia or a shortage in Europe here there is abundance and the winds of God blow grain-laden ships across the seas. The harvest is God's answer to the world's cry for food. "He hath visited his people in giving them bread." We cannot make food. Let man work as hard as he may, let agricultural science be perfected, yet we could not extract a harvest from an unwilling earth. "The earth brings forth fruit of herself." Not all the arts and sciences of the world can make food. Think of the mystery of growth. We can accelerate it, we can retard it, but we cannot produce it.

Think what a factor is a lump of soil—how from that dull mould plants suck up their varied nourishment. Think with what unintelligible power the flowers weave from the sunbeam their colors. Think of a seed's power to store the food for the plant that is to be. Many of our children think that bread is as much a manufactured article as books or engines, whereas

"Back of the Loaf is the snowy flour;

Back of the Flour the Mill;

Back of the Mill, the wheat and the shower,
The Sun, and the Father's Will."

Agriculture is the oldest of human industries and the most fundamental. Civilization began with it and the Social Order rests ultimately upon it.

A Nation's Thanksgiving! What a beautiful sentiment! 90,000,000 of people at the call of their chief magistrate forsaking their secular pursuits and crowding the churches to express their gratitude to God! A man found his chief delight during the hot summer in refurbishing his home to delight his loved ones on their return from vacation. The parlor gleamed with tapestries and new pictures and every room had its appropriate souvenir of thoughtfulness. He said it paid to see their enjoyment. But one thing broke him all up. His little daughter climbed into his lap and, kissing him, said: "Papa, you was weal good, wasn't you?" She was the only one that said so. The least thing that you and I can do is to show that we are thankful—is to say so. We are glad to see our children romping in childish glee. We know they are thankful, but love to hear them say so. So God! He loves to see us happy and hilarious! And He asks our thanks!

Thanks for the Forefathers who established the good day of Thanksgiving and for the Nation which now shelters us in peace and plenty. Thanks for the growth of science, commerce, and philanthropy, the wide spread of learning and the rising standards of morality.

Thanks for the notable purifying of politics, the punishment of notorious offenders, and the vast number of citizens in public office and business whose unsullied and unadvertised integrity has sustained the social structure.

Thanks for the commonly overlooked wayside mercies; for the music of the dawn and the fires of sunset; for the light of the stars and the shifting beauty of the seasons; for the days of health and the nights of quiet sleep; for the laughter of little children and the counsels of the aged; for the poetry of the hearth and the converse with genial friends; for all those countless gifts

which join hands to make our hearts content. Thanks for the discipline of sorrow, the triumph of failure, and the encouragement of success. Thanks for the pressure of work and responsibility which saves us from the allurements of selfish ease, and for the stern retributions which strike us when we walk in the ways of impurity and dishonor.

Thanks for the sweetness of love, the inspiration of duty, and the joys of self-sacrifice.

Thanks for the lives of our sacred dead, the happy days we spent in their companionship for the example of their faith and patience and for our Easter faith which sees them living, loving and waiting for our coming.

Thanks for ideals which shine and beckon from the heights; for the dignity and mystery of our humanity; for the magnificent imperativeness of the Gospel, for the hunger of the soul, and satisfying Bread in the unspeakable gift of Jesus Christ.

For these and all things else which bring us nearer to our true selves, nearer to our brother and nearer to our Father we are devoutly thankful, this day and all days, to our Heavenly Father, to whom be our Thanksgiving and our Thanksgiving now and forever.

"This day is holy unto the Lord your God; mourn not nor weep. Go your way, eat the food and drink the sweet, and send portions unto them, for whom nothing is prepared; for this day is holy unto the Lord; neither be ye sorrowful, for the Joy of the Lord is your strength."

THE SPIRIT OF GRATITUDE

With so many persons the spirit of gratitude is not born of a fine and wide vision. Some special blessings are lacking, the spirit of gratitude dies out. We need it not for a day, but to pervade the life; and he who looks at things in a large and long way must have that spirit. He who believes in God must have that spirit.

Thanksgiving for all the good things of life we have had so abundantly, that is all well and good, but, after the days of our feasting are gone, about, let us take to heart the truth that there are finer things than these for which to be grateful: life—life at its best and highest and truest, that it is which we are to seek most earnestly and persistently, and the harvest of nature will be enriched ten thousand times by the harvests of the spirit. Job had days of feasting with his sons and daughters, but, when they were gone about, came the sanctification of life, so that, when all his riches had departed, the spirit of gratitude burst forth in words of supreme faith—selected:

When all Thy mercies, O my God, my rapt soul surveys, transported by the view I lost in wonder, love and praise.—Addison.

It is when I am told that God is love that I commit all judgment to him gladly. It is when I believe that someone loves me that I am never afraid to be myself.—G. H. Morrison.

"The logbook of Columbus is said to have borne repeatedly the entry, 'This day sailed on.' That is all. Behind lay defeat ahead lay hope; aboard ship seethed distrust. In the face of fear and suspicion and treason, Columbus sailed on. The lesson is for life."

The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but if thou wishest to be crowned thou must fight manfully and suffer patiently. Without labor none can obtain rest, and with contending there can be no conquest.—Thomas a Kempis.

WE THANK THEE

(By Miss Asa Lee Kent)

We thank thee, Lord, for Autumn's gold
Full scattered o'er the land;
For show'r of rain, for gleam of sun
That fell from thine own hand;
For fertile fields of ripened grain,
For bounty wide and free,
For all this wealth of Autumn's gold,
Father in heaven, we thank thee.

We thank thee, Lord, for joy and song
That come our lives to bless;
We thank thee, Lord, for land and home,
For health and happiness.
We thank thee for the ones we love
Who near us we may see;—
For all life's gladness, for its joys,
Father in heaven, we thank thee.

We thank thee, Lord, that we may be
Thy reapers in life's field;
That we may bring to thee at last
The treasures of its yield.
"Behold the fields to harvest white,"—
We, Lord, that harvest see;
Take these, our lives, for thine own use,
Let us thy willing workers be.
Freedom, Ind. -

We thank thee, Lord, alike for pain
That came its truth to teach
That otherwise we had not learned;—
We thank thee for its speech.
It taught our hearts to trust thy will,
To wait thy way to see,—
For all the lessons thou didst give,
Father in heaven, we thank thee.

We thank thee, Lord, that those we miss,
Who left the vacant chair,
Are not forgotten, are not lost,
But safe in thine own care.
They've not strayed far, a little way,
To rest and home and thee,
And for reunion's blood-bought hope,
Father in heaven, we thank thee.

The High Level of Thanksgiving

(By the Rev. Stephen A. McNeill, B. A., S. T. B.)

SLOWLY, but surely, we have swung around the axis of time for another twelve months. Again the Nation is halted in its mad rush, and reminded that it must give thanks—again every one of us is called upon to count up his individual blessings, and turning to the year's balance sheet, figure up his benefits—the goodness of God, the mellowing spirit of Christianity, the constancy of friends and the ever open door of opportunity.

Beginning either in life's credit of life's debit column, putting the figures on the sore or well places—the pleasing or the displeasing features of the year, is to find ourselves much in arrears with our thankfulness for the grace and mercy of God.

The hearts of the people are bounding with gratitude; the entire Nation is forced to pause—pause and give thanks.

Still, there remains the feeling, that Something is Lacking—that so much has gone wrong both in the lives of the individuals and the whole Nation. Efforts to shift the blame for this or for that transaction are frequent, but futile; and significant of a growing sense of lack. New names are constantly being coined for old transgressions, in the hope of concealing their hideousness, while the countless experiments that strive for adjustment in the social, economic and religious domain, are frank admissions of a great deficiency—a great and growing deficiency which only the Almighty can check. The prophets may rise up and in all eloquence cry out, "Peace! All is well!" but the moans of the hungry—the groans of the lynched—the lamentations of the down-trodden and the wails of the opposed will answer him in weak and weary voices, "All is not well"—and the prophet is branded Imposter.

Every year a new catholicon—labeled "sure cure" to attract sufferers—is sent throughout the land, but to no avail; for the wounds do not heal, neither does innocent blood cease to flow or the sufferers cease to bemoan their plight. Naught but the Christian spirit in a Christian people can salve the Nation's wounds, heal the human heart and lift the burden from the bending backs of the heavy-laden. This is the Divine catholicon.

The Nation pauses to give thanks for a more intense Life Seriousness:—with the passing of the years, understanding is fast growing into the

circles of human society. Every day, there are more men and women standing with uncovered heads and ungloved hands, ready to take up the cause of Right against Might.

Christian humanity has almost completed a cycle of doubt, frivolity and skepticism—and is now about to return to the old life—the life that exemplifies the emphasis of Jesus. We are realizing that every being is a part of humanity—marring or blessing, impoverishing or enriching, in its own small or great way, the sum total of life.

Humanity is gregarious and life is corporate. One must not, therefore, throw his life away because it is of no use to himself. Every man belongs to his fellowman, "For no man liveth to himself and no man dieth to himself." And just as no man can throw away his own life, so he cannot throw away the life of his brotherman. The voice of his brother's blood will always cry out from the ground against him who dares to forget Life's Seriousness.

This is a long step forward in the upclimb of conscience and it has cost many, many weary years and countless many martyrs. But it is Godward and the Godward way must win.

All this is putting greater emphasis on everyday living—words, thoughts and deeds. It helps us to see that the daily life is counted in the ennobling or denobling of the world-life—it touches all humanity with a spark of the divine and says, louder than anything else can, "Inasmuch as ye did it to one of the least of these my little ones—whether the beggar or the banker—ye did it unto me."

For a long time, we have seen life in the Godward direction—it is the theme of religious and secular literature. But now, greater and greater grows the grasp of this manward movement upon man, while its countless, endless and ever-increasing tendrils twine and intertwine, mingle and intermingle with all that tend toward the upward pull of life. For all this and much more the Nation gives thanks.

There is a Gleam of Light in the Dark-Clouded Sky:—already in this year of grace, the war guns of our own nation have been quivering in the hands of our bloodthirsty soldiers. But war with Mexico was averted. The pulse of Christian America says, "It is cheaper to agree in peace than it is in war." Would it were the pulse of the world! But, alas, not so; for even

now we can strain our ears and hear the roaring cannons belching forth death and affliction to thousands—we can hear the moaning wounded—the clamoring of the hungry—the weeping of the widows and orphans and the collapsing of the business world.

Still we must give thanks that our own "war dogs" are locked in their kennels and our sky is clear of the smoke of battle.

To this country the shock of war has brought financial distress and in many instances dire poverty. Many business concerns are tied up in part time and in many cases, closed down entirely. Thousands of men are without employment and even the yields of the soil find only half-open markets. Conditions could be much worse and by this thought we are cheered into thankfulness.

Through it all, we must not forget that this is "Our Father's" world. Whenever human strength and skill fail "Our Father" comes to us; lifts the burden, rifts the cloud and floods our heart with light and hope. When there was no bread in Israel, heaven sent manna fresh every day; and when the Nation despaired of finding meat, the sky rained down quails—fat, young and tender. God always provides, and He provides the best.

Just now, let us not overlook one of the silent, but growing forces for which we should be heartily grateful—the force of the unsung heroes, who plod on from day to day, pouring into civilization lives of honesty, unselfish devotion and Christ-like consecration. Because of their presence, our country is richer, safer and saner. Our civilization purer, nobler and more awe-inspiring. These men and women are to civilization as are the foundation stones to the building—content to be hidden, that the Nation may be secure. They need not be named—it is impossible; for they are countless and in all ranks of society—and in all the races of the earth. These unsung, unnamed heroes and martyrs stand square-shouldered and open-handed, ready for whatever burden or task duty may give to them.

And if we are bereft of all else, but still have well bodies and free hands, we possess the capital with which to either begin or continue life's work. Adam, driven forth from the Edenic Garden, began life anew without a garden. He did his work and his successors, one by one, have gardened off the world, watered the deserts and flowered the waste places of the earth. This is the privilege—the birthright of everyone who walks forth in the trail of the fathers with strong bodies and free hands.

Now we must pause—name to ourselves the apparent inconspicuous blessings and be grateful for all the gifts of life—its roses and its thorns; for "Ne'er a rose without a thorn."

Let us bow our heads and lift up our hearts in gratitude; for this is the glory of Thanksgiving Day.

Lumberton, N. C.

WAITING FOR THE KINGDOM

The great number of people who are waiting for the kingdom of God to arrive makes it exceedingly profitable for earnest disciples of the master to demonstrate that the Kingdom is already in process of arriving. As in the days of Christ, so now, some look for a great cataclysm which shall immediately usher in the reign of perfect righteousness and peace. This, however, seems foreign to the thought so often expressed by Jesus, that spiritual kingdom-growing is a slow, gradual process, and that wherever the seed of the truth of the Kingdom is planted, there the Kingdom "is becoming." The difference in the practical results from the holding of these two views is so great that it is worth our while always to try to make clear by our own lives the fact that the Kingdom develops personally with the individual, and that it is within our power to express concretely the status of the Kingdom's growth from day to day. This, of course, necessitates a very careful study both of what Jesus thought concerning the Kingdom, what men already understood of it, and what our own life yields of response to these teachings. But it all is exceedingly worth the doing.

WHAT THE NEGRO SHOULD BE THANKFUL FOR

PROF. KELLY MILLER

ON THE last Thursday in November, the American people are accustomed to render thanks, in formal fashion, for blessings received during the year. The practice has become crystallized into custom, and has received the sanction of the highest governmental authority. That nation would be unappreciative indeed which could not find something to be grateful for during the lapse of twelve months. During the past year, the American people have undergone great vicissitude of fortune. Industries have been paralyzed, business has become stagnant, workingmen have been thrown out of employment, and the reflex effect of foreign war hangs heavily upon us.

President Wilson in issuing the proclamation, singles out the opening of the Panama Canal to the world's commerce and our righteous aloofness from the embroilment of European strife as conspicuous objects of thanksgiving at the present time. Of course there is a tinge of that naive pharisaism which usually characterizes American states papers intended for foreign perusal. International virtues are paraded, while domestic sins are ignored. The righteously disposed president set aside a day of prayer for the cessation of strife among the misguided belligerents of the Old World, while wholly ignoring our own unjust treatment of the Negro race at home. It was reserved for a Mohammedan diplomat to turn to pertinent account that passage of Christian scripture about casting the beam out of one's own eye in order to see clearly the mote that is in his brother's eye. It illy becomes a nation of lynchers to hold up its hands in pious horror at the faults and imperfections of others. On the approaching thanksgiving day the American people might befittingly pray to be delivered from presumptuous sins.

The Negro is by nature grateful and appreciative. He finds solace and satisfaction in circumstance, which, in the white man, would provoke only denunciation and wrath. I sometimes think that the lines of that good old-time Calvinistic hymn finds acceptance only in the breast of the Negro:

"And if my soul were sent to Hell,
Thy righteous law approve it, well;
Would light on some sweet promise there,
Some sure support against despair."

Any other people under the restrictions of the Negro whose tightening bonds threaten incalculable future ills, would eat little pleasant bread; but would give themselves over to deep and solemn forebodings. But the complaisant Negro eats and drinks and makes merry, in seeming obliviousness of impending fate. The scanning of a single issue of the *New York Age*, which claims to be the most representative jour-

nal among us, reveals contrasts of deep significance. One page is brimful of indignities, outrages and proscription treatment; while the reverse page is equally brimful of accounts of dances, picnics, excursions, parlor socials, and church festivals and the whole whirligig of frolicsome gayeties.

Perhaps it were better so. It may be a case of blindness to the future kindly given. Too much concentration upon racial evils might lead to a morose and gloomy disposition which is surely impotent for remedy or relief. After all, it may be best that the grave be tempered with the gay, and the severities of lot with liveliness of life.

In glancing over the happenings of the past twelve months, the Negro finds little that would evoke spontaneous and joyous thanksgiving and praise. It has been a year of steady losses, with few offsetting gains. There has been almost complete elimination of the Negro from politics on the high plane office holding privilege; segregation is making all but unhindered headway in all parts of the country; disfranchisement has been assumed as the settled policy of the nation; Jim Crow cars still humiliate the just pride of the race; red-handed lynching is still indulged in as a grewsome pastime. True, the National Association for the Protection of Colored People has been commendably active. There has been some progress in material things. But none of these have been able to stem, hardly to check, the tide of racial ills as it rolls on its unimpeded way.

This is not pessimism. The writer is not a pessimist. This is but a sober statement of the actual situation by which we are confronted. Thanksgiving is always becoming to the beneficiary of Divine favor; and praise is comely. We can hardly conceive of any state of circumstances where thankfulness of spirit would not be praiseworthy. The Belgian nation, rent asunder by the asperities of war, I am sure, might find some occasion for thankfulness for divine favor. And yet no one would expect them to inaugurate a thanksgiving festival for blessings received during their present plight.

The present circumstances of the Negro call for fasting and prayer, rather than thanksgiving and praise. Empty platitudes and vacuous phraseology that does not spring from a genuineness of feeling is neither pleasing to God nor edifying in the sight of man.

Let the approaching thanksgiving season call the Negro race to its knees, imploring the God of justice to implant the sense of justice in the hearts of the American people, and to inspire every member of the afflicted race with redoubled devotion to the racial weal.

Washington, D. C.

THE ELEMENT OF HUMILITY IN GRATITUDE

BY PROF. J. H. LOVELL, B. D.

Of all the manifestations of human emotions probably there is none more subjectively pleasant and more objectively acceptable than gratitude. As Shakespeare says of mercy even so it might be said of gratitude:

"it is twice bless'd,

It blesseth him that gives and him that takes."

The one is made to realize that he is indeed the recipient of favor, the object of some one's love and sympathy; while the other is gratified with the thought, and often with the knowledge, that he has really helped some one other than himself.

In genuine gratitude the sense of obligation is very pronounced. In fact it is the feeling of obligation that provokes one's thanks. For we do not think of thanking when we make exchange of legal tender, or equivalent, for what we receive. Yet, on the other hand, there is likely to arise by reflection, a feeling of pride out of the consciousness of some degree of merit which was the grounds of the favor bestowed for which thanks is rendered. Thus the Pharisee in the typical prayer referred to by Jesus, said: "God I thank thee that I am not as other men." We

are told that the offering of this proud worshipper was not acceptable to God. The real objection to this prayer and thanksgiving seemed to be the lack of humility. So it is true that gratitude loses its beauty, yea, its most pleasing element, when void of humility.

Now as we the American nation come again to this annual festival, in our prayers, sermons and offerings of gratitude, there will be, no doubt, the usual tendency to sum up our blessings, and most likely one thing for which all America will give thanks is that we have peace while Europe and portions of Asia have war. President Wilson in his proclamation dwells upon this thought. We quote some of his beautiful sentences:

"It has vouchsafed unto us to remain at peace, with honor, and in some part to succor the suffering and supply the needs of those who are in want. We have been privileged by our own peace and self-control in some degree to steady the counsels and shape the hopes and purposes of a day of fear and distress.

"Our crops will feed all who need food; the self-possession of our people amidst the most serious anxieties and difficulties and the steadiness and resourcefulness of our business men will serve other nations as well as our own."

Under such imposing circumstances it is no unreasonable fear that America as a nation might be inclined to say rather proudly, "Lord we thank thee that we are not as other men are; that we are not so greedy of territory, trade and commerce and military prowess as our struggling neighbors are across the sea; that we are not filled with bickerings and internal strife even as this Mexico nation here at our side."

True we must be glad and rejoice that our conditions are favorable, yea, we must regard our peace and prosperity as blessings from God for which we owe Him profound gratitude. But if while we attempt to render thanks for these blessings, there should enter into our offering one centimeter of selfish pride or vainglory, one look askance at our unfortunate fellows with the self-flattering feeling of "better than ye," then the soul of real gratitude will be lost, and our petitions will go up before the great Father rather as the mere boastings of self-congratulation, the pleading of our own merits which would seem to demand divine recognition and compensation. And it is not far to see that this thought applies to individuals very much as it does to nations.

It was the writer's pleasure not long ago to witness the presentation of a surprise gift to a person who in the estimation of her many friends was more than worthy of the token she was receiving. When it came her time to respond she seemed bereft of words and almost overwhelmed with a conscious sense of some unmerited recognition. Then in a few, simple, well-chosen words she expressed her gratitude, renewing her pledge of devotion to service with deep and touching emotions which sent a thrill of solemn sensation over the entire audience. Every person who had contributed in any way towards the gift seemed to feel that the opportunity to do so was a privilege to be prized, and one that brought returns of joy and gratification. This appeals to us as a specimen of genuine gratitude. In this example the humility of the grateful one was the one thing more than another that made the deep and lasting impression upon those present, and in their minds rendered her more deserving of any favor that could be bestowed.

Then shall it not be ours to render thanks to God for His blessings with a full recognition that they have come to us, unmerited, out of the boundless treasures of His love and grace. And if it appears that we have greater reasons for thanksgiving than some of our fellows, may we not see also that our responsibilities are proportionately greater. And may we not realize a deeper sense of our

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The Preacher's Throne

A SERMON—By The Rev. Adna W. Leonard, D. D.

Subject—Thanksgiving.

Text—Psalm 50:23. "Whoso offereth the sacrifice of Thanksgiving, glorifieth Me; and to him that ordereth his way aright will I show the salvation of God."

I. These words are the summing up of the teaching and instruction that have just preceded. The first line, "Whoso offereth the sacrifice of Thanksgiving, glorifieth Me," sums up the nature of true worship. The second "and to him that ordereth his way aright will I show the salvation of God," sums up the obligations of moral duty.

This it certainly does if the rendering of the authorized version can be retained "to him that ordereth his way aright will I show the salvation of God," that is, "who takes heed to his way of life."

Glorifieth me. What does this mean? How can we glorify God? The artist glorifies his subject when he makes it known to others. Through brush or chisel he makes intelligible to others, some phase or phases of the subject treated. He glorifies the thing or the person.

When George Adams Smith wrote "The Life of Henry Drummond" he rendered a real service, for he gave to the world an intelligent conception of the man Drummond. By so doing he glorified the name of that great-hearted Christian, scholar and teacher.

It is generally admitted that Alexander V. C. Allen has given to the world one of the greatest biographical works—"The Life of Phillips Brooks." In the account he gives of the life and character of the great preacher, he has not only made a rich contribution to the literature of the day, but he has glorified the name of Phillips Brooks. That is to say, he has through his book revealed the life and character of the man to the world. In other words, he has made him known to the world.

In order to glorify God we make Him known to the world.

No better illustration can we find than in the Master's own words. The end of His earthly ministry was drawing to a close. The shadows of the cross were already athwart His pathway. The agony of Gethsemane was upon Him. He cries "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I to this hour, Father, glorify Thy name." Here He is renouncing the cry of nature and giving utterance to the voice of the Spirit; "Father glorify Thy name." This was His real prayer. This was His definite request in which His filial heart entirely poured itself forth. This is what He says—"Do with me what Thou wilt, provided Thou art glorified thereby!"

"Now is my soul troubled and what shall I say? Father save me from this hour?" This would have been the natural thing to ask, but for the problem of sin. The sin problem, however, cannot be ignored. Accordingly, Jesus instantly adds, "But for this cause came I unto this hour." This was the distinctive goal for which "The Word became flesh and dwelt among us." Then in a passion of absolute loyalty to the Divine purpose, Jesus throws himself into the prayer, "Father, glorify Thy name." It was at that moment that there came a voice out of Heaven, saying, "I have glorified it, and will glorify it again." This meant not merely that the Father would glorify Himself in the resurrection of Christ to follow, but it implied also, that in the new epoch of Gentile evangelization into which Christ's successors would be brought, the divine name would be further glorified through them and as if to put beyond doubt what was intended by this miraculous utterance, Jesus made the decisive comment, "This voice hath not come for my sake, but for your sakes;" and if for their sakes, the Savior implied that God the Father was putting upon them, the work of continuing Christ's expression of vicarious love for a lost world. In doing this the disciples would glorify His great and



THE REV. ADNA W. LEONARD, D. D.
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Holy name. Jesus glorified God by revealing Him to man and only as the world comes to know God in Christ Jesus can the world glorify His name. The Christian Church has no holier or higher mission than to glorify God by making His name known throughout all the world. Christian civilization advances in proportion as this is done.

The growth of the early church astonished the world. The passion of the Master to glorify the name of God was caught like a contagion by the early disciples. The growth of the early church from the Master to the twelve and from the twelve to the three thousand and from them to the millions who today bless and glorify God is nothing short of marvelous.

In 1759 when Nelson was making England the great naval power of the sea, Horace Walpole bade his friends diligently to inquire each morning for some fresh victory, lest he miss the latest achievement of Old England. So we must take our bearings, or possibly call the roll once a year of the achievements of Christianity lest we miss events of great significance and worth.

From the material point of view this has been a wonderful year. In our own country the crops have been not only abundant, but staggeringly large. Despite the torn condition of Europe during the past few months our people have been prosperous and happy. As a result of the war, we have been compelled as never before to develop our own resources for our own preservation, and we are making the discovery that from the standpoint of our material advantages and as a result of our enterprising initiative we might be cut off from the rest of the world for a long period of time and not suffer any great disadvantage. Not that this would be desirable, but if it became necessary there is no nation that would feel such a situation less severely than would the American people.

It is not, however, our material victories which make for economy and physical ease that are the most significant in the life and thought of to-day. It is for us to remember that the greatest events do not concern tools and food and battleships. There are forces at work beyond the power of the electric spark and the engines of war and the massed armies of fighting men. The falls of Niagara appeal to the eye, but there is a power unseen that lifts the sap into the forest and raises bodily into the air a countless number of Niagaras.

The great forces of the world are not material, but moral and spiritual. Knowledge of God, duty to man, love, forgiveness, repentance, the cross and immortality. These are the things that enrich the intellect, deepen the affection, wing the imagination, fortify

the will and make souls great which in turn make great civilizations.

In the spiritual realm there is no winter—it is always harvest; every day ripens its shocks and he who wills to do so, may put in his sickle every hour and garner his sheaves.

I know there are discouraging signs of the times. There are some things in the present religious condition of our people that make the lightest heart sad and the strongest quake with fear. There is an appalling amount of religious indifference. The masses of the people are outside the churches. One writer has said that "the present generation does not seem to possess conviction enough to believe or to disbelieve. It simply does not care." Society is in a state of flux. The integrity of the marriage vow has been assailed on the world-side as never before. Some churches and some preachers regard lightly the remarrying of persons divorced on other than Biblical grounds. The Sabbath is very nearly gone and many of the sacred things have lost their place and power.

Things are also in a state of tremendous upheaval in the economic world, the commercial world, the scientific world, the world of society and militarism and government.

While these and many other similar conditions present a discouraging aspect there is a bright and hopeful side.

The name of our God is being glorified throughout all the earth. This is evident from the generally admitted fact that the backbone of scientific materialism as a theory of the universe and of life has been broken. Thirty years ago under the leadership of Prof. Tyndall, materialism held the field—there was no room for "spirit" anywhere. However, since the time that everything was reduced to matter a great change has taken place. Professor William Jones and Sir Oliver Lodge have had much to do on both sides of the Atlantic with bringing about this change. Science is now supporting the Christian viewpoint and by it we are bidden to believe with a simpler faith in God and in the efficacy of prayer.

Nor can we fail to mention the magnificent contribution Eucken, the sage of Jena, has made as a philosopher to the cause of religion. Christianity is indebted to this great man for the splendid victories over materialism in which every devout soul rejoices and in which Eucken has taken so prominent a place. But even here we are encouraged when we observe that although his work has been great, the world will not follow blindly his lead. Already his un-Christian attitude has been made plain. It is permissible to judge a man by his latest production. In "Can We Still Be Christians?" he says, "The fact which is more than all else responsible for the shattering of ecclesiastical religion is that the truth that it once championed as fundamental—that, namely, of the incarnation and the mediatorial office of Christ—is no longer tenable in the present phase of our intellectual development."

No scheme of religion is to be trusted that takes such an attitude on the Divine Sonship and mediatorial work of Jesus Christ. The very fact that such a conception is being so generally rejected by the followers of our Lord and Savior is heartening indeed.

Only as the world knows God through Christ as mediator and Redeemer will His name be glorified.

Another encouraging sign is the wholesome discontent among the people which is finding its explanation in the hunger for God. Reference has been made to the indifference of the people toward religion and the Church.

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His First Charge--A Thanksgiving Story

(By Mrs. Maggie Shaw-Fullilove)

IT FELL to the lot of young and ambitious Rev. Mr. Thomas Harding to pastor Oak Grove in Backwoods Hollow.

The name conveyed very little encouragement to the young minister fresh from college. He felt a peculiar sinking of his heart when the train landed him at the dirty little one-store village which was to be his postoffice.

He looked around in disgust as he stepped off the train upon the paper-strewn sidewalk. He blushed under the bold, staring gaze of the "toughs" who lounged about the little depot.

They stood in groups eyeing the dressed-up newcomer from head to foot and exchanging significant remarks among themselves. One young man made bold to walk up to him and ask, "Mister, whut might be yo' intitle?"

Rev. Mr. Harding turned, looked at him silently for a while, then answered: "I am Rev. Thomas Harding, pastor of Oak Grove in Backwoods Hollow."

"Whoopee! Rev. Thomas Harding!" the young man exclaimed in unfeigned astonishment.

He turned abruptly, walked back to his fellows and told them that the newcomer was Rev. Thomas Harding, pastor of Oak Grove in Backwoods Hollow.

Their further remarks were lost upon the young preacher, for as he turned he saw a little country boy approaching, riding a half-starved mule and leading another one equally as unsightly.

The minister learned, to his dismay, that he was to ride this ungroomed beast twelve miles in the country, where was situated, far back in the dismal hollow of distant hills, the little country church known as Oak Grove.

The prospective work before him filled Rev. Mr. Harding with a feeling of utter dejection, downright discouragement and seeming inability to take up the work assigned him. A feeling of humiliation possessed his soul. He, a young man, who all his days had been used to the city, college and many friends, sent to pastor this poor little mission far away from even the commonest little village. It seemed to him that his time spent for preparation, his years of hard struggle with his literary and theological courses was time thrown away; for any common preacher, he thought, could pastor this little country charge.

As he rode silently along the lonesome country road he never, in his life felt more downhearted and discouraged.

He might have found pleasure in looking at the panorama of landscape that was slowly but constantly presenting itself to view.

But he rode on silently, heeding not the hundreds of hills and hollows around him.

As night came on, the wild screeching of insects, the dismal hooting of owls, the far-away tinkling of cowbells, the wierd howling of dogs, the crowing of distant cocks, were all strange and hateful to his ears. His present situation was as unpremeditated as was his becoming a missionary to Africa.

Yet, as they jogged along the country road, the influence of the night and the solemn landscape stole over him.

His thoughts took a gentler turn. In that dim mysterious horizon line before him, his future seemed to be dreamily people with honest, hard-working, simple hearted, good people from whom it should be a delight to teach and preach to.

Gradually he began to overcome that aversion to pastor in the Backwoods.

In this wilderness of ignorance and superstition there lay before him a greater opportunity for achievement than the young man dreamed.

Perhaps he needed just this kind of a beginning to stir his slumbering energies. He would not know how much power of achievement there was in him until the test should be applied.

Gradually the old dormant spirit of energy was aroused in his soul.

He began to consider what a spectacle of inability he would show if he should fail in this work, to those who had such utmost confidence in his willingness to overcome all difficulties.

The channel of his thoughts thus changed, he sat more erect in the rickety saddle, spoke kindly to the silent, wondering boy while his heart began to beat high with daring visions.

He mused upon the lives of many men of history, who, in spite of most humble beginnings, had risen to the very highest positions of honor and trust.

He remembered some of the noblest examples of energy and perseverance the Scriptures furnish. It is recorded of Hezekiah, and in every work that he began, in the service of the house of God, and in the law and in the commandments to seek his God, he did it with all his heart and prospered.

He prospered because he acted with all his heart, whether he was ruling his kingdom or performing Christian duties in the house of God. His whole soul was concentrated upon the work immediately in hand. It was according to the Divine Will, whatsoever thy hand findeth to do, do it with thy might.

God is more opposed to a half-hearted way of doing things than any man can possibly be; for he knows exactly the measure of the human power that we can put into any work, and He demands that full measure. He accepts nothing less.

Rev. Mr. Harding threw back his head, squared his broad shoulders defiantly and proceeded to gallop straight toward his mission. His mind once made up, he resolved to do this work, no matter how difficult, and do it with all his might.

After a long and wearisome journey which was, nevertheless, filled with much thought on the part of the minister, they halted at the little hut which was to be his home.

Here he won his first victory by gaining the admiration and love of the little family who dwelt there.

Many months passed—months of strange experiences, yet months of great achievement. His religious conduct and enthusiasm soon gained for himself the highest admiration and reverence from his people. At first they came out quite readily to hear his "lectures" as they termed his sermons. But soon his religious fervor won their hearts. He studied their needs and prepared his sermons accordingly. He got his texts from the Bible but he let his congregation furnish his themes; that is, he adopted the rule of getting his equipment for the pulpit by a general study of the Bible, and his themes from a study of his congregation.

In this way he lifted them up to a plane of intelligence that was very surprising.

The Fall season advanced—the most marvelous season of the year—the season of harvest, which is at once the crowning event of the year and the explanation of all that has gone before.

There were crisp, cool days; ripened harvests gathered and stored in fruitful abundance; a tonic air—in fact, the most satisfying season of the year.

There are certain days of each year set aside for memorials. Each of these days has its peculiar significance for the things held sacred through its observance, but none has any advantage over the day of Thanksgiving.

Somehow Thanksgiving day to the people of Backwoods Hollow was of so little importance that it was hardly observed at all.

They sometimes made poor attempts at observing it by giving big country dances and frolics.

Just before Thanksgiving, Rev. Mr. Harding was informed of a movement on foot, on the part of the young people, to give a big Thanksgiving party in his honor. He had seen enough of their parties to know just what to expect. He knew them to be events entirely unfit for the celebration of Thanksgiving day. The problem

was how to prevent the proceeding and at the same time keep from destroying their sense of hospitality.

Finally he thought of a plan.

On Sunday preceeding Thanksgiving, he took the opportunity of explaining to them the glory and importance of the Thanksgiving season.

In this way he led up to the crowning day of the season. In touching eloquence he told the story of the day's origin. He concluded by requesting each one to bring the choicest specimen of the best product of his field, orchard or garden, to the church at nine o'clock Thursday morning, where a Thanksgiving sermon would be preached. After the sermon he would make known to them the further proceedings of the program.

Thursday was beautiful, clear and cold. Backwoods Hollow was astir early and the prospective party was forgotten in the happy anticipation of the day.

In every home for many miles around there were certain choicest treasures selected from the storehouses of harvest both bountiful and scarce.

They could hardly wait for the hour to come when they were to assemble at the church, each proud head of the families bearing specimens; the best of their harvest yield.

The rumbling of wagons and buggies, the galloping of horses and mules, all heralded the approach of the coming hour.

At half past nine the church was full. The long table which received the many treasures was a splendid sight to behold. There were great round yellow pumpkins and beautiful striped caskaws; ruddy brown-faced, broad-girthed onions shining in the fatness of their growth; ears of great golden corn, and baskets of fat, rich peanuts; baskets of giant sweet potatoes and sweet, juicy purple-top turnips; big yellow, mellow pears, and even baskets of rich brown walnuts, chestnuts, hickory nuts and pecans. There was also a large, glossy-coated gobbler, the finest of Farmer Brown's big drove. With these choicest evidences of God's special blessing to the people of Backwoods Hollow, the table stood heaped very high indeed.

The sermon was short but excellent, treating on the subject of thankfulness.

Soon the right spirit of the day was caught by all.

At the conclusion of the sermon, the pastor made known to the people his wishes concerning the disposal of their offerings.

"My beloved people," he said to them, "among the members of Oak Grove there are a number of very old people who are poor and needy and in bad health. They are not like you, blest with strength and vigor."

"I believe every one of you would be willing to give as an offering of thanks to God these many rich gifts to your unfortunate neighbors; for in this way you will spread the spirit of Thanksgiving throughout this whole community."

"Do you know of any better way of showing your thanks to your Heavenly Father than by giving a portion of your bountiful harvest to these people who are also His children?"

"Instead of so much praying to God to bless the poor and needy, we who are favored with plenty could be used as instruments in answer to that prayer by giving a part of our own possessions to the needy ones."

"Amen! Amen!" they heartily responded.

"Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Amen!" from the congregation.

The church arose and the woods resounded with that mighty hymn, "Praise God, From Whom All Blessings Flow."

Then they formed into groups and bore the gifts away with more songs of praise and thanksgiving.

To the people of this community Thanksgiving day had to it a spiritual meaning which would extend throughout the entire year.

That night when all Backwoods Hollow was asleep, the light from one small lamp shone out from the little room in the cabin where Rev. Mr. Harding sat in close communion with his loftiest thoughts.

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A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens.

PART XXVII

The Uffizi Gallery in Florence is one of the finest collections of art in the world. As we entered, the first thing that took our attention was some old Florentine tapestries from the factory of the Medici. There were also some old Flemish tapestries, said to be older than those of either France or Florence. The treasures of these galleries could not be even mentioned in a short article. There were the statue of a boar, said to date from the second century, and a very old statue of a dog. Among the paintings are "Flora," by Titian, which wears the face of a woman of Venice, and his "Holy Family" in which old Joseph wears the face of the artist. Also Michelangelo and others have "Holy Families" here, and there is the "Madonna of the Gold Finch" by Raffaello. Among the finest statuary in the room called the "Tribuna," are the "Knife Grinder," the "Dancing Satyr" (partly restored by Michelangelo), and a copy of the "Thorn Extractor" (the original of which we were soon to see in Rome). In the portrait gallery hang the faces of all the noted artists; and among those portraits the very ugliest is that of the greatest and most versatile artist of them all—Michelangelo (usually written in English Michael Angelo). This man who created beauty like a god, was himself very, very homely. He is a flat and successful contradiction to the theory of the Greeks that there is an aesthetic harmony between the soul and the body.

From the Uffizi Gallery we went through the long, elevated and enclosed passage that leads from this gallery down the street, across the "old bridge" over the Arno and then through streets and alleys and solid brick buildings to the Pitti Palace, where is the other great gallery of Florence. This long and inaccessible passage was built in the dangerous days of princes and autocrats, so that they might go from one of their palaces or strongholds to the other without running the risk of attack from the streets. It is hung all the way with many paintings, chiefly portraits of the Medici and their relatives and friends.

The Pitti Palace is still the residence of the royal family of Italy when they spend time in Florence. There is an artificial grotto in the court made by Michelangelo. We were shown not only through the Pitti art galleries but through the whole palace, including the private apartments of the king and the queen. In the gallery is the "Madonna of the Chair," of which we see copies all over the world. It is Rafael's work and has the same face as the "Sistine Madonna"—the face of Rafael's sweetheart. In this gallery there is a portrait of this lady love, by Rafael, so that anybody could see that she is the Madonna. The "Madonna of the Chair" is in a circular frame and is said to be painted on the top of a wine barrel. The same artist has several other well-known Madonnas in this gallery. Andrea del Sarto, of whom Robert Browning wrote so pathetically, has some good pictures in this gallery: the "John the Baptist," a "Holy Family" and a "Pieta." Here are also "Eve" and "Adam," by Duerer; "Il Salvatore" (the Savior), with his arms folded, the right arm being visible, painted by Titian; "La Cleopatra," with the asp, by Guido Reni; and the "Death of Rafael," by Morgardi, in which a friend, a cardinal and the sweetheart are shown to be present with the dying artist. This Pitti Palace dates from the middle of the 15th century.

Returning to our hotel for lunch, I took

a good look at the two marble, pyramid-shaped posts on the piazza. They are said to have been used by the Romans for goal-posts ("metae") in their chariot races.

In the afternoon of this 16th day of August we took a drive through Florence and its beautiful environs. There is Elizabeth Barrett Browning's house near the Pitti Palace. The streets thereabout are very narrow, and if one did not know the superiority of Italian art and its influence on poetic souls, he might wonder why the Brownings ever chose to live in such a place. We passed the Boboli Gardens and an old Roman gate into the newer part of the city where the streets are wider. There are many horse-chestnut trees and live-oaks and some Japanese bamboo. We passed the house where lived the Empress Eugenia of Paris in 1876. And, O, the numerous beggars that we encountered on the roadside, who trotted alongside our carriage with their hands out for coins; some old people with bowed backs and some boys who did athletic "stunts," such as turning the "great wheel," first on their hands and then on their feet, rolling along with the carriage to entertain us, and then holding out their hands for a reward.

We arrived at Michelangelo Square, an elevated place to the south of the Arno from which one can look over the whole valley in which Florence is situated and see the high places to the north of the valley and the city and think of Browning and Milton when he views Fiesole, Mount Morello ("What does the mountain care?") and Vallambrosa ("leaves of vid" on a marble base. Up the hill at the back of the square is Galileo's observatory, where he watched the stars. There are remains of the old fortification wall and several of its watch-towers. How beautiful are the children of the poor in Italy! On the whole the Italians are the prettiest and the dirtiest people we saw abroad.

We came on to the Church of Santa Croce, where there is a statue of Dante on the piazza. There are said to be one hundred and thirty tombs in this church, among them the following: the tomb of Michelangelo, with figures representing Painting, Sculpture and Architecture, his three professions; tombs of Galileo, Rossini, Machiavelli and Ghiberti (the maker of the fine doors at the Battistero), and memorials to Donatello, to Dante (who is buried in Ravenna), to the musician Cherubini (who is buried in Paris, and to Amerigo Vespucci (whose name gave us the word "America," and who died in Spain).

We went next to the place where they make stone mosaics; it is a wonderful work and a triumph of ingenuity and art—pictures that outlive water-colors, all composed out of bits of stone. Even the colors and soft tints of the human flesh and of any flower or bird can be thus represented in pure stone. I never supposed before that about all the colors in the world of art can be picked out of the various rocks of the earth. These rocks are gathered from all over the world and the work is necessarily very expensive. There was Michelangelo's house on the Via Ghibellina, and the house in which Dante was born was also in these close quarters of the city.

We finished this great day by a visit to the San Lorenzo Church by the Palace of the Medici with its high stone enclosure. The arms of that mighty family are seen in many places; it consists of six balls on a shield with a crown above the balls. The next day we were to finish our visit in Florence and leave for Rome.

PREACHER'S THRONE

(Continued from Page 5)

nevertheless the people are discontented in their indifferentism. This is reflected in the pages of some of our modern literature, especially in some of the more widely read novels of the day. "The Inside of the Cup" is an illustration to the point. This book was born as Winston Churchill relates of the conflicts and defeats of a political campaign. It soon became widely apparent to him that political issues were fundamentally moral issues, and that religion in impotence or power lay back of all failures or successes in other realms. While it is impossible to accept the viewpoint of the author in every particular, it must be admitted this widely read novel is thought-provoking and that portions of it stir the soul to the depths. The author is unfair, however, in branding the whole Church as a failure because of some one church or denomination with which he himself was most familiar. Furthermore, when he attempts to play the role of a teacher in theological matters, and treats the doctrine of the Virgin birth of our Lord in the manner in which he does, he has stepped outside of his legitimate sphere. Nevertheless, the work as a whole leaves the impression upon the mind of the reader that after all there is in the human heart a demand for the Infinite which is becoming more and more evident every day.

In the social and political world there is undoubtedly a silent revolution taking place. Up from the depths there is emerging a multitude of the neglected, demanding recognition, justice and human rights. It is a new cry that greets our ears to-day. It comes up not only to our legislative and law making bodies, but it echoes like a wail in our temples and in our churches, and refuses to be drowned by our chants and churchly music. It is the cry of unrequited labor; of the underfed and overworked; of those who are awaking to a sense of wrong and of social discontent. Sometimes this cry is incoherent and unintelligent, but nevertheless it is a cry for economical readjustment and behind it all there is the dull sense of wrong, but this very sense of injustice, this sense of wrong, is the result of the teaching of Christianity itself. In fact, this social discontent is the outgrowth of the application of the Gospel of Christ to modern conditions. There is much in the social movement that is open to damaging criticism as advocated by its leaders, and the Church, while she must face these problems and grapple with them, must hold herself to her true spiritual mission in the solving of the same. He must be blind, however, who cannot see that the modern social movement represents a mistaken but nevertheless a passionate desire for the Kingdom of God which is righteousness and peace and joy in the Holy Ghost.

While the multitudes are at present out of touch with the Church, they are in their own growing way eager for the Kingdom of God and in this I see one of the Church's greatest opportunities. For too long a time the Church has been crying to the crowd "you could do it if you would," and the masses have been sending back the answer "We would do it if we could." To-day are heard afresh the words of the Master, "Lift up your eyes and look on the fields, that they are white already unto harvest," and the Church in this new day is obeying His command and the name of our God is being glorified.

This discontent is not confined to the social and economic side of life, but it is also manifest in the universal yearning of the human heart for the Infinite. There is a hungering and thirsting for the spiritual everywhere. This is evident from the many cults and organizations that are mere substitutes for Christianity.

I hold no brief for Christian Science. It is full of absurdities, superstitions and falsities; it denies a personal God; its founder was an

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Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THANKSGIVING UPON THE HIGHER LEVEL

In the Grand Central Railway station in New York City one is introduced to the terms "Lower Level" and "Higher Level." These designations are used for what might ordinarily be termed as first and second floors; the difference, however, lies in the fact that the ascent from the "Lower Level" to the "Higher Level" is made by an inclined plane, hence one may unconsciously pass from the Higher to the Lower Level and vice versa. The Higher Level is the more active and important of the two. But whatever the terms "Lower Level" and "Higher Level" may mean to the builder and whatever may be the relative importance of the two floor spaces, these terms can be suggestively applied to our thinking and to our moral and spiritual attitudes. We will some day realize that certain attitudes that we pass off as moral and spiritual are not on the higher level of moral distinction. We think too often on the lower plane.

Tolstoy tells of a serenader who played before the Schweitzerhof Hotel in Lucerne. The people listened and after the songs some would applaud. Here the celebrated author significantly adds with emphasis: "The minstrel thrice asked them all to give him something. Not one person gave him anything, and many made fun of him." Dr. Richard C. Cabot in commenting upon this incident, writes: "There is no sin that I would not rather have upon my soul than to have displayed to the Universe such ingratitude." We have come upon the season when emphasis is to be placed upon gratitude, but whether the gratitude is on the lower or higher plane of our moral and spiritual nature will determine its value. What is the quality of our gratitude? Is our thanksgiving a sort of a gloating self-satisfaction? Do our blessings awaken in us a measure of selfish pride so that we think ourselves just a little better than others? Do we take such comforts in our blessings as that we ascend the pedestal and condescendingly look down upon the less favored? If so, our thanksgiving is not worth naming.

Do we as Americans with a sort of selfish pride boast of our national peace while Europe runs red with blood? or are we heart sick because of European suffering and would we go the limit to share our peace with the nations now at war? May the latter be true throughout the nation.

Henry Van Dyke, who is happy in so many of his productions, caught the meaning of thanksgiving on the "higher level" when he said:

"Do you give thanks for this?—or that?" No.
God be thanked

I am not grateful

In that cold, calculating way, with blessings ranked

As one, two, three, and four,—that would be hateful.

I only know that every day brings good above
My poor deserving;

I only feel that in the road of life true love
Is leading me along and never swerving.

Whatever gifts and mercies to my lot may fall,
I would not measure

As worth a certain price in praise, or great or small;

But take and use them all with simple pleasure.

For when we gladly eat our daily bread, we bless
The Hand that feeds us;
And when we tread the road of life in cheerfulness,

Our very heart-beats praise the Love that leads us.

Again, we are in the habit of expressing our thanksgiving in terms of dinners and feasts and rejoicings. We should rather get above the material into the realm of the spiritual. The true thanksgiving has a deeper meaning than the materialistic side—a meaning that is spiritual and therefore on a higher level. May we get upon this higher level where the pure in heart see God and where we do not glory with selfish content in the blessings that are ours, but where we rather rejoice that others are happy and sorrow when they are not happy. We cannot exult when misery is all around. We cannot eat big dinners when our neighbors are hungry. We rather get more satisfaction in feeding others and may be we will then have but little left for ourselves but what an imperial thanksgiving will be ours that others are blessed and are happy. This is thanksgiving on the "higher level."

So may we devoutly pray with Robert Louis Stevenson:

"Aid us, O Lord, in our concerns. Accept and inflame our gratitude; help us to repay in service, one to another, the debt of thine unmerited benefits and mercies. Help us yet again and ever. So order events, so corroborate our frailty, as that day by day we shall come before thee with this song of gratitude, and in the end we be dismissed with honor. Amen."

Of General Interest

Big British Battleship Sunk

Owing to the stress of British censorship on war news, it is believed, details of the destruction of the British super-dreadnought, Audacious, did not reach the reading public until the mighty man-of-war had been at the bottom of the sea for nearly two weeks. The Audacious, according to reports met her fate October 27th, off the north coast of Ireland, having been either hit by a torpedo or disabled by a mine. With the possible exception of one or two men, it is reported that the whole crew of 800 men were rescued by the White Star liner, Olympic. The Audacious was less than two years old, of the King George V class—third in tonnage and armament of his Majesty's warships. This is estimated to be the greatest single loss sustained by the British navy since the beginning of the war. The normal displacement by the Audacious was 23,000 tons and her full load was 27,000 tons. She was 596 feet long, and carried ten 13.5-inch guns, twenty 6-inch guns, three torpedo tubes and the customary equipment of secondary batteries. Her speed was twenty-one knots per hour.

Cold and Storm Hard on Warriors

Where men have been fighting so furiously for the last few weeks, it seems that even the elements have become furious. It is reported that in West Flanders soldiers are fighting in trenches knee-deep in water owing to heavy rains, while the driving storm in some places has assumed the proportions of a blizzard. Naturally these conditions have caused somewhat of a lull in the desperate fighting, especially of the infantry.

Still there is no decision in the great contest. The allies claim that the Germans have been driven back across the Yser Canal, and that south of Ypres they have been successful in repulsing a further offensive movement of the Germans with heavy losses to the latter. The Germans on the other hand claim to have made slight progress on the right wing, capturing several hundred French and British prisoners, and taking a French point in the forest of Argonne. A recent casualty list published in London shows the loss of 56 officers killed, 108 wounded and 47 missing. According to an estimate given by Premier Asquith in the House of Commons recently the British casualties in the war up to October 31 were approximately 57,000.

From Petrograd continue to come reports of success for the Russians in East Prussia and other points along their line, while at the same time they are meeting with desperate resistance on the part of the Germans.

Turkish troops, it is reported from Constantinople, have occupied Kotur, in a Persian province, having defeated the Russians. The British, however, report successful operations against the Turkish garrison at the entrance of the Gulf of Aden, also the occupation of the Turkish forts of Turba by Indian troops, assisted by the cruiser, Duke of Edinburgh.

The German cruiser, Emden, which had to its credit the destruction of a number of vessels of the allied forces, was surprised and destroyed the other day by the Australian cruiser, Sydney. The Buresk, a collier accompanying the Emden was also sunk by the Sydney. The reports say that the last fight of the fated cruiser was gallant one.

England Mourns One of Her Most Famous Generals

Field Marshal Earl Roberts, Colonel-in-Chief of England's Indian troops, died in France the 14th of November. He went to France just a few days ago to greet the Indian troops, and his exposure in the damp trenches, it is thought, suffered from a severe chill followed by a rapidly developed case of pneumonia which resulted in his death speedily. He was 82 years of age. His age evidently militated against his recovery.

It is stated that Lord Roberts preached unceasingly and untiringly the necessity for training to have its men trained in the rudiments of war, so that they could be called quickly to arms to defend the country against invasion. He was convinced that Germany was planning to make war on England when the time was ripe, and he believed the suppression of civil war in Ireland was a factor in the recent outbreak. He himself was an Irishman. His first and lasting fame was won as a soldier in the Indian service. His fame was magnified also in his achievements in the victorious campaign of Great Britain against the Boers in South Africa.

A Mammoth Gun for American Vessels

A 16-inch rifle, the largest and most powerful naval gun ever designed, has recently been completed for the United States navy. This deadly machine, it is said, was secretly constructed at the Washington navy yard, and its existence came known only when tests were begun at the Indian Head proving grounds on the Potomac. If this gun proves to be the success it now promises to be it will probably be adopted for the main battery of the three dreadnoughts authorized at the last session of Congress, vessels larger by several tons than any ship now afloat, which, in the opinion of experts, can easily carry the heavier guns. It is claimed that the 16-inch gun will have a range of fifteen miles and at least twice the penetrating power of famous German howitzers which have been used to such wonderful effect in the reduction of fortified positions in Belgium and France in the present war.

Insurance companies of Paris estimate damage to Rheims at \$200,000,000 and the estimate will be exceeded when damage to private property is added.

The belief has long been held by scientific parents that soiled school-books used by successive generations as long as the paper can be seen are the equal of any public drinking cup as a germ carrier; and that searching medical examinations of pupils for evidence of germ-guilt acquired at home are apt to be nullified by the books supplied to those same pupils by the school. Philadelphia has taken the same view of the matter, and the Board of Education has ruled out much-handled books by advice of the health authorities. Books concerning which any doubt can be raised are to be burned forthwith. It is estimated that this precautionary measure will cost the city \$100,000 a year.

A THANKSGIVING SUGGESTION

The General Committee on Foreign Missions is confronted with the most perplexing and distressing situation that has ever arisen. Our missions in Europe are amongst peoples most of whom are undergoing sufferings indescribable and unparalleled. Here, too, most of our pulpits are pastorless and our pews are stripped of their male membership. Women and children in increasing numbers are left defenceless widows and orphans. In Germany our Church properties, which are heavily indebted, are in danger of being entirely lost. From all our fields come reports of paralysis of trade, loss of work, rise of prices, added to the difficulty of caring for the sick, the wounded and the dying.

On the dependencies of Europe and in lands related by commerce the paralysis of trade, the dislocation of finances, and the consequent economic and social confusion put upon missions temporary burdens beyond their ability to bear.

The cry of distress comes from all points of the compass; the welfare of the cause of Christ is imperilled.

America alone remains a great neutral Christian power with resources to minister to the distressed of Christendom and to the crippled missions over all the world.

Many societies are in the field appealing for help to minister to the needy. We believe that the Methodist people can best serve the cause of their fellow Methodists and of Christianity at large by remitting their gifts for special war relief through the agency of their own church.

In Europe our Bishop at Zurich, our Superintendents in Russia, France and Austria-Hungary, and our missionaries are the organized forces of Methodism in the area directly affected by the war and immediately provide a channel for the wisest distribution of Methodist gifts to relieve suffering and to minister to the souls of men. Wherever the cause of Christ is arrested or threatened by the effects of war, our own agents are at hand to administer both wisely and economically and to apply more directly to the needs of our people and their neighbors whatever it may be in the heart of the Church to lend to their necessities.

The cry of distressed humanity is in the ears of the Church; the hearts of our people can but be moved. We simply indicate the channel through which the answer to these cries of distress can best reach the afflicted.

We endorse the appeal of the Board of Bishops that offerings be taken on Thanksgiving Day for special use for the relief of

suffering in the areas directly affected by the war.

We recommend where this is impracticable that offerings be taken in the regular congregations on Sunday preceding or following Thanksgiving Day or at the earliest possible date and that these offerings be for the purpose indicated in the appeal for war relief as issued by the Board of Foreign Missions.

Each of the Standing Committees of the General Committee gave careful consideration to the amounts needed in the respective fields and each Committee brought in a report representing the minimum amount which in its judgment is imperatively required for immediate relief. As the conditions unfold even larger sums may be needed. The items as approved by the General Committee are as follows:

Germany	\$42,500
Austria-Hungary	7,500
Switzerland	2,000
Scandinavia	10,000
Finland	2,000
Russia	5,000
Bulgaria	3,000
Italy	15,000
Belgium	18,000
Total for Europe.....	\$110,000
South America	12,000
Africa	25,000
Eastern Asia	22,500
Southern Asia	53,000

Total	112,500
Mexico	3,000
Grand Total	\$225,500

Gifts may be designated for use through the agencies of the Board in any one of the needy countries or distributed to any part of the world field according to the best judgment and information of the General Committee and of the Board.

Checks and money orders should be made payable to George M. Fowles, Treasurer, and forwarded at the earliest possible moment to the Board of Foreign Missions, 150 Fifth Avenue, New York City.

Suitable acknowledgment will be made from the office and in the columns of our Church papers.

This war relief is entirely apart from the regular work of the Board. No part of it will be used for that work. It stands alone to meet a crisis—to save from the emergency of disaster people and churches, whose servants we are in the Gospel of our Compassionate Lord.

of Hahnville, La., Monday, November 23, at their home in Donaldsonville, La.

We are pained to announce the death of Mrs. J. M. Marsh, of Aberdeen, Mississippi, which occurred November thirteenth. She was the beloved wife of Dr. J. M. Marsh, district superintendent of the Aberdeen District, Upper Mississippi Conference.

The Rev. Dr. George P. Eckman, editor of the "Christian Advocate," preached at St. Mark's Church, of which Dr. W. H. Brooks is pastor, recently. His subject was "God is Always on the Side of the Strongest."

Mr. R. G. Morris, son of the Rev. J. P. Morris, D. D., of the North Carolina Conference, and Mr. R. N. Brooks, both classical graduates of Bennett College, and graduates of Gammon Theological Seminary, are doing post graduate work in Northwestern University, Evanston, Ill.

Bishop Thirkield, since the close of the Ohio, Southern Illinois, Missouri and St. Louis conferences, over which he presided, has been in attendance on the Bishops' Conference and the meeting of three General Committees in Providence, Boston and Portland, Maine. He plans to return to be in his office on Friday, November 20.

The annual meeting of the Board of Managers of the Temperance Society of the Methodist Episcopal Church will be held at Lincoln, Nebraska, December 5-7, 1914. The business session will be held in St. Paul's Methodist Episcopal Church, and the principal pulpits in Lincoln will be occupied on December 6 by the various visiting officers of the Temperance Society. Bishop William O. Shepard, president of the Society, will preside.

Mr. David A. McDowell, of Millersburg, Ohio, the father of Bishop William F. McDowell, died October sixteenth. He was a member of the Methodist Episcopal Church for over sixty years. He was loyal to the Church and intensely interested in all its activities. He was a leading layman of the North Ohio Conference which held him in high esteem and honored him repeatedly and worthily. Bishop McDowell has the sympathy of the whole church in this hour of great sorrow.

At its October meeting the Board of Foreign Missions elected the Rev. James M. Taylor, D. D., as one of its secretaries to look after the direction of its Parish Abroad and Special Gift work, and to co-operate in foreign missionary evangelism. Dr. Taylor has just conducted a very notable series of evangelistic meetings in South America, and at the earnest request of missionary leaders on the field the above relationship has been established, in order that the benefits of this new type of work may be extended in South America and also to other mission fields.

BISHOP THIRKIELD SELECTS HYMNS

In Bishop Thirkield's travel through his area he saw the very need of our Church hymnal to supplant the cheap songs that were being sung by many congregations.

To fill this need he selected several hymns from our Church hymnal that have fired the hearts of Methodism and ordered several thousand copies distributed. And already the good results have justified the wisdom of this great seer. These hymns have not lost their charm for they are the power of the gospel in song and never fail to find a road to some heart.

They have revived each department of the Church, putting new life in every service and generating an enthusiasm that no other songs have given. The Bishop's entire area has been so edified and awakened that revival fires have swept over the whole area and the result is that many precious souls have been saved and Christendom has been greatly strengthened.

Let us sing from our Church hymnal.

W. H. GILLIAM,
District Superintendent.

People of Interest

Dr. L. O. Hartman, secretary of the Board of Sunday Schools, sailed for the Orient on the Mongolia, October twenty-fourth.

The Rev. and Mrs. William H. Wheeler of Kansas City, Missouri, will celebrate their twenty-fifth wedding anniversary November 24.

The Rev. R. C. Worsham, district superintendent of the Lake Charles District, paid us a visit last week and reports his work advancing.

Miss Lora B. Catlin, of Oswego, N. Y., under appointment for educational work in Santiago, Chile, sailed from New York October 29th.

Prof. Joseph Douglass was happily received by an appreciative audience in a violin recital last Sunday at St. James African Methodist Episcopal Church.

Mme. Dayse Walker-Booker, lecturer and dramatic reader of Indianapolis, Ind., has been enthusiastically received by splendid audiences of this city.

The Woman's Home Missionary Society in its recent session at Syracuse, N. Y., reports that there were 749,316 leaflets sent out from their

offices during the year.

The late Leopold H. Greene, a Negro of Springfield, Ill., bequeathed \$1,000 to be used by President Scarborough of Wilberforce University as scholarships for two meritorious students.

Tuskegee Institute will have within a few months a modern veterinary hospital. The erection of this building is made possible through the generosity of a gentleman in New York.

Messrs. Harry Johnson, Jacob Parris and Robert Montgomery, Negroes in the employ of the late Francis T. S. Darley, of Richmond, Virginia, were remembered in his will to the extent of \$1,000 each.

Miss Lula Allen, chief librarian at Howard University and Miss Rose Cecile Hershaw, Howard's assistant librarian, are the only two young women of the race in Washington holding librarian's certificates.

In recognition of his fifth appointment to Centenary Methodist Episcopal Church of Syracuse, N. Y., the congregation tendered a welcome reception to the Rev. Dr. James Albert Burchitt and family, on November 3.

Dr. and Mrs. J. H. Lowery announce the coming marriage of their daughter, Miss Evelyn Helena, to Mr. J. Sidney Brazier, Ph. C.,

THE CHRISTIAN LIFE

A THANKSGIVING PRAYER

Phillip H. Hudson

Father of the earth and skies,
Thou who called the sun to rise,
Thou whose holy hand has lent
Abundantly thy sweet content,
Thou who caused the leaves to fall,
And has flamed the mountain wall
With a vast supreme desire
To announce with holy ire
That the universe alone
Doth proclaim thee on thy throne;
Hear, O God of earth and skies,
This Thanksgiving prayer arise.

Thou art Father of the poor,
So within my humble door
I possess the hallowed right
To proclaim the "widow's mite."
Father, as the seasons pass,
Not alone the garnered grass,
Nor the glitter and display,
Nor this happy sacred day
Doth possess to thee the prize
Of a heart that doth arise
And before thy holy shrine
Wells with gratitude to thine.

Father, we, a nation, stand
In the hollow of thy hand,
Yea, the universe is naught
But the flower of thy thought;
Yet a heart that seeks in prayer
Thou, methinks, doth hold more dear.
Thanks be unto thee, all-wise
Ruler of the earth and skies,
And from out thy vast domains
May there float to thee the strains
Of hearts that seek to know thy ways
And love the labor of thy days.
All that's good in life thou gave,
And stretched out beyond the grave—
Thou God of majesty above—
Is the wonder of thy love.

Shenandoah, Ia.

—From Northwestern Christian Advocate.

WHAT HE GIVES IS GOOD

"What a beautiful world God has made for us!" was frequently on the lips of a man who made no pretension to be religious. Yet a recognition of God's bounty is the very foundation of a religious life. We cannot know God until we see how good He is; and His beautiful world opens our eyes to behold Him.

Our appreciation of God's character depends upon our interpretation of His world. If the product of His creative will appears ugly to us, we shall not acknowledge ourselves bound to Him by ties of gratitude. If the beauty of the world, the prodigality of nature, the splendor of the universe strike us as the marks of a benign intention, God will seem worth our fullest devotion.

The fruitful seasons can scarcely fail to impress the open mind with the benevolent fecundity of the earth. The prevalence of weeds and thistles and noxious growths, all of which are removable by human industry, will not neutralize this impression. Man knows that while he can dig out of the soil what offends him, he cannot put into it the life which so abundantly supplies him with the means of sustenance.

An old poet traces the bounty of the world to the Source which science itself is now unwilling to dispute, and which alone satisfies the reason of man, and gives him a sufficient object on which to expend his gratitude:

Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness;
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with grain;
They shout for joy, they also sing.

The glory of the world, of which even savages are sometimes more sensible than civilized men, cannot be effaced by the recollection that mountains sometimes belch destructive flames, oceans submerge life and treasure, the sun smites men to death, and the vital breath of heaven is whip-

ped into the fury of a tempest. These are the accidents of an earthly existence with which men are learning to cope and the effects of which they will one day conquer. The beauty and the bounty of the world are constant, and no man produced them.

If we think of God's world only as a place of conflict and trial, always remembering the hard experiences of life, and forever ignoring the perpetual felicities of the human estate, God will have no thankful recognition in our hearts. But the larger view of an all-embracing Providence in life, whose kindness knits the sorrows of His children into the web of eternal happiness He is preparing for them, will inspire the song of Robert Browning:

I find the earth not gray, but rosy,
Heaven not grim, but fair of hue.
Do I stoop? I pluck a posy.
Do I stand and stare?

Said another, who saw much suffering, but whose trustful spirit triumphed over every painful experience. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." In the light of such familiarity with the divine order of life, the world is beautiful indeed, and every day is a day of *thanksgiving*.—
From *The Christian Advocate*.

EVERY DAY A THANKSGIVING DAY

Wordsworth calls the earth "the mighty mother of mankind." This expression, Matthew Arnold tells us, "is more proper and adequate to convey what men feel about the earth," although it is not the exact scientific expression of the geographies. The psalmist had Wordsworth's view. He saw the world filled with untold blessings. He cared little for the scientific processes by which they came. In the One Hundred and Forty-fifth Psalm he mentions no less than twelve great

blessings. In this catalogue of benefits he expresses his conviction that the creature is not forgotten amid the immensity of the universe. Although God expresses His power through "the might of His terrible acts," yet He is mindful of His creation and "satisfieth the desire of every living thing." In gratitude for this the psalmist declares, "Every day will I bless Thee." He makes every day a Thanksgiving Day.

What impresses us in this view of the psalmist is the newness and the freshness of His blessings. They are not covered with mold. They have not the odor of putrefaction. They do not possess the stiffness of a cold-storage preservative. They were fresh with the dawn of each new day. They were not the blessings of an occasional sacred day. They came every day. Moreover, the blessings in his catalogue of benefits were of the commonest sort. But they never became commonplace to him. He was never weary of blessing God for them. Their daily recurrence never made them any less of a benefit to him.

If one should make a diary of each day's benefits and in the evening read them over, he would be surprised to discover how numerous they were. So there is occasion in each day for thanksgiving to God. John Wesley said, "We are the creatures of a day." That is well said. We are alive to-day only because God has spared us to-day. We are fed and clothed because God's providence lives this day. If God's goodness is ceaseless, why should not our praise also be? God's blessings are not spasmodic. They do not even depend upon the good will of men toward God. The rain falls alike upon the fields of the just and the unjust. If we are the recipients of daily benefits, so also ought we to offer daily praise. Elsewhere, describing the Messiah, the psalmist said, "Daily shall He be praised." The new Kingdom was pictured not as a kingdom of feast and sacred days, as in the old order, but a Kingdom of daily benedictions. The Messiah has now come. The benefits of His Kingdom are ours. Its blessings daily abound unto us. If it is a Kingdom of daily blessings so ought also it to be a Kingdom of daily praise. Like the psalmist, we too should make every day a Thanksgiving Day.—Northwestern Christian Advocate.

CONSECRATION

(By Vera Campbell)

If God were only the power
That has made this world so fair
I should go to the fields and woods,
Certain to find him there.

If God were only the love
That strengthens the soul in strife
I should stretch out my hands to him
And ask him to guide my life.

If God were only the force
That has from age to age
Been working out righteousness
In the stories on history's page;

If God were only the sense
Of brotherhood in man's heart,
I should surely want to know
That in me it had a part.

Since he is all this and more,
And his Son is my Brother and Friend,
My heart's allegiance, my service free,
I'll give till life shall end.
South Bend, Ind.

"For the Beauty of the Earth, for the Beauty of the skies,
For the Love which from our Birth over and around us lies,
Christ our God, to Thee we raise this our Hymn of Grateful Praise."

Our Young Friends

GRATITUDE

—Henry Van Dyke.

"Do you give thanks for this?—or that?" No, God be thanked
I am not grateful
In that cold, calculating way, with blessings ranked
As one, two, three, and four—that would be hateful.

I only know that every day brings good above
My poor deserving;
I only feel that in the road of life true love
Is leading me along and never swerving.

Whatever gifts and mercies to my lot may fall,
I would not measure
As worth a certain price in praise, or great or small;
But take and use them all with simple pleasure.

For when we gladly eat our daily bread, we bless
Tho' Hand that feeds us;
And when we tread the road of life in cheerfulness,
Our very heart-beats praise the Love that leads us.

HOW A PUMPKIN HELPED JOHNNIE TO BE THANKFUL

Johnnie spent the summer at grandma's. One day she put into his hand a smooth, yellow seed. "Inside of this is a wonderful little plant," she said. "Put it in the ground and see what will happen."

Grandpa showed Johnnie how to make a hill between two stalks of field corn; and in the middle he dug a little hole, laid in the smooth, yellow seed, and covered it up. Every night, when the sun went down, he carefully watered that hill. How he longed to know what was going on inside!

Drip, drip, fell the water upon the ground; the walls of the seed became soft and swelled out; the little plant grew so large and strong that it burst through the shell out into the rich black earth.

The baby plant climbed up, up, till it reached the beautiful world above. Then it spread its green leaves and basked in the sunshine, sending out more green leaves on a long stem, which grandma called a vine. This stem had curious little tendrils like fingers, that reached over and caught hold of one of the cornstalks and held fast, so the stormy winds might not tear it to pieces. The vine was so full of big, fuzzy leaves that the ground was quite shaded by them.

One day Johnnie found a tiny green ball hanging to the stem under one of the largest leaves, and, long before the summer was over, the green ball had grown to be as large as one of grandma's milk pans. The cool September wind tossed aside the sheltering leaves, the warm sun shone upon the ball, and soon it became the finest, round, fat, yellow pumpkin you ever saw.

The holidays were over, and Johnnie must go back to the city and go to school. He did not like to leave the country; but grandma said: "You shall make us another visit on Thanksgiving Day, and help eat that big pumpkin when it is made into pies. I'm sure it will taste better because you planted the seed and watched it grow."

One week before Thanksgiving, Johnnie was taken sick with the measles. No frolic in the country for him! What a pity! Grandpa and grandma thought so, too. They put their heads together and made up something lovely—Johnnie could not come to the pump-

kin, so the pumpkin must go to him; and it did, in a box lined with straw.

Johnnie was sitting in his bedroom in a big arm chair, and he was not feeling very happy.

"There's a good time coming," sang a cheery voice in the hall, and up came father with a heavy box. He put it on the floor in front of his discontented little boy, and, when he took the lid off, Johnnie laughed long and loud.

Such a pumpkin! Grandpa had cut off some of the hard, yellow outside, making two big round eyes. These he painted blue with grandma's indigo. There was a flat nose, and such a grinning mouth with white watermelon-seed teeth! Then it had long cornsilk hair and a funny plaited corn-husk cap. On the tassel was tied a paper with these words printed in large letters—

"Take off my Hat!"

With the hat came the upper part of this queer pumpkin's head. "The stuffing," as Johnnie called it, had been scooped out, the inside lined with thick rapping paper, and packed with such strange parcels!

First, came a turkey, cut out of a sweet potato, with a real feather tail; then a pig made from a turnip, a glass of clear honey gathered by grandma's bees, some crabapple jelly, a bag of glossy brown chestnuts, four yellow pippins, and six ears of pop corn.

Mother put some of the corn in a wire popper and held it over the open grate, so Johnnie could see the tiny kernels swell and burst into feathery white fairies that danced and hopped about in a most comical fashion. When Johnnie went to bed, father turned the gas very low, and, taking the paper from the inside of the pumpkin, he lighted a bit of wax candle and set it in the bottom of the head.

"Jack-o'-Lantern," cried Johnnie in delight; and, as long as it was possible to keep his eyes open, he looked at that funny laughing face. It was a lovely Thanksgiving after all, and by and by, when he had slipped off to slumberland, he dreamed he was a round, yellow pumpkin and grandpa was trying to cut a mouth in his face.—Adapted from "The Favorite," for the Kindergarten Review.

HOW THANKSGIVING DAY CAME TO BE

In the early days of the colonies in America it was customary to appoint days of fasting or feasting, of prayer or thanksgiving when something especially good had occurred. In 1621, after the Plymouth colonists had gathered in their first harvest, Governor Braddock sent out men to shoot wild

fowl for a feast that the people might in a more special way rejoice together.

In 1622, after a long, severe drought, when their hearts hungered for rain, a day of prayer and fasting was ordered. During the services heavy showers fell and fasting turned to feasting. Ten years later, when the sturdy

colony came nigh starving, the arrival of a food-laden ship was followed by a day of thanksgiving.

In June, of the same year, the General Court of Massachusetts appointed a day of thanksgiving "in consideration of the great mercy of God vouchsafed to the churches of God in Germany and the Palatinate." But it was not until October 1, 1633, that we find the record of a formal proclamation for a harvest holiday, which in these days is the only Thanksgiving Day known.

Thanksgiving Day was recommended annually by Congress during the Revolution, but there was an intermission after that till in 1789, when Washington ordered a day of thanksgiving for the adoption of the Federal Constitution. Later on various days in November were recommended by Presidents and Governors till in 1863 the regular observance of a national Thanksgiving Day was instituted through a proclamation of President Lincoln.

The President's proclamation does not make it a national holiday; it applies legally only to the District of Columbia and the Territories. It is the Governor's proclamation that affects the states; the day is observed in all states, but in some it is not a statutory holiday. That is, it is granted by the Governor and not by the law of the state.

The last Thursday in November is always chosen, and many wonder how it happens to be so. Thursday was originally the day selected by the Puritans, it is thought, because, being so near the middle of the week, it gave opportunity for the scattered members of the family to come together and to return without desecrating the Sabbath by travel. November was selected as the month when the fall harvests were all gathered.

Other countries have, on special occasions, thanksgiving days for success in battle, for the recovery of members of the royal family from dangerous illness, for the deliverance of the people from a national calamity, but the fixed annual Thanksgiving Day is a custom belonging to America, and America alone.—The Ladies' World.

THREE-MINUTE NATURE TALKS

OUTSIDE OR IN?

(By Lee McCrac)

What sort of a nut is this? Yes, a walnut. What do you call this outside coat? The hull used to be smooth and bright green, but now it is all wrinkled and brown. Inside of the hull is —? And inside the hard thick shell? Didn't God take good care of the nut?

But tell me, is the hull pretty? Or the shell? Are they good for anything when the nut is taken out? Suppose the tree had sent all its good juice into the hull, so that it had none left for the shell or the nut. Or else divided the juices between the shell and the hull. I have cracked open some that looked fine outside, and found only a thin husk inside. Have you? Were they any good? Why, not even the cattle or the worms would eat those shells or hulls!

What about people that care so much for their outside looks—their clothes and faces—that they have no time to grow good hearts? It seems to me that people who think only of clothes for the outside and food to make the body grow, are just like the walnuts that disappoint us so when we crack them open and find no nut inside.

Of course we must care some for these outside parts of us, and God wants us to; the hulls and shells are needed by the nut, and our bodies must be well and strong to hold our precious hearts and help us do our work. Still I am quite sure that God does not care whether we are pretty or ugly, whether our clothes are new or old, just so that we are growing fine big hearts inside.

When we are wanting walnuts we brush away the hulls and broken shells, don't we? So you see it is the inside that counts. Remember that when you gather nuts and when you look at people.—The Sunday School Times.

PREACHER'S THRONE

(Continued from Page 7)

impostor, who took her ideas from previously printed books, especially from the manuscripts of one Dr. P. P. Quimby, a mental healer in Maine. It is neither a science nor Christian, and it has spread chiefly among the leisured and wealthy classes. It is not my purpose here to show the falsity and absurdities of this system of teaching, but I call attention to the fact that the movement itself is significant in this, that the world with all its pleasures and delights cannot fill the infinite abyss of the human heart. Though false, abnormal and absurd, it is nevertheless, a cry for God, for the living God which is expressive of a world hungering for spiritual things.

Another encouraging sign is the great temperance movement which is becoming a world movement. It is dawning upon us that not only nations but literally the world is beginning to have a conscience on the matter of drink. We have just cause to feel heartened in this country by the reports that continue to reach us concerning the improvement made in Russia by the abolition of the sale of alcoholic drink. The prohibition of vodka, the national drink, dates from the beginning of the great war. Let us not forget that Russia's whole system of taxation has recently undergone a drastic criticism, especially since it has become painfully evident that governmental revenue derived from methodical stimulation of desire for alcohol was doing much to undermine the nation. This movement is not confined among the warring nations to Russia alone, but may be seen in Lord Kitchen's advice to the British troops at the outbreak of the war, and by the fact that both the British and German are claiming temperance as one of the virtues of their troops.

There is a wave of temperance reform now sweeping this country, for which we may thank God and take courage. As the result of the elections which took place in the early part of November, four states have been added to the list of prohibition states, making a total of fourteen, namely, Arizona, Colorado, Oregon and Washington. Idaho will be in the dry column very soon. Oregon rolled up a majority for prohibition of thirty-four thousand while Portland itself gave a dry majority of fourteen hundred. Oregon can therefore boast of the largest city that has ever

voted dry in this country. Washington may also feel proud of her record. She cast a majority of fifteen thousand in favor of prohibition and while her largest city, Seattle, did not give a majority to the "Dry's" she did succeed in so reducing the wet majority as to make it one of the greatest achievements of local interest that Seattle has known for many a day. While, therefore, the largest city in Washington with more than 300,000 people, did not go dry, the state came to the rescue and shall be able on January first, 1916, the date when the prohibition law will become effective, to boast of having the largest dry city in the United States.

The movement toward nation-wide prohibition is nearing its consummation and it is confidently stated by the enemies as well as by the friends of the movement that the United States will be a drinkless nation in 1920. When this shall come to pass it will go down in history as the greatest achievement of modern civilization. In that day the name of our God will be glorified.

This brings me to a closing thought which should have a place in our Thanksgiving hymn of praise. During the coming year the Panama Exposition will open wide its gates to the nations of the world. There will be assembled there the treasures of earth. It will be a timekeeper of the world's progress. The churches of this country have determined that while the Panama-Pacific Exposition will celebrate that greatest engineering feat of history—the opening of the Panama Canal, it shall not pass without showing to the world also that religion is the biggest factor in civilization. Therefore, far reaching plans are under way, in harmony with the loftiest aims of the Exposition—to stress spiritual values, and to exalt Jesus Christ before the nations of the world. To that end a great building is to be erected in which religious services will be held under the leadership of the greatest evangelists of our time. Addresses will also be given by men and women eminent in Missionary, Educational, Industrial and Social work.

Who but God himself can forecast the mighty impact of this Christian program upon the thought and conscience of the world. Such a movement glorifies the God and Father of us all and is worthy of the highest encomium of praise. Let us therefore, offer the sacrifices of Thanksgiving and glorify our God, who has given to us a goodly heritage in material and spiritual things.

"The world sits at the feet of Christ,
Unknowing, blind and inconsolled,

It yet shall touch His garment's hem
And feel the Heavenly Alchemist
Transform its very dust to gold."

THE ELEMENT OF HUMILITY
GRATITUDE

(Continued from page 4)

obligation to serve our fellowman in the forgetting spirit of the Master Himself, at all times, as well as on the occasion of the beautiful festival, our offerings of praise and thanksgiving are tendered in this spirit, doubt the great Father will smile upon filling our hearts with joy and with the assurance of greater blessings in the future. Yea, we ourselves shall be rendered more ease in our God-given place and better fitted to fulfill our mission in the world.

I close with the beautiful and appropriate lines of Henry Van Dyke:

"Whatever gifts and mercies to my lot may fall,

I would not measure

As worth a certain price in praise, or great small;

But take and use them all with simple pleasure.

"For when we gladly eat our daily bread, bless

The Hand that feeds us;

And when we tread the road of life in cheerfulness,

Our very heart-beats praise the love that leads us."

New Orleans, La.

HIS FIRST CHARGE—A THANKSGIVING STORY

(Continued from page 6)

First of all, he thanked God for sending far out to one of those charges where there plenty of work to do. He felt that he was specially and Divinely fortunate, not because work had been easy, but because it had been the very best that was in him and because it inspired him to nobleness and stung him to strength. It had kindled his enthusiasm strengthened his will. He thanked God for richness of life which had come to him through his earnest and willing service for these people.

Yazoo City, Miss.

BOARD OF
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GREAT IS PUBLICITY

The Cause. The Chicago Tribune, "the world's greatest newspaper," sent its religious editor to the great Convention in behalf of Retired Preachers at Washington and during the session printed two or more columns concerning it.

The Result. On my first day in the office the following items:

Item 1. At nine o'clock a whispered suggestion that an estate was going into probate which would bring from \$20,000 to \$30,000 to the treasury of a certain Annual Conference.

Item 2. At eleven o'clock a registered letter dropped on my desk after a two-thousand-mile journey, containing a draft for \$4,000 to be added to a previous draft of \$6,000 from a loyal friend of Veteran Preachers.

Item 3. At two o'clock a visit from a Rock River Conference preacher to

get a form for a will he had been requested to write containing a liberal bequest for the Superannuates' Relief Association of the Rock River Conference.

Item 4. At two-ten o'clock a phone call from a lawyer in an Illinois city asking for the legal title to be used in a will for the benefit of the retired preachers of the Rock River Conference.

Item 5. An urgent call to meet a gentleman who wanted to exchange a valuable property for a Life Annuity Bond.

Of course, many friends of the Veterans collaborated in this fivefold result. But thanks are due and are hereby extended to the Chicago Tribune for suggesting these gifts by giving a faithful account of the great Convention.

Before Neal Dow won his victory in Maine, "he sowed Maine knee-deep with literature." We must sow the seeds of inspirational literature in the minds and hearts of the people if we would get the Five Million Dollars. But our Ammunition Wagon is empty. Our moneys are pre-empted for dividends and Permanent Investments. Before the Board can sow the seed for this harvest, it must have the seed to sow.

Hence the great Convention endorsed heartily the work that had been done and asked every friend of the veteran to send a special contribution

to the Board, that the empty AMMUNITION WAGON may be filled and that the Campaign may go on to complete success.

The fulfillment of the program for \$5,000,000 means the same in most conferences as if \$10,000 to \$16,000 were placed in the bank, to provide for the old age of each minister. Do you want a "dependable pension"? How trifling a gift of from \$5.00 to \$10.00 from each preacher for the expense of the campaign to make it sure!

Brother Layman, do you want to secure the old age of your minister? You have given and will give to other causes. No gift would bring such great results as a gift of \$10.00 to \$25.00 to fill up the empty "Ammunition Wagon" of the Board.

Send money to fill the empty Ammunition Wagon to

JOSEPH B. HINGELEY, D. D.,
1018 South Wabash Avenue,
Chicago, Ill.

Piles Cured at Home by New
Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

Made-to-Measure
Express
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Two piece suit, cut in the latest city style. Made to your individual measure. Fit, workmanship guaranteed. No Extra Charge for peg tops no matter how extreme you order them. Agents Wanted. A good live hustler in every town to take orders for our made-to-measure clothes of real cloth samples of latest materials FREE. Fifty Plates. We Pay Big Money to our agents everywhere. Spare time into cash by taking orders for our stylish clothes. Write for beautiful FREE outfit.

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Pastor and District— Date

ATLANTA CONFERENCE

W. E. Ector—Rome	Nov. 29
H. W. B. Wilson—Atlanta	Nov. 29
Wm. McCloud—Rome	Nov. 29
E. H. Lee—Gainesville	Nov. 29
J. W. P. Wolfe—Atlanta	Dec. 7

CENTRAL ALABAMA CONFERENCE

A. R. Neal—Marion	Nov. 22
J. W. Landrum—Montgomery	Nov. 22
E. Frazier—Marion	Nov. 22
A. W. McKinny, D. S.—Huntsville	Nov. 29
James W. Martin, D. S.—Marion	Nov. 29
L. C. Williams—Marion	Nov. 29
J. W. Whitfield—Opelika	Nov. 29
T. S. Sanders—Huntsville	Dec. 6
P. Y. Wofford—Marion	Dec. 6
G. W. Reeves—Opelika	Dec. 6
D. J. Price—Birmingham	Dec. 27
J. R. Taylor—Birmingham	Dec. 27
S. C. Walker—Birmingham	Dec. 27

CENTRAL MISSOURI CONFERENCE

J. L. Brooks—St. Louis	Nov. 22
W. R. Rivers—Mexico	Nov. 29
A. G. Williams—Kansas City	Dec. 20

DELAWARE CONFERENCE

Wilmington District	Nov. 22-29
Salisbury District	Dec. 1-8-15
J. W. Cook—Cambridge	Dec. 6
J. W. Henderson—Cambridge	Dec. 20

FLORIDA CONFERENCE

S. A. Huger—Florida Mission	Nov. 22
C. R. Howard—Ocala	Nov. 29
W. Pericles Pickens—Florida Mission	Nov. 29

LEXINGTON CONFERENCE

R. F. Broadus—Louisville	Nov. 22
J. H. Ross—Lexington	Nov. 22
Joseph Small—Cincinnati-Maysville	Nov. 29
P. J. Smith—Louisville	Nov. 29
R. P. Threlkeld—Chicago-Indianapolis	Nov. 29
W. H. Renfro—Chicago-Ind.	Dec. 6
S. W. Duncan—Cincinnati-Maysville	Dec. 6
J. S. Bailey, D. S.—Cincinnati-Maysville	Dec. 6
F. P. Robinson—Cincinnati-Maysville	Dec. 6
A. R. Martin—Indianapolis	Nov. 29

LITTLE ROCK CONFERENCE

W. M. Speed—Forest City	Nov. 22
G. W. Sanders—Pine Bluff	Nov. 22
W. J. S. Donaldson—Forest City	Nov. 29
G. W. Thompson	Nov. 29
J. W. Nelson—Forest City	Nov. 29
David Hall—Clow	Nov. 29
G. W. Thompson	Nov. 29
M. McCrosky—Little Rock	Dec. 6
M. D. Giles—Forest City	Dec. 6
V. B. Harris—Ft. Smith	Dec. 6
J. W. Terrell—Little Rock	Dec. 20

LOUISIANA CONFERENCE

A. C. Mitchell—Lake Charles	Nov. 29
L. B. Henderson—Shreveport	Nov. 29
W. L. Dyss—Shreveport	Nov. 22
J. E. Rolax—Shreveport	Nov. 22
C. C. Landry—New Orleans	Nov. 22
G. A. Paine—La Teche	Nov. 22
G. Spears—La Teche	Nov. 22
A. W. Goins—Alexandria	Nov. 22
J. L. Augustus—Shreveport	Nov. 22
B. A. Mason—Baton Rouge	Nov. 22
J. J. Robinson—Lake Charles	Nov. 22
D. J. Harvey—Lake Charles	Nov. 22
David Shelby—Alexandria	Nov. 29
S. A. Davis—Lake Charles	Nov. 29
L. C. Dougherty—La Teche	Nov. 29
J. C. Brown—Baton Rouge	Nov. 29

Pastor and District—

Date

A. B. Venable—Alexandria	Nov. 29
J. L. Wilson—New Orleans	Nov. 29
Thos. Williams—Alexandria	Nov. 29
Arthur Robinson—New Orleans	Nov. 29
Geo. Thomas—Alexandria	Nov. 29
F. M. Lashington—Shreveport	Nov. 29
G. W. Ogilvie—Shreveport	Nov. 29
Henry Taylor—Lake Charles	Dec. 6
J. C. Clark—Shreveport	Dec. 6
C. C. Smith—Shreveport	Dec. 6
J. D. Wilson—Baton Rouge	Dec. 6
H. J. Wright—Alexandria	Dec. 6
E. W. Jackson—Baton Rouge	Dec. 13
S. M. Haynes—Lake Charles	Dec. 13
A. Vincent—Alexandria	Dec. 13
E. C. Goins—Lake Charles	Dec. 13
J. F. Marshall—Alexandria	Dec. 13
T. P. Norris—Lake Charles	Dec. 13
J. J. Woolridge—Alexandria	Dec. 20
A. B. Harris—La Teche	Dec. 20
John H. Wise—Shreveport	Dec. 27
W. L. Amos—New Orleans	Dec. 27
J. A. Barnes—Baton Rouge	Dec. 27
R. F. Long—La Teche	Dec. 27

MISSISSIPPI CONFERENCE

J. J. Goodwin—Brookhaven	Nov. 15-22
W. L. Mills—Meridian	Nov. 22
W. R. Walker—Hattiesburg	Nov. 22
A. Johnson—Brookhaven	Nov. 22
P. W. Baldwin—Jackson	Nov. 15-22
M. D. Hopkins—Vicksburg	Nov. 22
C. H. Brown—Jackson	Nov. 22
G. W. Coleman—Gulfport	Nov. 29
J. C. Hibbler—Hattiesburg	Nov. 29
H. Roundtree—Vicksburg	Nov. 29
G. W. Smith—Vicksburg	Nov. 29
N. E. Goodloe—Hattiesburg	Nov. 29
W. L. Marshall—Jackson	Nov. 29
A. Davis—Jackson	Nov. 29
R. B. Anderson—Meridian	Dec. 6
Wm. McMorris—Hattiesburg	Dec. 6
E. H. Langston—Meridian	Dec. 6
W. A. Oates—Gulfport	Dec. 13
J. I. Garrett—Vicksburg	Dec. 20
D. Roy—Brookhaven	Dec. 20
S. H. Cannon—Meridian	Dec. 20

UPPER MISSISSIPPI CONFERENCE

J. M. Marsh—Aberdeen	D. S.
G. J. Dobson—Aberdeen	Nov. 8-22
J. W. Winbush—Starkville	Nov. 22
W. F. Isaiah—Starkville	Nov. 22
A. A. Wright—Winona	Nov. 22
S. M. McLeod—Starkville	Nov. 22
D. Green, Starkville	Nov. 22
W. H. Golden—Holly Springs	Nov. 22
Wm. Maxwell—Clarksdale	Nov. 22
E. C. F. Troupe—Greenwood	Nov. 29
D. P. Shaw—Clarksdale	Nov. 29
S. D. Troupe—Clarksdale	Nov. 29
G. M. Chisolm—Greenville	Nov. 29
F. J. Talbert—Holly Springs	Nov. 29
A. E. Franklin—Aberdeen	Nov. 29
L. F. White—Starkville	Nov. 29
G. E. Tyler—Clarksdale	Nov. 29
L. F. Jones—Winona	Nov. 29
N. H. Williams—Aberdeen	Nov. 29
P. A. Lam'n—Holly Springs	Nov. 29
D. E. McNair—Clarksdale	Dec. 13

NORTH CAROLINA CONFERENCE

W. M. Crawford—Western	Nov. 15-22
A. E. Robinson—Winston	Nov. 22
L. W. Thomas	Nov. 22

SAVANNAH CONFERENCE

F. L. Johnson	Nov. 22
J. S. Shuman—La Grange	Nov. 29

SOUTH CAROLINA CONFERENCE

Y. Goodlett—Bennettsville	Nov. 22-29
S. E. Watson—Greenville	Nov. 29
M. C. Newman—Greenville	Nov. 29
W. M. R. Eaddy—Florence	Nov. 29
N. W. Greene—Florence	Dec. 6
Jas. McEaddy—Bennettsville	Dec. 13
J. A. Gary—Spartanburg	Dec. 20

TEXAS CONFERENCE

Gabriel Felder—Freehope	Nov. 22
M. M. Muldrew—Palestine	Nov. 22
D. C. Halley—Palestine	Nov. 22
A. Adair—Beaumont	Nov. 22
J. R. Carnes—Houston	Nov. 22
E. W. Summers—Palestine	Nov. 22
S. A. Andrews—Marshall	Nov. 22
K. W. McMillan—Paris	Nov. 29
P. H. Jenkins—Marshall	Nov. 26
R. V. Doakes—Marshall	Nov. 26
Wm. White—Beaumont	Dec. 6
J. W. Haywood	Dec. 13
G. W. Carter	Dec. 13

WASHINGTON CONFERENCE

Elijah Ayers—Annapolis	Nov. 22
L. V. Valentine—Baltimore	Nov. 22
J. G. Grant—Alexandria	Nov. 22
A. P. Shaw—Alexandria	Nov. 29
J. W. Jackson—Annapolis	Nov. 29-Dec. 6
W. H. Dean—Washington	Dec. 6
M. J. Naylor—Baltimore	Dec. 15

WEST TEXAS CONFERENCE

J. G. Browne—Waco	Nov. 29
W. W. White—Waco	Nov. 29
L. H. Richardson—Austin	Dec. 6
N. M. Mooney—San Antonio	Nov. 15
J. W. V. Hutchinson—Dallas	Nov. 22

LOUISVILLE DISTRICT

This Conference held its twenty-first annual session at Irvington, Ky., closing August 2, 1914. Communion was administered by the Rev. J. E. Wood, our district superintendent, assisted by the Revs. R. F. Broadus, D. R. Hickman, S. G. Turner, W. H. Riley, H. H. Hinton, M. S. Johnson and G. G. Buckner. The Rev. G. G. Buckner was elected secretary. The devotional services were special features of the conference. The Rev. W. H. Riley, conference secretary, collected \$20 conference minute money. Interesting and helpful papers were read by Mrs. Emma Short, Mrs. Eva L. Smith, the Rev. G. G. Buckner and others. Total amount of benevolence collected from fifteen charges for the past four months, \$204.45. Reports from the various charges and their departments are very encouraging. Memorial service was conducted by the Rev. S. G. Turner. A resolution pledging the ministers' support to the Woman's Home Missionary Society of the Louisville District was unanimously adopted. A remembrance of \$4.15 was sent to Mrs. N. H. Willis, the widow of the Rev. N. H. Willis. The women of the District were striving to make this a banner year for the Woman's Home Missionary Society, both spiritually and financially. Following are the officers: President, Miss May L. Woolfolk; vice-president, Mrs. Anna E. Hickman; treasurer, Mrs. J. E. Wood; mite box secretary, Mrs. S. Beatrice; Young People's secretary, Mrs. Eva L. Smith; supply secretary, Miss Anna Thomas; literature, Mrs. Addie Bell; sustenance, Miss Jennie Kenney; Home Guards and Mothers' Jewels, Miss Starks; Temperance secretary, Miss Eula Howlett; Day of Prayer secretary, Mrs. Barret; Banner secretary, Miss Edlie Wood; Thank Offering secretary, Mrs. Claycombe; corresponding secretary, Mrs. Marguerite Slaughter. Our visiting ministers were: the Revs. W. H. Riley, J. T. Legget, C. H. Pyle and Settle. Sunday, throughout the entire session a marked spiritual hospitality was shown on the part of the good pastor, the Rev. Jesse Henry, his wife and the people of Irvington. Seat of next District Conference, 35th St. Church, Louisville, Ky.—(Mrs.) Marguerite Slaughter.

Christ Crucified

Mark 15: 21-41; Luke 23: 39-43 (Mark 15: 22-37 is printed)

INTERNATIONAL SUNDAY SCHOOL LESSON FOR NOV. 29, 1914.

From Lesson Hand Book

Memorize verses 25-27.

Read Matt. 27: 27-61.

Golden Text—Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.—Isa. 53: 4.

Home Readings — Monday—Christ crucified, Mark 15: 21-32. Tuesday—King of the Jews, Matt. 27: 27-44. Wednesday—Death agony, Matt. 27: 45-56. Thursday—Death and burial, Mark 15: 33-47. Friday—The sealed tomb, Matt. 27: 57-66. Saturday—Consideration for others, Luke 23: 26-43. Sunday—Triumphant death, Luke 23: 44-56.

Calvary

The word "Calvary," or "Calvaria," is the Latin equivalent of the Hebrew "Golgotha," Greek "Kranion," all three words signifying "the Skull." In accordance with this meaning, the Revised Version substitutes the English equivalent, "The Skull," for the name "Calvary." Concerning the location of this site we know that it was "without the gate" (Heb. 13: 12), beside some public thoroughfare (Matt. 27: 39) leading into the country (Mark 15: 21), yet near the city (John 19: 20). The exact location of the site has, however, not yet been established. The traditional site, which is at present within the city walls but possibly may have been outside an inner wall at the time of Christ, and the site not far distant from the Damascus gate above the grotto of Jeremiah, just outside the present wall, both meet fairly well the requirements which these Scripture references impose, the latter having the advantage of being a skull-shaped hill near a prominent road, and plainly visible from several directions.

The Lesson Text

(a) 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they offered him (b) wine mingled with myrrh: but he received it not. 24 (c) And they crucify him, (d) and part his garments among them, casting lots upon them, what each should take. 25 And it was (e) the third hour, and they crucified him. 26 And the superscription of (f) his accusation was written over, (g) the King of the Jews. 27 And with him they crucify (h) two robbers; (i) one on his right hand, and one on his left. 29 And (j) they that passed by rallied on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 In like manner also (k) the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33 And when (l) the sixth hour was come, there was (m) darkness over the whole land until the ninth hour. 34 And at (n) the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, (o) why hast thou forsaken me? 35 And (p)

some of them that stood by, when they heard it, said, (q) Behold, he calleth Elijah. 36 (r) And one ran; and filling a sponge full of vinegar, put it on a reed, and gave him to drink, (s) saying, Let be; let us see whether Elijah cometh to take him down. 37 And (t) Jesus uttered a loud voice, and gave up the ghost.

The Text Explained

(a). The Hebrew word "Golgotha" means "a skull." The name of this place probably came from its shape.

(b). This was used as a stimulant.

(c). When a victim was crucified he was placed on the cross before it was raised, and the hands and feet fastened to it by nails.

(d). John says that the outer garments were divided among the soldiers, and for the inner ones they cast lots.

(e). Nine o'clock. Mark alone gives the hour of the crucifixion.

(f). On a tablet designed for that purpose.

(g). Pilate had pronounced Jesus innocent of any crime, but the authorities asked for sentence on the ground of his claim to be king. They thus practically preferred a charge of treason against him.

(h). Men who took by violence, not by stealth. Luke gives the story of the penitent thief.

(i). Some ancient manuscripts insert "and the scripture was fulfilled; which saith, And he was reckoned with transgressors" (Isa. 53: 12).

(j). The three crosses probably stood near the public road.

(k). These dignitaries joined in the mockery, not with the crowd, but jeering among themselves. The taunts all have the same point, namely, that Jesus was now unable to prove his claims to supernatural power.

(l). Twelve o'clock.

(m). Matthew, Mark, and Luke mention this darkness. The evangelists regarded it as "a supernatural manifestation of the sympathy of nature with these events in the spiritual realm."

(n). Three o'clock.

(o). Quoted from Psa. 22: 1. The word translated "forsaken" means rather to leave helpless. It suggests, not a withdrawal of God's presence, but of his help. It is like the prayer in Getsemane, a question of why the cup is not removed from his lips.

(p). Some bystanders.

(q). Evidently the last words of the exclamation had not been understood. The first words may have been indistinctly heard.

(r). No doubt intended as an act of mercy.

(s). According to Matthew, these words were uttered by some bystander who protested against the gracious act.

(t). The final cry of his agony.

His Life a Ransom

Jesus spent his life for others. "He came to minister and to give his life a ransom." And in this statement the emphasis is upon the word life. It directs our attention to what Jesus did and said and what his works stood for, as, utterly regardless of self, he championed the cause of the downtrodden

(Continued on Page 15)

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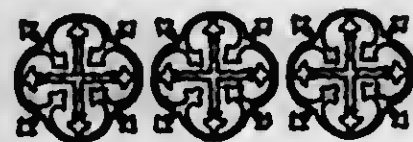
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(Matt. 28: 19, 20)

Epworth League Devotional Meeting—Nov. 29, 1914.

By the Rev. A. Preston Shaw, B. D.

The Great Commission

The words of the Great Commission spoken directly to the little company of disciples who had followed Jesus during the three years of His ministry and were present on the day of His ascension were not intended for them alone, but for all true disciples in all ages. While it is true that we should look with profound respect upon the Apostolic Age so-called, we should not forget that the "Go ye into all the world and make disciples of all nations" was intended for us, and that even larger results are expected of us who live in this age as heirs of the best in all the ages. If Peter and John and Paul are the stars of the first magnitude in Christian discipleship, we may rest assured that their faith and labors made them so and not the age in which they lived. Because the sacred Canon was closed when the writer of the last "book" laid down his pen in no wise indicates that God's storehouse of wisdom, faith and power has been in any degree denied us who will obey His commandment, "Go." How well the above facts are illustrated in the life of Bishop William Taylor, called by some the "Saint Paul of the Nineteenth Century."

William Taylor

William Taylor, the third Bishop of Africa, was born in Rockridge, Va., in 1821 and became a preacher in 1842. He was a "rude young Hercules, fit, like him of Greek mythology, to endure twelve labors in many lands." He began his ministerial career upon circuits in his native region, and though rude of speech and uncouth in manner, he gave signs of great power. In 1848, his restless, roving nature got the better of him, and having bought a church in Baltimore, he shipped it to California where he arrived the year following and erected the first Protestant church in California. He was abundant in labors. No church was large enough to hold him. He sought the most populous districts and most congested street corners and there with a power and earnestness vouchsafed to few only he preached in simple language yet powerful manner the glorious gospel message which burned in his own heart. San Francisco will never forget the labors of this man of God. Dr. J. M. Buckley says of him, "His career in San Francisco has never been equalled in the history of Christianity, unless by St. Patrick."

Taylor in India and South America

"In 1870, William Taylor arrived in India. He went there as he had gone to Australia and South Africa, to help the regular workers as an evangelist in a campaign for immediate soul saving. From the beginning his message reached large numbers of the English speaking population, especially the Eurasians as well as the natives. Here were tried the first experiments of modern missions on the principle of self-support. Taylor himself received neither salary nor traveling expenses from the Missionary Society of his church, supporting his family at home as well as himself on the field by the sale of his books.

While on a visit to the home land

for the purpose of securing recruits for His work in India, Mr. Taylor felt himself clearly called by the Holy Spirit to go to South America, which call he obeyed. Although he met difficult conditions in the work of establishing protestant missions in South America, he did not quail at the difficult task but laid the foundations of our Methodism in South America which has grown into an educational system second to none in all those countries and churches which today are organized into the Chile and North Andes Mission Conferences."

Taylor in Africa

In the providence of God the mature years and perhaps the best labors of this modern Saint Paul were reserved for Africa where he planted himself in the heart of his "diocese," the Congo Free State, a region rich in all that tropical fertility can produce and watered by the affluents of the Congo River. The highway to this country is the Congo River. For one hundred and ten miles from the Atlantic it is navigable. Then comes a series of huge cascades, some of great beauty, reaching two hundred and thirty-five miles and entirely shutting off navigation. At Stanley Pool the cascades end and the broad, bright streams give seven thousand miles of sailing amid countries populous and productive." This was the center of Bishop Taylor's labors in Africa. Until the full record of his achievements is read in heaven men shall not know of the abundant labors and fruits of this one of God's greatest disciples who obeyed with his whole soul the Great Commission, "Go ye into all the world."

Winchester, Va.

INTERNATIONAL SUNDAY SCHOOL LESSON

(Continued from Page 14)

and the unfortunate. Of his own higher life energy he gave freely for the healing of the sick. His moral supremacy he consecrated to the uplifting of the weak and tempted and to the stern rebuking of Pharisaism and hypocrisy. His clear insight into truth and character he used to establish the principles of a nobler faith, a worthier hope, and a diviner love than the world thus far had known.

Jesus is the religious emancipator of the world. In him the prophetic or teaching element in religion received its highest expression, while the priestly element was stripped of its narrow, ritualistic formalism and given a new interpretation by the vicarious (or substitutionary) character of his public ministry. And when misunderstood, persecuted, and condemned by the religious leaders of his time he paid the penalty of a martyr's death in loyalty to higher revelation of truth by means of which he was to lead men to the Father. Great significance has been attached by the church to his death, but we cannot rightly interpret the redemption which he wrought in its completeness until to the significance of his death and resurrection we add the significance of his life example of teaching and service.—From Lesson Hand Book.

Health First

In buying food articles we must consider several things—economy, results, convenience, reliability; but the most important is Health.

Health means everything. If one gets cheated in buying dresses, shoes or bonnets it is provoking, but the harm is chiefly loss of money. In buying food articles, if imitations or poor stuffs are supplied, there is a loss of money and probably an injury to health also; and good health is beyond price.

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CASH REMITTANCES

Subscriptions Received November 7-14

Atlanta and Savannah—J. A. Richie 1.

Central Alabama—Ulysses Johnson.

Central Missouri—R. G. Williams 5.

R. Davis 8, R. E. Giffum 1.

Florida—S. A. Huger 1.

Lexington—J. T. Leggett 1, Wm. Miles 1.

Lincoln—P. A. Morrow 1.

Little Rock—B. F. Jordan, J. W. Terrell, S. McDonald 6.

Louisiana—A. B. Harris 1, T. A. Brown 5, A. J. Johnson 1, L. H. Smith, Jno. Dickerson, V. Chapman 1, W. G. Drake 1.

Mississippi and Upper Mississippi—Andrew Woods, L. W. Price 1, L. F. Bowies, A. Marsh 3, E. H. Holden, Winona District Conference 23, Thos. 1.

Keys 1, Holly Springs District Conference 20, M. E. Wadlington 1, Wm. McMorris 1.

South Carolina—B. S. Jackson 1.

Tennessee and East Tennessee—Jno. J. Kelly 1.

Texas and West Texas—L. L. Fulson, W. Gouldsby 2, A. L. Hatchett 1, Lucinda Brown 1, C. S. Williams 2, J. D. Askey 2, E. A. Armstrong.

Washington—B. T. Perkins 1, J. G. Grant 1, Ella M. Jackson.

CRESCENT CITY NOTES

The Young Men's Christian Association and Ladies' Auxiliary present the Famous Tuskegee Glee Club, November thirtieth, at Central Congregational Church. The Club is enroute to Southern California, where they are to fill a number of engagements.

Wesley Church—The pastor, Dr. J. L. Wilson, preached in the morning; the auxiliaries met in the afternoon and launched plans for helping the church; the Epworth League held a very interesting meeting and announced the coming of Mme. Walker-Booker, who will lecture Thursday night. The Rev. Jesse David and wife were at the morning service. Next Sunday, 10:45 a. m., the pastor's subject will be "Jephtha's Rash Vow, or The Sense of Duty and the Regard for Personal Honor;" and at 7:30 p. m., his subject will be "A Manly Man, or God's Efficient

Agent in a World of Destiny."—L. L. Harrison.

At the home of Mr. and Mrs. H. R. Knox, on the 6th inst., a number of invited guests met to enjoy their celebration of the first wedding anniversary. Mr. and Mrs. Knox should feel themselves highly congratulated because of the esteem in which they are held by their many friends. Refreshments were served.

Mallalieu Church—Our fourth quarterly conference was held on the 12th, the district superintendent, Dr. V. Chapman, presiding. Reports showed the work advancing. The trustees' report was indeed encouraging. Among other things they reported a new six-room, two-story parsonage with a complete lavatory erected during the year. Our pastor and membership are happy in the work achieved. Prof. J. H. Lovell preached a splendid sermon on the fifteenth inst. Our benevolence rally will take place December thirteenth.

REVIVAL NOTES

Paestine, Texas—We held a revival for one week during September. Twelve joined our church and eight were baptized Sunday, Sept. 6th. At night we fellowshiped the twelve.—W. W. Randall, Pastor.

Blanchard, Texas—Our meeting was a splendid success. During the six nights and one day there were eleven conversions and all joined our church. We had the assistance of Brother J. Brooks.—S. D. Hackett, Pastor.

Horatio, Ark.—We have just closed the revival meeting here with twenty conversions. Eighteen of them joined our church. The Rev. David Hall, pastor, is serving his thirteenth year at Horatio and is respected by all residents. The Rev. C. A. Taylor of Texarkana was with us and was of much help.—C. A. Taylor.

Dadeville, Ala.—Our revival just closed at Pleasant Hill. The Lord blessed us with an addition of eleven, making the total added in the revival on this circuit, thirty-eight. The Lord is blessing us under the leadership of the Rev. J. W. Whitfield, our pastor. We raised \$25; total during the revival, \$36.70.

LOUISIANA

Darrow—Our third quarterly conference was held October 3 in Haven Church, Darrow, La., the Rev. W. H. Jones of Viron acting District Superintendent. The Rev. J. A. Williams is master of the situation. His good wife gives inspiration to our work. The Rev. Jones presided with ease and dignity. His sermon on Sunday night was excellent. Resolutions of sympathy were read and prayer was offered by the pastor for the recovery of our esteemed District Superintendent, the Rev. J. W. Turner, whose illness prevented him from holding the quarter. The members

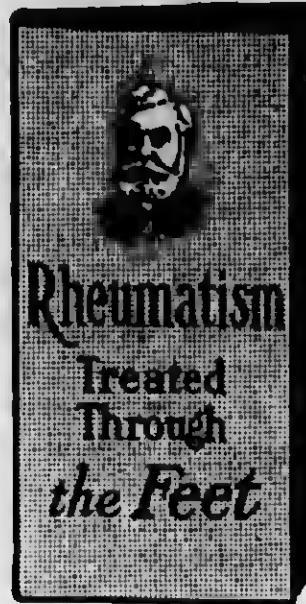
had in store for him a splendid reception. The Rev. Jones, however, filled the place of the superintendent admirably. Our big rally was concluded recently, and when our final reports shall have been handed in, we shall be able to report \$100 raised on indebtedness this conference year. Our District Superintendent has been paid in full up to date. Our pastor will go up to the Annual Conference O. K.—Jos. A. Reddix, R. S.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, NOVEMBER 26, 1914

Vol. No. 43—No. 47

THE WORLD PARISH

John Wesley, no doubt still interested in the affairs of men, is happy over the fulfillment of the prophecy implied in his famous statement, "The world is my parish." Methodist Episcopal missions belt the globe. In all the countries now at war in Europe are to be found Methodist native preachers and missionaries. We have in Europe, alone, missions under twelve flags. The frightful war now in progress has not only stopped the wheels of industries, diverted the attention of the peoples of Europe from art and literature, but Christian missions have been interfered with. Hundreds of our preachers are at the front while some have filled patriot's graves. The war has unsettled things in general. But none of these things moved the Methodist Episcopal Church in its General Committee on Foreign Missions except for an advance forward. Not a single mission field has been abandoned. Not a single station has been closed. As if no war were in progress the General Committee made appropriations to all the missions with a faith and courage that is little less than sublime. The frightful conditions in Europe do not call for less gospel but more gospel. Christianity has by no means broken down. The Gospel of Peace in His name is not mere sophistry but by His leading world-wide peace is the ultimate goal. Methodism's answer to queries of doubt, misgiving, is-it-worth-while, and the like, is that it appropriated to the Foreign field the middle of November the largest amount in its history. The General Committee, meeting for holy optimism, enthusiasm for hard and difficult tasks, spiritual certitude, Divine guidance and craving of the knowledge of His will would have been worthy of the fathers. It was worth the trip to see and hear militant Methodism responding with a world sympathy to world needs and opportunities.

It is wonderful how the world is contracting and how the people, and therefore churches, are expanding. We Methodists now speak of our missionaries and our membership in all the countries of Europe, in the seven republics of South America, in Liberia, India, China, Japan, Korea, Malaysia, Philippine Islands, Java, Borneo, Mexico, and in various sections of Africa as we do of our brothers in New England, Montana, Oregon, California and Texas. We are bound by the love of a common Christ to fellow Methodists the world over. May the good God, the Father of us all, grant that this brotherhood may become more and more vital until it shall know no man by his creed, race or color.

Eastern Asia was just around the corner and Europe was just across the street to any one whose privilege and profit it was to be at the Brookline General Committee. By cablegrams the Committee was in immediate touch with Dr. Frank Mason North and Dr. William I. Haven in Peking, Bishops Anderson and Hartzell in Algiers in North Africa, Bishop Nuelsen behind the breastworks in Germany and Bishop Stuntz at Buenos Ayres. Then when Bishop McConnell gave inside information as to Mexico, when Bishop Robinson spoke of India as if his heart would break, when Bishop Scott with telling effect told of

our work in Africa, when Dr. S. Earl Taylor told what he saw in Panama, South America and North Africa, when Dr. Walling Clark spoke of Italy, the Rev. Harry Rowe of China, the Rev. A. A. Parker of India, Dr. Moore of Korea and Dr. Marvin W. Rader of the Philippines, foreign missions in our sympathies at least were as close as any local problems. We were face to face with God-given tasks.

Facing the urgent needs of the field, with the crisis caused by the war, the Committee was nerved for its duties by the treasurer reporting an advance in Conference collections. No one would have been disappointed if there had been a decrease but a substantial advance was heartening. There had been an actual increase in Conference collections of \$40,858.57—now let Methodism send up a shout which will mean a still larger advance.

A comparison of the regular receipts of the Board for the last two years is as follows:

	1913	1914
Conference Collections	\$1,060,824.00	\$1,101,682.57
Contributions Direct to Treasury	8,575.89	5,757.25
Lapsed Annuity Funds	13,972.47	13,281.99
Legacies	68,863.20	31,234.57
Income Retired Missionary Funds	2,672.66	3,891.26
Income Other Permanent Funds	649.52	671.89
Miscellaneous Receipts	1,911.66	13,739.44
Total Regular Receipts	\$1,157,469.40	\$1,170,258.97

But this offering is not all. Special gifts to be applied to mission work added \$418,496.32 more to the regular receipts. These, too, totaled more than last year's gifts by \$93,437.54.

Dr. George W. Fowles, the treasurer, also announced that there had been received in February from a friend whose name for the present is withheld from the public, securities, the market value of which at that time was estimated at \$175,000. The money was to be used for the erection of a building at Budapest, Hungary, and another at Petrograd, Russia, and for the benefit of the William Nast College at Kiukiang, China; \$50,000 was to be set aside for the Permanent Fund of the Board.

The retired missionaries' fund which was begun last year by a gift of \$75,000 was increased by a gift of \$50,000.

In response to an appeal by the Corresponding Secretaries, contributions have been coming in for the relief of Methodist work and workers affected by the European war. Up to date \$24,461.11 have been received.

This shows combined receipts of \$1,588,755.29 for Foreign Missions. But the Woman's Foreign Missionary Society raises and expends another million dollars. Add to these sums the annual receipts of our Board of Home Missions and Church Extension and the Woman's Home Missionary Society, and it will be found that the Methodist Episcopal Church is contributing nearly FIVE MIL-

LION DOLLARS ANNUALLY FOR MISSIONS, home and abroad. Dr. Fowles, in commenting upon his report as treasurer, among other things said:

"There has been a constantly increasing amount sent directly to the office from the individual churches. This no doubt is one of the results of the Every-Member Canvass and the Weekly Offering system. The conference treasurers have been, as a rule, prompt in sending in their remittances, and this has resulted in a saving of several hundred dollars bank interest."

"During the year we have borrowed from the bank, as advances on conference receipts, \$600,000. This has cost \$9,134.32 in interest. Much of this interest money could have been saved if the funds that were already collected and in the hands of various church treasurers had been forwarded monthly or quarterly to the office."

To both of these statements our pastors should give special attention. There is no doubt about the practicability of the new financial plan. It can be worked anywhere. To be convinced is only to give the plan a fair and adequate trial. The second suggestion is urgent. Pastors and Conference treasurers should remit monies for the Board of Foreign Missions and other Boards without delay. The delay is not only expensive but is hazardous.

One of the most important reports was from the Committee on Survey headed by Bishop Wilson, which was appointed by the General Committee of 1913, consisting of two Bishops, two representatives of the General Conference Districts, six members of the Board of Managers, and the three Corresponding Secretaries, to study carefully the missionary conditions throughout the world, and to report to the next General Committee its recommendations on the following subjects:

1. Are there any fields where we are not now represented which we should enter?
2. Are there any fields where we now have work in which there should be retrenchment?
3. Are there any fields which we now occupy where our work could wisely and safely be transferred to another branch of Evangelical Christianity?
4. Are there any fields in which the present opportunities are so emergent that we should give them special attention?

In proposing definitive answers to the four mentioned questions presented to your Committee, we would say:

First: That in answer to the question, "Are there any new fields which we should enter?" the Committee would express its judgment that conditions now existing make it in expedient to consider new fields at this time.

Second: Concerning fields where we now have work, in which there should be retrenchment, the Committee believes that the abnormal situation which we face at the present time renders it impossible to give definite answer, but would recommend that for this year, in making its appropriation, the General Committee make appropriations to the general divisions of Europe and Latin America as heretofore, but that discretion be given the

(Continued on Page 8)

Result of European War on Needs of Foreign Field

A Resume by Secretary Oldham to the General Committee at Brookline, Mass.

The data from which the following statements are compiled is from such general information, helped by special letters, as have reached our office. It is highly advisable, therefore, that the General Committee shall delegate to the Board full power to deal with all undesignated war relief gifts, for we will in the course of the next six weeks have much more exact information than anything now at hand.

Great prominence will be given in all our publicity statements that donors may designate any special field to which they desire their gifts sent. This will allow our people to respond to tales of physical suffering and at the same time allow from undesignated gifts such right attention to the institutions that minister to the whole man as will serve the larger life of all the lands affected by the war.

The Committee is asked to keep clearly in mind that the proposals for emergency relief are of two entirely separate kinds. First, the emergency of opportunity in the fields where special circumstances in the regular life of the mission call for immediate attention to take care of commanding opportunities for the furtherance of the work for which the mission exists. The other, what we may call the emergency of distress caused by the present war, both in the areas immediately affected by the war and in the remoter lands where, because of the war, emergent conditions of difficulty temporarily exist. These call for relief from funds specifically raised, not for the extension of missions, but for their war relief.

It is this second class of relief measures that are now briefly sketched:

Germany and Austria-Hungary

The Methodist churches here are very largely stripped of their regular pastors, while the churches themselves continue in a larger tide of life than even before the war. Arrangements must be made for the carrying on of the services, for the support of the absent preachers' families and for all the expenses that gather about churches as living institutions.

Meanwhile, the sustaining membership is largely in the army also. Many of the breadwinners of the congregation and membership have been killed, leaving distressed widows and orphans. Others, again, have returned wounded and maimed and unfit for war, and equally unfit to resume their normal occupations. It will be seen at a glance the difficulty of the situation and the special need for immediate added resources.

Besides this, the great indebtedness on church property whose interest must be met if the churches are to survive at all. This has been a great burden at the best—now it must be intolerable. In many cases, the properties are threatened and the churches are in danger of being lost to the denomination. Emphatic needs, therefore, demand that we at least retain the present appropriation and secure as much added special relief, both for the distressed membership and the distressed churches as institutions.

France

We are under practical obligation to increase the appropriation for France from \$10,000 to \$12,000. This may not be possible from the regular income. It should, however, be found to keep faith with the donor of the \$40,000 for property. This gift was made on the condition that we secure, if not in one stop, at least in two, to make the regular income for France \$12,000 a year.

In France, also, the pressure is very great upon the young Methodist Church to under-

take relief measures, both for its own membership and for the neighbor who lives in the vicinity of our various mission enterprises. If we are to secure the good will of the people for all time and to prove that we are a worthy addition to the religious forces of the Republic, we must show ourselves friendly and helpful at this time. There is great pressure upon us to open a small orphanage and to undertake other measures of immediate relief.

Belgium

Here we have no direct mission work, but the heart of our people is greatly stirred over the calamities of this stricken land. Here is the acute center of disease, hunger, all manner of suffering and deep distress. There should be a sum secured for expenditures through channels to be selected by the Board, not for the creation of a mission, but for the Christ-life exercise of the great compassion that fills our people's hearts.

Italy

While Italy is not at war, the Church suffers from the mobilization of her army. Many of our Italian pastors are there, while their families are left behind and supplies must be secured for the carrying on of the regular work of the churches. Besides this is the increased cost of living with higher rates of exchange and the rising of the interest rates on the mission's large loans.

Scandinavia

Scandinavia as much as Italy. A partial mobilization exists and the wheels of commerce have almost entirely stopped. Scandinavian carrying trade, a large source of income, is increasingly threatened and the word that comes from there, indicates the almost total collapse of ordinary financial plans. The great Jerusalem Church in Denmark and the people in the churches of all Scandinavia should receive special relief.

Russia

Our Russia Mission, though not large, holds fine potentialities and is placed where there is great opportunity for relief work amongst tens of thousands of Russians and Finns. Our new property is now being used as a hospital and there gathers about us an increasing number of people in deep distress. The appeal for relief is manifest.

Switzerland

The army here, too, is mobilized, the churches stripped of both preachers and sustaining members, while the Swiss trade so largely dependent upon great bodies of tourists, is dead. Switzerland, ordinarily a prosperous land and exceedingly thrifty, is financially at a standstill. Great distress prevails.

North Africa

North Africa is really a hinterland of Europe and matters here are very acute. While in European overlordship, the masses of the people are of the Moslem faith, sullen, discontented, now under the call of Turkey, possibly at the point of revolution. The one disinterested factor in the case is the presence of the American missionaries. It may be possibly said that the cause of Christ is visibly represented by them and them alone to the Moslem mind in this most critical hour. The rates of exchange have risen high, the surrounding distress from poverty is exceedingly great, the religious situation is acute and calls for the American presence and for that presence to manifest itself in all manner of relief.

Africa

For the remainder of Africa, we are from way to day awaiting with bated breath, not knowing what calamities are overtaking the lands from the invasion of European forces, and still worse, from native outbreaks. Prices have doubled and trebled; rates of exchange are high; our missionaries are seriously perplexed; the whole situation calls for added provision for imperative needs.

South America

South America is almost prostrated and self-support has been so suddenly arrested that our schools, which have been chiefly self-supporting, are threatened and circumstances make most difficult the carrying on of the mission on anything like the scale on which it has been moving in normal times. Rates of interest have become very high, exchange is troublesome and expensive and prices have advanced almost out of reason. South America on the East and West coasts calls emphatically for relief.

India

India has four factors entering into the war difficulties. First: The government has begun to withdraw portions of the grants made for educational purposes in India, and the whole school system of Methodism has already begun to suffer and is threatened with still larger perplexity from the further withdrawal or lessening of the government grants.

Second: The rise in prices is marked and the tendency is still upward.

Third: The loss in exchange is very considerable. Immediately after the war broke out, it ran as high as 16 per cent.

Fourth: The local resources are necessarily cramped and so large is the volume of our work in India and so considerable the factors of local finance that the dislocation of these finances promises the utmost confusion unless special relief reaches them.

Malaysia

Malaysia is more dependent than any of our foreign fields on local resources, for it has achieved a large degree of self-support. This makes the perils of trade brought on by the war, with the consequent shortage of government help in the schools a most serious matter. Here, too, exchange has risen and prices have doubled. This conference will need very special relief.

The Philippine Islands

While unrelated to the war in a direct way, the Philippine Islands feel the effects acutely. There has been a marked increase of prices with such a cessation of commercial activity as is entailing both suffering upon the people and deep concern upon the missionaries.

Japan

Japan, engaged in war herself, has seen a marked cessation of her business activities and considerable rise in prices. Besides, the church in Japan is in the midst of a great Three Years' Evangelistic Movement which was being largely financed by the Japanese themselves. This movement is most hopeful and has shown signs of affecting the nation as it has never been affected before. The war throws this out of gear, and makes in addition to the other causes named, a necessity for temporary relief.

China

China, both governmentally and commercially is almost bankrupt. All the splendid work of the Methodist Church in that great

(Continued on Page 3)

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens.

PART XXVIII

On Sunday, August 17th, we were to leave Florence in the afternoon, but in the morning we paid another visit to the San Lorenzo Church and this time we found our way through a crowd of worshippers into its famous Chapel of the Medici, where we saw Michel Angelo's great sculptures of "Day and Night" and "Twilight and Dawn," and some other unfinished work of his. The Chapel of the Princes is palatial. We made our way thence to the Academy of Fine Arts especially to see the original "David," a huge marble statue by Michael Angelo (Michelangelo). This marble is made as nearly instinct with life as marble could be; there is every muscle and vein and rib of the natural body, and there is almost a light in the eye. Michael Angelo was only 26 years old when he executed this work. There were also some unfinished pieces of his, in which the sculptor had just reached a rough outline of the figure he was bringing out of the marble; and it looks for all the world as if the figure is already present underneath the rough surface of the stone and that the sculptor has only to peel off the hard covering, somewhat like unwrapping a mummy, and bring out the statue. We paid another visit to the Pitti Palace and saw Botticelli's "Pallas and the entaur," in which the goddess has the brute-man by the hair. Returning again by the Loggia dei Lanzi we noticed that the bronze "Perseus," by Cellini, has the face of the sculptor cunningly figured in the back of its headgear. Some say that it was forbidden by law in that day for an artist to inscribe his work with his name, and so Cellini sought to inform posterity of his authorship by fashioning a likeness of his own face in the complication of the headgear of his statue.

In the afternoon we took a train for Rome, which is about five hours ride from Florence. The country near Florence is high-rolling and full of fruit trees, with the grape vine trained upon the trees. The Arno became an ever smaller stream, and there were many castles and strong-houses on the hilltops and white long-horned cattle in the plains. But these white cattle became darker, more ashen-colored, the further south we went, especially below Orvieto. All of this old country is much-used-looking, and the bare summits of the weird-looking hills have been covered with fortified towns for ages.

Rome, Rome! the Eternal City! We reached Rome before it was dark and entered it without opposition—and Hannibal, our African predecessor of twenty-one hundred years ago, would have given his right arm if he could have done that. Ancient Rome greets us as soon as we come out of the modern railway station, for near by stand the magnificent Baths of Diocletian. What an institution was a Roman *bath*! It was a real university. But we may speak of them later. From our boyhood we had read and thought so much of imperial Rome that it would have seemed quite natural to meet Caesar in the streets at the head of a legion, to stroll up to the Senate House and hear Cicero deliver a speech, and to lean against a marble column and overhear the common people discussing the schemes of Pompey and the wars in Gaul, or ridiculing the superstition and credulity of the Jews.

In the early night we took a walk through the Piazza Barberina and the Piazza Spagna. The next morning we set out to spend one day in a carriage with a guide. Usually in the cities we would take a guide for one day and then do all the other days alone. And we became convinced that the very best and most reliable of all guides are our own intelligence and *books*. The guides in the flesh are often too enthusiastic to confine themselves to the truth.

We drove through a public square which has on the top of a lofty column a statue to the Virgin Mary,—an adornment which the average Westerner would expect to find in a church rather than in a public square. Our first crossing of the Tiber was over the Cavour Bridge to the beautiful Palace of Justice. Public buildings are more artistic in Europe than in America. In

America every sacrifice is usually made to strength and service, while in Europe the "looks" of the thing, even of a bridge, is given most careful consideration. We passed the castle Sant' Angelo, which we were to visit later; this great circular castle, in which the popes resided at one time and where thousands were murdered by the Inquisition and the bloodthirsty prelates, is really Hadrian's Tomb, which he had erected for himself, as became the imperial egoism of his day.

Next we paid our first visit to the Church of St. Peter, the greatest cathedral in the world. No adequate idea of this great structure can be conveyed in mere print. The Christian world was over a thousand years in creating, designing, planning and erecting this monument. It was first founded in 314 A. D., and is said to be located in Nero's gardens. Michael Angelo was one of the architects who worked on St. Peter's in the 16th century, and its last architect was Bernini in the 17th century,—so that the process of construction reached over thirteen hundred years. The great contribution of Michael Angelo's genius is the *dome*, which is a huge edifice considered by itself; it is 437 feet high and its inner diameter is 138 feet. Listen at these figures: the length of the whole cathedral is about 639 feet, it covers an area of 18,000 square yards, and it cost fifty million dollars to build. Its grand Piazza is like the approach to a palace, and it has an obelisk brought by Caligula from Egypt to the Circus Maximus and later moved by a pope to adorn the space in front of St. Peter's.

This church is intimately associated with the whole history of Christianity. Charlemagne and many other monarchs were crowned here, and there is the spot in the floor near the entrance where popes crown kings. There are no chairs or benches in the great nave of St. Peter's, but one hundred thousand people can stand. It is supposed to be erected over the grave of St. Peter, and the lower part of his body is supposed to be in the crypt under the great dome where 95 candles are kept eternally burning. The upper part of his body is supposed to be buried with the upper part of Paul's body in the Cathedral of St. John in Rome. The Church of St. Peter also contains many tombs of popes and monarchs, a column from Solomon's Temple, a bronze statue of St. Peter with its bronze great-toe almost kissed away by devout worshippers. The pictures are in glass mosaics; one of them represents the "Archangel Michael" with drawn sword and his foot on the head of the Devil,—and the angel's face is the face of Beatrice Cenci, and that devil's face is the face of the devilish pope who oppressed and murdered her. Her artist lover took his revenge in this picture. There is also a mosaic copy of the "Crucifixion of St. Peter," representing him, according to tradition, as fastened upon the cross head-down. The pope visits St. Peter's four times a year. We visited the church on subsequent outings, but in the next paper we shall continue our drive through Rome.

Marshall, Texas; Wiley University.

RESULT OF EUROPEAN WAR ON NEEDS OF FOREIGN FIELD

(Continued from Page 2)

Republic is cut off from these growing local resources which were being most admirably gathered in. Here, too, prices have risen. Exchange is high and relief is called for.

Korea

The most distressed mission field of all Eastern Asia suffers from the same causes as China. Increase of rates of exchange, stagnation of business, rise in prices, and all this at a time when the tide of religious interest

returns to as high, if not higher, levels than ever before. Korea needs relief.

Mexico

We regret to report that according to the latest information, the situation in Mexico is worse than at any time since the present revolutionary disturbance began. The European crisis has had an evil effect upon the Mexican situation in two ways.

First, many of the channels of export and import between Mexico and Europe have been closed, and in addition, the fact of European war has apparently made some of the Mexicans feel that the United States would under no circumstances take a vigorous attitude toward the Mexican situation. The anti-American feeling has not entirely disappeared, and many of the Mexican leaders seem to feel that during the present European crisis, the United States can be left out of the account as far as Mexico is concerned. Meantime, the country is in great disorder, hence, there is in some quarters a disposition to treat Americans and American enterprises with something of that contempt which comes out of the feeling that the nation is too much preoccupied with the European affairs to pay careful attention to the complaints of Americans in Mexico. We do not think that this feeling is widespread, but there is enough of it to cause embarrassment in carrying on any form of enterprise which is known to be in any degree American.

With numerous bands of soldiers in the country, each following a different leader; with railroads dismantled and ordinary business concerns idle, the general situation is very depressing. Within the past few months one of our preachers narrowly escaped death at the hands of a firing squad; another was imprisoned on the false charge of compelling his pupils to salute the American flag, accusations of incendiaries were made against a third, two of our ministers have been robbed of all they possessed, and one of our local preachers has been shot. The work of our Church in Mexico has gone ahead but it has done so in the face of fearful obstacles.

SPARKS FROM THE ANVIL

A man's ideals measure the limit of his character growth.

People always turn out better when there is a call to do something.

The injury of one man in the community is the concern of all.

The majority of working and fighting saints start their training before they are sixteen.

It is not so important that we do as Jesus did, as that we have His spirit in us.

The man who says he never had a chance must have had his eyes shut and his soul in the dark.

The best illustration of the parable of the Sower is the history of a live Sunday-school teacher and class.

Those who walk with God take an interest in something more than parish politics, and home charities.

It doesn't matter much how well equipped the ship is if the compass isn't correct, nor how talented we are if the will is not set right.—"Onward."

Husbands, love your wives, and be not bitter against them.—Col. 3:19.

Christianity, through her two strong arms, the Home and Foreign Missionary Boards, encircles the wide earth in her evangel and benefactions.—E. L. Hyde.

When the Church proves as true to her trust as Jesus did to His, then will the poor hear the Gospel as gladly from His ministers, as they did from Him.—E. L. Hyde.

Her hands were ever open to the poor, and in her home the itinerant received a hearty welcome. Such an one was my mother, Lucy A. Burrows.

REPORT OF THE BOARD OF MANAGERS OF THE WOMAN'S HOME MISSIONARY SOCIETY

BY MRS. FANNIE M. CLAIR

The thirty-third annual meeting of the Board of Managers of the Woman's Home Missionary Society, Methodist Episcopal Church, convened in the First Methodist Episcopal Church, Syracuse, N. Y., October 21-28, 1914. The first general session was called to order Wednesday morning, October 21, with the president, Mrs. W. P. Thirkield, presiding. Following the devotional service was the organization of the convention by Recording Secretary Mrs. D. D. Thompson; Mrs. E. L. Albright, Mrs. B. S. Potter, Miss Jean Oram, Mrs. S. S. Blaisdell, Mrs. W. C. Goode and Mrs. J. H. Race were confirmed assistant secretaries. Mrs. King, Bureau Secretary of Supplies, gave her report regarding the work done by her bureau. The report showed where cash supplies, which mean money actually expended, amounted to \$99,098, \$45,000 of which was sent to ministers, including large numbers of books. Mrs. D. B. Streets spoke of how the ministers on the frontiers were enabled to remain at their posts of duty through the working of this Bureau and the sustentation Bureau, which have been merged into a department. Mrs. H. C. Jennings, treasurer, gave her report; cash receipts during the year ending July 31, 1914, reached a grand total of \$816,488.33, \$99,098 included. The receipts of the previous year were apparently greater including as they did very large annuity gifts, but the actual cash receipts from conferences were several thousand dollars in excess of the previous year. The Corresponding Secretary, Mrs. D. L. Williams, gave her report. It was full of truths, information and encouragement. This being the last report of Mrs. D. L. Williams in this capacity as she afterwards resigned, caused much feeling among the members to whom her closing words came as a benediction: "Dear Sisters: He is not unmindful of your weariness of body, of your unselfish devotion to duty and of your bereavements. You do not understand now, for 'we never can measure the facts of any hour by the limitations of our own vision,' but of this we are certain, 'He that careth for the sparrow will not forget us,' and that these experiences are working out for us an eternal weight of glory hereafter to be revealed."

The interests of this Woman's Home Missionary Society are very precious to Him and in every crisis of its history we shall discover Him walking calmly over the waves of our storms, saying to us, "Is is I, be not afraid." Communion service was conducted by Bishops Burt and Thirkield, Drs. Mills and Pearce. Bishop Burt said, "We are about to approach the table of our Lord. We should do this with two thoughts: first in recognition of the sacrificial love of Jesus Christ and second self-examination as to the motive which actuates our work." Bishop Thirkield spoke of the peace which Christ only can give. Addresses of welcome were given by Dr. E. M. Mills on behalf of the ministers of the Central New York Conference, Mrs. George Wilson, the Woman's Home Missionary Society, Mrs. J. D. Phelps, the Woman's Home Missionary Society of the Central New York Conference. Mrs. D. B. Streets gave a very fitting response. The annual address of the president was masterly and instructive. She began by saying, "In answer to those true words of the English Prince, 'Find out God's plan in your generation and then fall promptly into your place.' The Woman's Home Missionary Society has for over thirty years put its forces into the working out of God's plan and has become a vital factor in the redemption of the nation. Through the home and the mother it touches the future as well as the present, hence the call of the mother is not merely to safeguard her own hearthstone but to purify the atmosphere of the community in which she lives." The work of the Society was taken up in detail.

The memorial hour cast gloom over the convention. Mrs. G. H. Thompson, treasurer for nearly fifteen years, Mrs. Anna Kent, a worker in the Society from its earliest days, and Mrs. O. P. McCarty, a Bureau Secretary, were among

those who entered upon a broader field. In the absence of Mrs. Mary F. Park, Mrs. M. L. Woodruff had charge of the Memorial Hour. Mrs. W. C. Herron and Miss Van Marter spoke impressively of the departed ones.

Bishop Thirkield said, "He does most to bring the world to Christ who does the most to bring America to Christ." The Woman's Home Missionary Society began its work among the Negroes of the South, but now it is working among all races and nationalities and each Bureau was well represented by the secretary telling of the work done for their respective Homes and Schools, and what they wanted to do. A plea for financial help was made by each. While the different secretaries were presenting their work one was reminded of the words of Paul, "And hath made of one blood all nations of men for to dwell on the face of the earth, where there is neither Greek nor Jew circumcision nor uncircumcision Barbarian, Scythian, bond nor free but Christ in all, and in all."

Two sessions were given to the Department of Deaconess work, Mrs. G. D. Robinson presiding. Miss Henrietta Bancroft, Drs. B. F. Haywood, A. S. Mowbray, D. W. Howell, W. M. Tippey, Mrs. D. A. Minard and Mrs. D. S. Street presented the work. The need of trained and consecrated workers was brought out clearly. There is a growing need for such workers. The training school for Colored Deaconesses, which is well equipped, is situated at Asheville, N. C., in connection with Allen Home and School. Judging from facilities this school in the near future will be a training school second to none. Miss Henrietta Bancroft, who had served so long and well as Department Secretary of Deaconess Work, resigned and Mrs. D. B. Stroet was elected her successor.

Saturday from 4 to 6 p. m. a reception was tendered the convention by Chancellor and Mrs. James R. Day, of Syracuse University.

On Sunday morning at 10:30 o'clock services were held in the church in honor of the Society. The Rev. Dr. Reeney, the pastor, spoke highly of the work of the Society and introduced Bishop H. J. McConnell, who delivered an excellent discourse, Luke 12:5, "For a man's life consisteth not in the abundance of things he possesseth." In the afternoon the children had their rally. It was an interesting sight to note the little ones full of enthusiasm, happy in the fact that they were able to help the little ones who are less fortunate than they. At the evening service Mrs. Thirkield introduced the anniversary speaker, Bishop Luccock of Montana. He spoke of the good of the work on the prairies and Northwest stating specifically that if it were not for the Society, many ministers would not be able to continue their work.

The Young People's Anniversary was a delight to all. To see the young people taking hold of the work, endeavoring to help save the world for Christ, was inspiring and encouraging. Dr. C. M. Boswell, of the Board of Home Missions, brought us a greeting from that body. One of the great issues of the time is that of Temperance. Our Society stands for this cause and is working side by side with the Woman's Christian Temperance Union.

The election passed off quietly. Mrs. W. P. Thirkield received 228 votes out of the 229 cast and was declared president; Mrs. M. L. Woodruff, Corresponding Secretary; Mrs. D. D. Thompson, Recording Secretary and Mrs. H. C. Jennings, Treasurer. Mrs. D. L. Williams was elected Corresponding Secretary Emeritus and Mrs. F. A. Aiken, Recording Secretary Emeritus. Miss Henrietta Bancroft was elected Honorary Vice-President. Woman's Home Missions made an advance during the year of 3,589, making the present subscription list 45,846. Children's Home Missions gained 561 new readers, bringing the list up to 22,740. Over twelve thousand books were sold through the literature department dur-

ing the year and 749,316 leaflets were sent out from the various offices. This is a gain of 10,000. The noontide prayer was a source of great help to the convention. The morning watch and the Quiet Hour conducted by Mrs. A. C. Peck, were an inspiration to the convention. The influence of these meetings was felt throughout the convention; the members seemed to be of one accord, working for the same end—to save America for Christ—had the spirit of these meetings permeating their very beings. Mrs. O. N. Townsend gave three addresses on the "Efficiency Triangle." Each address was full of information. One side of the triangle yourself, the other your sister and the base your work. She gave positive construction and success qualities and sixty-seven negative and destructive qualities.

Too much cannot be said in praise for the manner in which the ladies received and entertained us. They did not let our smallest need pass their attention. The convention of 1915 is to be held in Seattle, Wash. The members of the convention went to their respective home work much stronger and better prepared to do the work of this year. We may have the Red Sea of difficulties in front of us, mountains of disappointment on either side, but having faith and trusting wholly in our Heavenly Father we will "go forward."

Washington, D. C.

TENNESSEE CONFERENCE

The forty-ninth session of the Tennessee Conference of the Methodist Episcopal Church opened in McCabe Temple, Martin, Tenn., October 15, Bishop Theodore S. Henderson presiding and assisted by the District Superintendents, Drs. I. L. Thomas, J. C. Sherrill and Geo. F. Durgin, administered the holy communion. After the roll was called, the conference was organized. J. H. Thompson was elected secretary, with W. R. Smith, J. B. Booth, R. A. Dowell and L. E. Vincent, assistants; Miles Williams, treasurer; D. J. Mitchell, Joseph Harrison and A. L. Nelson, assistants. S. M. Strayhorne, statistician, with F. N. Collier, E. F. Douglass, W. L. Denton and J. K. Jones, assistants. District Superintendents' reports were noticeably of a higher order than in former years. The reports were instructive and some of them inspiring. Drs. I. L. Thomas of the Board of Home Missions and Church Extension; E. M. Jones of the Board of Sunday Schools; I. Garland Penn, of the Freedmen's Aid Society; J. N. C. Coggins, of the Church Temperance Society; J. C. Sherrill, of the Board of Foreign Missions. Drs. George F. Durgin, president of Walden University, F. W. Hixson, president University of Chattanooga and Prof. M. S. Davage, business manager of the Southwestern Christian Advocate, were welcome speakers. Their lectures during the conference anniversaries were inspiring and instructive. The presidency of Bishop Henderson was a delight to all. His course of lectures on evangelism was very effective. His sermon on Sunday morning carried the power of conviction. Saturday afternoon the memorial service was held and memoirs for the following were read: B. B. Hansom, F. R. Anderson, J. B. Bradford. The following were transferred into the conference: W. E. Mitchell, East Tennessee Conference, J. E. Ford, Upper Mississippi Conference, William Hailley, Atlanta Conference, and J. C. Sherrill, Central Missouri Conference. Dr. Sherrill was born and reared in Tennessee; his transfer was announced amid great applause. The Conference was glad to welcome her son back home. William Hailley was transferred to the East Tennessee Conference. C. P. R. Woodson was granted the retired relation. The following were received on trial: John W. H. Barham, John W. Wade and Andy B. Thompson. J. S. Nance was received into full membership. The following were ordained deacons: M. D. Dillahunt, John W. Wade, John W. H. Barham, A. H. Bowden, Banks Ross and Andy B. Thompson. The following were ordained elders: A. D. Butler, W. B. Crenshaw, J. A. Hill, Wm. Harris, J. K. Jones and J. F. Neal. Thomas W. Johnson, who had served the Nashville District with credit to himself and conference, was sent to Centenary Church, Memphis, and John H. Ellis appointed District Superintendent of the Nashville District. The Rev. S. M. Strayhorne was the conference host.

(Continued on page 6)

CHRIST RISEN FROM THE DEAD

Mark 16. 1-8; Matt. 28. 11-15

International Sunday School Lesson for December 6, 1914
(From the Lesson Hand Book)

Memorize Mark 16. 6, 7. Read Luke 24. 1-12.

Golden Text—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24. 5, 6.

Home Readings—M. Christ Risen from the dead, Mark 16. 1-8. T. The empty sepulcher, Matt. 28. 11-15. W. The risen Lord, Luke 24. 1-12. Th. The burning hearts, Luke 24. 13-35. F. Mary comforted, John 20. 1-18. S. Thomas convinced, John 20. 19-31. S. General resurrection, 1 Cor. 15. 12-28.

On Resurrection Morn

Each of the four evangelists adds several separate details to the closing scene on Calvary. (Compare Matt. 27. 54-56; Mark 15. 39-41; Luke 23. 47-49; John 19. 31-37). All four mention the burial by Joseph of Arimathea, and Matthew adds the incident of the setting of the watch (Matt. 27. 62-66). The events on resurrection morning occurred probably in the following order: (1) Mary Magdalene and the other Mary, having come early to the tomb, saw the angel and the empty sepulcher; and, at the command of the angel, hastened to inform the disciples, especially Peter. (2) Peter and John visit the tomb and depart. (3) Mary Magdalene, having returned, left alone at the grave, meets Jesus, whom at first she does not recognize. (4) Shortly afterward Jesus appears a second time to Mary Magdalene, now in company with other women.

The Lesson Text

1 And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, (a) bought spices, that they might come and anoint him. 2 And very early on the first day of the week, they came to the tomb when the sun was risen. (b) 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? (c) 4 And looking up, they see that the stone is rolled back: for it was exceeding great. 5 And entering into the tomb, they saw (d) a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified; he is risen; he is not here: behold, the place where they laid him! 7 But go, (e) tell his disciples and Peter, (f) He goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and (g) they said nothing to any one; for they were afraid.

Matthew 28

(h) 11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away (i) while we slept. 14 And if this (j) come to the governor's ears, (k) we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught: and (l) this saying was spread abroad among the Jews, and continueth until this day.

The Text Explained

(a). Luke says that they bought the spices on the day of the crucifixion and "then rested on the Sabbath."

(b). The devoted women did not know that a guard had been set over the tomb (Matt. 27. 62-66).

(c). Ancient tombs closed by heavy stones may still be seen in Palestine.

(d). Luke and John mention two angels, Matthew and Mark only one. Probably the spokesman only is remembered. Such minor differences are not discrepancies.

(e). Peter's faith "having been most shaken, needs most the restoring effect of this announcement."

(f). See Matt. 14. 28.

(g). Here Mark's Gospel ends. The women were so amazed that they did not at once speak. Mark does not necessarily imply that they continued to remain silent.

(h). The important testimony relating to the bribing of the Roman guards is peculiar to Matthew.

(i). The penalty inflicted upon a Roman soldier for sleeping at his post was death.

(j). Come to a hearing before the governor.

(k). They had persuaded Pilate to pronounce the death sentence upon an innocent person; they supposed it would be no more difficult to persuade him in this emergency.

(l). Matthew is writing for Jews familiar with the fact which he calls to their attention.

Jesus Triumphant

Taken in its entirety, the life of Christ constitutes a scene of glorious triumph, the initial and concluding splendor of which is only augmented by the deep, dark shadow of the intervening cross. Above their narratives of Passion Week, there-

fore, the evangelists might well have placed the title "Jesus Triumphant," for this is in fact their larger theme, the burden of their total message, as well as its point of culmination and its conclusion.

In His triumph Jesus is our example and the inspiration of our worthiest endeavor. He triumphed over self, selfish ambition, and sin; over fear, suffering, and death. He triumphed early in life and at its close; amid discouragements and when the multitude applauded; in apparent defeat when all forsook him, and when they would make him king. He triumphed because of what he was as a man dwelling among men, sharing their limitations, subject to like passions, tempted in all points even as they were tempted. His character accounts for His life, His death, and His resurrection, and these in turn interpret His character and reveal the secret of His abiding influence over the lives of men. In His life the highest spiritual forces of the universe were focussed. In Him that which was spiritual triumphed over the carnal, life and immortality over death, the eternal over the temporal, the divine over the human. And in his triumph lies the secret of victory for every life and the way of escape from sin and self and failure.

For Further Discussion

On what day of the week did Jesus rise from the dead? What message of cheer and hope does this lesson bring? What reasons can you give for considering the narrative of the resurrection at other seasons of the year than Easter? What has been the important message of this lesson to you personally?—Lesson Hand Book.

WHAT MOTIVE SHALL GOVERN MY CHRISTMAS GIVING?

(Phil. 2:3-11)

Epworth League Devotional Meeting—December 6, 1914

(By the Rev. A. P. Shaw, B. D.)

The Scripture Lesson

The Christmas season draws near and most of us are preparing our Christmas gifts. It is nothing but proper that we should. But in the preparation of our gifts, are we examining the motives that prompt our giving to see whether or not they are on the same plane as was the motive of Him who "so loved that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life? Are we seeking to celebrate this Christmas tide in the spirit of Him who without vain glory, without considering His own things; who made Himself of no reputation and took upon Him the form of a servant; who humbled Himself and became obedient even unto the death of the cross? It is not sufficient only to make gifts. No Christmas gift is worthy of the occasion unless there is in the giver the same mind as was in Him who is the Unspeakable Gift.

Some Unworthy Motives in Christmas Giving

Among the most prevalent unworthy motives in Christmas giving is thoughtless giving, or giving because it is customary. Nothing is well done that is thoughtlessly done no matter how lucky the consequences. The man or woman or child that thoughtlessly follows the mandates of custom is below the standard of free-willed humanity. They are mere machines in the complex mechanism of society. They serve their end as well without brains as with them. This following mere superficial custom has been one of the greatest enemies of genuine religion and righteousness. Customs, rites, and ceremonies invariably lead the thoughtless to the glorification of superficial deeds without regard whatever for the motives underlying them. It is not the gift itself that is valuable in our Christmas giving but the motive that governs the giver. A bomb sent to destroy the life of an enemy is a far better gift than a costly diamond sent as the price of the virtue and honor and character of a friend. Leaguers, let us not give our gifts because it is customary, but let us thoughtfully give them in the spirit of Christ whose birth we celebrate.

Another unworthy motive in Christmas giving is giving through vain glory. How burdensome the Christmas season is becoming to the average

person! So many of us dislike on account of our "standing" to give inexpensive gifts. How often on account of false pride we fail to receive the joy that comes to all giving governed by the right motive! We overspend our means and become a "bleeding sacrifice" for naught. It is not strange that so many grouchy faces can be seen on Christmas Day. It is all because our seeking of vain glory has been gloriously vain.

Another unworthy motive of Christmas giving is the mere exchanging of gifts so as to keep all the valuable presents in the family, or in an immediate circle of friends from whom we expect to receive just a little more than we give. This is mere barter and is certainly unworthy of being associated with Christ's birthday. A holy, all-wise, Almighty God so loved the world of sinful degenerate men that He gave His Christmas gift for their salvation. There was no barter in God's gift. It was the gift of His love. No happiness or joy can come from such giving. The writer remembers how he made such a gift and was ashamed because the one he gave was so insignificant in comparison to the one received. He was equally as sad when he gave a very valuable gift and received a mere chattel in return.

The Joy-Giving Gift

Such was God's Christmas Gift on that first Christmas night! Many indeed had been God's gifts to men. From the beginning of days He had shed his light and heat upon the earth and caused His rain to fall upon the just and unjust alike. God selected at Christmas tide His best gift not for members of the Holy Trinity, nor even for the angels, nor for the saints among men, but for the perishing that they might not perish eternally. There was no sadness nor silence in heaven when God gave His unspeakable gift to men. There was an overflow of joy—joy to the world because the Lord had come, joy in heaven because a lost world through God's gift might be saved.

How much happier would we be if the motives that governed God's giving of His Son for us should be ours in our Christmas giving! How much happier would we make this world if we had in us the mind of Christ who lost Himself saving others but through it all obtained from God and men a name above every name—a joy above every joy.—Winchester, Va.

TENNESSEE CONFERENCE

(Continued from page 4)

He and his people deserve much credit for having things comfortably arranged. Only words of praise have been heard for the way Martin has cared for the conference. The conference looks upon Dr. J. C. Sherrill as one of her honored sons. President George F. Durgin, who stirred the hearts of all by his address, is bringing things to pass at Waiden. The conference is to meet next year at Dickson with the Rev. F. N. Collier as host. The new concrete church will be an object of great interest to all the visiting brethren. Sunday was a great day of spiritual power. The love-feast in charge of L. M. Moorsee. Bishop Henderson's presidency was fair and just his manner, as usual, was kind, courteous and pleasant. His advice was timely and his appointments, it is hoped, will be received with loyalty and confidence by the preachers and people.

APPOINTMENTS FOR 1914-15

CENTRAL DISTRICT

S. M. Utley, District Superintendent, Nashville, Tenn.

Clifton, R. A. Dowell; Cumberland Furnace, E. J. Redeck; Dickson, F. N. Collier; Dover, J. F. Neal; Farmington Circuit, J. W. Sebastian; Franklin, D. J. Mitchell; Lawrenceburg, C. C. Teague; Lewisburg Circuit, S. T. Miller; Lexington, J. W. H. Barham; Martin, S. M. Strayhorne; Mount Pleasant, supplied by Osborne Aden; New Zeal, G. A. Sanford; Paris, S. W. Whittaker; Savannah, S. P. McDonald; Spring Hill, J. M. Huddleston; Waynesboro, supplied by A. W. Green; West Point, E. F. Douglass.

CUMBERLAND RIVER DISTRICT

E. J. Guthrie, District Superintendent, Nashville, Tenn.

Alexandria, J. P. Price; Cherry Valley, Joseph Harrison; Cookeville and Algood, W. M. Neal; Deckerd Circuit, supplied by H. C. Hicks; Gallatin, J. K. Jones; Gordonsville, Thomas Belcher; Hartsville, Miles Williams; Lebanon, H. E. Erwin; Lebanon Circuit, S. J. Boone; Liberty, A. B. Thompson; Livingston, Samuel Redmond; Manchester, J. S. Nance; McMinnville, J. B. Booth; McMinnville Circuit, W. L. Denton; Mitchellville Circuit, supplied by J. A. Burniey; North Lebanon, B. J. Meredith; Sparta, David Scott; Sparta Circuit, supplied by Wm. Holden; Stonewall Circuit, supplied by J. W. Betty; Tuilahoma, J. W. Richmond.

MEMPHIS DISTRICT

D. T. Burch, District Superintendent, Memphis, Tenn.

Alamo, T. H. Hanna; Atoka, W. A. Rogers; Binghamton, E. D. Taylor; Capleville, T. B. Blackman; Dyersburg and Fowlks, W. T. C. Travis; Friendship Circuit, C. L. Field; Galloway Circuit, W. M. Harris; Humboldt, J. W. Wade; Kenton, H. P. Belcher; Mason, W. E. Mitchell; Memphis, Centenary, T. W. Johnson; East Memphis, supplied by W. M. Jones; North Memphis, J. E. Ford; Utah Avenue, to be supplied; Warren, W. L. Johnson; Salmer Circuit, J. A. Hill; Union City Circuit, L. M. Moorsee; Woodstock, S. P. Walker.

NASHVILLE DISTRICT

J. H. Ellis, District Superintendent.

Brentwood, W. B. Crenshaw; Butler Mission, supplied by C. A. Todd; Cainsville Circuit, Frank Smith; Dilton Circuit, Samuel Knight; Eaglesville, supplied by Anderson Wooden; Fiat Rock, supplied by Frank Wadkins; Lacassas Circuit, W. L. Lillard; Murfreesboro, W. R. Smith; Murfreesboro Circuit, J. A. W. Moore; Nashville, Braden Memorial, J. H. Thompson; Nashville, Clarke Memorial, N. D. Shambourger; Nashville, Gordon, J. W. Satterfield; Nashville, Green Chapel, I. C. Pinckard; Nashville, Hubbard Chapel, L. E. Vincent; Nashville, Seay's Chapel, H. P. Gordon; Nolensville Circuit, W. D. Pettus; Paynes and Banks Circuit, E. F. Carter; Shelbyville, Azariah Ransom; Smyrna Circuit, A. D. Butler; Springfield Circuit, Charles White.

SPECIAL APPOINTMENTS

A. M. Brooks, Temperance Agent; J. D. Cbavis, Professor in Waiden University; J. C. Sherrill, Field Secretary of the Board of Foreign Missions; W. T. Ayers, R. L. Williams, J. R. Gray, Edgar Hall left without appointments to attend some one of our schools.—J. H. Thompson, Reporter.

BEAUFORT DISTRICT

The annual Preachers' Meeting, Epworth League Convention, Sunday School Institute and Ladies' Aid Society of the Beaufort District met in general session at the Springtown Methodist Episcopal Church, July 28 to August 2, 1914. All these bodies were well represented. The District Superintendent, the Rev. D. J. Sanders, occupied the chair, and presided. The first and second days of the Conference were used in hearing reports from pastors, local preachers and exhorters from the various charges. These reports showed excellent work for the first half of the Conference year. The third and fourth days were taken up with reports from the other three bodies. Gratifying and encouraging work had been done by these bodies wherever they had been organized and maintained. All the papers were interesting, instructive and helpful, and showed that much work had been given to their preparation. An important feature of the session was the planning of the noon and evening preaching services. The sermons were strong, spiritual and inspiring. The people attended in large crowds, heard the message gladly and went away with joyful hearts. The Sunday services were spiritual features. They began with the Love Feast in which many souls testified of God's goodness and His marvellous works. Among the visitors were the Revs. M. Stewart, H. H. Cooper, W. S. Sanders and C. C. Jacobs, D. D. Dr. Jacobs was present not only to represent his particular work, but was helpful along many lines, giving his best thought in discussions and sharing with the brethren in delivering the message of salvation. He preached an able and spiritual sermon on Sunday morning. Dr. White led off in the discussions for the endowment of Claflin University. Enthusiastic remarks were made by a number of ministers and laymen. The brethren seemed sincerely anxious and willing to make great sacrifice that the necessary amount for the endowment shall be fully raised within the specified time. The Springtown Charge, under the pastorate of Bro. M. O. Stewart, is in splendid condition. Pastor and flock work heroically and agreeably together. In preparing for this gathering Bro. Stewart and his people raised and expended for building parsonage and beautifying the church, between \$700 and \$1,000.00. The Springtown people have a genial, hustling and Christ-like shepherd, and they appreciate his services, and know how to take care of him. The reverse is also true, the pastor loves his people and is willing to give his time, energy and prayers for the building up of the charge. The members spared no pains in trying to make it pleasant and comfortable for all in attendance. The District Superintendent, along with the pastor, showed great kindness, sympathy and consideration toward preachers and delegates, and all the causes represented. This was, perhaps, the best meeting of its kind held on the Beaufort District under the present superintendent. The next annual session will be held at Walterboro, S. C.—J. D. Whitaker, Reporter.

RECENT DISTRICT MEETINGS
GREENVILLE DISTRICT

The program of the Greenville District of the Third Annual Session of the Sunday School and Epworth League Convention, September 24-27, which convened in Bethlehem Methodist Episcopal Church, Greenville, S. C., made elaborate preparation and accommodation for the execution of eleven services in three and one-third days. These exercises were principally conducted by the young people of the convention. Almost every phase of church, school and home activity was thoroughly discussed. Miss Louise A. Brown, a recent classical graduate of Claflin College, and a young woman of brilliant attainments, very fluently discussed the theme, "Claflin Endowment and the Part the Sunday Schools are expected to Assume."

This was the only topic embracing the endowment feature on the program and it was the only subject upon which the conference spent its attention, time, eloquence and strength, which resulted in the splendid sum of \$175.00 from the two loyal conventions in the interest of the Endowment project. Our district, with her energetic District Superintendent, the Rev. B. S. Jackson, her 22 faithful pastors, forty-five aggressive Sunday schools, and twenty-four wideawake Junior and Senior Epworth Leagues, have pledged and obligated themselves to never cease to advocate and contribute to this cause until the last cent requisite is provided. The welcome address was charmingly delivered by Miss Elizabeth Franklin. The writer responded. Debate, "Resolved that our Sunday Schools as a Rule Are not Properly Conducted," was argued by two of the ablest and most distinguished Sunday school workers upon the district—Prof. J. A. Tolbert and Mr. M. R. Walkor. Each service was invariably completed with a spiritual discourse. The preachers: the Revs. F. Marcus, R. E. Romans, J. C. Martin, M. C. Newman and R. R. Williams. The song services were rare treats. The Revs. J. W. A. Butler and F. Marcus led in the old fashioned hymns, while the Trio, composed of Prof. J. A. Tolbert, Messrs. Hudson Vaughn and Earnest Claudie, sang "Ashamed of Jesus" and "Steal Away to Jesus" with powerful, soul-comforting effect. The memorial conducted in sacred honor of the late Epworth League President, Prof. J. H. Todd, was touching. The Rev. A. G. Kennedy and Prof. M. H. Gassaway and others delivered eulogies. The reports of the local Sunday School Superintendents, under the wise and careful management of the District Sunday School Superintendent, Prof. M. H. Gassaway, and the Epworth League local presidents under the District Epworth League President, Prof. George P. Fichett, were ample and full. The hustling pastor, the Rev. Mellon C. Newman, his faithful members and loyal friends were royal entertainers of the conventions.—John C. Gihhes.

ALEXANDRIA DISTRICT

The twenty-fourth session of the District Conference, together with the joint Epworth League and Sunday School Conventions, convened in John Wesley Church, Harrisonburg, Va., September 9. Enthusiastic preparatory services were held Tuesday night, September 8, by the local Epworth League. The district is now known as the Greater Alexandria District. From every point of view this was the most successful conference ever held on this district. The program was fully carried out under the wise directions of the Rev. C. E. Hodges, our beloved District Superintendent. Out of 34 ministers on the district 32 answered to the roll call; there were over 100 pastors and delegates present. It was inspiring to listen to the reports from the different fields of labor. The conference held special services for the success of state-wide prohibition. King Alcohol received a terrible thrashing. The singing at every service was uplifting. The Rev. C. S. Harper, pastor, has a lovely church and parsonage, and above all a loyal congregation. Visitors: Dr. Sherron, an African Missionary; Prof. Brown, principal of the Harrisonburg Graded School, and Dr. I. L. Thomas, Field Agent of the Church Extension Society. Bro. C. M. Morton was elected president of the Epworth League by the Washington Annual Conference—170 Chapters, between 9,000 and 10,000 members. The Mayor gave us a cordial welcome to this city and the officials granted us the use of assembly hall. In the history of our District Conference such hospitality from church and friends has never been exceeded. Appropriate resolutions of thanks were drawn by the Revs. J. E. Dotson, G. A. Newmaa, E. J. Ruddock, Prof. John C. Walker and Mrs. C. A. Davis, Committee. The masterly management of the district work by the Rev. Hodges, District Superintendent, brought forth appreciative resolutions. Our confidence in his ability and integrity and our belief that within a few years our Methodism under his leadership will measure up to the work of any other denomination in the state. That the conference make up a purse of at least \$10.00, and give to the Superintendent, also a vacation of ten days, was couched in the resolutions. The next conference will convene in Leesburg.—Reporter.

SOUTHWESTERN DAY WORKERS!!

Pastors Enlist in the Loyal Southwestern Day Legion. This is a Call for Volunteers. You Could Do No Greater Thing Than Become an Earnest Worker for Subscriptions in Your Church and Community. If You Have not yet Named a Southwestern Day, Please Do So At Once. If you did not Succeed on the Day Named, Try Again.

Pastor and District—	Date
ATLANTA CONFERENCE	
W. E. Ector—Rome	Nov. 29
H. W. B. Wilson—Atlanta	Nov. 29
Wm. McCloud—Rome	Nov. 29
E. H. Lee—Galveston	Nov. 29
J. W. P. Wolfe—Atlanta	Dec. 7
CENTRAL ALABAMA CONFERENCE	
A. W. McKinny, D. S.—Huntsville	Nov. 29
James W. Martin, D. S.—Marion	Nov. 29
L. C. Williams—Marion	Nov. 29
J. W. Whitfield—Opelika	Nov. 29
T. S. Sanders—Huntsville	Dec. 6
P. Y. Wofford—Marion	Dec. 6
G. W. Reeves—Opelika	Dec. 6
D. J. Price—Birmingham	Dec. 27
J. R. Taylor—Birmingham	Dec. 27
S. C. Walker—Birmingham	Dec. 27
CENTRAL MISSOURI CONFERENCE	
W. R. Rivere—Mexico	Nov. 29
A. G. Williams—Kansas City	Dec. 20
DELAWARE CONFERENCE	
Wilmington District	Nov. 22-29
Salisbury District	Dec. 1-8-15
J. W. Cook—Cambridge	Dec. 6
J. W. Henderson—Cambridge	Dec. 20
J. L. Nichols—Cambridge	Dec. 20
FLORIDA CONFERENCE	
C. R. Howard—Ocala	Nov. 29
W. Pericles Pickens—Florida Mission	Nov. 29
J. M. Trammell—Jacksonville	Dec. 14
LEXINGTON CONFERENCE	
R. F. Broadus—Louisville	Nov. 22
J. H. Ross—Lexington	Nov. 22
Joseph Small—Cincinnati-Maysville	Nov. 29
P. J. Smith—Louisville	Nov. 29
R. P. Threlkeld—Chicago-Indianapolis	Nov. 29
W. H. Renfro—Chicago-Ind.	Dec. 6
S. W. Duncan—Cincinnati-Maysville	Dec. 6
J. S. Bailey, D. S.—Cincinnati-Maysville	Dec. 6
F. P. Robinson—Cincinnati-Maysville	Dec. 6
A. R. Martin—Indianapolis	Nov. 29
LITTLE ROCK CONFERENCE	
W. J. S. Donaldson—Forest City	Nov. 29
G. W. Thompson	Nov. 29
J. W. Nelson—Forest City	Nov. 29
David Hall—Clow	Nov. 29
G. W. Thompson	Nov. 29
M. McCrosky—Little Rock	Dec. 6
M. D. Giles—Forest City	Dec. 6
W. B. Harris—Ft. Smith	Dec. 6
J. W. Terrell—Little Rock	Dec. 20
J. A. Swift	Dec. 20
LOUISIANA CONFERENCE	
A. C. Mitchell—Lake Charles	Nov. 29
I. B. Henderson—Shreveport	Nov. 29
David Shelby—Alexandria	Nov. 29
S. A. Davis—Lake Charles	Nov. 29
I. C. Dougherty—La Teche	Nov. 29
J. C. Brown—Baton Rouge	Nov. 29
M. C. Harrison—Baton Rouge	Dec. 13
A. B. Venable—Alexandria	Nov. 29
J. L. Wilson—New Orleans	Nov. 29
Thos. Williams—Alexandria	Nov. 29
Arthur Robinson—New Orleans	Nov. 29
Geo. Thomas—Alexandria	Nov. 29
F. M. Lashington—Shreveport	Nov. 29
G. W. Ogilvie—Shreveport	Nov. 29
Henry Taylor—Lake Charles	Dec. 6
J. C. Clark—Shreveport	Dec. 6
C. C. Smith—Shreveport	Dec. 6
J. D. Wilson—Baton Rouge	Dec. 6
H. J. Wright—Alexandria	Dec. 6
E. W. Jackson—Baton Rouge	Dec. 13
S. M. Haynes—Lake Charles	Dec. 13

Pastor and District—	Date
A. Vincent—Alexandria	Dec. 13
E. C. Goins—Lake Charles	Dec. 13
J. F. Marshall—Alexandria	Dec. 13
T. P. Norris—Lake Charles	Dec. 13
J. J. Woolridge—Alexandria	Dec. 20
A. B. Harris—La Teche	Dec. 20
John H. Wise—Shreveport	Dec. 27
W. L. Amos—New Orleans	Dec. 27
J. A. Barnes—Baton Rouge	Dec. 27
R. F. Long—La Teche	Dec. 27
MISSISSIPPI CONFERENCE	
G. W. Coleman—Gulfport	Nov. 29
J. C. Hibbler—Hattiesburg	Nov. 29
H. Roundtree—Vicksburg	Nov. 29
G. W. Smith—Vicksburg	Nov. 29
N. E. Goodloe—Hattiesburg	Nov. 29
W. L. Marshall—Jackson	Nov. 29
A. Davis—Jackson	Nov. 29
G. W. Moody—Brookhaven	Nov. 29
R. B. Anderson—Meridian	Dec. 6
Wm. McMorris—Hattiesburg	Dec. 6
E. H. Langston—Meridian	Dec. 6
W. A. Oates—Gulfport	Dec. 13
J. I. Garrett—Vicksburg	Dec. 20
D. Roy—Brookhaven	Dec. 20
R. L. Tate—Gulfport	Dec. 27
S. H. Cannon—Meridian	Dec. 20
UPPER MISSISSIPPI CONFERENCE	
J. M. Marsh—Aberdeen	D. S.
E. C. F. Troupe—Greenwood	Nov. 29
D. P. Shaw—Clarksdale	Nov. 29
S. D. Troupe—Clarksdale	Nov. 29
G. M. Chisolm—Greenville	Nov. 29
F. J. Talbert—Holly Springs	Nov. 29
A. E. Franklin—Aberdeen	Nov. 29
L. F. White—Starkville	Nov. 29
G. E. Tyler—Clarksdale	Nov. 29
L. F. Jones—Winona	Nov. 29
N. H. Williams—Aberdeen	Nov. 29
P. A. Lem'n—Holly Springs	Nov. 29
D. E. McNair—Clarksdale	Dec. 13
NORTH CAROLINA CONFERENCE	
W. M. Crawford—Western	Nov. 15-22
SAVANNAH CONFERENCE	
J. S. Shuman—La Grange	Nov. 29
SOUTH CAROLINA CONFERENCE	
Y. Goodlett—Bennettsville	Nov. 22-29
S. E. Watson—Greenville	Nov. 29
M. C. Newman—Greenville	Nov. 29
W. M. R. Eaddy—Florence	Nov. 29
N. W. Greene—Florence	Dec. 6
Jas. McEaddy—Bennettsville	Dec. 13
J. A. Gary—Spartanburg	Dec. 20
TEXAS CONFERENCE	
K. W. McMilian—Paris	Nov. 29
P. H. Jenkins—Marshall	Nov. 26
R. V. Doakes—Marshall	Nov. 26
E. G. Gilmore—Conroe	Nov. 29
Wm. White—Beaumont	Dec. 6
J. W. Haywood	Dec. 13
G. W. Carter	Dec. 13
WASHINGTON CONFERENCE	
A. P. Shaw—Alexandria	Nov. 29
J. W. Jackson—Annapolis	Nov. 29-Dec. 6
W. H. Dean—Washington	Dec. 6
M. J. Naylor—Baltimore	Dec. 15
WEST TEXAS CONFERENCE	
J. G. Browne—Waco	Nov. 29
W. W. White—Waco	Nov. 29
J. J. Hardemon—San Antonio	Nov. 29
L. H. Richardson—Austin	Dec. 6
J. W. Warren—Victoria	Dec. 6

PLAN OF EPISCOPAL VISITATION			
Fall and Spring Conferences in United States			
Alphabetically			
Conference	Place	Date	Bishop
Alabama	Cullman	Dec. 17	Leete
Atlanta	Atlanta, Ga.	Dec. 3	Leete
Blue-Ridge-Atlantic	Asheville, N. C.	Nov. 19	Henderson
Central Alabama	Decatur	Dec. 9	Thirkield
Georgia	Talapoosa	Dec. 10	Leete
Gulf	Jennings, La.	Dec. 2	Thirkield
North Carolina	Thomasville	Nov. 26	Henderson
Savannah	Forsyth	Nov. 26	Leete
South Carolina	Columbia	Nov. 18	Leete
Southern German	Dallas, Texas	Nov. 21	Shepard
So. Swed. Mis. Con.	Fort Worth, Texas	Nov. 27	Shepard
Texas	Clarksville	Dec. 17	Shepard
West Texas	Austin	Dec. 10	Shepard
Alaska Mission			Luccock
Arkansas	Harrison	Jan. 21	Leete
Baltimore	Baltimore	Mch. 24	Burt
Cen. Missouri	Louisiana	Mch. 31	Thirkield
Cen. Penna.	Shamokin	Mch. 17	Burt
Delaware	Atlantic City	April 7	Henderson
East German	Brooklyn	April 7	Burt
East Maine		April 14	Berry
Eastern Swedish	Boston	Mch. 24	Berry
Florida	Newberry	Jan. 28	Wilson
Hawaii Miss.	Honolulu	Feb. 24	Hughes
Italian Miss.	Baltimore	April 14	Burt
Kansas	Topeka	Mch. 17	Shepard
Lexington	Chicago	Mch. 25	McDowell
Lincoln	Coffeyville, Kans.	Mch. 31	Leete
Little Rock	Cotton Plant, Ark.	Jan. 28	Leete
Louisiana	Alexandria	Jan. 27	Luccock
Maine	Waterville	April 14	Hamilton
Mississippi	Vicksburg	Jan. 20	Luccock
New England		Mch. 24	Quayle
New England, Sthrn.	Brookton, Mass.	Mch. 24	Hamilton
N. Hampshire	Rochester, N. H.	April 21	Berry
New Jersey	Atlantic City	Mch. 17	Henderson
New York		Mch. 24	Cranston
New York, East		April 7	Cranston
Newark	Newark, N. J.	Mch. 24	Henderson
No. Indiana	Auburn	April 7	McDowell
Nthrn. N. Y.	Oswego	April 7	Hamilton
N'west Kans.	Beloit	Mar. 24	Thirkield
Philadelphia	Norristown	Mar. 17	McDowell
Porto Rico			
Miss. Conf.	Utahdo	Feb. 24	Thirkield
St. Johns River	Tarpon Springs	Jan. 14	Wilson
So. Florida Miss.	Lakeland	Jan. 21	Wilson
S'west Kans.	Dodge City	Mch. 17	Thirkield
Troy		April 7	Quayle
Upper Miss.	Itta Bena	Jan. 13	Luccock
Vermont	Montpelier	April 7	Cooke
Washington	Baltimore	April 14	Cranston
Wilmington	Laurel	Mch. 24	Cooke
Wyoming	Scranton	Mch. 31	Wilson

FOREIGN CONFERENCES

Mexico Vera Cruz Feb. 24 McConnell

Adopted by the Board of Bishops of the Methodist Episcopal Church at Washington, D. C., October 31, 1914.

L. B. WILSON, Secretary.

Personal and General

The Rev. J. M. Harris, D. D., pastor of our new Pitts Church, Springfield, Mo., has won for himself the title, "The Business Pastor." He has some of the most prominent business men on his trustee board. It should be remembered that we came in possession of our great church in Kansas City. Pitts Chapel is one of the best churches in the Central Missouri Conference.

The Rev. James E. Allen and wife, of Princeton, Ind., spent a short while in Champaign, Ill., and were the guests of his son, William Allen, and wife.

The funeral service of Mr. Henry Ferrell, of Young Mill, Georgia, was held at McGeese Chapel October twenty-fifth.

A number of ladies and friends of Pelican, La., led by Mrs. Gallaway, very happily surprised the pastor, the Rev. J. H. Vincent, recently.

The Rev. B. R. Booker, pastor of Lee Methodist Episcopal Church, Bryant, Texas, has suffered a nervous breakdown. He has been unable to fill his pulpit since October. The people irrespective of denominations, have shown him the greatest appreciation.

Mr. Willie Lee and Miss Daisy Paylor, of Plant City, Florida, were married November 22 at St. Luke's Church. The Rev. E. W. Garrison officiated.

November twelfth sixteen dollars from an entertainment given by the Sunbeam Club, under the leadership of Miss G. A. Defoye, was realized.

In a recent revival at Washington, D. C., the pastor, the Rev. W. H. Dean, was successful in adding 44 converts to his congregation.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE WORLD PARISH

(Continued from Page 1)

Board as to the distribution of appropriations among the fields within these divisions, Mexico and South America, constituting the division of Latin America.

Third: Concerning fields which we now occupy and containing work which could be wisely and safely transferred to other branches of Evangelical Christianity, we recommend that the action of the Board in the case of Mexico, as stated in the appended paper, be confirmed in so far as it comes within the scope of the General Committee.

Fourth: Concerning fields in which the present opportunities are emergent, it is evident that when this question was formulated a year ago, it was clearly in the mind of the General Committee that the emergencies to be considered should be those of outstanding opportunity created by extraordinary success. We now face a situation where there are emergencies created by the disasters of war, as well as those created by successes of our missionary activity. Your Committee would, therefore, recommend that the General Committee clearly differentiate at this point and instruct its Committees on the various fields in recommending appropriations, to bring in reports which shall cover:

- 1st. Provision for the regular work.
 - 2nd. Provision for emergent needs created by unusual success or by the war.
- The Committee appropriated for all purposes for the coming year \$1,170,258.97. The law governing the General Committee provides that the amount appropriated shall not exceed the amount collected the previous year. Of course it is known that the appropriations made come not from monies on hand but of monies to be raised. The appropriations are made on faith. The appropriations direct to the field amounts to \$954,912. The amount to the several fields was the same as last year except in the case of China or Eastern Asia, which gets an advance of \$12,789. The appropriations to the fields direct are as follows:

Eastern Asia	\$297,556
Southern Asia	261,892
Africa	55,269
South America	104,860
Mexico	60,996
Europe	174,339
	<hr/> \$954,912

The Rev. John H. McAllister, District Superintendent of the Sedalia District, Central Missouri Conference, says of the late Bishop Smith: "In the passing of Bishop Charles W. Smith, D. D., LL. D., the members of the family have lost a tender and loving father; the press an able writer; the pulpit a strong defender of the truth; the community a great benefactor; the counsels of the church a wise advisor; the judiciary a noble interpreter; and the Board of Bishops an honored companion. The brethren of the Central Missouri Conference over whom he had episcopal supervision, esteemed, honored and loved Bishop Smith dearly for the brotherly manner in which he presided over the Conference and for the keen interest which he manifested in all of the local affairs of the work in general."

Of General Interest

Englishmen Try to Destroy Zeppelin Works

Three British aviators made a desperate attempt to destroy the Zeppelin balloon works the other day. The Zeppelin hall is located at Friedrichshafen, Germany. These airmen are reported to have swooped down over the city and to have dropped six bombs, two of which fell so near the building as to cause a tremor of apprehension. Some houses in the city were destroyed, one man was killed and one woman wounded. One of the air machines was brought down by the anti-aeroplane cannon and machine guns, and the other two were put to flight. The point where the disabled aeroplane landed was only about 300 feet from the Zeppelin hall. The aviator was captured after being slightly wounded.

The Temperance Society Was in the Fight

Using every weapon in the armory—mass meetings, street rallies, leaflets by the million, newspaper bulletins, posters, badges, automobile tours, debates and just plain money—the Temperance Society of the Methodist Church participated in five of the six prohibition campaigns terminating on November 3. First and last, about sixty men represented the Society as speakers. Some of them worked without pay and paid their own expenses; some were paid their expenses only; some, for instance, John Marshall, newly elected Justice of the Supreme Court of Kansas, worked for part pay. Leaflets by the million, posters by the thousands, were effectively used in co-operation with Epworth League workers and others. During the summer an automobile campaign was conducted in Oregon and Washington by the General Secretary, Dr. Clarence True Wilson. The Society's weekly clip-sheet went to every paper in the states under fire, and hundreds of inquiries were answered from headquarters.

In California and Arizona the Society worked in close co-operation with the Dry Federations; in Colorado it co-operated with the Anti-Saloon League which led the fight; in Oregon and Washington, where no single organization was recognized as leader, the Society opened its own campaign headquarters. During the last part of the campaign Dr. Clarence True Wilson was with the first division of the Flying Squadron. The Extension Secretary, Harry G. McCain, had charge of the campaign work.

In preparing these battles and pressing the fight along its own front when the battle was joined, it is estimated that the Society spent \$20,000.

Concerning the European War

With a lull in the severe fighting between the Germans and the Franco-British forces in France and Flanders, the eyes of the world have been turned, for the last few days, to the eastern theater of the war where the Germans have recovered from the Russians some of the ground gained by the latter in the early stages of the war. Recent reports indicate that Warsaw, the capital of Poland, is again threatened by the armies of the Austro-German forces. The Germans are reported to be within forty miles of Warsaw. It is claimed that two Russian battalions surrendered northwest of Czenstochowa and that the Austrians have resumed the offensive on the Cracow-Przemysl. However, while Berlin rejoices over reported victory on the Vistula river, Petrograd declares the situation practically unchanged. The Russians claim the capture of 2,000 prisoners and some machine guns.

From the Austrian capital come reports that powerful Austrian forces have crossed the Kalubara river, but admit stern resistance on the part of the Servians. They claim, however, that 2,440 Servian prisoners were taken within two days recently, and that the total number of Servians captured since November 6, is 13,000.

A violent bombardment of Ypres by the Germans recently resulted in the knocking down of the City Hall and the market place. An official report from Paris says that the allies have demolished many of the German trenches. After a period of uncertainty over the outcome of the German campaign against the nearby town, Calais, Dunkirk on the North coast of France is now said to be safe from the invaders. The inhabitants have been thoroughly assured, it is said, by the presence of the British fleet. It is reported from Holland, however, that fishermen are quoted as declaring that the German fleet is preparing for a decisive action in the North Sea.

The Bible in Moving Pictures

There has been recently organized in the city of Philadelphia The Religious and Educational Motion Pictures Society; whose purpose is to install in churches, schools, Y. M. C. A.'s, missions, etc., a new motion-picture projecting machine, which will also display stereopticon slides.

This society is now arranging to put on moving-picture films all the striking incidents in the Old and New Testaments, the complete story of home and foreign missionary progress all over the world, the great temperance movement from a practical, as well as a scientific point of view together with all the effort that is being made for the mental, moral, social and spiritual uplift of the world in every department of human activity. These pictures, widely exhibited, will do a vast amount of good, and will undoubtedly stimulate a new interest in Bible study and prove a great benefit to the activities of the church. Colonel S. S. McClure, the founder of McClure Magazine, is President of the Society; Mr. J. Verner, of Verner & Co., Bankers, Philadelphia, is the Treasurer. The Advisory Board comprises Rev. David James Burrell, Marble Collegiate Church, New York; Rev. F. B. Meyer, London, England; Rev. Dr. John McNeill, Toronto, Canada; Prof. Charles Foster Kelsey, Yale University; Dr. George F. Pentecost, successor of Dr. Spurgeon, London; Rev. A. Rowland, D. D., Secretary American Baptist Publication Society; Rev. Rufus W. Miller, D. D., General Secretary Reform Church; Dr. David Starr Jordan, President Leland Stanford University; Ernest Thompson Seton, President Boy Scouts of America, and many others.

Mr. George C. Hazleton, the celebrated Bible dramatist, is now preparing the scenario of the life of Moses, which will probably be edited by Dr. J. Wilbur Chapman. The machines for showing the pictures will shortly be ready, and over three thousand subjects of travel, scientific, industrial, religious and miscellaneous films are now available. This is certainly a step in the right direction. If, as scientists affirm, 90 per cent of all the impressions that came to the brain came through the eye, the moving picture is the most valuable educational instrument in the world, and the church ought to avail herself of it. The depraving influence of a large proportion of the moving pictures now being shown evidenced in almost every community. The desecration of the Sabbath, the utter disregard of morals and decency by many producers of moving pictures have made them a menace to the land. The organization of The Religious and Educational Motion Picture Society, under the auspices of such men, should mean one of the greatest contributions to Christian activities in the twentieth century.

Provident Hospital shared in Chicago's official "tag day." Of the 3,000 prominent women, who solicited funds for the city's charitable institutions, 104 were appointed to work especially for Provident Hospital and their work netted \$1,300 for that institution.

The National Home Funding Society, Louisville, Kentucky, dedicates its efforts to the training and care of homeless and neglected Negro children. During the three years since the beautiful home was opened \$10,107.19 has been received in cash from the public; over \$500 worth of supplies donated and ninety children have been cared for. Children of any state are received. The Rev. O. Singleton is general superintendent.

SOUTH CAROLINA CONFERENCE APPOINTMENTS—1914-15

BEAUFORT DISTRICT

A. G. Kennedy, District Superintendent; postoffice, Aiken, S. C.

Aiken, J. D. Whitaker; Allendale, S. D. Williams; Appleton, J. A. Curry; Bamberg, L. W. Williams; Bamberg Circuit, to be supplied; Barnwell, L. A. Rivers; Beaufort, E. C. Finches; Cook's Mission, E. D. Generette; Cottageville, J. T. Latson; Ehrhardt, D. J. Sanders; Grahamville, D. R. McTeer; Green Pond, H. H. Matthews; Hampton, J. A. Summers; Jacksonboro, J. G. Stokes; Lodge, W. M. David; Ruffin, I. Myers; Seilingville, G. W. Gantt; Springtown, M. O. Stewart; Ulmer, E. J. Curry; Walterboro, D. M. Minus; Yemassee, J. T. Willson.

BENNETTSVILLE DISTRICT

H. C. Asbury, District Superintendent; postoffice, Timmonsville, S. C.

Alcot, J. T. Martin; Bennettsville, R. E. Roman; Bethel and Ebenezer, D. E. Thomas; Bethune and McBee, S. S. Sparks; Blenheim and Spears, York Goodlett; Cheraw, U. S. Cottingham; Chesterfield, L. A. Thomas; Clio and Dunbar, J. M. Phillips; Darlington, C. C. Scott; Dillon, C. C. Robertson; Hamer, S. A. King; Hartsville, S. M. McCollum; Hartsville Circuit, B. S. Cooper; Level Green and Wesley, J. A. Brown; Little Rock, L. L. Thomas; North Marlboro, E. Washington; Palmetto, to be supplied; Syracuse, J. A. Glenn; Society Hill and Zion Hill, A. D. Harris; Tatum and McColls, Wm. McEaddy; West Hartsville, J. C. Cox.

CHARLESTON DISTRICT

J. W. Moultrie, District Superintendent; postoffice, Sumter, S. C.

Brook Green, N. J. Brown; Charleston, Centenary, N. W. Greene; Charleston, East Mission, to be supplied; Charleston, Old Bethel, T. J. Robinson; Charleston, Wesley, W. M. Hanna; Charleston, West Mission, J. H. Wilson; Cooper River, G. S. McMillan; Dorchester, Morris Stewart; Georgetown, A. P. Gilliard; Greeleyville, W. F. Smith; Holly Hill, W. C. Summers; Johns Island, I. L. Hardy; Lanes, G. W. Rodgers; Maryville, R. H. Cunningham; McClellanville, L. J. Bouaparte; Pinopolis, C. H. Dangerfield; Ridgeville, A. B. Murphy; St. John, W. J. Smith; St. Paul and Wingat, Thos. Judge; St. Stephens, V. C. Dimery; St. Thomas, Daniel Brown; Summersville, D. F. Bradford; Washington and Ladson, A. R. Smith.

FLORENCE DISTRICT

M. M. Mouzon, District Superintendent; postoffice, Charleston, S. C.

Andrews Mission, to be supplied; Black River, W. H. Jones; Cades, J. P. Robinson; Florence, W. S. Thompson; Kingstree, J. L. Grice; Kingstree Circuit, D. Salters; Lake City, A. S. J. Brown; Lotta, B. C. Jackson; Mars Bluff, W. B. Bowers; Marion, W. B. Romans; Mullins, I. H. Richardson; Salem and Wesley, J. McEaddy; St. Luke, W. S. Neil; St. Mary, J. A. Harral; Springville, C. R. Brown; Timmonsville, G. J. Davis; Turkey Creek, L. G. Gregg.

GREENVILLE DISTRICT

B. S. Jackson, District Superintendent; postoffice, Greenville, S. C.

Anderson, R. A. Cottingham; Belton, P. E. McLaughle; Bradley, J. A. Murry; Central, D. F. Tillman; Easley and Liberty, Wm. Baker; Greenville, Bethel, S. M. Brown; Greenville, John Wesley, J. F. Green; Greenville, St. Stephens, G. W. Gray; Greenwood, W. G. Deas; Fairfield and John Wesley, J. C. Martain; Louisville, A. Lewis; North Greenville, R. R. Williams; Newberry, T. Robinson; Ninety Six, Wm. Smith; Pendleton, S. E. Watson; Pickens, J. C. Gibbs; Rock Mill, A. G. Townsend; Seneca, E. W. Stutton; South Greenville, M. C. Newman; Walhalla, L. Rice; Williamston and Piedmont, H. W. Williams; West Anderson, J. C. Burch.

ORANGEBURG DISTRICT

E. B. Burroughs, District Superintendent; postoffice, Charleston, S. C.

Branchville, T. G. Robinson; Columbia, R. L. Brower; Columbia Mission, J. H. Johnson; Capes Mission, to be supplied; Denmark, S. J. Cooper; Edisto Fork, N. T. Bower, Sr.; Jamison, J. D. Mitchell; Lexington and Sawsea, G. Livingstone; Macedonia, J. S. Tyler; Midway, F. W. Vance; Neece-

and Livingstone, I. E. Lowery; North, W. H. Redfield; Orangeburg, R. L. Hickson; Orangeburg Circuit, A. E. Quick; Pineville and Bowman, C. H. Hariston; Reevesville, H. H. Cooper; Rowesville, W. S. Thompson; Springville, G. F. Miller; St. George, N. T. Bowen, Jr.; St. Matthews Mission, to be supplied.

L. M. Dunston, president of Claflin University, member Orangeburg Quarterly Conference.

SPARTANBURG DISTRICT

J. S. Thomas, District Superintendent; postoffice, Orangeburg, S. C.

Blacksburg, C. H. Hood; Campbells, C. B. Brown; Chesnee, J. A. Norris; Chester, C. C. Clarke; Clover, R. F. Harrington; Cowpens, J. E. C. Jenkins; Gaffney, R. F. Freeman; Greer, S. M. Miller; Jefferson, J. A. Gary; Longtown, J. C. Armstrong; Pacolet, E. W. Adams; Pageland, Frank Quirk; Reidville, W. Littlejohn; Rock Hill, W. T. Kelley; Spartanburg, G. W. Cooper; Spartanburg Circuit, H. J. Kirk; St. James, I. C. Wiley; St. Marks, J. R. Graham; Union, to be supplied; Welford, D. P. Murphy; Wilkinsville, T. A. Frazier; Yorkville, N. S. Smith; Yorkville Circuit, to be supplied.

SUMTER DISTRICT

J. E. Wilson, District Superintendent; postoffice, Florence, S. C.

Antioch and Sheperd, A. D. Brown; Borden, to be supplied; Camden, B. S. A. Williams; Camden Circuit, Scipio Green; Lamar, S. A. Funches; Lynchburg, B. J. McDaniel; Mayesville, A. R. Howard; Mechanicsville, G. W. Moore; Mt. Zion and Salters, G. W. Covington; Rock Spring, T. W. Williams; Shiloh, G. B. Tillman; St. Matthews and Smithville, M. B. Mason; Sumter, J. F. Page; Sumter Missions, James Richard; Wateree and Blaney, A. H. Meyers.

C. C. Jacobs, Field Secretary Board of Sunday Schools, member Sumter Quarterly Conference.

Left without appointment to attend one of our schools: Daniel S. Curry, Morris B. Eaddy, James W. Taylor, Toney J. Pendergrass, King D. Hough, and Abraham Mack.

News Paragraphs

Columbia University, New York City, was badly damaged by fire recently.

The United States army and navy in the time of peace cost \$250,000,000 a year.

The present money circulation of the United States is said to be \$3,694,700,000.

There are 17,000 railway postal clerks in the United States.

During the election three more states were added to the already "dry" number.

The war indemnity to the Germans for the city of Brussels has been fixed at \$9,000,000.

The Rockefeller Foundation has sent its first cargo of food to help destitute non-combatants in Europe.

According to figures compiled recently New Yorkers have contributed since the European conflict \$1,074,036.

The total canal tolls for the month of October amounted to \$377,000. This is a gain of \$107,000 over the September collection.

The enrollment of Howard University, Washington, D. C., is placed at 1,500 for the first time in the history of the school.

It is reported that government receipts from ordinary sources were nearly \$20,000,000 less during October than for October last year.

Mount Vesuvius, it is reported, is again in eruption and that November first was special prayer day as a repetition of the disaster of 1906 is feared.

The total receipts of the Woman's Foreign Missionary Society for the year amounted to \$1,096,000. This includes the bequest from Mrs. William Gamble of \$163,000.

It is reported that 250 Negro farmers of Sumter county in South Carolina met recently and adopted resolutions to reduce next year's acreage of cotton by at least 50 per cent.

Exports of wheat during the month of October from Galveston amounted to 4,666,610 bush-

els. There were 284,000 bales of cotton exported during the same time.

A new school has been founded in Indianapolis, Indiana, for Lip Reading, with headquarters at the Y. W. C. A. The course is completed in thirty lessons.

Yyes Guyot, a French economist, says that if the present war lasts it will cost the world \$17,600,000,000, and whichever side wins, indemnities will probably reach \$5,000,000,000.

It is said without counting the cost of manhood destroyed, character debauched, and the loss of love and happiness to thousands of homes, the liquor traffic last year cost every man, woman, and child more than \$50.00.

A recent government report has it that there are 2,600 post offices in Texas, employing 9,620 persons, and with an annual payroll of \$5,046,000. The annual receipts of the Texas postoffice are now \$7,000,000.

The National Desertion Bureau was incorporated recently in the state of New York. The object of this body will be an effort to reunite husbands with their wives and families and to study the conditions which cause such desertions.

The Baptist General State Convention closed its twenty-first annual session in Galveston, Texas, October 26. Every department of the work showed gain over the last year. The amount raised from all sources during the year was \$215,417.96.

The readers of the American Magazine voted, recently, on "The Greatest Man in the United States." Dr. Booker T. Washington was the only Negro mentioned in the list. Col. Theodore Roosevelt led the list, nearly doubling the vote of any one else.

The Italian Government has entered the American market for the immediate delivery of upward of \$5,000,000 worth of army regulation shoes, military accoutrements, horse saddles, mule saddles, leather belts and knapsacks.

A colored woman of Virginia was the successful contestant in a prize letter writing contest, conducted by the News-Leader of Richmond, Virginia. There were more than 625 competitors. The subject was "Why shouldn't women vote?"

The Southern Railway, Alabama Great Southern railroad and New Orleans and Northeastern railroad have arranged to handle free of charge two railway cars fitted up with exhibits by the Louisiana State Board of Health and attendant in charge on a tour embracing fourteen southern cities from November to December 6.

The total number of men registered in the Graduate Schools of Art, Literature and Science during the summer quarter of the University of Chicago, was 860 and of women 528; in the Senior and Junior Colleges, 572 men and 605 women; in the professional schools, Divinity 282, Medicine 135, Law 163, and Education 991. The registration for the entire university was 3,974.

The corner-stone was laid for the permanent quarters of the 8th Regiment, Illinois National Guard, in Chicago, Sunday, October eleventh. Many prominent men were present. Governor Edward T. Dunne of Illinois laid the corner-stone. Illinois is the only state having a regiment officered by Negroes and the corner-stone laying of this armory was the first ceremony of the kind ever witnessed.

Boley, Oklahoma, the largest Negro town in this country, with some of the very richest land, coal and oil mines in the world, has over eighty business concerns, an electric lighting plant, efficient water works, two banks, several attractive churches, a high school worth over \$15,000, a normal and industrial school supported by the Colored Methodist Episcopal Church, flourishing fraternal orders, a Masonic temple of the Oklahoma jurisdiction worth \$35,000, a telephone system, several cotton gins, a chamber of commerce, a city hall, a Negro station agent, and a Negro mayor. The population in and around Boley is between fifteen and twenty thousand. Thomas M. Haynes of Texas founded Boley in 1904.

UNION MEMORIAL ANNIVERSARY SERVICES.

Bishop I. B. Scott delivered the address and sermon Sunday, August 2, which opened the seventh anniversary celebration of the entrance of Union Memorial into Temple Israel. The celebration continued one week. On August 3rd the spacious auditorium was well filled by an audience that listened with appreciation to the Bishop's popular lecture on "Africa." The audience expressed its sympathy by giving two and a half scholarships to Africa. The Sunday school also pledged to support two scholarships. On the 5th the anniversary outing and picnic of the Sunday school was held. On Monday night, Dr. B. F. Abbott, pastor, presiding, the subject was "Union Memorial Church—Her Accomplishments of the Past, Her Present Opportunities and Her Needs." Wednesday night, anniversary musicale. Thursday night, anniversary love feast. Friday night, good fellowship conference. A survey of the work showed phenomenal growth, numerically and financially. The new financial plan is being successfully operated. One hundred and fifteen additions have been made to the membership since Doctor Abbott returned from the Anniversary conference held on March 14. Every department of the church is working in perfect accord. The Brotherhood Chapter, under the lead of M. L. Sandford, installed electric fans in the auditorium. The sisters have covered the worn cushions in the auditorium. The choir is rendering beautiful selections from the recently purchased anthems. Brothers Scott and Payne have done very efficient and commendable work in effecting a permanent mission at Howard Place, about 12 miles from St. Louis. Co-operating with the pastor, these brothers established a wide-awake Sunday school at this point and out of that developed a splendid little church, the cornerstone of which was laid Sunday, August 9th, 1914. Bro. C. K. Robinson of Howard Place and Bro. Jenkins, energetic, influential workers and leaders, with the assistance of the other faithful members, are doing great service for the Master at this point. The church is erected on a splendid concrete foundation and is suitably built to accommodate the village school, the school board having voted to use the church for school purposes, paying adequately for the privilege. Several hundred of the members of Union Memorial and sister churches assisted at the cornerstone laying.—A. M. W.

YOUNG PEOPLE'S DAY

At Jackson Street Church, August 16, dated the dawning of a new day in our church, and should go down in the history of this church. The young women on this day fully demonstrated to their elders their ability. The battle pitched with Mrs. Nellie Hunter and Miss Susie Scott as contestants, was indeed interesting. The lovefeast which was led by Miss Lucy Austin was indeed an enjoyable service. The evening's exercise was a credit to the participants. The paper by Miss Lucy Austin was a masterpiece; Miss Carrie B. Hatcher gave an interesting reading; the solos and songs were appropriate. The Rev. E. J. Ruddock is unquestionably our church Moses of today, not from the pulpit only, but a faithful servant of God in deed and in truth; no home is too humble to enter, no hours too late to be called to

the bedside to administer the word of salvation to parting souls, no department of the church is entrusted to chance, but is looked after carefully, trusting no false entry of its doing. He has instituted a new call for young soldiers and they have responded and are now forming a new line of march. The Young People's Day was a great success spiritually and financially. We raised in five weeks two hundred and forty dollars; and it has brought zeal and inspiration into the life of the young membership of the church.—C. Wesley Morris, Ph. G.

LAKE PROVIDENCE COLORED HIGH SCHOOL

The Lake Providence Colored High School opened with an enrollment of more than one hundred and thirty pupils, under very favorable and encouraging influence. Quite a large number of patrons and visitors witnessed the opening exercises, which took place in the auditor room of Lake View Temple. Prof. Geo. W. Griffin, the principal, was reassigned. Two new members have been added to the faculty. The authorities have promised better buildings and a larger campus in the near future. The faculty—Prof. G. W. Griffin, A. B., of Tougaloo University, principal; Mrs. J. P. Griffin, Tuskegee Institute; Miss E. M. Rausche, of Wiley University; Miss E. M. Williams, New Orleans University; Miss Gertrude Allen, Baton Rouge College; Miss B. E. Briggs, New Orleans University; Miss Viola King, Mary Holmes Seminary; Mrs. Griffin has charge of the industrial work in the colored public schools of East Carroll parish. Her work is highly commended. The faculty of Lake Providence school have all hearts and our citizens are delighted to have them among us. Our main building being too small, the principal secured the Lake View Temple building for the first and second grades. The writer has been appointed by the school board as visitor and supervisor of the several colored schools of East Carroll parish. Should any reader of this article have any good books, such as reference works treating on the States of Louisiana, Texas, Mississippi and Alabama history, geographies, grammars, spelling books, charters, good magazines, etc.; great papers, song books, Bibles, ancient histories, encyclopedias, etc., please write to the said writer or Prof. Geo. W. Griffin, or send them to us. All our teachers are located in Christian homes and attend religious services at the several churches.—J. H. Thompson, Pastor and Reporter.

SHREVEPORT DISTRICT

The Epworth League, Sunday School and Ladies' Aid conventions, Group No. 1, convened at Keithville, La., October 28-31, with the district president, the Rev. W. R. London, presiding. After devotions the secretary called the roll, the following being present: District Superintendent Reddix, J. H. Hubbard, J. J. Obee, J. E. Rolax, W. L. Dyas, G. W. Ogilvie, G. W. Banks, A. C. Crovell, N. Russ, Misses B. C. Murray, Lizzie Mnnlei, James Hutchinson, H. V. Thompson, N. L. Hutchinson. The convention was a success. Raised for local educational interest, \$5; for Peck Home, \$2; foreign missions, \$1; for Advocates taken, \$3; other collections, \$20.35; total for all causes, \$31.35. The district superintendent was deeply concerned; he put special emphasis on the necessity

of good leadership. The following were elected as district officers: President, W. R. London; first vice-president, James Hutchinson; second vice-president, H. V. Thompson; third vice-president, B. C. Murray; fourth vice-president, Miles Holden; secretary, N. L. Hutchinson; corresponding secretary, J. A. Abbott; treasurer, N. Russ. As District Ladies' Aid president, Mrs. G. W. Banks; vice-president, Mrs. B. C. Murray; secretary, Miss H. V. Thompson. The district superintendent is master of the situation.—N. L. Hutchinson, Secretary.

DISTRICT RECEPTION AT GREENSBORO, N. C.

On Nov. 6th the pastors of the Greensboro District, in obedience to the call of the Rev. S. F. B. Peace, district superintendent, and wife, gathered promptly at 6 o'clock at their residence and delighted themselves as participants of the many good things with which the table was heavily laden. After the repast, each of us retired to the reception hall, where the evening social among the ministers only was a most delightful feature. The ministers, host and hostess, entered the sitting room, where a different but greater feature of the evening program was rendered. Here, Dr. Peeler, the Rev. Mr. Weatherby and the writer were called upon to make remarks. We confined ourselves to the work of the past six years administration on the district; which has been one of peace, love and harmony. Response (after Mrs. Weatherby and Mrs. Newsome had spoken). The host and hostess, the Rev. and Mrs. Peace, expressed themselves by reminding us that their experiences during these six years had been delightful. Benediction was pronounced by the Rev. M. J. Bullock, ex-district superintendent.—J. C. Robbins.

KEIGLERS CHAPEL, ADAIRSVILLE, LOUISIANA

A few months ago plans were made for a hundred dollar rally for the improvement of our church. Only five clubs were set to work, representing five tribes. The representatives were Mrs. Allie Gillead, Mrs. Emma Lundy, Bros. Earnest Goodlet, Homer Butler, Reneas Keigler. On account of the inclemency of weather the rally could not be called on the date set, which was Sunday, November 8, but Wednesday night following was taken instead. Our efforts proved a success. Mrs. Gillead reported \$25.25; Mr. Homer Butler, \$21; Mr. Earnest Goodlet, \$20; Mrs. Emma Lundy, \$19.50; Mr. Aeneas Keigler, \$14.30; total, \$100.05. We have no indebtedness on our church and we are getting along nicely under the leadership of our pastor, the Rev. W. E. Ector.—Trustees.

ST. JOHN'S WOMAN'S HOME MISSIONARY SOCIETY

Sunday, Sept. 14, was the annual anniversary of the Ladies Home Missionary Society, with services all day and all services well attended. At 11 o'clock a. m., the Rev. Saunders officiating, the subject was "Spirit of Christ." In this the Rev. Mr. Saunders' words carried weight and power. The Rev. Mr. Saunders and his wife are doing a great work here, being highly respected and loved by all. The Epworth League began at 7 o'clock p. m., and was interesting throughout,

led by Bro. Patton, acting president in Miss Ruth Mntew's absence. The lesson was reviewed by Bro. Cobbell, Bro. Saunders and many others. At 8 o'clock p. m. there was a special program rendered by the Ladies' Home Missionary Society, under the leadership of Mrs. Emma Knox, president, and the whole evening was devoted to its cause. There was a report of what had been accomplished by the society in the short time that it has been organized, under the supervision of Mrs. Knox. Following this was a song by the two little daughters of Mr. and Mrs. Davis. A talk on "Missions" by Bro. Cobbell; his was a general review of the missionary field. The song by Miss Blanch White, all enjoyed. Mrs. W. Love (white) of the Home Missionary Society here, made a few remarks. Mrs. Love's talk was highly appreciated; the crowd was well repaid for coming out. Our collections for this service was \$5.49. The Home Missionary Society of St. John Chapel has come to stay.—Thomas M. Davis.

ALEXANDRIA, TENNESSEE

The Methodist Episcopal Church of Alexandria has had one of the most successful years in its history, under the administration of the Rev. Jesse P. Price, pastor. We have had the church papered; a nice top put on it, and so greatly beautified the interior that it is now very attractive. The Sunday School and Epworth League are in good condition. We have had 22 conversions this year and 12 added to the church. Our fourth quarterly conference was held on the last of August, with good results. The leaders were all present with reports which showed progress along all lines of church work. The Rev. E. J. Guthrie was well pleased and said it was the best quarter he had ever met. A resolution was offered endorsing the administration of the pastor and the Rev. E. J. Guthrie as superintendent, desiring their return. Professor J. Arthur Williams was elected secretary of the conference and reporter.—Jesse P. Price, Pastor.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE WREN (MISS.) CIRCUIT

On Tuesday night, Sept. 29th, Miss Mary L. Parrish, president, and Miss Mary Lou Walker, vice-president, gave a box supper for the benefit of their work—the Foreign Missionary Society—at Pleasant Valley Church, and realized \$12 for this cause, something which has not been done in the history of this church. The president of the Ladies' Aid Society, Mrs. P. S. Bowle, has purchased four pulpit chairs at a cost of \$20. These good women are working as never before. Too much praise cannot be given the ladies of Chapple Grove Baptist Church for the part they took in our box support. Misses Lillie Crawford, Ceale Haynes and Fannie Marshall deserve great credit for looking after the Temperance Society and the two Epworth League societies. This is Pleasant Valley Church. We are planning 20 subscribers to the Southwestern Christian Advocate by Nov. 29th, Southwestern Day.—G. W. Baker, Pastor.

CHANGE OF ADDRESS

The Rev. P. T. Gorham, from 810 Camp street, Indianapolis, Ind., to 530 West Tenth street.

NEW CHURCH AT WARDVILLE, LA.

We have entered our new church. The cornerstone was laid by Enterprise K. of P. Lodge No. 86 of Bnstop. Prof. Jasper Scott delivered an excellent address. Dr. S. B. J. Reddix greatly inspires and encourages the people to perform faithfully their duty. Doctor Reddix preached the cornerstone sermon. The new church is valued at \$1,400. Our baptismal service was held the third Sunday in October.—T. A. Bailey.

A TRIP THROUGH LEXINGTON CONFERENCE

We were admitted into the Lexington Conference in 1888 and during all these years we have never spent a day away from our pulpit. The three years spent in Gammon Seminary excepted. Upon the endorsement of our conference and prominent men and women in Methodism, we have undertaken the task of publishing a book entitled "Forty Years in the Lap of Methodism." This book is a history of the Lexington Conference. When we came to the closing pages of our book we found that we needed a little more first-hand information of our work of today and of the men now upon the field. And in order to secure this information we spent a few weeks on a tour among the brethren. At our last annual conference, held in Owensboro, Ky., the boundaries of some of our districts were changed. These changes gave new names to the following districts: Indiana district, to Chicago-Indianapolis; Maysville, to Cincinnati-Maysville district; the Ohio to the Columbus district. Some among us thought these changes would impede the progress of our work, but the reverse has been the case. The district conference for the Columbus district was held in Cory Church, Cleveland, Ohio. We spent a day and a night with this conference, meeting the brethren and studying the work. The pastor, Dr. E. A. White, and his members made excellent arrangements for the entertainment of this conference. Dr. J. Courtney, pastor of the conference, had matters well in hand as a district superintendent. The pastors were well dressed and wide-awake to every interest of the church. Irvington, Ky., is a small town a few miles south of Louisville. It was here that the pastors from the Louisville district gathered to hold their district conference. We spent a day and a night at this conference. The first thing that claimed our attention at this conference was the remarkable neatness of all things in sight. The arrangements made by the Rev. J. S. Henry, the pastor, and members for the entertainment of this conference is praiseworthy. The reports from this district showed that the pastors are a loyal set of fellows, fully abreast of the times. While the work of this district has been running somewhat behind for several years, we are now looking for great things. The Rev. J. E. Wood is painstaking, clear-sighted and brotherly. At Princeton, Ind., the members of the Chicago-Indianapolis district gathered to hold their conference. The Rev. James Allon, the pastor, who knows how to make things pleasant for everybody. Dr. G. R. Bryant, district superintendent, who is a man with experience and ability, with his able co-laborers is forging things to the front on this district. We could not reach the Cincinnati-Maysville district. But we are informed by the Rev. J. S. Bailey, the district superintendent, that the reports at his

conference showed that the pastors on this district have not gone to sleep on their jobs. The district conference for the Lexington district was held on historic ground, in a historic church and with a historic pastor at Georgetown, Ky., where the Rev. F. G. Fielding is host. Dr. J. B. Redmond is the new district superintendent of this district. And with his keen sense of the fitness of things, coupled with his open heartedness and push, we are expecting a forward step on all lines. Our trip closed with our visit at the Lexington district conference. A noticeable thing among all the pastors on the various districts was, that there is a general push upward for the Southwestern. While on our trip we were welcomed most heartily by the conferences and sent home with a warm "God bless you" for our conference history.—W. H. Riley, Secretary.

REVIVAL NOTES

Rockford, Ala.—We have had wonderful meetings the year around. When the Rev. C. R. Perry, pastor, came from the District meeting, we started the service at Rivers' Chapel, August 13th, continuing six days. There were added to the church 21 new members. We had at every service about 200 whites and 300 colored. At Rockford Chapel, August 23, our 10 days' meeting began and we added 41 to the church. At St. Paul, September 5th, we held a three days' meeting with 5 additions. The entire circuit is spiritually aroused. Total additions to the circuit, 84.—K. D. Wilson.

Bonita, La.—For two weeks we had a glorious time at Lawson Chapel. We had with us the Rev. James Robinson and the Sunday of the baptizing the Rev. Mr. McGruder from Monroe assisted us. He preached, that Sunday, a wonderful sermon at the water's edge. Nineteen souls received baptism; ten of the converts went to the Baptist church. The Rev. Mr. McGruder also preached the sacramental sermon; four backsliders were reclaimed at this service.—Henry Lumpkins, Steward.

Pontotoc, Miss.—We held here a ten days' meeting and 32 souls were happily converted. At Algonn, the other church on the charge, 34 were brought to Christ, which gave us 66 conversions and 81 new members to the work. We also paid pastor during the meeting, \$94.—W. C. Canwell, Pastor.

Shady Grove (La.) Circuit—The revival at St. Matthew on the Shady Grove Circuit, closed September 27th. There were 10 conversions. I also baptized 8 infants.—C. L. Angram, Pastor.

Forest, Miss.—We closed our revival with great success. The Rev. R. L. Brooks, who conducted the meeting alone, preached splendid sermons and much good was accomplished. There were 19 happy conversions and 18 additions to our church. Collection, \$88.04.—Joseph B. Burge.

Key West, Fla.—Newman Methodist Episcopal Church is in the midst of a great revival. Sunday, November 16, eight persons were converted.

Plant City, Fla.—St. Luke's Methodist Episcopal Church of the South Florida Mission, has recently closed one of the best and greatest revivals held on the Mission this year. When our Mission conference closed this year in Sanford, Fla., January, 1914, I

was reappointed to Plant City Circuit, where I had only 22 members at St. Luke. We started our meeting with a prayer service on the second Sunday in October, ran the meeting three weeks, and when the revival roll was called, 85 new converts answered. Total converts and accessions, 120; 42 of the converts joined St. Luke, the rest joining other churches. We have added over 60 persons to our membership since the conference. St. Luke's membership up to this writing is 83—by conference in 1915 in Lakeland we hope to report 100 members from St. Luke. Our church is the youngest church in the city.—E. W. Garrison, Pastor.

Columbus, Ohio—At Pennsylvania Ave. Methodist Episcopal Church, a few weeks ago, a revival was held which resulted in the saving of fifteen souls and eleven additions to the church.—J. H. Love, Pastor.

Longville, La.—We have just closed a great revival in Longville. There were eleven new members added to the church. The spiritual tide ran high. One soul fell dead in sin and was made alive in Christ during our baptizing. Longville is alive.—P. G. Pharris, Pastor.

Eunice, La.—We have just closed a very good meeting (November 1st). Baptized one convert. Quite a number of seekers at the anxious seat of Mercy. Our worthy district superintendent, the Rev. R. C. Worsham, was with us; also the Rev. Mr. Baldwin and the Rev. H. J. Robinson and others.—H. H. Holburt, Pastor.

Chinquapin, Miss.—New Hope Chapel, on the McNell Circuit, is a progressive work. The revival recently closed, under the leadership of the Rev. E. P. Chapman, was one of the best ever held here. The Rev. Mr. Chapman came here the fifth Sunday in August, from Picayune, where there were 21 members added to the church and the new Methodist church completed. Here he was assisted by Mrs. Chapman, and in the two weeks there were 18 new members added to this church. The Rev. Mr. Boone, pastor of the (white) Baptist Church in Picayune, assisted us Saturday and Sunday. We pray God's blessing upon Brother Chapman as he goes from place to place in this great work. Raised during the meeting, \$6.—G. W. Wells.

Brookville, Miss.—Our revivals were quite a success. Conversions, 71. Pastor, \$500; district superintendent, \$87.35; benevolence, \$100; church indebtedness, \$50; improvements on church, \$25. All moneys raised amounted to \$812.35. R. A. Armstrong of the Colored Methodist Episcopal Church rendered great help in the revivals. I am engaged in the work again, after a lengthy illness, and doing fine.—J. W. Thompson, Pastor.

CARD OF THANKS

I want to thank the good brethren for their kind messages to me and my family. My members have loyally stood by me since the burning of my church and parsonage. The following brethren have contributed to us: the Rev. W. F. Isalah, \$4; J. W. Boyd, \$2; B. F. Woolfork, \$1; W. H. Gilliam, \$1; J. A. Tolbert, \$1; J. W. Golden, \$1. We are sincerely thankful for this help.—S. T. Walker, Ackerman, Miss.

ALABAMA

Eclectic—Our rally day for the church, September 20, the following members paid \$1 each: Susie Thomas, Iola Thomas, Mollie Brooks, Callie Meadows, W. T. Tyner, Jim Riley, M. Jeeter, R. L. Varner, Manervia Blunt, E. Blunt, Fannie Townsend; \$1.10, Eli Blunt; and other small amounts were paid. Total, \$17.—S. L. Damons, Pastor.

Eclectic—My fourth quarterly conference was held here, September 12-13, by the Rev. L. S. Prico, district superintendent. Improvement was indicated along all lines. An interesting program was rendered Friday and Saturday nights. Excellent papers on vital topics were presented by Misses Annie Townsend, Elnora Thomas, R. L. Warner, L. A. Jackson and M. L. Buchanan. Sermon by the Rev. J. E. Lukc. Miss Annie Bickley also read an interesting paper. At night the Rev. J. W. Robinson preached. Saturday morning, sermon by the Rev. R. Hicks. Papers by Miss Nellie Lovejoy and Mrs. Carrie Luke and Miss Marion Townsend. Superintendent L. S. Price preached twice—eloquent and effective sermons. We paid the superintendent in full.—S. L. Damons, Pastor.

ARKANSAS

Texarkana—In Visitors' Chapel the third quarterly conference was held by the Rev. W. S. Sherrill. The superintendent was well pleased with the report of the Ladies' Aid and Woman's Home Missionary Societies. These auxiliaries prepared and tendered a reception at the parsonage in honor of Dr. and Mrs. Sherrill. Mrs. Sherrill is leader of Class 4. Our people here are loyal.—C. A. Taylor, Pastor.

GEORGIA

Vidalia Circuit—The Rev. W. V. Daugherty held our fourth quarterly conference November 1 at Roberson Church. Reports showed improvements in the church work. The sacrament of the Lord's supper was administered by the district superintendent. Dr. W. V. Daugherty preached two strong sermons. We have the claims in full for the superintendent. We are moving on to victory. We have had given to us a nice church lot at Alston, Ga., by the white people, under the leadership of D. R. Hester. This charge is alive as never before under the leadership of the Rev. W. B. Hester. Dr. Hester is a hero and knows no failure. He came to this work last November. We are praying that Dr. Hester will be returned to us at the annual conference.—Sam C. Collins.

Trenton—Our revival here created a marked change. The membership was stirred and inspired. We thank our people of Pleasant Valley Church who helped us achieve the great victory. Our friends and neighboring pastors at the end of our revival united their forces with ours, thus making the financial end of the meeting a great success. Our work grows.—A. T. Smith.

Griffin—The fourth quarterly conference was held Oct. 31-Nov. 1, with success. Our district superintendent, the Rev. J. D. Lovejoy, preached a strong sermon at 11 o'clock Sunday. The pastor, the Rev. J. W. Swain, put on his plans for Thanksgiving Day. At this time he hopes to raise the remainder of the benevolence. For this quarter, paid the district superintendent's claims; raised for pastor, \$182.95.—J. C. Lindy, Reporter.

Gleanings from the Field

KENTUCKY

Versailles—Our Sunday school is doing a splendid work. We have organized a mission Sunday school at Huntertown, which meets every Sunday at 3 p. m. The mission Sunday school is doing effective work under the superintendent, the Rev. Jerry S. Williams. Sunday, October 24-25, was the third quarterly meeting and rally day at Simpson Methodist Episcopal Church. The district superintendent, Dr. J. B. Redman, was present and preached two excellent sermons; at 11 a. m. and 7:30 p. m. the Rev. H. W. Tate, pastor of Gunn Tabernacle, Lexington, Ky., preached the sacramental sermon at 3 p. m.; 106 persons communed. The rally between the married folks and single folks of the church on October 25, closed with good result. The single folks raised \$55.26; the married folks, \$54. Total, \$109.26. All of the departments of the church have been organized and are at work.—(Miss) Emma C. Minnis.

LOUISIANA

Clinton—Our third quarterly conference was held Sunday, October 3 and 4, at Clinton. Members of the conference read good reports. Sunday morning at 11 o'clock the Rev. D. L. Morgan preached a great sermon on the "Power of Prayer," and every soul present was touched with the presence of God. In the afternoon at 3 o'clock a special prayer service was held for world-wide peace. A peace offering was taken of \$2 (for war sufferers in Europe). At 8 p. m. the Rev. D. L. Morgan preached another strong sermon. A number came forward for prayer. District superintendent paid in full; also \$5 raised for Natchez Church; total collection, \$30.—David Bassett, Sec.; J. W. Isable, Pastor. baptized at the altar. Here we are eight miles from any railroad or post-office. Accessions, nine; paid on improvements, \$13.—A. W. Goins.

Shady Grove Circuit—When I came here three years ago Shady Grove Circuit was \$650 in debt. We say now, with a feeling of deep thankfulness, that the last note is paid and the church has an attractive coat of paint. I found that though St. Matthew was built 20 years ago, it had no land. The land, said to have been donated, was sold to S. Horton. We bought one square on the M. R. & I. R. R., where there is a fine spring. Paid \$20 for the land, had it deeded and recorded to the Methodist Episcopal Church. Converts during my first year, 52; second year, 11; third year, 38; a total of 101 conversions for the three years.—C. L. Angrum, Pastor.

Pleasant Grove—We came here from Pleasant Valley. On leaving that work the friends and members gave a grand reception in our honor at which time they presented many appreciated tokens. Our friends remained with us until our train left the next morning for Pleasant Grove. We parted with regrets, for these people loved us. Refreshments were served during the night and many addresses were made. We were cordially received at Pleasant Grove. In our revival service twenty-five souls were gained for Christ. The

baptizing was an occasion witnessed by black and white. This church is in a prosperous condition. When Superintendent J. O. Richards came he was greatly pleased to see the results of our labors. We had a great conference. On Sunday the church was crowded and our superintendent preached an able sermon. We have a good Sunday school, the largest ever had here. On Monday night, Mrs. Sophia Surree and Mr. Joseph Clemens were united in marriage by the pastor.—C. D. C. Bryant.

Greenwood—I desire to thank the members of Jewella church for the many pounds of groceries given me by them on September 10th. Our third quarterly conference was held at Providence, Oct. 17, by the Rev. J. E. Rolax. The conference session was good. The Rev. Mr. Rolax preached an able sermon.—G. W. Oglivie, Pastor.

Woodland—I desire to thank the members and friends for the enjoyable "surprise," led by Messrs. F. B. Bailey and Fred Daniel, Mesdames Georgiana Washington and I. D. Bailey, who presented the pounds—79 in all. Mr. Columbus Dunn presented the cash sum, the gift of our unconverted friend, Mrs. Wilson, the mistress of the parsonage, made the welcome address. The pastor, the Rev. I. D. Wilson, warmly expressed his appreciation.—F. R. Daniel.

Boyce—The pastor of Kynett Methodist Episcopal Church desires to thank the friends and members for the rally given by them, the proceeds of which were applied on pastor's salary. Capt. Mrs. Georgia Collins of Club No. 1, raised \$5.83. We thank also the Ladies' Aid Society for their gift of a pair of shoes. The Ladies' Aid is doing good work, under the leadership of Mrs. Leathit Western, president.—A. B. Venable, Pastor.

MISSOURI

Marshall Charge—The third quarterly meeting was held Nov. 1-2, with gratifying results. The Rev. W. H. Wheeler, the district superintendent, was present. Quarterly conference was held on Saturday evening. The reports from the several departments of the church indicated a growth along all lines of the church work. The district superintendent preached three splendid sermons. The benevolent collections during the quarter were \$11.55. One person joined the church on Sunday. The collection on Sunday and Monday night was \$37.15. Our district superintendent is a splendid evangelist. During the month of December, we are expecting to hold a revival meeting, with the assistance of the Rev. Dr. J. N. C. Coggins, the assistant secretary of the Temperance Society. We have done away with our stoves in the church and have now installed a heating plant at the cost of \$158, and with other work costing about \$600 in all. The plant is giving entire satisfaction. The trustees of the church, with the assistance of the other boards, membership and pastor, have made it possible in accomplishing this work. The Rev. W. H. Smith is the pastor.—Miss Willa M. Brown, Secretary.

MISSISSIPPI

Hazlehurst—Reports presented at the third quarterly conference, held by District Superintendent P. H. Rembert, August 29-30, showed a marked forward movement. The Sunday, during the conference, efforts were made to raise money to pay off an old church debt. Good sermons were preached by the Revs. M. White, H. Cane, H. Washington, S. Singloton and the Rev. Mr. Green. The collection on church debt was \$23.60. This money was raised by clubs. Captain No. 1, C. J. Simons, \$8.65; No. 2, Matty Brantley, \$6.45; No. 3, Winnie Johnson, \$3; No. 4, Caline Rhoads, \$5.60; public collection, 55 cents. At night the district superintendent preached to a crowded house. About 25 sinners came forward for prayer and two were added to the church. Paid superintendent, \$11.50; pastor, \$36.85; raised for all purposes, \$72.55.—A. Johnson, Pastor.

Hemphill—On Sunday, August 1st, a successful rally was had in Overt Mission. The clubs reported: No. 1, Jeff Knowles, \$13.10; No. 2, Cora Porter, \$6.50; No. 3, Ida Jestlon, \$5; No. 4, Hosa Jestlon, \$4.50; No. 5, V. E. Rogers, \$2.55; table collection, \$7.50; the Rev. J. H. Hendrick, \$2.50; grand total for the day, \$41.—E. W. Rogers, Pastor.

Harrison—The Rev. D. L. Morgan is the man for the place. The people are pleased when they hear that he is coming to hold the quarter. Our meeting closed with 17 souls added to the church. On the 5th of September a crowd of friends came to the parsonage and placed on the table many pounds, led by Mrs. Sarah Crosby of the Baptist Church and F. Hall of the Christian Church; E. L. Duval, Inez Allen, Alice Witherspoon, L. A. Witherspoon. On the 14th of September, the members of the Methodist Episcopal Church gave the pastor a birthday supper, conducted by Mrs. C. Dangerfield, Mrs. Harriet Perace and Mrs. L. Beachum. We are thankful to the members and friends.—J. I. Garrett, Pastor.

Hernando and Love—Our fourth and last quarterly conference was held October 3-4, Dr. C. W. Butler in the chair. The business session was well attended and business digested in fine shape. Our pastor, the Rev. G. E. Tyler's report to this conference shows that he has not been asleep. Reports from the trustees were a surprise to the superintendent. Sunday morning our pastor preached. The words were "She hath done what she could." The Lord's supper was administered by the Rev. C. W. Butler, assisted by the pastor. At 2:30 the funeral of Bro. Tom Wilson, one of the old pioneers of Love was preached by the district superintendent. The Rev. C. W. Butler journeyed to Hernando, and on Monday night preached to a nice crowd. The collection for the quarter amounted to \$225.—Lou Bertha Price.

Sumrall—At St. James Church, services were excellent all day. At 11 a. m. the Rev. R. Jordan, a faithful member of the church, preached; at 2 p. m. the Rev. Kay filled the pulpit, and at 3:30 p. m. the Rev. J. W. Dunn preached a splendid sermon. At 7:30 p. m. the Rev. W. A. Oats, our pastor, filled the pulpit and his text was "Commandeth all men everywhere to repent." Acts xvii, 30. The pastor opened the doors of the church and several persons were received into the membership. Collection for the day, \$20.—Prof. T. J. W. Allen, Secretary.

Meridian—I began a mission February 10th, 1914, at the north end of city, 24th and 30th avenue. The number of converts and members added to the church is 52. We have raised for the benefit of Mallalieu Chapel T. H. Johnson, Pastor.

Moss Point—October 29, 1914, a company of young and old people led by Bros. S. Shular, Bass, Mr. P. Braz, H. Andrews, Mesdames Shular, Mo, Hawkins, Colman, Flemings, Mr. Mrs. Dennies, Mrs. F. C. Smith, prised the inmates of the parson with choice groceries. The pastor thanked them and asked them to come again.—W. H. Smith, Pastor.

Hillshoro—Our fourth quarterly conference convened at Willis Chapel, October 29-30, the Rev. S. H. Cannon, district superintendent, present. Leaders all had good reports. Conversions during the quarter, nine; baptized, eight. Paid district superintendent, \$9; paid pastor, \$48; benevolence this quarter, \$10; total, \$69. F. Hendricks was elected district steward and Lawyer Williams, recorder. The Rev. S. H. Cannon preached an able sermon Thursday night, and spent the night with Rev. June Williams.—Dr. D. D. Duval, Pastor.

Bond—My fourth and last quarterly conference was held October 24-25. J. C. Houston, district superintendent, presided. We raised \$37.30. The quarter took place in the midst of protracted meeting. Thirty-eight joined our church and four joined the Baptist Church. We have paid the district superintendent in full. We will serve November 29 as Southwestern Christian Advocate Day.—D. F. ley.

Oma and Carlos Charge—I was pointed here last year by Bishop Field. I found one member and a house for worship. We were successful in getting a transfer from our church at Brookhaven. set to work. On the 8th of November when our rally closed, Pilgrim was free from debt, with 20 members and 10 probationers and a good for a church at Carlos.—J. H. C. Pastor.

Hattiesburg—The fourth quarterly conference was held November 1 in St. Paul, Hattiesburg, Miss., the district superintendent, the Rev. W. M. McMorris, presiding. The leaders, Sunday school superintendents, presidents of the various auxiliaries of the church, had good reports. The reports of classes totaled to amount of \$41. Paid district superintendent, \$31; paid pastor during quarter, \$273; paid trustees during quarter, \$60; Ladies' Aid raised during the quarter, \$136.75. A number of members led by Sisters M. S. S. M. V. Hale, L. J. Hall and others pleasantly surprised the pastor. marched to the hall and there delivered many pounds of choice groceries and some money. The pastor, Rev. R. N. Jones, offered a prayer, followed by the district superintendent. In well chosen words Sunday school superintendent, B. L. Hand, presented the tokens of band. On Sunday at 7:30 p. m. church was crowded; the choir rendered beautiful music; the district superintendent administered the sacrament and preached a forceful sermon. Thus passes into history one of Paul's best quarterly reports.—K. Hall, Reporter.

DISTRICT ROUNDS

MEXICO DISTRICT

Fourth Round

Moberly, Jan. 23, 1915; Gatos Ct., 9-10; New Franklin, 13-14; Surgeon, 16-17; Fayette, 23-24; Columbia, 30-31; Fulton, Feb. 6-7; New Bloomfield Ct., 13-14; Mexico, 20-21; Wellsville Ct., 27-28; Montgomery, March 6-7; Danville Ct., 13-14; Truesdale Ct., 20-21; Fortistell Ct., 23-26; Troy, 27-8. There should be a successful revival in every charge, and every dollar of the benevolent apportionment should be raised. An honest, intelligent, persistent effort will bring victory. The churches are all suffering the need of a revival. The doors of opportunity are wide open everywhere awaiting us to furnish the funds for a forward movement. May not the Master depend upon the Mexico District to do her full duty?—R. E. Gillum.

SPECIAL NOTICES

GULFPORT DISTRICT

Dear Pastors: I notice that there are only two ministers of our district listed for a Southwestern Day. Suppose every pastor send his name to Dr. Jones at once with the promise to give the paper a day. Remember, we can always do more by trying than we can by not trying. Success is bought by effort. Let us try.—J. C. Houston, Superintendent.

FORT SMITH DISTRICT

To the Ministers of the Above District, Greeting: Brethren, let each of us try to secure at least ten subscribers to the Southwestern Christian Advocate and also remember the Freedmen's Aid rally, that will take place one night during the conference session. We want each minister to pay \$1.00 and all members who are interested in the education of our young people, \$1.00. The Fort Smith District must raise one hundred dollars. Call upon your friends to help us in this most important rally.—D. H. Harris, District Superintendent.

LOUISVILLE DISTRICT

All Sunday school superintendents are urged to earnestly co-operate and work the same system. The district Sunday school superintendent has visited several schools and found them in good condition. All schools are asked to have a cradle roll and organize a Sunday School Missionary Society and have a Home Department. All are urged to have teachers' meeting and have your schools well equipped.—(Mrs.) Eva L. Smith, District Sunday School Superintendent.

NOTICE

The La Teche District Preachers' Meeting, held at Franklin, Louisiana, November 12, 1914, the Rev. J. W. Turner, district superintendent; the Rev. C. Spears, entertaining pastor, adopted resolutions to the effect that the venerable Bishop, W. P. Thirkield, by his fatherly counsel, persuasive eloquence and strong executive ability has lifted up the Louisiana Conference and that we have made great progress under his administration; that the ministers of La Teche District extend to him their heartfelt appreciation for his services

and pray God's choicest blessings upon him and the conferences which he goes to serve. Resolutions were also adopted touching the coming of Bishop Naphtali Luccock, to the effect that inasmuch as the Board of Bishops of the Methodist Episcopal Church has assigned for service in Louisiana the distinguished Bishop Naphtali Luccock that the ministers of the La Teche District, pledge him their loyal support. Members of the committee were G. A. Payne, Cornelius Johnson, Samuel Green, W. J. Hampton, B. R. Jackson, M. R. Walker, F. D. Thomas, J. R. Reynolds, J. W. Turner.

MISSISSIPPI

Itta Bena—Our rally on Nov. 1st at Samuels Methodist Episcopal Church was a success. Our purpose was to raise \$300; we raised \$235. Our pastor, the Rev. E. C. F. Troupe, preached two able sermons. He is a Christian man; is winding up his fourth year with us now, and if he is not selected district superintendent, which we hope he will be, we will keep him four years longer, for he fills the pulpit.—L. B. Washington.

Richton—Our fourth quarterly conference was a great success. The district superintendent, the Rev. J. C. Houston, D. D., was at his best and preached to the satisfaction of a great crowd. Dr. Houston is doing a great work for the race. We raised his salary in full. We ask for Dr. Houston's return to the district another year. This is the best work on this end of the district. These people are grand and love the grand old church. We have three good churches on the work—Cooper's Chapel, Richton; Boulton Chapel at Little Creek, and Boulton Chapel at Beaumont, Miss. All are doing well. We had a grand rally last Sunday, Oct. 25th, for the pastor, and raised \$68.40. This was a club rally. Club No. 1, Mrs. Hattie Lucas, \$25.65; Club No. 2, Mrs. Carrie Taylor, \$18.25; Club No. 3, Mrs. Alice Brown, \$11.45; Club No. 4, Miss Florence Ziegler, \$11.55; total collections of the day, \$68.40. Our stewards are J. Brown, A. Hayes, A. Carter, M. Carter and A. A. Chatman. We also had a trustees' rally not long since and raised \$111.40. The following are the trustees: L. E. Taylor, H. Dunn, A. Dunn, J. Brown, Oliver Williams, H. P. Allen, secretary—J. K. Comfort, Pastor.

Columbia—At Pleasant Valley Church our fourth quarterly conference was held Sept. 9-10 by the Rev. P. H. Rembert, district superintendent. The business session on Saturday was splendid. The officers made good reports. The spiritual part of the church is alive; also the financial condition. The superintendent preached two splendid sermons on Sunday. One joined the church. We have had one death. Paid district superintendent, \$25.50; \$106 for pastor. The Rev. P. H. Rembert is much loved by the people. He is the man for the position.—J. E. Coleman, Pastor.

Hesterville—Our third quarterly conference was held at Rocky Point Church, Sept. 2, 1914, by our superintendent, the Rev. E. F. Scarboro. Our pastor, the Rev. W. M. Chapell, was at his post; he seems to have the affairs of the church under good control. The superintendent gave a talk that was helpful on all lines of church work. The officers' reports showed marked improvement on all lines of church work. The Rev. W. M. Chappell is a man who understands how to arrange

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent correctly given.—Editor.]

DISTRICT CONFERENCES

Conference—	Place.	Date.	Dist. Supt.
Aberdeen.....	Macon, Miss..	Nov. 24-29.....	J. M. Marsh
Clarksdale.....	Lambert, Miss..	November 24-29.....	C. W. Butler

a program. Paid the superintendent in full, \$15. Money raised for all causes, \$65.65. We are looking for Dr. W. W. Lucas in the near future.—W. A. Moore.

Thibodaux—The members of the Ladies' Aid and of the Woman's Hime Missionary Society of Calvary Church gave a grand supper in connection with the witch problem, which was under the management of Mrs. T. J. Johnson. The affair was quite a success. The witch problem was very interesting. Prizes were awarded to the persons pinning the witch's cap on correct. Cold lunches were served.—Abbie Wilson.

Logansport—Our fourth quarterly was held Monday, November 6, 1914, with the Rev. J. O. Richards presiding. The officers were present with good reports. The Rev. Mr. Richards preached a strong sermon. The conference was held at Union Methodist Episcopal Church, Logansport, La.—(Mrs.) O. V. Lovett, Reporter.

Wiley Circuit—We were agreeably surprised at the parsonage Monday night, Nov. 2nd, 1914, by a band of members and friends, led by Brother Louis S. Johnson, Sisters Callie Johnson, Lillia Tillman. They brought sweet potatoes and choice groceries. They are invited to come again.—S. A. Davis, Pastor.

Spring Creek and McNary—Our third quarterly conference was held by our aggressive superintendent, the Rev. R. C. Worsham, Sept. 18-20. Reports from the various committees showed that the work, under the leadership of our efficient pastor and his amiable wife, the Rev. and Mrs. H. J. Robinson, has been in every respect a success. A great revival was held and fifteen persons were converted, baptized and added to the church this quarter; making 39 added to the church this year under the leadership of the Rev. Mr. Robinson. We have a good Sunday school, the best this charge has ever had. The district superintendent's sermons were highly appreciated by all who heard him. In honor to the district superintendent, the Baptists

closed their church on Sunday night and all came out to hear the Rev. R. C. Worsham. At close of his sermon the district superintendent extended the invitation and a number of young men and women bowed for prayer. Paid the district superintendent in full.—Ola Hayes.

SOUTH CAROLINA

Pickens—The fourth quarterly conference of the Pickens Charge was held in the Union Church, October 2, 1914. Our highly esteemed district superintendent, the Rev. B. S. Jackson, in his usual affable manner opened the conference. Then followed a very helpful and timely address from the Rev.

W. M. Baker, the worthy pastor of the Easley Charge. The district superintendent reinforced what the Rev. M. W. Baker had said upon the Christian life, the strength of the God-given Methodist Episcopal Church, Clafin College and the great Endowment movement to put that school upon an eternal financial basis. This latter subject was discussed so cleverly that the slogan of the conference is "Clafin must be endowed." There are three churches on the charge: Cross Roads, Union and Pickens Chapel. All officers from these three points were present and made excellent reports. The leaders' financial record was as follows: W. A. Blasingame, \$2.69; Riley Ferguson, \$1.44; Alonzo Crew, \$1.49; Will Cannon, \$1.19; Augustus Arthur, \$1.69; Elias Bowen, \$1.29; A. G. Bowen, \$2.21. The pastor's report showed a revival at each church, a numerical increase over the work, spiritual life, and a marked enthusiasm to endow Clafin College. This was a happy, inspiring conference and the brethren voted that the first quarterly conference next year should be held at Pickens Chapel.—John C. Gibbs.

TEXAS

Stoneham Circuit—On the 25th of October a rally was held to build a meeting house. We had the Rev. A. L. Gabriel with us, who preached two strong sermons. After the sermon the captains were called. Captain No. 1, Mrs. Bettie Linton, reported \$5; No. 2, Mrs. Jane Starks, \$5; No. 3, Mrs. Martha McWilliams, \$6.05; No. 4, Mrs. L. A. Dupree, \$5; No. 5, Mrs. Georgie Smith, \$5; No. 6, Mrs. S. E. Felder, \$5; No. 7, Bro. M. Hatchett, \$5; No. 8, Bro. G. O. Brown, \$5; No. 9, Mrs. Millie Felder, \$5; No. 10, Bro. W. Pitts, \$5; No. 11, Mrs. Belle Dupree, \$3.30; No. 12, Bro. G. O. Felder, \$3.25; No. 13, Bro. A. G. Dupree, \$3; No. 14, Bro. Ben. Smith, \$2.37; No. 15, J. C. Pitts, \$2.50; No. 16, S. M. Johnston, \$3; No. 17, Bro. J. M. Felder, \$2; No. 18, F. Smith, \$1; grand total, \$94. Too much can not be said for these good people on this circuit.—W. A. Parham, Pastor.

Anderson Circuit—We began our revival at McKenzie Church on the first Sunday in September. The whole community worked for the saving of men's souls as never before. People from all over the county attended and showed manifest interest. The following ministers preached and assisted in the meeting: the Revs. G. W. Washington, Steptoe, J. Williams, Booker Taylor, N. Holmes, Andrews, District Superintendent Barnes and J. P. Belcher. Forty-five persons were added to the church. Our fourth quarterly conference was held during our revival and was a great success. Amount raised, \$40. Paid superintendent \$25. A number of our members and friends paid from 25 cents to \$1 each. Three new classes were formed.—(Mrs.) Clara James.

Marriages

Hutton-Mebane—Miss Annie McIone Hutton of Memphis and Fred Mebane of Redlands were quietly married at the home of the bride's aunt, Mrs. Rachel Harroll of Redlands, Sunday, September 6, 1914, the Rev. S. B. Danley of Pasadena officiating.

George-Young—At Oxford, North Carolina, Wednesday, Sept. 30, 1914, St. Peter's Methodist Episcopal Church was the scene of a beautiful wedding. Just before the wedding party arrived, Miss Roxie Gregory sang beautifully, "I Want You Only." Immediately after the solo, as the sweet strains of Mendelssohn's wedding march was played by Mrs. A. G. Jenkins, the ushers, Messrs. Percy Williams and D. Willis, marched in, followed by little Lizzie Roberts, who carried the license. Mr. Roberts and Miss Maud Wilkerson preceded the bridesmaid, Miss Effie Burwell. The bride came in leaning on the arm of her uncle, Mr. Paul Young, of Durham. The groom, accompanied by Mr. William Smith, met the bride at the altar. The ceremony was read by the Rev. A. G. Jenkins, pastor of the church. The church was beautifully decorated with ferns and lovely pot plants, with a background of white under an arch of goldenrods. Mr. Greely Harris is due much credit for his excellent taste in decorating the church. The wedding party marched out to the strains of Lohengrin's wedding march, and retired to the home of the bride, where the guests were served with refreshments. Mr. George is a splendid young man and is a member of the First Baptist Church of Oxford. Miss Young is an exceptional young woman and is a loyal Methodist. Many valuable presents were given by white and colored friends.

The following marriages were performed at Alexandria, La.: August 24—Mr. Nathaniel Boggs and Miss Lizzie Moulton. Sept. 14—Mr. Oscar Davis and Miss Frances Thomas. Oct. 26—Mr. James Boatner and Miss Mary Franklin. The Rev. J. F. Marshall officiating.

The following marriages were performed in Bunkie, La., by the writer: Mr. Joseph Mason and Miss Martha Thomas, on Sept. 6. Mr. Morris Johnson and Miss Alvertia Brooks, on Oct. 11, 1914.—H. A. Sorrell.

Knox-Nickens—The Hon. Geo. L. Knox, one of the pillars of Simpson Methodist Episcopal Church, Indianapolis, Ind., and the most representative man of the race in city and state, was married to Mrs. Margaret Nickens last Thursday night, Nov. 5, 1914. Pastor P. T. Graham officiated.

Chisholm-House—Miss Lucy Soloma House, daughter of Mr. and Mrs. D. W. House, of Pickens, Miss., was united in marriage Wednesday, Oct. 28, 1914, to the Rev. G. M. Chisholm, the popular pastor of Revel's Memorial Methodist Episcopal Church at Greenville, Miss. The ceremony took place in Union Methodist Episcopal Church, Pickens, Miss. The church was never so tastefully decorated. After the ceremony seventy-five or more returned to the home of the bride and were served to refreshments. The cere-

mony was read by the district superintendent, Dr. H. B. Hart, and the pastor, the Rev. J. M. Walton. The happy couple left next day for their home at Greenville, Miss.—J. M. Walton.

James-Lemons—Nov. 1, 1914, the daughter of Mr. and Mrs. J. W. Edwards, Mrs. Bertha Lemons, was united in marriage to Mr. Thomas J. James of Richland, Miss. Mrs. Lemons comes from one of the prominent families of Pickens, Miss. Mr. James is in the class of our best citizens.—J. M. Walton, Pastor.

Daniel-Berry—Mr. Mack Daniel and Mrs. Cora Berry of Crystal Springs, Miss., were married October 24, 1914, at the bride's residence.—J. H. Cook, Pastor.

Williams-Candis—Prof. G. W. Williams and Miss Candis A. Lemons were united in the bonds of holy wedlock Aug. 9, 1914, in the Union Methodist Episcopal Church. The ceremony was read by the writer, the Rev. J. M. Walton. The church was tastefully decorated with ferns and many beautiful pot flowers. Prof. William is president of the Baptist College at West Point, Miss. They left immediately for their home. Miss Lemons was organist of Union Methodist Episcopal Church, Pickens, Miss. With her high attainments and sweet voice, she will be of great help to Prof. Williams in his school work.—J. M. Walton, Pastor.

Billups-Strickland—On Wednesday night, Oct. 28, 1914, one of the most delightful marriages known in the history of Fort St. Methodist Episcopal Church was performed with the following ministers officiating, the Rev. H. E. Burnes, pastor of the bride; the Rev. J. A. Richie, the groom's pastor; the Rev. J. Griffith, district superintendent; Dr. G. W. Arnold and Dr. J. W. E. Bowen. The contracting parties were Miss Elizabeth Billups and Dr. E. D. Strickland. Mr. H. C. McClary, a member of the College Class of 1915 of Clark University, was best man. Miss Laura Washington, a teacher of Morris Brown University, was bridesmaid. Mrs. T. B. Barksdale, the bride's sister, was the matron of honor. Little Alice Bell and little Rhea Dukes were flower girls. Messrs. James Taylor, Paul Bryant, Howard T. Toles and Sewell Freeman were ushers. The church was beautifully decorated and a large crowd was assembled. Prof. Sidney Woodard, of the Atlanta University, furnished music. At the close of the ceremony all invited guests and friends were invited to the basement, where the members and friends of the church had planned a great reception in honor of the bride and groom. It was an enjoyable evening. All who wish to call on or write Dr. and Mrs. Strickland will find them at Covington, Ga., where the Doctor is engaged in dental work.

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DEATHS

Brisbon—Mr. Aibert Brisbon, of Madisonville, La., a member of Wilson Chapel, fell asleep in Jesus on October 18, 1914. He was an exhorter and had been very faithful. He leaves a wife, one son, two daughters and a host of friends to mourn his death. The church has lost a faithful member.—M. M. Moldrew, Pastor.

Tillman—Mr. Hill Tillman, an old resident of Fordoche, La., died at his daughter's home in Maringoulin, La., October 30, 1914. He had been sick for two years. He was well respected by white and colored. He was not a Christian. Age, 90 years. He leaves to mourn his loss four brothers, one sister, two sons, two daughters-in-law, twenty grandchildren. Interment in the Mason cemetery. Funeral attended by the Revs. J. B. Williams, pastor of Little Zion Baptist Church, and O. J. Harvey, pastor of St. Peter Methodist Episcopal Church.—S. A. Davis.

Edwards—Mrs. Fanny Edwards, of Murfreesboro, Tennessee, a faithful Christian woman and highly respected by all who knew her, died Monday, October 26, 1914, in full Christian triumph. She was a consistent church member, her home was always open to the ministers of the Gospel and she was always ready to lend a helping hand to the poor and needy. She was always willing to do her part in the aid of orphan children and was a loving mother and devoted wife and always ready to build up the Master's kingdom. She could say: "I have fought a good fight, I have kept the faith, I am now ready to be offered up." Her funeral was attended by the Revs. N. C. Crutche, W. Holden and A. D. Butler. Her remains were laid to rest in the home cemetery.—(Mrs.) L. W. Flores.

Martin—After an illness of twenty-four hours, the soul of one of the most loyal, philanthropic members of our church in Natchitoches, La., and Methodism, in the person of Bro. Louis Martin, aged 76 years, departed this life. Bro. Martin was a local preacher of rare ability, a lover of church and school life. He was the donor of ten acres of land to the Louisiana Annual Conference for a building site for a school, and 20 acres to the Preachers' Aid Society, all of which territory is at the disposal of the conference. The deceased lived a consistent Christian life and was loved by all who knew him. St. Mark and Asbury Churches will greatly miss this great man of God, who has fallen in Israel.—J. A. Lindsay, Pastor.

Green—W. M. Green died at Little Rock, Ark., August 28, 1914, in the full triumph of faith. He was a local preacher in the Methodist Church at West Rock. He left our church in his early days but came back and spent his last days faithfully.—M. McCrosky, Pastor.

Jones—The wife of Bro. Milt Jones, deacon of the Baptist Church, Little Rock, Ark., fell asleep in August, 1914. The funeral was attended at the Pilgrim's Rest Baptist Church by Pastor M. McCrosky of the Methodist Church, assisted by the Rev. C. C. Porter, pastor of the Baptist Church.—M. McCrosky.

Fullilove—Ned Fullilove, one of the oldest members in Vaiden Methodist Episcopal Church, died Sept. 6, 1914. Bro. Fullilove was 84 years old and had been a member of this church 30 years. A great number of his friends, white and colored, followed his remains to the church and to their last resting place. The funeral was attended by the writer.—F. S. Smith.

Pendleton—Mrs. Millie Pendleton, a faithful member of the Methodist Episcopal Church, Madisonville-Cincinnati, Ohio, died August 19, 1914.—T. R. Fletcher, Pastor.

Bradford—Will Bradford, of Pontotoc, Mississippi, after an illness of six months, has entered upon his reward. His father, mother, three sisters and two children survive. The funeral service was conducted by the Rev. W. C. Canwell, pastor.

Jones—Mrs. Callie Jones died at Texarkana, Texas, in peace with God. She had suffered a long while and was cared for by her brother, E. W. Cross, and sister, Mrs. Nannie Brodix, who stayed with her to the last. The funeral was attended by the Rev. Moses Curry of the Baptist Church.—C. A. Taylor.

Lewis—Miss Ella Lewis, born at Chick Springs, S. C., August 7, 1880, died October 10, 1914. She was a daughter of the Rev. and Mrs. A. Lewis of the Bradley Charge, South Carolina Conference. She was sick five long years before her death, during which time she was a great sufferer, but she bore her sickness cheerfully and was never known to murmur or complain. She attended school at Kendall Institute, Sumter, S. C., and from there went to the Lamers Hospital at Augusta, Ga., and completed a course in nurse training—where she remained for several years and rendered excellent service in her profession. She joined the Methodist Church at Sumter in 1898, was happily converted, and lived a consistent Christian. Her end was glorious. The remains were taken to St. Mark's Church at Chick Springs, where the Rev. J. R. Graham, pastor of the church, preached the funeral sermon.—D. M. Minus.

Cherry—On October 8, 1914, Charles E. Cherry died at Anderson, S. C. Mr. Cherry joined Thompson Centennial Methodist Episcopal Church in its early establishment in Anderson and lived a faithful member. No member of the local church was more widely known that was he. He served his church as Sunday school superintendent for a number of years and at the time of his death was exhorter, class leader, steward, trustee and sexton of his church; also sexton of the First Presbyterian Church (white). If any one thing characterized him above another it was his punctuality to all duties. Ever faithful, always reliable. His funeral was held from the church of his choice and the following ministers participated: the Rev. W. H. Frazier (white), of the First Presbyterian Church; the Rev. H. M. Moore of the Baptist Church; the Rev. J. P. Foster of the Presbyterian Church (colored), and his pastor. The following laymen also spoke: Dr. R. F. Divver, Mr. C. C. Langston (white), Prof. M. H. Gassaway; also the Rev. Mr. Renyais of the African Methodist Episcopal Church, and the Rev. Mr. Murry of the Lowndesville Charge Methodist Episcopal Church, who assisted. Our brother was laid to rest with Masonic honors. He leaves his wife and two small children.—E. L. Rogers.

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CRESCENT CITY NOTES

The famous Tuskegee Glee Club will be presented by the Y. M. C. A. and Ladies' Auxillary, Monday evening, November 30, at Central Congregational Church. Admission 15 cents.

Wesley Church—The pastor, Dr. J. L. Wilson, preached morning and evening and he will preach the Thanksgiving sermon next Thursday at 11 a. m. The musicale and Thanksgiving supper will be given at night. Next Sunday will be Southwestern Day, and at 10:45 a. m. the pastor's subject will be, "Positive knowledge of one's religion evidenced by his daily actions;" and at 7:30 p. m. his subject will be, "A wheel in the middle of a wheel, or the workings of Divine Providence." Doctor D. D. Martin, of Gammon Theological Seminary, Atlanta, Georgia, will be with us the first Sunday night in next month.—L. L. Harrison.

First Street—At 11 a. m., Pastor Robinson preached, subject, "Reason for Loyalty to Christ." At 7 p. m., the Rev. A. B. Harris preached an eloquent sermon, subject, "Stand Where God Can See You." After the pastor sang a favorite hymn and extended the invitation and eight sinners confessed Christ, and two backsliders were reclaimed. Our revival will start this week. The rally and the tribes are to report December 1st. Each captain is to report \$100. "Southwestern Day," December 20th. Special sermon Sunday at 11 a. m. Collection for the day was good.—T. F. Robinson, Pastor.

BISHOP SCOTT AT FIRST STREET

Wednesday night, November 18, an enthusiastic audience gathered to hear Bishop I. B. Scott in his interesting, informative and appealing lecture on "Africa." The Bishop has spent ten years of consecrated service in African fields. Bishop Scott was at one time editor of the Southwestern Christian Advocate. He made many friends in the city while he served the church in this capacity. He was given a hearty welcome by the Preachers' Meeting. Those who took part on the program were: Master of ceremonies, Dr. V. Chapman; the Revs. J. W. Turner, H. B. F. Charles, H. Daniels, J. L. Wilson. The welcome addresses were given by Miss M. Estelle White and E.

C. Ross. Responded to by the Rev. Chas. C. Landry. Ministers present were: the Revs. J. O. Brown, W. J. M. Price, T. A. Jackson, Jesse David, Sanders Carroll, D. S. Sloan, Frank Walker and W. S. Chinn. Collection, \$25. The Bishop expressed himself highly pleased. Prof. Steward, of New Orleans University, and Miss Ruth Alexander furnished music for the evening.—T. F. Robinson, Pastor.

CARD OF THANKS

Moss Point, Miss.—I thank my associate pastors of the Methodist Church for their kind services rendered my church and congregation while I was on a sick leave at Hot Springs; the Rev. A. J. Patterson and his people for their liberality; also the Rev. Mr. Jones of the Zion Church, for his assistance, and the friends of the Baptist Church and pastor. I feel under many obligations to the Revs. Messrs. Patterson and Jones for preaching to my people; to the officers and the Rev. W. Smith, who served as pastor and steward. Members and auxiliaries of the church, please accept my sincere thanks for your faithful prayers and brotherly services to me and my family.—W. H. Smith, Pastor.

CARD OF THANKS

I take this method in thanking Mr. Harry Slush for giving a grand dramatic concert for the benefit of the church. Mr. Slush and his company spared no pains in giving ample satisfaction and raised a neat sum for the benefit of the church.—F. D. Bowers, Pastor, Bayou Goula, La.

WEST VIRGINIA

Hinton and Talcott Circuit—Alderson, West Virginia, Sunday, September 13th, marked a great day of this conference year. Two excellent sermons were delivered during the day by the Rev. A. L. Jenkins, pastor of the Methodist Episcopal Church the Rev. R. S. Reed. In the afternoon the young people rendered a very fine program. Duet by Misses Clara Burger and Maud Hopkins; paper, by the Rev. Mr. Reid, pastor; singing, by the choir; select reading, by Mr. Shields Ellis; solo, by Mr. C. R. Willson; select reading, by Miss Ella Brown; solo, by Mr. Garfield Crawford. Prof. Conklin Crawford gave a very interesting talk touching school life. Much credit is to be given Mr. C. R. Willson for work and time in helping to make the rally a success by giving the above mentioned program. By the collection and assistance of the two clubs, the final report was \$31.50.—E. L. Connor.

I wish to sincerely thank the officers and members of Wesley Church, Mansfield, La., for a ten days' vacation trip. I especially wish to thank the following, who, led by Bro. Tom Johnson, gave the following sums: Tom Johnson, \$2; Jerry Williams, \$2; Nelson Guilfert, \$2; Dr. W. E. Shallowhorne, \$2; Mrs. Mattie Howell, \$1; Cynthia Guilfert, Susan Tucker, W. R. Gardner, V. A. Gardner, E. Salter, Wm. Sharp, Jr., and Prof. T. R. Parker for from 25 cents to 50 cents each. I also thank the friends who, led by Mr. Chas. Simpkins, purchased a fine silk-finished summer coat for me. May God ever bless you all.—Thos. L. Oville

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, DECEMBER 3, 1914

Vol. No. 43—No. 48

A CHALLENGE THE CHURCH MUST FACE

An Appeal by the General Committee on Home Mission and Church Extension

The Committee met this year under the unusual stress caused chiefly by the European War. Ordinary guides to judgment have been so far overthrown that we know not what to expect. We rejoice to report that the collections have not fallen off, but have substantially increased.

The world situation brought about by the European disturbance makes a serious problem for the Church. On every hand we hear the question: Is Christianity a failure? The question, insofar as it is sincere, is not altogether intelligent, for the present breakdown of peace is in that sphere of international relationship where Christianity has thus far had very little chance. But in an altogether real sense, the question raises a challenge which the Church must face. The Methodist Episcopal Church through its Home Mission work in America, is attempting to carry the gospel into spheres of activity which must in the not distant future make for the world wide-spread of the Kingdom of God. In meeting the immigrant at the gate with the doctrine that God hath made of one blood, all the nations of the world, in holding before the cities that vision of the city of God in which nothing unclean can enter, in striving to keep pure the springs of life in those rural districts which have been the strongholds of Americanism and of Methodism, in standing for a Christian solution of that world-wide race problem which confronts us as the chasm between the white man and the black, in making a spiritual conquest of lands like Hawaii and Porto Rico, the Board of Home Missions and Church Extension is striving to write out in large terms, the message of the practical success of Christianity—a success which has direct bearing upon the question of Christianity's success over the whole earth.

To make America Christian in these aspects which reach out beyond merely individual application, and touch deep, social needs, is the task of the Board of Home Missions and Church Extension. We have long heard that the speediest way to evangelize the heathen world is to Christianize America. We need also to keep in view the fact that Christian solution of the very problems before the Board, will not only aid the spread of the gospel among the heathen nations, but will also help its further spread among all the Christian nations of the world.

In this day when the problem of the whole world is upon the mind of every thoughtful man, we appeal to the Church in the name of a patriotism which shall be Christian at its center and world-wide in its reach. With our needy fields actually asking for five times as much as our people are contributing, we call upon the Church to come quickly to the figure set before us by our Commission on Benevolences.

BRETHREN, DON'T DO IT

We have seen a good deal in print recently and we have heard no little general discussion of the possible split in the National Baptist Convention. This convention is the largest annual gathering within the Negro race. It represents more than two million Baptists. It has made a tremendous impression upon every city where it has convened and the nation in general. The session held in New Orleans, some years ago, because of the intelligence, number and dignity of the delegates, made a profound impression upon the city and called forth very gratifying editorial comment from the white daily press. If the predicted split takes place, it will be exceedingly unfortunate. That there are differences we do not doubt. That there may be some who have grievances we do not doubt. But, brethren, in the interest of a larger cause will you not listen for a moment to the earnest pleadings of those who are thoroughly interested in your every success? We believe that the National Baptist Convention has everything to gain and nothing to lose by remaining as it is, and adjusting its differences within its own rank. Of course, we make no suggestion as to how the differences should be adjusted, but we do pray in the interest of the kingdom, in the larger interest of the race, in the interest of the influence of the Baptist denomination upon the life of the Negro that this Convention remain intact. If to do so this means that there must be a surrendering, then let surrender be made in the name of Jesus Christ. Our race is split up too much now. The National Baptist Convention is one of the finest expressions of racial unity we have, and all of us take pride in it. We hope the day will never come when there shall be a split. Settle your differences, brethren, and stay together.

ALL ON OR ALL OFF

The Rev. C. T. Walker, D. D., of Augusta, Georgia, is a distinguished Baptist preacher. He is called the "Black Spurgeon" and he is really a great preacher. It is said that John D. Rockefeller often went to hear Dr. Walker preach when he was in the vicinity of Augusta. Dr. Walker has a very strong and unique way of expressing himself. In an address before the National Baptist Convention held at Philadelphia, Dr. Walker made a plea for universal brotherhood. Among many things he said:

"We colored Baptists believe in practical and applied Christianity. We know that there is in America a need for this kind of religion not only by the colored man, but by his white brother as well. The great trouble comes when a man attempts to live a practical Christian life. It is exactly like a man riding a bicycle—he must either be all on or all off."

Was there ever an illustration more pointed than this one? Is not Dr. Walker quite right that if a man is not all on as to Christian brotherhood, he is all off?

WHAT IS THE CHRISTIAN SPIRIT?

A recent issue of the Central Christian Advocate tells how the Negro Baptists of Kansas City, Missouri, bought a desirable piece of property in a white neighborhood and finally withdrew. It was the desire on the part of the Negro Baptists to move the Baptist College from Macon, Mo., to Kansas City. They bought the site for \$25,000. The white residents of that section of Kansas City objected and the City Council finally passed an ordinance prohibiting the establishing of a school for children of African descent within 2,400 feet of a school that was used for white children. The Mayor, however, vetoed the ordinance. In the meantime the Negroes appeared before the Councilmen and offered to withdraw from the location which had been purchased. The Central adds:

"The Negroes are to be congratulated over the Christian spirit they have shown when placed in such a trying position. It is now up to the residents of the neighborhood interested to show a like Christian spirit and to see to it that the Negroes get out of the property at least as much money as they have put into it."

We can see the Christian spirit on the part of the Negroes when they withdraw in order to avoid friction, but where is the Christian spirit on the part of the white citizens of that neighborhood who are putting up the amount so that the Negroes may get as much out of the property as they put in it? Simply putting up the money is one way that men have for paying their prejudices and it may be a purely commercial spirit in saving the depreciation of their property, as they claim in the event that Negroes move in their section. But what is the Christian spirit, anyway?

OUR SIDE OF THE CONTENTION

The Negroes of the country are making a contention, and justly so, for better accommodations on street cars and railway trains. Improvements have been made. Other improvements will be made as we press our case. But there is another side which we must not lose sight of. We refer to the improvement of the conduct of the disorderly, loud mouthed and offensive Negro who adds much to the disagreeableness of the separate car. The improvement of this phase of railway service is largely in the hands of the Negroes themselves. It is gratifying to report that a movement along this line has been started in several sections, but the most effective work in this direction is being done by the Rev. James T. Gaskill, of Durham, N. C., who has organized what he calls the Royal Sanitary League.

The Rev. Mr. Gaskill first conceived the idea of improving conditions prevailing around passenger stations when he visited a station in the eastern section of North Carolina and saw how conditions were. He took the matter up with the heads of several railway companies and they assured him of their support, after which he formed the league. It is his purpose to get every Negro in the South if possible to become a member and

(Continued on Page 8)

Advance Chimes of Christmas

Compiled and Edited by Carl Theodore Wettstein

May the following "Advent Chimes" of Christmas assist in opening up the heart of the reader for the "True Christmas Spirit," (not a "Santa Claus" spirit) so that He can enter who is the source of all peace and happiness, and whose birthday the whole civilized world will soon again celebrate.

Christmas Chimes

"The happy Christmas comes once more,
The heavenly guest is at the door."
—Canad Lutheran.

The Birthday of the King

Oh, come, let us worship and bow down!
For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end.

My Christmas Wish to Thee!

A bright and blessed Christmas Day,
With echoes of the angel's song,
And peace that cannot pass away,
With holy gladness, calm and strong;
And sweetheart carols, flowing free—
That is my Christmas wish to thee.
—Havergal.

Let's Go and Seek the Child

"Take courage, soul, in grief cast down,
Forget the bitter dealing!
A child is born in David's town,
To touch all souls with healing.
Then let us go and seek the child,
Children like Him—meek, undefiled."
—Hans Christian Anderson, Swedish poet
and author of fairy tales.
There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the Beautiful
sing
For the manger of Bethlehem cradles a
King.
—Holland.

Christmas Day is love's day; it is music's day; it is poetry's day; it is the day for the heart to be glad, and for the face to be sunny, when wrinkles are smoothed away from every brow, when the lip never curls in scorn, when the tongue speaks no word of bitterness, when the hand is lifted against no mortal soul. It is the day when every heart should strive to make every other heart remember the song of the angelic hosts, "Glory to God in the highest, on earth peace, to men good will."

CHRIST FOR CHRISTMAS! NOT SANTA CLAUS

An Appeal to Christians for Christian Christmas Celebrations

Christmas again is near at hand. Christmas! that beautiful, that most wonderful day, which brings more joy and happiness into the hearts of old and young than any other day of the year. For centuries Christmas has filled the hearts of men and women with love and sympathy for the poor and the afflicted, and the sunshine they brought on this day into their homes and hearts found a reflection in their own hearts. There is no other word in the English language that combines live sympathy and charity in such measure as "Christmas." And yet there is great danger that "Christmas," in America, will soon be replaced by a "Santa Claus Day"—a heathenish legend, a nothingness. We even find that so-called Christian fathers, mothers, Sunday School teachers and ministers teach the children more fairy tales of Santa Claus and Hans Christian Anderson than those beautiful Bi-

ble stories of the Wise Men of the Orient, the Star of Bethlehem, the shepherds in the field, the message of the angel and the birth of the Christ child. They ignore the living Christ, who has lived, and walked, and preached in this world, nineteen hundred years ago, the same as any other human being and put a Santa Claus in his place, an imaginary thing, that has never been seen by anybody, and has never lived in this world.

These people talk about "Santa Claus Spirit," but don't recognize or don't want to recognize that this so-called "Santa Claus Spirit" is nothing else but the "Christian Spirit," that was brought into the world by Christ. It was this spirit of Christ that civilized this world, that built poor-houses, orphan asylums, rescue missions, free hospitals and other charitable institutions. It is the Christian missionary that sacrifices his life in heathen lands to educate the savages. He builds schools, colleges, universities and civilizes them. It is this "Christian Spirit" that has changed the hearts of thousands of criminals and made better men and women of them. We read of millions that confessed that it was the religion of Jesus Christ that changed their hearts.

Did we ever read or hear of any one who said that it was the "Santa Claus Spirit" that changed his heart? Never! Ten thousand times: Never! The "Santa Claus Spirit" was never able to do the least of these.

But if things go on in America as they did in the last decade, Christmas will soon be a thing of the past; a "Santa Claus Day" will have taken its place, and our Christian fathers, mothers, teachers and ministers will be responsible for it. They should write on their banner: "The world for Santa Claus," not "The world for Christ."

If the reader thinks I am exaggerating let him read some of the following quotations:

What the editor of a prominent daily newspaper said:

"The question (Is there a Santa Claus?) has been discussed through the ages.

"The most satisfactory answer to the query in the minds of many persons is that given by the late F. P. Church, who was one of the brilliant associate editors of the New York Sun. The answer of which Mr. Church wrote to the question often has been credited to the late Charles A. Dana, the editor of the Sun. Mr. Church was given the task of answering a letter which had been sent to the Sun by Virginia O'Hanlon, a child who lived in New York City. Virginia said: 'Some of my little friends say there is no Santa Claus. Papa says, 'If you see it in the Sun it's so.' Please tell me the truth; is there a "Santa Claus?" The answer was as follows:

"Virginia, your friends are wrong. They have been affected by the scepticism of a sceptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole of truth and knowledge.

"Yes, Virginia, there is a Santa Claus. (In imagination only.) He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! How dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

"Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas Eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world.

"You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love and romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else so real and abiding.

"No Santa Claus! Thank God, he lives and lives forever. A thousand years from now, Virginia, nay, ten times thousand years from now, he will continue to make glad the heart of childhood."

We hope to God that it will not take a thousand years to make the Christians feel that they must bring the Christian spirit into the hearts of the children and not a Santa Claus spirit—in Christmas time. The editor says, "Yes, there is a Santa Claus as certainly as love and generosity and devotion exist."

The editor, when writing this, knew that Santa Claus did not bring this love and generosity and devotion into the world. The world knew nothing of Santa Claus until some one made a fairy tale of it. It was Christ that brought this spirit for love, generosity and devotion into this world. There was a Saint Nicholas living hundred of years ago, a good, charitable priest, who did much good to the people. The Germans, to honor him, introduced a St. Nicholas day. A few weeks before Christmas they celebrate it, by giving nuts, cakes and sweets to the children. But St. Nicholas is never mentioned at Christmas, it is "Kristkindel" (the Christchild) which the Germans celebrate; Santa Claus has no place in Christmas with the Christian Germans.

The story of the real St. Nicholas the reader will find on another page.

"Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there."

The editor knows well enough that all fairy tales are made up stories; there never was anything real or true in a fairy tale. Why then make a child believe in them? Some time they have a good moral and when the child knows that it is a fairy tale, it is just as interesting for him as a real story. But when the mother relates the story of "Kristkindel" (the Christchild) she knows that it is a true story, that Christ was born in Bethlehem and lived in Nazareth, Jerusalem and Galilee.

"No Santa Claus! Thank God, he lives and lives forever. . . . Ten thousand years from now he will continue to make glad the hearts of children."

We know well enough that Santa Claus makes the children as happy as does the Christchild; but it is the Christchild that should be honored on Christmas, the day that is celebrated as the birthday of Christ and not of Santa Claus. The Jew and Infidel have a right to celebrate Santa Claus on Christmas day in their own way and the Christians are glad to see them honor that day; but the "Christian fathers, and mothers and teachers should honor the Christchild and not a Santa Claus."

Another Editorial

In comparison to the above editorial we herewith republish another editorial from the Chicago Herald.

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HEALTH PAPERS

A LITTLE TALK ON HAIR

By D. A. Bethea, M. D.

Women of all nations, all climes, and all ages have been fully aware of the magnetic power that has been entwined in a beautiful head of hair. It has been said of old that the glory of a man is woman and the glory of woman is her hair. Men have long since ceased to deny the fact that they are impressed by a woman's hair. It goes without saying that those women whom nature has blessed with a fine luxurious head of hair should thank their stars because they have the "Pearl of great price."

At first thought one might be tempted to think that He who said "Unto him that hath shall be given and unto him that hath not shall be taken away even that that he hath" might have intended that it apply to women and their hair; for it does seem that those who have good hair get more hair and more of every other good thing; while those who have poor hair seem to lose that and the many other good things that are due them. Although it is true that some are born with ten talents, some with five talents, and some others with just one talent of hair; those with the one should be just as zealous in the care of it as those with the ten. In other words those whose hair is very bad have no need to worry but to set to work to take proper care of what they have and the results will be pleasing indeed. Hair will respond to kind treatment like a friend. It's alive, growing and grateful for any kind attention. Remember, cultivation refines and improves our heads outside as well as inside.

The quantity, quality and texture of the hair are governed by heredity, temperament and general health of the patient, and much also depends upon the care received. It has been observed that nervous people usually have less hair than those of a more phlegmatic temperament. And also it has been noted that persons with naturally curling hair are often possessed of more lovable and sweeter dispositions than those of wiry or straight hair. Perhaps this is why the "curly haired girl" is so famed in song and story.

While it is true that many women do not have to worry about the growth of their hair, a great many more have "trials and tribulations" with theirs. Lack of care is at the bottom of much of this hair trouble. The quality and condition of the hair vary greatly with the different periods of life. Those conditions should be thoroughly understood in order to care for the hair intelligently. A middle-aged woman should not expect to

have hair like a girl, nor should an old woman expect to have hair like a middle-aged woman. This leads up to the question of dyeing the hair and wearing false hair. I will say about this like Bill Nye said about getting married, "Don't." Gray hair is now considered fashionable. People do not dye it like they did years ago. An eminent dermatologist has said that the only sensible thing to do about gray hair is to admire it. Gray hair does not necessarily mean that one is old, for many people start getting gray before they are thirty.

If one would have good hair there is one thing fundamental that must be kept in mind and that is cleanliness. People will bathe every part of the body, but when they get to the head they draw the line. It is just as essential for the scalp to be clean as the feet. The excuse many have for not washing the head is that it will make them take cold. Now the thing to do when washing the head is to dry it very thoroughly and you will not take cold. The head should be washed in rain water and tar soap every two weeks. If the dandruff is bad, it should be washed every week. Do not neglect to rinse thoroughly in clear water. The habit that many women and men have of wetting the hair every time they comb it is a very pernicious one, as it decomposes the roots.

Another important thing to be kept in mind is the comb and brush. The hair does much better and looks much better when the comb and brush are used freely just the same as a horse does with the curry-comb and brush. The comb and brush must be kept clean. Every person should use his own, as many persons have been contaminated with microbes by using other folk's toilet articles. Baldness is caused by microbes, falling hair is caused sometimes by microbes, so one cannot be too careful about his comb and brush. They should be washed in soap and rinsed in a solution of tablespoonful of borax or ammonia water to a quart of water.

There are approximately 125,000 hairs on a person's head. On an average of 50 or 60 hairs fall out each day. The life of each hair varies from two to six years. So it can be seen that it is perfectly natural for one's hair to fall out a little. However, when this falling out becomes abnormal it means that something is wrong. The cause should be found and remedied.

Terre Haute, Ind.

steps to get into the Pantheon, whereas the ancients ascended. We next passed the fountain known as the Fontana di Trevi, in the midst of which reclines a huge statue of Neptune, with other figures on either side. Rome is full of fountains; it has more flowing and spouting water than any other city I have seen.

We next paid the first of our several visits to that tremendous thing known as the Colosseum, a monument to the genius and the madness, the wealth and the luxury, the power and the brutality of ancient Rome. It was the amphitheatre of Flavius, the greatest theatre in history, where fifty thousand people could sit down and perhaps a hundred thousand could gather; where emperor and senators and Vestal Virgins and the common populace sat and watched the struggles of man and beast and often saw the blood of the gladiator mingling with the blood of the Numidian lion. This elliptical building is about one-third of a mile in circumference and over two hundred yards in its long diameter. The arena itself is nearly three hundred feet (about 94 yards) long. The Romans inaugurated this institution by combats lasting 100 days, in which 5,000 wild beasts were slain. Since the eighth century it has been said:

"While stands the Colosseum, Rome shall stand,
When falls the Colosseum, Rome shall fall,
And when Rome fall, with it shall fall the world."

Well, the Colosseum has fallen as an institution, but it still stands as a monument. And perhaps a superstitious regard for that saying is what has caused the popes and others to buttress the walls with masonry wherever they have threatened to fall. As Cromwell had stabled his horses in the cloisters of Windsor Castle, so Napoleon, when he was lordling it in Rome, is said to have stabled his horses in the Colosseum.

The Triumphal Arch of Constantine, near the Colosseum, is the best preserved arch in Rome. Passing this we entered the Appian Way, and as we drove along small boys somersaulted beside our carriage for pennies. They try every conceivable scheme of begging in Italy, direct and indirect. Issuing from the Appian Gate we passed the spot of "Quo vadis, Domine!" on which a church is built, and went on to the famous Catacombs of St. Calixtus. These Catacombs are caverns, galleries and rooms excavated under the ground, and they were the burial places and the secret meeting places of the early Christians. They are several stories deep and contain many bones and other relics and tombs. The martyrdom of "St. Sebastian" is seen everywhere in art, usually in paintings, as he is represented with the arrows shot into his body. In the chapel that is erected over the entrance to these catacombs there is, among other works of art, a marble "St. Sebastian," lying prostrate with bronze arrows fixed in him. To visit these subterranean dwellings is like paying a visit within the grave, and one is reminded of the verse in the eleventh chapter of Hebrews in which the hard-beset Christians are spoken of as dwelling in "caves and holes in the ground." The Appian Way seems to have been a regular burial street for the Romans generally, especially the wealthy classes, and the remains of their pretentious tombs are still seen extending far beyond the walls of the city. They seem to have been ambitious for great piles of brick and mortar to rest their dead bodies in—the same sentiment that caused the Pharaohs of Egypt to build the pyramids. The masonry, the brickwork of those Romans was very fine; much of it is as hard and solid to-day as it ever was.

Coming back within the walls we paid the first of many visits to the Forum, the great Forum, the Forum Romanum—the place which was once the center of the world, where the fate of empires was decided and from which the destiny of civilization was directed. Our first view of the Forum was taken from the Capitoline Hill. This ancient

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A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens.

PART XXIX

(Continuing August 18 in Rome). Leaving St. Peter's we drove up the road leading by the statue of Garibaldi to the Janiculum, from which we viewed the "seven hills" of Rome. We were standing in front of the temple said to be built on the spot where St. Peter was crucified head-down. The Victor Emmanuel Monument stands out prominently from this point, with its white marble and its gilt-bronze equestrian statue, right in front of the capitol on the ancient Capitoline Hill.

Coming down into the city again we went to the Pantheon, which is the best preserved of the remains of ancient Rome; the ceiling and vaulting are perfect. It is a circular building and the dome is of concrete. The oldest part of the structure was built by a son-in-law of Augustus Caesar, perhaps in honor of the victory at Actium. The roof was once covered with bronze-gilt tiles and the walls, which are 22 feet thick, were faced in marble. The rapacity of the popes is said

to have removed all this. The inside space is broken by niches in which once stood the statues of the great gods; in these niches now are the tombs of some of Italy's great men, among them Victor Emmanuel, Raphael (or Raffael, Italian *Raffaello*) and Humbert.

Between the Quirinal and the Capitoline stands Trajan's Column, 88 feet high, with figures and scenes from Trajan's wars cut in the marble and ascending the column spirally. A statue of St. Peter now stands on the top of this column where the statue of Trajan once stood. This column of 88 feet was once completely buried by the depth of earth that gathered between these two hills after the decline and ruin of ancient Rome; the Pantheon had also been buried, and although the excavation has uncovered these structures it has not got quite down to the former level yet, for we now look down at the base of Trajan's Column, whereas it stood in the level of the Forum of Trajan—and we descend

PREACHERS THRONE

A SERMON

By the Rev. N. J. Johnson, A. B., B. D.,
Luling, Texas

Theme—The incomparable relation of present sufferings to future glory.

Text—For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—Romans, VIII:18.

Standing near the close of that career of sufferings to which all believers are subjected, and almost in sight of the opening era of that "glory which shall be revealed in us," the Apostle Paul sums up deliberately and accurately what is disbursed for Christ by the believer in sufferings; he then sums up what is secured to us by Christ in the glory that is to come, and finds an infinite balance for us transcending all conception. Hence, the salient thought of the text is: The incomparable relation of present suffering and future glory.

I. Truth of the Text, Outgrowth of Experience

This comforting thought expressed in the text is not only the utterance of a logical mind, or a mere abstract demonstration, but is also the solemn declaration of a blessed truth verified in the life and character of this great man. He reckoned not by art only, but by experience; for he knew both. He suffered all the miseries and afflictions that humanity is heir to. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Thrice beaten with rods, once stoned, thrice suffered shipwreck, a night and a day, in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness * * * and the care of all the churches upon me." In view of the preceding passage, it is certain that the author was "a man of sorrows and acquainted with grief." Furthermore, he had some wonderful experiences of the world of glory (whether in the body, I cannot tell; or whether out of the body, I cannot tell). He was caught up to the "third heaven," and there was given such intelligible and transporting revelation of Heavenly things, as no words on earth could justly express, consequently he is an exponent of the truth expressed, and a competent judge of the two ideas under consideration.

II. Gracious Compensations, the Accompaniment of Present Sufferings

In this world we live on the unilluminated side of the cloud of afflictions, but amid all the mystery of the overshadowing darkness, there are rays from the sun of righteousness sufficient to guide us, cheer us and ere long lead us to that land, "where the shadows come no more." All is not thoroughly evil, or mystery: these present sufferings are not accidents: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." These sufferings are not unmixed evils; a few streaks of glory from the central sun of God's love intershoot every dark cloud; in the darkest night of sorrow, jewel-eyed faith catches glimpses of day dawn, and listening hope hears songs of deliverance. There is an oasis in every spiritual desert, and a silver lining to every cloud.

"Be still, sad heart, and cease repining,
Behind the cloud is the sun still shining."

There is to be found the "Shadow of a great rock" in every weary land. "It has been good for me that I have been afflicted" has been the tearful cry of millions, as they came from the fiery furnace of affliction. Again, we are not asked to bear these afflictions alone. The form of the fourth man was seen

in the furnace with the three Hebrew worthies; angels came and "ministered" unto Jesus, after the conflict in the wilderness, and agony in the garden.

III. Present Sufferings Are Lightened and Future Glory Enhanced in Proportion as Faith Is Exercised

Man by virtue of his two-fold nature lives in touch with two worlds, the seen and the unseen. He has capacity for physical effort, this is the link that connects him with temporal things. He has capacity for intellectual work, by which he grasps relations existing between things. This is the link that unites him with the world of relations. Above and beyond these, man has a capacity for faith, by which he takes hold of spiritual things. This is the link that unites us with God, makes us laborers together with him, and crowns us citizens of a "better country, that is, an heavenly." Yea, there is planted within the soul itself a faculty, a faith vision, by which man is connected at will with the unseen realities of another world—things not seen with the natural eye. The sainted apostle to the Gentiles lifted himself above the present sufferings by virtue of this faith faculty, and he would lift all believers in like manner, when he says: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen" * * *. The physical eye closes almost spontaneously, while the eye of faith is opened, in other words by the law of his being, man is so constituted that the exercise of his higher faculties is attended with a corresponding decrease in the activities of his lower capacities. In sight of the cross on Calvary, Christian's burden falls from his shoulders. The afflicted believer can easily endure the cross, and despise the shame, while he gazes on Him who is "invisible."

Looking off unto Jesus,
My eyes can not see
The troubles and dangers
That throng about me:
They can not be blinded
With sorrowful tears,
They can not be shadowed
With unbelief fears,
Looking off unto Jesus,
My spirit is blest;
In the world I have turmoil
In him I have rest.
The sea of my life
All about me may roar,
When I look unto Jesus,
I hear it no more.

In the light of the above cited truths, it is the privilege of every suffering believer to close the physical eye against everything that engenders trouble and sorrow, and with the eye of faith see the eternal things, and the final decay of all things earthly. If our present sufferings be a diseased body, we may look beyond haunting disease, and see instead a land where "sickness, sorrow, pain and death are felt and feared no more." If our present affliction be the loss of property, we can see yonder "a more enduring substance" that shall never be taken away; if a tearful face, see with the sainted one of old, "God wiping all tears from our eyes." If your trouble be one of unrest, faith sees that "rest that remaineth to the people of God." If our sufferings be the fear of enemies, faith will bear us away on its shining pinions to "where the wicked cease from troubling, and the weary be at rest." Finally, faith in its

mighty outlook will bring such a glorious view of the wonderful blessings of the other world that the present world of miseries will pass away and "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Present Suffering no Proportion of Eternal Glory

All elements of the finite universe combine in definite proportions, and their compound sustain relative magnitudes to one another. The tiny dew drop that forms on the waving blade of grass bears a definite relation to the mighty, tempestuous ocean; the rattle-bomb tossed by the hand of the cooing babe may be compared with the tremendous mass of the earth; the steam that escapes from under the lid of a tea-kettle is proportional to the terrible tempest that hurries in the heavens, and one second of time is a definite part of a geological cycle. But in the contrast of temporal things with eternal things, this proportion does not obtain. That the relative magnitude which present sufferings bear to future glory is indeterminate, is evident from the light of the following demonstration of faith: Put in one scale pan of the balance the sufferings of this present time; in the other, the "future glory," or contrast in words, "light affliction which is but for a moment," with "the far more, exceeding and eternal weight of glory;" place the sign of inequality between these contrasted terms, members, then try to find out the relative magnitude that the one sustains to the other. As the beam bearing the "light affliction" shoots up with infinite velocity, by virtue of the preponderance of the "eternal weight of glory" of the other beam, I call to my aid Des Cartes or a Euclid, and ask him to tell me what proportion does the ascending "light affliction" bear to the descending "more exceeding, eternal weight of glory." I see the famous mathematician grasp his pencil, and "hunts it down doggedly." He begins by resolving present sufferings into a definite factor of time, represented by a unit. He then resolves "eternal weight of glory" into an equivalent term, "eternity," then essays to divide "eternity" by the "unit" which is a factor of time, in order to find the ratio of one to the other, but a well known law of mathematics reminds him that proportionate ratio arises from the dividing one quantity by another of the same kind, but time is distinguished from "eternity" being characterized by a different mode of existence, hence the celebrated mathematician finds that the relative magnitude of present sufferings to "future glory" is indeterminate.

What Shall We Then Say to these Things?

In practical application the first thing you would have you remember is that your affliction is not peculiar. Not even the most advanced saint is exempted; it is a part of the Christian's preparation for Heaven. For Jesus was made perfect through suffering, must all those who are His. But how enlightening is the thought that the complicated movements of the divine government of the world are all arranged in express furtherance of the good of God's chosen!

2. We are reminded that the sorrowful condition of the present world is a prophecy of the glory which excludes every woe is the certain destiny of the Christian. 3. In this world, we often have "mixture of joy and sorrow," but the future glory shall be

(Continued on Page 5)

THE PLAN FOR THE UNIFICATION OF AMERICAN METHODISM

An Important Statement, by Bishop Cranston

Just how it has come about perhaps no one knows, but notwithstanding the precautions taken by the Commission on Federation to guard against such an error, there seems to be an impression abroad that the Plan of Unification proposed last May by the General Conference of the Methodist Episcopal Church, South, had been previously commended as such by the concurrent action of the commissioners of the three Methodist bodies in conference at Chattanooga, May 10-12, 1911. Such a misunderstanding tends to profitless discussion, and should therefore be corrected at once. The truth is that neither commission, nor any member of either commission individually was committed to the advocacy of that or any other definite plan of union, as will appear from the record of the proceedings of the joint session which formulated the original instrument referred to.

The Commissioners of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Protestant Methodist Churches met in joint session at Chattanooga, May 10-12, 1911, to receive the report of a sub-committee of nine, which had been appointed at Baltimore in early December, 1910. This sub-committee had been created to consider the whole subject of union, and to report at a subsequent meeting of the Joint Commission whether a plan of union can be devised, and if so to suggest such a plan.

Before the report was taken up the following preliminary statement signed by Bishop Ross, Dr. T. H. Lewis and myself, was offered and adopted by the Joint Commission. The specific purpose of this preliminary action is at once apparent.

"Deeming it of the utmost importance that no misconception of the significance to be attached to the conclusions that may be reached through the discussion of the report now before us, shall be entertained by our people or by the public; and regarding it as hardly less important to the objects of our deliberations that every commissioner be entirely free in the discussion of the points of said report, we propose the following record as preliminary to the consideration of the same:

"1. This report, which deals only in outline with but a part of the principal questions involved in the matter of reunion of our Churches, is to be regarded simply as illustrative of the present status of our deliberations which have been steadily directed to the one end of discovering first what is practicable, not what might be regarded as ideal.

"2. This report being the first ever formulated for its purpose, and dealing with conditions complicated and delicate, is to be taken as suggestive of possible lines of procedure and our conclusions thereon as the judgment of the Joint Commission concerning the question, what is at the present juncture apparently practicable as a basis of reunion or reorganization."

To save repetition I call attention to the words italicized (by this writer) as containing the intention of all who shared in the action that ensued. Then again, at the conclusion of the discussion thus introduced the following declaration (signed by Denny, Hoss, Cranston, Cooke and Waterhouse) was adopted:

"After reiterating in substance the above preliminary statement, these words followed (referring to the 'Suggestions' which had been agreed upon, and which are now spoken of as 'The Plan, etc.'): 'that we emphasize the statement that the suggestions here outlined are only tentative, that in no sense are these suggestions a plan, but merely the result of our exploration in search of a basis of union. It has not been possible to think through even the questions that have come before us. Other questions not yet touched will need to be weighed, analyzed and carefully stated.'"

Finally—if any "finally" be needed after the above—I call attention to the last relevant clause in the address authorized by the Joint Commission to be sent out "To the Methodists of the United States" concerning the results thus far attained. These are the words: "We wish it to be distinctly understood that what we have done is not and does not pretend to be of the nature of a definite plan of union, but is cast in the form of a series of suggestions to the General Conferences such as may be helpful to them in reaching final conclusions."

All of which meant that the Commissioners of the three churches in conference having canvassed the main points at issue as thoroughly as they were able, agreed upon these eight "suggestions" as outlining the basis upon which any subsequent discussion or action of the three churches could rationally or hopefully proceed. At Baltimore we had agreed "that the time had come for frank discussion, and for informing our people of the nature of the difficulties in the way of organic union, in order that they might either remove these obstacles or adjust themselves to the actual conditions." These eight "suggestions" were the outcome of that free discussion. There was not a man of either commission who did not come out of the session at Chattanooga as free for future individual judgment on the questions and methods involved as when he entered upon this exploration of conditions—except that the more we saw of each other's hearts, and the more we studied all questions in the light of our responsibility to God, the less the mountains seemed and the lower the barriers appeared.

Now that the General Conference of the Church South has formally and with practical unanimity proposed a discussion of organic unity on the basis outlined in these "suggestions" they have assumed a new significance. Our General Conference will meet the proposition without any embarrassment whatever, arising out of the record of its former or present Commission on Federation. Doubtless a specially authorized Commission will be appointed to confer with the representatives of the sister churches with a view to a more thorough study of the whole subject in the light of present day demands and the revelations and leadings of the Holy Spirit.

May that momentous duty be entered upon and concluded in an atmosphere purified of prejudice and partisanship by the prayers of a supplicating host seeking first the Kingdom of God. Then Methodism having put away war within may preach again with her old-time power the gospel of reconciliation and brotherly love.

PREACHERS THRONE

(Continued from Page 4)

radiant without admixture. Your sufferings believer, however great their magnitude, can be borne in your frail, earthly body, but the great and surpassing glory that awaits you in Heaven will require the resurrection body for its full realization, and eternity for its day. One minute in Heaven with Jesus will infinitely compensate for myriads of ages of earthly troubles and trials. During the long weary years that the Jews were in Babylonian captivity, they never despaired; for as a resource against discouragement, Jeremiah commands these captive Israelites: "And let Jerusalem come into your mind." "Think of what the restored Jerusalem is to be; remember that you are really citizens not of Babylon, but of God's Jerusalem; and as citizens of this Jerusalem, even though you be in Babylon, endure, hope and live." So

believers in Christ, forget not that though you be captives in this Babylon of sin and misery, your "citizenship is in Heaven; from where also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Believer, are you burdened? Let the heavenly Jerusalem come into your mind. Tempest-tossed soul, art thou making affliction a source of mercy and growth in grace? May the love of God, the grace of our Lord and Savior Jesus Christ and the communion of the Holy Spirit enable us to verify in our own lives the truth of the text, and sing as we march toward the goal:

"O what are all my sufferings here,
If, Lord, thou count me meet
With than enraptured host to appear,
And worship at thy feet!
Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

ELECTIONS TO BOARDS AND COMMISSIONS

Freedmen's Aid Society—The Rev. C. E. Shenk, D. D., West Ohio Conference, in the place of the Rev. H. C. Weakley, deceased. The Rev. S. K. Arbuthnot, in place of the Rev. S. J. Miller, deceased.

General Deaconess Board—Bishop W. A. Quayle, in place of Bishop C. W. Smith, deceased.

Commission on Evangelism—The Rev. E. J. Helms, of the New England Conference, in place of the Rev. J. H. Coleman, deceased. The Rev. W. A. Wiant, of the West Ohio Conference, in place of the Rev. N. W. Stroup, deceased.

Board of Control, Epworth League—Mr. A. C. Monagle, in place of Mr. Clarence A. Titus, removed from the District.

Commission on Federation—Bishop W. F. McDowell, in place of Bishop C. W. Smith, deceased.

Board of Education—Bishop T. S. Henderson, in place of Mr. William Halls, Jr., who resigned on account of ill health.

To carry out the recommendation of the General Conference as to residential administration it was necessary to reassign the Conferences in the residential areas of Oklahoma City and St. Louis. The changes made necessary are as follows: Of the Oklahoma residential group—to Bishop Shepard, the Oklahoma, West Texas and Lincoln Conferences, and the Southern Swedish Mission. To Bishop Thirkield, the Texas and Southern German Conferences.

Of the St. Louis residential area—to Bishop McDowell, Southern Illinois; to Bishop Bristol, the Missouri; to Bishop Shepard, the St. Louis, the St. Louis German, and the Central Missouri Conferences; to Bishop Thirkield, the Arkansas and Little Rock Conferences.

L. B. Wilson, secretary of the Board of Bishops.

German Aphorisms

Better go to bed without supper than rise with debts.

Honor the old, instruct the young, consult the wise and bear with the foolish.

Heavy work in youth is sweet repose in old age.

Nothing is more terrible than active ignorance.—Goethe.

True religion is not a matter of services, but of service.—The St. Joseph Appeal.

The living man who does not learn is dark, dark, like one walking in the night.—From the Chinese.

The lesson which life repeats and constantly enforces is "Look under foot." You are always nearer the divine and the true sources of your power than you think. The lure of the distant and the difficult is deceptive. The great opportunity is where you are. Do not despise your own place and hour. Every place is under the stars, every place is the center of the world.—John Burroughs.

Memoirs of Members of the General Committees Recently Departed

By Bishop E. H. Hughes, LL. D.

(Read before the General Committee on Foreign Missions at Brookline, Mass.)

Bishop Thomas Bowman

The son of sturdy Methodist parents, Thomas Bowman early yielded himself to the Grace of God in Christ. Educated in a preparatory school and college of the Church, he entered the ministry of Methodism and in various types of pastorates won many to the knowledge of our Blessed Lord. Called to be the head of one of our higher institutions of learning, he compelled the love of a great state and trained future governors and senators and ministers and missionaries. Touching the life of the nation in the period of the Civil War, he became one of the friends and counsellors of Abraham Lincoln and was duly elected Chaplain of the United States Senate. Chosen in 1872 a Bishop of the Methodist Episcopal Church, he proved himself a preacher of Grace and Power, an administrator of firmness and brotherliness, a persuasive apostle of the love of God. Twenty-four years an effective Bishop and for almost eighteen years a retired Bishop, his career extended over well nigh a century. Living far beyond his own generation, he died crowned with the love of the new day and so joined the multitude of friends and loved ones who gave him welcome to "the eternal tabernacles."

Bishop John M. Walden

Born amid surroundings of comparative poverty, but of solid honesty, John M. Walden, by virtue of a wonderful industry made his way to a place of marked influence. His brilliance was the brilliance of loyalty and toil. He touched Kansas in the day of her political ferment; became one of the founders of the Republican party; entered the ministry of the Methodist Episcopal Church; wrought effectively as a pastor; became a great representative of our Book Concern; and served for twenty years as an effective Bishop and for ten years as an efficient worker in the retired relation. He was a co-founder of the Freedmen's Aid Society and a ceaseless friend of the brother in black. A genius in labor; a genius in detail; a genius in religious figures, he was aptly described by Carlyle's phrase, "He toils terribly." Best loved where best known, he was idolized at headquarters in Cincinnati, while on the streets of that city he was canonized by the Hebrews, Catholics and Protestants alike. He labored to the very last, illustrating the phrase of one of his colleagues to the effect that he had a "noble avarice for work." After a rest beneath the altar, as described in the Book of Revelation, he will join eagerly with those who do double work in Heaven and serve God in the Temple, both day and night.

Bishop Robert McIntyre

A Scotchman by birth, an American by training and conviction; a bricklayer by trade; a preacher by God's call; a poet by instinct; an orator by temperament; a brilliant lecturer, he charmed the multitudes by the gift of an imagination which would make his hearers see darkness or hear silence and could make the fruits of the earth glow with the love of a providing God. He poured himself into speech until his hair turned white before the time. Not a parliamentarian or a lawyer, or an administrator, he loved his way through the tangles of debate and lifted upon his brethren the face of a saint, that stilled tumults and estopped criticism. His last word on earth was "lovely." It was doubtless his first word in Heaven. Could God send him back to us, with the memory of that

Holy City, no tongue would be more nearly equal to describing pearl gates, jasper walls, streets of gold, and the light never seen on sea or land. At first admired as an orator, he died beloved as a brother and left to his Church and his colleagues the gracious memory of simple and unaffected fellowship.

Bishop Charles W. Smith

The son of a Methodist parsonage, Charles W. Smith early absorbed the best spirit of the church and became familiar with its finest and highest, brightest traditions. On circuits, stations and district, he wrought with telling efficiency. As an editor for twenty-four years, he wielded a pen that was both careful and forceful. Called to the Episcopacy at an advanced age, he gave to his work six years of balanced and faithful toil. Addressed by his colleagues by the familiar name of "Judge," his playful and serious nickname indicated both his judicial character and his rare good fellowship. His brethren recall in his career no blunders; but they remember affectionately his sunny face, his unflinching courtesy, his strong convictions, his historical lore, his legal knowledge and his character, ever held in admirable poise. In the Heaven of the Holy God, where wholeness reigns and life comes to its symmetry, he will be quickly at home, while at the sight of one face that he had loved long since and lost awhile, his own countenance will answer to the smile of Heavenly welcome.

Truman D. Collins

A lay brother who in mid-life was powerfully converted by the Grace of God, he became by his intense consecration one of the voices of God to our modern Methodism. Cordially impatient with inefficiency he haunted our councils with an insistent call to earnestness. By amazing labor he won for himself a large fortune which he dedicated to his Lord. Possessed of the world's wealth, he never yielded to the lure of pomp or pride or display. Simple in garb, simple in manner, simple in method, he remained to the last simple in heart. Passionate and eager in his efforts to diffuse missionary information, to circulate our periodicals and to quicken the evangelistic mood of the Church, his voice knew no rest until the close of life.

He leaves to his noble and consecrated son, not simply a large fortune, but a heritage of earnest Christian character and service. From his estates on earth, where streams flow and trees are grouped into forests, Truman D. Collins surely went to rest by the River of God, along whose borders grow the trees of life, bearing all manner of fruit.

A VISIT TO THE ART CENTERS OF EUROPE

(Continued from page 2)

forum of the world still contains many relics of its once powerful and luxurious life; there are the Arch of Severus, three columns of the Temple of Vespasian, eight columns of the Temple of Saturn, and, further on, three columns of the Temple of Castor and Pollux. There are also the Romulus House, the Basilica of Constantine, the Tomb of Julius Caesar, where Anthony spoke himself into power, the house of the Vestal Virgins and the neighboring Palatine Hill with its rich remains. We shall visit this Forum again. The Romans used thin, wide bricks to build their thick walls, sometimes the brick seems to be about 18 inches square and only an inch or two thick.

Thus we finished the 18th day of August and as we went back toward our hotel we were amused at the ornamental regalia which the draymen put on their horses and donkeys—red, white and dark-blue tassels and corns work hung all over the animal's head and harness.

Wiley University, Marshall, Texas.

ADVANCE CHIMES OF CHRISTMAS

(Continued from page 3)

The Spirit of Christmas

"Christmas comes but once a year," says the old song; but this would be a sadder and colder world if the spirit of Christmas were with us only once a year. That spirit makes us merry and glad, but there is nothing selfish about the gladness. The sordid mean man has his pleasures, but he cannot be happy and glad in the spirit of this gracious and cheerful season. The Christmas spirit is the forgiveness, generosity and good will. It is the altruism that brings us quiet inner joy. We are truly glad only when and because we have, within our means and resources, material and moral, made others glad.

Christmas is essentially a children's holiday and the grown-ups enjoy it in proportion to their imaginative and spontaneous sympathy with the spirit of childhood. To create for everyone a merry Christmas is to be young and free again—to forget care, resentment, petty rivalries, malice and uncharitableness. It is to rejoice in a deep consciousness of human brotherhood and peace. It is to pledge a hand to all our friends, to this kindly even of utter strangers and enemies to relieve misery and diffuse well-being.

"We cannot, this side of Utopia, make every day a Christmas in this full sense, but we can strive to live up more and more to the Christmas spirit during the other days of the long year. We can resolve to be more considerate, more thoughtful, more helpful, more open-minded and open hearted, more optimistic, more human and sympathetic. Many of our difficulties would melt away, or become far less formidable if we carried more of the Christmas mood or spirit over into the prosaic and strenuous days. This spirit never fails; it always 'works' and blesses those who display it even more than those toward whom it is displayed.

"A merry Christmas, and more scope a space to its beautiful, ennobling spirit!"

What a difference in these two editorials! The first has not a word to say of the "Christian" spirit; it worships a Santa Claus, heathenish myth. The second is full of the true Christmas spirit. Now we leave it to the reader to decide, which will benefit the world more: when the mother relates her children fairy tales, or the stories of the Christ-child?

We will now see what other people have to say on this subject.

IT IS NOT ALWAYS EASY

To apologize,
To begin over,
To take advice,
To be unselfish,
To admit error,
To face a sneer,
To be charitable,
To be considerate,
To avoid mistakes,
To endure success,
To keep on trying,
To forgive and forget,
To profit by mistakes,
To think and then act,
To keep out of the rut,
To make the best of little,
To shoulder deserved blame,
To subdue an unruly temper,
To maintain a high standard,
To recognize the silver lining,
To be a true Christian.
—But it always pays.—Wallace's Farmer.

THE CRIPPLE OF NUREMBERG

BY FELICIA BUTTZ CLARK

CHAPTER XXI

MARIE

"What shall I do?" said the boy, not realizing where he was. It was fortunate for him, standing there in the courtyard, that it was nearly midnight, and almost every one was asleep, for he would certainly have betrayed himself. The moon was again hidden by a heavy cloud; but the electric storm had cleared the air, and the breeze which touched Ulrich's haggard cheek was refreshing to the boy who for nearly a month had breathed only the damp odors of an underground prison. It was the air which at last cleared his brain, and made him realize his situation.

"I am free!" he muttered, with exultation. "Free! Free! O, I thank thee, God!" He lifted one hand toward heaven. Then the conviction came upon him that he must hasten away; if not, the morning would dawn, and the "Iron Maiden," so grim and silent, was ready and waiting for her prey. Orlando had said something about the paper. Where was it? Ah, here in his pocket. Ulrich did not know what was written on it; but it must be something which would save him, for Orlando had said so. In the darkness he stumbled over the uneven stones in the old pavement, and more than once was stopped by a sentinel. But each time, after the soldier had carried the precious paper into the light and had read it, he came back again, and respectfully begged his pardon for detaining him. The escaped prisoner's face was half hidden by the cripple's cloak drawn down around it, and his form was so bowed with the effects of the torture and his weakness that he might easily have been mistaken for Orlando himself.

At the main gate all was closed and locked. The keeper grumbled and growled at being disturbed; but the bit of paper had the same magical effect upon him as upon the others. He undid the massive bars and loosened the heavy bolts, standing to one side to watch Ulrich, whom they all supposed to be safe in his cell, walk across the drawbridge and down toward the city. "Good-night, sir," he called, and Ulrich replied with a good will. He breathed freely at last, and swung his arms back and forth in joy. "Free! Free!" he cried aloud.

His thoughts were quite clear now. Orlando had said that he must go to the Rathhaus; somebody—he could not remember who—would be there to help him escape. He gave no thought for the moment to the cripple, whom he had left locked in the dungeon deep under the round tower. It never occurred to him that there could be any danger for the person who had helped him to escape. So he went joyfully forward toward the old town hall, whose towers he could see ahead of him in the dim light.

Marie, accompanied by Magda the maid, had paid a visit that evening to old Bernhard. The keeper of the Rathhaus lived in two small rooms in the oldest portion of the building. Here the windows were smaller than in the rest of the house, and were half covered by a thick growth of ivy. As Marie entered, Bernhard lifted his face from the fire on which he was preparing his supper. His eyes had grown dim with age. In fact, some of the younger members of the Nuremberg Council were making every effort to oust him from his position, saying that he was too feeble to fulfill the important duties of his office. But thus far all their arguments had fallen on dull ears. There were many in the Council who had grown up with Bernhard, and they protected him.

"Have you had your supper yet, Uncle Bernhard?" asked Marie, throwing off her bonnet and cloak, and coming to take the iron fork from his hand. "Here, give me this, and you sit down over there in your comfortable chair while I make you the best supper you have eaten in a long time."

"Bless thy heart, Marie; thou comest like a ray of sunshine into these dark rooms." The old man laid his withered hand tenderly on the young girl's soft hair, and then shuffled across to his chair obediently.

"Thou canst go home, Magda, but be sure to come for me about half-past eight."

"Very well, Fraulein Marie." With a pleasant good-night to the old man, Magda went cheerily

[A serial story published in twelve installments, appearing in the first issue of each month of this paper. This is the twelfth installment.]

away. From the stove appetizing odors arose, and it was only a few moments before a good hot dish was on the table, and old Bernhard was ordered to draw up and eat.

"But thou must come, too, Marie."

"I have had my supper, Uncle Bernhard, a long time ago; but to please you I will sit beside you while you eat." She drew a piece of knitting from a capacious velvet pocket hanging by a ribbon from her belt, and the bright needles clicked merrily as an accompaniment to her words; for Marie, when not embarrassed by the presence of strangers, was a great talker. Old Bernhard listened with interest as she told him about the Emperor's banquet, and how fine all the knights and ladies looked in their best clothes.

"I saw the Kaiser when he came into Nuremberg," responded the old man, drawing away from the table and watching Marie clear off the dishes in a deft manner. "He has grown old. Alas! I hear that he has suffered a great sorrow in the death of his dear wife. A great sorrow!" he repeated, and leaned his head upon his hand.

Marie moved more softly, and glanced pityingly at the bowed figure with its snowy hair. She had heard that years and years ago, long before she was born, old Bernhard, who was not old then, but young and brave, with coal-black hair and sparkling eyes, had married a beautiful girl of Nuremberg. And after a couple of happy years the great sorrow had come near to him, and had thrown a deep shadow on his life. Since then he had lived alone, cooking and cleaning as any woman would have done.

"I saw Charles once before many years ago, when he came with his grandfather, Maximilian, to visit our city. He was a fine-looking lad."

"I do not think he is very good-looking now," replied Marie, pursing up her lips.

Bernhard laughed. "That's a girl's way of talking," he said. "The Emperor is too high for us to speak of him in such a light manner," he added, in a slight tone of reproof.

"H'm!" muttered Marie under her breath, giving a toss to her pretty head. She went over to the deep windows, and gently fingered the flowering plants which filled them. Since his wife's death, Bernhard had bestowed all his affections upon his flowers, tending them and caring for them as if they had been his children. They rewarded him by blossoming in great profusion, and tonight the air was full of the odor of roses and heliotrope. Long sprays of ivy wreathed themselves over the window, and caught their roots fast on the old, worn walls, climbing up and down until the kitchen was transformed into a beautiful room. Marie flitted here and there, plucking a cluster of delicate pink roses to stick in her belt, stretching herself upward to inhale the fragrance of the tall lily which rose out of a cluster of long, dark-green leaves, and finally arriving at the object toward which she had been gradually moving; the object for which she had made this visit. The thunder was beginning to roll around the city; but, as the heavy wooden shutters were tightly closed, only an occasional flash of lightning penetrated through the tiny cracks in the boards. So engrossed was Marie in her mission, that she forgot to notice the rising storm, which at other times would have driven her to take shelter by her mother's side, to clasp her soft, plump hand, as a protection from danger.

The keys of the different apartments of the Rathhaus were hanging at the side of the mantel, in the same place where they had been suspended for the last forty years. Marie took them down and looked them over.

"Tell me about the keys, Uncle Bernhard," she said, bringing them to him and nestling down beside him on a low stool.

"Thou hast heard it many times, Marie," he replied, fingering the huge bunch of keys lovingly. They and the flowers had been his companions for many long years.

"Yes; but I want to hear it again. What is this great big one?" The young girl held up a massive

iron key with many twists and turns in it.

"That is the key to the main door, my dear."

"And this?"

"The one which opens the southwestern entrance."

"And this?" pointing to a small key, delicately fashioned, but very strongly made.

"That opens the eastern door, the small one near the great archway. But that is never used any more, since prisoners are no longer confined in the lower dungeon."

"Is there a key to that cell, too?" There was a smothered eagerness in Marie's tone, which a younger man would have noticed at once. Bernhard thought nothing of it. He was flattered by her interest in his pets, as he often called his keys.

"Yes, this is it." He picked out another medium-sized key, not specially noticeable either for its beauty or size. Marie kept her hold upon the key. Then, turning the bunch back and forth in her hands, she plied him with questions. "Had there been many prisoners confined in that old dungeon? Was it really true that it opened into the 'Lochgefängnis,' that mysterious place from which the secret passage led?"

"True, of course it is true," responded the old man, slightly offended that any reflection should be cast upon the mysteries of the Rathhaus. He lifted the cluster of keys once more, and pointing to one of very curious workmanship, quite small and hidden among the other larger keys, he said: "Whoever opens the door on the right of the dungeon hidden by an old panel will enter the 'Lochgefängnis.'"

Again Marie's busy fingers played with the bunch, and if the old man had been more clear-sighted he would have missed the queer old key from its accustomed place on the ring.

"Two secret passages lead from this chamber. One goes to the castle, passing through the steep cliff on the side hill; the other leads below the houses, under the wall, and for several miles out into the country."

"Where does it end?" inquired Marie, her bright eyes shining.

"At Bergendorf, a small village. The opening is in a church there. It is a very old building, and I do not know whether it is used now or not."

"I suppose that is kept locked, too?" said Marie.

"I do not know." The old man was not interested in the key which opened the other door of the passageway. His end was tightly locked; he knew that.

Magda came a few moments later, and Marie hung up the keys in their place. But in her hand she triumphantly clasped three of them, which she had softly loosened from the ring, and now placed in the velvet pocket. They were the keys to the eastern door, to the dungeon, and to the secret chamber. Dropping a kiss on Uncle Bernhard's bald head, she went away with Magda; but in her heart there was a great fear. Suppose that these keys should not open the doors; they had not been used for a long time, and the locks must be rusty. The storm was at its height, and there were brilliant flashes of lightning at frequent intervals.

"Didst thou find old Bernhard well?" asked the mother.

"Very well, mother dear."

"I fancy he was delighted to see thee," remarked her father, lifting his eyes from an old manuscript which he was trying to decipher.

"He seemed to be."

Marie's cheek dimpled. An only child, left to the parents from a large family, she was accustomed to be petted, and thoroughly enjoyed it.

A few words from the Scripture were read, the father offered an earnest prayer, and then Marie went to her room. All became silent in the house. As she crept down the stairs again, after an hour, she could hear the steady breathing of her father and mother. Magda slept in another part of the house, and there was no fear of disturbance from her. Marie found the cruet, and carefully oiled each key. Then she covered her head with her shawl, and went out into the darkness. Never, in all her life had she been out alone at night, and it was now nearly ten o'clock. Once or twice she drew back in fright, shrinking into the black shadow

(Continued on Page 10)

Southwestern Christian Advocate

031 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

OUR SIDE OF THE CONTENTION

(Continued from Page 1)

to uphold the principles of the organization. Already many have been listed in this cause. As the result of this very practical movement some tangible improvements are at hand.

It is announced within the course of the next few weeks there will be seen in the colored department of every waiting room or passenger station in North Carolina and other Southern States, neat little folders on which is an appeal to the reader to act in a genteel manner around that place and to avoid making any sort of disturbance. These folders are being put out to the various railroad companies by the Royal Sanitary League of which the Rev. James T. Gaskill is the founder.

We congratulate Brother Gaskill on this movement and promise him our support to make the Royal Sanitary League effective in every way possible.

LIBERIA NEEDS FOOD

The following appeal on behalf of our Liberian Methodists should stir our people. Dr. Sherrill and Miss Hall who sign the appeal have spent years on the field and are in touch with the situation there. Both of these returned missionaries enjoy the full confidence of our people. This appeal therefore should meet with a prompt and generous response: Dear Dr. Jones:

We wish to make this plea through the columns of the Southwestern to our conferences and churches in behalf of our fellow-workers, Christians and friends beyond the seas in Africa.

In common with the world they are feeling the serious effects of the war. The financial support of Liberia comes largely through her revenue. With this cut off and ships calling only occasionally makes the situation very serious, indeed, for our pastors, missionaries and Christians in general.

Dr. W. G. Alston writes of the needs of the people of the Cape Palmas District and especially of our mission and Christians.

Prof. J. T. Dayrell writes from Cape Palmas that along the coast the farms had failed and a famine seemed inevitable, and with the war coming on and trade checked makes it very hard for our people. "They are suffering."

A letter from Miss Bessie Garrison, in which she says, "while feeling so keenly the going home of my dear sister a letter comes from her daughter in Africa, my niece, Mrs. McLaurin, telling me that the ship with her supplies had not come and they were without food."

A letter from one of the missionaries at our Garraway Mission brought no little sorrow to my heart as I read, "We are without food. Ask the board to do something for us or we will starve." You may be sure that these cries from those brave Christian warriors, our co-workers and friends whom we love, with whom we have labored, and in whom we are interested cannot go unheeded. They touch our hearts and hence this appeal. Our Board is doing what they can and so I am not writing to them this morning but to our own people. I am not asking for cents and dollars—as money goes farther here than

there under ordinary conditions, but we have thought of this plan and have suggested it to the District Superintendents and members of the Atlanta Conference to ask for a Food Shower: rice, flour, sugar, tea, bacon, ham, canned meats, canned fruits and butter and lard put in tins—Just groceries. Pack carefully, pay the freight and send them to our Mission Room, 150 Fifth avenue, New York City, and the Board will send them to the field. I am sure you will seize this opportunity to show in this tangible way that you do not forget those who are laboring in the far-away land; and too to show your loyalty to the church and your interest in suffering humanity—our own kith and kin.

Yours for Africa and in His Name.

ANNA E. HALL,
J. C. SHERRILL.

THE NEW ENGLAND CONVENTION

Zion's Herald in giving a report of the New England Convention of Methodist Men, which held its session in Boston recently, says: "In the spirit of the fathers it faced the conditions of the present day fairly and honestly, and under the inspiration of splendid addresses consecrated itself anew to its great work." The keynote address was delivered by Bishop John W. Hamilton, who for more than forty years has been closely identified with Methodism in New England. The discussions which came before the convention were vital, informative, educative and thoroughly interesting. In speaking of the Negro question the Herald says:

"Bishop Wilbur P. Thirkield, of New Orleans, who has given practically all his life to the work among the Negroes, successfully leading so many enterprises in their behalf, discussed the Negro question from the topic, 'The Uplift of a Race.' "The sooner we quit talking of the Negro as a problem," he said, "and treat him as a man, the better for the republic. Americanism is a matter of spirit and ideals, and the Negro is distinctly American. He is no agnostic, no atheist, no member of the black hand gang, no striker. He has in him the basis of the genuine elements of American citizenship." Amid the applause of the great audience he said that ninety-five per cent of the Negroes of the South are as law-abiding as the white people of the South. He then brought out in clear relief the progress the Negro has made since the abolition of slavery. There was point in the remark which he made concerning New England, that "the time has come for New England to wake up on this question."

"The Negro is essentially religious. He has built 38,000 churches at a cost of more than \$58,000,000 and his religious life is pure and sincere. We need in this country an ethical revival in order to get at the heart of this question. We have failed to realize the bigness of it, and we have expected too much in too short a time." He pleaded for sympathy for the race, and hearty co-operation with it. The address moved the audience profoundly by its eloquence, its clearness and its power."

In a series of strong resolutions the convention sounded a clear note on Sabbath observance, temperance, peace, social service, stewardship, federation, education and endorsed the campaign for the \$5,000,000 fund for Conference Claimants, and also sounded the slogan, "A Methodist paper in every home."

The Ladies' Aid Society of the First Methodist Episcopal Church, Mount Vernon, New York, has resumed the sale of ribbon book-marks bearing Scripture texts, from which it realized the sum of \$750 a few years ago. It is also selling "Peace" ribbons. Beside the financial help, these ribbons inspire Bible reading and promote the thought and spirit of "Peace." During the past year this society, beside the care of the parsonage furnishing which is its first duty, has contributed a memorial window to the church auditorium and \$500 toward improvements and repairs which have been made in the building.

Of General Interest

Methodist War Relief Fund Grows

In response to an appeal by the Corresponding Secretaries of the Board of Foreign Missions, contributions have been coming in for the relief of our Methodist work and workers affected by the European war. During the period, November 1 to November 14, the sum of \$7,400.85 was received.

At the meeting of the General Committee for Foreign Missions, in Boston, Dr. George M. Fowles, treasurer of the Board, reported the receipt of \$24,261.11 previous to November 1. This makes a total, up to November 15, of about \$32,000.

Temperance Society Awards Prizes

The Temperance Sermon Contest announced last Spring by the Temperance Society of the Methodist Episcopal Church is concluded. The judges have reached a decision. The successful contestants are Ernest Dailey Smith, D. D., of Port Arthur, Texas, first place with a cash prize of \$150 M.; V. Heidlebaugh, Billings, Mo., second place and \$100; and Grant Perkins, Orion, Michigan, third place and \$50.

The subject of the winning sermon is "The Saloon and the Child," from the text Ezra 8: 21. The Rev. Heidlebaugh's sermon is entitled "Prohibition by Executive Action," and is based on Nehemiah 13: 7-9. The other winning sermon is "The Mene Tekel of King Baccus," Isaiah 65: 25. Ten other sermons were selected by the judges which with the three winning sermons may be printed in a volume called "Great Temperance Sermons" if there is a demand for such a collection.

The contest was conducted by the Methodist Temperance Society. The prizes were given by the First Methodist Episcopal Church of Topeka, Kansas. The points upon which the sermons were graded are: The appropriateness of text, excellence of matter presented, the logic of its arrangement, and the concrete results of its delivery. The judges reached their decision without knowing the authors of the sermons.

One of the striking things about the contest is the high quality of the sermons. Manuscripts were submitted by some of the most prominent pastors in Methodism.

Annual Meeting of the Moody Bible Institute of Chicago

The 28th annual meeting of The Moody Bible Institute of Chicago, held recently, shows that 2,486 students received training during the year in its Educational and Correspondence departments; 837 of these were in residence, coming from 38 different states and 30 different countries, and representing 30 different denominations.

In its Practical Work Course, designed to equip students for actual service in the field, 518 open air meetings were held during the summer, when over 130,000 people were reached, 10,000 of whom were dealt with personally, and 1,000 professed conversion to Christ.

The Extension Department conducted evangelistic meetings and Bible conferences in different parts of the United States, Canada and Great Britain, a summer Bible School at Winona Lake, and reached about 5,000,000 people each week by means of Syndicate sermons and Sunday School lessons provided by members of the faculty. In addition to this it placed in the field hundreds of Christian workers including pastors, Bible teachers, evangelists, singers, secretaries, church visitors, deaconesses, missionaries, specialists for relief work, etc.

The net expenses of the Institute for the year were \$141,880.58, which sum was met in part by donations of different amounts, leaving a deficit of \$1,981.23. The assets reported were \$1,106,343.36.

Mr. Henry P. Crowell was re-elected president, and Mr. E. K. Warren was elected vice-president to succeed Mr. Henry S. Osborne, deceased. The president, vice-president and dean, Dr. James M. Gray, were elected as the executive committee charged with the operation of the Institute during the current year.

People of Interest

Dr. F. W. Loy, pastor of our St. Charles Avenue Church, was among our callers recently.

Bishop John W. Hamilton has been selected to write the Episcopal address to the General Conference of 1916.

Brown University, which recently celebrated its one hundred and fiftieth anniversary, has \$5,000,000 of endowments.

Bishop Burt has been designated for the Quadrennial Visitation to Southern Asia instead of Bishop Hamilton.

Bishop I. B. Scott was in the city recently and delivered acceptably his lecture on "Africa" to an appreciative and enthusiastic audience.

From the Rev. J. P. Hauser the following despatch comes to the Board of Foreign Missions: "Mexico City, Nov. 25. All are well. Order prevails."

The Board of Foreign Missions has received a cable from Bishop J. C. Hartzell, dated London, Nov. 27, which reads: "Sailing for Cape Town December 5th."

Mr. Clinton T. Walker, a Negro, who started in as elevator boy for May, Stern & Company, furniture dealers in St. Louis, is now one of their best salesmen.

Dr. E. M. Brawley, pastor White Rock Baptist Church, Durham, N. C., enjoys the distinction of being the first Negro appointed a member of International Sunday School Association.

The Famous Tuskegee Glee Club very happily entertained an appreciative audience at Central Congregational Church with "Negro Folk Songs" and readings from Dunbar Monday evening of this week.

Dr. Sylburn C. Downing, a Negro physician and graduate of Howard Medical School, was recently awarded a prize of \$25 in gold by the *New York Medical Journal* for the best essay on "The Treatment of Alcoholic Cirrhosis of the Liver."

Dr. J. Sidney Brazier of Hahnville, La., and Miss Evelyn H. Lowery of Donaldsonville, La., were married November twenty-third. They will be at home to their friends at Donaldsonville, La., after December first.

Annual report of the Honorable Emmett J. Scott, secretary of the National Negro Business League, has recently come to our office. The subject matter is splendidly arranged and does credit to the Business League.

Mr. William B. Lockett, a Negro, of Philadelphia, and a student at the Academy of Fine Arts, exhibited three of his paintings, "Midsummer," "The Golden Autumn" and "The Lanterns," at Wanamaker's recently which won favorable comment.

The Rev. William H. Wilder, D. D., former head of the National Training School for Deaconesses at Washington, has been added to the faculty of the Illinois Wesleyan University as Professor of Bible and Religion.

Dr. George M. Fowles, treasurer of the Board of Foreign Missions, reports that up to November 20th, a total of \$32,359.30 had been received for the Methodist War Relief Fund, \$1,130.93 having come in since the last report made in this paper.

Dr. James Albert Burchitt, pastor of Centenary Methodist Episcopal Church, Syracuse, N. Y., recently delivered an address on "The Sublime Daring of the Apostolic Church" at the union services of ten leading Protestant churches of Rome, N. Y.

Dr. A. W. Leonard, pastor of First Church, Seattle, Wash., represented the Commission on Finance at the recent session of the Oregon Conference. The Doctor also represented the Board of Education at the California Conference.

Bishop Berry, aided by representatives of the Board of Home Missions and Church Extension and the Philadelphia Tract Society, recently laid the cornerstone of the new Methodist building at Seventeenth and Arch streets, Philadelphia.

John Wesley African Methodist Episcopal Zion Church, of Washington, D. C., has pur-

chased as its future house of worship St. Andrew's Protestant Episcopal Church (white), the purchase price being \$61,000. The Rev. W. C. Brown is pastor.

Dr. J. O. Spencer reports that Dr. C. E. Young, Dean of the College, has suffered a stroke of paralysis and that the Doctor is now at Clifton Springs, New York. He also reports that all the schools of the Morgan group are filled this year as never before. There are now 36 candidates for degrees in the college.

Bishop T. S. Henderson was invited to deliver the opening address to the Council of Colored Men, which held its sessions at Nashville recently. Pressing engagements prevented the Bishops from being present. Bishop I. B. Scott was invited to preside at one of the sessions.

Bishop Hartzell and Bishop Anderson left London the last of October. They plan to cross France to Marseilles and to sail from thence for Algiers. It is their intention also to visit all our North Africa work and then to return to London, there to await a favorable opportunity for a trip to the African East or West Coast, or to Liberia.

Dr. George A. Simons, Superintendent of our Russia work, cables to the Board of Foreign Missions that the American community at Petrograd has established a Red Cross Hospital for wounded soldiers and that the Methodist Mission through its deaconesses is co-operating with great efficiency. The Deaconess Hospital at Helsingfors, Finland, has also been offered to the Russian government for the care of the wounded.

Evangelists Hart and Eagans of Madison, Wisconsin, have just closed a Union Tabernacle Meeting, which is claimed by the people of Marietta to be the greatest revival ever held in that city, the oldest in the State of Ohio. There were almost 2,000 conversions, and had it not been for the strenuous fight in the wet and dry campaign, which was waged at the same time, the pastors say there would have been twice that number of conversions. The closing day 372 people accepted Christ and 75 per cent of these were men. The evangelistic party went immediately to Bellaire, Ohio, where they are to be engaged in a six weeks' Tabernacle campaign.

Bishop Henderson in speaking of the survey of the Student Work Committee, says: "The Student Work Committee has been making a survey of the question of church membership in student centers. We have held conferences with leading educators, including presidents and professors, pastors in student communities, International State Secretaries and student officers of the Christian Association, with student representatives, and we have come to the unanimous conclusion that not only in denominational colleges, but in state universities and normal colleges, it is wise and in many instances, imperative to religious activity, that there should be systematic campaigns for church membership very early in the year throughout the entire student body. In some of our institutions of learning, we have discovered that five of every six of the graduating class do not anticipate a return to their home town and church, and that the percentage of young men and women who return to their home communities for life career is very, very small. Being detached from church responsibilities during a period of four years, when intellectual and spiritual habits of life mean very much, their Christian ideal should not only be clarified, but they should be related to the church so as to express that ideal. We believe that there should be an earnest effort made to secure church certificates from our Methodist students and place them in the local church in full membership, and we urge our pastors in college communities and presidents of institutions and officers of the Christian Association to lend themselves to that policy. We urge the co-operation also of the pastors in the home churches, and the parents of our students. As chairman of the Student Work Committee, I should be very glad to have the pastors in student centers communicate with me about this matter, or anything pertaining to making their work more efficient in these centers. This is a part of our work, quite as much as holding special campaigns."

News Paragraphs

Ten million tons of coal are produced by China each year.

Japan bought goods of United States to the value of \$61,204,000.

The annual per capita fire waste in the United States is \$2.51; in Europe, 33 cents.

Recent State forest fires in Pennsylvania have ruined 200,000 acres of woodland.

It is reported that Chicago received an order for \$20,000,000 worth of blankets for the allies armies.

According to report, 36,276 inventions were patented in this country in the year ending June 30.

It is stated that under the supervision of Americans 400,000 meals per day are being given in Brussels.

The United States, it is said, will build the world's greatest submarines, which have a cruising radius of 2,500 miles.

The Rockefeller Foundation relief ship Masapiqua, which left New York November 3, arrived at Rotterdam November 22.

Fire losses in the United States and Canada during the year of 1912 were \$225,320,000. Most of them were due to carelessness.

October twenty-four was the seventeenth anniversary of the founding of the Young Men's Christian Association in London, England.

A contract for \$2,500,000 worth of rifle cartridges was awarded to a company in Swanton, Vermont. The order is from a country now at war.

The annual report of Colonel George W. Goethals shows that the canal's cost, including the current appropriation, now stands at \$353,559,049.69.

The total liquor bill of America amounts to \$2,500,000,000, a sum four times the income of the federal government from both the customs and the internal revenue.

The Emperor Yoshihito has given \$25,000 toward the foundation of St. Luke's International Hospital at Tokio, which will be conducted under the auspices of Episcopal Church Mission.

A group of enterprising Negro men of Washington, Ark., have organized an electric lighting and traction company. Five miles of trolley road, it is reported, have been laid between Washington and Columbia.

The Holmes Institute, Atlanta, Ga., of which Prof. B. R. Holmes is president, gave a sacred concert on the first Monday night in December to raise funds for Christmas gifts for unfortunate children and old people of the city.

Columbia University will rebuild the edifice recently destroyed by fire at a cost of \$1,200,000. The enrollment of the University is the largest in the world, the net registration being 12,500.

The last statement issued by the Beneficial Life Insurance Company of Indianola, Mississippi, of which Dr. W. A. Attaway is president, shows that it is in a most flourishing condition. The assets of the company amount to \$57,309.52.

According to one of our exchanges, Sarah Rector, the wealthiest Negro girl in the world, is at Tuskegee.

The Y. W. C. A. of St. Louis announces a gift of \$5,000 to be used for the Phillis Wheatley Branch for Colored Y. W. C. A. girls. Domestic arts, manual training, clubs of practical benefit, and various classes of settlement work are carried on by this branch.

The *New York News* has established a bureau of prominent Negro women of New York who are interested in social uplift effort. The object of the bureau is to raise funds to provide Christmas gifts for Harlem's poor and unfortunate.

The Woodman of Union, a fraternal insurance society in Mississippi, of which L. J. Winston is supreme president and W. N. Cox supreme treasurer, according to the State Insurance Commissioner of that State's last published statement, has 6,874 policies in force, amounting to \$1,952,020. The society is but nine years old and has paid out, in beneficiaries in endowment alone, \$121,861.05.

THE CRIPPLE OF NUREMBERG

(Continued from Page 7)

of an archway when she heard voices. The storm was over; but the wind still sighed and moaned.

Fortunately for her the young girl met no one, and she reached the Rathhaus in safety. Slipping through the spacious court, which was always open, she arrived at the little door of which old Bernhard had spoken. Here it was dark and quiet. She could hear her own heart beat in the stillness. It was a comfort to her to know that old Bernhard was not far away. She could see his window quite plainly. In case of sudden alarm, a stone thrown upon it would bring him to her assistance.

The watchman passed along on the street outside, and musically called the hour of ten. Marie, seating herself at the base of an old column, began to feel much more secure. Bernhard was near, that was one comfort, and perhaps it would not be long before Ulrich would come.

The watchman passed again, and called eleven o'clock. Still no one came. A little before midnight halting steps were heard in the court. Marie had fallen into a doze leaning her head against the stone, but awakened instantly at the noise. Suppose it should not be Ulrich after all! Suppose it was some wandering soldier, intoxicated by the strong spirits which he had drunk!

She shrank deeper into the shadow, and, stooping, picked up a stone all ready to throw it at Bernhard's window. A stooping figure, scarcely visible, slowly crossed the court.

"It must be Orlando, come back to tell me that he could not free Ulrich," she murmured, not recognizing in this weak man the Ulrich who stood so straight and looked so vigorous.

He came nearer and nearer to the little door, then stopped, as if looking for some one. Marie trembled from head to foot; but said distinctly, "Is it thou, Orlando?"

"Ah, Marie!" exclaimed the man, "it is not Orlando, it is Ulrich."

"Here are the keys," she said, hurriedly; "and here is a taper and a flint. Make haste, Ulrich, the night is passing. I will open this door for thee." She turned the key easily in the lock.

Ulrich's head was perfectly clear now, and he felt quite able to understand what she said; but his body was very weak.

"Lock it after me, Marie."

"But if you should want to return?"

"I shall not want to return," he responded, with a low, sad laugh. "I would rather die in there."

Marie noticed that his tone was lifeless, quite unlike that of the Ulrich whom she had known. She could not see his face. Then she explained to him the way to the dungeon and the entrance to the secret chamber, hidden by the old panel.

He took her hand in his. "Marie," he said, "you have been very kind to me. Few young girls would have been so brave as to come here alone, and at midnight, to save a poor prisoner. I thank you."

"It is nothing, Ulrich," and her voice sounded as though there were a sob behind it. "Go now, and we shall pray God that you may reach your friends in safety."

One more earnest clasp of the hand, and he was gone through the open door. She pulled it softly shut, and locked it noiselessly. Then she, too, went away into the darkness of the night.

CHAPTER XXII

THE SECRET PASSAGE

The air of the corridor into which the young man entered from the hidden chamber in the Rathhaus was damp and warm, being deep under the ground. In olden times, during those days when many scenes of distress and bloodshed took place in Nuremberg, this passage had often been used to convey persons out of the reach of danger. Ulrich had heard of it, though he had never seen it. In fact, the tales told of it had come to be considered by the younger generation as myths of the past. Only Bernhard and a few men of his own age really believed in the existence of such a passage-way. The escaped prisoner had no difficulty in finding his way through the Rathhaus according to Marie's instructions. The keys, kept carefully oiled by faithful old Bernhard, and oiled anew by Marie, had gently turned in the locks. Lighting the taper, Ul-

rich looked about him with curiosity. He was in a low corridor, so low that he could not stand upright. The walls and rounded ceiling were of stone work, but under his feet was a floor of hard earth.

"I must make haste," he muttered, and walked rapidly onward. The way seemed endless. Sometimes it curved to the right or left; sometimes it seemed to go up a hill, and then to descend again to the valley. The air became so close and heavy that he gasped for breath. Still he struggled on. It was impossible to go back. Any death was preferable to the awful one to which the cruel Duke of Alva had condemned him.

After he had walked, as it seemed to him many miles, a thought occurred to him which made his cheeks blanch and his limbs tremble. "Suppose that the entrance at the other end should be locked also! What should I do?" He groaned, and for a moment his strength gave out entirely, and he dropped upon the ground. Lifting his heart to God in prayer for guidance, he rose once more, determined to find out for himself whether escape from this horrible underground way were possible. He began to see strange forms around him, and to hear soft, whispering sounds, for he was very weak. Marie, in her inexperience, had forgotten that this prisoner, whose limbs had been strained by the torture, and whose entire body was enfeebled by weeks of imprisonment in a dungeon, would require food, and had brought him nothing. Poor Marie, returning in safety to her own room, remembered this omission when too late, and she lay sleepless until the morning sunshine entered, fancying Ulrich dead from exhaustion in the dark secret passage.

Fortunately, the outdoor life and the hardships of war had given the lad a strong constitution, and he was able to reach the end of the passage in safety. A fervent "Thank God!" escaped from his lips when he saw before him an iron door, hung on great hinges and studded with ponderous nails. Then his fears again took hold upon him, and he ran eagerly forward. Suppose it was not open! With benumbed fingers he sought for a knob or fastening of some sort; but there was none. Holding the taper close to the door, he searched until he found a small keyhole; but of what use was that to him without the key to fit it? In his distress the taper was extinguished, and a dull, heavy darkness seemed to weigh down upon him. Frightened at the awful blackness, overcome by his own weakness, Ulrich felt fainting, with his head against the door of the corridor.

It might have been hours afterward, it might have been only a few minutes, he did not know, before he came to his senses. As his consciousness returned, he could hear the sound of chanting from the other side of the door. Men's voices were intoning something, evidently the service of the Roman Catholic Church. The stories which he had heard in his boyhood related that this secret way led under the city of Nuremberg, under the walls, and far out across the country to a small village; he could not remember the name. This must be a church, and those were monks who were chanting; one of those few communities of brethren who had not abandoned their monastery. Catholics or no Catholics, Ulrich felt as if he could embrace them all, if he might but once more see the light and be free.

"Shall I hatter on the door?" he asked himself, and in response to his own thought he raised his hand and beat it madly, furiously, upon the iron until the blood streamed from the knuckles; but no answer came. The monotonous chanting grew fainter and fainter, and seemed to die away as the monks moved off to their cells in the monastery.

Disappointed again, Ulrich lay down and thought. What should he do? Return to Nuremberg? Never! Then there was nothing left but to lie here, at the very door of freedom, and die of starvation. Better that, than the sharp knives of the "Eiserne Jungfrau." He knelt down and prayed with all the power of his nature to the Father in heaven. "O God! as thou didst open the doors of the prison to Paul and Silas, as thou hast helped thy servants in all ages, I pray thee send aid to me, one of the weakest of thy children! Show me how I may escape from this awful place. Give me wisdom. As thou hast shown thy hand of mercy and power in the years that are gone, manifest it now to me."

Thus he pleaded, and then, strong in the consciousness that God would help him, he leaned back

against the door.

Suddenly he leaped to his feet. "Why didn't I think of that before!" he cried, and eagerly sought to light the taper again. But in the dampness it refused to burn, giving out a feeble, bluish flame, and then fading entirely away. In the light of that one glimmer Ulrich found a keyhole, and inserted the key which had opened the door at the other end of the passage. To his great joy it turned in the lock, and the door swung back with many a creak upon its long-unused hinges.

Fearful that the noise might have alarmed some one, Ulrich peered out into the church. The long breath of fresh air which he drew gave him new life. The opening to the passage-way was in an underground chapel just below the high altar. It was in the choir above that the monks had been singing. No one was near, and Ulrich crept out, drawing the door shut after him. It was a small chapel, evidently of great age, judging from the discolored stone-work and the irregular, worn pavement. In front of a small window, cut high in the wall, lay the figure of a knight carved in marble. His visor was lifted from his face, and his hands were crossed upon the armor covering his breast. Ulrich came closer and looked at him. Then he saw that under his folded hands was a large cross, and beneath the effigy was an inscription in Latin, telling of the merits of this knight, who had died while fighting against the Turks for the possession of the Holy Sepulcher in the Crusade of Peter the Hermit.

Steps were heard on the pavement of the church above, and Ulrich turned hastily, knowing well that he had no time to lose; even now the Duke of Alva might have heard of his escape, and be searching for him. A short flight of stone steps led upward, and climbing these he found himself at the side of the altar. No one was there; but he could hear voices a little distance away. Softly gliding from pillar to pillar, he went toward the nave, stopping often to listen. Suddenly the voices sounded near him, and in terror he sank upon his knees facing the altar. "May God forgive me," he murmured, "for bowing to their images! Surely, though, this house, which has been dedicated to his worship, is as fit for prayer as our own church. It is the dwelling work of men which has filled it with statues and paintings."

Thus he knelt in full view of two monks, who entered from a side door coming out of the monastery. One of them was white-haired, with a very benevolent face. His long, brown robes fell about him, and his rosary jangled at his side. A rope was wound around his waist, and his cowl of cloth was drawn half over the back of his head to protect him from the draught. The lad accompanying him was young, about Ulrich's own age, and wore a long, black gown. In his hands he bore a taper. The two were moving toward the altar, probably to light the candles there for the mass, when they caught sight of Ulrich.

"It is some wayfarer," said the older monk. "He has dropped in here to pray. Let us not disturb his devotions. Go on with thy work, my son."

"He looks ill," said the young monk. "He must have journeyed far. See how tattered his garments are, and his beard and hair are ragged and unkempt."

Casting a look of curiosity at the stranger, the lad went forward and commenced lighting the candles, one above the other, all grouped around a large painting of the dying Christ. The other monk knelt down upon the pavement near Ulrich, murmuring prayers, and from time to time casting a look of pity at the young man's haggard face.

Ulrich bowed his head lower and lower, and the tears trickled through his fingers. Was this, then, to be the end of all? Had God only permitted him to escape, in order that he might fall again into the hands of those who would destroy him? How should he ever get free from these monks? Naturally, they would deliver him into the power of the duke again. His mind was too confused for prayer, and his body was growing weaker and weaker.

It was nearing mid-day, to judge by the sunshine, which streamed in through a stained-glass window of the little church, and the monks were coming in to mass, in response to the bell. A few others came also; peasants from their work in the fields, men and women with worn, tired faces and a few mothers with little children hanging to their skirts.

As if in a dream Ulrich heard the chanting, heard the music of a large organ which was placed near

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TEXAS

Onalaska—The Rev. N. N. Sawyer, acting superintendent, held our third quarterly conference, Sept. 12-13. According to the reports, the circuit is in a healthy condition. This was also the closing of our revival meeting, during which we gathered 20 precious souls into the fold.—S. D. Hackett.

East Mexia Charge—The Sunday school of Wilson Chapel is growing spiritually and numerically. The enrollment is now about 70. The Rev. J. P. Belcher is our pastor. We have here one of the best Leagues on the Palestine District. Ours is a wide-awake president. Every department of this auxiliary is active. The third vice-president is alive to his duty—recently, he went to the home of the oldest member of the church and picked his cotton: this is the type of work he is doing. S. D. Klrvin, superintendent and first vice-president; J. C. Collins, president.

Navasota—Our third quarterly conference at Lee Tabernacle was a success. The district superintendent preached Sunday night. The Ladies' Aid Society, directed by Mrs. Mary Washington, is doing good work. They have put a new cooking stove in the parsonage. They have enjoyable meetings each Monday afternoon. The Woman's Home Missionary Society bids fair to do splendid work, under the leadership of Mrs. Burrell. B. Irvin is struggling heroically at the head of the parsonage committee, endeavoring to pay off a four years' debt on parsonage furniture. She is faithful and hopes soon to have the debt liquidated. The trustees have had water put in the parsonage. Mr. Claude Shannon and Miss Ellen Alexander, also Mr. Walter Caldwell and Miss Elnora Mal-

lard were united in marriage during this quarter.—M. Q. A. Fuller, Pastor.

Houston—The fourth quarterly conference for Sloan Memorial Methodist Episcopal Church, was held Nov. 1-2. Dr. W. H. Logan, district superintendent, was present and preached two most excellent sermons. He was well pleased with the official reports. Dr. W. Hartley Jackson, pastor, made the best report ever made in a quarterly conference of this church; 67 souls had been converted and 107 added to the church, and an organization of Chapter of the Methodist Brotherhood with 36 members. Leading the church financially, \$1,363.78. Paid on old indebtedness. Total amount collected for 1914 is \$2,269.13. The membership met the quarterly conference in large number. District superintendent was paid \$40 in full.—(Mrs.) E. V. Newton, Secretary to Pastor.

Mexia Circuit—Our fourth quarterly conference, held Sept. 19-20, by District Superintendent D. C. Lacy, was a spiritual and financial success. Superintendent Lacy preached two excellent sermons and administered the sacrament to a large membership. Brother Lacy was at his old home and he too was made to feel glad. Collection, \$53.97. This has been a great year for the pastor and members of Mexia Circuit. More than forty souls have been brought to the fold of Christ. There is scarcely a sinner left in our midst. Under the leadership of our pastor, the Rev. Geo. Waters, we have had success along all lines of church work. Too much praise can not be given our pastor for his able sermons and Christian acts, as he goes in and out before his members.—Hattie M. Davls.

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the altar, heard the tinkling bell as the host was elevated before the kneeling people, and smelled the odor of incense. He seemed to hear it farther and farther away, and then it all stopped, and he lay stretched upon the cold floor. The old monk, Brother Ambrose, who had been watching him all through the service, arose, and, beckoning another monk not far away, motioned to him to help lift the stranger. Gently carrying him, they bore him through the low, arched entrance to the monastery, and along the whitewashed corridor into a spacious room lighted with several windows. Here were clean, white beds, and on one of them they laid him down.

"Bring the cordial," Brother Ambrose said to Brother Martin, in a tone of authority.

While he ran to get the bottle, the old monk loosened Ulrich's clothing and pushed his hair off his forehead. "He has a fine face," he murmured. "How did he get here, I wonder, to our little village? It is not on the main road."

Taking the brown bottle from his companion, he gently placed a spoonful of it between the unconscious man's lips. Slowly the cordial trickled down his throat, and the large blue eyes opened; but there was no sign of reason in them. Seeking to escape from the monk who held him, Ulrich would have rushed screaming into the silent corridor, had not the men restrained him.

"Let me go!" he cried; "don't you see? They are coming after me, to carry me to death! O save me! save me! O God! to die so young, so young!" His mood changed, and he fell back on the bed, sobbing violently.

Brother Ambrose exchanged glances with Brother Martin. "Hold him a moment. I will prepare a quieting draught, and then we must put him to bed. Poor lad! He must have suffered much."

Going to the cabinet in one corner of the room, he mixed a medicine and brought it to Ulrich. "Drink!" he said, and Ulrich obeyed, not knowing

what he was doing, only aware that some one who had authority had spoken to him.

"Now let us undress him and put him to bed."

As tenderly as his own mother could have done, the monks drew off the lad's soiled and torn garments. As they put over his head clean, sweet linen, Brother Martin gave an exclamation of horror. "Look!" he said, in a loud voice.

Brother Ambrose started at the words and examined the boy's limbs. They were scarred and bruised. The muscles seemed to have been almost torn apart by some terrible strain. In one place there was a deep wound, as though an iron ring had pressed too deeply upon the flesh. The monk looked in the other man's startled eyes. Then he said, gravely: "These are no wounds of battle. They have been made by torture. Poor boy" he said in tone of the utmost pity.

Pressing him back on the comfortable bed where Ulrich lay almost unconscious, the two monks looked down upon him. The other brethren were coming back through the halls and trooping to the refectory.

"What do you think of him?" half whispered the younger man.

"I think that he is a very sick boy, and that we must care for him. Where he got those marks, or for what reason, I do not know. Remember, Brother Martin, I do not know." He looked straight at Brother Martin.

"I will remember," the monk replied.

"Thou and I will care for him," continued Brother Ambrose. "Say to the brethren in the refectory that I have remained with a sick traveler. I do not wish to be disturbed."

Brother Martin bowed and hurried away, repeating to the other monks what the prior had said. Many were the inquiries made about the stranger; but Brother Martin, true to his promise, simply replied that he and the prior had found the youth in a faint on the church pavement. They knew nothing about him. By night, the brethren had forgotten about the presence of a stranger in the sick-room. Only Brother Ambrose heard Ulrich's ravings—heard him tell of Elsa and the father, of the Elector of Saxony, of his message, of the Duke of

SOUTH CAROLINA CONFERENCE

(By the Rev. W. S. Thompson)

The one hundredth session; since reorganization, the fiftieth of the South Carolina Conference of the Methodist Episcopal Church convened in annual session in Columbia, the capital city of the State, at Wesley Methodist Episcopal Church, November 19th, 1914, with Bishop Frederick D. Leete, D. D., LL. D., presiding. The devotional exercises were led by the Bishop who, after offering one of the most thoughtful, earnest, profound, eloquent and comprehensive prayers, administered the sacrament of the Lord's supper, being assisted by the district superintendents, Drs. Dunton, E. C. Clements, R. E. Jones and John L. Fort. By request of the Bishop, the retired preachers—the veterans—were led by Dr. Wragg of the Atlanta Conference in a body. Then came the probationers led by Dr. C. C. Jacobs. Then came the regulars to the feast of the soul. This was indeed a season of spiritual uplift. The conference was organized by the election of the Rev. J. L. Grice, D. D., secretary, with the following assistants, R. L. Hickson, Jas. McEaddy, Jas. A. Glenn, D. H. Kearse, L. W. Williams, J. D. Whittaker. The Rev. I. L. Hardy was elected statistician, with A. D. Brown, L. L. Thomas, W. B. Romans, Isaac Myers, W. S. Thompson, N. S. Smith, C. H. Harleston, L. G. Gregg, assistants. Treasurer, G. J. Davis; assistants, B. S. A. Williams, J. P. Robinson, R. E. Romans, T. J. Robinson. The following General Officers were present and presented the cause which they represent: Dr. F. D. Bovard and Dr. I. L. Thomas, of the Board of Home Mission and Church Extension; Dr. E. C. Clements, of the Board of Conference Claimants; Dr. J. N. C. Coggins, of the Church Temperance Society; Dr. R. E. Jones, editor of the Southwestern; Dr. Waters, president of Gammon; Dr. J. P. Wragg, of the American Bible Society; Dr. W. W. Lucas, assistant secretary Epworth League; and Dr. J. C. Sherrill, field secretary Board of Foreign Missions. These all gave good account of themselves and the conference was edified by their presence. The following had answered the roll call in heaven: the Revs. J. I. Miller, J. L. Henderson, I. H. Fulton, B. J. Boston, William Stoney. These died in full triumph of faith. The following were received on trial in the conference: Daniel C. Currie, Duncan R. McTeer, Morris B. Eaddy, John W. Taylor, Tony J. Pendergrass, Samuel M. Brown, James W. Butler, Robert R. Williams, I. C. Wiley, King G. Hough. N. J. Brown, R. H. Cunningham, L. A. Rivers, J. G. Stokes and Silas E. Watson were received into full membership in the conference. The following named persons were ordained deacons: N. J. Brown, N. E. Franklin, N. S. Gibbs, L. A. Rivers, James Singleton, Julius G. Stokes and Prince E. Capers. The ordination of elders were as follows: Rossie L. Brower, James Richards, I. H. Richardson, W. M. Smith, James A. Summers, L. A. Thomas, E. M. Washington, J. H. Wilson, William C. Summers, Calvin H. Hood, elders orders recognized. W. G. White was located at his own request; W. G. Valentine was placed on the retired list at his own request; D. H. Kearse was placed on the supernumerary list by motion of the cabinet. A. D. Jackson was reported withdrawn under charges. P. R. Camlin was located by vote of the conference. Visitors to the conference were introduced as follows: Dean H. W. Lewis, of Claflin University; Dr. W. W. Beckett, president of Allen University African Methodist Episcopal Church; Dr. J. J. Durham, of the Baptist Church; the Rev. John Paul, of the Methodist Episcopal Church, South; Dr. Hagood, of the Colored Methodist Episcopal Church and pastor of Sidney Park; Dr. Valentine, president of Benedict College. Notwithstanding the year has been hard on account of the financial conditions that prevail throughout the country, the collections for salaries have been fair. The total collections for benevolence is \$12,610. Raised for the Board of Foreign Missions, \$1,705; Home Missions and Church Extension, \$1,876; Freedmen's Aid Society, \$2,052; Endowment, \$4,286; Scholarship Fund, \$416. The extract of the Bishop's report before the Board of Home Missions and Church Extension as read before the conference was interesting, instructive and full of thought. The Bishop showed that he is fully acquainted with conditions as they exist, and that he is fully able to take care of the situation. This address received the attention of all. His address to the class for admission into full connection in the conference was a masterpiece. Dr. Scott and his people at

Wesley and the good people of Columbia spared no pains to make the conference and visitors comfortable. Too much praise cannot be given to Drs. Beckett, Hagood, Valentine, White and Durham for their kindness and hospitality in their effort to care for the brethren. The conference session upon the whole was a success in the dispatch of business, but the rush was too great and I fear some suffered because the cabinet work was done too hastily. The Bishop said himself that "the appointments did not give the cabinet full satisfaction." But the vineyard is the Lord's own and we are willing to serve Him anywhere. The next session of the conference will be held in Spartanburg. Florence, S. C.

CAMBRIDGE DISTRICT

The third Annual District Conference of the Cambridge District was held at Snow Hill, Md., Nov. 3-5, the Rev. C. W. Pullett, district superintendent, and the Rev. J. W. Jewett, pastor.

There were present at this conference 167 pastors and laymen, the laymen representing local preachers, exhorters, district stewards, presidents and superintendents of the local church organizations. During the morning sessions the disciplinary work was taken up, and carried on with perfect order, the reports of pastors, local preachers, district stewards and Sunday schools giving much helpful information as well as inspiration.

The afternoons were devoted to anniversaries, which were attended by large crowds. On Wednesday afternoon Prof. Thos. H. Klab, principal of Princess Anne Academy; Dr. J. O. Spencer, president of Morgan College, and Dr. S. S. Jolly, representing respectively, the Freedmen's Aid and Conference Claimants causes. After these addresses, fraternal greetings were delivered as follows: the Centerville District was represented by the Rev. W. H. Johns, the Philadelphia District by the Rev. F. H. Butler, and the Salisbury District by the Rev. W. A. T. Miles. These fraternal messages were responded to by the Rev. David W. Henry.

On Thursday afternoon the anniversaries of the Woman's Home Missionary Society and the Ladies' Aid Society was held. Addresses were made by Mrs. A. C. Brinkley, Mrs. T. H. Woodley, and the Rev. Dr. W. C. Jason, president of the Dover State College of Delaware.

On Tuesday evening, the sermon was preached by the Rev. M. W. Clark, which was followed by the Lord's supper, administered by the district superintendent. The sermon on Wednesday evening was preached by the Rev. S. J. Horsey, and on Thursday evening by the Rev. Solomon Hammond. District Superintendents J. E. A. Johns, W. J. L. Hughes and W. A. Hubbard were present and addressed the conference. The Southwestern Christian Advocate was represented by the Rev. J. W. Fenderson, and the conference authorized the four Sundays in January to be observed as Southwestern rally days. The district showed great interest in the Advocate, which means an increased subscription.

The Rev. J. W. Jewett and the people of Snow Hill deserve high commendation for the very excellent entertainment given to the conference. Conference support and collections amounted to more than \$150.—J. W. Fenderson.

Thoughts Treasurable

For each true deed is worship; it is prayer
And carries its own answer unaware.
—Edwin Markham.

Learning without thought is labor lost;
Thought without learning is perilous.—Confucius.

The day girds centuries about;
From things we "little" call, Thine eyes
See great things looking out.
—George McDonald.

All experience goes to show
No mud can soil us but the mud we throw.
—Lowell.

Bear ye one another's burdens, and so fulfill
the law of Christ.—St. Paul.

SOUTHWESTERN DAY WORKERS!!

Pastors Enlist in the Loyal Southwestern Day Legion. This is a Call for Volunteers. You Could Do No Greater Thing Than Become an Earnest Worker for Subscriptions in Your Church and Community. If You Have not yet Named a Southwestern Day, Please Do So At Once. If you did not Succeed on the Day Named, Try Again.

Pastor and District—	Date	Pastor and District—	Date
ATLANTA CONFERENCE		SOUTH CAROLINA CONFERENCE	
J. W. P. Wolfe—Atlanta	Dec. 7	N. W. Greene—Florence	Dec. 6
CENTRAL ALABAMA CONFERENCE		Jas. McEaddy—Bennettsville	Dec. 13
T. S. Sanders—Huntsville	Dec. 6	J. A. Gary—Spartanburg	Dec. 20
P. Y. Wofford—Marion	Dec. 6	TEXAS CONFERENCE	
G. W. Reeves—Opelika	Dec. 6	R. B. Booker—Palestine	Dec. 6
D. J. Price—Birmingham	Dec. 27	Wm. White—Beaumont	Dec. 6
J. R. Taylor—Birmingham	Dec. 27	Jr. W. Haywood	Dec. 13
S. C. Walker—Birmingham	Dec. 27	G. W. Carter	Dec. 13
CENTRAL MISSOURI CONFERENCE		J. E. Beal—Paris	Dec. 13
A. G. Williams—Kansas City	Dec. 20	WASHINGTON CONFERENCE	
B. F. Bateman—Kansas City	Dec. 27	J. W. Jackson—Annapolis	Nov. 29-Dec. 6
DELAWARE CONFERENCE		W. H. Dean—Washington	Dec. 6
Salisbury District	Dec. 1-8-15	John J. Cecil—Annapolis	Dec. 13
J. W. Cook—Cambridge	Dec. 6	M. J. Naylor—Baltimore	Dec. 15
J. W. Henderson—Cambridge	Dec. 20	J. R. Davis—Cumberland	Dec. 20
J. L. Nichols—Cambridge	Dec. 20	WEST TEXAS CONFERENCE	
FLORIDA CONFERENCE		L. H. Richardson—Austin	Dec. 6
J. M. Trammell—Jacksonville	Dec. 14	J. W. Warren—Victoria	Dec. 6
LEXINGTON CONFERENCE		GREENWOOD DISTRICT	
W. H. Renfro—Chicago-Ind.	Dec. 6	<p>The Sunday School Convention, Brotherhood Convention, and District Conference met in Epworth Methodist Episcopal Church, Lexington, Miss., November 11-15. The Sunday School Convention opened with the Rev. G. Orange, D. D., president, in the chair. Delegates were from all parts of the district. The financial report was \$70; more than \$20 in advance of last year. A number of excellent papers were read by the delegates. The convention was a success. G. Orange was re-elected president for the ensuing year. The Brotherhood Convention opened Thursday morning with the Rev. J. W. Byrd presiding; after the reports from the local Chapters, the financial report amounted to \$15. Prof. Redgers of Belzona, Miss., was elected as president for the ensuing year. District conference opened Thursday with the Rev. H. B. Hart, D. D., district superintendent, in the chair. G. Orange was elected secretary, and J. W. Byrd was elected statistical secretary. Dr. Hart read an excellent report; his report showed advancement along all lines of church work. Each pastor and representative made good reports. The district has made advancement each year under Dr. Hart's administration. He has been faithful each year, going up and down it, doing good. No man could have done more to bring things to pass; part of this year he lost his health and could not do anything for quite six months, but with prayer by his many friends and good medical treatment, he has recovered. The brethren gave him a small purse as a token of their respect for him. Dr. E. M. Jones, field secretary of the Board of Sunday School, was present and very ably represented his work, both by speech and charts; he has his work well in hand. Dr. M. S. Davage, the business manager of the Southwestern Christian Advocate, electrified the audience in representing the Southwestern. On Sunday at 11 o'clock he preached a very able sermon. The Rev. H. L. Young, the Rev. Mr. Williams and the Rev. Mr. Gielter were introduced, each making remarks of encouragement. The Rev. Mr. Young and the Rev. Mr. Williams are ministers of the Baptist Church; the Rev. Mr. Gielter is of the Sanctified Church. The following ministers preached good sermons: the Revs. Wm. Clark, J. M. Walton, J. W. Byrd, J. I. Ashford, P. H. Smith, A. Marsh, E. C. F. Troupe, G. Orange, D. A. Bragg. Three were added to the church Sunday night. Too much praise cannot be given to the Rev. J. H. Bynum, his good wife and the good people of Lexington, regardless of denomination, for the way the ministers and delegates were cared for. Lexington</p>	
S. W. Duncan—Cincinnati-Maysville	Dec. 6		
J. S. Bailey, D. S.—Cincinnati-Maysville	Dec. 6		
F. P. Robinson—Cincinnati-Maysville	Dec. 6		
A. R. Martin—Indianapolis	Nov. 29		
LITTLE ROCK CONFERENCE			
M. McCrosky—Little Rock	Dec. 6		
M. D. Giles—Forest City	Dec. 6		
W. B. Harris—Ft. Smith	Dec. 6		
J. W. Terrell—Little Rock	Dec. 20		
J. A. Swift	Dec. 20		
LOUISIANA CONFERENCE			
W. R. London—Shreveport	Dec. 6		
Henry Taylor—Lake Charles	Dec. 6		
J. C. Clark—Shreveport	Dec. 6		
C. C. Smith—Shreveport	Dec. 6		
J. D. Wilson—Baton Rouge	Dec. 6		
H. J. Wright—Alexandria	Dec. 6		
E. W. Jackson—Baton Rouge	Dec. 13		
S. M. Haynes—Lake Charles	Dec. 13		
M. C. Harrison—Baton Rouge	Dec. 13		
A. Vincent—Alexandria	Dec. 13		
E. C. Goins—Lake Charles	Dec. 13		
J. F. Marshall—Alexandria	Dec. 13		
T. P. Norris—Lake Charles	Dec. 13		
W. H. Jones	Dec. 20		
J. J. Woolridge—Alexandria	Dec. 20		
A. B. Harris—La Teche	Dec. 20		
John H. Wise—Shreveport	Dec. 27		
W. L. Amos—New Orleans	Dec. 27		
J. A. Barnes—Baton Rouge	Dec. 27		
R. F. Long—La Teche	Dec. 27		
MISSISSIPPI CONFERENCE			
J. B. Brooks—Gulfport	Dec. 6		
R. B. Anderson—Meridian	Dec. 6		
Wm. McMorris—Hattiesburg	Dec. 6		
E. H. Langston—Meridian	Dec. 6		
B. Preston—Hattiesburg	Dec. 13		
W. A. Oates—Gulfport	Dec. 13		
J. I. Garrett—Vicksburg	Dec. 20		
D. Roy—Brookhaven	Dec. 20		
R. L. Tate—Gulfport	Dec. 27		
S. H. Cannon—Meridian	Dec. 20		
UPPER MISSISSIPPI CONFERENCE			
J. M. Marsh—Aberdeen	D. S.		
D. E. McNair—Clarksdale	Dec. 13		
E. D. Cameron—Starkville	Dec. 20		

is truly a hospitable town. In all of the many sessions of the Greenwood District during the entire six years of Dr. Hart's services, we have never enjoyed such delightful music. Mrs. L. E. Bryant, with her splendid assistants, furnished the music. Collections: regular table collection, \$70; conventions collection, \$85; other collections, \$20; total, \$175.80. Benevolent collections were in advance of last year. Wm. Clark was recommended for admission on trial in the annual conference. P. H. Smith was recommended for recognition of orders. The next session will be held at Stephensville, Mississippi.—G. Orange, Reporter.

WOMAN'S HOME MISSIONARY CONVENTION

(Continued from Page 11)

Mathon, Panther Creek, Okla.; Young People's Work, Mrs. Effie Thompson, McAllister, Okla.; Temperance, Mrs. Emma Purtle, Panther Creek, Okla.; literature, Mrs. Lubertha Mead, McAllister, Okla.; systematic beneficence, Mrs. Bessie E. Payne, Kansas City, Kan. The installation of officers was on Saturday evening. Sunday the Rev. Rowe, pastor of African Methodist Episcopal Church, preached at morning service, the Revs. Anderson and A. P. Blackmore preached at the evening and night services, respectively. Amount received for all purposes was \$220.73. Thus ended one of the most profitable sessions ever witnessed during the life of the convention.—Mrs. Margaretta Williams, Recording Secretary.

HOW MUCH DO WE LOVE CHRIST?

(John 21: 15-22)

Epworth League Devotional Meeting—Dec. 13, 1914.

By the Rev. A. Preston Shaw, B. D.

une more often and more
th a cigar or an old pipe
with Christ. We will not
sh in our own conscious-
eplly before we can find
fessing that we can get
asily without Him, than
raiment, or even gross
supreme love for Christ
if thus? It was not so
ho testified, "For me to
". Whenever we manifest
t and enthusiasm over
in Christian service we
ore than Christ. When-
more lonely over the ab-
children than we do when
sionally driven Christ out
y sin, we love them more
e Him. Whenever the
e filthy, suggestive songs
r than the songs of faith
whenever we enjoy the
angues of dirty-mouther
than the "Old, old story,"
assured that we have
ve folly more than the
ower of God. "Whenever
joy in dancing and play-
d dressing up and such
1 in helping God's little
ause we love these more
Christ. The pertinent
d Peter by Jesus should
he ears of all of His dis-

or in its sorrows
I and hours of ease,
in cares and pleasures
ve me more than these?"
asure of Our Love
ve manifest our love for
loving and caring for His
by a joyful unselfishness
ifice. Every true Chris-
him him the spirit of the
n and women who joy-

fully laid down their lives for Christ's
sake and His Gospel's. To them Christ
was all and in all. He must be thus
exalted in our lives if we will glorify
His name and prove the measure of
our love for Him.

Winchester, Va.

also go with thee." Thus three years
of self-seeking service had failed, and
they were back again at the old trade.
Things did not go well with them that
night. Somehow they had lost the
fishermen's luck and cunning. All
night long they toiled and waited with-
out success. But when the morning
was come they saw Jesus standing on
the shore. A breakfast had been pre-
pared by His own hands. Patiently
and gently He invited them to dine
with Him. He knew why they had
failed. He knew what was necessary
for them to possess if they went forth
on their larger trade as "fishers of
men." Earnestly yet tenderly He
spoke to the spokesman of the crowd
that fundamental question in all Chris-
tian service, "Lovest thou me more
than these?" "Is your love for me su-
preme? Am I more than life and
worldly popularity to you? Will you
lose your life for my sake and the Gos-
pel's? If you will, take thou authority
to feed my sheep."

Loving Christ More Than These

Too much emphasis cannot be placed
upon the fact that we should love
Christ above all else. How careful we
ought to examine ourselves to see
whether or not this is the case with
each one of us. Sometimes we wonder
why our Christian service is so fruit-
less. It is not difficult to find the
reason if we will only examine our
love for Him. There are thousands of

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mother her successful home treatment, with
full instructions. Send no money, but write
her today if your children trouble you in
this way. Don't blame the child, the
chances are it can't help it. This treatment
also cures adults and aged people troubled
with urine difficulties by day or night.

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indigestion. Gladly send particulars.
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Cut the high cost of living. Money cheerfully refunded if not the most
delicious raisins you ever tasted. Packed in special air tight receptacle.
Guaranteed to retain their natural flavor and original freshness.

FREE

A book of recipes, entitled, "DAINTY RAISIN DISH-
ES," will be sent free of charge with every order.
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chance. Stamps accepted. Catalogue of prices on other dried fruits
sent on request.

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THE GREAT COMMISSION

(Matt. 28: 16-20; Luke 24: 36-53) (Compare Acts 1: 1-11)

(Matt. 28: 16-20; Luke 24: 44-53 is printed)

INTERNATIONAL SUNDAY SCHOOL LESSON FOR DEC. 13, 1914.

From Lesson Hand Book

Memorize Matt. 28: 19, 20.

Golden Text—Lo, I am with you al-

ways, even unto the end of the world.

Matt. 28: 20.

Home Readings—Mon.—The Great

Commission, Matt. 28: 16-20. Tues.—

The scriptures fulfilled, Luke 24: 36-49.

Wed.—The disciples surprised, John

1: 1-14. Thurs.—Stirring up the gift

of God, 2 Tim. 1: 1-14. Fri.—Faithful

service, 2 Tim. 1: 15 to 2: 13. Sat.—

Approved unto God, 2 Tim. 2: 14-26.

Sun.—Preparation for service, Eph. 4:

1-6.

The End and the Beginning

Our lesson passage pictures the final

scene of the life of our Lord on earth,

the ascension, and completes the series

of the year's lessons in so far as these

deal with the words and works of Je-

sus as recorded in the Gospel narra-

tives. But the approaching Christmas

season may be permitted to direct our

thoughts back to the beginning of the

life of Christ on earth and recall in

connection with this closing scene of

his ministry that other scene of his

birth at Bethlehem. These two points,

the end and the beginning, should con-

stantly be thought of together, since

each is incomplete without the other.

The resurrection and ascension of

Jesus, without his life, his words, and

works, would have only spectacular sig-

nificance. It was in the strength of

his life example and teaching, height-

ened by the inspiration of his final tri-

umph, that the disciples went forth to

execute the great commission.

The Lesson Text

(Matthew 28: 16-20)

16 But the eleven disciples went into

Galilee, unto the mountain where Jesus

had appointed them. 17 And when

they saw him, they worshiped him:

but some doubted. 18 And Jesus came

to them and spake unto them, saying,

All authority hath been given unto me

in heaven and on earth. 19 Go ye

therefore, and make disciples of all

nations, baptizing them into the

name of the Father and of the Son and

of the Holy Spirit: 20 teaching them

to observe all things whatsoever I com-

manded you: and lo, I am with you

always, even unto the end of the

world.

(Luke 24)

44 And he said unto them, These are

the words which I spake unto you,

that I was yet with you, that all

these things must needs be fulfilled, which

written in the law of Moses, and

in the prophets, and the psalms, concern-

ing me. 45 Then opened he their

eyes, that they might understand the

writings; 46 and he said unto them,

It is written, that the Christ

should suffer, and rise again from the

dead the third day; 47 and that repent-

ance and remission of sins should be

preached in his name unto all the na-

tions, beginning from Jerusalem. 48

And he witnesses of these things. 49

And he said, I send forth the promise

of my Father upon you: but tarry ye

in the city, until ye be clothed with

power from on high.

And he led them out until they

came over against Bethany: and he

blessed them.

And it came to pass, while he bless-

ed them, he parted from them, and was

carried up into heaven. 52 And they

worshiped him, and returned to Jerusa-

lem with great joy: 53 and were con-

tinually in the temple blessing God.

Prepared and Ready

When Jesus gave his disciples the

final instructions regarding their fu-

ture work, they understood, some of

them for the first time possibly, why

they had been called to be his com-

panions. They had sometimes gone

before him to prepare for his coming,

they had shared his toil, they had rest-

ed with him on the mountainside, when

his message had been rejected they had

suffered with him the pain of being

misunderstood and ill-treated; but

these experiences had been borne be-

cause of the expectation of a reward

in the greater glory which they be-

lieved Christ's kingdom would usher

in. Had they known from the first the

nature of that kingdom and what its

coming involved for them, would they

have left the nets, the tax gathering,

and other occupations to follow Jesus?

Probably not, for self-denial and ser-

vice were not regarded as great vir-

tues until Jesus by his life and his

words taught them to men. But

through years of association together,

the silent influences, the things about

Jesus which were never put into words

as well as the force of his teaching

when its final great meaning was un-

derstood, had prepared the disciples

for this great commission. No longer

were they concerned about who should

sit on the right hand and who on the

left. There was a message to be spok-

en, a work to be done, and they were

willing that joy and reward should

come on the field of action or be found

later in rest and renewed compani-

onship with Jesus. With a more perfect



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?

Do you have night sweats?

Have you pains in chest and sides?

Do you spit yellow and black matter?

Are you continually hacking and coughing?

Do you have pains under your shoulder blades?

These are Regarded Symptoms of

LUNG TROUBLE

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progress of these symptoms. The longer you

allow them to advance and develop, the more

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Lungs, Catarrh of the Bronchial Tubes and other

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development, you can build up your lungs and

system to their normal strength and capacity.

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health today.

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able cures, also a FREE TRIAL of Lung Germine

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I want agents in every city and village to sell the Star Hair Grower. This is a wonderful preparation. Can be used with or without Irons. Sells for 25 cents per box. One 25c box will prove its value. Any person who will use a 25c box will be convinced. No matter what has failed to grow your hair, just give the Star Hair Grower a trial and you will be convinced. Send 25c for full size box.

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understanding of the Master and of his purpose in calling them, they were ready now to go forth to bear witness of him, to preach with the conviction of men who knew in whom they believed, and when the time came to become martyrs for the cause of truth as had their Lord.—Lesson Hand Book.



Knight of Shepherds, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own vine and fig tree.

Address quick today to Sir L. W. Davis, S. G. C., No. 1026 Pickett St., Shreveport, La. Dismiss yourself as a hawker of wood and drawer of water. Inclose 2 cents stamp for immediate reply.

TELL ME YOU HAVE CATARRH AND I'LL TELL YOU HOW TO GET RID OF IT

THIS WON'T COST YOU A CENT

All I ask is that you do it NOW, so you can act upon my advice before cold weather, and be rid of your Catarrh. It will be much easier for you to get clear of Catarrh now, than later—so send today.

I've found a new way of treating this treacherous disease right in your own home and I'll gladly pass the information on FREE to you. It has been wonderfully successful, and if you have Catarrh you ought to know about it.

SIGN YOUR

FULL NAME.....

ADDRESS

Address your letter or postcard to:—

CATARRH SPECIALIST SPROULE,

432 Trade Building,

Boston.

invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TATSBLESS chili TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children, 50c.

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Southwestern Christian Advocate

631 Baronne Street

Entered at the Post Office at New Orleans, La., as Second-class Matter

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CASH REMITTANCES

Subscriptions Received November
16-27

Atlanta-Savannah—J. W. Swain 1, L. H. King 1, J. F. Dorsey 1, W. M. Bellinger, F. M. Goudon.

Central Alabama—Ella Riley 2.

Central Missouri—T. H. Lockwood 1, W. H. White.

Delaware—John J. Cecil 4, J. E. A. Johns 1, John H. Butler.

Florida—S. S. Washington.

Lexington—B. W. Kirtley 2.

Little Rock—M. F. Strong 1, David Hall 1.

Lincoln—M. J. McKay.

Louisiana—J. W. Turner 1, N. Kyle, T. A. Brown 1, B. J. Reddix 1, *4, Wm. Porter, R. J. Johnson 2, Jarrett Green *1.

Mississippi and Upper Mississippi—J. C. Hibbler 1, Wm. McMorris 1, E. C. F. Troupe 1, Jane Williams 1, A. Johnson *1, C. H. Brown 2, M. Johnson 1, Mrs. Susie Smith, J. D. Gibbs.

Tennessee and East Tennessee—E. H. Forrest 1, A. B. Thompson 1, *6, Mrs. F. E. Campbell.

Texas and West Texas—J. L. Blue 1, A. F. Johnson 1, Lucy Jones, W. R. Robinson 2, A. L. Gabriel *1, T. M. Jackson 1, James Jordan 1.

*Part yearly.

CRESCENT CITY NOTES

Wesley Church—The campaign for the Southwestern, to be continued until the 27th, was launched and the response was hearty. The pastor, Dr. J. L. Wilson, preached in the morning and Dr. Valcour Chapman, district superintendent, preached at night. The Glee Club from Tuskegee Institute sang at night. The various committees have set to work to help the pastor bring up all benevolences. Mrs. W. P. Thirkield will organize a Queen Esther Circle next Thursday at 4 p. m. Next Sunday, 10:45 a. m., the pastor's subject will be, "The Midnight Approach of the Bridegroom and Its Effect Upon His Faithful and Unfaithful Watchers;" and at night his subject will be, "The Manifestation of God in Spiritual Visions."—L. L. Harrison.

Malden Church—The pastor and family extend many thanks to the stewardesses and friends for a twelve-

pound turkey and a basket of choice groceries and fruit for Thanksgiving. Our fourth quarterly conference was held recently by District Superintendent Chapman and the reports were better than ever in the church's history. The pastor's return was asked for. Our benevolent rally is December 13th.—H. B. F. Charles.

First Street—At 11 a. m. the pastor, the Rev. T. F. Robinson, preached; his subject was "Forgiveness." At 6:30 p. m., Bro. E. C. Ross, president of the Epworth League, lectured on the League's lesson, which was very instructive; the scripture quotations by the young people were interesting. At 7:30 p. m. the Rev. Arthur Robinson, pastor of our church at Mandeville, La., delivered a strong sermon; the subject was, "The Living Christ." Five persons were converted and quite a number came forward for prayer. At 11 a. m. next Sunday there will be a representation of the old and new church—six persons to represent the ante bellum church and six young persons to represent the new church. All are cordially invited. Collection very good.—Maria Smith.

St. Matthew's Charge—The pastor and family wish to thank the Ladies' Aid Society for a fine Thanksgiving turkey and baskets. The New Orleans District Preachers' will hold an extra session of their meeting at St. Matthew on Thursday night of this week. The pastor and officers are making great preparations for the fourth quarterly conference, December 17th; every interest of the church is being looked after. The Woman's Home Missionary and the Ladies' Aid Societies will have a joint rally on the third Sunday night. Prof. H. Theo. Tatum, A. B., teacher in McDonogh No. 32, will make an address in the interest of public education on the fourth Sunday night.—Ednah May.

Gleanings From the Field

FLORIDA

Alachua—Our church, New Bell, at Brooks, Fla., is still alive. On the night of November 11 a band of women and some of the young folks tendered me a surprise with a basket full of choice groceries and a number of socks and handkerchiefs. November 15 our fourth quarterly conference was held and at 11 o'clock the Rev. J. P. Patterson preached an able sermon. We raised for him, \$12.25. The members asked for the return of their pastor, notwithstanding he has served two years.—L. Calvin Foster, Pastor.

GEORGIA

La Grange—Our fourth quarterly conference convened at Warren Temple Methodist Episcopal Church, Oct. 24-25, with the Rev. G. H. Lennon, district superintendent, presiding. The sermon at 11 o'clock on Sunday was both an intellectual and spiritual treat. The Holy Spirit was greatly felt, and as a result three precious souls united with the church. At 7:30 p. m. we were again delighted with the splendid sermon by our district superintendent. The Rev. F. R. Bridges, our pastor, being called away, the business session was postponed until Friday

Good News for South HEALTH SPECIALIST SPROULE

The Great Authority on Catarrh Explains HIS METHOD OF TREATMENT



R. E. SPROULE, B. A.
Specialist in Catarrh and Chronic Diseases
(Graduate in Medicine and Surgery,
Dublin University, formerly Surgeon British Royal Naval Service.)

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicine that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hacking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Specialist Sproule's name is revered as that of a benefactor, in thousands of homes. If you have any symptoms of Catarrh, the Specialist earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

MEDICAL ADVICE FREE

He will diagnose your case without charge and delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The result may be fatal.

CATARRH OF THE HEAD AND THROAT.

The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you back up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel a dropping in back part of throat?

If you have some of the above symptoms your disease is Catarrh of the head and throat.

Answer the above questions, yes or no, write your full name and address plainly on the dotted lines, cut out and send to
CATARRH SPECIALIST SPROULE,
432 TRADE BUILDING, BOSTON.
Be sure and write today.

evening. Every phase of the work was carefully looked into. Collection, \$23.89.—Thomas Sewell, Reporter.

OHIO

Columbus—A musical entertainment at Pennsylvania Ave. Methodist Episcopal Church, under the leadership of Mrs. A. S. Hughes and Mrs. C. Mitchell, Nov. 2, was a great success. A silk pillow was offered as a prize for the person selling the highest number of tickets over twenty-five. There were several in the race. Miss Mary Gilliam was the successful contestant. She sold one hundred and one tickets. Forty-eight dollars were realized from the door receipts and refreshments.—J. H. Love, Pastor.

COLORED MEN!

Wanted to prepare as
SLEEPING CAR AND
TRAIN PORTERS

No experience necessary. Position pay \$65 to \$100 a month. Steady work. Standard roads. Passes and uniforms furnished when necessary. I. Ry. C. I., Dept. 41
INDIANAPOLIS, IND.

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CERTIFICATE OF APPOINTMENT

WE want bustling Men & Women and Young People 18 to 60 years of age in EVERY LOCALITY to become I-L-U DEPUTIES OF ORGANIZERS OF PREFERRED MEMBERS. NO EXPERIENCE NEEDED. We give you a

BIG FREE OUTFIT

and you in a few days how to make BIG MONEY in an honorable and dignified way. Everything made plain and easy to understand. Our NEW MEMBERSHIP plan is to introduce every new Member gives you a STEADY MONTHLY INCOME. Work either at home or right in your own home without any outside selling or canvassing. Begin NOW—the sooner the better—devote either SPARE OR WHOLE TIME.

\$50.00 to \$100.00 A MONTH—SPARE TIME
\$100.00 to \$800.00 A MONTH—WHOLE TIME

Earn as much as others—live well, wear fine clothes, hold a position of trust. The I-L-U gives the MOST PROTECTION for the LEAST COST. Sick, Injury and Death Protection for the whole family—Prompt Cash Benefit Payments—No Red Tape—Everyone is interested. LET THE I-L-U START TODAY. Write for Appointment TODAY. Your Interest means BIG MONEY—Success means PROMOTION and MORE MONEY. JOIN and BE A LEADER.

COMPASS WATCH—FREE

Our Appointment in each locality. BE THE FIRST to join and get this famous I-L-U Compass Watch. This offer is for healthy Men & Women Young People 18 to 60 years of age. Write quick particulars—NOW, before someone else gets you. Let us hear from you by FIRST MAIL. Address THE I-L-U OF THE WORLD, 2008 L-L-U Bldg. Covington, Ky., U. S. A.

FREE TO THE FIRST TO JOIN FROM ANY LOCALITY. WRITE QUICK. COMPASS SET IN BACK.

THIS PAPER FROM NOW UNTIL JAN. 1, 1916—FOR \$1.00

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, DECEMBER 10, 1914

Vol. No. 43—No. 49

ADVANCE IN THE WORK OF THE LIBERIA CONFERENCE

Liberia is our oldest mission. The work there was begun under most trying circumstances. The spirit of Melville B. Cox is plainly felt to this day and his heroism has energized our missions in all parts of the world. But the Church is still interested in Liberia. The Church could not forget its first foreign field. Africa occupies such a strategic place in the world's affairs that it is still one of our most conspicuous mission fields.

Liberia is where the Negro is trying out practical self-government and the ability of black civilization to meet black heathenism and force the heathen to respond to the call of civilization. Liberia has many difficulties but it has no revolutions. Its government is peaceful and its future growth very promising. No agency has contributed more to the success of the Liberia Republic than the missionary work of the Methodist Episcopal Church. From Cox to the present, worthy men have labored and directed the work in that field. Bishop Hartzell has made for himself an imperishable name by his Christian statesmanship, courage and superior leadership in handling our work in Liberia and other parts of Africa.

We have gathered some interesting figures covering our work in Liberia for the past nine years and they are most encouraging. Bishop Scott and his collaborators should feel pleased, and no doubt are, for what has been accomplished. Bishop Scott has given himself to this work with much sacrifice and devotion. When Bishop Wilson returned from inspection of our work in that field he had words of warmest praise for it.

The membership is almost three times what it was in 1905. Then it was 3,301; now it is 9,633. In 1905 the Sunday School enrollment was 2,447; now it is 5,240. The enrollment in the day school has increased for the same time from 1,084 to 2,363. There has been gratifying increase in the finances. It is to be remembered that Liberia is a poor country and the people and missionaries, at all times, must pay very high prices for food and yet the conference collections have increased from \$2,003 to \$5,128. The total raised in ten years for building and improvement on property from among the Liberian people is \$64,416 while the property valuation in the aggregate has increased from \$95,200 to \$182,867. This is a fine showing and a better showing relatively, all things being considered, could hardly be found in Methodist Missions. We congratulate Bishop Scott on what he has been able to accomplish and wish for him a

like measure of growth in the years that are before him.

SUPERSENSITIVENESS OF THE NEGRO

That the Negro is sensitive to references that hark back to the days of slavery should not occasion much surprise. The Negro faces each day enough of taunts and discriminations and inuendos to make him sensitive. If the public were to pursue a method of glorifying the Negro as a race and would honor and respect racial achievements, the Negro would soon come into racial contentment and adjustment which would be eminently satisfactory to all.

However this may be, the Negro must get rid, for his own comfort, of his "thin skin."



We are all interested in our workers in Liberia. They are facing trials and difficulties on the West Coast of Africa and showing a courage and persistency worthy of the Gospel which they preach. What they do, therefore, will widen the borders of the Kingdom and make glorious the pages of Missionary endeavor. We have just been furnished, by Brother F. A. Price, a group picture of some of the Missionaries of the Cape Palmas District, who attended the last session of the Liberia Annual Conference. The three sitting, reading from right to left, are: Rev. Wm. G. Alston, District Superintendent of the Cape Palmas District; Bishop Scott, and Dr. J. A. Simpson of the Bassa District. Beginning from left, those standing are: the Rev. Wm. McLaurin of Grand Cess, Mrs. Warner of Garroway, Mrs. Alston, Miss Gendron of Garroway, Miss Suckan and Mr. Robertson of Jacktown, Sinoe; the Rev. and Mrs. Williams of Vana Kroo, Miss Diana McNeill of the College of West Africa, and the Rev. F. A. Price.

Now this does not imply that he must accept the terms "nigger" and "darky." This terminology should be resisted anywhere and everywhere. We were particularly amused at the Christian Students' Convention which met in Atlanta last May, when a number of our southern white friends absolutely fell down on the pronunciation of Negro. They would pronounce it "Nigrer," when they could as easily have come straight with the plain dignified term Negro with a capital N.

The occasion of these remarks comes from a recent protest of the Boston Negroes against the use of school song books of Boston, which contained among others "My Old Kentucky Home," "Old Black Joe" and "Massa's in De Cold Cold Ground." This protest was voiced by leading colored citizens of Boston as well as some of their white friends. The protest won and the book was banished. But it seems

such a trivial and supersensitive matter to try to banish songs that are among the sweetest melodies known to American life and which will be sung in spite of all protest that may be made. The banishing of these songs will not help us to forget slavery. We shall get away from slavery as we grow in culture and goodness. There is such a wealth of soul and fine spirit incarnated in the plantation melodies that they should never be forgotten nor should we ever refuse to sing them. Commenting upon the protest the Boston Transcript very pertinently remarks:

"Now that the School Committee have banished the song book, when will it begin upon the expurgation of the histories? Those now in use must be equally obnoxious, containing, as they do, references that cannot fail to be fully as offensive as 'massa' and 'darky.' The entire Civil War period, we presume, will be eliminated from these textbooks, or, if touched upon briefly, will be altered to suit the agitators. Yet we doubt the wisdom and the justice and the expediency of permitting any citizens of Boston to grow up in ignorance of the fact that to secure their freedom the white people of the North fought for four long years, gave freely of their lives and treasure, and with their heart's blood won for the Negroes the blessings of life, liberty and the pursuit of happiness. If the singing of 'Old Black Joe' humiliates the colored pupils in the schools, how much more must they be humiliated by the story of John Brown, which cannot be told in any way, however adroitly, without disclosing the fact that the Negroes were slaves. There is a point where sentimentality should end, and that is where common sense begins."

NEGRO NOT SO BAD OFF

A number of colored papers have carried a notice to the effect that the legislature of the state of South Carolina has passed a law forbidding the employing of white teachers in Negro public schools.

This is not true.

Although the legislature did pass such a law, the senate failed to ratify it, hence there is no such law in the state of South Carolina.

AMERICA FOR CHRIST

The General Committee of Church Extension was held this year in Portland, Me., in Chestnut Street Church, a church which has had as its pastors Bishop Bashford, Dr. J. R. Day, Dr. Matt S. Hughes. The sessions of the Committee were rather congested, due largely to the intervening of the New England Convention of Methodist Men. The three General Committees and the Methodist Men's meeting held the Bishops and district

(Continued on Page 8)

THE BISHOPS' SEMI-ANNUAL CONFERENCE

The Semi-Annual Conference of the Bishops of the Methodist Episcopal Church was held in Washington, D. C., beginning October 28, and adjourning subject to call on November 2. The concluding sessions were held in Boston during the General Committee Meeting of the Foreign Missionary Board.

The question may have arisen as to the object of these semi-annual meetings. As indicated by the word—long time honored in Methodist speech—there are Conferences in which the matters that have engaged the attention of the Church during the preceding months are discussed and such other matters considered as may be brought to the attention of the Bishops by correspondence addressed to the board.

The business of the Bishops is usually considered in committee before final action by the board, and it has long been the custom to have standing committees to which are referred subjects appropriate. For service on these committees, the Bishops at the beginning of each quadrennium are arranged in groups so that the personnel of the committee is determined automatically. No Bishop serves upon the same committee at consecutive Conferences.

The Committee on Plan considers all questions as to the time and presidency of the Annual Conference. Requests for particular dates are considered, but in the nature of the case cannot always be determinative.

There is a committee also on Law and Administration, to which are referred all questions of the Plan of Episcopal Visitation or discipline. The reports of this committee are presented, and after final adoption are recognized as the Rulings of the Bishops. These do not have the authority of legislation, but under ordinary circumstances are closely followed in administration, as they represent the judgment of the Board as a whole.

Other matters which do not involve questions of the Plan of Episcopal Visitation or interpretation of Methodist Law are considered by a Committee of General Reference.

It is not difficult to see how crowded must be the days of our meeting. Indeed they are among the most strenuous of the year.

At our Conferences the chair is taken by the Bishops in the order of seniority; the privilege of discussion is usually enjoyed without formal action for its limitation. The ordinary motions for the closing of debate have had no place with us. There is independence of judgment, fearless and absolute, and there are many discussions which serve to illustrate this right of independent thinking.

At the recent meeting none of the Bishops in foreign residence were present, being occupied with their official tasks upon the field.

For each one of them, it may well be believed, prayer was made.

Bishop Bristol, after several months of enforced rest, was welcomed by us with gladness. There was no need of assigning him to Spring Conferences, but the fellowship of his brethren must have been a tonic to him, for he seemed to grow stronger even during the days that we spent together.

Reports from the fields at home and abroad showed a significant gain in our membership for the year. There was occasion also for thanksgiving that in the great benevolent enterprises of the Church an advance is indicated, although in so many places the peculiar conditions of the year have had a marked effect upon the income of our membership. Some of our educational institutions, notably Baker University, report most successful financial campaigns.

Immediately following the last General Conference the Bishops felt that the recommendation as to episcopal report to the General Conference made necessary such information as could only be secured by special reports from the pastors. Blanks were therefore sent out for this purpose. At the recent Conference in Washington it was agreed that in view of the fact that we are to be furnished with statistical reports by the Commission of Finance in simpler form, and that we are receiving valuable information from the several boards, we discontinue the request for semi-annual report from the pastors.

The question has been raised as to the submission of the proposed amendment for the election of Bishops for Races and Languages. The matter was formally brought before us in Washington and it was decided that inasmuch as the Secretary of the General Conference has not certified to the board the necessary authorization for the submission of the proposition, the Bishops are not at this time at liberty to hand down either to the Annual or Lay Electoral Conferences this amendment.

For obvious reasons the sessions of the Bishops Semi-Annual Conferences are always executive, and the presentation of statement or appeal in person is discouraged except in matters of most general and urgent significance, chiefly because of the necessary limitation as to time.

The survey of the activities of the Church is comprehensive and careful. As best they may, the Bishops are keeping in closest touch with the work and workers of every field, finding inspiration in the opportunity for service, and reckoning as the supreme rewards of life the approval of conscience, the favor of the brethren, and the commendation of the Divine Master.

Week, during which the entire local church family and constituency shall be rallied in daily service. Personal letters of invitation should be written to all members, non-resident members, and all others on the Constituency Roll of the church.

2. Membership and Constituency Recorded

In order to prevent a continuance of the appalling loss during the quadrennium of over 400,000 members by removal without certificate to which our attention was directed in the Episcopal address at the last General Conference, every Church Record in Methodism should be rewritten in the month of December. Strict adherence to the disciplinary requirements in paragraphs 55-57 should be observed by every pastor in the church. In all large cities a membership clearing house should be established, to which notification should be sent to the pastor of members moving to that city. The constituency Roll is composed of all persons in the community who, on the basis of a community census, are by past or present affiliation available for membership in our church. This complete constituency should be definitely recorded.

3. Watch Night

Every church in the Methodist world is summoned to observe Watch Night. In 1914 we suggest as an important feature of the program the roll call of the entire church membership.

4. Evangelistic Campaign

From New Years until Easter the energies of the church should be focused on the usual evangelistic efforts such as the protracted meeting following Watch Night, the week of prayer, interchange of pastors, union meetings, gospel team work, or other evangelistic plans. Palm Sunday should be observed as Decision Day in every Sunday School, and Passion Week services conducted in every church, making East Sunday a special day of ingathering throughout the church.

5. Children's Day

The obligation of the young people of Methodism to invest their lives in sacrificial service for Christ as a life task warrants the request that at one of the public services on Children's Day a sermon be preached on "Life Work" such as the gospel ministry, home and foreign missionary service, deaconess work, and all other allied forms of Christian work. This is a fitting time to make an appeal to parents to dedicate their children to Christ for special Christian service.

6. Summer Campaign

During the summer months to emphasize such forms of evangelism as tent meetings, and where it is the custom, special evangelistic campaigns. The country church offers an unusually fruitful field for evangelistic work, particularly during the summer months, and also the use of approved methods which have produced such satisfactory results in towns and cities.

7. The Key Man

The feasible plan for carrying this program to the church is through its adoption by the District Superintendent and, through him, by each local Quarterly Conference.

8. Lay Evangelism

It is the spiritual birthright of every child of God to know the joy of winning another Christ. Whenever this challenge has been presented to men and women in a definite form, including the name and address of the person to be won for Christ, the favorable response has been practically uniform. We, therefore, present the responsibility to our pastors to prepare a complete Constituency Roll, and assign the names to those willing to undertake this work. We appeal to the membership of the church to set apart as a minimum one hour a week to definitely used in winning others to Christ.

THE PROGRAM OF THE COMMISSION ON EVANGELISM OF THE METHODIST EPISCOPAL CHURCH

ADOPTED BY THE COMMISSION ON EVANGELISM

In view of the rising tide of evangelistic conviction and activity throughout our church and the world, we present the following:

EVANGELISTIC PROGRAM FOR METHODISM—
1914-1915

I. Every Day Evangelism

An all-the-year-round personal work program as outlined in the Local Program, entitled "How," published by the Commission on Evangelism.

II. Every Week Evangelism

An appeal to the ministry of Methodism to present such an evangelistic message as will be

followed at least once a Sunday by a plea for definite decision for Christ in the public congregation. The practice of inviting people to unite with the church at every Sunday service is particularly commended.

III. Every Year Evangelism

Once a year a definite period in the church calendar for special evangelistic campaign, the methods of which shall be determined by the pastor with the Quarterly Conference.

In the application of these principles we present to Methodism the following:

1. Church Home Week

Thanksgiving Week to be Church Home

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens.

PART XXX.

On August 19th we visited the Church of St. Peter again, and paid our first visit to the Vatican, which is adjacent to St. Peter's and which has been the permanent residence of the popes since the 14th century. We went through the Vatican picture gallery, which contains many pictures that Napoleon carried off to Paris and which the French have since returned. This admirable Frenchman was about the greatest plunderer the world has ever seen. In this gallery are the following: Raphael's "La Transfiguration," the "Transfiguration" which we usually see reproduced in Sunday School literature, and also his "Coronation of the Madonna;" Guido Reni's "Crucifixion of St. Peter" (head down), which is copied into the mosaic pictures in St. Peter's, and also his "Virgin in Glory;" and by Titian there is the "Madonna," represented as in glory also with St. Nicolas and others below her, while above in bold letters he painted the words, "Titianus faciebat."

We visited next the Vatican museum of sculptures and inscriptions. This is a very great museum. We interested ourselves first in the huge porphyry sarcophagi of Constantine's mother and daughter, and the immense porphyry basin. Among the sculptures are the great bronze "Hereules," the full statue of "Juno" with bronze staff and the bust of "Jove," both seen often in classic school books, and other "Juno" with only a short stick, perhaps part of a staff, in her hand, the "Nine Muses" with "Apollo," Canova's "Perseus," the old "torso" (perhaps of Hereules), and the "Pugilists," etc.; but greatest of all were the "Cnidian Venus," after Praxitiles, the "Apollo Belvedere," one of the most superb male figures in sculpture, and that "miracle of art," the "Laocoon" and his two sons with the snakes. There are many other originals, plaster casts of which can be seen in all of the great art centers of the world.

Thence we traversed the room known as the Museo Chiaramonti, which is about one thousand feet (330 yards) long. It has a rich collection of whole figures, fragments and inscriptions. In a side room we observed the most famous full-figure of "Augustus," carved in full regalia. We saw also those living statues that seem to be really instinct with life, the "Discobuli," one in the act of throwing the discus. We then left the Vatican to return the next day; for we had not yet gone into the Loggia and Stanze of Raffaello and the Sistine Chapel decorated by the great Michelangelo.

As we went out I noticed that St. Peter's is protected by lightning rods. In some old paintings in the Vatican the popes are represented as possessing miraculous powers to turn away all evils, but evidently the modern world has more faith in the lightning rod. I noticed, too, that calcareous tufa or travertine stone is the great building material of Rome; of this material the emperors built the Colosseum and the popes have built St. Peter's. They drive to the left, as in London. I decided to walk through the streets and strolled leisurely towards the Forum. I walked through the street which is tunneled right through the Quirinal Hill, on which hill is located the palaces of the king. This tunnel way is very wide; it has double car tracks, double wagon ways and two ample sidewalks on either side. On I strolled by Trajan's Column and the Victor Emmanuel Monument, and thought of Horace as I ascended the wide steps of the Capitoline and descended by the Via del Campidoglio to the Forum. Entering the Forum I wandered for the rest of the day among its eloquent ruins. The tombs of Romulus and of Numa Pompilius in black stone (lapis niger) are near the Ros-

tra, around which the populace gathered to listen to the politicians and orators of Rome.

The next day (August 20th) we went again to the exhaustless treasures of the Vatican. We looked over the tapestries for which Raphael made the drawings, illustrating such subjects as the "Nativity," the "Adoration," the "Slaughter of the Innocents," on the road to "Emaus," and the "Ascension;" and also such incidents in the lives of the apostles as "Peter Receiving the Keys," "Paul and Barnabas Refusing to be Worshipped in Athens," "Paul Preaching on Mars Hill," etc. I was interested in a large painting representing the success of Christian heroes and on which is inscribed a paraphrase of Caesar: "Venimus, vidimus, Deus vincit." We visited also the Sistine Chapel. The Sistine Chapel, so named Raphael did some wonderful ceiling paintings under the patronage of a pope, which rivals the work done by Michaelangelo in the Sistine Chapel. The Sistine Chapel, so named from Pope Sixtus the Fourth who erected it, is the palace-chapel of the Vatican. Into this chapel we went last, and I think it is the greatest of all. Under the patronage of Pope Julius the Second, Michael Angelo did some marvelous frescoes on its walls and ceiling; down the center of the ceiling are painted representations of the successive stages of the

Creation, as told in Genesis; on the altar-wall is Michael Angelo's famous "Last Judgment" and above it is the marvelous foreshortened "Jonah" just delivered from the whale. I observed a colored man standing with a guide, quietly looking over the "Last Judgment." He was the only Negro I had seen in all Rome, and I think in all Italy. He proved to be the pastor of one of the largest churches in the United States. I was naturally interested in his opinion of that painting of a much-preached religious subject, and when I saw him again a week later in Naples, I asked him to criticize to me Michael Angelo's "Last Judgment." Anybody in the world would have been interested to hear his criticism. The great painter himself would have been entertained if not instructed. But I shall speak of that when I get to my papers on Naples, and will write a special article on his criticism for some magazine. Suffice it to say that such "last judgments" as the painters paint, are nothing as compared with the marvelous creative imagination of the "hallelujah preachers."

I noticed that some "pious" pope of a previous generation had damaged this great work of art by having some inferior painter to paint drapery on some of the nude figures of the "Last Judgment;" and in the museum of the Vatican we had noticed that the same prudish sentiment had mutilated some of the most beautiful male figures (such as the "Apollos" and the "Hermeses") by plaster!

In our next paper we shall take up our interesting wandering on the afternoon of the 20th.

Wiley University, Marshall, Texas.

HEALTH PAPERS

FALSE HAIR

By D. A. Bethea, M. D.

Men are lavish in their admiration of a beautiful head of natural hair, but they have a universal dislike for false hair. However, nature has not endowed all women alike in this respect, as it often becomes necessary for some of them to supplement their limited supply with additional hair. Even at the best this is unfortunate, as those who wear false hair are at a disadvantage in the battle of life. Not only does it detract from personal appearance—which means so much to a woman—but it renders the wearer liable to disease from infected hair.

Many women save their combings and have them made into switches and puffs. In itself this does seem harmless; however, it is fraught with great danger. She who does this saves a mass of soiled, germ laden, decayed matter. The fact that the hair falls out proves that it is dead hair, dead at the roots. This hair is often kept for months in a little bag or box before it is cleaned and made into something to wear on the head. But nothing can purify it sufficiently to admit of its being worn on the head of a healthy individual.

No one would think of putting a few decayed apples into a barrel of good ones and expect them to remain there without infecting the whole barrel. And yet thousands of women save their combings and without cleaning them will have them made into switches and wear them continually to the detriment not only of their hair but their whole system. Furthermore when the system becomes deranged some women become peevish, cross, jealous, and hard to please. In fact most women who are sick for any length of time get that way. Some are that way when they are well.

The little innocent "rats" that women place under their pompadours to raise them to the desired height are often soiled and of so coarse a quality that they rub the scalp continually, loosening the hair from the head and heating the scalp so that it becomes oily and irritated to a great degree. Those who feel that they must wear other hair than their own should never wear cheap false hair.

It often happens that those who buy a bunch of curls or puffs for a dollar are buying Chinese hair or hair cut from dead people who were diseased. This hair is bleached or dyed with the poorest kind of dyes. This hair cannot be fit to wear on healthy heads.

Lillian Russell says: "The woman is fortunate who has sufficient hair to decorate her head without resorting to false hair. But to those who need a little additional hair to improve their appearance, I would advise to be more than careful of the quality they use." The best is always the cheapest in the end. One should hesitate before picking up a cheap bunch of curls or "rat" to puff out the pompadour. One should be positively sure that the hair she puts on her head is perfectly clean. Throw away all combings from your head as you would throw away a dead flower. Go to the best places for the best things. Work with your own hair until you can do without false hair.

While it is true that some women have to wear false hair, there are a much larger number who wear it needlessly and would be much better off without it. By care most women could fix up their own hair becomingly, even though not according to the latest style. When style interferes with health, "cut out" the style. As the Kentucky gentleman said, "When whiskey interferes with business he cuts out the business."

Wigs are not worn to-day by colored women as much as they were formerly, because people are learning more about how to care for their own hair than they did. Nowadays folks are beginning to see the need of spending more time in cultivating their hair. A number of colored persons have grown wealthy manufacturing and selling hair growing preparations. While most of them have been far too extravagant in extolling the virtues of these medicines, and while many of them are absolutely worthless, nevertheless they have done good by causing the women to take more care of their own hair and leave off false hair.

Terre Haute, Ind.

THE CRIPPLE OF NUREMBERG

BY FELICIA BUTTZ CLARK

CHAPTER XXIII

AT THE DAY-DAWN

"Let me pass in."

It was Father Antonio who spoke to the soldier on guard before the round tower where Ulrich had spent so many weary days. The gray dawn was creeping over Nuremberg, bringing into view its peaked roofs, and penetrating even to the narrow streets where the working people were hurrying to their day's labor. The priest had risen early in order that he might make one last appeal to the boy, and, if that was useless, as he was well assured it would be, he would follow him to his death. Father Antonio's heart was hard, for he had been schooled among the Jesuits; but it was not so hard that it could not be touched by a feeling of pity for this young heretic. In his own mind, he had a sort of respect for the lad who had the moral courage to withstand not only the torture, but the prospect of a barbarous death. As he had passed through the courtyard, he had seen in one corner the "Maiden," grim and black, her mantle folded tightly about her, as though she were hugging herself at the thought of the victim who would soon be inclosed in it.

The Duke of Alva saw it too, as he looked down from an upper window and his thoughts flew back once more to the orange-groves of Andalusia and his two sons. With a shrug of the shoulders, he turned away.

"Has the prisoner had any visitors?" the priest inquired, following his guide into the darkness where the torchlight cast long, wavering shadows.

"I let some one out at midnight, your Reverence," the soldier yawned sleepily. It had been a long, cold watch. Turning the huge key, he swung back the door and the priest entered. All was silent in the cell. On the stone hence, was a figure, bent over, with its face buried in its hands.

Father Antonio walked across the uneven pavement, and touched the boy's shoulder. "There is still hope, my son," he said. "Return to the church and I will promise thee that the horrible 'Maiden' who waits in the courtyard shall be carried back to its hiding-place and thou shalt go free."

At the mention of the instrument of torture, a shudder ran through the body of the stooping figure. Then, suddenly, he threw up his head and looked the priest straight in the face.

With a low exclamation, Father Antonio stepped backward. "Orlando!" he cried. "Thou. Here! And where is the prisoner?"

"Yes, I am here, Father Antonio. And the prisoner is where I trust the Duke of Alva can never find him."

"And thou didst help him to escape? Thou, the son of a godly woman, who hast hidden thy Protestantism behind the cloak of the Holy Church, in order to shield thyself! I know thee and have known thee for many a day. What is that parchmen-covered volume which thou hidest so carefully? Didst thou think I had not seen it? Secrets are not long hidden from me!"

Orlando rose to his feet and it seemed to the priest that he had grown taller, so great was his dignity. "Here am I, Sir Priest. Do with me as you think best."

"The Duke of Alva must know. We shall see whom the 'Iron Maiden' will embrace this morning. Evidently, not the son of the captain of the Guard, but a nobler person,—Orlando, grandson of the well-known Marchese del Principe, who was for many years an intimate friend of the Holy Father."

A smile lit up the cripple's face. The time for fear had gone by. The priest, casting an angry glance at Orlando, hurried out of the dungeon to the apartments of the duke.

"He is already at the castle," said the soldier, and the priest hastened back again to the rooms set apart for the Emperor Charles. He knew well the sullen anger which would fill the heart of the Duke of Alva when he learned that his prisoner had escaped through the intervention of a puny cripple.

Orlando sat down again after the priest's departure. Never had he felt so calm, so peaceful, and never had he been so close to death. The duke would not forgive him, his mother would despise him; no more loving kisses would he receive from her lips and no more gentle touches of that white

hand such as she had given him since he became a favorite of the Emperor. And from Charles himself he felt that he could hope nothing. He had betrayed the trust which the Emperor had placed in him by giving to Ulrich the written order which had been made out for himself alone. Still, in the face of a horrible death, with all the hopes of human love fallen away from him, he felt as if an Unseen Presence were by him, as if a strong hand held him, he felt as if the Savior himself, who had felt the same and had suffered and died, was close to him, and he was not afraid.

The moments passed slowly by. Then the door opened and four soldiers appeared.

"Come with us!" said the first one, grasping the cripple's arm firmly, though not unkindly. The others closed in around him, and, guarded by them, he marched out into the light.

"Oh! The blessed sunshine!" he murmured, and then he realized how awful the night had been in that dungeon.

"Did you want something? A glass of water?" said the same man who had spoken before.

"Nothing, thank you," he replied, in so gentle and sweet a tone that the soldiers looked at him pityingly.

One of them, who wore a cloak, stepped between him and the frightful "Eiserne Jungfrau" in order that he might not see it as they went by. They went more slowly now, up the great, stone staircase from the court, on account of the cripple's faltering steps. He felt very weak in body, although his spirit was strong. Last night, he had ascended these steps with confidence, knowing that the Emperor would welcome him; now he was a prisoner, and would be condemned, without doubt, to death.

The Emperor, the duke, the priest, and Orlando's cousin, the Marquis of San Marzano, were grouped together at one end of the large hall. Near by, stood many officers and attendants, and among them was Peter von Reuss, his face drawn with emotion, although he seemed to be forcing himself to be calm. At the entrance of Orlando an expression of surprise and incredulity passed over his countenance. What could it all mean? He had expected to see his own son brought in, pale and trembling.

Slowly the soldiers conducted the prisoner near the Emperor, and then, loosening their hold, saluted His Majesty. The Duke of Alva's sallow face was covered with a dull, red glow, and his small, deep-set eyes shone like fire from under the heavy eyebrows. "So this is the youth who has dared to defy me and set my prisoner free!" he exclaimed, contemptuously, looking Orlando from head to foot in such an insulting way that Orlando in his turn flushed even to the disordered curls lying loosely on his forehead. "With your Majesty's permission, I should like to ask this person a few questions."

Charles howed. He looked greatly troubled. It had been distasteful to him to have Ulrich brutally treated, but he had let the Duke of Alva have his way. Now, when the cripple, of whom he was really fond, seemed to be in the power of the duke, whose disposition for revenge he well knew, he was puzzled as to what he ought to do. Should he show favor to Orlando, it would look as if he were siding with the Protestants. He sat still and watched the expressive face of the cripple as the Duke of Alva, going up nearer to his prisoner, asked him a few questions in a loud voice. The officers pressed closer that they might hear the boy's replies, and Alherto, full of anxiety, placed himself where he could cast an encouraging glance at his cousin, whom he had learned to love.

"What excuse have you to offer for the crime which you have committed?" the duke inquired, harshly.

Orlando raised his stooping figure to its full height. "I love Ulrich," he replied simply.

"Love Ulrich! That is no excuse at all. Because I love a person, do I allow my love to interfere with justice?"

"He was unjustly imprisoned," said Orlando with boldness.

"The time has come, then, when cripples express opinions with regard to the action of their superiors, has it?" The red grew deeper on the duke's face. He was not accustomed to being defied. "May I inquire what fate you expect for yourself, young sir? Do you think that the Duke of Alva will say to you, 'My dear young man, you have done me a favor by relieving me of a prisoner whom I had unjustly confined and condemned?'"

"I expect no mercy," said Orlando, slightly smiling. So great was his consciousness that the Lord was by his side, that he thought he felt a pressure upon his hand and cheering words in his ears.

"Did you think that because you are a Catholic, the Duke of Alva would forgive and pardon you?"

"I am not a Catholic," responded the cripple in a low, but distinct voice.

A murmur ran through the hall. Not a Catholic! Yet this was the son of Carlotta Weher, in whose house Father Antonio had lived, and who was known to be an ardent Roman Catholic. This was the youth who had gone in and out among them as though he were one of themselves.

"Ah!" exclaimed the duke, drawing his eyebrows nearer together. "This complicates matters. What sort of a hypocrite are you, then? You have made us believe that you were as good a Catholic as any of us. I myself saw you kneeling reverently at the elevation of the Host when Father Antonio celebrated mass."

The cripple howed his head in shame. "It is true," he murmured, "I confess it."

There was instant stillness in the great hall.

Then the graceful head was raised, and the cripple spoke; but this time to the Emperor himself. "I was a hypocrite, your Majesty, but I will be one no more. I believe in the Lord Jesus Christ, and in Him alone do I hope for salvation. There is no other name given among men, whereby we must be saved. For many months I have been in chains—a coward; now I am free. Do what you wish with me. I am worthy of death and I am willing to meet it, whatever it may be."

The morning sunshine falling through the rose window of the hall shone upon his uplifted face, and its beauty thrilled the Emperor's soul, while he felt a sincere admiration for the cripple, who, weak and helpless, in the power of the Duke of Alva and of the priest, had dared to own himself a heretic and to give his life for Ulrich.

The duke turned a little to one side and whispered to the priest. Father Antonio answered him a few rapid words, and the duke nodding, spoke again to Orlando. "In my annoyance, I forgot to ask you a very important question. Where is the prisoner gone? Tell me at once, in order that I may send and capture him. It may be," he added insinuatingly, "that this will save your own life."

"That I will never tell your Grace."

"You must."

"I will not."

There was a firmness about the cripple's tone which had never been heard before. Ulrich's father, who had been leaning forward, breathless in his agitation, heaved a long sigh of relief. Jakob Engel stepped up nearer the duke. "Shall we torture him, your Grace?"

With a look which made the soldier go quickly back to his place, the duke replied: "I do not torture cripples!"

There was a hurried movement near the door, and a man, covered with mud, pushed his way through. "Messages, your Majesty!" he cried. "Urgent messages."

The Emperor rose. "Let the man come forward." Through the crowd he came, travel-stained and exhausted. Down in the courtyard, they were cleaning the mud and sweat from his poor horse, which he had ridden for many hours steadily, intent upon reaching Nuremberg as quickly as possible.

Bowing profoundly, he gave a package to the Emperor and then stood on one side waiting, while His Majesty broke the seals. As the Emperor read the inclosed letters, his eyes brightened and beckoning the Duke of Alva nearer, he repeated to him the news from the north. "The Elector. Gathering troops. Moving south," were the disjointed sentences which those standing nearest heard.

"We must go!" said the Emperor. "Order the

troops to prepare to leave, my general. Before night we must be far from Nuremberg on our way to meet this Elector who thinks it wise to make war against his master."

In their excitement both he and the duke forgot about the cripple, who still stood between the soldiers. Orlando's face was now deadly pale. The strain of the last two hours was beginning to make its impression upon his delicate frame, and he trembled as he stood. Alberto sprang forward and brought him a chair.

"Lean against this, Orlando!" he whispered. "And have no fear. The Emperor is disposed to be friendly toward thee, I am sure of that."

After a short consultation with the duke, His Majesty arose. "Prepare for a journey," he called to the officers. "In two hours' time, we shall leave this city. And then, hurrah for the north and the extinction of the Smalkaldic League!"

"Hurrah! Hurrah!" echoed the men, each one hastening away to his appointed task.

"Ah! Here is the prisoner!" said the Emperor, coming close to Orlando. Moved by the piteous expression in the large, dark eyes of the cripple, he looked down kindly at him. "Let the boy go, my lord," he said to the duke who was following close behind. "What does it matter whether he be Protestant or Catholic, so long as he is loyal to his sovereign? And as to the other youth, if you catch him you can hang him to the nearest tree; but I pray the Madonna and the saints that you may not catch him," he added under his breath; "for I do not care for this cold-blooded murdering."

"As your Majesty says," responded the duke, hitting his lip until the blood started. As he passed the cripple he cast upon him such a look of hatred that the soldiers who guarded him trembled.

Orlando did not notice it. The reaction had come with the knowledge that the sentence of death was averted, and he fell back unconscious.

CHAPTER XXIV

THE CRIPPLE'S FAREWELL

An hour later, Orlando entered his home, the Casa d'Oro. His head was strangely dizzy and his limbs trembled. What the delicate boy passed through in those long hours of the night, no one ever knew. His fears for Ulrich, and the deep blackness of the dungeon after the torch had burned itself out, had combined to bring him to a high state of excitement. Strange to say, since his giving up all except the love of Christ, his soul had been at rest. No anxiety about his own fate oppressed him; all would be right, for God was with him. And God had indeed manifested His power by saving him from what had seemed certain death.

As he entered the door of the mansion, he drew himself up a little and set his lips more firmly together. He must now face his mother, and that was as hard for him as the prospect of death in the "Iron Maiden" had been. He knew her disappointment about him; he understood her proud nature.

Voices were heard in his mother's room. Listening a moment, he recognized the priest's tones. He was evidently arguing with the Frau Weber who was talking in a high, excited manner. Muttering a prayer for help, the cripple crossed the threshold and stood still near the door. His mother, with blazing cheeks and flashing eyes, was walking up and down the room, nervously wringing her hands.

Upon his entrance she approached him. "So, thou art come, Master Protestant, but a little too late. Father Antonio has already told me the news. It is well that thy father died before he saw this day; it would have broken his heart to know that his son was not only a hypocrite, but a traitor. How proud I am of thee!"

What a world of scorn there was in her tone. Her bosom heaved with her deep-drawn breaths, and she clenched her hands until the rings cut into the tender flesh.

"I thought it shame enough to have a crooked and misshapen son, a disgrace to me and my house, but now this new sorrow must be added to it! My son is a Protestant, and, worst of all, has been for months—perhaps years, I know not—leagued with a people whom I despise."

Orlando grew paler and paler, and opened his lips as if to speak.

"I will not hear a word from thee!" she exclaimed. "Go and stay with those who have taught thee to deceive! Never let me see thee again!"

Father Antonio gently took hold of the excited woman. "Be cautious, my dear madam," Orlando

heard him say in a low tone. "Remember the property. It is all in his name."

"The property! What do I care for that? I will leave his house this very day and return to my home in sunny, beautiful Venice."

With a sudden change she turned, and, flinging herself down, burst into tears.

Orlando rushed forward and knelt beside her. "Mamma! mamma mia!" he said. "O, forgive me! I have been a coward and a hypocrite, but not a traitor, mamma. Long ago, I would have come out boldly and owned myself a Protestant, but that I dreaded to offend thee; for I love thee so dearly, mamma. I love thy touch, I love thy beautiful face; but, mamma, I must love my Savior more than all else beside."

The woman, lowering her hand from her tear-stained face, pushed him away. "Go!" she said.

Slowly and sadly the cripple rose to his feet. "I will go, mamma. But I beg thee to consider this house and all I have as thine."

Father Antonio, who had stood silently looking on at the scene between mother and son, came nearer and his face assumed a satisfied expression. "Signor Orlando will, no doubt, make good this promise and proceed to prepare the proper legal documents."

Orlando looked at him in surprise. To him, money, at this moment, seemed the least important thing in all the world. "I will write to my guardians," he replied.

The sobbing figure on the sofa grew more quiet. Without another word the cripple walked out of the room. He was cut to the heart. Not only had his mother bid him leave her, that she might never see his face again, but the words of the priest had forced him to believe that his money would be compensation enough for all else. Going up to his own room he took a strong dose of medicine in the cabinet, and, with the passing strength which it gave him, he wrote a long letter to his guardians, begging them to make over to his mother all property and moneys which were held in his name.

Ring a bell, he gave the note to Giovanni, and commanded him to take it at once to Herr Wolfgang Berthelmer, the banker. "And, Giovanni," he added, "have the bay horse saddled and brought to the door in half an hour."

"Is the signorino going for a ride?"

"Yes, Giovanni. I am going on a long journey."

The well-trained servant raised his eyebrows, but made no remark except, "Your orders shall be carried out, Signor Orlando."

The cripple took out his vellum-covered Testament, and carefully wrapped it in several layers of cloth, so that nothing could injure it. He gathered together a few other treasures and made a small package of clothing. In a purse made of heavy links of steel he placed a number of gold pieces, and then, after saying good-bye to the birds and giving a last caress to the tortoiseshell cat, he knelt for a moment in prayer, and went down the stairs.

Anita met him near the front door, and her cheeks were wet with tears. Clasping him in her arms, she exclaimed: "I heard it all, Signor Orlando; but it matters nothing to me whether thou art Catholic or Protestant, thine old nurse will always love thee."

Kissing her bronzed cheeks affectionately, Orlando passed out. In front of the door stood the bay pony, saddled and ready, and close beside it was another strong horse, and, holding both bridles, was Giovanni, dressed as if for a journey.

"I delivered your note, Signorino," he said, respectfully raising his cap, "and the gentleman said he would send a reply to your mother."

"Then that is all settled," the cripple replied, with an air of relief; his mother would be comfortable; and as for himself it mattered little. "Farewell, Giovanni, and I thank thee for all thy kindness."

Orlando drew his purse and took from it a handful of gold. To his surprise, Giovanni paid no attention to his words, but, springing into the saddle of the other horse, sat motionless.

"What dost thou mean?" asked Orlando.

"I am going with you, Signorino."

Orlando wheeled his horse until he sat beside his servant. "But thou dost not understand, Giovanni. I am leaving my home. I shall never come back any more. I am a Protestant, Giovanni!"

Not one word did the man answer.

"And I do not know where I am going. Thou must not leave my mother and Anita."

"The Signora and Anita are old enough to take

care of themselves," was the gruff reply. "I would as soon be a Protestant as a Catholic any day, Signor Orlando. You know I never did have much patience with priests in their women's dress, and the bowing and scraping. Lead on, sir; I will see you in safety before I leave you."

With tears in his eyes, Orlando stretched out his hand to his faithful servant, and the two rode slowly down the street. With downcast head the cripple went, never glancing back at the window in which the priest and the lady were standing, talking earnestly. The Frau Weber saw them go and watched them ride along, the servant so tall and straight, her son bent over with weakness. It would have been a balm to Orlando's sore and bruised heart, could he have heard what she said; for Carlotta Weber was a woman after all, and, as Anita had told Orlando, the mother love was in her heart, even though it was hidden deep under a mass of vanities and religious fanaticism.

"I am glad Giovanni went with him," she said, pointing out to the priest the two figures now growing more indistinct. "He will take care of Orlando. You know, Father, that he is very delicate."

It was very little, that remark, scarcely more than an entire stranger would have made in simple compassion for a cripple; but it was a good deal for her to say.

"Then you will go back with me?" asked the priest.

"If I may. Why should I not live in Venice, the home of my youth, rather than in this cold, bleak city among strangers? Especially now, since—" She bit her lip. Proud-spirited as she was, the knowledge that her son was a Protestant, that he had disgraced himself before the Emperor and the Duke of Alva, when he might have gone away with Charles the Fifth, to be honored and respected in the court for his learning, had been a severe blow to her.

"We shall leave to-night, then," said Father Antonio. "The Emperor and the duke will be off soon. My duty here is done, and I must return to the pope."

"A letter from Herr Berthelmer," said Anita, and the Frau Weber tore open the outer covering. "Read that, Father," she said dryly, passing the inclosure to the priest.

"Will you kindly read it to me? The German script is difficult for me."

"Frau Weber—I beg to inform you, in response to the letter sent by your son, asking us to transfer all his property and money to you, that as he is a minor he has no power to make any such disposition of his funds. He intimates that he will soon leave Nuremberg; in that case all his business affairs here will be under our supervision, as heretofore, and his interests will be carefully attended to."

"Yours sincerely,

"Wolfgang Berthelmer."

The priest's countenance fell. He cared little what became of the cripple, but he cared a great deal about the property which he possessed. O! Why had the Emperor been so lenient that morning, and permitted the youth to go free! If justice had taken its course, Carlotta Weber, faithful daughter of the Church, might now be in possession of all his wealth. Who could tell how much of it might have found its way into the pope's exchequer to assist in the advancement of Father Antonio himself? The priest was not quite so modest as the Marchese di San Marzano had described him to be.

There was nothing to be done now. Father Antonio went back to the castle and bade farewell to the Emperor and the duke. The Frau Weber busied herself with her packing, with the aid of Anita. Whatever may have been her thoughts about her son, whom she had sent away from his own house, she did not manifest any anxiety, unless it was in the extreme severity which she used to the servant who so faithfully attended her.

A little after noon that day, Orlando and Giovanni stopped along the roadside to rest. There was a group of trees in the field, and as the snow had now entirely disappeared, owing to the recent thaw, they went over there and fastened their horses within the grove.

"The troops are coming!" exclaimed Giovanni, excitedly. "Climb up here, behind this rock, Signor Orlando, and you can see them without being seen. It would be quite dangerous for you if they caught you again, I am thinking," he muttered under his breath.

THE REIGN OF PEACE --- CHRISTMAS LESSON

(Isa. 11: 1-10)

International Sunday School Lesson for December 20, 1914

(From the Lesson Hand Book)

Memorize verses 2, 3.

Golden Text—The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.—Isa. 11: 6.

Home Readings—Mon.—The reign of peace, Isa. 11: 1-10. Tues.—The Prince of Peace, Isa. 9: 1-7. Wed.—Covenant of peace, Ezek. 34: 25-31. Thurs.—Peace between God and man, Ezek. 30: 22-31. Fri.—Universal peace, Isa., 2: 2-4; Micah 4: 1-5. Sat.—Bond of peace, Eph. 2: 11-22. Sun.—Peace on earth, Luke 2: 1-14.

A Messianic Poem

Our lesson is one of several Messianic passages in Isaiah. The first of these is found in Isa. 9: 1-7, where we find a beautiful pen-picture of the character of the Messiah. Here it is rather the character of his reign which is portrayed. Together these two paragraphs represent the utmost range of the prophet's vision and his portrayal of the last scene of the Messianic drama which unfolds before his gaze. No hint of conflict with the enemies of the Lord, no echo of their final overthrow, does this passage contain. It is a picture of peace and enthroned righteousness under the descendant of Jesse, where strong and weak live together on terms of mutual trust and friendship. The literary form of the passage is that of the prose poem, which, even after being translated into English, retains much of its charm and beauty.

The Lesson Text

1 And there shall come forth a shoot out of (a) the stock of (b) Jesse, and a branch out of his roots (c) shall bear fruit. 2 And the Spirit of Jehovah shall rest upon him, the spirit of (d) wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. 3 And his delight shall be in the fear of Jehovah; and he shall not judge (e) after the sight of his eyes, neither decide (f) after the hearing of his ears; (g) 4 but with righteousness shall he judge (h) the poor, and decide with equity for the meek of (i) the earth; and he shall smite the earth with (j) the rod of his mouth; and with the breath of his lips shall he slay the wicked. (k) 5 And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

(l) 6 And (m) the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and (n) the calf and the young lion and the fatling together; and (o) a little child shall lead them. (p) 7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. 8 And the suckling child shall play on the hole of asp, and (q) the weaned child shall put his hand on the adder's den. 9 (r) They shall not hurt nor destroy (s) in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

10 And it shall come to pass in that day, that (t) the root of Jesse, (u) that standeth for an ensign of the peoples, unto him shall the nations seek; and his (v) resting place shall be glorious.

The Text Explained

(a). The part left after felling was done. The Jewish monarchy has been cut down, though the family survives.

(b). The father of David.

(c). The new tree grown from the old root will yield fruit, that is, the Davidic monarchy will be restored and the new king will prosper.

(d). Ability to detect the right in difficult circumstances.

(e). From appearances.

(f). According to the testimony of others.

(g). He shall not only have the power to discern the right, but to execute it.

(h). Those who were oftenest the victims of injustice and despotism.

(i). Better, "the land."

(j). His command.

(k). The girdle completed the dress and prepared one for activity. This righteousness will do for the king.

(l). After the new King of the Davidic line has destroyed the enemies of his country, the reign of peace will begin.

(m). One of the fiercest enemies of the shepherd because it usually made its attacks at night.

(n). Better, the calf and the young lion will feed together; that is, graze on the same pastures.

(o). They will become so docile that even a child can manage them.

(p). Animals which are now enemies will not only become friends with one another, but with man. Even the weakest of the human race shall be saved from harm.

(q). Two or three years old (2 Macc. 7: 27).

(r). The harmful beasts.

(s). Probably the entire holy land, which was a mountainous country.

(t). Messianic king.

(u). This is an unusual combination of figures. It probably means that as a great tree becomes a landmark and rallying place for all who are near.

so surrounding nations will seek the friendship of this king.

(v). His abode, that is, Jerusalem.

The Reign of Peace

One of the most conspicuous matters concerning which the Old Testament prophets foretold the distant future and one of the great consequences of the coming and reign of the Messiah is the constantly wider spread of peace between individuals and nations. But even with the progress already achieved the reign of universal peace is not yet at hand. Our present peace is still an armistice, and this armored peace is costing the so-called Christian nations of the world huge sums which some day will become available for use in better ways. During the past eight years the single item of increase in army and navy has cost the American people \$1,072,000,000. This eight years' increase exceeds our national debt by \$158,000,000. It exceeds the entire budget of the United States government for an entire year. It is three times the cost of the Panama Canal, and if distributed among the people would give sixty dollars to every family in the United States. Or if placed at interest at four per cent it would give a perpetual annual income of one thousand dollars a year to 42,880 families. Still, the price of the armistice is less than the cost of war, and an armored peace is better than no peace at all. And with the steady growth in our knowledge and understanding of the teachings of Jesus touching neighborliness, unselfishness, and the universal brotherhood of men, the desire for a truer peace and faith in its early advent has likewise increased and grown strong.—From Lesson Hand Book.

The Most Beautiful Birthday Song

(Luke 1: 46-50)

Epworth League Devotional Meeting—December 20, 1914

(By the Rev. A. P. Shaw, B. D.)

The Lesson Exposition

There is nothing that can gladden a mother's heart and awaken her poetic genius more than a child of great destiny, a gift of God. Hannah, sad because she was childless, wrestled with God in prayer and God answered by giving her Samuel. The incoherent groaning of her prayer was changed to a heartfelt song of gladness: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies because I rejoice in thy salvation. There is none holy as the Lord, for there is none beside thee; neither is there any rock like our God" (1 Sam. 1: 1, 2).

Some critics who know more about the arbitrary rules of criticism than they do about the immutable laws of human experience think it strange that these first two chapters of Luke should contain so much poetry. Such diggers in the scrap heaps of mingled knowledge and error have forgotten the sweet lullabies that their own mothers sang over their cradles and those which they themselves sang over the cradles of their children. It is the invariable testimony of the history of literature that poetic genius manifests itself first. Long before the essayist sits down to write essays on various subjects; long before the philosopher or scientist attempts to write in accurate prose his finding in the field of philosophy or science; the poet tunes his lyre and sings the songs of love and faith and hope and victory. It is nothing but the facts of human experience that those standing around the cradle of our Lord should burst forth in song. Do you think that Elizabeth, her own pre-natal child leaping for joy at the salutation of the mother of our Lord, would be so calm as to burst forth into prosaic language? She did the natural thing when she exclaimed: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? * * * Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord." These were no prosaic times. These were times of great revelations and great joy. They were times for great singing. It is not strange therefore that Old Zacharias, his dumb tongue unloosed, burst forth into song. It is nothing but natural that old Simeon and Anna

both having waited probably four score years for the "consolation of Israel," should burst forth into song after they had seen and taken the Christ Child into their arms. In the midst of all these things, do you think the mother could hold her peace even if it were her disposition to ponder God's revelations to her in her heart? The very "pondering" itself would make the outburst of joy more probable. The outburst did come when she sang out from the depths of her heart, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my savior. For He hath regarded the low estate of His hand-maiden; for behold, from henceforth all generations shall call me blessed. For He that is Mighty hath done to me great things; and holy is His name." Thus around the birthday and childhood of our Lord, Luke gathers together these hearty songs, for it is nothing but proper that there should be a record of this mingling of the magnificats of earth with the glorias of heaven in honor of the birth of the world's Savior, the eternal Word of God.

Celebrating in the Spirit of the First Christmas Season

In our celebration of Christmas let us not allow mere customs and the prevalent error to rob us of its true celebration. Let us have the spirit of the first Christmas celebration. It was a time of great religious joy on the part of those who celebrated it at all. It had not then degraded into a season of drinking, silly dancing, carousing, feasting and sensuous festivities. It was religious and its joys were the deep joys of the fulfillment of God's promise. Let us as Christians celebrate it in the proper manner. Let us put ourselves in the place of the lost religious world at the time of Christ's coming. Judaism was a failure. The whole civilized world had grown weary of gods, the mere creations of the imaginations of men's minds. Religious darkness hung over all the world. Let us be like those faithful few to whom God secretly revealed Himself even in the midst of darkness. Let us like Simeon and Anna longing for the consolation of Israel have that unspeakable joy of listening again at midnight to that unearthly music sung by the angelic choir singing "Glory to God in the highest and on earth, peace and good will toward men."

Winchester, Va.

New Books From Our Own Presses

PROBATIONER'S MANUAL

the Methodist Episcopal Church. Prepared under the authorization of the Methodist Episcopal Church. Publishers: The Methodist Book Concern. Price, single copies, 10 cents; \$1 per dozen; \$8 per hundred, postpaid.

The making of this Manual was completed by the General Conference to Board of Bishops, which appointed committee consisting of Bishops McWell, Wilson and Anderson. From number of manuscripts submitted, that of the Rev. Louis F. W. Leseman, D. of the Chicago Northern Conference was selected and the Manual is in part his work which grew out of experience as a pastor in training probationers for full membership in Church. It is intended above all other purposes to teach the vital truths of Christianity and Methodism to the young people of the Church. The making use of the Junior Catechism the Manual also offers a number of suggestions that have been taken from other sources, all of which go to make it a guide that may be safely followed.

STUDIES IN THE ATONEMENT

Willard Nathan Tohe. Publishers: Eaton & Mains, New York. Price 75 cents.

This is the work of an author already favorably known whose viewpoint is given in the most reverent manner, while the author holds that atonement was a fact and a necessity. His reasoning is sound, authoritative and loyal to the essential truth of the atonement.

The author states in his introduction that "this book grew out of an intense personal experience." Nine years ago in college his mind was torn over the doctrine of the atonement. Books read left him in hope and confusion until he had sunk into a sort of despair. But in the course of years he found that unconsciously had come into possession of a satisfactory theory on the subject of the atonement. His experience following a period of despair goes into the making of this book and he here offers a clearer understanding of Calvary to the doubting mind.

THE BALKANS

William M. Sloane, Professor of History, Columbia University. Publishers: Methodist Book Concern. Price \$1.50.

This book by an author who has for long time been an accepted authority on questions relating to the Far East, is clearly written and is an illuminating account of the late war. While the author records facts, he also explains them and marshals them in an array as to make their study of exceeding interest. During the Balkan war Prof. Sloane happened to be in

Europe and so studied the Balkan situation at close range. He discusses the causes, progress and results of the late war with a clear and unprejudiced vision and sets forth in a most scholarly way the social, religious and political problems of the Balkan question as must be met by the Balkan states.

The book consists of ten interesting chapters which are as follows: "Turkey and European Politics," "Turkish Rule Under Abdul Hamid," "The Balkan Peoples," I. "The Balkan Nations," II. "The Balkan Nations," "The Revolution of 1908 and Its Consequences," "The Formation of the Balkan Alliance," "National Characteristics in the Latest War," "The Six Powers and the Balkan Wars," and "Hopes and Fears."

A WORKING FAITH

By Harris F. Rall. Publishers: The Abingdon Press. Price \$1.

The book is intended primarily to make clear the faith of the fathers to the sons who live in the present and newer age and under remarkably different conditions. The author asks the question, Can we hold the old faith in the new world? And this book seeks to answer the question and in so doing directs his answer to four classes of readers: first, the students of our colleges, who need such a faith not only for their own life, but that they may render the full service for which society looks to them, the leadership which men of faith give; second, the leaders of the young and thoughtful folks that are older, pastors and teachers who must meet questions and doubts and who want to bring to their students or hearers not only safe guidance, but a rich and appealing faith as a summons to life. And then the folks "outside the Church, or apart from the stream of religious progress, who think lightly of religion and the Church because they do not know them as they are today." Again, "there is the growing number of men and women who want such a vital faith themselves; a faith that shall interpret the changes that they see, that shall speak their convictions and that shall meet the needs of the individual life and the demands of the larger social life as it exists today."

THE STARS NOT INHABITED

By L. T. Townsend. Publishers: The Methodist Book Concern. Price, \$1.

An argument for the supremacy of man in the universe and a treatise that is both astronomical and theological. Here an effort has been made, as the author discloses in his foreword, to collect facts bearing on the inhabitation of the stars from every available source and to give a literal interpretation to Bible revelation except when the figurative sense is intended. The author's conviction is that where sci-

entific facts are all disclosed and the Bible correctly interpreted, there will be no conflict between science and the Bible.

The book consists of two parts. Part One gives scientific points of view, and Part Two, philosophical and theological points of view.

A PILGRIM OF THE INFINITE

By William Valentino Kelley. Publishers: Methodist Book Concern. Price 50 cents.

This author, the able editor of the Methodist Review, has already written several interesting books, comes again before the public in this other which is an argument for justification of the belief of personal immortality, very attractively treated with an appeal that must be felt by its readers. Just as the conclusion of the book the author gives the words of Sir Thomas Browne upon the immortality of man, a few lines of which we quote for their beauty and satisfying thought: "There is surely a piece of divinity in us, something that is more lasting than the elements and owes no homage to the sun. Nature tells me I am the image of God, he that understands not this much hath not learned his first lesson and is yet to begin the alphabet of man;" and further, the author adds: "Geometry cannot measure man, his circle exceeds 360 degrees. Astronomy cannot calculate his orbit, it knows not the equation of his path—A Pilgrim of the Infinite is he."

THE TRAINING OF SUNDAY SCHOOL TEACHERS AND OFFICERS

By Franklin McElfresh. Publishers: The Methodist Book Concern. Price 75 cents.

This book is designed to meet the needs of Sunday-school workers. It contains the fruit of many years of teacher training work. The writer being an authority on teacher training, has been able to select and arrange at his will the material that he now submits to those whom this subject will interest. He places the emphasis upon present-day requirements for specialized training for officers and teachers in the various departments and points out the possibilities for teacher training in various types of churches and communities. It is, all in all, a valuable contribution to Teacher Training literature, and as such its thoroughness will at once be recognized.

NEELY'S PARLIAMENTARY PRACTICE

By Thomas B. Neely. Publishers: The Methodist Book Concern. Price 50 cents.

The author understanding as he does so thoroughly, the technical methods for legal and organized bodies, has

here given a most complete guide for such assemblages. Being so complete, the book will be found useful for all parliamentarians, for it has been the author's object to adapt the work for use in all bodies which should proceed in a parliamentary way, whether they are simple or elaborate, high or humble, such as legislative bodies, ecclesiastical gatherings or literary, scientific or debating societies. It will prove very useful and ought to have large study.

GOD'S PATHS TO PEACE

By Ernst Richard. Publishers: The Abingdon Press, New York, Cincinnati. Price 75 cents.

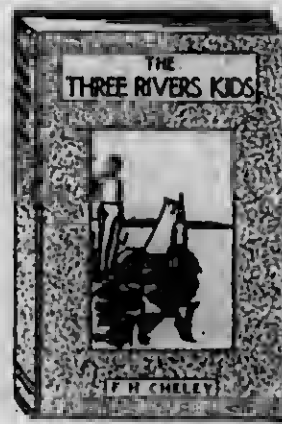
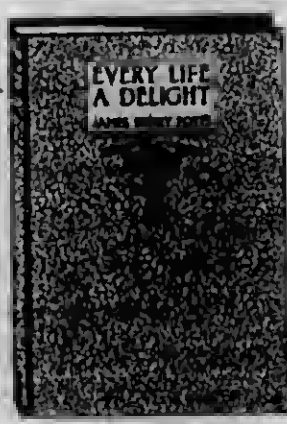
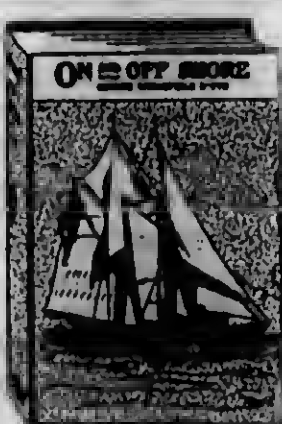
The author, who is lecturer on the history of German civilization in Columbia University, is also president of the German-American Peace Society and founder of the New York Peace Society. This, a study in the evolutionary processes making for world peace and is of a peculiar interest at this time when all Europe is aflame with war and suffering untold is being experienced in those localities devastated by the machines of war. Although the book was begun when there was every hope of universal peace, the author in completing it has not seen fit to make any changes in the essential part of the book for he feels that all that he has offered in its pages will, after the war has passed, present a way by which to proceed in the direction of peaceful progress. The author feels that the good in man has not died and that when this present calamity is past all the nations will be compelled to work so strenuously that they will forget the things that separate them and that the "tools of strife will go to waste when the tools of peace are kept bright and sharp by continuous use," is his positive declaration. Feeling this as intensely as he does the author has seen no reason why the subject matter of his book should be changed and therefore this treatise on peace goes forth as an evangel and we wish that it may have a large reading.

SOCIAL HEREDITY AND SOCIAL EVOLUTION

By Herbert William Conn. Publishers: The Abingdon Press, New York and Cincinnati. Price -1.50.

The author puts into this book much that is interesting, the purpose of which is to show that the laws of evolution in animals and plants apply to human evolution up to a certain point beyond which man has been under the influence of distinct laws of his own," and these laws gives the book its name—Social Heredity. The book treats the subject exhaustively and thoroughly. The author says that it has appeared to him that with all the weight

(Continued on Page 12)



Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

AMERICA FOR CHRIST

(Continued from Page 1)

representatives away from home longer than usual and while the business was carefully done, there was not ample discussion as has been the case in former years. It is practically certain that this will hardly be the case again. The Committees meet next year, all three of them, on the Pacific Coast. The three cities are to be agreed upon by the

Boards controlling the General Committees.

Like the Committee on Foreign Missions the Committee on Home Missions was started off with a most hopeful note because of the actual increase in conference collections and this in spite of war times and contrary to the expectation of members of the Committee. The Board closed the year's work without a single dollar of indebtedness, with every dollar of current liabilities covered by cash in the bank and a bank balance of \$83,087.58 and a net increase available for the field of \$14,427.74. This is a substantial increase but it is not all, for the collection from the Nebraska and Holston Conferences did not reach the treasurer in time to be included in this year's report. Had the collection of these conferences reached the office in time, there would have been an added increase of \$15,000, so that the actual increase in collection for the past year is more than \$30,000. This is most encouraging.

Report of Samuel Shaw, treasurer, showed receipts and disbursements from November 1, 1913, to October 31, 1914, as follows:

General Fund		
Balance, November 1, 1913		\$54,341.52
RECEIPTS		
HOME MISSIONS		
Conference Collections:		
Regular	\$730,358.11	
Personal Gifts	\$1,325.00	
Bequests and Legacies	33,136.49	
	34,461.49	
Total Available for Home Mission Appropriations	\$764,819.60	
Conference Collections:		
Special	19,679.26	
Total Gifts for Home Missions	\$784,498.86	
CHURCH EXTENSION		
Conference Collections:		
Regular	\$182,558.05	
Personal Gifts	\$2,786.00	
Bequests and Legacies	6,899.09	
	9,685.09	
Total Available for Church Extension Appropriations	\$192,243.14	
Conference Collections:		
Special	13,328.44	
Total Gifts for Church Extension	205,571.58	
Total Gifts for Home Missions and Church Extension	\$990,070.44	
Sundries:		
Architectural Plans	\$54.40	
Donations Returned	16,493.86	
	16,548.26	
Total Receipts, Net	1,006,618.70	
	\$1,060,960.22	
DISBURSEMENTS		
Home Missions	\$697,627.83	
Church Extension	178,454.85	
Administration Expenses	55,555.58	
Sundries	28,059.48	
Total Disbursements	\$959,697.74	
Balance, October 31, 1914:		
In Loan Fund Temporarily	\$16,402.20	
In Property Account	1,772.70	
In Cash	83,087.58	
	101,262.48	
	\$1,060,960.22	

Never before was the administration of the Board of Home Missions in safer and saner hands than at present. The three secretaries of this Board constitute a very fine team for careful, conscientious and sympathetic administrative work in the home field. It is exceedingly fortunate for the Church at this time that the work of this Board is in the hands of Secretaries Ward Platt, C. W. Boswell and Freeman D. Bovard. Dr. Bovard entered upon the duties of this office only a year ago, coming from a successful term as editor of California Christian Advocate. He has in every way justified the wisdom of the Bishops in urging his acceptance of the position which he neither sought nor desired. He showed familiarity with the problems of the Board and alertness for details and above all a most sympathetic interest in the purposes of

the Board. And why not? He had been schooled for the position by his pioneer work on the Pacific Coast, where he has lived all these years and where he has seen this work grow almost marvelously.

The committee was able to complete its work satisfactorily in a short time was the careful survey in sixty Annual Conferences that the secretaries had made of the field, its need and relation of the same to the resources of the Board. The district superintendents had been gathered by one or the other of these secretaries and in a free, frank, and full discussion of every charge with every detail appropriation had been gone over. For these sixty conferences, one or the three secretaries was able to state in a most

convincing detail way facts concerning use of the appropriation and the necessity for enlargement and curtailment as the case may be. In face of such ready information which was catalogued and grouped so as to be at the finger's end, few men dared to venture opposition to the recommendation of the office. In some cases the secretaries were better informed on the condition of the field than the district representatives and especially was this true in the conferences where after the survey had been made by the secretaries on the field and at the job. One of the results of this survey was that the district superintendents had voluntarily released \$8,000 of Home Mission appropriation which was added to the net income, this sum being distributed elsewhere, where the need was more urgent.

The outstanding event of the meeting at Portland was the consideration of the action with reference to Eggleston Memorial Methodist Episcopal Church at Atlanta, Georgia. Last year the General Committee made an appropriation of \$10,000 towards this enterprise with the understanding that \$15,000 would follow in three yearly payments. This action has been up before the Church for discussion and quite a bit has been said. In view of all circumstances, Bishop Leete, our resident Bishop at Atlanta, who is sponsor for this enterprise, prepared a very exhaustive paper on the points involved. A special order of the day was fixed for the hearing of the paper and it was listened to with rapt attention. The marshalling of facts, the quoting of authority, the keen and well-drawn conclusion brought forward in this discussion by Bishop Leete made a profound impression upon the Committee. The Bishop showed most conclusively the right of our Church for prosecuting its work in the South without infringement upon the rights of a sister denomination. It was clearly and conclusively shown that the proposed Church is not a new enterprise, but a church organization of 47 years standing; that the new location puts the church in a position to serve the interest which the present location makes it impossible to serve. It is also shown that Atlanta is not over-churched nor is the enterprise over-lapping. With reference to our white work in the South in general, Bishop Leete showed that out of 172 of the 201 churches in Alabama of our denomination they are from one to twenty-five miles from churches of the Methodist Episcopal Church, South, and in 29 cases of actual over-lapping the Methodist Episcopal Church preceded the Methodist Episcopal Church South in all but three cases. Bishop Leete also showed that in fifty years our white work in the South has grown very largely, in some instances the increase has been far in excess of that of other parts of the Church and particularly is this true of the St. John River Conference. One of the touching and pathetic commendations of the Atlanta enterprise was a letter from the late Robert T. Miller written to Bishop Leete. The whole paper was a fine marshalling of facts and the Committee voted that appropriation with only a small negative vote.

Bishop Thirkield made a most touching appeal for help for the rehabilitating of our work in New Orleans. He pointed out that our Union Church had been practically made inefficient by the restricted district around it. The Bishop asked for \$5,000 to resuscitate this work and so eager was the Committee to find the amount a motion was offered to cut all the appropriations 2 per cent. Other suggestions were made. This appeal of Bishop Thirkield, however, was referred to a committee with the understanding that next year it will have a preferred claim on the interest and sympathy of the Committee. We sincerely trust that at that time the appropriations are to be made that our good Bishop may have relief for the strengthening of our work here which is so much to be desired.

The following appropriations were made to our Colored Conferences:

APPROPRIATIONS

	Home Missions	Church Extension
Atlanta	\$ 1,200	\$ 900
Cen. Alabama	2,800	700
Cen. Missouri	1,800	600
Delaware	1,500	2,250
East Tennessee	2,000	750
Florida	1,300	750
Lexington	1,400	750
Lincoln	3,200	700
Little Rock	2,500	500
Louisiana	3,000	750
Mississippi	2,000	600
North Carolina	2,000	500
Savannah	1,100	500
South Carolina	1,700	750
South Florida Mission	900	300
Tennessee	2,000	750
Texas	3,000	1,025
Upper Mississippi	1,300	600
Washington	1,800	500
West Texas	3,500	950
	\$40,000	\$15,125

Terrific Fighting in Poland, Russia

According to recent reports the Germans have been victorious in the battle of Lodz. An official announcement has reached Berlin that the Germans occupied Lodz last Sunday. The shelling of Lodz began more than a week ago, and it is understood that the most terrific hand-to-hand fighting ensued, in which many thousands lost their lives, before the city was taken.

Lodz, called the Manchester of Poland, a city of some less than a half million inhabitants, is said to have been for a long time an objective point of the German army. The population is 40 per cent German. The city lies seventy-five miles west of Warsaw, and the taking of Lodz opens the way to the Polish capital, say the military observers. To this extent, then, the German campaign in the eastern theater of war has been successful. It is evident that the Teutons will now renew their efforts to envelope the enormous forces of the Slav armies.

Dispatches from Petrograd via London say that the German army in Russian Poland has assumed the form of a tremendous wedge, or triangle, with Thorn and Kalisz at its base and Lowicz its apex. This, it is stated, gives the Germans control of all the railroads in this triangle, and they are using these roads to pour in a continual stream of fresh troops and machines of war.

The Russians deny the claims of the Germans that the former sustained heavy losses in the recent battles. The Russians also claim progress in the fighting around Cracow. They say the complete investment of this fortress town is only a matter of time, which when accomplished will open the way into Silesia.

The allies have made some advances in Flanders during the past week. The Germans, however, say that they have merely yielded ground for tactical and strategical reasons.

Reports from the Servian capital indicate success for the little country's army. They claim that they have captured two generals, sixteen officers, 2,400 men and a large quantity of booty. "On one of our fronts we captured from the enemy four complete batteries," runs the report.

"The Americans have saved us from starvation," is the word on the lips of the Belgian inhabitants, according to reports via Holland. The people take off their hats when the American flag is seen on the streets, and they hail all Americans as benefactors. It is said that 17,000 tons of wheat have been received in Liege, and that 35,000 persons are being supplied with nearly a half pound each daily. Two hundred tons are needed daily, however, and the Belgians say they must starve yet unless Americans continue their generosity.

People of Interest

Mrs. Mary Church Terrell is delivering lectures in New England.

Dr. Thomas Nicholson was one of the speakers at the recent session of the Methodist Men's Convention, which convened at Boston recently.

Dr. J. E. Moorland, International Secretary of the Y. M. C. A., recently attended the dedicatory services of the building to be used by colored men in Kansas City, Mo.

Mr. Edward Riles, a Negro, of Isola, Miss., has invented a mail pouch especially designed for parcel post matter. A patent has been granted by the United States Bureau of Patents.

John D. Rockefeller, Jr., underwent a baking treatment for rheumatism recently, and sat for a half hour with his hands on an electric oven, the temperature of which was 325 degrees.

Dr. H. C. Jennings, General Publishing Agent of the Methodist Episcopal Church, is enroute to San Francisco to superintend the work of the exhibits of the Church at the Panama-Pacific Exposition.

Mrs. Anna L. Bullock, of Greensboro, N. C., was quietly married to Dr. Charles C. Stewart of the same city at the residence of her mother, Mrs. Charles G. Cummings, of Baltimore, Md., Thanksgiving night. Dr. Cummings performed the ceremony.

Mrs. E. I. Johnson, Mite Box Secretary of the Mississippi Woman's Home Missionary Society, urges the women of that conference to send in the remittances as early as possible to Mrs. C. H. Brown, Brandon, Miss. This is very important and should be attended to at once.

The Northwestern University Young Men's Christian Association has engaged Bishop Henderson to hold a series of religious meetings on the campus during the second week of December. "Billy" Sunday has also promised to address the students sometime during the month of January.

The officers elected at the recent annual meeting of the Board of Managers of the Woman's Home Missionary Society were: Mrs. W. P. Thirkield, president; Mrs. Leonard Woodruff, corresponding secretary; Mrs. D. D. Thompson, recording secretary, and Mrs. H. C. Jennings, treasurer.

The Board of Foreign Missions has received a telegram from the Rev. J. P. Hauser, dated Mexico City, November 23rd, which reads: "All well here. Rev. and Mrs. F. F. Wolfe are at Orizaba. The church in Mexico City has contributed to missions \$120 (U. S. gold)." This is a fine showing for a native church under the leadership of a Mexican pastor.

The present slogan of the American section of the World's Sunday School Association, in an appeal just sent out through the press to Sunday schools of all denominations all over the United States, is, "A Million Nickels from a Million Sunday School Scholars for a Million Testaments for a Million Soldiers in the Hospitals, Camps, War-Prisons and Battlefields of the Great War."

Professor Harry F. Ward, secretary of the Methodist Federation for Social Service, delivered a series of lectures at Garrett Biblical Institute on November 23, 24 and 25, on the general theme, "Some Aspects of the Industrial Question." His subjects under this general heading were, "Approach and Defense," "In Time of Strike," and "The Message and the Results."

Dr. J. E. Spingarn, chairman of the Board of Directors of the National Association for the Advancement of Colored People, is soon to make a tour of this country in the interest of our cause. Dr. Spingarn was for twenty years Professor of Comparative Literature in Columbia University, New York. He is an

author and literary scholar of international repute.

The Board of Foreign Missions is grieved to learn through a cable from Tokyo, of the death in that city, November 19, of the Rev. Charles Bishop, a veteran missionary of our Church in Japan, who entered the work in 1879. At various times Mr. Bishop has served as pastor, editor, district superintendent, and publishing agent. Since 1907 he has been treasurer of the East Japan Mission. His death is a serious loss. Mrs. Bishop and four children survive.

Provident Hospital, Baltimore, Md., which has been recently remodeled, was reopened Thanksgiving Day for inspection. The hospital was founded some twenty years ago by Dr. J. Marcus Cargill. The new improvements include a handsome front, a dispensary, a modern-equipped operating room and the increasing of the wards to thirty beds. Dr. H. S. McCard is chief of staff, Dr. J. Powell, resident physician and Miss Nannabel Wilson, head nurse. The institution receives an annual appropriation from the state to the amount of \$2,000.

The tenth annual session of the Sunday School Congress of the Baptist Church, of which the Rev. R. H. Byrd of Nashville, Tenn., is director; the Rev. C. H. Clark, chairman, and the Rev. H. A. Boyd, secretary, will be held in Birmingham, Ala., June 9-14, 1915. This decision was reached by the Publishing Board after invitations had been considered from Memphis, Cincinnati, Chicago, St. Louis, New York and Birmingham.

Prof. J. A. Martin, president of Alcorn Agricultural and Mechanical College, died November ninth at Alcorn, Mississippi. Prof. Martin was recognized as one of the most foremost Negro educators in Mississippi. He served several terms as president of the Mississippi Negro Teachers' Association and his administration of the affairs of the college at Rodney had been eminently successful. Prof. Martin was a native Mississippian.

Mr. Paul R. Williams, a Negro architect, of Los Angeles, Cal., in a national competition, in which ten architects and artists from all sections of the country competed, was awarded the first prize recently. The competition called for designs for a sub-civic center located in the suburban district of Pasadena, California, and included plans for community stores, moving picture show, church, apartment house, library and public playground. The second prize was awarded to the office in which Mr. Williams is employed as designer.

Among the prominent women attending the W. C. T. U. Convention which recently held its session in Atlanta, Ga., were: Mrs. E. V. C. Williams, Abbeville, S. C., state president Colored W. C. T. U. of South Carolina; Miss Clara B. Drisdale of Texas, head of the Domestic Art Department of Prairie View State Normal; Mrs. E. E. Peterson, of Texas National Superintendent of W. C. T. U. work among colored people; Mrs. M. A. Clark, County Superintendent of Colored Work of Maim County, Indianapolis, Ind., and treasurer of Temperance Union; Mrs. M. A. McCurdy, Organizer of W. C. T. U. for the State of Indiana and Mrs. J. Mercer Johnson, Paris, Texas; College Secretary of largest Y. P. B. in the United States.

Dr. J. H. Hubbard, of Shreveport, La., covered himself with glory in his recent address on "Negro Day" at the Shreveport State Fair. Dr. Hubbard was the orator of the day. His subject was "Signs of Increasing Co-operation Between the Races." His address was commented upon favorably on all sides and especially by the daily press of that city. The Shreveport Times, the leading daily in that section, says that "the address was full of epigrams and tritely expressed truths and shows a knowledge of conditions and contains a philosophy that may be of value to thoughtful men and women of both races." Liberal excerpts of the address were published in the papers and we hope to publish most of the address in our first issue of the new year.

THE SAVANNAH CONFERENCE

By J. D. Jenkins

The thirty-ninth session of the Savannah Annual Conference convened in Kynett Methodist Episcopal Church at Forsyth, Ga., Nov. 26, 1914, with Bishop F. D. Leete, D. D., LL. D., president. After appropriate devotional exercises, the Rev. C. W. Prothro, secretary of the last conference, called the roll; a majority of the brethren were present. The Rev. C. W. Prothro was elected secretary and F. R. Bridges and E. D. Giddens were elected assistants. J. D. Jenkins was elected conference reporter. W. A. Holmes was elected statistical secretary. Drs. I. G. Penn, of the Freedmen's Aid Society; J. P. Wragg, of the American Bible Society; B. S. A. Williams, of the South Carolina Conference and representing the Southwestern Christian Advocate; Jacobs, of the Sunday School Union; Thomas, of the Home Missionary Society; Martin, of Gammon Theological Seminary; Clemmons, of the Conference Claimants' Fund, were the distinguished visitors at the conference. We were also favored with the distinguished presence of Drs. Fort and Cranston, general secretaries of other departments of our church. Drs. Crawley, of the Methodist Episcopal Church, South, and Stewart and Simmons of the African Methodist Episcopal Church, were introduced; also Crawford, of the Baptist church. Drs. E. H. Oliver, M. M. Alston and P. H. Travis, of the Atlanta Conference, were introduced. Each of these brethren spoke eloquently in favor of the union of the two conferences. While they are to be congratulated on the fine showing which they made as speakers on this occasion, it was not apparent that there was any great disposition on the part of the Savannah conference to lift the boundary line between the two conferences. J. T. Bradley and J. H. Bankston were admitted into full connection. C. W. Dempsey was received on trial. D. L. Clark was ordained to the office of elder. The benevolent collections showed a perceptible falling off, but there has been a large number of conversions throughout the conference. The Woman's Home Missionary Society, with Mrs. Dent as president, held its annual session during the conference, and, while it could not boast of a large increase in its work in such a year as this, it nevertheless found much reason for encouragement in what it had accomplished and enlisted its banners for another year's work. Despite the cry of "hard times" the conference was well and creditably entertained by Dr. I. T. Griner and his good people. The next session of the conference is to be held at Savannah. Bishop Leete's sermon on Sunday morning, from Mark 12: 36, was listened to by a full house, despite the steady downpour of rain.

APPOINTMENTS

LA GRANGE DISTRICT

G. H. Lennon, District Superintendent; post office, 316 Hill St., La Grange, Ga.

Chipley and Smith Chapel, J. S. Shuman; Columbus, to be supplied; Concord, to be supplied; Culloden and Yatesville, E. W. Moore; Greenville, C. W. Prothro; Hamilton Mission, supplied; Harris and Spring Chapel, A. D. McLendon; La Grange, F. R. Bridges; La Grange Circuit, J. B. Maddux; Manchester (Grace), to be supplied; Odessdale and Mountville, M. K. Farmer; South La Grange Circuit, C. P. Cannon; Stovall and Knott, R. R. O'Neal; Thomaston and Crest, to be supplied; Waverly Hall, J. H. Moman; West Point, J. B. Liburd; Whitesville, T. A. South; Woodbury, E. E. Crawford; Zebulon, J. H. Pinkney; Cannonville Mission, supplied by J. H. Hodo; Pine, to be supplied by P. B. Bankston.

WAYNESBORO DISTRICT

W. M. Bellinger, District Superintendent; post office, Statesboro, Ga.

Augusta, St. Marks, D. R. Cooper; Bascom, A. C. Allen; Charlestown, D. G. Greer; Dublin and Brewton, to be supplied; Hagan, F. L. Johnson; Herndon and Wadley, J. B. Simpkins; Millen, D. L. Clarke; Newington, C. R. Robbins; Pulaski, S. P. Bryant; Rocky Ford, A. M. H. Evans; Statesboro, W. A. Holmes; Statesboro Mission, to be supplied; Stillmore, to be supplied; Summit, A. L. Smith, Sylvania, E. D. Giddens; Waynesboro, James Jackson; Waynesboro Circuit, C. W. Dempsey.

SAVANNAH DISTRICT

W. V. Daughtry, District Superintendent; post office, 311 Duffy St., Savannah, Ga.

Baxley, E. J. Kimball; Brunswick, Grace, J. C. Williams; Brunswick Circuit, W. M. Melton; Cloy and Mt. Zion, W. J. Hamilton; Jesup, A. N. Jackson; Kingsland, Peter Smith; McKinnon Mission, J. D. Brockington; Mt. Vernon, P. B. Gibson; Ochopee Mission, to be supplied; Palin and Speedwell, Wm. Daniels; Reidsville, D. H. Martin; Savannah, Asbury, J. S. Stripling; Springfield Mission, to be supplied; St. Marys, J. R. Wallace; Vidalia and English Eddy, W. B. Heater; Waynesville, J. H. Bankston; White Oak, J. W. Styles; Woodbine, J. H. Colo.

WAYCROSS DISTRICT

W. H. Brown, District Superintendent; post office, Forsyth, Ga.

Alma and Coffee, to be supplied; Bainbridge and Whigham, W. W. Clemmons; Blackshear, M. P. Moore; Bollingbroke, supplied by A. McCowen; Cordele, N. C. Hansome; East Macon and Flovilla, J. W. Watkins; Eastman, B. F. Freeman; Fitzgerald and Ocilla, J. T. Bradley; Forsyth, I. T. Griner; Glenmore and Manor, E. T. Michael; Helena and Abbeville, supplied by E. J. Wallace; Liberty Hill, J. H. Kemp; Macon, W. H. Odum; New Zion and Flint Chapel, H. L. Crawford; Nicholls and Douglas, H. W. Kimball; Patterson, J. F. Robinson; Sparks, P. W. Rock; Traders Hill, S. C. Crandall; Thomasville, supplied by J. C. Farmer; Valdosta, W. R. Dixon; Waycross, J. W. Brown; Waycross Circuit, B. F. Cowley; Waycross Mission, W. O. Neals.

HOLLY SPRINGS DISTRICT

The second session of the Holly Springs District Conference, Sunday School Convention and Woman's Home Missionary Society convened in Mallalieu Chapel, New Albany, Miss., November 3 to 8, 1914. The devotional service was conducted by the Rev. F. H. Bunton. The Sunday School convention was called to order by its president, the Rev. F. H. Bunton. The reports from various Sunday schools showed the work in splendid condition. Papers were read upon "Why Should We Observe Decision Day," "The Evil Effects of Intemperance," "Influence of Sunday Schools." At 3:30 Jubilee Rally; the delegates brought in the amount of \$87.00. At 7:30 the Rev. F. H. Bunton preached. The Woman's Home Missionary Society elected Mrs. Sophia Hamilton of Okolona, Miss., as president; Miss Sarah Prince of Ripley, Miss., as secretary, and Mrs. Minnie Bolton of Pontotoc, Miss., treasurer. The reports from each auxiliary showed the work making rapid progress throughout the district. Some \$45 or \$50 was raised for their cause. Papers were read upon "The Duty of the Auxiliaries to the E. L. Rust Home," "The Work of the Auxiliaries in the Local Church." Miss Becker, Miss Barber of the Rust Home, and Mrs. Furgarson, president of the Annual Woman's Home Missionary Society, were introduced and well represented the Woman's Home Missionary Society; they are interested in the young womanhood of our race. At 7:30 the Rev. P. H. Lemons preached. The District Conference was opened by Dr. W. H. Gilliam, the District Superintendent. After the devotional exercise the conference was organized by re-electing the Rev. P. A. Lemons secretary, the Rev. F. J. Talbert, statistical secretary. W. H. Golden was appointed collector for the Southwestern Christian Advocate and W. C. Conwell, reporter to the Southwestern. The District Superintendent read a report touching upon the growth and spirit of the district and each pastor's report showed their charges in better condition than last year. Each local preacher, exhorter, Sunday school superintendent, president of the Epworth League, district ateward, class leaders, presidents of the Woman's Home Missionary Society and Ladies' Aid report showed their work in splendid condition. Many of the local preachers and exhorters were present and had their license renewed. At 7:30 the Rev. E. W. Walton preached a powerful sermon and it was enjoyed by all. At 8:45 Dr. W. W. Lucas, the assistant secretary of the Epworth League, came in and was introduced; he made one of his inspiring speeches. Saturday morning was the hearing of the reports from the committees on examination of local preachers. Bennie Pagee and Mr. Bean

were recommended to the Annual Conference for admission on trial. Afterwards the District Conference presented Dr. W. H. Gilliam, District Superintendent, a purse of \$20.00 on a suit of clothes. The following brethren preached splendid sermons: G. Spencer, Eddie Pegee, F. H. Bunton, W. D. Reed, P. A. Lemon, A. Talbert, C. W. Walton, J. W. Sanders. Money raised during conference, \$252.90. Total benevolence, \$1,031.00. —W. C. Conwell, Reporter.

THE CRIPPLE OF NUREMBERG

(Continued from Page 5)

Giovanni, keen of ear, had heard many reports of what had happened at the castle that morning, and knew that his young master had only just escaped death. He also knew the character of the Duke of Alva, having struck up an acquaintance with some of the Italian soldiers. Hiding behind the rocks, the two watched the soldiers go by. There was the Emperor, followed by his suite; the Duke of Alva riding along, with his stern face set as if in steel; and the marquis, Orlando's cousin. Alberto had paid a flying visit to his Cousin Carlotta, and had heard from her lips what had happened between her and Orlando. Without condemning her actions, he told her briefly all that had occurred, in a manner very different from that of the priest, and besought her to be more kind to the lad. But she made no sign, simply closing her mouth a little more firmly.

Behind the officers came the soldiers, ten thousand of them, line after line of lithe Italians and Spaniards, well armed, well disciplined, ready and eager for war.

Orlando turned as the last one rode by. "Let us go on," he said, "it is safe now. And it is by the great mercy of God, Giovanni, that we are not in front of those troops rather than here in safety."

Orlando's plan was, if possible, to come up to Ulrich in some place. He calculated about how far the prisoner would have been able to go in these few hours. To right and left he looked, ever watching for some one who resembled his friend; but could discover no one. It was nearly dark that evening when Orlando and his companion reined their horses in front of a quiet inn by the roadside, and prepared to stop there during the night. Without knowing it, they had long before passed the little village where Ulrich was lying in the old monastery, living over again the horrible scenes of the last few weeks.

(To be continued)

THE CALL OF GOD AND COUNTRY

Text—Dig....a door....go in and see....wicked abominations.—Ezekiel 7: 8-9.

1. God's people are often ignorant of the true nature of national sins.

a. We must dig a door through the mass of falsehood and let the people see what is really behind.

b. If we neglect to dig through to the truth, we are guilty.

2. The falsehoods through which we must dig in order to understand the liquor question are:

a. Lying advertisements. The mails are flooded with statements that whiskey gives strength and health. All scientists agree that this is not so.

b. The liquor people claim that the saloon pays a revenue. This is not so. It merely collects a revenue from the people it poisons with its liquors.

3. If we uncover the wicked abominations, God will help us to destroy them.

a. But He demands that we should desire and fight for entire relief. Illustration: At the battle of Meeanee an officer who had been doing good service came to General Sir Charles Napier and said: "Sir Charles, we have taken a standard." The general turned sharply and said: "Take another."

b. We must have entire confidence that God can lead us to victory. Illustration: In another great battle an officer exclaimed to the commanding general: "The enemy are beating us!" "If you think so," was the reply, "you had best say nothing about it."

SOUTHWESTERN DAY WORKERS!!

Pastors Enlist in the Loyal Southwestern Day Legion. This is a Call for Volunteers. You Could Do No Greater Thing Than Become an Earnest Worker for Subscriptions in Your Church and Community. If You Have not yet Named a Southwestern Day, Please Do So At Once. If you did not Succeed on the Day Named, Try Again.

Pastor and District—	Date	LOUISIANA CONFERENCE		UPPER MISSISSIPPI CONFERENCE	
CENTRAL ALABAMA CONFERENCE		Geo. C. Hayward—Lake Charles.....Dec. 13		J. M. Marsh—AberdeenD. S.	
D. J. Price—Birmingham	Dec. 27	E. W. Jackson—Baton Rouge.....Dec. 13		D. E. McNair—ClarksdaleDec. 13	
J. R. Taylor—Birmingham	Dec. 27	S. M. Haynes—Lake Charles.....Dec. 13		E. D. Cameron—Starkville.....Dec. 20	
S. C. Walker—Birmingham	Dec. 27	M. C. Harrison—Baton Rouge.....Dec. 13		J. P. Watson—Holly Springs.....Dec. 27	
CENTRAL MISSOURI CONFERENCE		A. Vincent—Alexandria		SOUTH CAROLINA CONFERENCE	
A. G. Williams—Kansas City	Dec. 20	E. C. Golns—Lake Charles.....Dec. 13		Jas. McEaddy—Benuettsville	
B. F. Bateman—Kansas City.....	Dec. 27	J. F. Marshall—Alexandria		Dec. 13	
DELAWARE CONFERENCE		T. P. Norris—Lake Charles.....Dec. 13		J. A. Gary—Spartanburg	
Salisbury District	Dec. 1-8-15	W. H. Jones.....Dec. 20		Dec. 27	
J. W. Henderson—Cambridge	Dec. 20	J. J. Woolridge—Alexandria		TEXAS CONFERENCE	
J. L. Nichols—Cambridge	Dec. 20	A. B. Harris—La Teche		J. W. Haywood	
FLORIDA CONFERENCE		John H. Wise—Shreveport		Dec. 13	
J. M. Trammell—Jacksonville.....	Dec. 14	W. L. Amos—New Orleans.....Dec. 27		G. W. Carter	
LEXINGTON CONFERENCE		J. A. Barnes—Baton Rouge		Dec. 13	
W. C. Statesman—Cincinnati	Dec. 13	R. F. Long—La Teche		J. E. Beal—Paris.....	
W. H. Jackson	Dec. 13	MISSISSIPPI CONFERENCE		Dec. 13	
LITTLE ROCK CONFERENCE		B. Preston—Hattiesburg		WASHINGTON CONFERENCE	
J. W. Terrell—Little Rock	Dec. 20	W. A. Oates—Gulfport		John J. Cecil—Annapolis.....	
J. A. Swift	Dec. 20	J. I. Garrett—Vicksburg		Dec. 13	
		D. Roy—Brookhaven		M. J. Naylor—Baltimore	
		E. P. Chapman—Gulfport		Dec. 13	
		S. H. Cannon—Meridian		J. R. Davis—Cumberland.....	
		R. L. Tate—Gulfport		Dec. 27	



ARKANSAS

Fort Smith—Our fourth quarterly conference was held at Zion Chapel, Nov. 21, with District Superintendent Dr. D. H. E. Harris in the chair. All the brothers had good reports. The dry time bothered some. Our meeting raised for the district superintendent \$12.50. Dr. Harris is a power in the church. We are planning for a great work in the next year. We have not forgotten the Southwestern Christian Advocate.—J. H. Sanders, Pastor.

ALABAMA

Lineville and Youngs Charge—Our fourth quarterly conference was held at Young's Chapel, Nov. 21-22, 1914, with Dr. S. J. Jordan, district superintendent, presiding. The reports showed improvements along all lines. This quarter was full of the spirit. As the conference was in full possession of business, one hymn was sung and the doors of the church were opened and one member joined the church, Sister Ida Jordau, and was elected president of Foreign Missions. On Sunday the Rev. Mr. Jordan preached two strong sermons. The Lord's supper was administered to more than a hundred. Raised for district superintendent, \$18.40. The Rev. Mr. Callahan has been a faithful worker for the cause of Christ; he and his wife have worked hard to make this charge go. He has taken in 59 members this year. All the people are looking forward for his return from the annual conference. He has left no stone unturned. The Southwestern Christian Advocate has always been before his people this year. He is the right man in the right place and has sent five students from

this charge to our Central Alabama College.—Jessie L. Burney, Reporter.

GEORGIA

Brentwood—The Stripling family reunion was held at New Hope Methodist Episcopal Church, Oct. 21-25, 1914. On Wednesday and Thursday nights the Rev. E. J. Kimball, pastor, preached two sermons. Friday a number of interesting papers were read by the members of the family. Friday night sermon was preached by the Rev. E. J. Kimball. Saturday, papers were continued. Lecture by the Rev. S. A. Stripling, D. D., district superintendent Topeka District, Topeka, Kansas. On Saturday night a heart-reviving sermon was preached by the Rev. J. S. Stripling, pastor of Savannah Asbury Church. A love feast was held on Sunday morning and an able sermon was preached by the Rev. S. A. Stripling. Five joined on probation. A lecture was given at 3 o'clock by Miss Esther Hull. The closing sermon was preached by the Rev. S. A. Stripling. Raised during the session, \$18.86. The meeting was largely attended by both white and colored. The meeting closed to meet again on Wednesday before the second Sunday in August, 1915.—H. S. Stripling, Reporter.

Baxley—The fourth Sunday in September was a grand rally day for Harpers Methodist Episcopal Church. The church was divided into clubs and they reported as follows: Club No. 1, Mrs. Alice McNeal, chairman, \$4; Club No. 2, Miss Mary Bush, chairman, \$5.57; Club No. 3, Mrs. Jennie E. Stripling, chairman, \$6; total from clubs, \$15.57.—H. S. Stripling, Reporter.

Luthersville—We were assigned to this charge last May, the 17th. We have had 16 accessions to the church; paid the district superintendent. The indebtedness of the church had almost placed it on the auctioneer's block, but we succeeded in raising money as follows: Club 1, B. J. Rosser, -4.75; Club 2, O. H. McGhee, -7.65; Club 3, J. W.

Wortham, \$2.21; Club 4, H. R. Rosser, \$1.75; Club 5, A. M. Godfrey, \$9; Club 6, W. M. Mayfield, \$8.38; Club 7, Georgia Sims, \$10.80; Club 8, Mary McGhee, \$12; Club 9, Jane Gaston, \$21.10; Club 10, John Phillips, \$4.90; Club 11, John McGhee, \$10; Club 12, W. M. Heard, \$3.15; Club 13, Joe McGhee, \$17.71; total, \$113.71.—A. W. Finch.

LOUISIANA

Mansfield—Our fourth quarterly conference convened Nov. 10, 1914, at Thomas Chapel, with our superintendent, J. O. Richard, in the chair. Devotional exercises conducted by the superintendent. R. A. Thomas was made secretary of the conference. All of the officers were present with good reports. R. A. Thomas, a splendid young man, was elected for the Sunday school superintendent. M. C. Gant, our ex-superintendent, left it in good shape. He had been superintendent for us for 15 years. The Rev. T. B. Oville, pastor of Wesley Methodist Episcopal Church, preached an able sermon. Collection, \$8.50.—D. Shelby, Pastor.

St. Martinsville—The memorial service of Altha Brown was held at Malalleu Methodist Episcopal Church November 15, 1914. The sermon was preached by the Rev. T. P. Norris of New Iberia, La. The church has lost a faithful worker; the Sunday school, a faithful teacher.—E. C. Golns, Pastor.

St. Martinsville—Our fourth and last quarterly conference was held November 22, with the Rev. R. C. Worsham in the chair. Sunday morning at 11 o'clock the superintendent preached an able sermon. The presidents of the various auxiliaries and class leaders had good reports. We observed Dec. 13 as Southwestern day.—(Miss) I. R. Golns, Reporter.

Bunkle—The Lord was with us in our rally recently. We were able to take up all notes and the church will be dedicated free of debt on December

13. The Rev. R. C. Worsham will preach the dedicatory sermon. All ex-pastors of the church are invited to be present.—R. C. Colton, Pastor.

Mansfield—Through the untiring efforts of the leaders and stewards of Wesley Methodist Episcopal Church, a grand contest was given for the benefit of raising the deficiency of the pastor's salary on Sunday, Oct. 25. The amount of \$43.75 was realized. The leaders and stewards are to be commended for the part taken by each in this effort. The revival effort which was put forth by the Rev. T. B. Oville met with much success and consummated in the organization of the Young Men's Christian Association for the moral and spiritual uplift of the young men of the city of Mansfield. The Young Men's Christian Association held a public installation at Wesley Church Sunday, Nov. 15th. Prof. T. R. Parker, principal of the Mansfield Academy, installed the following officers: Mr. H. J. Gaskin, president; Mr. James Gauden, vice-president; Mr. Willie Simpkins, secretary, and Mr. Carlne Brown, treasurer. The amount of \$6 was collected. The fourth quarterly conference convened at Wesley Methodist Episcopal Church, the Rev. J. O. Richards, D. D., presiding. Our work at this point closed up with great success. We have paid the district superintendent in full and are making great preparation to go to the annual conference with our banners unfurled.—Dr. W. E. Shallowhorne, Reporter.

The Rev. W. H. Smith, pastor of St. Paul Church, Moss Point, Mississippi, who went to Hot Springs, Arkansas, for his health, returned in September in fine shape for his work. He preached twice the first Sunday, with much ease. We thank the officers, members and friends for their kindness to the pastor's family during his absence. We thank also the pastor of Escatawpa charge and the Rev. Mr. Jones of the Zion Church, this city, for so kindly serving the people of St. Paul during the pastor's absence.

NEW BOOKS FROM OUR OWN PRESSES

(Continued from Page 7)

of the facts presented by the engemots, there is a side of the question of human development which they are overlooking and which their readers are therefore likely to overlook; a side which in his opinion weighs more heavily in determining human progress than the laws of inheritance upon which eugenics is based. As an excuse for the presentation of this book, the author gives the desire "to present this other side of the case, without endeavoring at all to detract from the value of the agitation of a better inheritance by the best possible marriage."

INDIA, MALAYSIA AND THE PHILIPPINES—A PRACTICAL STUDY OF MISSIONS

By W. F. Oldham. Publishers: The Methodist Book Concern. Price \$1.

Of very great interest is this book not only to those who wish seriously to study the present outlook of missions in the Far East, but for everyone who thinks at all of those to whom the Gospel should be sent. It should be read through and through and pondered and digested by all. The author writes this book out of first-hand knowledge, having had a lifelong experience with foreign missions and missionaries. The book is divided into seven chapters which contain everything that makes for the enlightenment and interest of mission student.

Perhaps no more beautifully worded wish for any people could be written than that which marks the end of the book and at the same time the end of the chapter on the Philippines. Here the author says: "When the strange romance of the contact of the American people with the Philippines shall end in the sailing forth of the young Philippine republic on untried seas, may the God of nations (whose program of righteousness and love all the missionary bodies have been trying to impart to the Filipino people) have in his tender care and safekeeping this young republic, and lead it onward through prosperous days to a high and permanent civilization."

OUR BROTHER OF JOY

By David Baines-Griffiths. Publishers: The Methodist Book Concern. Price 50 cents.

A little book full of teachings for the making of a joyous life. It interprets the Joyous Christ, our older Brother, and brings out most strikingly the errors of an ascetic life, contrasting them with the charm and buoyancy of Christian joyousness. A study of this book will make for a joyous faith and an uplifting of the soul that does for the spiritual self what medicine does for the physical self.

Perhaps the most joyous thing that could be said of this book is suggested by the following quotation from James Freeman Clarke:

"Dear Friend, whose presence in the house,

Whose gracious word benign
Could once, at Cana's wedding feast,
Change water into wine."

"Come visit us and when dull work
Grows weary line on line,
Revive our souls and make us see
Life's water glow as wine."

SILENT NIGHT

A Song of Christmas. Decorations by Harold Speakman. Published by the Abingdon Press, New York and Cincinnati.

A dainty and charming booklet in cream and blue, with decorations in brown and gold and blue, whose theme is the following Christmas song:
"Silent night, peaceful night!
All things sleep, shepherds keep
Watch on Bethlehem's silent hill,
And unseen while all is still,
Angels watch above."

"Bright the star shines afar
Guiding travelers on their way,
Who their gold and incense bring,
Offerings to the promised King,
Child of David's line."

"Light around! Joyous sound:
Angel voices wake the air;
Glory be to God in heaven;
Peace on earth to you is given;
Christ, the Savior is come."

ON AND OFF SHORE

By George Whitefield D'Vys. Publishers: The Abingdon Press.

The adventures of a Cape Ann boy who we find at first on the school team in a match where his team would have been victorious had he not taken a stand for the right. No one but the catcher on the other side and Runt Estey, himself knew that the ball from the catcher's hand touched him just as he reached the plate, and amid hurrahs and shouts from his team Runt asks for silence and tells the truth in spite of opposition and jeers from the other fellows assembled. They finally see the situation as he does and they make the welkin ring in honor of the honest lad. The scenes of Runt's life shift from this Cape Ann town and he makes a dash for freedom by leaving the house of his adopted father, who wishes him to follow the sea instead of securing a college education as the boy is fully determined to do. His mother, blessed woman! gives her full consent to his going. After a perilous trip in a motor-boat he reaches Boston, where he finds friends, interesting at that, and troubles, too, of many kinds, but through them all Runt keeps his poise, quoting often from Napoleon, whose worshiper he is. He finally wins out, thoroughly "makes good" and in the end finds his own father who had been counted among the dead, drowned at sea years before, and reunites the father and mother, bringing love and joy and happiness to all. The plot is exceedingly well developed, and here and there are found many clever and interesting bits of conversation. "Uncle Dan," a lover of the sea and a

lovable old sailor, is possessed of a well-thought-out philosophy of life. Together with other characters he gives the book innumerable little touches which go toward making it very real and human. A delightful book for boys and girls too, who love the open sea and the blue sky.

THE MAKING OF CHRISTIANITY

An Exhibit of Hebrew and Christian Messianic Apocalyptic Philosophy and Literature. By John C. C. Clarke.

A book by an author who knows his subject so thoroughly that what he has said is to be accepted as of great importance. He has emphasized the fact that the apocalyptic writings are not so much prophecy as symbolism and that the character of those writings is filled with a significance that has heretofore been in great part misunderstood. Dr. Clarke has written exhaustively and thoroughly and has made a splendid volume which must make for a larger understanding of apocalyptic literature.

LEAVES OF LIFE

For Daily Inspiration. By Margaret Bird Steinmetz. Publishers: The Abingdon Press. Price, \$1.

A collection of quotations, Scripture verses and prayers, delightfully arranged for perusal each day of the year. Each page is complete in itself with its array of short poetical or prose quotations, its appropriate verse of Scripture, the dates of the birth of some outstanding person or events and ending this everyday inspiration is a beautiful prayer emphasizing the sentiment of the quotations. This book, which the author generously dedicates "to those who have helped in gathering these leaves—and to those who may gather something from them," would serve as a most acceptable and enjoyable gift book, bringing fresh satisfaction and enjoyment each day to the reader.

THE NEW REVELATION

By John F. Downey. Publishers: The Abingdon Press. Price 75 cents.

A book discussing the marvelous unfoldings given to man in recent years by the spectroscope and telescope. It emphasizes and enforces the Psalmist's declaration, "The heavens disclose the glory of God and the firmament showeth His handiwork." While the author sets out in splendid array the numerous achievements of astronomers with the telescope, the spectroscope and the camera, he does not confuse the reader with the use of technical terms but presents his observations so as to be easily comprehended by the average reader. The author's object as set forth by him is not so much "to acquaint the reader with isolated facts, but to place these facts in their proper relation to one another and to obtain from them enlarged conceptions of the Creator and Controller of a universe so vast and complex."

NEW TESTAMENT HISTORY

A Study of the Beginnings of Christianity. By Harris Franklin Roll. Publishers: The Abingdon Press. Price \$1.50.

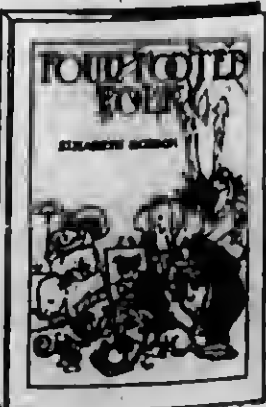
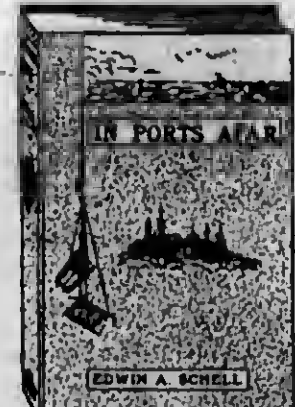
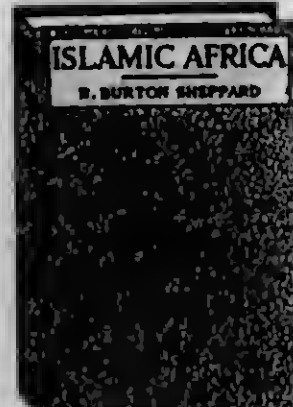
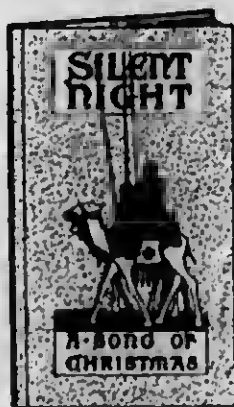
A history of the New Testament designed to secure the study of the Bible by the student himself. Of especial value as a college text-book, it will be of value to any reader who is desirous of tracing the history of Christianity in its earliest days. Each chapter presents definite Bible matter arranged in such a way as to make the constant use of the New Testament necessary for the preparation of the work by the student.

That the primary purpose of this work is to teach the student to read the New Testament will at once be seen from its careful and interesting arrangement. The Bible quotations used in this book have been taken from the American Standard Edition of the Revised Bible.

THE HOUSE OF LOVE

By Elizabeth Cheney. Publishers: The Abingdon Press, New York and Cincinnati. Price \$1.25.

Full of strongly contrasted characters and situations all of which are splendidly banded, this book makes an interesting story. Doris, the figure about which most of the interest centers, is a parentless child of refinement and beauty. Believing that she lives in the "house of love," where God's spirit reigns, she sees in every trial that she must bear, a means by which He is perfecting her day by day for His house of love. The small girl for a period makes her home with a woman for whom the reader will have some pity in that she is constantly making sad mistakes in the upbringing of her only child—a girl—Aurelia, whom the child Doris has to wait upon and in so doing has some of her hardest times at the hands of this girl who has no thought that is not centered in her own young self. Doris finds a young friend in the person of Kelsey Starr, a boy who works on the farm where Doris stays. He, full of intelligence and sympathy, and understanding, together with Aurelia's aged grandmother are the bright spots in little orphan Doris' life, until it is accidentally discovered that she possesses a beautiful voice. Then the minister's wife and the wealthy chorister's wife rescue her from some of the harshness and drudgery of the wide home, for through their friends she is allowed to join the choir, much to Mrs. Wilde's chagrin and annoyance, and in the activities of the church meets sympathetic and lovable people. Just at the darkest hour of her life Doris is taken to live in the home of a rich woman, Mrs. Gilbert, who turns out to be her own kinswoman. Mrs. Gilbert takes her to Europe where she is splendidly educated and develops an exquisite voice which brings into the story the love interest that makes the latter part of the book of unusual interest. It has, as it should have, a most delightful and satisfactory ending.



District Rounds

TOPEKA DISTRICT

Fourth Round

Omsba, Neb., Dec. 18-20; Lincoln, 25-27; Grand Island, 28; Hastings, 29-30; Clay Center, Kans., Jan. 1-3; Manhattan, 3-4; Independence, 9-10; Wichita, 15-17; Duniap, 23-24; Osage City, 25; Burlingame, 26; Asbury (Topeka), 29-31; Valley Falls, Kans., Feb. 2; Leavenworth, 3; Alma, 6-7; Wabaunsee, 7; Fort Scott, Kans., 9-10; Mound City, 11; Rosedale, 12-14; Bonner Springs, 13-14; Kansas City, 19-21; Mt. Olive (Topeka), 26-28; Denver, Colo., March 5-7; Colorado Springs, 12-14; Pueblo, 19-21; Salina, Kans., 27-28. Dear Brother: Our district made a splendid record last year in the amount of benevolences raised, but we are expected this year to surpass last year's record. A round report from each charge will give the desired increase. The test of efficient leadership is the results accomplished.—S. A. Stripling, District Superintendent.

GUTHRIE DISTRICT

Fourth Round

Wellston, Dec. 19-20; Davis and Sulphur, 26-27; Crescent, 30; Anadarko, Jan. 2-3; Timpie, 6; Waurika, 7; Purcell, 9-10; Berwyn, 15; Ardmore, 16-17; Wynnewood, 23-24; Oklahoma City, Qusyle, 31-Feb. 1; Hennessey, 6-7; Caldwell, 8-10; Oklahoma City, Warren, 13-14; Guthrie, 20-21; Depew, 24-25; Meridian, 27-28; Cleveland, March 6-7; Earlsboro, 13-14; Shawnee, 20-21; Chsndler, 27-28. Dear Brethren: This will bring us to the annual conference

at Coffeyville, March 31, 1915. Let these closing months be the best of the year. Let me urge that all claims be paid in full. Let there be no blanks. Let the revival begin with "Watch-night." Follow up your well-laid plans until success crowns your effort. Make this fourth round rally day for ministerial support. The district superintendent will gladly co-operate with you.—D. G. Franklia, District Superintendent.

KANSAS CITY DISTRICT

Fourth Round

Slater, Jan. 2-3; Gilliam, 5; Armstrong, 6-7; Glasgow Ct., 9-10; Glasgow, 16-17; Marshall, 23-24; Arrow Rock, 27; Malta Bend Ct., 28-29; Lexington, 30-31; Wellington, Feb. 2-3; Blackburn, 6-7; Odessa, 9; Des Moines, Ia., 13-14; Mason City, 20-21; Oskaloosa, 27-28; Kansas City (Centennial), March 6-7; Independence, 13-14; St. Joseph, 20-21; Kansas City (New Clark Chapel), 27-28. Brethren, pray, plan and work to come to the annual conference (Lord willing) with no blanks in your benevolences; to report a revival in your charge, an increased subscription for the Southwestern Christian Advocate and the ministerial claim met in full. Remember, last conference year the slogan for Kansas City District was \$1,000 for benevolences (and we came within \$3 of raising it; this conference year the slogan is \$1,400, the minimum sum. Let us not fail, but by all honorable means succeed in His Name.—Wm. H. Wheeler, District Superintendent.

es, discussions and singing were of high order. Note: We are very anxious, indeed, to have a good report from your Epworth League Chapter at the annual conference. If you have aoe please organize one before the annual conference. Don't forget to collect your Epworth League apportionment from the young people. Program to be read at the annual conference, Saturday, Dec. 19, 2:30 p. m.: 1. How may the Epworth League help in the Church attendance and revivals? 2. How may the Epworth League help raise the Social Standard of the Community? 3. How may the Epworth League aid in the finances of the Church? 4. The possibilities of the State Epworth League. 5. Has the Laymen's Association accomplished anything in the Texas Conference? Give results. How can it be made more effective? There will be a general, free, and open discussion upon these subjects.—H. B. Pemberton, Conference President.

THE AMERICAN REVIEW OF REVIEWS

The special features of this number are a message from Lord Bryce, former British Ambassador to the United States, on the subject of the completion of one hundred years of peace between the two great English-speaking nations; a continuation of the story of the great war, by Frank H. Simonds, dealing chiefly this month with the eastern theater of operations; an article on "Turkey and Her Friends," by Dr. George F. Herrick, the veteran missionary, followed by an appreciation of American educational endeavor in Turkey, by Oscar S. Straus, our former Ambassador to the Sultan's court; "America's Torch-Bearing in Asia," by Judge Charles Sumner Lobingier; "Belgium Relief Measures," by Dr. Edward T. Devlae; "Physical Emancipation of Porto Rico," by Alton G. Grinnell; and "The Educational Future of the Moving Picture," by Henry W. Lerner. There are editorial paragraphs on the Anglo-American peace anniversary, England's attitude toward Belgian neutrality in 1870, the results of the November elections in the United States, the opening of the Federal Reserve Banks, and many other topics of timely interest. The frontispiece of the number is a portrait of the late Earl Roberts.

NEW BOOKS RECEIVED

The Methodist Book Concern, New York City, N. Y.

The Lesson Hand Book, 1915. Net: leather, 25 cents; cloth, 20 cents.

The Superintendent's Helper, 1915. Hurlhut. Net, 25 cents.

The Chief Corner Stone. By W. T. Davidson. Net, \$1.50.

A Song of Christmas. Net, 25 cents. Introduction and Use of the Graded Lessons. By Meyer. Net, 50 cents.

The House of Love. By Elizabeth Cheney. Net, \$1.25.

Heroines of History. By Frank M. Bristol. Net, \$1.

The Bible As Literature. Wood-Grant. Net, \$1.50.

Leaves of Life. By Margaret Bird Steinmetz. Net, \$1.

Methodism Rediscovering Itself. By Abram S. Kavanagh. Net, 40 cents.

Desert, Pinnacle and Mountain. By George C. Peck. Net, 50 cents.

Baccalaureate Sermons. By Milton S. Terry. Net, \$1.

The Lutheran Publication Society, Philadelphia, Pa.

The Bible: A General Introduction. Herbert C. Alleman.

Twice-Born Man in America. By Harriet Earhart Monroe.

Associated Authors and Compilers, New York City, N. Y.

The Making of Christianity. John C. C. Clarke.

SYLVANIA CHARGE—SAVANNAH CONFERENCE

The forty-eighth anniversary and Church Conference of Simpson Methodist Episcopal Church, and the fortieth anniversary of St. Andrews Methodist Episcopal Church with a chautauqua feature attached. All of the Sylvania charge running from October 5th to October 18th, 1914, was a great blessing to our people intellectually, morally, financially and religiously. Our program touched on live-wired topics. Each night brought us a great congregation. The people gathered for information and inspiration. Resolved that women should have and enjoy all the suffrage rights and privileges in our governmental affairs as men, was ably discussed. Tuesday night, the Savannah annual mock conference, Bishop C. W. Prothro presiding. We had our honored Bishop F. D. Leete, D. D., LL. D., with us to dedicate two churches on one visit. We think this is unheard of in Methodism on the same pastoral charge: Simpson being dedicated Thursday night; at St. Andrews, Friday, 11 a. m. The Bishop preached the dedicatory sermon on Thursday night; subject, "Christ the only sure foundation laid inseparable in his church." St. Andrews sermoa, subject, "Christ's love for his church." The district superintendent, Dr. W. M. Bellinger; the following Revs.: C. W. Prothro, W. A. Holmes, D. G. Grier, D. L. Clark, Smith, and A. M. H. Evans were present. Our pastor, Dr. E. D. Giddens, was master of ceremonies. Our district superintendent, Dr. W. M. Bellinger, introduced the Bishop; Bro. W. S. Lawton presented Simpson to the Bishop to be dedicated and given to the Lord, with fitting remarks. Bro. W. H. Gambles presented St. Andrews to the Bishop. Our Bishop spoke the highest words of praise of our excellently prepared program; he praised the pastor, Dr. E. D. Giddens, for his great mind to arrange such a perfect program.—Minnye Zeigler, Reporter.

WOMAN'S HOME MISSIONARY SOCIETY

The Woman's Home Missionary Society of the Marshall District met at Ore City, Aug. 25-30, with the president, Mrs. J. Reesman, presiding. This meeting was a real success. We had with us Deaconess Rosa Simpson, who helped make this meeting one among the best in the history of the Woman's Home Missionary Society. Sisters, let us look to the future and work for results that will be timely and lasting.—M. M. Newhouse.

At Simpson Methodist Episcopal Church, Eola, La., a grand reception was given Mrs. M. E. Edwards, former superintendent of our Sabbath school, and now matron of the Orphan Home at Baldwin, who visited her home and friends during September. Many spoke in high praise of her life among us. Refreshments were served in abundance.—W. C. Coleman.

SPECIAL NOTICES

UPPER MISSISSIPPI CONFERENCE

Notice: The Board of Examiners of the Upper Mississippi Annual Conference, with all of the undergraduates, will meet in Ittabena, Miss., on Jan. 12, 1915. The brethren are all urged to be on the ground at 8:30 o'clock. We must finish our work in one day. Persons coming late will not be able to pass examinations. You must have your Book. Your examination is on four years course for local preachers. Please note each examiner must send in his questions at once to the chairman.—F. H. Henry.

ALEXANDRIA DISTRICT

Attention Brethren: You are hereby notified that District Superintendent, the Rev. J. O. Richards will be with us at Natchitoches, Dec. 16th, 1914. The conference blanks will probably be on hand. Business of much importance awaits us.—J. J. Wooldrige, President; T. B. Oville, District Secretary.

LAKE CHARLES DISTRICT

To the Pastors of the Lake Charles District: Will you please observe Sunday, December 20th, as Semi-Centennial Day of the Church Extension Department of the Methodist Episcopal Church? You will please take a collection for the cause and forward same at once to Dr. I. L. Thomas, 2111 Druid

Hill Avo., Baltimore, Md., field secretary, and he will send vouchers for same. Let us make a strong pull for this cause.—R. C. Worsham, District Superintendent.

TEXAS CONFERENCE

Dear Brethren: While we were engaged in services on the 8th of November our parsonage and all our household goods, clothing and a small sum of money were consumed by fire. The good people of this place and members of circuit are assisting us nobly in the face of these hard times, but the charitable work has not been sufficient to meet our urgent needs. I earnestly ask each district superintendent, pastor and layman that comes to conference to bring a contribution to help us in this time of our need.—J. E. Epperson, Mineola, Texas.

EPWORTH LEAGUE AND LAYMEN'S ASSOCIATION OF THE TEXAS CONFERENCE

It was highly gratifying to note the prominence and encouragement given the Epworth League and the Laymen's Association by many of the district superintendents and pastors on their district programs. It is evident that great good will be the result. Many of the programs were far in advance of previous years in general make-up and in vital issues. The sermons, address-

Marriages

Tomba-Aulidge—On the 31st of August, 1914, in the presence of a large company, Mr. Philip Tomba and Miss Virginia Aulidge were joined in holy wedlock at the bride's home in Hahnville, La., the Rev. I. C. Dougherty, pastor.

Belcher-Hyde—The Rev. H. P. Belcher, pastor of Methodist Episcopal Church, Center, Tenn., was married to Miss Susie Hyde October 8. Miss Hyde is a graduate of Walden University and a teacher in the public schools of Rutherford county. The Rev. T. W. Johnson officiated.

McCoy-Verrette—Nov. 2, 1914, at the home of the bride in Houston, Texas, Mr. Homer McCoy and Miss Blanche Verrette were united in marriage by the Rev. C. H. Pemilton. Because of the popularity of these two young people, many valuable presents were given. The bride is an alumnus of Prairie View State Normal School, and the groom is an expert caterer of this city.—C. H. P.

Beckett-Cole—Mr. William Beckett and Miss Harriet Cole were married by the writer on November 25 at the home of the bride. They are both prominent members of our church in Mandeville, La.—A. Robinson, Pastor.

Baker-Seaberry—The Rev. George W. Baker, our pastor at Wren Circuit, and Miss Eloise Seaberry of Macon, Miss., were married November 26th, 1914, at the Methodist Episcopal Church parsonage. A number of friends and delegates of the district conference witnessed the ceremony. The Rev. Owen W. Crump, pastor, officiated.

Gag-Mitcalf—Mr. Jas. Gage and Miss Lulla Mitcalf of Hillsboro, Miss., were married October 25, 1914, at the residence of Mr. Frank Hendricks. The Rev. D. D. Dukes officiated.

Pervey-McKinzie—Mr. Theodo Pervey and Miss Jessie Mae McKenzie were united in marriage in St. James Methodist Episcopal Church, La Grange, Texas. Both bride and groom are members of the above church. The Rev. D. H. Vance, pastor, officiated.



Knights of the Ku Klux Klan, the Benevolent and Aid Association—Wanted 1000 State Deputies and officers, both men and women, in every State in the U. S. of A., to represent the above named Order; experience is unnecessary; you can give all or part of your time and make what others are making, \$75.00 to \$100.00 per month.

Write for terms and particulars, and join the Supreme Grand Lodge and get license, certificate of authority to work anywhere in the U. S. under your own vine and fig tree. Address quick today to Sir L. W. Davis, S. G. C., No. 1025 Pickett St., Shreveport, La. Dissolve yourself as a hewer of wood and drawer of water. Inclose 2 cents stamp for immediate reply.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

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ADVOCATES

Since the Washington Convention the Central New York Conference has received a gift of \$7,500, a legacy of \$2,000, and a valuable house and lot. A lot of live men make a live cause. "There's a reason. Ask the men."

The new book, "THE RETIRED MINISTER—HIS CLAIM INHERENT AND SUPREME," is in the hands of the New York Book Concern. It will cover all phases of the pension system as applied in business corporations and Churches. It will contain the great addresses delivered at the Washington Convention, information as to the plans of other Churches. Willis and Life Annuity Bonds will be fully treated. Statistics of the several conferences, poetry and incidents relating to the Veteran Ministry and such other information as will make the book indispensable to anyone who would become informed as to the supreme cause.

Advanced Orders will be filled for one dollar net, postage free. Later "The Retired Minister" will be placed on the regular book list of the Methodist Book Concern at \$1.50, postage paid.

Send Advance Orders to the Board of Conference Claimants, Chicago. The book will be handsomely bound and well illustrated. Order at once. We hope to get the book out by the Holidays. What finer Christmas gift than this unique and notable book?

The New East Commission together with the Conference Trustees and Stewards met Dr. Hingeley on Nov. 18th, and decided to advance their Permanent Fund to Half a Million Dollars. Dr. Hingeley meets by invitation the leaders of the Newark, Troy, Vermont, New England, Wilmington and Delaware conference before Dec. 7.

That Boston Meeting was great and the Veteran Preacher had his innings.

Don't forget that order for "The Retired Minister."

CARD OF THANKS

The Rev. and Mrs. Wm. H. Wheeler desire, through the columns of the Southwestern, to express their sincere thanks to the Methodist Preachers' Alliance, Church, Star of the West Court and their many friends for the generous assistance given toward making their 25th wedding anniversary a memorable epoch of their lives.—Kansas City, Mo., Nov. 28, 1914.

CARD OF THANKS

We wish to thank Mrs. Bullock, 2006 Canal street, Miro, Bayou Road, Margigny, Bienville, Fisk and Thomy Lafon schools, New Orleans University, First Street, Mt. Zion, Union and Mallalieu Churches, who so kindly remembered the inmates of the Old Folks Home. We thank God for inspiring hearts to do deeds of kindness. Yours very gratefully.—Mrs. Foucha, President of the Committee.



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BERKELEY, CALIFORNIA

REVIVAL NOTES

Deland, Fla.—St. Joseph Methodist Episcopal Church.—We were glad to have the evangelist, Dr. Thos. H. B. Walker, with us November 19th. We had just torn down our church to use the material in a new building. We secured the African Methodist Episcopal Church for our service. The evangelist was at his best and the sermon was a masterpiece. Dr. Walker will

long live in the minds of the people of Deland. We are also glad to say that through the help of our superintendent, the Rev. Dr. Huger, we are making a wonderful progress. We have increased our membership from six to fifty-nine, and we will on the third Sunday in January lay the corner stone of a new church, 38x42 feet, and go to conference with a report of twenty new converts.—W. L. Jenkins, Pastor.

DEATHS

Booker—Mr. Walter Booker died at the home of his parents in Texarkana, Ark. He was not a member of the church. Age, 32 years. He leaves a mother, father, three sisters and two brothers.—C. A. Taylor.

Jackson—Mrs. Josephine Jackson died Sept. 14, 1914. The funeral service was held in Providence Church, Sumner, Miss., under the direction of the pastor, the Rev. R. B. Adams, District Superintendent Butler and the Rev. C. W. Evans, pastor Holly Springs Circuit. The funeral was largely attended by the people of that vicinity. Sister Jackson was 56 years old and a member of the Methodist Episcopal Church 40 years, having professed a hope in Jesus Christ at the age of 16 years. The deceased leaves her husband, six children, one sister, six grandchildren and a host of friends. The remains were laid to rest in the Providence cemetery at Sumner. Mrs. Jackson was a faithful member of the church, a loving mother and a good wife. "Servant of God, well done."—C. W. Evans.

Reddic—Mrs. Emma Reddic of the Charlestown (Ga.) Circuit, aged 56 years, passed to her final reward on Aug. 20, 1914, after a few hours illness. Sister Emma Reddic had walked 37 years with the Lord. She was a member of Goliad Methodist Episcopal Church, faithful in all her duties. She leaves her husband, twelve children, three sisters and five brothers. The remains were interred in Springhead cemetery. Funeral service conducted by the Rev. D. G. Greer.—A. R. Hendrix.

Harris—At Itta Bena, Miss., Mrs. Ellen Harris, a faithful member of Samuel Methodist Episcopal Church, died Oct. 2, 1914, in the full triumph of faith. She was a loyal, earnest Christian worker in the church for thirty-seven years. She leaves one son, one daughter, a grandchild and a host of other relatives and friends. She was buried with the honors of the Household of Ruth. Funeral preached by the pastor, the Rev. E. C. F. Troupe. Interment in the Itta Bena cemetery.

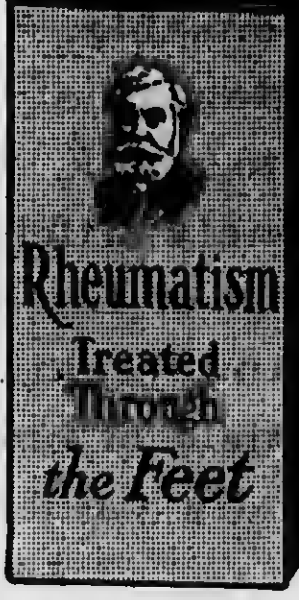
Harper—Mrs. Dillah Moss-Harper was born in Shreveport, La., in 1892, and died Sept. 15, 1914. She was a faithful student in the public schools of the city, loved and admired for her studious habits and congenial disposition by both teachers and schoolmates. She was a Christian from her youth and a faithful Sunday school worker in St. Paul Church, being for a number of years the secretary of the Sunday school. In 1912 she was married to Mr. R. H. Harper. She was ill for several months, but was blessed with the tender ministrations of a loving mother and a trained nurse. Her abiding faith in God and the ease with which she "placed her affections upon things above" was remarkable. She was especially desirous and appreciative of Bible readings, sacred song and prayer. Lodge 1151, Household of Ruth, turned out in a body and the funeral services were conducted at St. Paul Church by the pastor, Dr. J. H. Hubbard, assisted by the Rev. J. J. Obee, pastor of St. James Church. Interment at Star cemetery.—J. H. Hubbard.

Coston—Mr. George Coston, of Port Allen, La., departed this life November 17, 1914, at the age of 64 years. He was a member of Scott Chapel of Port Allen, La., for more than 30 years. He leaves a wife, one son, a brother, a sister and many friends. The Rev. Daniel G. Taylor, the pastor, officiated.

McClellan—Mr. Jerry McClellan, of Coal Creek, Tenn., departed this life Nov. 3 at the ripe age of 62 years. He was one of the few living promoters of the mining industry at this place and was prominently identified with the civic life of the town for 42 years. As a churchman he professed faith in Christ 45 years ago. He at once identified himself with the Methodist Episcopal Church at that place and has contributed no little to the growth of its intellectual, financial and spiritual life. Bro. McClellan was united in marriage to Miss Susie Smith 43 years ago. Their union was blessed with fourteen children, seven of whom survive. The funeral was attended by a large number of friends. The following ministers assisted the pastor: the Revs. J. T. Wilson, R. Johnson, R. B. Starns, J. S. Guess, E. H. Forest.—Mr. Henry Whitson.

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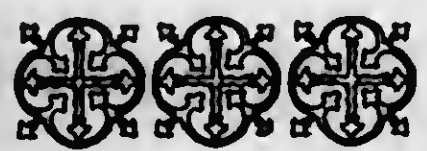


I am a woman.
I know a woman's trials.
I know her need of sympathy and help.
If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.
If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,
I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT
and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advisor." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, - - - - - Box H, SOUTH BEND, IND.**

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I wish to thank Mr. John McClain (white), Mr. M. W. Fulton and Mr. W. M. Brown for a pair of shoes.—D. D. Dukes, Hillsboro, Miss.

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CASH REMITTANCES

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Delaware—R. F. Coats 1.

Lexington—H. W. Tate 1, P. J. Smith 1, P. T. Gorham.

Lincoln—E. M. Madden 4.

Little Rock—G. W. Thompson 2.

Louisiana—B. R. Jackson 2, J. L. Wilson 3, Thos. Williams 2, H. Daniels 1, Geo. Thomas 1.

Mississippi and Upper Mississippi—D. W. Green 2, E. P. Chapman 1, Clarksdale District Conference 10, A. Davis 1, J. W. Hill 1, C. H. Johnson 1, J. W. Byrd 4, Frank Briggs 1, A. Johnson.

South Carolina—H. S. Gibbs.

Texas—West Texas Conference, M. W. White 1, G. R. Townsend 1.

Washington Conference—J. E. Bowler, P. W. Smith, Jas. H. C. Carter 1.

CRESCENT CITY NOTES

Wesley Church—New scholars were in the Sunday school. One person joined the church and two were read into full membership. The pastor, Dr. J. L. Wilson, preached in the morning and Dr. D. D. Martin, of Gammon Theological Seminary, Atlanta, Ga., preached at night. Dr. R. E. Jones consecrated the elements of the Lord's supper and a large number of communicants partook. Next Sunday at 10:45 a. m., the pastor's subject will be, "The Security of the Soul of God's Suffering Children;" and at night his subject will be, "God's Revelation to Ezekiel by the River of Chebar." Next Monday night, the 14th, a musical will be given.—L. L. Harrison.

Mallieu Church—Our benevolent rally will take place Sunday at 3 p. m. At 7:30 a number of young people will appear in a sacred musicale; an excellent program has been arranged. Tuesday night, December 15, will be our Jubilee night. All friends are invited to attend. We are hoping to make this the best year of the church's history. December 27 will be New

Orleans University Day. Several prominent speakers will address the meeting.—D. S. Sloan, Pastor.

First Street—At the early morning prayer service two persons were happily converted and joined the church. At 11 a. m. the meeting of the old and new church was seen as never before. The Rev. Frank Walker, S. Jackson, Susan Jones, T. M. J. Clark, Allen Luster, represented the old church; Sister Viola Burks, T. B. Cooper, E. C. Ross, Ella Lee Rose represented the new church. Each one spoke of their devotion to their Master. At 6:30 p. m. Brother E. C. Ross conducted the League speaking meeting. At 7:15 p. m. the Rev. A. B. Harris assisted the pastor and the Rev. A. Luster in the communion. Five hundred and one communed. The Rev. T. A. Brown, our pastor at Monroe, will preach on next Sunday night.—Maria Smith.

GREENWOOD DISTRICT

The Rev. G. Orange of Itta Bena, our pastor at Indianola, lost his house by fire December 1st; only a few things were saved. Brother Orange has a large family and any help will be accepted. Whatever you have to give him you can send it to the Rev. E. C. F. Troupe, Itta Bena, or myself at Winona. Please stand by this good man and his large family.—H. B. Hart, District Superintendent.

NOTICE

UPPER MISSISSIPPI CONFERENCE

All persons attending the Upper Mississippi Conference at Itta Bena, Miss., Jan. 13th, 1915, are instructed to se-

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cure from the agents at starting points a certificate showing that you paid full fare to the seat of the conference, and you will be returned for one-third fare plus 25 cents.—B. F. Woolfolk, Secretary.

At Keynett Chapel, the Sunday school enjoyed a peanut party and a hen-nest hunt on September 5th. The party was given by Mrs. A. B. Venable for the benefit of the Sunday school missionary society. Miss Odelia Evans and Miss Anna Hutson assisted.—A. B. Venable, Pastor.

A storm swept the city of Covington the night of August 3, and after a circuitous route, finally spent its force at the Methodist parsonage. The Rev. Mr. Ward, accompanied by his good people of New Hope Baptist Church, led the movement and the parsonage could not hold the crowd. After a few short speeches, the guests departed and the numerous packages were examined. In all there were \$20 worth of groceries and dry goods. Certainly the pastor and his family were made happy. About a month ago, some of the Methodist people, led by their pastor, called at the Baptist parsonage on a similar errand. It can

be seen by this that the Christian people here of each denomination are co-operating and working in unison. Both white and colored of this town are glad of the presence of our pastor, the Rev. Mr. Richie, and we trust he will remain here.—W. C. Strickland.

Mr. D. D. Robinson, leader of Class No. 1, in Daniel Chapel, Natalbany, La., during his illness was kindly remembered. A committee, Miss E. Sibley, Miss V. Rouderson, Geo. Turner, presented him with a choice lot of groceries. The end pound surprise was headed by Mrs. M. A. Clay, who gave also a purse of \$1.50. This good woman is a Baptist missionary. May God bless her and our friends all.—S. S. Robinson.

The members of Wesley Literary Club, Vicksburg, Miss., elected the following officers November 6 for this coming year: Mr. Amos L. Holland, Jr., president; Mr. T. C. Williams, first vice-president; Mr. E. L. Jackson, second vice-president; Miss H. J. Wesley, secretary; Miss Beatrice Smith, assistant secretary; Mr. J. K. Jones, treasurer; Mr. J. C. Isaacs, lecturer. A banquet will be given in honor of the officers November 12.—W. B. Barnes.

IN THIS GRAVE CRISIS

OF A WORLD-WIDE WAR INTELLIGENT
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THE LIVING AGE

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ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, DECEMBER 17, 1914

Vol. No. 43—No. 50

METHODIST CHURCH HEADS LIST OF BREWERS' OPPONENTS

"The strongest forces arrayed on the side of the bills ((referring to the national prohibition movement) it was set forth, were the members of the Methodist and Baptist Churches; the Women's Christian Temperance Union, the Epworth League and the Anti-Saloon League."

The local press gave out the above with reference to the report of the Board of Trustees of the United States Brewers' Association, which held its Annual Convention in New Orleans not long ago. This should be encouraging, at least, to the members of the several organizations mentioned, and to a large number of the Protestant army it is significant that the Methodist Church is mentioned at the head of the list. The fact also appears that the Epworth League is simply a part of the vast machinery of Methodism. It has often been ours to affirm our declaration of eternal warfare against the rum traffic, and not infrequently have we been given credit for exerting a strong influence against whiskey by those of our own clan, but it is remarkable to have the brewers themselves admit the strength of our opposition as churches and civil organizations. This public admission on the part of the brewers should but serve to give inspiration to the prohibition forces, and give new impetus to our efforts. And, too, a study of the program of the Brewers' Association as indicated by the president, Edward A. Schmidt, in his annual address, will doubtless be of help to the prohibitionists in their plans for the consummation of the national movement.

President Schmidt sounded the slogan of "Saloon Betterment." He expressed his confidence in the possibility of so improving and purifying the status of the saloon that the brewers' business, at least, would be eliminated from politics. The following quotation from his address is pertinent: "The type of saloon which is objectionable in some of the cities and rural communities can, undoubtedly, be reconstructed along lines that would remove the objectionable features complained of, and I suggest that steps be taken to the end that the brewers of the various states appoint committees to co-operate with all legally constituted bodies having for their object the reconstructing of the saloon or tavern along lines that will obviate objectionable features and at the same time supply a recognized need for a clean, well-conducted, hygienic place of refreshments and social gatherings for all classes, such as obtain in all cities of continental Europe." The following also is a copy of a placard that has been prepared by the United States Brewers' Association for use in saloons:

"The Temperance Tavern League stands for Regulation—Moderation—Cleanliness—Order. We Sell All Kinds of Beverages. Drink Moderately. No Liquor Sold to Minors. No Liquor Sold to Drunkards. No Gambling Allowed. Disreputable Women Not Admitted. Keep the Sidewalks Clear and Clean. No Lounging Around. This Place is Closed During Prohibited Hours. This is a Place of Public Resort and must be Run Right. We Want Your Help to keep it above Reproach."

This expressed purpose of the brewers and the saloon men give rise to some questions. Are they simply playing a ruse? Are they sincere? The last question seems hardest of all to believe. We are forced to the conclusion that these men are only offering the American people a fake bribe in a desperate attempt to buy them off from their determined effort to exterminate the saloon business. The question of purifying the saloon seems very much like the futile efforts of the woman who tried to keep her pet pig clean and nice with a ribbon about his neck. The pig invariably went into the mud every time it got a chance. The history of the drink habit shows that moderation for the individual drinker, and

has practically admitted his final defeat. Let us hope that the United States may be the next to follow Russia in a great nation-wide Prohibition movement.

THE GOVERNOR TO INVESTIGATE

What will it take to arouse this nation to the awful crime of lynching which goes on with increasing brutality and a defiance of law that is anarchy. Mobs put five men to death in Caddo parish in the state of Louisiana within the last few days. We have nothing but the most severe condemnation for those Negroes who were guilty of murder or who abetted in murder. You can account for murder on the score of human depravity and for a long time there will be occasional taking of human life in cold blood, but we cannot by any process of reasoning justify mob violence by a group of men who set aside all form of court investigation and adjudge men guilty and proceed to mete out to them the punishment of death and that too, while they are in the heat of passion.

Let it be granted that the mob punishes only the guilty, and this we do not concede, can we longer tolerate the ravages of the mob? Two Negroes had already paid the debt at the hands of the mob for the murder of one man. It was a brutal, fiendish murder and those who committed the crime deserved nothing shorter than death, but the money secured was supposed to have been hidden. As the report gives it, the aged Negro was taken to the scene of the crime, where the other two Negroes had paid the penalty. It was thought that the aged Negro would reveal the place of the money taken from the murdered white man. The report says: "Lewis protested his innocence from the first day that he was placed in the parish jail and he did not waver in his declaration that he had nothing to do with Hicks' murder while under torture."

As to the manner in which the old man was tortured, one would hardly believe that it occurred in a civilized country near the progressive town of Shreveport, but such is the case. Read with shame a press dispatch:

"One report of the burning of Lewis alleges that he was fastened to a tree with wire and a fire kindled at his feet. For nearly an hour, it is said, the mob tortured the old man calling on him again and again to reveal the hiding place of the missing \$400. The old man stoically maintained his innocence to the last moment when overcome by heat and smoke he lapsed into unconsciousness just before death relieved his agony."

It is fortunate for the state that we have at present in the Governor's chair a strong executive who believes thoroughly in law and order and justice for every man. The governor is much concerned about the recent outburst of lynching, and is determined to bring a halt if it is within his power. The governor's secretary gave out the following statement:

"The Governor knows nothing about lynchings, except what is derived from reports contained in the newspapers, but acting on this information he has requested the Attorney-general to make an investigation of the mat-

(Continued on Page 8)

AN IMPERATIVE DUTY

Now is the time for the Temperance forces of this country to bring to bear their full strength upon Congress in the interest of National Prohibition. On Tuesday of next week the lower house of Congress will vote upon the submission to the several states of the Union a constitutional amendment for National Prohibition. It matters little if one thinks that the measure will not pass both houses or either house. The chances are that it will pass the lower house, but be that as it may, it is the imperative duty of all well wishers of National Prohibition to center the strength of the Temperance Movement next week upon the city of Washington. Churches, Epworth Leagues, Sunday Schools, Institutions of learning, and other organizations and individuals as well should wire Congressman R. P. Hobson, Washington, D. C., or their own representative in Congress urging that the bill pass. Congressman Hobson will appreciate hearing the voice of the people. He will give that voice in the house of Congress and the nation and the world will hear the people speaking. Sixty per cent of the nation is now dry. We should make it unanimous. It costs a little to send a telegram. It may mean much for the cause of Temperance. Send your telegram not later than Monday of next week, urging that Congress submit the amendment for National Prohibition.

decency in public drinking places are rather rare exceptions. What an absurdity is the saloon's placard, "No Liquor Sold to Drunkards!" when the saloon is really in the business of making drunkards.

No, let not the thinking public be duped with any such impossible proffers on the part of the brewers. We should see that it is the case of a "drowning man catching at a straw." It is reasonable to suppose that the saloon men will say anything in an effort to maintain their existence.

May there be no let up, but rather redoubled efforts on the part of the Methodists, the Baptists, the W. C. T. U., the Anti-Saloon League and all similar agencies; and it is only a matter of time when king Alcohol must yield his final stand and surrender to the Temperance forces. The giant of terror

The Latch String's Out

By Bishop Robert McIntyre

A world of cheer and comfort shines within that simple phrase—
All the free and hearty fellowship of old familiar days.
The faint flush of dawn is on it, and the dew of starry eyes,
When we played beside the cabin door, beneath the purring leaves
And looked through clouds of hollyhocks towards the country road
Where crept the creaking wagon, with its laughing, eager load
Of kinsfolk from the distant town, and heard our father shout:
"Oh, come in! You're surely welcome, and the latch string's out!"

Wondrous is the spell of speech, that these few words can cast
Their glow across the perished year, their glory on the past.
Again I see the orchard aisles, the valley, and the mill;
Once more I see the yellow moon rise over Ripley's hill;
Again I catch the spicy scent of catalpa blossom-nigh,
And mark the spire of Shiloh Church, outlined against the sky,
And see the gray-haired pastor smile so kindly none could doubt
He meant that all were welcome, and "the latch string's out!"

He sometimes told about the saint whom palm and crown await,
Who leaves this weary world, and goes all sweeping through the gate,
And some who saw the angel band in shining garments bright
Come down to bear them far away from darkness into light.
'Tis well for them who have such joy; but no such bliss I crave.
I only ask that one dear soul, whom I have striven to save,
May meet me at the Father's house, and put my fears to rout
With: "Come in! You're surely welcome, and 'the latch string's out!'"

—Northwestern Christian Advocate.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens.

PART XXXI

On the afternoon of August 20 we visited another of the great churches of Rome—the one known as San Paolo fuori le Mura, or St. Paul outside of the Walls. As the name suggests, it is situated beyond the walls of the city and we took an electric line. The numerous Catholic churches seem to be about the richest institutions in Rome, and this is one of the richest of them all. There is enough wealth piled in any one of these churches (I mean on the inside, not merely in the church building itself)—enough wealth to feed all the numerous beggars whom one meets on every street and encounters at every church door. How ridiculous it seems to be going into one of these immensely rich churches and find a dozen hungry, half-clad beggars almost blocking your entrance with their extended hands! Inside of that church there may be mosaics in precious stones and single pieces of art that are valued at hundreds of thousands of dollars. The nave of this church of St. Paul is supported inside by eighty huge granite columns, and the mosaic floor is so smooth and beautiful that the ladies remarked that it looked like a great ballroom. The 80 columns are in four rows. There are many interesting relics in this church; a piece of the wood of the Cross, a piece of a garment of Mary the mother of Jesus, a piece of the skull of Ananias, who baptized Paul, the stick with which Paul was beaten by the Romans, etc. These and many other relics, some of which are doubtless genuine, were revered and preserved by pious souls through all the hard history of the early Christians. The cloisters at St. Paul's, which date from the 13th century, are very beautiful.

On our way back we stopped at the small round building encircled by 19 (formerly 20) columns, and once mistakenly called the Temple of Vesta, and thence we passed on foot through one of the slummiest-looking districts of Rome, the Via Bocca della Vinita. It was packed with lounging, careless-looking grown folk; men and women, and with a countless number of dirty, pretty children.

On we came to the Forum again, and at one corner of it we entered the famous Mamertine Prison, where Jugurtha perished, where Catiline's accomplices were strangled and where Peter and Paul are said to have been confined before their execution, and wherein they are said to have converted and baptized their fellow-prisoners. The spring of water, which is still there in the floor of natural rock, is supposed to have burst forth to accommodate the baptizing. In the lowest dungeon of this prison is the stone post to which such famous prisoners as Paul and Peter are said to have been chained. This prison is excavated out of the "living rock," and its lowest dungeon resembles a misshapen cistern. Merely to confine a man in such a hole was to execute judgment against him!

On the next day we walked through the Piazza Quirinale, in front of the royal palace on that hill, and decorating the fountain there is the original of the "Horse Tamers," copies of which we had seen even in Berlin. We strolled on toward the Barberini Gallery, stopping to look into several small churches, for the Catholic churches in Rome are about as numerous and ubiquitous as are the saloons in Chicago. After going through the Barberini Gallery, which has a few good paintings, we returned to the royal palace on the Quirinal and went through it. It is the home of the present king of Italy; we admired its rich tapestries and fine chandeliers of Bohemian crystal.

Then we took a long trip, going out of the

old walls to the Borghese Villa, and strolled through its gardens past the statues of Victor Hugo and Goethe to the Borghese Gallery and Museum. Among its treasures worth seeing are: a beautiful recumbent statue of Napoleon's sister, Paolina Borghese, the sculpture called "Venus Victrix," by the great Canova; a beautiful reproduction of the "Capitoline Venus;" Bernini's "Apollo and Daphne;" and among the paintings are Titian's "Sacred and Profane Love" and his "Education of Cupid," and Carlo Dolci's "Mater Dolorosa" in a nun's hood and cape. We saw much of the old wall of Rome in this part of the city.

On August 22 we visited the "mother and head of all the churches," San Giovanni in Laterano, the Church of St. John which was erected by Constantine the Great within the palace of the Laterani family. The upper parts of the bodies of Paul and Peter are supposed to be deposited in this church. It has huge bronze doors and twelve great statues of the Apostles between pairs of columns inside. The four bronze columns at the altar in one end of transepts came from the Basilica of Constantine down by the Forum. What a fine thing that Basilica must have been! There is also a table or altar supposed to have been used by St. Peter in the Catacombs. In the church yard stands the largest obelisk in the world.

In a building by the Lateran is "La Scala Santa," the Holy Stairway. It is the twenty-eight marble steps brought by the Crusaders from the praetorium in Jerusalem, and so it is the stairway up which Christ went to Pilate's judgment seat. People are allowed to ascend them now only on the knees, and many devout persons were seen going up. Marble though they are, they would soon be worn away if they were not protected by boards. We also visited the old octagonal Baptistery of St. John, near the church and dating from the 5th century.

Coming back by the Colosseum I went up and walked around it, and got a new appreciation of what an immense structure it is. What a fine thing it must have been when covered with marble and adorned with statuary. Nero's house of many acres was near to it. The civilization of the Caesars may have been spiritually deficient, but it was evidently very great materially and intellectually. We then walked on to the Chiesa San Pietro in Vincoli, or Church of St. Peter in Chains, where can be seen in a crypt the chains of St. Peter, the neck band and wrist cuffs to which the chains are fastened. In this church is also the great statue of "Moses," representing that patriarch as seated with one stout-looking knee uncovered, and with one hand stroking his beard in indignation at the idolatry of the Jews, and on either side of him are figures of Leah and Rachel, a work by Michael Angelo.

In the evening after visiting a cinema we went on the Pincio Hill, where we met Mr. T. Augustine Dwyer, one of the most unique and pleasing characters we have ever met. He is a retired American actor; he and his mother were great Shakespearean players under the stage name of Davenport. Since childhood he had been traveling over the world with his actress mother; this was his eighteenth time in Rome, to which he had been coming since the day when the pope was king. His conversation was as charming as it was edifying. Among other places he advised us by all means to visit the Cappuccini Chapel. We did so the next morning, and in my next article I shall tell about that weird place of dry bones.

Wiley University, Marshall, Texas.

Make new friends, but keep the old;
Those are silver, these are gold;
New-made friends, like new-made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change, are surely best.

—Henry Van Dyke.

THE CRIPPLE OF NUREMBERG

BY FELICIA BUTTZ CLARK

CHAPTER XXV

THE CLASH OF BATTLE

(Concluded in this issue)

It was the 23d of April, 1547. The Emperor, Charles the Fifth, accompanied by the Duke of Alva, the Marquis of San Marzano, and Maurice of Saxony, who had sought to obtain the possessions and dignity of John Frederick, Elector of Saxony, were moving toward the river Elbe. Night was falling when the army encamped on the river bank directly opposite the small town of Muhlberg. All night long, the Emperor's forces on one side and the Elector's on the other bank were on guard. The morning broke, and found Charles and his counselors already at work in the royal tent.

"Order the troops to advance!" said the Emperor finally, after a long discussion.

The Duke of Alva looked up, incredulous. "Your Majesty means to attack the Elector at this point?" he exclaimed. "Think of the difficulties. The Protestants are no doubt prepared for us. The river, which is here very wide and very rapid, can not be crossed without great danger."

The Emperor drew himself up with dignity. "The Duke of Alva is usually wise in his judgment, but I must insist that my commands be carried out. Prepare for the attack."

Nothing was left for the Spanish duke but to bow gracefully and go out to battle.

As the morning advanced and the light fell upon the swift-flowing river, along whose banks the willows were tinged with faint yellowish-green, and the tiny violets and pink daisies were springing up full of beauty and life, the Spanish and Italian soldiers began firing their long muskets at the Elector's soldiers on the opposite side. So intent were they that they went into the water until it came as high as their chests.

At this same hour, the Elector of Saxony was sitting tranquilly in his tent at a short distance beyond Muhlberg. Near him stood Orlando, the cripple. He looked like a different being from the pale, exhausted boy, sick at heart, who had ridden out of Nuremberg with Giovanni three months before. The free life in the open air had brought a flush of health to his cheeks and a new sparkle to his eyes. Delayed by storms and bad roads, it was only the day before that he and Giovanni had fallen in with the soldiers of the Elector; and then they found them in confusion, almost in flight. Having introduced himself to the Elector of Saxony as a friend of Ulrich von Reuss, the head of the Smalkaldic League had welcomed him graciously.

Early in the morning, he called the cripple into his tent to inquire of him more particularly about Ulrich. "Not having heard anything from him, I feared that he was dead," he remarked.

"I thought that before this he would be with your Highness," replied the cripple. "All along the road I made inquiries for him, but could learn nothing."

"And you, young gentleman, wish to cast your lot in with the Smalkaldic League?" asked the grave, sad-faced man, kindly.

"It is very little that I can do to help in the cause of Protestantism," replied the cripple, casting down his eyes. "Your Highness sees that I can not fight."

"You shall stay with me," responded the good Elector, drawing Orlando close beside him. "I have a boy of your age, who is with his mother in Wittenberg. If I ever get back to them in safety—and may God grant it!—you shall be his companion."

Orlando lifted moist eyes to the Elector, who kissed him on the forehead.

A soldier with soiled dress and frightened face, entered the tent. "The Emperor!" he gasped. "He is crossing the Elbe, he and his soldiers!"

"It is impossible!" exclaimed the Elector leaping to his feet. "The river is too deep, and I can not believe that the Emperor is so close to us."

"It is true!" and as the man was speaking, another soldier entered. "The Emperor and his men are fording the Elbe," he replied. "Our soldiers on the river-bank are fleeing before him."

In an instant, the entire camp was in commotion. The Elector, resolute in action when once aroused, gave rapid orders about the disposition of the troops. There was a forest near by, and under its shade the soldiers were massed just as the Em-

peror, in showy armor, carrying a javelin in his hand, mounted on a beautiful Spanish horse, rode into view.

It had been a dull, cloudy morning; but at this moment the sun shone out brilliantly, disclosing plainly the sheltered position of the Elector. With a shout of command, the Duke of Alva and Maurice of Saxony led their soldiers forward to battle, and the mild April air was filled with the clash of arms and the shrieks of the dying.

Orlando, not knowing what else to do, had kept close to the side of the Elector, who was surrounded and protected by a picked body of horsemen. Nobly they fought; but it was of no use. Being pursued into the depths of the forest, the Elector surrendered, and was conducted, with his companion, the Landgrave of Hesse, to the Emperor Charles. Orlando, frightened at the confusion, quite alone—for Giovanni at the sound of battle had thrown himself ardently into the fight, regardless of the fact that those by whose side he fought were Protestants—followed the Elector as he approached the Emperor.

The men of the conquered leader were very dignified. The Emperor, flushed with his victory, stood on the field of battle receiving congratulations from his officers. But on the approach of the Elector he motioned all the others away, and stood quite alone.

Bowing profoundly, the Elector said, "The fortune of war has made me your prisoner, most gracious Emperor, and I hope to be treated—"

"And am I, then, at last acknowledged to be Emperor?" interrupted the Emperor, harshly. "Charles of Ghent was the only title you lately allowed me. You shall be treated as you deserve." And he turned away to the Duke of Alva.

"Your Majesty's favorite has turned up again," remarked the duke, with an evil smile.

"Whom do you mean?"

"The cripple, Orlando."

The Emperor looked toward the group of faithful followers who were standing around the humiliated Elector. Sure enough; there was the cripple, as much at his ease as if he had been at home. He had become somewhat hardened to danger now.

"Imprison him with the others," were the Emperor's orders.

Alberto looked anxiously at his cousin, and approached the Emperor. "I do not believe that Orlando is to blame for being with the Elector's troops," he said, respectfully; "his mother, angered and humbled by what he did in Nuremberg, commanded him to leave her presence, and he rode away from the city before we left it. But I do not believe that he had any intention of defying your Majesty. Orlando was afraid to own himself a Protestant; but I think that he suffered greatly at the forced hypocrisy which it involved."

The Duke of Alva had moved away now, and the Emperor turned with a smile to the marquis. "I fancy that thou hast left a good share of thy heart in Nuremberg," he said, jokingly. "Do not be afraid, Alberto, I shall not be severe with the son of thy fair cousin. I like him too well, and I admire him all the more for his bravery and for helping the boy who was kind to him. But thou knowest the feelings of the Duke of Alva toward him. The only safety for the cripple is the fact that he is my prisoner. At the first opportunity he shall go free."

The marquis bowed, well satisfied with the Emperor's words. But Charles did not keep his promise to the letter. For five years the Elector and the Landgrave of Hesse were prisoners, and were carried with him from place to place, and Orlando staid with them. But his imprisonment was merely a name. The Emperor grew so fond of the cripple that he insisted on having him near him, and he accompanied His Majesty on his journeys, even into the Netherlands, where the boy, growing fast now and entering young manhood, had an opportunity to meet the most learned men of the time. Year by year he grew more cultured, becoming familiar with all the languages which were spoken throughout

Europe. His religious views were never interfered with by His Majesty, and he was permitted, together with the Elector of Saxony, to listen to the words of a good old Lutheran pastor, and to read daily in his parchment-bound Testament.

But during these five years, while Maurice of Saxony, dropping his allegiance to Charles V, was inciting the Protestant princes to rise up against their Emperor, Orlando heard not one word from his mother, toward whom his heart went out so often in longing. And he knew nothing of Ulrich, whether he lived or died.

The Emperor, reduced in every way, driven out of Germany by the enemies who had risen up against him, sought refuge in Innsbruck, and here, with the prisoners whom he was not willing to give up, lived in seclusion, accompanied by only a few followers.

One stormy evening, when the cripple was trying to amuse his patron by reading to him, a servant entered with a letter. "It is for Herr Weber," he said.

"For me?" Orlando's hands trembled as he received the package. From whom could it be? Had his mother at last remembered him? But the Emperor gave him no permission to open it, and he dared not ask him. So he read on blindly, making so many mistakes that His Majesty called him to account.

"Thou hadst better go to bed, my son," he said. "It is plain to see that thy long ride to-day was too much for thee."

Joyfully bidding the Emperor good-night, Orlando hurried away to his own little room in the castle. With haste he opened the package, and took out a long and closely-written letter. It is needless to repeat the words of remorse and of love which Carlotta Weber poured out. They were such that Orlando's heart warmed, and a great joy thrilled his soul. "His mother loved him at last!" She told him of how she had missed him; of how dear he was to her, though she had not known it when they were together at Nuremberg. "And now," she continued, "Alberto has come, and he praises thee and calls thee brave. He tells me that the Emperor loves and honors thee—while I, thy mother, who should have borne with thy weakness and encouraged thee to tell me all thy troubles, thrust thee out and coldly forsook thee. Forgive me, my son, and beg the Emperor to permit thee to come to Venice, where thy mother will welcome thee—not remembering that thou art a Protestant, but that thou art her only son."

Hot tears coursed down the cripple's cheeks, and he sank upon his knees pouring out a prayer of thanksgiving to God for his great mercy.

CHAPTER XXVI

HOW IT ALL ENDED

Through the thick walls of the cloister at Bergedorf there came no sound of battle. The spring advanced slowly. Sweet odors of cherry and apple-blossoms were wafted in through the windows to the boy, who had been confined for three months in the sick-room. Notwithstanding Ulrich's strong constitution, the privations and torture through which he had passed had weakened him greatly, and a long and serious illness followed.

It was early in May, and for the first time the invalid was to walk out in the garden, in which the monks took so much pride.

"Lean on me," said Anastasius, the boy whom Ulrich had seen on that day when he knelt in the church. "Do not fear. Thou art already stronger. See how beautiful the early flowers are, and the white blossoms of the fruit-trees are giving thee a hearty greeting!"

Ulrich smiled at the pleasant words, and walked as straight as possible. It was with a sigh of relief that he sank into the chair which had been placed for him in the mild shade of a tree.

"It is strange that I am so weak," he said, leaning back his head.

"Not so strange when we remember how long

(Continued on Page 7)

THE CHRISTIAN LIFE

MOTHER AND SON

When, for the last time, from His mother's home
The Son went forth, foreseeing perfectly
What doom would happen, and what things would
come,

Was there upon His lips no stifled sigh
For happy hours that should return no more,
Long days among the lilies, pure delights
Of wanderings by Galilee's fair shore,
And converse with His friends on starry nights
Yet brave He stepped into the setting sun
With this one word, "Father, thy will be done!"

With a low voice the stooping olive-trees
Whispered to Him of His Gethsemane;
The cruel thorn-hush, clinging to His knees,
Proclaimed, "I shall be made a crown for Thee!"
And, looking back, His eyes made dim with loss,
He saw the lintel of the cottage grow
In shape against the sunset, like a cross,
And knew He had not very far to go.
Yet brave He stepped into the setting sun,
Still saying this one word, "Thy will be done!"

So, when the last time, from His mother's home
The Son passed out, no choir of angels came,
As long before at Bethlehem they had come,
To comfort Him upon the road of shame.
Alone He went, and stopped a little space,
As one o'erburdened, stopped to look again
Upon His mother's pleading form and face,
And wept for her, that she should know this pain.
Then, silently, He faced the setting sun
And said, "O, Father, let Thy will be done!"
—W. J. Dawson.

ANSWERING THE "WHYS" OF THE BEREAVED

One of the strongest men in his city, a man who seems to be unemotional and to live in the intellectual realm, a man, too, who has firm and unwavering faith, wrote to a minister after the sudden taking away of a member of his family—a young man in the prime of life, that he was in great perplexity over the mystery; he did not see how it could be right. Thousands have the same feeling, especially in the first days of their sorrow, before they have adjusted themselves to the loss. Everywhere we hear men and women asking "Why?"

"This is the cry
That echoes through the wilderness of earth
Through song and sorrow, day of death and
birth:

Why?
It is the high
Wail of the child with all his life to face;
Man's last dumb question as he reaches space:
Why?"

What is the comfort which Christ has for the bereaved? What is there in Christianity that answers these "Whys" which everywhere are heard? What solace is there in the gospel for breaking hearts? What is there that will wipe away tears?

There is the truth of the infinite and eternal love of God. In this divine love all life's Whys are answered. John puts it all in one of the shortest sentences of the Bible—"God is love." This name of God tells us his nature. All the attributes of his character blend in the one great quality. Back of and in all his power, his justice, his holiness, his truth, is love. Whatever he does in his universe he does in love. Whatever occurs in any individual life among his children is under the control of divine love. Even those who have no belief in God, who do not accept Jesus Christ, are saying now that there is a mysterious power or force in the universe that works good for the world and for every man. We go farther and know that it is the love of our Father that causes all things to work together for good. Whatever our sorrow may be, however strange and mysterious it may be, we know that it is part of our Father's will for us. We cannot now see any good in it—it may seem only hard and cruel—but he sees the good. We do not understand it, but he understands. We can find no reason for it, but he has a reason. Is not that enough?

We know that this is our Father's world. There is no chance in any of its vast complexity of events and circumstances. Science tells us

that in all occurrences in nature, even in those which seem so disastrous—storms, earthquakes, tidal waves—no force, no drop of water, no particle of matter, ever gets out of the clasp and control of law—that is, out of the hand of God. So in all the events of providence, though we call them calamities, nothing ever happens without God's permission, and therefore all that happens has love in it. We may not be able to see the love, but we may trust God when we cannot see. Some day we shall understand.

If we are Christ's
"He leads us on
Through all the unquiet years;
Past all our dreamland hopes and doubts and
fears
He guides our steps. Through all the tangled
maze
Of sin, of sorrow, and o'erclouded days,
We know his will is done;
And still he leads us on."

And his will is love, for God is love, and all his purposes and does is love.

Another element of comfort for the bereaved is that their friends who have gone from them have done their work. It was John Wesley who said: "Every man is immortal till his work is done." How often Jesus spoke of his hour, that is, the appointed time for his death! As he came to it, he said, "The hour is come." John more than once, in his Gospel, speaks in the same way. "They sought . . . to take him, and no man laid his hand on him, because his hour was not yet come." "No man took him; because his hour was not yet come." In the Garden Jesus said to his disciples, as the traitor was drawing near, "The hour is come." He was not caught in a snare—there was no inextricable dilemma in his position that night; he could have escaped, but it was now the appointed time for the closing of his life. He was immortal till his work was done.

So we may think of those who have been taken away as having finished their work. The short life, if Christian, was not a mere fragment, a broken life—it was complete. We need not grieve, therefore, as though it had been a failure. Short or long, it was a plan of God wrought out to the end. We must never think of death as breaking into God's plans, as snatching away any precious redeemed life before God wanted it to leave this world.

Pilate said to Jesus that he had power to crucify him or release him, at will. But Jesus

told Pilate that he could have no power against him except it were given him from above. So death has power only when it is given from heaven. Death is not stronger than God. It is subject to Divine sway. It ought to comfort us to know this when we are pleading with God to spare some dear life. Then if, after all our prayers, the precious life is taken, it should give us measureless comfort to know that God could have kept it here longer if it had been his plan for it; that it was not taken till its work was done. A good woman beside her husband's coffin said, "There lies my husband, my dearest and best friend, on whose noble strength I have leaned all these happy years; but I do not forget that there lies also the will of God." That was comfort.

There is comfort for the bereft also in the truth of immortality. Jesus said, "Whosoever liveth and believeth on me shall never die." In Christ there is no real separation between us and our loved ones who have passed out of our sight. They are with Christ inside the veil, and we are with Christ outside the veil. "Death doth hide, but not divide." In Eversley churchyard Mrs. Kingsley placed a white marble cross over the grave of her husband, Charles Kingsley, and on it, under a spray of passion-flower, are the words of his own choice, which tell the story of his life, "We have loved, we love, we shall love." Seldom has there been on this earth a holier, truer, more devoted wedded life than that of Charles and Fanny Kingsley. In their life in this world they loved ideally. In their life after he had gone, while she still remained behind, they continued to love—there was no break, no separation. In all the eternal years they would love on. That is the meaning of immortality, as it has been brought to light in Jesus Christ.

Another comfort for the bereft is in the blessing which comes from God in sorrow. The beatitude runs, "Blessed are they that mourn: for they shall be comforted." It seems strange to have a beatitude for sorrow. We would not single out mourners as the favored ones, the happy ones, of earth, but that is what the Master's word does. And why are they the blessed ones? Because they may get God's comfort. Comfort is such a favor, such a heavenly good, something so divine, so rich in its quality, that it is well worth while to have sorrow that we may get it.

What is God's comfort? The original root of the word means strength. When God comforts he does not take away the sorrow. The sense of loss is the same as before. The one gone is not brought back. The pang of loneliness continues. Comfort does not dull the feelings, the sensibilities, so that the bereft one does not suffer as before. It rather makes the heart more tender, so that it feels the pain of grief even more keenly.

What then does comfort do? It puts new strength into the life, so that it may bear its burdens even joyously. It brings God nearer, into more conscious fellowship, so that the divine presence makes up for the loss of the human presence. Thus the bereft get the blessing of those who mourn. They are lifted up into divine joy, into the very bosom of Christ.—*The Sunday School Times*.

God broke our years to hours and days,
That, hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid upon our shoulders, and the future, rife
With woes and struggles, meet us face to face
At just one place,
We could not go.
Our feet would stop; and so
God lays a little on us every day;
And never, I believe, on all the way.
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if, by God's power,
We only bear the burden of the hour.

—George Kilgale.

With Some of the Season's New Books

POEMS

By William A. Quayle. Publishers: Methodist Book Concern, New York and Cincinnati.

A book of short, pithy poems. They seem to be the spontaneous outbursts of a rich, jubilant Christian life, seasoned with many happy experiences. In fact, it does not appear that the Bishop had planned to write these poems. There is nothing of the mechanical about them. They are rather precious bits of real life, adorned with rhyme and rhythm, and with the master touch of thrilling, pungent language. How serene and consoling are these lines on Trust:

"If God will stay beside me,
When life's mercies turn to dust,
Then joy and peace abide me
And I dwell in perfect trust."
How care-free and sportive run these lines:

"Sweet as the meadow scent
And blue the sky
When we a-fishing went,
My rod and I."
And these from the same poem:
"Glad laughter takes my hand
And holds it tight
As through this summer land
I stray till night."

The violet, the running brook, the wiads, night, morning, clouds, are all made musical with a message of love and cheer to man. Then there are the prayer and many thoughts of God; the religious festivals, the cross and the "heart-cry," and many other similar themes, all of which turn our thoughts upward and onward to nobler and better things.

IN PORTS AFAR

By Edwin A. Schell. Publishers: Abingdon Press, New York and Cincinnati.

It is delightfully interesting to follow Dr. Schell in his journey around the world in this book. It is a most engaging narrative from the time he leaves New York, "unchallengeably the greatest harbor on the planet," until he swings into the "Western gate" on the other side of the continent. The location of the places visited is given to us in their historical settings rather than in their geographical and topographical situation. Emphasizing the fact that "wanderlust," like religion, is soul-blown in the race," in his "Foreword," the author glides happily into his own narrative, retouching with a deft pen the classic story of the Greek wanderer, Ulysses, while he passes in reality the famed Aetna, the celebrated Ithaca "among the barren crags," and up the Ionian Sea. He pictures to us the Greek soldiers as his companions of travel. He leads us through beautiful Italy and stops at important commercial ports to show us "The ways of Trade." Then we touch Egypt, Palestine, England and India. The author deals at length with the relation of America to the Philippines, as well as the social and political status of the Islanders. America and Japan are not overlooked as he prepares to lead us on the return voyage across the Pacific. Frequent references to the works of men of letters and the achievements of other great men enliven the book and render it very attractive.

THE STORY OF MY LIFE

By the Rev. Seth Reed. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price 50 cents net.

The subject of this story is a retired minister of the Detroit Conference, who has filled up four score and ten years of life, hears well and has never needed eye-glasses, and he tells us that he has answered the first roll-call of his conference for seventy consecutive years. This remarkably long life furnishes few extraordinary events, but is a continuous chain of simple, well-directed efforts which have resulted in a constant, steady advance in the work of the Kingdom, and in the development and unfolding of a beautiful life which is now adorned with an honorable and peaceful old age. There should be much comfort, especially to the aged, in reading this book. It also contains many interesting facts touching the pioneer life of American Methodism.

THE SOUL OF THE CHILD

By Raymond H. Hust. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York.

The author has caused us to look at the child again from many and various angles. He has illumined his discussion also with appropriate selections from a large number of poets, among whom are Robert Louis Stevenson, James Whitcomb Riley and Eugene Fields, celebrated for their poems on child life. The author having dedicated this book to his mother and the treatment is rendered very real and true to life by frequent references to his own personal experiences. "The Child's World," "The Child's Philosophy," "The Prayers of a Child," "The Other Child," "The Child and His Dreams" and "The Child in the Church" are characteristic chapter headings. Though we may not always agree with the author in his theology and philosophy concerning the child, we are impressed, nevertheless, with his originality and unusual manner of treatment. His literary style is so simple and clear that the book reads with ease and pleasure. It will be found valuable, no doubt, to parents, teachers, ministers, and even to the children themselves.

THE EXALTED FISHERMAN

By J. N. Greene. Publishers: The Methodist Book Concern, New York and Cincinnati. Price \$1 net

Few characters furnish more and better examples for the study of human nature, the growth and development of the Christian life than the life of the apostle Peter. The author of this book has certainly made good use of all the incidents in Peter's life and labors in bringing home to the readers with ease and aptness numerous lessons that may be appropriated in practical, everyday life. The simple and fitting outline of the apostle's life appeals to us: "The testing time," from his call until after the Master had put to him that thrice emphatic question, "Simon, son of Jonas, lovest thou Me?" "The Season of Service," beginning with his wonderful sermon at Pentecost, and covering his labors and persecutions to the time of the Jerusalem Council. "The Days of De-

cline," a period marred only by his humiliation at the hands of Paul, showing his a veteran counsellor of the early Church, and closing with the traditions concerning his death. Peter is kept in so close contact with Jesus during the period of His ministry that the portrayal of the life of the former gives us added light on the life of the Christ. Also the struggles and progress of the early Church form a most fitting complement to the "Season of Service." The language is simple and clear. The scope of treatment is comprehensive. The applications are natural and forceful. A very helpful devotional study.

THE CUP OF FIRE

By Franklin Hamilton. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price \$1.50 net.

The author of this book is full of the classic lore of the ancients. He possesses a vast treasure of knowledge gleaned, by extensive reading and travel, from the storehouses of history, literature and art. His writings portray him as a very careful observer with an unusual capacity for retaining and reproducing. His theme, the "Cup of Fire," was taken from a reference in the Book of Esdras in which the prophet received a cup "which was full, as it were of water, but the color of it was like fire. And I took and drank it: and when I had drunk it, my heart uttered understanding, and wisdom grew in my breast, for my spirit retained its memory." From this the author develops an exhaustive treatise leading finally to an application of the Spirit-filled life, the inspiration of the Holy Spirit and the vital relation Christians sustain to Him through faith in the Son of God. The author mentions the numerous present-day theories, doctrines and truths that are "changing the character and aim of the race." The most notable of all, he claims, is a religious and spiritual reformation. "The widening sweep of this new faith-life," he continues, "is nothing less than a renaissance of the human spirit." The book is the work of a scholar of advanced thought and will be fully appreciated only by minds of a higher intellectual mold.

DOWN THE YEAR

By C. DuFay Robertson. Publishers: The Methodist Book Concern, New York and Cincinnati. Price \$1.00 net.

The year is a most commonplace thing, says our author, when it means "just twelve months of doing—working and delving into material things—twelve months of enduring life in the ordinary way, but it is wonderful when it means twelve months of being—growing up into big things, seeing beautiful things—twelve months of living." The difference, he says, is "measured by the angle of vision between eyes that are turned down and in eyes turned up and out." Thus he leads us "Down the Year" with our eyes "turned up and out." He is profuse in his descriptions of outdoor life as it appears through the different seasons of the year. Fields, flowers, trees are alive and musical with birds and bees. Fleecy clouds flit across the blue dome with alternating light and shadows; storms rise with thun-

der and lightning while the rain pours down. Then comes harvest time with the golden falling leaves; finally the feathery flakes of winter—it is shown how all of these may be woven into the fabric of our lives, beautifying it with so many variegated colors: how the soul appropriating the beauty and the changes of God's great world is enlarged and enabled as it grows out towards the great Father and Maker of all things. Discarding cold, scientific analysis, the author unfolds to us the great book of nature in wonderful simplicity. Lovers of nature will find it a delightful book.

EVERY LIFE A DELIGHT

By James Heary Potts. Publishers: The Abingdon Press, New York and Cincinnati. Price \$1.50.

This book, elegantly bound, beautifully illustrated, well-printed on a superior grade of paper, is a gem-selection of precious thoughts. In a well-ordered series of pithy sentences, short paragraphs and hundreds of verses, it touches life in its relation to work and business, in all its delicate and tender places, and in all the beautiful and sublime stretches of earth's journey. Indeed it would seem, as the author claims, that every life could be a delight if every mind and heart feasted upon such sources of delight as are suggested in this book for man in every rank and file of human condition. The headings of the several divisions of the book are suggestive of its contents. "Life in Full Zest" shows man in his toils and struggles, his acquiring and possessing, and in overcoming obstacles. "Life's Morning Glee" is the bubbling-over of the fountains of childhood and youth. "Happy Inspirations" contain a number of those indefinable reflections which cluster around the old homestead and mother. Also a happy presentation of such topics as Beauty in Song, Solid Comfort, At Peace, Serenity, Genuineness, Contentment and Cheerfulness. "Tender Affections" deals with the beauty of love as applied to our several relations in life. "The richest outlay that Love can make," says the author, "is in a happy marriage," which he styles "a union between two spirits" with a design to perfect the nature of both, and to "populate the world with other spirits equally as perfect." Then come "The Depressing Factors," including afflictions, disappointments, losses and regrets. A characteristic topic here is "The Joy of Tears." He also uses the life of Helen Keller with beautiful effect. The book closes with "Personal Reflections," touching the life of the author himself and his loved ones. A more entertaining, comforting and delightful book is seldom found.

THE SOCIAL CREED OF THE CHURCHES

By Harry F. Ward. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price 50 cents, net.

Readers will note, as the author urges, that this is a new book under an old title and not merely a revised edition. It is the purpose of the author to interpret and elucidate the "Social Creed of the Churches," adopted in its present form at the quadrennial meet-

(Continued on Page 12)

JESUS THE WORLD'S SAVIOUR AND KING

(Review)

International Sunday School Lesson for December 27, 1914
(From the Lesson Hand Book)

Read 2 Cor. 5. 14-21.

GOLDEN TEXT.—Far be it from me to glory, save in the cross of our Lord Jesus Christ.—Gal. 6. 14.

HOME READINGS.—*M. Christ Anointed for Burial*, Mark 14. 1-11; *The Last Supper*, Mark 14. 12-25. *T. In the Garden of Gethsemane*, Mark 14. 32-42; *Jesus and Judas*, Matt. 26. 14-25, 47-50; 27. 3-10. *W. The Arrest and Trial of Jesus*, Matt. 26. 47-68; *Sowing and Reaping*, Gal. 6. 1-10. *Th. Jesus and Peter*, Mark 14. 27-31, 53, 54., 66-72; *Jesus and Pilate*, Matt. 27. 11-31; *Luke 23. 1-25. F. The Reign of Peace*, Isa. 11. 1-10. *S. Christ Crucified*, Mark 15. 21-41; *Luke 23. 39-43; Christ Risen from the Dead*, Mark 16. 1-8; *Matt. 28. 11-15. S. The Great Commission*, Matt. 28. 16-20; *Luke 24. 36-49; The Ascension*, Luke 24. 50-53; Acts 1. 1-11.

The Cross a Symbol

To the great apostle to the Gentiles the cross symbolized the life and lifework of Jesus. To him the suffering and death of our Lord were both the culmination of a life which from the first had been given in unselfish service "a ransom for many," and a final deed essential to the completeness of that ransom. And, like his Master, Paul would serve, declare himself a slave in the service of the Master's cause. Prior to his enlistment in this service there had been many things in his life of which he might justly have been proud. He was a Roman citizen, had studied under the most learned of the Jewish rabbis, a graduate of their schools, a member of the religious-patriotic sects, the Pharisees. By birth and breeding, therefore, he was entitled to a measure of pride and self-esteem consistent with his station. But all these things he counts as naught compared with the high privilege of his new allegiance, of which the cross as a sign of self-sacrifice and service is the symbol.

Summary Review Questions

Questions of Fact.—Name in order of their occurrence the seven events of Passion Week which to you seem to be the most important. Whers was the last supper held? Where did the trial before Pilate take place? Locate Gethsemane with reference to the temple. In what direction from the city probably was Calvary? How many officers in authority participated in the trial of Jesus? What was the position of each? On what day of Passion Week was Jesus crucified? Give in order the events between his arrest and his burial. Arrange in order of their occurrence, if possible, the postresurrection appearances of Jesus. Where did the ascension take place?

Questions of Religious Teaching.—Of what importance is the sacrament of the Holy Communion to the Christian Church? In what sense were the life and death of Jesus, respectively, essential to his redemptive work? Why and in what sense is the resurrection of pivotal importance to the Christian faith? In what sense is Jesus the world's Savior other than in the sense in which He is the Savior of an individual believer?

For Further Discussion

Why, if at all, was Mary's service of greater merit than Martha's? Who should and who should not partake of the sacrament of the Lord's Supper? What benefits accrue to the individual from the observance of this sacrament? Compare the suffering of Jesus in Gethsemane with his suffering on Calvary. Did Judas repent? Trace the steps of his downward course. Was the form or manner of Christ's death essential to his work of redemption?

—From Lesson Hand Book.

A Larger Life and Growing Ideals

(Phil. 3:13, 14)

Epworth League Devotional Meeting—December 27, 1914

(By the Rev. A. P. Shaw, B. D.)

The Lesson Exposition

In these two verses of the third chapter of his Epistle to the Philippians, the Apostle Paul compresses together in a few words his whole theory of life. Fortunate indeed is the world to-day because such a great man as Paul whose life is an example for us all, that he could in such a compact, easily remembered, and easily understood manner express those principles and methods that made him the great man that he was.

Let us now note some of the things that made Paul great.

Christian Graces and Success Did not Make Him Conceited.—In spite of the fact that he was a Pharisee of the Pharisees touching the righteousness which is in the law, blameless; in spite of the fact that he had sat at the feet of Gamaliel and was accounted as one of the most learned among the Jews. Although he had heard the voice of the Son of God and had learned the gospel at God's own feet in the University of Arabia; although he had made full proof of his ministry by his abundant ingathering of souls into the Kingdom of God and the marks that he bore on his body for the Lord Jesus; although he, being more abundant in labors than any other of the Apostles, was in the forefront of the racers for the crown of life, yet he continued vigorously to press on toward perfection, the mark of the prize of the high calling of God in Christ Jesus. How many there are who grow contented with only a vivid memory of conversion while at the same time they remember as vividly their backsliding into sin! How many there are who on account of some graces and success grow satisfied and fail to grow any more! How many there are who are larger Christians at conversion than ever afterwards; and

by conceit and indifferent satisfaction so shape themselves as conveniently to come out at the "little end of the horn!" Let us not grow satisfied with any present religious graces or successes. There is more in store for us if we press on toward the larger life and higher ideals, even perfection in Jesus Christ.

Forgetting the Past

The duties and responsibilities of the present and future are so important and urgent that we have no time for thinking about the past even of its failures or successes. Paul's past had been filled with wonderful religious experiences and difficulties but he forgot them in the onward rushing toward the things before. "Our work lies in front, not behind us; and 'forward' is our motto. Let us not sit with folded hands gazing upon the past as if it were the building; it is but the foundation. Let us not waste heart and life thinking of what might have been, and forgetting the "may be of the future." How well the life of Paul was in keeping with those words of Jerome! He forgot the past, its successes and difficulties and reached forth toward the things before.

Paul's Life Was a Growth toward a Divine Ideal.—It is true we are human but it is equally as true that if we accept the gift of God we become divine. Christians are sons of God and at His appearing we shall be like Him. Too often we measure ourselves by our human foot-rule and fall into human conceit and narrowness, when our unit of measure should be the divine span. Such was Paul's conception of human-divine possibilities. As the goal of his life Paul paid no attention to Alexander, Socrates, Plato, Aristotle, or even to the attainments of the best among his own people—of Moses, of David, or any

of the prophets. Before him as the goal of his life shone the Great Luminary, the Star of Bethlehem, God made flesh, perfect in power in love and purity, and toward this supreme divine ideal he ran with all the vigor in him. We cannot afford to run toward a lesser goal. The Jehovah that sitteth in the heavens must laugh at little applings who seek no higher goal than mere imitation of the superficialities of "big men."

Our Goal for the New Year.—As we enter upon the race of life for the new year let us follow the instructions of Paul and the example, the method by which he obtained the imperishable crown of life that is now his. Let us not be conceited even though we have run well. Let us keep our eyes on the goal forgetting the race course over which we us "stretch forth" with all the energy in us to have passed and the difficulties along the way. Let ger things in the future keeping in full view the mark of the prize of the high calling of God in Christ Jesus.

Winchester, Va.

APPOINTMENTS ATLANTA CONFERENCE, 1914-15

ATLANTA DISTRICT

G. W. Arnold, D. D., District Superintendent.

Atlanta—Ariel Bowen, H. W. B. Wilson; Battle Hill, (sup.), J. H. Middleton; Central Ave., L. H. King; Foss Chapel, J. C. Cunningham. Oakland City, Nathan Bridges; South Atlanta, E. C. W. Cox; Warren Chapel, E. H. Oliver; Aberdeen, J. W. P. Wolfe; College Park, J. H. Brandon; Fairburn, J. M. Daniel; Franklin Circuit, I. C. Rucker; Grantville, M. W. Burch; Grantville Circuit, J. H. Davis; Hogansville, N. J. Ross; Hogansville Circuit, E. J. Kight; Lutherville, H. L. Phillips; Newnan, C. W. Adams; Newnan Circuit, R. T. Jackson; Palmetto, A. G. Story; Union City, (S.), W. J. Smith; Union Chapel (S.), B. H. Hardy; Trimble (S.), P. B. Gates; J. P. Wragg, Agency Secretary, American Bible Society, So. Atlanta, Q. C.

GAINESVILLE DISTRICT

Joseph Griffith, District Superintendent.

Athens, M. M. Strickland (supply); Atlanta, Fort Street, H. E. Burns; Atlanta, St. Luke, J. M. Anderson; Buford Circuit, B. G. Burks; Buckhead, J. T. Wolfe; Commerce and Nicholson, W. B. Wood; Covington Station, J. A. Richie; Duluth Circuit, R. B. McPherson; Elberton Circuit, J. J. Jones; Gainesville, N. J. Crolley; Gillsville, L. P. Kimball; Hoschton Circuit, Y. T. Frederick; Lavonia Circuit, R. B. Laster; Lawrenceville, J. F. Dorsey; Leo, J. W. Arney; Norcross, J. H. Hailley; Oxford, W. M. Bailey; Pearl's Mission, Z. K. Gowins; Suwanee, A. W. Finch; Union Grove, J. W. Tharpe; J. N. C. Coggins, Field Secretary of Church Temperance Society.

GRIFFIN DISTRICT

J. D. Lovejoy, District Superintendent.

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ROME DISTRICT

E. D. Petty, District Superintendent.

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THE CRIPPLE OF NUREMBERG

(Continued from page 3)

thou hast been ill," replied Brother Martin's deep voice.

"But I never used to get tired, and I could be of some use in the world." There was an echo of tears in his tone.

"And thou shalt be of use again," cheerily responded the monk. Then, stooping low, he whispered in Ulrich's ear, "Canst thou say that thou art of no use, when thou hast taught us to know our Savior?"

A few moments later the monks went away to attend to their daily duties, and Ulrich was left alone. Up in the branches of the tree a bird sang a joyful melody, and the fragrance of growing plants rose from the ground. Ulrich drew in a long breath. How very good God had been to him! Saved from a horrible death, permitted to fall into the hands of these good men—these were greater blessings than he had deserved. Across the fields he could see the towers of the city.

A step sounded beside him, and turning he saw the prior. His face was unusually grave; but there was no sorrow in his expression, only a deep solemnity.

"Thou art much better, my son," he remarked, drawing forward a splint-bottomed chair.

"Thanks to you and Brother Martin," replied Ulrich, smiling.

"Say rather, thanks to the power of the good God," said the prior, reverently. "It will not be long before thou wilt be strong enough to leave us," continued the monk. Ulrich's face grew anxious, and the old man hastened to add: "Stay here as long as thou wishest, my boy. The brethren love thee, and will gladly keep thee longer with them."

He paused, and Ulrich expressed his thought. "I must go out again into the world, Brother Ambrose, and find my place there. But I do not know where to go. I can not go home"—he glanced toward Nuremberg—"and we have no news from the Elector."

"News does not come very fast to Bergendorf," replied the prior. "I will tell thee, Ulrich, what we had better do. One of our monks can go to the city to-day, and there he can make inquiries."

"Would he carry a note to my father?" asked Ulrich, leaning forward eagerly.

"Why not? Write thy note and he will deliver it."

It was fully night when the messenger from Nuremberg returned, and he brought exciting news. "The Elector is the prisoner of the Emperor," he announced to the monks, who were assembled in the refectory, "and the Smalkaldic League is entirely dispersed."

There were exclamations of surprise from the other monks.

"And I have a note for the boy," he added. Ulrich had become "the boy" to these monks during his stay; for they were all in middle life, except Anastasius.

"Dear son," wrote Peter von Reuss. "Thou canst not imagine the gratitude which filled our hearts at the thought that thou art so near us, and art well. Many anxious days have I spent since that morning when I heard that the cripple had set him free. I fancied that thou hadst either been killed at the battle of Muhlberg or captured with the Elector, to fall once more into the hands of the Duke of Alva."

"We have heard that Orlando was with the Elector at the time of the battle; but do not know where he is. Giovanni, his servant, is ignorant of his fate. The Frau Weber went south with the priest, Father Antonio, and Giovanni, who was also in the fight at Muhlberg, lives on in Orlando's house. He has faith to believe that the cripple will return. It is quite safe for thee to come back to our home, and Elsa and I will welcome thee. I found out my love for thee in those days which thou didst spend in the dungeon. Come back, and thou shalt be free to follow the dictates of thine own conscience. Jakob Engel went with the duke's soldiers when they left for the north. Thou hast nothing more to fear here. Come quickly! We long to see thee."

It was with a feeling of the deepest happiness that Ulrich read this letter aloud to the prior that evening in his dimly-lighted cell. "Perhaps now the trouble between Catholics and Protestants will cease," the young man said, hopefully.

But the prior shook his head. "I doubt it, Ul-

rich. Charles does not give up so quickly, and the Protestants are as stubborn as His Majesty. So thou canst return home. I am very glad for thee. Dost thou think," the monk's voice faltered, "that I might go with thee?"

"You!" Ulrich's tone was expressive of the utmost surprise.

"Yes, I. From thee, my son, we have learned about salvation by faith. We have studied the Bible, and we find it true. We have been living wrongly. All the monks have decided to forsake the monastery. It is not a very propitious time, I know that; we should have done it long ago, while Luther lived. But, Ulrich, we have been a little company of us in this quiet village, and we knew nothing about the great movement which shook Germany to the foundations. We have resolved to separate. The others are younger; some of them have friends who are already Protestants, and they can make their way in the world. But I—I am nearly seventy-five years old, and I have no friends—not one. May I go with thee? I will try not to be a burden to thee or thy friends."

Moved greatly by the old man's words, Ulrich extended his hand to him. "Come with me, Brother Ambrose," he said, warmly.

A week later, after an hour spent in the old church, which was now shorn of its images and its artificial flowers, the monks went away; some north, some south. And old Father Ambrose went to Nuremberg with Ulrich. He did not live at the castle, but found a home with good Hans Sachs and his faithful wife.

The old monk was right. Charles V did his best to stamp out the Protestant faith in Germany, and re-establish the Roman Catholic religion; but he failed. Driven southward by Maurice of Saxony, he finally fled into Italy, and, forced by the knowledge that his authority in religious matters was at an end, he signed a treaty of peace, giving equal rights to Protestants and Catholics, and liberating the Elector of Saxony and the Landgrave of Hesse, and with them the cripple.

From Innsbruck, Orlando went over the Brenner Pass to Venice, where he received a loving welcome from his mother, who had become the wife of her cousin, and was now the Marchioness of San Marziano.

Then the cripple journeyed northward again to Nuremberg, and, reaching there one Thursday evening in June, made his way to the house of the Shoemaker Sachs on the Mehlgasse. He wondered a little as he drew near, for all the rooms were lighted and an air of festivity prevailed.

As he hesitated at the open door, old Magda passed through the hall with her hands full of plates. "It is young Herr Orlando!" she exclaimed, just as she had done on that snowy afternoon six years before, and out of the living-room came the master of the house.

"Come in! Come in!" said Hans Sachs's hearty voice. "Thou hast come at a happy moment."

In the center of the room stood Marie, blushing and smiling, and beside her was Ulrich, looking as strong now as if he had never gone through that terrible experience in the round tower.

In an instant Orlando was in the center of the group, and affectionate greetings were showered upon him. Kind hands brought him refreshments, and loving words were spoken until tears filled the cripple's eyes at this wealth of affection.

"It is our betrothal," said Ulrich, full of joy as he looked at Marie's bright face. "And it is all due to thee and thy bravery."

Blushing deeply, Orlando sought to escape, but he could not; the praise for his self-sacrificing deed was heaped upon him, and it seemed to the poor cripple, shut out so long from love and happiness, that he should die of joy.

The Casa d'Oro is torn down now, and the names of Ulrich and Marie and Orlando the Cripple are forgotten. But good Hans Sachs, through his poetry, made himself famous, and generations have honored him. And the same walls surround Nuremberg which stood in those days, and the same churches are there, and the richly-carved fountains. Up on the hillside the castle catches the last rays of the setting sun, and in the Five-cornered Tower, covered with dust, stands the "Iron Maiden," still folding about her her grim cloak, lined with rusty, sharp-pointed knives.

THE END

THE STORY OF THE TULIPS

Two tulip bulbs dropped from the old gardener's wheelbarrow, as he walked across the alley on his way to the public square, where handsome beds were being made for the spring. He heard them tumble from the top of his load, but was too tired to stop and pick them up. A few lost bulbs would not matter when he had hundreds.

"O, dear! O, dear!" sighed the tulips. "What an awful accident! We have fallen into a dreary alley on a dirt heap. Alas! we must die. How could we live separated from all our cousins, aunts and friends?"

"And I was so pretty," moaned Variegated. "I had the real gold color," answered Yellow.

"O, please do not die," begged the poor Dirt-heap. "I will do all I can to make you both comfortable and warm through the winter. A little way under I am moist and soft. Try to sink down a few inches and fall asleep. You will be doing such a kindness if you will live, and let me care for you until the spring. I have always longed to be garden earth. It will cheer me through the long winter to hold such a lovely secret. Ah, how happy I shall be when two beautiful flowers bloom on my breast. Do not die, but live—only live."

"If we can be of use, even in this forlorn alley, why, of course, we must live," replied Yellow.

"And bloom," Variegated whispered. So they both sank down into the yielding earth, composing themselves for months of quiet sleep. The Dirt-heap was filled with thankfulness; and she rejoiced that, even in a small way, she was now garden earth.

At last winter came, with howling winds, snow, sleet, and ice: No green thing showed its face to the sky. The ground hardened like iron. For weeks the dirt-heap lay a mound of snow—white and chill. So much ice piled itself in the alley that only the milkman Ben ventured through its narrow limits.

But the bulbs knew nothing of all this. They lay warm and snug in the dirt-heap, dreaming of spring and the happy hour of blooming. Early one morning, Ben, the milkman, to make a short cut home, turned his horse and wagon into the narrow alley. When he reached the dirt-heap, he pulled up in surprise, for there, in all their first beauty, bloomed two tulips, one of gold color, the other variegated. They seemed to be looking right up in the sky, the dreary alley forgotten. Warm sunlight fell about them, and a soft, rich earth held them secure.

"Well, well, well," Ben mused; "this is a pretty sight, and it takes me back to my boy days on the old farm. I will take these flowers home to my wife Sally as a birthday gift, and I know she will show them to the baby the first thing."

So he gathered the tulips, with a generous handful of earth round each bulb. Then he looked down upon the old dirt-heap, and spoke aloud his thoughts.

"I'll bring my wheelbarrow over this morning and haul this dirt to Sally. She will spread it all over her flower-beds; it's fine, rich soil."

"Garden earth at last! O' how glad I am!" rejoiced the Dirt-heap.

"Sister," laughed variegated, "we are going to be a birthday gift. Only think, a birthday gift!"

Yellow nodded her pretty head of gold, and whispered: "A dear little baby is to look at us the first thing!"—Elizabeth Meredith Reese, in Independent.

Truth is the work of God; falsehoods are the work of man.—Mme. de Stael.

Never suffer yourself to be subdued by melancholy; it is among the things that will most injure you. It is impossible to preserve in the path of holiness, if we give not ourselves to it with joy. The love of God should impart peace to the soul.—Madame de Guyon.

Southwestern Christian Advocate

681 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE GOVERNOR TO INVESTIGATE

(Continued from Page 1)

ter with a view of fixing responsibility, suggesting remedial measures and the prosecution, conviction and punishment of those comprising the mobs."

We sincerely trust that Governor Hall may be successful in his investigations and that he may find some means for ferreting out the members of the mob and bring conviction and thereby put a stop to this pernicious and brutal destruction of life and of law and order.

A PLEA FOR THE NEGRO

The Negro as a race is indebted to a large number of men and women who have unselfishly pleaded his cause since freedom as well as before. It would be a long list to name those who come under this head. We desire at this time to refer to the recent address delivered by Bishop Thirkield in Tremont Temple, Boston, during the New England Methodist Men's Meeting. It was a ringing message that gripped the audience thoroughly and met with a hearty response. The Bishop made a plea for a fair and equal chance for the Negro. He vindicated his right to a place in the brotherhood of man by his fidelity, his faith, his loyalty, his patriotism and his progress. The Bishop boldly attacked the apparent indifference in New England and elsewhere on the Negro. He called upon his audience for a renewed interest in the Negro to the end that the race may be fully emancipated from the ills and conditions of two hundred years of slavery. He insisted that the task was not completed; that the Negro was not having a fair chance. The address delivered with all the passion and fire and eloquence of the orator that he is, won favor with the Bishop's auditors and plainly showed that while the interest in the Negro may be slumbering, that it is by no means dead. That New England will respond as well as the nation to a strong sympathetic voice on behalf of the Negro was clearly shown.

A REMARKABLE NEGRO

Bishop Capers of Fayetteville, N. C., says: "But the most remarkable man in Fayetteville when I went there, and who died during my stay, was a Negro by the name of Henry Evans. I say the most remarkable in view of his class; and I call him Negro with unfeigned respect. He was of that race without any admixture of another. The name simply designates the race and it is vulgar to regard it with opprobrium. I have known and loved and honored not a few Negroes in my life, who were probably as pure of heart as Evans, or anybody else. Such were my old friends, Castile Selby and John Boquet of Charleston, Will Campbell and Harry Myrick of Wilmington, York Cohen of Savannah, and others I might name. These I might call remarkable for their goodness. But I use the word in a broader sense for Henry Evans, who was confessedly the father of the Methodist church, white and black, in Fayetteville, and the best preacher of his time in that quarter; and who was so remarkable as to have become the greatest curiosity of the town, inasmuch that distinguished visitors hardly felt that they might pass a Sunday in Fayetteville without hearing him preach."

Of General Interest

Bishop Hartzell Reports Africans Loyal to the Allies

Bishop Hartzell of the Methodist Episcopal Church whose jurisdiction extends throughout Northeast and Central West Africa, arrived in Paris a few days ago. He reported that despite the action of the Turks, the natives of French possessions in Africa are remaining loyal. The Governor-general of Algiers and the local governors of the cities are confident of the natives' loyalty. Bishop Hartzell said that he found by private investigation among the Moslems that the more intelligent are satisfied with the French government, and that they realize the educational and economic improvements which have been made under French direction. Concluding the Bishop said, "I attended a prayer service of the Mohammedians at Biskra, which ended with a special prayer for the allies, France, Russia and Great Britain being mentioned by name."

Encouraging Outlook for the American University

The new officers of the American University at Washington, D. C., elected at the annual meeting of the trustees held on December 3, 1914, are President, Mr. Benjamin F. Leighton, a leading attorney of Washington, and Vice-president, Mr. Robert B. Ward, of New York, the well-known president of the Ward Baking Company. Dr. Charles W. Baldwin, of Baltimore, continues as Secretary, and Mr. Charles C. Glover, president of the Riggs National Bank, remains Treasurer.

Chancellor Hamilton was able to report the good news that the university, which is now located at its permanent grounds and buildings, has begun the actual enrollment of students for work, together with the engagement of approved scholars to assist in their instruction. Already has been gathered an enthusiastic student-body meeting regularly for classroom instruction or pursuing research work in the government departments. The number of such students will be augmented steadily. Courses of public lectures on vital themes are in process of preparation and the lecturers with their subjects will be announced in the near future.

The United States Weather Bureau under the charge of Professor Herbert H. Kimball has begun experimentation on the university grounds.

The continued careful administration of the university's finances shows the most gratifying results both in the steady strengthening of the material resources of the institution and also in the enlargement of its physical plant. There was a large and earnest attendance on the part of the trustees, some of whom came from great distances. After a dinner at the New Ebbitt and an afternoon session they adjourned with an added sense of the significance of the enterprise and resolved to bring new strength to the institution when they again meet next May on the first University Convocation Day.

Germans Lose to the British on the Sea

Perhaps one of the most important occurrences of the war during the past week was the naval battle that took place between a German squadron under Count von Spee and a British squadron under Vice Admiral Sir Frederick Sturdee, off the Falkland Islands in South Atlantic waters. The armored cruisers Scharnhorst and Gneisenau and the protected cruiser Leipzig of the German squadron were sunk and two colliers were captured. Two other cruisers, the Dresden and the Nurnburg, which took part in the engagement, escaped, but were pursued by the victorious British vessels. Later reports indicate that the Nurnburg was over taken and de-

stroyed, and that the Dresden has stranded on the Argentine coast near the port of Gallegos. These vessels composed the German Pacific fleet which on November 1, off the coast of Chile, sank the British cruisers Monmouth and Good Hope with a loss of 1,500 men. It is estimated that the German loss in this disaster has exceeded 2,000, as two of the vessels sunk were the largest of the German navy and carried a complement of 765 men each; the other two, 386 and 322 respectively.

It is claimed that the destruction of von Spee's squadron clears the seas of all German commerce destroyers save the Karlsruhe, and has had immediate effect upon insurance rates in London as well as the government rates for the insurance of cargoes against war risks. It was reported also from Buenos Aires that three German merchantmen were sunk by British or Japanese warships off the coast of Terra del Fuego, the southernmost extremity of South America, a few days ago. It is further reported that three German submarines were sunk while a fleet of these destroyers were attempting to enter Admiralty harbor at Dover the other day. They were caught by the gunners on guard and shelled before they could make their escape.

The Allies on the Defensive in France and Belgium; Claim Advances

Recent reports indicate that the offensive movement of the allies is growing in importance and momentum. An important French advance in the forest of La Petre in France and the repulse of three violent German attacks southeast of Ypres, Belgium, were announced in an official communication. It appears that the allies have set their eyes upon the German city, Metz, as an objective, and that they have succeeded in driving the Germans back out of their trenches and from positions of great military value, in their advance towards Metz. It is said that the reinforced French army in this vicinity will number nearly 1,000,000 men. Thus it seems that Germany will now have to rally to the protection of one of her own cities in the western theater of the war.

Berlin reports continued success in North Poland. The Germans claim to have stormed several Russian positions and to have captured 11,000 prisoners and 43 machine guns.

Fierce fighting continues between the Austrians and the Servians. A recent report says that 22,000 prisoners and many guns were captured by the Servians. The Serbs have again recaptured Belgrade and the Austrians admit defeat.

The British claim that the success of the Indian forces gives Great Britain control of the Persian Gulf and the delta of the Tigris and Euphrates, and threatens that part of Turkey on which German railway builders have had their eyes set for many years.

Emperor William of Germany has been reported ill for some days. And although he is said to be recovering gradually, he was detained from joining the military staff on the front as he had intended to do. He is expected to undergo an operation on his throat in the near future.

The Pope at Rome suggested to the belligerent nations a truce for the Christmas holidays. It is said that Germany and England were willing to agree upon it, but that Russia and other nations concerned were unwilling, and hence there will be no truce.

The Tuskegee Octette recently made eight records for the Victor Talking Machine Company. The eight selections were Old-time Spirituals.

The Matriculation Day address before the faculty and students of Gammon Theological Seminary was delivered Wednesday, October 28, in Gammon Hall by the Rev. Bishop R. A. Carter, D. D., of the Colored Methodist Episcopal Church. The matriculation Day reception was given in the evening of the same day.

People of Interest News Paragraphs

The Rev. J. W. Jackson of the Washington Conference is visiting his relatives at Spider, La.

The Rev. J. W. Payne, of the Central Missouri Conference, passed to reward November fourteenth.

Mrs. C. D. Broadbush, of Louisville, Ky., is bereaved of her brother, Mr. Joe Dill, who died December first at Portsmouth, Ohio.

The Rev. W. R. Stephens, A. B., class of 1910, will deliver the Founder's Day address of Gammon Theological Seminary, December 23.

Our church and parsonage at Lumberton, Mississippi, was burned December eighth. This was a total loss, there being no insurance. The Rev. Simpson Jossel is pastor.

The Rev. W. R. Harry, of the Louisiana Conference, pastor of Allen Circuit, died recently after an illness of four or five months. He is survived by his wife and several children.

Mr. Albert Christian, the oldest Methodist in Meridian, Mississippi, and the oldest subscriber to the Southwestern Christian Advocate in the state of Mississippi, died recently at his home in Meridian. He was a faithful and consistent member of the Methodist Church for a half century and more.

Bishop I. B. Scott recently visited New Orleans as well as Texas. He was most cordially received here and in his native state. At Austin, he addressed the State Teachers' Association and lectured before Sam Houston College. The Bishop intends sailing for Liberia as soon as war conditions will permit.

President Wilson's attitude toward certain constructive Negro work is shown in his recent letter to Major Robert R. Moton, the commandant of cadets at Hampton Institute and president of the Negro Organization Society. President Wilson in writing Major Moton, said:

Dr. J. F. Marshall, of Alexandria, Louisiana, who is host of the forthcoming session of the Louisiana Conference, announces that board and lodging may be had for \$1.00 a day. Preachers who desire to make their own arrangements are requested to notify the pastor at once, otherwise arrangements will be made for all members of the conference upon the above basis.

Vice-President Bowen of Gammon Theological Seminary has just returned from a trip through Kansas, Missouri, and Tennessee. By special invitation Dr. Bowen addressed the Kansas State Teaching Convention at Topeka, on the subject "Personality Teaching versus Book Teaching." There were 6,000 teachers present in the auditorium when the Doctor spoke. He also addressed the High School of Sedalia and the George R. Smith College.

It will be sad news to many of the brethren to learn of the death of the Rev. W. R. R. Duncan which occurred November twenty-sixth at Pasadena, Cal. For some time he was in broken health and went to California for recuperation and was serving our mission in Pasadena. For years Dr. Duncan was the recognized leader of the Little Rock Conference. He served thirty-eight years in the active ministry; eighteen of the years as presiding elder or district superintendent; four times he was head of the delegation of his conference to the General Conference and served for one quadrennium as member of the Book Committee. He was a man of unsullied reputation and sterling Christian character. He was clean and pure. Nothing vile touched his garment. He had always the courage to speak his conviction and lived by them whatever the cost. He was a forceful preacher and a hard student of the Word. He was laid to rest surrounded by his family and the flock which he last served. The funeral services were participated in by Dr. E. W. Kinchen, who preached the sermon, Dr. Matt S. Hughes, Dr. Mather and others.

Ceylon has 60,000,000 coconut trees.

Missouri has 94,461 trade-union members.

It is said, Denmark sent 13,093 persons to settle in the United States.

Manchester, England, last year imported 44,648,800 gallons of oil.

According to report advertisers spent \$616,000,000 in this country last year.

The Reichstag at Berlin voted recently a war credit of \$1,250,000,000.

It is reported that since July first \$150,000,000 worth of grain has been sent warring European nations.

It is said that Richard Fritz, Topeka, in sixteen years as cemetery sexton, has dug 7,000 graves.

A Roumanian scientist says: "Age is due to a decrease in the amount of water in the human system."

Egypt is adopting modern agriculture machinery after using the most primitive kind for thousands of years.

It is reported that a contract to supply 5,000 mules a month for European service has been let to a Nashville sales company.

The 1914 wheat crop of Kansas is said to be the largest in her history. It amounts to 180,924,885 bushels, valued at \$151,583,032.

The United States postal service employs thirty thousand city letter carriers and nearly forty-five thousand rural-route carriers.

The Russian government has commenced work on a tunnel under the Danube river to connect with territory recently acquired.

In California there are 350,000 acres on which grape vines are growing; 170,000 planted to wine grapes; 11,000 to raisin grapes, and 50,000 to table grapes.

Talladega College, by defeating Tuskegee in Birmingham recently, became champion of the Southeastern Intercollegiate Athletic Association of colored schools.

The Italian workmen at Bristol, Penn., are working without pay to erect a \$35,000 opera house, where they may hear their native tongue by native artists.

The net value of estate left by the late Anthony N. Brady of Albany, N. Y., as shown by the appraisal filed in the State Comptroller's office recently, amounts to \$72,125,863.

The British government has contributed \$500,000 to the Government of Belgium for the purchase of foodstuffs for the destitute inhabitants of that country.

The Pittsburg Trade Commission has been advised that a delegation of business men and financiers from Roumania would reach the United States during the month to make extensive purchases for their government. It is reported that they will spend approximately \$12,000,000.

Meharry Medical College has sent out more than 1,500 graduates in Medicine, Dentistry, and Pharmacy during its thirty-eight years of existence. In some of the states her graduates number as follows: Tennessee, 213; Texas, 117; Georgia, 111; Arkansas, 76; Oklahoma, 65; Alabama, 58; Mississippi, 49; Florida, 46, and Kentucky, 58.

The Japanese own 331 farms in the state of California, comprising 12,726 acres and valued at \$609,000. They also own 218 town lots valued at \$235,675; they have 2,548 places of business with over \$4,000,000 of capital invested in them, and on this capital do business amounting to \$16,000,000 yearly; nearly \$1,000,000 is paid in rent for business places during the year.

The East and West News Bureau recently made public the cable dispatch which was received from Tokio stating that the Japanese Government has recently appointed several special commissioners to China, India, Asiatic Russia, the South Sea Islands, Australia, the United States and Canada. Their mission will be to make a careful inspection of the effect of the present war on the world's trade and to extend foreign markets for Japanese goods.

The Alabama Baptist State Convention, which recently closed its forty-seventh session at Anniston, had several outstanding features. Among them was the annual report of treasurer of Selma University. Receipts showed that \$19,283.55 had been collected during the year. The total expenditures amounted to \$19,149.14.

CENTRAL ALABAMA CONFERENCE APPOINTMENTS, 1914-15

BIRMINGHAM DISTRICT

S. J. Jordan, District Superintendent.

Anniston, Haven Chapel, J. W. Thomas; Anulston, St. John, F. F. Owens; Attalla and Collinsville, Charles Coleman; Ashville and Springville, Wm. Storrs; Birmingham, Bradford Chapel, I. Townsend; Birmingham, Enon, J. J. Harrison; Birmingham Mt. Moriah, W. O. Pearson; Birmingham, St. Paul, R. M. Davis; Birmingham, Scott's Chapel, J. H. Houston; Birmingham, Mt. Pleasant, J. L. Carr; Brownville and Irondale, J. C. Houghton; Beaver's Valley, supplied by A. D. Moon; Cardiff, supplied by C. P. Payne; Corona, R. E. L. Beasley; Cedar Bluff, Deunis Herron; Centre Circuit, H. J. McLin; Gadsden, N. H. Redrick; Gadsden Mission, S. B. Thornton; Hobson City, J. W. Wright; Heflin and Choccoloc, C. H. Brown; Jasper and Manchester, supplied by C. C. Cook; Oneonta and Altcona, J. W. Paul; Talladega and Kild St., V. D. Oatman; Village Springs, R. H. Cox.

HUNTSVILLE DISTRICT

A. W. McKinney, District Superintendent.

Athens and Oakland, T. S. Sanders; Belle Mina and Johnson, supplied by A. C. Ruffin; Centre Grove Circuit, B. J. Brooks; Decatur, J. C. Choman; East Decatur and Beula, C. D. Dickerson; Gunterville and Albertville, A. F. Lane; Huntsville, D. J. Price; Lowe's and Fullers, L. C. Williams; Madison and Triana, A. S. Williams; Moore's Chapel, supplied by W. H. Langford; Mt. Moriah, supplied by Geo. Bynum; Scottsboro, F. W. Williams; Hollywood Circuit, to be supplied; Blunt Springs, J. A. Halliday; Warrior and Bangor, B. G. Smith.

MARION DISTRICT

James W. Martin, District Superintendent, P. O. Marion, Ala.; Box 386.

Clinton and West Greene, J. W. Knox; Eutaw, G. W. Washington; Gainesville Circuit, J. A. Howard; Mt. Sterling Circuit, A. R. Neal; Mantua, R. L. Cobb; Marion Station, G. W. Brownlee; Marietta Circuit, W. T. Trammell; Newbern and Walthall, E. Frazier; Oak Grove, P. Y. Wofford; Union Circuit, L. S. Lamb; Wedgeworth and Akron, J. L. D. Knox; Lusk Miss., G. W. Jones; Pratt City, D. J. Tally; Tuscaloosa, W. H. Jordan; Mason City, S. C. Walker; Bessemer, J. R. Taylor; East Thomas, J. W. Pattila.

MONTGOMERY DISTRICT

Wm. Jones, District Superintendent, 306 Tuttle avenue, Montgomery.

Aberfole and Brown Grove Circuit, J. T. M. Willis; Booth Circuit, J. B. Webb; Brewton and Pollard, supplied by A. L. Lee; Castleberry and Sand Bar Circuit, B. S. Kirk; Central Missouri, J. R. Hauser; Electric Circuit, S. L. Dumas; Evergreen Circuit, Isaac Autrey; Lomax Circuit, J. A. Harris; Mobile, Warren street, G. W. Lewis; Mobile, Wesley and Theodore, P. G. Goins; Montgomery, P. P. Wright; Pensacola, Fla., Joel Carson; Tensaw and Little Zion, J. W. Landrum; Troy, S. L. Johnson; Union Springs, H. T. Thomas; Wetumpka, J. A. Knox; Dr. E. M. Jones, Field Secretary of Board of Sunday School; special appointment, Rev. L. C. Smith, Conference Evangelist.

OPELIKA DISTRICT

L. S. Price, District Superintendent.

Alexander City, T. H. Ham; Ashland Circuit, W. J. London; Bethel Circuit, A. L. Boyd; Dadeville Circuit, J. W. Whitefield; Five Points, S. D. Davis; Kellyton Circuit, G. W. Reeves; Lanett, Goodsel Memorial, J. N. Wallace; Lanett Circuit, C. L. Dunn; Lafayette, H. N. Brown; Lafayette Circuit, W. F. Davey; Lamar, G. W. Mann; Lineville and Young's, A. Callahan; Mt. Olivet and Rock Mt., Eugene Green; Opelika, R. R. Williams; Roanoke, E. Mixon; Rockford, C. R. Perry; Sylacauga, J. C. Sammons; Wedowee, K. G. Turner.

Gleanings from the Field

LOUISIANA

Shreveport—I take this method to thank the members and friends for the presents given to pastor on his birthday and also the splendid music rendered by the choir.—I. B. Henderson.

Thibodaux—We were proud to have with us Sunday night, Nov. 29, 1914, the Rev. E. M. Walker, our pastor of Beattleville, La., who represented the district superintendent. The Rev. Mr. Walker preached a very interesting sermon, text, 2 Kings 20: verse 1, subject, "Set thine house in order." The plain manner in which the Rev. Mr. Walker's sermon was delivered reached the hearts of his hearers.—T. J. Johnson, Pastor.

MARYLAND

Pomonkey — The members and friends very pleasantly and happily surprised the inmates of the parsonage at the Metropolitan Methodist Episcopal Church. The party entered the parsonage laden with many good things. Among many things which they brought were chickens, pork, sweet potatoes, turkey and white potatoes. The membership has made it very pleasant for their pastor and his family. The presentation speech was made by Mrs. Rebecca Siator. The response was given by the pastor. A number of the sisters were present. Pomonkey Metropolitan Methodist Episcopal Church is doing good work. This is a well-organized church, having in it, with one exception, every organization that belong to the church, and all in operation. The people hold up the arms of the pastor and make his plans work.—J. W. Dockett.

MISSOURI

Troy—Thanksgiving day was observed at this place in a very profitable way. Preaching services were well attended. The concert given by the Pink and Blue Ribbon clubs was a success. Net receipts for the evening, \$66.59. We have just begun our revival with splendid prospects. The Rev. R. E. Gillum, district superintendent, and the Rev. L. Woolrich will assist us.—W. R. Rivere, Pastor.

MISSISSIPPI

Crystal Springs—The progressive fair which was given by the auxiliaries of the Methodist Episcopal Church of Crystal Springs, Nov. 17-20, was indeed an uplift to the colored citizens of our community. We had a great many interesting things on exhibition. We had many of our good white citizens who came to the fair and gave us their support. They served on the program both as judges and speakers. Among the white people who served on the program as speakers were the Rev. Mr. Lewis, pastor of the Methodist Episcopal Church, South, this city; Mr. Hargrave, our city dentist; Mr. C. M. Hnber, our merchant; Attorney W. B. Lockwood, this city; Dr. G. M. Dampeer, M. D., and Congressman B. P. Harrison, from Washington, D. C. Words can never express our heartfelt gratitude we owe to these good men,

who came to us at a time when we needed them most, and helped us as they did, and those who served on the program as judges; their services were gladly received; we invite them to come again. Amount raised, \$149.—W. H. Cain, Reporter.

Handsboro—Our fourth quarterly conference convened at Riley's Methodist Episcopal Church. The Rev. J. C. Houston, district superintendent, presided. Reports showed progress along all lines. More than twenty-five souls added to the church. Raised during the conference, \$35. The superintendent was very much pleased at the advancement of the church work during these tight times. We are looking forward to the annual conference with reasonable progress and expect to make a good report for this year.—J. B. Brooks, Pastor.

Russellville—Our third quarterly conference convened at King Methodist Episcopal Church, September 5-6, with a large attendance. The reports from all departments showed the work in good condition. The spiritual fever was high. Thirty-odd communed. The full apportionment was raised for the district superintendent. Amount paid the pastor this quarter, \$28. On Saturday night a box supper was given in connection with the quarterly conference which was a success. Amount raised, \$6.50. The following week a revival meeting was conducted by the pastor, assisted by the district superintendent, which resulted in the conversion of 26 precious souls; 14 were baptized on Thursday night. The pastor closed the meeting on the third Sunday; four more were converted and 12 more baptized. At New Hope we had a conversion and an accession. On Nov. 21-22, our fourth quarterly conference convened at Lynch's Chapel. The reports were good. All business carefully looked after. All deeds inspected and records examined. Two sermons were preached by the Rev. D. L. Morgan, district superintendent, and 72 communed. Paid district superintendent in full; paid the pastor \$16. We are now in a revival meeting at New Hope.—G. E. Trawer.

Eupora—Our fourth quarterly conference was held Nov. 11-13, 1914, W. F. Isalah, district superintendent, presiding. Reports showed some improvements. The district superintendent preached a great sermon on Sunday night. He knows how and when to say some things. A rally was pulled off at Roberson's and Liberty Chapeis, which resulted as follows: Liberty, \$60; Roberson, \$23.70; total, \$83.70. Mrs. M. E. Hubbard won the prize.—B. J. Roberson, Pastor.

Hazlehurst—I want to thank the good people of this place for the very kind surprise to the inmates of the parsonage November 1. 2 The party was led by Sisters Hestor, Rhoads, Jenkins, Johnson and many others.—A. Johnson.

Gulfport Charge—On the third Sunday in November the ladies pulled off a very successful rally for our St. Mark Methodist Episcopal Church. The reports follow: Sisters M. Phillips, \$18.75; M. A. McNair, \$16.10; V. Carroll, \$12.35; S. M. Houston, \$10.07;

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They speak from their own experience; years of practical work in the preparation of perfect food for particular people. Their testimony cannot be gainsaid:

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—*"The International Mutual Cooks and Pastry Cooks Assn.
"Adolph Meyer, Sec'y."*

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Absolutely Pure

No Alum

Emma Hand, \$5.56; E. J. Heaslip, \$5.20; A. Cotton, \$5.10; E. Dunlap, \$3.40; L. James, \$3.07; J. W. Lee, \$2.85; public, \$1.40; grand total, \$83.84. Gulfport Church is spiritually and financially alive as never before in its history. We give the glory to God, and the faithful service of our pastor, Dr. McNair.—E. J. Heaslip.

West Point—The Strong Circuit is still alive both spiritually and financially. Our Sunday schools are good, and our congregations are still increasing. This is my third year on this circuit and our revivals were better this year than any previous year. In our revivals 17 precious souls were added to the church. We have held three of our quarterly conferences up to this writing, which has closed with great success. We are glad to say that this is a progressive circuit and the people believe in doing their duty toward the church. On the first of October our circuit was organized into a mock annual conference with fifteen district superintendents, with twelve preachers in each district. Each district superintendent and preacher seemed to put a great stress upon this great financial effort, which resulted in a great success. On Thursday night, Oct. 16th, our mock conference

begun. Dr. N. R. Clay, pastor of our church in Columbus, Miss., and the Rev. G. J. Dobson, pastor of our church on the Caledonia Circuit, were with us Thursday night and Friday night and rendered us great service; we would like to have them come again. On the third Sunday in October was a high day when the preachers, district superintendents and Bishop meet at Paine's Methodist Episcopal Church, to render their reports during this great campaign. Oak Grove raised \$67.80; King's Chapel raised \$42.60; Paine's Chapel raised \$42.85; grand total, \$153.25. Too much praise can

not be given to the good people on this circuit. I believe they are the most loyal people in the Upper Mississippi Conference. We are doing all we can to get as many subscribers to the Southwestern Christian Advocate as possible, and also to raise our full apportionment of benevolences which we have been assessed.—J. H. Wesley, Pastor.

Caledonia, Miss.—Our revival for the Caledonia Circuit closed on the third Sunday in September with sixty-six conversions and accessions. The Rev. J. H. Wesley, the pastor of Strongs Circuit, rendered valuable service during the meeting.

Oma and Carlos Charge—Our district superintendent held our fourth quarter October 21, with much delight. He found us with all of our benevolent claims raised, including the assessment for the Natchez church, and an increase of 13 members. The Rev. P. H. Rembert expressed himself very much delighted with our work for this year.—J. H. Cook, Pastor.

NORTH CAROLINA

Lawndale—The meeting of the committee for the purchase of Douglas Academy, Lawndale, N. C., met Nov. 5. The Rev. W. M. Crawford, chairman of the committee, presiding; Mr. J. A. Williamson, secretary. Prayer was offered by the Rev. R. B. Rhyne, pastor of Philadelphia Methodist Episcopal Church. The names of those who had subscribed to take stock were called. People showed much interest by giving money. On a very short time \$375 was on the table. Mr. Major Stroud, a trustee of Philadelphia Methodist Episcopal Church, headed the list by giving \$50. The name of the school was changed from Douglas Academy to Lawndale Academy. The people in the community are very anxious to have a good school.—Mattie A. Peeler, Reporter.

OKLAHOMA

Tulsa—Our quarterly conference convened November 23, 1914, in Wesleyan Methodist Episcopal Church, with T. S. Johnson, district superintendent, in the chair and the Rev. T. J. Jones, pastor, at his post. The conference was a success. Three were added to the church. Sunday school was alive. The district superintendent and pastor arranged a Southwestern day which was the third Sunday of December, 1914. Paid district superintendent \$10. We have a nice start on our Epworth League.—C. C. Lightfoot, Pastor.

SOUTH CAROLINA

Bamberg—The F. & A. A. Y. Masons have just closed a profitable session. The Rev. A. G. Kennedy, D. D., is G. M. and was unanimously elected for the ensuing year. The Rev. A. C. Robinson, D. D., of Philadelphia, N. D. G. M., was present. Dr. Robinson is Senior Warden of the M. W. Palmetto, G. L. F. and A. A. Y. Masons. The Rev. H. M. Matthews is the J. G. W. Prof. T. H. Pinckney is the R. W. G. S. The Rev. L. Hardy is the State and National G. Joshua. The Rev. R. E. Boykins is D. G. M. of the State. The Rev. Matthews is also N. D. G. M. in and for the State of South Carolina. Dr. A. G. Kennedy is the N. G. T. of the Order in the United States of America. All of these brethren have served for a number of years acceptably. The Rev. I. H. Fulton, who departed this life a short time ago, was one of the State Chaplains for some years.—H. H. Matthews.

TENNESSEE

Kingston—We are indeed proud to have the Rev. John Isbell as our pastor this new conference year. He is well fitted for the position. He came to us on Oct. 17th, and on the 18th, he filled the pulpit. Upon the same date he began a revival which was full of the grace. During the revival sermons were preached by the Revs. B. J. Martin, R. D. Washington, G. F. Tipton and others of the East Tennessee Conference. The revival lasted until the 22nd of October. We had 17 conversions, 15 of which united with our church. On Saturday evening, Oct. 31st, a literary program was rendered under the direction of Miss Maude M. Stone and Miss Ella M. Johnson. The program was well rendered and those who appeared on the program were well prepared. The music was under the direction of Miss Johnson. Too much praise cannot be given to these ladies and we are more than proud to have them in our midst. They are teachers of the public school in Kingston. On Sunday, Nov. 1, our quarterly meeting was held. We had fine services both morning and evening. Dr. Forrest, our district superintendent, gave us two wonderful and inspiring sermons at these services. The neat sum of \$33.20 was realized. We have started to do a good work this conference year.—William L. Tipton.

Manfield—At the last conference at Martin, Tenn., Bishop Henderson returned the Rev. A. L. Nelson to us again. Just after the close of sermon on the third Sunday, the pastor asked how many fathers and mothers were present who were willing to consecrate their lives to the service of the Lord. Every Christian except two came forward and bowed at the altar. We are

having a nice year's start in our Sunday school this fall. Mrs. Mary Will Dortch, our school teacher, renders much valuable service in our Sunday school. We are praying for a great year's work.—Carrie C. Easley.

TEXAS

Navasota—Our fourth quarterly conference was held Nov. 16, the Rev. J. F. Barnes, district superintendent, in the chair. On Sunday night the district superintendent preached a good sermon to a large house and administered the Lord's supper to 81 persons. There is a spirit of peace prevailing in Lee Tabernacle which is quite helpful to all of us in our church work. The conference was indeed glad to see some of the old officers present who have been absent since March and July in the persons of Sisters Mary Brown and T. A. McQueen. The love-feast on Tuesday night was a great spiritual feast led by these two sisters. During the quarter J. W. Cornish, a local preacher, was married to Mrs. Pearl Daniels; also Mr. Geo. Lee of Houston to Miss Rosa B. Cornish, the daughter of the Rev. J. W. Cornish. Death: Mrs. Parthenia Curtis, wife of our district steward, Mr. Web Curtis, died Nov. 18th, 1914, after an operation on Nov. 16.—M. Q. A. Fuller.

Livingston—The Rev. J. H. Kelley, our pastor, who is soon to report to our annual conference in Clarksville, Texas, is here and hard at work so as to answer the roll call in good shape. Beloved by the membership and friends, assisted by his faithful wife, he is doing his best to accomplish something and bring things to pass. He has three preaching places. The Rev. G. E. D. Belcher, our worthy district superintendent, has just held our quarter in Tigerville. We enjoy his splendid sermons and lectures. We can never forget the two very helpful and instructive lectures by Prof. Billups, financial secretary Wiley University Endowment Commission. Our white friends gladly join us in saying Prof. Billups is doing untold good in the upbuilding of the Negro race.—Anna Hobbs, Recording Secretary.

Marshall—I take this method to thank the good sisters and brethren of Queen City, Texas, who remembered the district superintendent and family with a surprise box filled with a variety of eatables. It was truly a surprise. The box came at a time that we needed it most. This surprise was led by Brother D. J. Johnson, district steward; Sisters Lucy Johnson, P. A. Johnson, Barbary Neal, Susan Scott, Washington, and others.—P. H. Jenkins.

Marshall—The Ladies' Aid Society, assisted by the Woman's Home Missionary Society of the Mallalieu Methodist Episcopal Church, gave a reception in honor of the district superintendent to which he and his family were invited. A variety of eatables, such as turkeys, chickens, cakes, ice cream, etc., were placed before us. The pastor of the Colored Methodist Episcopal Church of this city was present and expressed his very great delight of being present to witness such an occasion. Everybody forgot the financial panic for a while, for the sisters of Mallalieu determined that nothing should mar the success of this reception. The pastor, the Rev. J. L. Blue, and his loving wife have things well in

hand. The church has taken on new life. He knows how to bring things to pass. This reception was led by Sisters Marguerite Barnes, president of the Ladies' Aid Society; Julia Jones, president of the Woman's Home Missionary Society; Lula Copeland, Harold and others. The sisters and brethren of Mallalieu know how to entertain the ministers and make them feel at home among them. At the adjournment of the reception, Pastor Blue called the superintendent to the altar and presented him with a purse of \$13.40 in the name of the Ladies' Aid Society of the Mallalieu Methodist Episcopal Church.—P. H. Jenkins.

VIRGINIA

Wytheville—Our first quarterly meeting was held Nov. 8-9. The district superintendent, the Rev. A. Davis, filled the pulpit Sunday night. We had a meeting going on and the fire was burning. The Rev. G. H. Pettis came Monday night and he was at his best; he rendered fine service. The Rev. J. H. Gardner came on Tuesday and he came with the old-time song, and for a week the people came and the Lord blessed them with 23 conversions, the best in twenty years, the people say. We are moving on fine. The old-time revival is the thing to revive our people; after all is said and done, the people love the old-time way; it is the way after all is said; we can get closer to our people that way. The Rev. R. T. Leak of the African Methodist Episcopal Church rendered splendid services, as did the Revs. H. Monroe, E. P. Gibson and Johnson of the Baptist Church and Clint Sessoms.—G. J. Hedrick.

REVIVAL NOTES

Handsboro—Our revival has just closed at Riley's Chapel. The Lord was with us. Sixteen precious souls were added to the church, making a total of twenty-five this year. The Rev. Scott W. Chinn from New Orleans was with us. Dr. Chinn is at home in the pulpit. His sermons are well arranged and are preached with force and power. The unconverted man during this revival did not feel safe in Dr. Chinn's meetings. Dr. Chinn's service with us during the revival can not be estimated; at no time in the history of Riley's Chapel has there been such great things done in so short a time. Dr. Chinn has a standing invitation.—J. B. Brook, Pastor.

We closed our special eleven nights' revival meeting last week, Nov. 13th, 1914, with great success. The Rev. T. B. Blackman of Capleville, Tenn., did the preaching. He expounded the Gospel in such simple terms and yet so forcible until men and women came trembling at his appeals, crying by their actions, "What must I do to be saved?" The Rev. Mr. Blackman is certainly a God-sent man to call sinners from the field of ruin. Brethren, if you need help in revivals, send for the Rev. Mr. Blackman, whose heart is in the work. The members and friends of Warren Chapel, Memphis, Tenn., labored earnestly in the meeting and the result was 17 conversions and 16 accessions. We are marching upward; 19 have joined Warren Chapel since conference—October 15.—W. L. Johnson, Pastor.

Mrs. Ida M. Gains, corresponding secretary Woman's Home Missionary Society, Louisiana Conference, from Washington, La., to 1414 Lounney street, Shreveport, La.

MORE VIGOROUS ACTION.

Dr. Theron Greene writing of gifts of \$1,700 and a bequest of \$8,000, adds, "We are clearing the decks for more vigorous action. We thought that the Central New York Conference was already vigorous in action. What will 'more vigorous action' be? Pass it along to the admirals, commanders, captains and 'powder-monkeys'—More Vigorous Action."

The "New York East," "Troy," "Newark," "Wyoming," and "New England" have joined the super-dreadnaught fleet consisting of the "West Ohio," "Northeast Ohio," "Rock River," "Southern California," "Michigan," "Erie," and others. The dreadnaughts "Pittsburgh," "Central New York," "Genesee" will change armor and ship heavier guns and be transformed into "supers." The gun-boat "Vermont" becomes a cruiser of the \$150,000 class; and when the twenty vessels now on the waiting list receive their commissions the whole fleet, flying the flag of Admiral McDowell will get into "more vigorous action."

The school of Strategy at Washington laid the plans and the Bishops have issued orders for the 1915 CAMPAIGN and declared that "THE SUPREME CLAIM SHOULD BE GIVEN THE SUPREME PLACE," when they pledged themselves and the whole Church to full and loyal co-operation.

Judging from the demands made on the Board, Dr. Greene is not the only man calling for more vigorous action. We are doing much; and you know why we cannot do more. We have no money for the great "over-head charges"—expenses which are general and for the good of the 1915 CAMPAIGN; publicity, special helpers, literature, postage, etc. For such profitable and necessary expenditures other boards can spend eight or ten per cent; while our Board was allowed less than one tenth of one per cent. They can spend a dollar where we are allowed to spend one cent. But the Campaign for \$10,000,000 cannot be carried on successfully without money for expenses. What should be done was indicated by the request of the Washington Convention—that every preacher and every friend of the Veteran Ministers send to the Board a special gift—\$5.00, \$10.00, \$25.00 or more for general Campaign Expenses.

The Board must give unity and direction to the work and provide ample inspiring literature, prepared under skilled direction, and should have at least \$50,000 in the treasury in order to supply ammunition, and plenty of it, for the 1915 CAMPAIGN.

S. O. S.

This is a S. O. S. call to you to send us ammunition now. The 1915 CAMPAIGN gun will be fired on January first, but back of the signal gun must be rifles and howitzers and cannon, yes and caissons—ammunition wagons—filled with ammunition, without which the best guns are worse than useless. There ought to be at least ten big, far-visioned laymen who know the need of "over-head" charges who will give \$1,000 each for the Campaign; and one hundred more who will send checks for \$100.00 and a thousand laymen and preachers who will send us \$10.00 each; and thousands still to send smaller amounts.

S. O. S. Help Now.

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Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

WITH SOME OF THE SEASON'S
NEW BOOKS

(Continued from Page 5)

ing of the Federal Council of the Churches of Christ in America at Chicago, December, 1912. It is the expression of the social faith of thirty-one Protestant denominations. Each chapter is a study and application of some section or sections of the Social Creed. And to each chapter is appended a list of suggestive questions for a working program in the local community. While the book is of interest to the general reader, it is especially designed as an elementary course in the field of Church Social Service. The book contains much valuable information concerning legislative and other movements relative to the betterment of social conditions in the different States of the Union and in foreign countries. A list of books also is furnished for a more exhaustive study of the subject.

A SYRIAN PILGRIMAGE

By J. B. Ascham. Publishers: The Abingdon Press, New York. Price \$1.25, net.

"Again he came forth from the shadows of the city gates, came down past the tombs of Israel's ancient dead, crossed the dry channel of the Kidron, and came to me under the olive trees 'Clean forspent

Forspent with love and shame.'

I sank to my knees unworthy of such company, and my soul poured forth in tumultuous, sobbing prayer, for worthiness to watch with Him not only in the night-mantled garden, but also in the shadows of a thousand forms of Christ betrayals in our Western world." This description of an evening spent by the author on the traditional site of the Garden of Gethsemane is sufficient to whet the desire of any Christian to visit those cherished scenes where Jesus taught, wrought and suffered as the Son of Man and Son of God. Oh, how we envy our author as he stands on Mt. Ebal facing Gerizim, looking out towards the City of David, turning then towards Jerusalem about thirty miles away. There again is Elijah-famed Carmel rising above the plains of Esdraelon and Jezreel. In his sight also are Hermon and Tabor bringing heavenly thoughts of the Transfiguration, and even snow-capped Lebanon can be seen in the distance. "Gilboa carries the view to the deep Jordan chasm in which out of sight the silver windings of the Jordan join Genesareth and the Salt Sea." The author is an exceptionally close observer, and he has given his readers a most graphic account of what he saw in the light of the past and the present. His literary style is picturesque and flowing. The book reads with the charm of fiction, and at the same time loses none of its weight of fact and reality.

CREED AND CURRICULUM

By William Charles O'Donnell, Jr. Publishers: Eaton & Mains, New York. Price 75 cents, net.

This book deals with the question of teaching the "essentials of religious faith and practice in the public schools,"—whether this can be done without violating the spirit of the Constitution, and without bringing into the schools some of the dangerous elements of sectarianism. The burden of the discussion seems to hang upon these questions as stated by the author: "How shall we put religion in

and shut sectarianism out? Do we propose to keep religion out forever lest perchance sectarianism shall get in?" He contends that the course suggested in the latter question is "evasion, not solution. It is illogical, cowardly, perilous and absolutely unwarranted." The author gives us an elaborate statement of the subject, showing its many intricate and complex contingencies. He brings forward many and varied opinions from educational workers and authorities. He produces the "Testimony of Primitive Man." He touches on the history of educational methods of some of the pro-Christian nations, non-Christian peoples and of some of the modern foreign nations. Even though he admits that "experienced pilots are needed to guide the ship" safely between the "Scylla of sectarianism" and the "Charybdis of nonreligion," he is emphatic in his final conclusion that "It can be done!" The discussion is very, very interesting.

WINNING MEN TO CHRIST

By the Rev. Robert L. Selle. Publishers: Pentecostal Publishing Company, Louisville, Ky.

A beautiful, simple and practical treatise on this all-important subject. The author first emphasizes the fact that "Man is Man," that all men are brothers. He stresses the importance of having Sympathy and Respect for Men; Man's Deportment among Men; how to Approach Men; "The Key to Man's Heart," and the "Results of Winning Men to Christ." "Sympathy," he says, "is the door to a man's heart and Love is the key which unlocks that door." If any one sentence might be taken as the central thought of the book, surely it would be the one just quoted. The following also is fine: "Somebody, sometime, somewhere, holds the key to every man's heart." Other books from the pen of Dr. Selle are "The Holy Nation," "Old Time Religion," and "Origin, Purpose, Power, Results and Cure of Sin." His literary style is simple, clear and attractive. This little book should be very helpful, as well as enjoyable, to all who would know more about "Winning Men to Christ."

A FOUR-FOLD TEST OF MORMONISM

By Henry C. Sheldon. Publishers: The Abingdon Press. Price, 50 cents.

A helpful guide to a correct understanding of Mormonism as a live issue. Such a work is needed at the present moment when Mormonism offers still an ever present danger to the allied churches, for a great force of missionaries kept constantly in the field may well awaken the thoughts of those who are inclined to regard without consideration the claims of Mormonism. The author's aim has been to give in brief form a comprehensive and thorough criticism of the Mormon religion and that this has been accomplished is at once seen by a study of the book.

ISLAMUS AFRICA

By R. Burton Harrison. Publishers: The Methodist Book Concern.

"A study of the underlying principles of Islam—a cogent analysis of the ethical, social, moral and spiritual excellencies and defects of this religious cult." "The inherent strength of Mohammedanism and its intense zeal are clearly revealed and the author insists that Christianity has no time to lose if it expects to conquer in the surecoming contest." Pleasingly illustrat-

ed from photographs by the author himself. The book is full of the freshness of recent impressions, bringing the reader very close to the Africa that the author knows. The author secured the information necessary for the writing of such a book from books and magazines, correspondence with men long on the continent, interviews with many in different sections, and personal observations throughout the continent.

BACCALAUREATE SERMONS

By Prof. Milton S. Terry. Publishers: The Methodist Book Concern. Price \$1.

This book which was written while the author was a teacher in Garrett Biblical Institute where he had been a teacher for thirty years and is really an expression of his faith written, while the author was busy with class work, yet these possess every requisite for a good book. Among the questions that he here discusses are: "The Hebrew and the Christian Revelation," "The Greater Miracles," "The Divine Vocation of the Man of God," "The Ministry of the Gospel," and "God Revealed in Jesus Christ."

While these addresses and sermons were being prepared for publication the author was granted a leave of absence from Garrett and enjoyed a period of rest in California with dear friends. Here, at the close of a sermon preached to these friends, he felt some pain and unusual weakness and early the next morning, his soul was with God.

HEART PROBLEMS AND WORLD
ISSUES—A STUDY OF THE
BOOK OF REVELATION

By James Allen Gelssinger. Publishers: The Abingdon Press. Price \$1.

This book is not a commentary on the Book of Revelations, but is a systematic study of what the author realizes is "an exceedingly interesting human document;" for herein the human heart is spoken to upon the deep problems and the great issues. The studies that constitute this work were given at intervals to various audiences and the author's one desire in now presenting them to a larger audience is to lead others to read the Book of Revelation which is filled with the most glorious pictures and to help readers to a more satisfactory comprehension of the same.

THE ARK OF THE COVENANT

By George A. Cooke. Publishers: The Methodist Book Concern. Price, 75 cents.

The author here discusses certain important questions the study of which is likely to affect church legislation in the future. While the book furnishes a history of the episcopacy of the Church it raises the question, Shall our Bishops have the Veto Power, and discusses the question with convincing argument and logic. The book is one for the times. The introductory note by the Dr. H. C. Jennings assures us that the author is a loyal Methodist whose ability and integrity are unquestionable.

HEROINES OF HISTORY

By Frank M. Bristol. Publishers: The Abingdon Press. Price \$1.

To read this book is to come into possession of a large amount of information concerning women of the classical, biblical and Elizabethan times,

that is both fascinating and enjoyable. The author has here divided the contents into three parts which present the Woman-Heroic in Mythology, the Woman-Heroic in Shakespeare, and the Woman-Heroic in the Bible. Under each division individual characters have been discussed and the prevailing principles and conditions of the several periods have been splendidly interpreted.

In the biblical Woman-Heroic, under the heading "The Heroine Mother," are given the names of Eve, Sarah, Rebecca, Rachel, Jochebed and Hannah. As examples of "The Heroic Wife" in the ideal home we find Sarah, Deborah, Huldah, Abigail, Esther and Ruth. Last is given at the "Supreme Woman-Heroic," Mary, the mother of Jesus.

METHODISM RE-DISCOVERING
ITSELF

By Abram S. Kavanaugh. Publishers: The Methodist Book Concern. Price 50 cents.

This book grew out of a paper presented before the New York Preacher's Meeting at one of its sessions in the winter of 1913-14. This paper placed the preachers in touch with certain facts concerning our own and other churches in Greater New York. Those who were present at the reading of this paper were profoundly impressed and at once took steps looking to the joining of hands by all agencies for the advance of Methodist interests in the great city of New York. Bishop Wilson has written the introductory note to this little volume and recommends it to the public in these words: "Dr. Kavanaugh seems to me to speak intelligently and forcefully, and his conviction forces itself upon me that his message should have very general and very thoughtful consideration."

A GREAT BOOK ON THE NEGRO
QUESTION

By Prof. Charles Alexander

Every reader of this journal should have a copy of "Battles and Victories of Allen Allensworth," the great book just published by Sherman, French & Company of Boston, Mass., written by Prof. Charles Alexander of Los Angeles, California. This wonderful book contains the narrative of the life of Colonel Allen Allensworth, who rose from the lowest levels of degradation in slavery to the rank of Lieutenant Colonel in the Regular Army of the United States, the highest rank yet attained by a colored man; and it also contains the history of the Negro race from the beginning of the slave trade in the United States up to the present time. This book is written in the most fascinating style, with bits of moral philosophy and sound wisdom altogether admirable. It is intensely interesting to readers of every class. It is one of the really great books on the Negro question—a most valuable contribution to our historical literature. Orders sent to Prof. Charles Alexander, 502 Thorpe Building, Los Angeles, California, will be given prompt attention. The book contains over 400 pages and sells for \$1.70 postage paid. Books of this kind usually sell for \$3.00. Agents wanted.

OUR SPIRITUAL SKIES

By Charles Coke Woods. Publishers: The Methodist Book Concern. Price \$1.

Already known by his works "In the Beauty of Meadow and Mountain" and

The Reasonable Religion," the author tells us another interesting message that is very suggestive and helpful, touching the deeper movements of life and experience in such a way as to show that their highest significance is spiritual one. He pleads with his readers to keep faith and hope and courage and to keep Christ. He says: "We would better creep away from the battlefield at once if we are not to be brave. The ramparts of a thousand wrongs are falling—this is the time for the soul to stampede." "Keep the skyward look, my soul; keep the skyward look."

INTRODUCTION AND USE OF THE GRADED LESSONS

(International Series)
General Manual

By Henry H. Meyer, Editor

A manual designed to answer these questions: What the International Graded Courses are; why we should have graded lessons of any kind; the advantage in their use, and the results that may be expected from them; the kind and amount of organization that will be necessary to make possible the use of the lessons; the equipment that is necessary and the added equipment that is desirable; what the work of the superintendent is under a graded system and how the duties of the secretary will differ from those required of him in the past.

A MAN AND HIS MONEY

By Harvey Reeves Calkins. A Study in Stewardship. Publishers: The Methodist Book Concern. Price \$1.

No minister or layman who has an abiding interest in the things that make for the development of God's kingdom on earth ought to pass this book by. For the author being an authority on the subject has made a book that is well-thought-out and is exceedingly inspirational. Its enthusiasm catches and holds on although there is a calm and judicial strain showing itself in every discussion, with a conclusion that is of compelling interest.

THE BIBLE AS LITERATURE

Introduction by Prof. Irving F. Wood and Prof. Elihu Grant of Smith College. Price \$1.50.

When it was decided that there was need of a more complete and comprehensive study of the Bible in all the colleges, the above named authors among others were named to contribute part of a course designed for the special use of undergraduates in colleges. We find that these two writers have Prof. Peritz who preceded them, have striven for clearness and simplicity in the presentation of their discussions. It has been arranged so that it may be used by classes covering the whole Bible in a year, or by those who wish to take only the great masterpieces of Biblical literature.

THE BIBLE

By Herbert C. Alleman. Publishers: The Lutheran Publication Society, Philadelphia. Price 50 cents.

This work prepared under the direction of the Sunday School Literature Committee of the Board of the Lutheran Publication Society, is a Teacher's Handbook called forth by the frequently expressed desire of many. The desert, the pinnacle and the mountain, the scenes of our Lord's

temptation are here analyzed, explained and illustrated in such a manner as to attract and hold the attention of every reader, for they are applied in a manner that touches everyone of a series of four publications making for the better equipment of pastors and teachers. This book is Lutheran teachers. The others are: "The Pupil and the Teacher," "The Message of the Bible" and the "Lutheran Church and Child Nature," all of which are intended to furnish the officers of the Sunday schools with a working knowledge of the Bible as a book and as the message of God to men.

DESERT, PINNACLE AND MOUNTAIN

By George Clarke Peck. Publishers: The Methodist Book Concern. Price 50 cents.

day life. The author has managed to set forth for the reader a most realistic array of the scenery in which our Lord was tempted and tried. At every point the author touches the heart and we agonize with the Lord in his hunger both of the body and the heart. The writer seems to have caught the scenes just as we would think of them. He seems himself to have stolen away into the solitude of the mountains and to have steeped his soul in the pathos of the Lord's temptation. The whole book is one that will surely be read with great enjoyment.

TWICE-BORN MEN IN AMERICA

The Psychology of Conversion As Seen by a Christian Psychologist in Rescue Mission Work.

By Harriet Earhart Monroe. Publishers: The Lutheran Publication Society.

The author, a teacher of psychology for fifteen years in the Atchison Institute, located at Atchison College, is pre-eminently fitted for the making of such a work. Her foremost thought has been to remind use that Jesus saves to the uttermost today just as He did when He visibly walked this earth. Another desire of the author's is that the book will lead many souls to Christ and that it will show earnest laymen just how to bring about the psychological change that we call conversion. The author adds that a "Sunday-school teacher who brings only ninety per cent of her students through the process of conversion and regeneration is ninety per cent a success and ten per cent failure."

REVIVAL NOTES.

Our pastor, the Rev. R. D. Hines, and members of Asbury Methodist Episcopal Church, Cloverport, Kentucky, have been planning and praying for a great revival in the church and community and on the 12th of November Bro. Hines sounded the bugle call for God's soldiers to fall in line, and for 15 nights Bro. Hines worked with all his might and the church was stirred as never before, as a result of which 19 souls were saved for God and the church. This is Bro. Hines' third year with us, and we are hoping and praying the good Bishop and brethren of the conference will return him for the fourth year. Our Southwestern day was Dec. 13th. Our pastor is doing his best to put the Southwestern into every home.—Jinnie Walker, Reporter.

District Rounds

PARIS DISTRICT

ent, 336 Fair St., Springfield, Ohio.

First Round

Chicota Ct., Dec. 26-27; Brookston Ct., Jan. 2-3; Medill Ct., 9-10; Freehope Ct., 16-17; Terrell Ct., 23-24; Greenville Sta., 30-31; Sulphur Springs, Feb. 6-7; Honey Grove, 13-14; Paris Sta., 20-22; Cooper, 21; Clarksville, 28-29; Clarksville Ct., 27-28; Bagwell Ct., March 6-7; Paris Ct., 13-14; Hinckley, 20-21; Bonham, 20-21; Celeste, 20-21. Brethren: This must be a very telling year with us on the district. Our labors must be for one common cause. Our interests must be one. There will be days of unrest and clouds, but constant effort and prayer will surmount all these and brighten the skies. Begin at the beginning to raise the moneys of the church. Don't wait till Fall. Don't put off till Easter nor Children's Day, but work now. If you need me, call me. Yours very sincerely.—K. W. McMillan, District Superintendent.

WAYNESBORO DISTRICT

First Round

Statesboro Mission, Dec. 17; Newington, 19-20; Hagan, 26-27; Summit, Jan. 2-3; Augusta, St. Mark, 9-10; Dublin, 16-17; Rocky Ford, 23-24; Waynesboro Ct., 25; Charlestown, 30-31; Millen, Feb. 6-7; Statesboro, 13-14; Waynesboro, 20-21; Pulaski, 27-28; Sylvania, March 6-7; Stillmore, 10; Herndon and Wadley, 13-14. My Dear Brethren: The District Stewards Meeting will be held Jan. 21st, at 11 a. m. Every pastor, with his district steward, must be present, as the business of the district must be arranged. Brethren, let us plan in time to get our benevolences in the beginning of the year. Make each month a benevolent rally and at the end of the year we won't have such a struggle to get the benevolences. Get your forces ready for Easter, April 4th. Begin your revivals in this month and all else will come easy. Yours in Christ.—W. M. Bellinger.

COLUMBUS DISTRICT

Fourth Round

Troy, Dec. 27; Dayton, Jan. 2-3; Springfield, 10-11; Oberlin, 10:30 a. m., 15-17; Lorain, 7:30 p. m., 17-18; Elyria, 3 p. m., 17-19; New London, 20-21; Cleveland, 22-24; Steubenville, 30-31; Fernwood, 3 p. m., 31; Cadiz, Feb. 1-2; Mt. Pleasant, 3; Flushing, 4; Belleaire Ct., 5-7; Martins Ferry, 7; Columbus, Penna. Ave., 3 p. m., the Rev. W. J. Whitto, 7; Columbus, Wheatland Ave., 3 p. m., Dr. Gilliam, 7; Columbus, Arlington, 3 p. m., the Rev. W. Singleton, 7; Columbus, Hawthorne Street, 14-15; Delaware Ct., 18-19; Columbus, Eleventh Street, 21-22; Columbus, Parker Street, 27-28; Columbus, American Addition, 3 p. m., 28; Milford, 3 p. m., Mch. 5-7; Batavia, 10:30 a. m., 6-7; Urbana, 14; Xenia, 16; Detroit Ct., 20-21. Dear Brothers: Have trustees make complete report. You will report your benevolent money in full—have no blanks. Conference meets March 25—Chicago—Bishop McDowell, president. Please give due notice of quarterly conference. Take an Epworth League collection. Yours for success.—Joseph Courtney, District Superintendent.

LOUISVILLE DISTRICT

Fourth Round

Sonora, Dec. 30; Upton, 31; Munfordville, Jan. 1; Bowling Green, 2-3; Morgantown, 3-4; Auburn, 6-7; Drakesboro, 8; Hartford, 10-11; Beaver Dam, 12-13; Taylor Mines, 14-15; Greenville, 11 a. m., 16-17; Letchfield, 17-18; Vine Grove, 19; Princeton, 23-24; Dulaney, 11 a. m., 24; Eddyville, 26-27; Grand River, 28; Paducah, 29; Smithland, 30-31; Owensboro, Feb. 5-7; Lewisport, 8; Cannelton, 9; Tell City, 10; Hawesville, 11-12; Cloverport, 13-14; Irvington, 15-16; West Point, 17-18; Bewleyville, 19; Harned, 2 p. m., 21; Hardensburg, 20-21; 35th St., 27-28; New Haven, March 2; Boston, 3; Lebanon Jc., 4; Jackson St., 7-8; Cedar St. Mission, 11; Coke Chapel, 14-15; Lloyd St., 20-21. Dear Pastor: This is our last word. Don't come up with excuses. Do the work you are sent out to do. Raise your benevolences. The district was behind last year. We must do better or we fail. Give special attention to each cause. Pay minute money now and avoid the usual embarrassment at conference. Your report makes your next appointment. Pray and work. Do your best.—J. E. Wood, District Superintendent, 625 Finzer St., Louisville, Ky.

LA GRANGE DISTRICT

First Round

Whitesville, Dec. 19-20; West Point, Jan. 2-3; Greenville, 10-11; Manchester, 15-17; Concord, 22-24; Zebulon, 23-24; La Grange Station 31-Feb. 1; Columbus and Waverly Hall, 5-7; Chipley and Smith Chapel, 6-7; South La Grange, 13-14; Hamilton and Pine Mission, 18-20; Harris and Springs (at Springs), 20-21; Cannonville Mission, 21; Woodbury, 19-21; Stovall, 27-28; Odessdale and Mountville Mission, 26-28. Dear Brethren: The District Stewards, Laymen's Meeting and Pastors' Council will convene at Manchester, Ga., in Grace Methodist Episcopal Church, on Friday at 10:30 a. m., January 15, 1915. Let each pastor report with full apportionment to the Episcopal fund in hand; and receive voucher for the same. The introductory sermon will be preached at 7:30 p. m. by the Rev. R. R. O'Neal; the Rev. C. P. Cannon, alternate. Faithfully yours.—G. H. Lennon, District Superintendent.

PULASKI DISTRICT

Second Round

Big Stone Gap, Jan. 2-3; Briston, 8-10; Abingdon, 16-17; Rural Retreat, 23-24; Marlon, 24-25; Wytheville, 30-31; Pulaski Ct., Feb. 6-7; Pulaski, 7-8; St. Paul and Dante, 13-14; Draper and Galax, 20-21; Dublin, 27-28; New River, March 6-7; Glade Springs, 13-14; Radford, 20-21; Christiansburg, 21-22; Gate City and Kingsport, 27-28. Dear Brothers: Our work last year was indeed commendable; looked at from every angle, the results are gratifying. The standard we set last year must not be lowered: 10 per cent increase in membership, all claims of the church raised in full. The Southwest-

(Continued on Page 16)

Marriages

Saunders-Scott—One of the most notable social events ever witnessed in Nashville, Tenn., was the marriage which occurred at the residence of Bishop and Mrs. I. B. Scott on Monday, October 12, at 5:30 p. m., when their daughter, Miss Mabel Etta was united to Dr. William Philip Saunders of Birmingham, Ala. On account of the wide popularity of the bride and groom their many friends had been for some time looking forward to this interesting occasion. The beautiful reception ball and parlors, artistically decorated with a profusion of palms and ferns, were further graced with the presence of a large assemblage of Nashville's society. Promptly at 5 o'clock began the rendition of a musical program including a violin selection by Mr. Farnandis and a vocal solo by Miss Lady Emma Phillips, "You Ask Me If I Love You" was sung by Miss Selene McGavock and at the hour of 5:30 the bridal procession appeared at an open door at the top of the winding staircase. First came eight ribbon bearers, Misses Effie Johnson and Eugenia Crosthwait, Louise Johnson and Dewitt Shorter, Jennie Noel and Alberta Crosthwait, Roberta Walker and Ilma Dupont, beautifully gowned in white and bearing the ribbons of yellow and white with a yellow chrysanthemum in the center of which was a lighted candle. They presented a scene which will linger long with those who witnessed it as to the thrilling strains of Lohengrin's bridal chorus played by Miss Hazel Thompson and accompanied by Mr. Farnandis, they wound down the stairway and made an aisle through the back parlor halting at the entrance to the front parlor where the bridal ceremony was performed. First came the matron of honor, Mrs. Edwina Smith Johnson, in a lovely gown of white crepe de chine en train and bearing a bouquet of cream roses. Next came the bridesmaid, Miss Beatrice Walker, in a beautiful dress of white chiffon over white satin with yellow girdle and holding a basket of white carnations, ferns and smilax. The bridesmaid was followed by the maid of honor, Miss Nita Scott, sister of the bride, who wore a gown of yellow satin and lace, a large golden butterfly ornamenting her hair. She carried a basket of white carnations, smilax and ferns. Next came the groom who was accompanied to the altar by Dr. F. D. Bradford of Birmingham. These were followed by the page and flower girl, the former, little Roderick McGavock, handsomely dressed in a suit of white silk bearing a silver tray containing the rings, and beautiful little Sadie Blaine in white with basket of white carnations. Then, leaning on the arm of her father, entered the lovely bride wearing an exquisite gown of pussy willow taffeta, princess lace and pearls, and a veil of tulle with orange blossoms. She carried a shower bouquet of bride's roses and lilies of the valley. The bridal couple stood upon a white smilax-trimmed dais, against a background of palms. The ring ceremony was impressively performed by the father of the bride, assisted by the Rev. N. D. Shambourger. After receiving the congratulations of their friends, the bridal couple with the rest of the bridal party were con-

ducted to the dining room which was artistically decorated with ferns, smilax and yellow candles in silver candelabra. The bridal table was a dream of beauty with an elegant drawnwork cover, the center piece of yellow and white chrysanthemums wreathed with smilax. Graceful festoons of smilax were suspended from the yellow electric dome which shed upon the happy pair a golden light significant of the hopes and wishes which were soon to follow from her home the bride so dear to those she would soon be leaving. Telegrams of congratulation and the many handsome and valuable gifts received attested the esteem in which the bride and groom are held. The bride is an accomplished musician and has won a most enviable place in the hearts of her friends by her lovable disposition. The groom is a young man of excellent qualities and of high standing in his profession in Birmingham.—From the Nashville Globe.

Ray-Burns—Mr. Jordau Ray of Springville, Ala., and Miss Emma Leroy Burns of Kansas City, Mo., were married Sunday, Nov. 1, 1914, at the home of the bride. Both bride and groom are Christian workers for Christ and also a reader of the Advocate. Mr. and Mrs. Ray will be at home to their many friends at 1910 E. 24th street, Kansas City, Mo.

WOMAN'S HOME MISSIONARY RALLY

Mrs. J. H. Stanley, conference president, was with us and did excellent work. No greater inspiration has ever come to the missionary workers in this city of our Methodism than was felt at our recent missionary effort held November 12-15. The object of the meeting was not one for finance alone, but it was the revival and unifying of our forces. Among the principal speakers during these meetings were Miss G. G. Moore and Mrs. H. C. Weeden of Louisville; Miss Brooker of Ohio, and our own Mrs. J. H. Stanley, who was direct from the National Woman's Home Missionary convention, held at Syracuse, New York, in October. Our conference president was brimful of information as well as inspiration. She has sown seeds which will be gathered after many days. As a result of these meetings a federation was formed between the Auxiliaries of Jackson Street, 35th Street and New Coke Methodist Episcopal Churches. Our platform is so broad that we also include all Auxiliaries of the Woman's Home Missionary Society around the Fall Cities and in the suburbs who wish to come in with us. An excellent corp of officers were elected for this federation of which Mrs. D. R. Hickman is president. The first monthly meeting was held Dec. 10. We feel that from this effort the work on the Louisville district will grow not only in Louisville, but on the entire district. By the untiring efforts of the president of Jackson St. and 35th St. Auxiliaries, Mrs. R. B. Scott and Mrs. Katie Dolman, and the loyal officers and members of New Coke Methodist Episcopal Church and of the others also, we owe much of the success. We are glad to state that our own ministers and visiting pastors and their wives were among us and gave us some helpful talks, among whom were the Revs. H. C. Weeden, W. H. Sheppard, W. H. Riley and wife, the Rev. and Mrs. R. F. Broadbans and the Rev. D. R. Hickman. Meetings were held in each of the churches. In all we had a great meeting both spiritually and financially, and therefore, we are looking forward

to better work along missionary lines. Sisters, let the slogan of our district be, an awakening for Christ, a uniting of forces and 100 members for the

Woman's Home Missionary Society of the Louisville district this year.—(Miss) May L. Woolfolk, District President.



Catarrh, Asthma

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DEATHS

MRS. ESTELLA A. RUNNELLS

Mrs. Estella A. Runnells, wife of the Rev. D. A. Runnells, pastor at Bagwell, Texas, died at the home of her parents in Dickinson, Texas, Nov. 12, 1914. She was happily converted at the age of 12 years, and had been the wife of the Rev. D. A. Runnells about ten years; and to their union came three sweet children, two girls and one boy. Dr. W. Hartley Jackson, the family's personal friend, administered to her during her illness and she requested that he preach her funeral. The people of Dickinson paid her a moral tribute. The Rev. Mr. Harvey of the African Methodist Episcopal Church assisted Dr. Jackson.—(Mrs.) Timmons.

Gossett—Mrs. Mary Gossett died at Texarkana, Texas, in full triumph of the Christian faith, in which she had lived many years. She had been ill more than eight months. She leaves three sons and four daughters.—C. A. Taylor, Pastor.

Lewis—Ellen Henry Lewis entered into rest from Jackson, Miss., Oct. 3, 1914, at the age of 24 years. The deceased was sent to Jackson for medical aid but died before being treated and the remains were sent back to Foxworth, her home, for burial. She was a class leader in Pleasant Valley Methodist Episcopal Church. She leaves her father, sister, three brothers and a host of friends. She was a faithful member of the church for ten years. The funeral was conducted by the pastor.—J. E. Coleman.

Coleman—Mrs. Alice Coleman, of Houston, Texas, died Oct. 8, 1914, in full triumph of the Christian's faith. She had been a member of Sloan Memorial Church many years. She leaves to mourn a husband, three children and an aged mother. She was interred at Crosby, Texas. The Rev. J. I. Gilmore assisted the pastor in the funeral service.—W. Hartley Jackson, Pastor.

Thomas—Mrs. Cornellus E. Thomas, of Houston, Texas, died Oct. 18, 1914, with a song of praise upon her lips, for she had served the Lord faithfully in the Methodist Episcopal Church for 24 years and died as she lived, a faithful Christian. She leaves a husband and three sons and four sisters to mourn their loss. The remains were taken to Jossierand, Texas, for burial. Dr. W. Hartley Jackson, pastor, conducted the funeral.—(Mrs.) Lolla Curtis Reed.

Etta—Mr. Willie Etta, of Union Church, Miss., was born in 1894 and died Oct. 29, 1914, in Hickory Block South cemetery. He leaves three sisters, two brothers, other relatives and friends. The funeral was conducted by the Rev. F. L. Woods.—Annie Gibson.

Byers—Mrs. Mary Cornish Byers, of Houston, Texas, better known as Mother Cornish, died Oct. 22, 1914, at the ripe old age of 83 years. She was the star of charity in this city among all races and nationalities. She was one of the organizers of Sloan Methodist Episcopal Church. She sought the outcast and the needy; in her day she was one of the leading midwives

in Harris county. She was a great church lover. She leaves to mourn, four sons and three daughters. The Revs. C. W. Holmes, J. Brantford and Geo. W. Booker, assisted the pastor in the funeral services.—W. Hartley Jackson, Pastor.

Earles—Mr. Shelvia Earles, of Union Church, Miss., died October 13, 1914, at the ripe age of 74 years. He was a faithful member of Hickory Block and lived a consistent Christian. His funeral was attended by the Rev. F. L. Woods and Bro. J. J. Gibson. Brother Earles leaves a wife, one child, four sisters, three brothers and a host of friends to mourn.—Annie Gibson.

Mercer—Mrs. Ann Mercer, of Porterdale, Ga., died November 12, 1914. She was the wife of the Rev. Richard Mercer, a local deacon in my church. Sister Mercer was a true Christian woman and loved her church. This good woman was 62 years old at her death. She died as she lived.—S. B. Beauford, Pastor.

Windon—Mrs. Mary Bell Windon, a member of St. Paul, Laurel, Miss., died August 22, 1914. She suffered long, but endured with great faith and patience to the end.

Kelly—Mrs. Eliza Kelly, member of Dudley Chapel, Ellisville, Miss., died October 30, 1914. She had been in ill health for years. She was the wife of the Rev. Henry Kelly, our Sunday-school superintendent. She died in the faith.—J. C. Hibbler.

Clark—Mrs. Mary W. Clark, wife of W. C. Clark, superintendent of Grace Methodist Episcopal Sunday school, at Covington, Ga., fell asleep in Jesus on November 4, 1914. She was a member for more than 30 years. She lived a consistent Christian from the time she joined until death. She leaves a husband, two brothers, a host of relatives and friends to mourn their loss.—Annie L. Mathis.

Franklin—Mr. Daniel Franklin, Moss Point, Miss., died October 29, 1914. He was a faithful member of St. Paul Church for 41 years. He was 78 years old. A great Sunday school scholar, he served the church as a class leader to the last; a local deacon. He died in full triumph of faith. The funeral service was held in St. Paul Church by the pastor, W. H. Smith. He leaves a wife, two daughters, one son to mourn; also a host of grandchildren and friends.

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CASH REMITTANCES

Subscriptions Received December 5-11

Atlanta and Savannah—D. Z. Duncan 1, S. R. Bridges 2.
Central Alabama—P. B. Benjamin 3.
Central Missouri—J. B. Walker 2.
Delaware—Mary L. Tilghman 1.
Florida and Florida Mission—J. P. Patterson 3, N. B. Young 1.
Lexington—P. T. Borham, S. W. Duncan 1, D. E. Skelton 1.
Little Rock—P. W. Thompson 2.
Louisiana—Geo. Thomas 1, Della West, Helen Andrews, W. C. Turner 1.
Mississippi and Upper Mississippi—R. L. Carpenter 1, N. E. Goodloe 1, W. M. R. Lester 1, Wm. McMorris 2, E. C. F. Troupe 1.
Tennessee and East—E. A. Baker.
Texas and West Texas—D. Marshall.
Washington—Allen Davis.

CRESCENT CITY NOTES

WESLEY CHURCH.—The pastor, Dr. J. L. Wilson, being indisposed, the Rev. T. W. Sherard preached in the morning. The Epworth League held a very interesting meeting in the afternoon. The Rev. W. B. Buchanan preached at night. The business session of the Quarterly Conference will be held on the 21st. The Christmas Tree for the little folks of the Sunday school will be in connection with a literary exercise on the 24th. Next Sunday, 10:45 a. m., the pastor's subject will be, "The Safest Deposit of One's Greatest Possession," and at 7:45 p. m., his subject will be, "God's Visit to the Pious and Lonely." One infant was christened.—L. L. Harrison.

FIRST STREET.—Our fourth quarterly conference was held December 2, Dr. Chapman presiding. All officers' reports showed a marked degree of progress in the church this conference year under the Rev. T. F. Robinson. The amount of indebtedness of the church when Dr. Robinson took charge was fourteen hundred and fifty dollars. Of this amount one thousand sixty dollars and fifty-five cents has been paid; present indebtedness three hundred seventy-six dollars and eighty-five cents. Resolutions were passed by the officers of the quarterly conference,

asking unanimously the return of the Rev. T. F. Robinson, their pastor. Paid the District Superintendent this year, \$182.30. Raised this quarter from September 20, 1914, to December 2, \$1,287.03. Our Tribe rally was a success. The following captains reported: Kate Clark, \$128.40; Mary Smith, \$30.51; Austeen Allen, \$55.91; Ella Boyd, \$30.00; Lizzie Thornton, \$124.35; Jennie Ghse, \$13.00; Eliza B. Steale, \$100.02; Ada Woods, \$42.55; Lottie Carter, \$44.20; Marie Smith, \$59.35; total amount raised by the Tribes, \$625.46. The pastor thanks these good people for their work.—E. C. Ross, Secretary of the Conference.

THOMPSON.—There will be splendid Christmas services December 25. Solos and instrumental music will be the special feature. The friends of the church are earnestly invited to attend.—Sander Carroll, Pastor.

The annual midwinter concert of the Athletic Association of New Orleans University will be given in the University auditorium Friday, December 18, at 8 p. m. The delightful comedy drama, "Christmas Boxes," will be presented by a strong cast of players. Besides this drama a choice musical and literary program, including the male glee club and quartet and the University orchestra, will be rendered. Admission, 15 cents.

The vested choir of New Orleans University will sing the beautiful Christmas cantata, "The Anointed King" at a special song service Sunday, December 20, at 3:30 p. m. Admission free. A silver offering will be taken.

Miss Helen Eugenia Hagan, a pianist of very fine ability, will appear in a recital next Monday night, December 21, in Central Congregational Church, under the auspices of the Straight University Alumni Association. Miss Hagan is a graduate of

Yale University in Music and won the Samuel Simons Sanford Fellowship and studied in Paris. Miss Hagan has done more in music than any other person of the race. Miss Hagan will be assisted by Dr. W. W. Lucas in humorous selections. Admission 25 cents.

DISTRICT ROUNDS

(Continued from Page 13)

ern Christian Advocate in every home is still our watchword. Don't forget the war relief fund. Our brothers across the sea are pleading, and Africa's arms are outstretched. Wishing you every good blessing and the largest possible success, I am yours in fellowship and serperce.—A. Davis, District Superintendent.

NOTICE TO THE BOARD OF EXAMINERS OF THE UPPER MISSISSIPPI ANNUAL CONFERENCE

All members of the Board failing to send their questions to the chairman by the first of January, 1915, will be disqualified as examiners. The Board, with all undergraduates, will meet in Itta Bena on January 12, 1915, at 8 o'clock.—F. H. Henry.

GULFPORT DISTRICT WOMAN'S HOME MISSIONARY SOCIETY

As you know that we have decided to meet with the ministers in order to get them more interested in our work, we are urging each auxiliary to get busy to meet all of its demands. With just about five members at Biloxi, with the help of the congregation, raised and paid \$14 for all purposes, we know that other stronger auxiliaries can do more with their greater number.—Mrs. E. I. Johnson, District Secretary.

NOTICE TO CLOW DISTRICT

Dear Pastors and Trustees of the Clow District Parsonage: Please send all money for this cause to the Rev. J. W. Johnson, 1021 Walnut St., Texarkana, Ark.—David Hall, Treasurer.

We trust that each auxiliary throughout the dominion of the Mississippi Conference will not forget this year to send at least \$2 for mite box. If possible, please send amount raised to Mrs. C. L. Brown, Pelahatchie, Mississippi, for which you will get voucher from your pastor.—Mrs. E. I. Johnson, Conference Mite Box Secretary.

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NEW ORLEANS, DECEMBER 24, 1914

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THE HOLY CHILD AND HIS MOTHER. From the Painting by Sassoferrato

THE GIFT OF GOD: A CHRISTMAS REFLECTION

(Written for the SOUTHWESTERN CHRISTIAN ADVOCATE by SAMUEL S. TAYLOR.)

How can I save men when themselves they lose?
How help the doubting Thomases to choose?
How can I see within the lie the truth?
How find in ev'ry foe the soul of "Ruth"?
How can I strike the world with force elate,
And will unswerving, and such joy innate
As make the baser metal royal ring,
And give the common touch unto the king?

There is a gentle dew that softly falls,—
Not on the dusty road, nor clouded night,
Nor where the tempest sounds its long wild calls,
But through the gleaming of the clear moonlight
Down where there is the stillness of repose,
Down where the tiniest grass-blade faintly grows,
Down on the seed just through the bursting clod,
Down gently, gently falls this dew of God.

Down where the wish for God just forming lies,
And down where prayers like precious odors rise,
And down where faith takes hold of hope in love,
On hearts courageous falls this dew of love.
So well adjusted is the course of life
That where the spectres stalk of sin and strife,
Where crawls disease, and where the worker calls,—
Where needed most, the life dew gently falls.

And then where goes the worker, also goes
The Will Divine for Good; then ceaseless flows
The Energy Divine out from his soul;
Then Chance and Fate fall under his control;
Then adverse circumstances are but friends
Revealing the soul of genius; then he rends
Tradition; then he walks with crowds and kings
And turns them all alike to higher things.
New Orleans.

CHRISTMAS MORN

By E. A. Love

Today the world new pleasure feels,
For God through Christ Himself reveals
And gives to man redemption free,
Bought by Christ on Calvary.

The love of God to man is given
As Christ, in flesh, descends from heaven,
And with the meek and lowly mld,
Is born on earth, Redemption's Child.

Rejoice, O Israel, today
In Him who comes man's debt to pay;
Rejoice, O heart, be glad and sing,
For the good tidings angels bring.

O Gentile would rejoice in Him
Who's born today earth's King of kings.
The Holy Babe to earth is given
That estranged man may be forgiven.

Then let the glad news fill each soul
As in that holy morn of old,
New gladness to the shepherds came
And led them forth to Bethlehem's manger.

O hearts of ours, to Christ be true,
The manger still remains for you;
Then as the lowly shepherds came,
Come humbly thou to Bethlehem.

O happy day for men in sin
When God through Christ His light poured in;
Then let each humble soul be born
Renewed with Christ this holy morn.
Boston, Mass.

ANTHELE DENTON'S CHRISTMAS MONEY

By Mrs. Marion B. Knight

THERE was to be no Christmas vacation at Newlen Seminary that year, only a short recess of four days. "One day to get to Christmas, Christmas Day, one day to get over Christmas and one day to get back from Christmas" was the way Isabel Ganly scornfully described the new arrangement.

But the outside world had not allowed the new ruling to alter its regime and Christmas was in the air everywhere. Christmas greens were already peeping from the house, Christmas goodies in the shop windows, Christmas "bargains" on the counters, mysterious Christmas bundles tumbling from everybody's arms and a Christmas look on everybody's face.

Anthele Denton's face had fairly shone with happiness for a whole week before the despised recess came. Isabel said it was "because Anthele's home was so near that she could get home on an evening train of the twenty-third and so have an extra day's vacation." Some of the older girls who, like Anthele, knew the pangs that slender pocket-books inflict at Christmas time, thought this unusual joy was the evidence of a growth in grace and that Anthele was learning to put away jealousy and envy and to cultivate a "true Christmas spirit." One girl was mean enough to suggest that Anthele was expecting a handsome gift from Miss Watson, the new English teacher from Wellesley, who had shown a special interest in her work.

None of these things moved Anthele. She was happy because between the leaves of her Bible (where she was sure no one would find it) lay a check for twenty-five dollars—twenty-five dollars which she could spend just as she wanted to!

When Anthele's mother had died three years ago, her step-father put her in the Seminary. He had had a "right smart" struggle to pay the debts incurred during his wife's illness, keep Anthele in school and also support his two little boys and himself. Anthele's vacations were spent in the most vigorous housekeeping and she was on the Work Roll at the Seminary. After a time Mr. Nichols brought home a new mother for the children. Life was easier for him; but it began to be hinted that Anthele was old enough to go to work. It was fortunate for Anthele's future that a man appeared who wanted to buy a certain piece of land which Anthele's mother had inherited from her brother, but which everybody had forgotten about, supposing it was as valueless as when the brother died. To the amazement of all the kin and neighbors Mr. Nichols put the proceeds from the sale of the land into the bank and drew on it only for Anthele's education and always with a sparing hand.

What wonder she had transports of delight when a few days ago her step-father had called on her and, on leaving had said: "This is some extry money I com' up fer to git today on a leetle jut o' that land that wa'n't settled up afore. You've been a good girl ter Jake an' Jim when they didn't haf no mother, 'sted o' gallivantin' roun' the streets, an' I'm gwine to gif it ter you all fer a Chrismus gif—ter spen' jest as you all wants 'ter!"

For a week Anthele kept her secret while she dreamed her dreams. She had spent it a dozen different ways already. It would be fine to have a "spread" in her room like the ones Miss Watson said the Wellesley girls gave. She would have chicken sandwiches and lobster salad (canned lobster of course) and olives and fudge and macaroni and she would decorate her room. She would invite all her friends—why not invite all the girls—twenty-five dollars would pay for it all. Visions of a "spread" which grew under the magic touch of her imagination to the proportions of a large reception with the Faculty there and herself the center of attraction, flitted temptingly before her eyes. Or she might get those books Miss Watson told about and have a whole book case full in her room like the teachers—or she might buy a necklace and a beautiful ring with an amethyst stone—or a gold watch, or she might—

If you had watched Anthele closely that week you would have seen her lift her hand occasionally, moving her fingers about absentmindedly. You would not have seen the sparkling gem in the ring but her mind's eye saw it. In her mirror you would have seen only the happy light brown face with the neatly combed hair and a plain blue chain-bray frock. Anthele saw a lovely pink silk with soft fine lace about the square neck and a string of delicately colored coral beads around the slender throat.

It seemed as if everything she had ever admired or wanted in all the last three years came up as a candidate for that money.

She simply could not keep her secret longer. She had to talk it over with her dearest friends. Pretty soon the teachers knew about it and were not slow in proffering advice. The matron expressed her surprise at the father's folly in trusting an inexperienced girl with so much money. Even Miss Watson's face wore a look of kind disapproval. The only crumb of comfort for poor Anthele, burdened with her riches, was the calm assertion of the sewing teacher that in her opinion Anthele could be trusted. Anthele had learned to know good material from slazy stuff and would use the money wisely. Anthele's confidence in her own judgment was restored but the "spread" had vanished. She knew

all at once that "wisely" and "spread" did not go together.

"In the multitude of counselors there is safety;" there is also delay. So it came about that when Anthele boarded the train for home, two new crisp ten dollar bills were tucked into a little cotton bag which was pinned securely inside her blouse. Since the blouse buttoned up in the back she considered her precious store safe from pickpockets and also, the more dangerous blandishments of candy vendors on the train. Several bulging Christmas packages (presents for the home folks) represented the combined wisdom of her advisers and there was about a half dollar in loose change in her purse.

The hour's ride gave time to review her plans and discard those which could not bear the test of "wisely." The "spread" had already vanished. The necklace sparkled for a few moments but disappeared condemned. The ring followed the watch but the dress—oh yes, a dress of good material would last for years. She could graduate in it. Then it could be dyed. Besides there was the musicale coming off the middle of January, and she was to give the one recitation of the program. Yes, she really needed a new dress and good material. Down at Dupres they had a lovely pink silk. It wouldn't take much and she could help make it herself. There would be enough money for a hat too. The dress should be in style but very simple and modest. The sewing teacher would approve. Yes, the dress, that was "wise," for it was going to last for years and years. It must be soft and beautiful, Christmas gifts ought to be beautiful. Anthele nodded her decision and let her fingers feel the silk as in imagination she plied her needle over its seams.

The bumpety-bump of the train over the bayou bridge put an end to her vain imaginings. A moment more and the boisterous welcome of her small brothers, Jake and Jim, scattered all thoughts of money or dress to the four winds.

A spicy, tantalizing odor greeted Anthele at the cottage door. Mrs. Nichols had her own ideas on the keeping of Christmas. A sweet smelling and sweet tasting Christmas awaited Anthele and there was no lack of sweet words. The Christmas dinner with its unusual luxuries was not served, to be sure, with the decorum in vogue at the Seminary but the hilarity was full of good will. The dishes were not half cleared away when Mrs. Nichols announced that "they were gwine ter hitch up" and go over to the Cross Roads to the Christmas supper in Oriol, her native town. Anthele could take the children down to see "Aunt Lize," upon whom "the Lord had laid his heavy hand of affliction" in the form of a broken hip. "It would be a heap o' comfort t' her t' have a plate of our Christmas dinner." Accordingly the mule and the buck-board were "hitched" and the senior Nicholsons departed down the bayou road. Mrs. Nichols carefully guarding in her lap an eleven storied layer cake for the feast. Down the same road a little later the junior team, Jake and Jim, drew a somewhat rickety home-made baby-wagon in which baby Nichols, Aunt Lize's dinner and the baby's bottle of milk merrily rattled over the quarter mile journey.

Aunt Lize did get a "heap o' comfort" from the good dinner but when Anthele essayed to comfort her by praising her courage and patience in bearing the pain and confinement, she broke out, "Do'an't, ehile, oh, do'an't! 'Tain't the lying still. I larned along ago 'to be still and know my God' an' t'ain't the pain. I've stood the misery all day at the wash tub many a day. Them ain't the hard things. The hard thing's that now Loocile cayn't go to school no more. This ole hip has took all the money I'd put by fer her to go to the Seminary nex' session—"

Aunt Lize waved away the orange. Her appetite was gone.

"Loocile was fixin' to be a teacher. Ef only she could ha' got in t' the Seminary."

(Continued on Page 10)

Christ The Gift of God and The Hope of Life

By The Rev. E. J. RUDDOCK, B. D.

ONCE more we are in the joys of Christmas-tide which will bring sunshine and gladness into nearly all homes in Christendom. Once more the "Gloria in Excelsis" will echo and re-echo from the hills and plains and valleys of the Christian world in homage to the New Born King. Once more the exchange of gifts will be made thoughtfully and thoughtlessly to commemorate God's Christmas Gift to the world, which is the joy and hope of man. As we think of God's Christmas Gift, the greatest of all gifts to man, Israel's long-delayed hope through whom all the nations of the earth will be saved. As we think of the stillness of that winter night suddenly broken by the appearance of the Angel—and the "Glory of God" brighter than the sun surrounding the shepherds—and the announcement, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Savior, which is Christ the Lord." As we think of the distinctive sign given by which the Child should be known—"A babe wrapped in swaddling clothes, lying in a manger"—and the Celestial Choir bursting forth, "Glory to God in the highest, and on earth peace, good will toward men." This sphere of melody which swept over Bethlehem's plains and rapt the shepherds' hearts with awe and gladness, is the great glory, and pleasure, and peace which fills the heart of Christendom today. And as we think of all these attestations of the Advent, the mingling of heaven and earth, Angels in praise, men in fear, Angels to honor the New Born King and humble shepherds to proclaim the Gospel that God is become man and through it Angels and men are to become one family—Then the presumption of those who deny all facts and are trying under the guise of scholarship to pick the Christ to pieces, and rob us of our joy and our Hope. The great marvel of the age is the growth of Christianity which from its earliest incipency has been stubbornly resisted to the present, but, nevertheless, it bids fair to become the religion of the world. Its Author has been picked to pieces, but as the centuries pass, He is lifted up, praised and magnified more and more, and is still the joy of life and the hope of life. Some Old and New Testament scholars of this age put to shame Simon Magus and Cer-

inthus. Magus did profess belief in Jesus Christ, but his belief was in the wrong direction. Cerinthus believed that the divinity of Jesus was only a power which came upon Him. But these modern skeptics have eliminated Him entirely from the equation of life. Through analysis and comparison the great Hope of humanity is no more. They have picked Him to pieces. The historic Christ is dead—He is no more! Humanitarian views and rationalistic tendencies have taken away from Him the glory of being "The only begotten Son of God" and Savior of the world.

alyzed and compared Him, until the Virgin Birth, the Manger, the Cross, the Resurrection and the Ascension are destroyed and nothing is left of God's Gift to man, but a blank. We shrink with horror at their assumption. The simple manner of His coming among men is derided. A manner which is the glory of the Christian world. A manner which equalizes the Gift and gives joy and Hope to rich and poor alike. But to them the manner is fictitious, and "practically all of the Gospel narrative is purely legendary, and that there is no reason at all to consider anything that is told of Jesus as historical." The Gospel of St. John which brings out in a marked manner our Lord's Divinity—is a thorn—and is thrown overboard. St. Paul, the greatest New Testament writer, the author of the battle of the I's, which shows the need of a Savior; he is considered a perverter. Nothing must stand in the way of these I am's, to destroy God's Gift to man. But neither science, nor philosophy, nor mythology, nor humanitarian conception, nor subtle analysis and comparison will ever take away the inner consciousness of love and grace and joy in the heart of humanity, for, the Prince of Peace. Humanitarian conception of Jesus Christ is not only an error but a wrong to Christianity. We cannot think of the Son of God except we think of Him in His pre-existent state. And as we view Him in His pre-existent state, we are in the fulness of the "Word made Flesh," a human addition to His individuality—a union with His pre-existent Divine personality. This is the perfection of the divine and human nature which gives Christianity its great value. The Cost. The Infinite Cost has never entered the minds of these skeptics



THE CHRISTMAS BABE

The skeptics comparing philosophy and religion got into its complicated meshes and failing to extricate themselves, with a dash of the pen, drop Christ entirely. Research is inspiring, comparison is grand, but when one cannot penetrate some of the mysteries of life or tear away the veil of Omnipotence he should resort to silence or give up the task and not try to maintain an assumed greatness of knowing all things and continue to cheat himself and deceive humanity. These skeptics in tracing Jesus Christ through the Old and New Testament, Greek philosophy, Babylonian mythology and Oriental gnosism, an-

tics and never will, while scholarship remains mad. Christ the New Born King, Christ the Prince of Peace, is the only being who lived a life of absolute faultlessness, so profound, so true, so holy, that has made Him the Ideal of humanity and the Accepted of God.

The simplicity of His coming is the charm of the Christian world and the absence of details is the delicacy which enhances the silence. And all the attacks on the Virgin Birth will never lessen the estimate of Christ in the hearts of men. "The word is made flesh"—and with all Christendom to-day we

(Continued on Page 10)

To All Methodist Women Everywhere

The Annual Conventions are over. Good reports, stirring appeals, high enthusiasm, and best of all God's presence characterized these meetings of the Woman's Missionary Societies of our Church. The delegates have gone home to face the year's work. And now, what next! Organizations may be complete, and plans perfect; but "God does not anoint plans; He anoints people." It is the individual after all who must respond, and it is the obedient personal faith in God which counts. It is with the local auxiliary the final responsibility rests. It is, then, to the individual Christian women of our Church we would now speak.

Certainly never before was Mission work in such critical need. The unchristian war is destroying homes, and making widows and orphans. It is imperiling mission fields and workers; and it is threatening with danger, while laying great obligation upon, the religious life of America. To such prayer and love and courage are Christians of America challenged as will prove to the world that Christ is King, even though

"The smoke of the battle hides a cross upon a hill!"

"God expects results now," says John R. Mott. "There is immediacy in His call." Hence we come to every Methodist woman

with the plea that she ally herself with these missionary forces. The number of those who have answered the call is few compared with the great membership of our Church. Who will not respond to this challenge? Will not the young women joyfully accept? May we not together through missionary papers, and leaflets, and textbooks, seek to know the world's needs? May we not here find scope for whatever influence, culture, wealth and prayer is our privilege? May we not through the United Study of the Social Force of Christian Missions practise that perfect co-operation whose emblem is the Coronation pin?

Women of our Church, every one, everywhere, it is He, the Lord of Life, the Prince of Peace who summons His followers to-day. This is the time to advance, not to retreat, nor to stand still. His banner must not be lowered in the face of danger. Therefore, together, as a united body, under one Great Captain, with the Coronation Hymn upon our lips, shall we not go forward to the end that here and on every shore men shall crown Him Lord of all?

MRS. WILBUR P. THIRKIELD,
Pres. Woman's Home Missionary Society.

MRS. WILLIAM F. McDOWELL,
Pres. Woman's Foreign Missionary Society.

Three Kings Who Came From Far

By the Rev. E. Adolph Haynes

Profoundly impressive as the Adoration of the Shepherds and the Proclamation of the Herald Angels have been upon the hearts of men, the worship of the Holy Child by the Magi of the East has done more to touch the imagination of Christendom. Guided only by a star, they with a determination that was dogged to its heart's core, traversed long and tiresome distances to lay expensive gifts at the feet of one whom they claimed was born "King of the Jews." The brief record is noted only for its eurtness. Matthew is the only recorder of this incident and one writer says, "It is surprisingly little information." Jerusalem was stirred by the enquiry of these visitors and diligent search was made by the Council as to where the Christ was to be born. Herod the Notorious questioned them in regard to their mission and finally dismissed them saying, "Bring me word again that I may come and worship Him also." Following the starry guide, they found the object of their search and with hearts full of gratitude worshipped "The Father of Eternity, the Prince of Peace"—leaving with Him their gifts of "gold, frankincense, and myrrh." From a warning received in a dream the Wise Men changed their course and did not return Herodward.

Much criticism has been directed against the truthfulness of the story, as the first gospel records it, but as Benseke points out the arguments brought against it cause a perplexity that is complex to an alarming degree more so than the simple story as we know it. The great point is that while it is true Luke omits all mention of this story, his account of the birth of the Messiah is derived from an entirely different source from the account recorded by Matthew and therefore his allusion to the Wise Men cannot be regarded as surprising. There are some scholars who think that Matthew borrowed an ancient classical story and clothing it in Christian garb incorporated it with the rest of his narrative. But as poor a scholar as Matthew was, he would have to be a superhuman genius to do this. Even if the story is a legend the explanation has not yet been discovered. Therefore critics should carefully examine any probable grounds for rejection before they decide that

this incident cannot be accepted as historical. Who were these travellers? Do we agree with the Hymn writers that they were Kings? St. Matthew does not say so. He calls them "Wise Men." They were Magians, disciples of Zoroaster (the same man of whom Dr. Moulton has so learnedly written) and members of the sacred and priestly order of Persia, which at that time were scattered far and wide among Oriental peoples and included men of high rank and aristocratic lineage. They came probably from the region of Chaldea lying between Jordan and the desert. Tradition gives their names. The first was named Melchior, three score years old. He brought an offering of gold, an emblem of loyalty. Balthaser was the second, two score years old. His offering was frankincense suggesting that Jesus was the Christ. The third was a young man whose name was Caspar. He laid myrrh at the feet of Jesus, signifying that the Son of Man should die. Not only have Christian writers woven strange stories about these men, but the artists of eighteen centuries have depicted their visit and their adoration of the Maximum Homo in countless places and on many other kinds of material beside canvas. The picture of Wisdom bending the knee before the innocence and helplessness of the Babe of Bethlehem is found sculptured on sarcophagi, in the glittering mosaics of ancient Byzantine Cathedrals, and depicted on innumerable carved doors and pulpits of more recent Roman and Norman churches. In the Byzantine Church of S. Francesco at Bologna, these men are represented as worshippers of a King. This probably dates from the fourth century. They have been represented as kings, landowners, conquerors, travellers and also fervent worshippers of the pure spiritual ideal of which Jesus Christ is the living incarnation. So the worship of these "Wise Men" has been perpetuated in men's minds through the ages. There is eternal truth in this incident even though it be the legend some say it is. Men of every gradation of rank and station in life have bowed down and worshipped Jesus. All languages, peoples and tongues have dowered him with gifts of knowledge, self-sacrifice and love. The ancient incident has become the

modern miracle. The Babe of Bethlehem still draws all sorts and conditions of men to Him. His love and purity throw a magic spell upon our hearts. His sufferings inspire our souls to sacrifice. His death is verily our portal into life eternal. People sometimes wonder why the coming of Christmas never fails to reinspire with joy and arouse thoughts about the welfare of others. The explanation has already been written above. It is no mere holy-day or holiday this! It is the symbol of the stainless life of God in the soul, the gracious and ineffable gift of Jesus Christ our Savior.

The coming of Christmas with its repetition of these old stories of the coming of the Angels, the Adoration of the Shepherds and the Worship of the Wise Men should impress deeply upon our minds Him who is the Savior of the high and humble, the Lord of Life and Friend of all humanity—from the aged man living very near to Paradise to the pure and loving heart of the child whose eyes have just looked out from the gates of the morning, from the man bearing bravely the burden of middle life to the young soldier panting eagerly for the glory of the conflict. Jesus waits for the worship and gifts of all these. The priests of Zoroaster who came from far to worship the Christ were called "Wise Men." May the coming of Christmas with all it means to our highest life lead us to be "wise" also.

Slumber no longer but awake, awake.
Your voices tune sonorous notes to take,
Sing from your hearts the all-deserving praise,
To Christ your Savior Christmas anthems raise.
Hamilton, Va.

To sin by silence when we should protest makes cowards out of men. The human race has climbed on protest. Had no voice been raised against injustice, ignorance and lust, the inquisition yet would serve the law, and guillotines decide our least disputes. The few who dare must speak and speak again to right the wrongs of many.—Ella Wheeler Wilcox.

BE STILL AND REST

By Miss Asa Lee Kent

"Be still and rest, my child, no foe shall harm thee;
Be still and rest, and know that I am God;
No grief nor trial I send may ever hurt thee,—
No path was e'er too rough thy feet have trod.
No path was e'er too rough to teach the lesson
That I would have thee learn of trust and rest,
And though thou mayest kiss the rod in anguish
I know that thou wilt one day say 'Twas best."

"'Tis thine to ask, 'tis mine to choose and perfect;
'Tis mine to see, 'tis thine to trust alway:—
I love thee, and would give from out my bounty
The things thou needest most from day to day.
Canst say, dear child, with knowledge full merriness
Just what that greater need of thine may be?
Perchance thine eyes just now to truth are blinded
Until with clearest gaze thou canst not see."

"Dear child, the rose you fain would stoop to gather
May hide a thorn which now you do not see;
The pathway that you shrink to take and follow
Thou'lt find full soon to lead to home and me.
What most you prize, what most you fain would cherish,
Will not be lost but kept in wait for thee,
If it so be that I may grant thou have them—
But kept or lost thou shalt my purpose see."

Be still, my heart, be still, nor dare to question
His sovereign will, but trust Him all the way.
Be still and rest, and learn to trust His goodness
"Thy will, not mine," in darkness learn to say.
"O peace, be still," my soul, thy Savior said it,
He yet can quell the storm and hush the wave;
Be still and hear His voice who are thy Master.
He will preserve and keep thee—He will save.
Freedom, Ind.

Christmas Meditations--A Study In Contrasts

By: The REV. J. W. HAYWOOD, S. T. D.

THE night was calm, unusually calm, the air crisp, the stars bright, so bright that it seemed as if, for some reason, they'd put on an extra brilliancy. A group of shepherds that watched their flocks on the "Shepherd Fields," southeast of Bethlehem, sat around the evening blaze. They talked, no doubt of events connected with their flocks—a theme, for others, dry, prosaic, but for the Eastern Shepherd, throbbing with incomparable interest. While they talk, the heavens become suddenly, mysteriously brighter. The conversation stops suddenly. The shepherds look up, shading their eyes with their hands. The brightness around them continues to increase. Suddenly the gates of the sky swing open and a flood of insufferable light bursts upon the plains of the city of David. The shepherds cover their faces and fall to the ground as dead men. Out from the ineffable brightness, a voice speaks to the prostrate shepherds: "Fear not for, behold, I bring you good tidings of great joy, which shall be to all people." "For unto you is born this day in the City of David, a Savior which is Christ the Lord." When the speaking ceases, the trembling shepherds hear the rustling of countless angel-wings. While they listen, motionless, breathless, ten thousand seraphic and cherubic voices lift a chorus that wakes the slumbering echoes of the Judean Hills; and sets the terrestrial and celestial joy bells a-ringing: "Glory to God in the highest, and on earth peace, good will toward men."

"Glory to God in the highest." Let the highest possible honor, praise be ascribed to GOD. By whom? For what? Not by the angels, certainly, for they have done this very thing through the countless eternities past. By men, mortal men, sinful men.

For now is the love of God for man made manifest in the gift of His Son—yes better than that, in the gift of Himself to man. For truly, it is the very God who has emptied Himself and now lies wrapped in humble swaddling bands in the manger of Bethlehem. But sad to say, men have not, even after the lapse of nearly two thousand years, obeyed the behest of the Christmas singers. Men's highest glory is not centered in God, but in themselves; in their money, their politics, their commerce, their armies and navies. The small meed of honor and glory ascribed to God is nominal, perfunctory, second-hand. He comes in for the scraps, the crumbs, the leavings. No time to glorify God in the highest. No, No! Let the jingle of gold and silver bullion, let the huzzas of the rabble for political denigods, let the rumble of the wheels and levers of industry, let the boom of cannon in trenches filled with human blood, the tramp of soldiers on fields of frightful carnage, the tumultuous splash of battleships in seas choked with dying men, let these drown in their clamorous din the voices of the angels who shall sing again on Christmas night, "Glory to God in the highest."

Again, these angels sang, "On earth peace, good will toward men." Let there be peace in the hearts of men, now that they know the gracious will of God toward them. This is,

no doubt, what the Angel's song meant primarily. But I think it meant vastly more than this, too. It meant also, let men be at peace with each other. Let hatred, strife, confusions be at an end. But what do we care about the peace dicta of these angels? What do we Czars and Emperors, Kings and Sultans, Presidents and Dictators care about a peace commission, albeit the personnel is angelic? We have our "Triple Alliances" and "Triple Ententes" to protect. We have our Krupp guns, our air ships, our eighteen inch cannon; we must test their efficiency in the work of human slaughter. We want war, bloody, truceless, ghastly war! And, then, don't talk to us about "good will toward men." We, in America, especially know that

is, forsooth, the superior race. No, no! Let the angels sing this nonsense to the inhabitants of Mars, if they will; we want none of this "good-will-toward-men" rot. And so, the angels have sung for nineteen hundred and thirteen Christmas nights, "Glory to God in the highest and on earth peace and good-will toward men." But God is still supremely dishonored, men still hate their brother men with all their hearts. O Thou whose natal anthem was sung at Christmas-tide by angel voices, Thou whose coronation psalm the hosts of heaven are waiting now to swell with multitudinous acclaim, come, occupy thy rightful throne, wield thy sceptre of righteousness, that under thy lordship of love, men may sheath forever their swords, renounce forever their heartless antipathies and Thou, thyself, mayst usher in that glorious day when,

"Man to man united
And every wrong thing righted
The whole world shall be light-
ed
As Eden was of old."

CHRISTMAS SENTIMENTS

Don't let Santa Claus the myth have the place belonging to the real Christ.

The thing that is greatest in the world is Christianity; but at its heart there is a babe, a cradle and a mother's love.

If you have a pleasant thought in your soul, speak it out. Show the world that you are near of kin to Bethlehem and its angels.

The missionaries of the cross are the shepherds who have heard the angelic song, have looked into the Redeemer's cradle, and have gone to "make known abroad the saying which was told them concerning this child."

Do not think that the safety of the world lies in battle-ships. It is a mistake. It lies in the shelter of the Christmas tree. Uproot from the earth that miracle of childish joy and wonderment and all the blessed things it stands for, and all the navies of the nations will not save it from chaos and decay.

The wheels of industry will be stilled to-day. A thousand mills will be as silent as the star above the Bethlehem manger. The workmen will be by their own firesides rejoicing in the fellowship of domestic love. Industry halts before the man-

ger, and listens to carols from celestial lips. Labor lays down its tools, takes up the song, and forgets the hum and crash of mighty machinery. Wealth bends with a gift for the needy and a word of cheer for the lowly. It is not science that brings humanity together to-day. It is not the floating arsenals of the sea, it is not conferences at The Hague, nor the "parliament of man." A "little child" has led them.—United Presbyterian.

Unthinking heads which have not learned to be alone are a prison to themselves if they be not with others; whereas, on the contrary, those whose thoughts are a fair and a hurry within, are sometimes fain to retire into company to be out of the crowd of themselves.—Sir Thomas Browne.



Tinworth

THE ADORATION OF THE WISE MEN

your "good-will," human-brotherhood stuff is puerile, fatuous twaddle. We can see all too clearly that if all men are dealt with in the spirit of good-will, it will mean an entire reconstruction of our much cherished social system. Our social system is founded upon the dogma of white superiority. That dogma is a sacred, inviolable thing. That dogma unmolested, and the social system predicated upon it intact, it is possible to maintain "white supremacy." That dogma, by the way, is the honored progenitor of this glorious progeny, to-wit: Jim Crowism, segregation ordinances, Grandfather clauses, howling mobs of "the best citizens!" These you'll recognize as the agents commissioned by race prejudice to stand in all places, at all times, in order to humiliate and crush the spirit of every man and woman, boy and girl, who by accident is a member of any other race than that which

The Daily Sinai

By Samuel S. Taylor

Alice shook off the icy raindrops, looked sharply at the turbaned head of her mother, gave her the cloak to dry, deposited the dripping umbrella in the stand, dropped the books and packages here and there, sent off the little fellow who had helped her carry them, and settled down snugly before the cheerfully blazing grate, to muse over the Christmas exercises just given by her pupils and to decide belatedly upon the bestowal of presents.

She glanced at the packages piled on the table, all from her pupils. She knew little of the majority of these pupils except as she had seen them in the class-room. Some of the packages held her attention a few seconds longer than the rest because they came from homes which she had visited or passed. Little muffed and furred Annie could afford to give whatever present she pleased. Pinched-faced and smudgy-fingered Willie must have deprived himself and probably his parents when he gave anything at all. If there was such a thing as Christmas spirit, he had it.

She reached over and pulled from the shelf an unworn volume of Lowell. Page after page turned slowly over until she found *The Vision of Sir Launfal*. Her finger followed down the lines of the poem, resting here and there on the phrases: "With souls that cringe and plot;" "The beggar is taxed for a corner to die in;" "Into his soul the vision flew;" "His heart stood still like a frozen waterfall;" "The leper raised not the gold from the dust;" "Better to me the poor man's crust;" "Of Sir Launfal's gray hair it makes a harp, and rattles and rings the icy strings;" "A mouldy crust of coarse brown bread;" "Not what we give, but what we share."

The finger paused over the last verse. She read it again; then re-read it; then read it with the context:

"The Holy supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

"The words don't apply," she mused aloud. "Willie is not giving alms to me; but he's sharing with a vengeance." Her eyes wandered back to the packages again; then strayed to the library table upon which they lay. That table was her Christmas gift to her mother and father a year ago. True her mother didn't use it very much, but it added a great deal to the appearance of the house.

She glanced at the rug on the floor. That was her Christmas gift to them two years ago. They had grown accustomed to the mattinged floor. They could not see the necessity for anything better. She had awakened them by presenting this rug at Christmas.

Her eyes roamed to the gas-jets suspended from the ceiling. They were the Christmas present which she had bestowed upon her parents the second year she had taught. The old people had not been able to get beyond the kerosene stage. Even now lamps trimmed, oiled and brightened, were kept by the mother. Always at night the last act of the bent figure would be to stoop over still further and snuff out the "coal-oil" light. When the toil-hardened father read and nodded before the lamp, it was generally by the aid of the lamp. Often both the old people burned the lamp "to save the gas-bill." But all three could see that the gas added to the "aristocracy" of the house, and Alice was beginning to plan for the Christmas when she could present to her dear parents electricity to take the place of the gas.

She rose. The book fell to the floor. She took her nurse from among the packages and re-seated herself. There were forty-five dollars in paper that she had laid aside for Christmas. She laid out the bills in several

little piles, moving her lips as she did so. What would be the best things to purchase for Christmas. She would receive many presents. Some few of them would be expensive. Of course, it was out of the question to return presents to all of the school-children who had showered gifts upon her. She could not even hope to "get around to all her friends."

The pile of packages, which had been changing position imperceptibly ever since she drew the purse from it, collapsed, and Willie's little present fell to the floor. That changed the trend of her thought. Her mind went back to the school room. She picked up the book and placed it on the shelf, upside down; the package and held it in her hands, toying with it, half-opening it, then letting it slide down into her lap.

Slowly the fire-place and the mantle faded away, and widened into a spacious school-room filled with the buzz and whisper of sixty-four grammar grade pupils. Here was a sleek, chunky, furtive-eyed little rascal tipping his mouth with the blunt end of his pencil and watching his teacher from the corner of his eye. Here was a fidgety little miss, crumpling up a piece of paper, shaking the desk behind her, sharpening her pencil against the desk, running to the waste basket, spilling pencil shavings on the floor, stumbling against the mischievous or rude feet sprawling in the aisle. Here was a giggling little miss, hursting into a titter at every untoward occurrence. Here was a mischievous urchin putting pins on the toe of his shoe and inserting them into the flesh of his neighbors, thereby raising a small riot and causing a certain degree of consternation in the room. Here was a nervous youngster, turning this way and that, drumming on the desk, twirling his pencil, whistling softly, beat his fist into his hand while his books lay neglected before him. Here were a dozen talkative mites of humanity who could be restrained only for a moment at a time and who added to the number of teachers' torments. Here were bright-eyed, blear-eyed, hollow-eyed children—children that were children and children that were old men and women—children brought up in comfort and with some refinement, children brought up in homes where there was heavy meat for breakfast, for dinner, and for supper, and children that had grown up in the shams and on the streets, in want and in disease, half-clothed, half-fed, and unmothered.

In the midst of this whirring assemblage sat Willie—one of the blear-eyed; his face thin; his skin parched and dry and sallow; his frame, lean, to say the least; his tie twisted to one side; his collar soiled; his coat out at elbows; pouring over a book, and raising his eyes only when there was an unusual commotion in the room or some sharp rasping command from the teacher. She looked at him. His pitiful little face seemed more drawn than ever before. She found herself

wondering how much he had "shared" when he gave his Christmas present. She knew his home—no father, and a mother who worked out all day for four dollars a week with no time to wash, dress, nurture a train the boy and scarcely time to give anything like a semblance of order to the little three-room house that took up eight dollars of her scanty sixteen each month. Of course, it was not possible to keep the home where she worked, so she kept her little semblance of a home and let Willie run wild in it and in the unpropitious neighborhood which did its best to show Willie how his life really could be.

Then Willie's shrunken little body filled out into the lean, gaunt, hard, muscular frame of her father, who worked every day, who had never complained and who had made it possible for her to attend school until she had decided that she had as much education as was necessary to enable her to draw as large a salary, get as good clothes and maintain a high social rank as any of the young women she knew.

Then her father's frame contracted into her quiet little mother, always working, always putting the income of the house into comforts for husband and daughter, keeping the daughter in school until the daughter's training conformed to the community's idea of what the training of a young woman should be. The mother did the dusting, made the fires, brought coffee to the bedside of the daughter, and generally wore a handkerchief or some other white cloth over her head. (Alice remembered that kerchief.)

Then the mother vanished. Light, warm room, and all were gone. The day was cold, the wind was rough and biting; the chill rain swept right through the clothes. It was the day before Christmas eve. Alice was impatient to be out of the classroom. Many a child got a Christmas present different from the one he expected, the kind of Christmas present that rides on cutting sarcasm and stings on the end of a switch. Despite it here come their shower of presents to the teacher, and here trudges up one brave little gamin to help carry the packages home.

Now the storm, the rain, the mist, closed away. The fire is burning in the grate. Mother is tipping round the room, undoing packages and placing them tastily on the table, hanging up the discarded wraps, and tidying the room. For just one second she stopped when Alice moved and announced dinner. Alice sprang from her chair and threw her arms around the careworn figure. "Mother," she said, "I'm afraid I've been giving you what I wanted instead of what you wanted; so this Christmas I'm going to make you suit yourself." And she pressed her precious dollars into the thin fingers. They glistened in the mother's eyes. Then Alice sat down and inserted a five-dollar bill in the envelope and addressed it to little anaemic Willie.

But on Christmas day, Alice found in her room a forty-dollar evening dress labeled "From Mother," and an expensive box of candy from Willie. "They have their way of spending their money," she said fully.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens.

PART XXXII

And so on the morning of August 23 we went to the Church of Santa Maria dei Cappuccini, which was only a few blocks from our hotel in Rome. When we arrived the priests were conducting a "bread line" for poor and hungry people, of whom the streets of Rome are full. They had loaves of bread cut into slices about an inch thick and piled into a great basket that looked like one of our cotton-field baskets. The poor were lined up

on the street in front of the cloister door. As they marched by this basket they were handed one loaf of bread by a serving priest under the supervision of a strong looking priest. There was just one woman in line; there were men of all ages, some able to work, but perhaps unable to get work. As long as monks do this, they will have peace.

(Continued on Page 10)

THE ANGELS' SONG

By The REV. JULIUS S. CARROLL, B. D.

THE night is cold. The sky over the Judean hills is all aglow with starry brightness. Its loneliness is peopled, and its silence made vocal from heaven. On that wintry night while shepherds watched the flocks destined for sacrificial services, in the very place consecrated by tradition as that where the Messiah was to be first revealed, suddenly came a long-delayed, unthought of announcement. "Heaven and earth seem to mingle as suddenly an angel stood before their dazzled eyes, while the outstreaming glory of the Lord seemed to enwrap them, as in a mantle of light." Fear filled the shepherds and, no doubt, they fell to the ground, overcome by the brilliancy of the angel that stood before them. But the angel said unto them, "Fear not: for behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Then, as if to give assurance or proof of the statement he said further: "And this

timement, the birth of the universe accompanied by the song of the stars.

Nature seems set to music. The sighing of the winds; the murmuring of the brook, all are musical.

Only once before, we are told, had the words of angels' hymn fallen upon mortal ears, when, to Isaiah's rapt vision, Heaven's high temple had opened, and the glory of Jehovah swept its courts, almost breaking down the trembling posts that bore its boundary gates. Now the same glory enwrap the shepherds on Bethlehem's plain. But what a difference! The angels' hymn had heralded the announcement of the Kingdom coming; now that of the King come.

But there was a message in that song. The first note of the hymn was "Glory to God in the highest heavens." Commentators understand this as a reference to the Jewish three-fold heavens. They say not "Glory to God in heaven" where angels are, but they use a rare expression, "in the highest heavens" whither angels aspire not." (Heb. 1:3, 4).

"Think not that I am come to send peace on earth: I am come not to send peace, but a sword." We may find the explanation of this passage in this thought: "From the meekness of my character and my gospel you might imagine that I am to send peace, not only in spirit, but in result among mankind. But not so; my mission is to separate the righteous from the wicked. My goodness is to attract to itself all the good who have affinity with it. And this affinity of the good for the good, and evil for the evil, will produce a division, a ferment, a strife, a sword. When the right goes forth into a world of wrong there must be war. Each principle will rally its own adherents and its own army under its own banner, and terrible will be the struggle until right or wrong, heaven or hell, attain the victory. Christ said, "I am come to set a man at variance against his father." So God set faithful Abraham at variance against his father, the idolatrous Terah. So religion sets the pious child in opposition to the impious parent. So temperance sets the



THE INFANT JESUS—BY MURILLO

shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." Then as a great chorus which has been in waiting until from a key of the great organ the signal is given to begin, so the attendant angels had only waited for the signal. Thus when the Herald-Angel had spoken, a multitude of the heavenly host stood forth to hymn the good tidings he had brought. What this heavenly host sang was but the reflex of what had been announced. In the language of praise it told the character, the meaning, the result, of what had taken place. How truly has it been said that "Heaven took up the strain of glory; earth echoed it as peace; it fell on the ears and hearts of men as good pleasure."

Music has ever an important place both in relation to God and to man. When God by his mighty works convinced Job of ignorance and imbecility it was phrased in language like this (Job 38), "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" How suggestive the thought and how sublime the sen-

God's glory had been eclipsed by man's disobedience and sin. Satan had effectually wrought man's downfall. Man by his own sin had inflicted an injury against God. The only remedy was the giving up His glory and becoming incarnate. And this was the message. "Glory to God" because "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." But while the birth of the Messiah brings glory to God it also brings a benefit to man. It brings peace on the earth. The glory in the highest is placed in contrast to "the peace on earth."

"Peace on earth!" Methinks I hear some saying, "The message does not ring true. Did He come to really bring peace? If He did what meaneth this great resort to arms on the part of so many nations of the old world?"

What meaneth the great social and moral unrest if there is to be peace? Let us see. The word peace in the Hebrew is "shaw-lome" and means safety, familiar. In the Greek the word is "i-ray-nay" and means unity, concord. Thus one may speak of social peace, ecclesiastical peace, spiritual peace and the like. Jesus Christ came to earth to bring peace in the sense of both safety and unity. Some may have become confused over St. Matthew 10:34 where Christ declared,

sober child at variance with the drunken father. For the right, the pure, the good are at variance with the wrong, the defiled, the bad. Light is as much opposed to darkness as darkness to light. Truth would annihilate error, and holiness hates sin. In spite of the seeming contradiction of ideas we think we see wherein Christ's coming to the world meant peace. It meant social peace, the mutual agreement between one another, whereby we forbear injuring one another. Before the coming of Christ man did not regard the social rights of his fellowman. It was only the survival of the fittest. What a deplorable condition society would have been in had not Christ come to change the selfish, and wicked disposition of man.

When Jesus came to Nazareth, where he was brought up, he went into the synagogue on the Sabbath day, and stood up for to read. There was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives; and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the

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Southwestern Christian Advocate

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- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

WHAT IS YOUR INTERPRETATION OF CHRISTMAS?

Christmas is distinctively a Christian festival. It is the time when those who believe on the Lord Jesus Christ are wont to celebrate the anniversary of His advent into the world. That this festival is so generally observed by the nations nominally Christian might be regarded as indicative of the thoroughness with which the forms and ideals of Christianity have impressed themselves upon the minds of the people. Yet, too much significance should not be attached to this widespread observance of the holiday season. For if we begin to question with people concerning their interpretation of Christmas we shall find that not a few persons enter into the festivities and the incidents of the celebration merely by force of custom, and not because they have any deep interest or thought in the real import of the occasion.

To a large class of business people Christmas seems only to be a time for a rushing trade with enormous profits. To some it is simply a time for visiting and outings, elaborate dressing and numerous social functions. To others it means, perhaps, a hunting trip, extravagant eating and drinking; while some find only an occasion for unrestrained indulgence in revelry, drunkenness and debauchery. The problem of selecting and presenting gifts is a source of much complexity and worry to some people—the worry often eclipses the joy which is sought in the participation of this beautiful custom. In fact, it seems what is termed "giving" these days is but a form of mercenary exchange. Many persons give only where they have already received gifts, or where they expect a gift in return. Hence many of the poor and unfortunate do not get to enjoy this part of the celebration. They are unable to give to others and therefore are left unnoticed except, perhaps, by some charitable agency.

But what does Christmas mean to you? A year ago the editor of the Ladies' Home Journal gave the following as "The Christmas Trinity":

- "The happiness of being remembered.
- "The Holy Festival of the Child.
- "Making happy the poor."

In addition to this noble sentiment, however, Christmas should never fail to stir the mind with profound thoughts of a wonderful and sublime epoch in the history of the human race. It should bring also cherished memories of the beginning of a new life within your own heart, a source of joy and inspiration; a birth of new aspirations, a new outlook upon life, as well as a new relation to God and to your fellowman.

A season of joy and gladness? Yes. Like the shepherds who on the first Christmas morning returned from their visit to the manger cradle with great rejoicing, spreading abroad the glad tidings of a Savior's birth, even so likewise it is fitting for us to manifest our joy, and try in every way possible to cause others to imbibe the spirit of "peace and good will." If the nations of the earth could only grasp the full significance of that old, yet ever new, carol as it is exemplified in the life of the Christ, surely there would be no question of a truce in the behalf of a holiday for the soldiers of Europe—there would be no war! Furthermore, there would be no strife, murder and mob violence in our own and other peaceful lands.

Then, too, nothing could be more appropriate on this occasion than the giving of

gifts, if this is done in the proper spirit. It is the Christian thought that the gift is in commemoration of the Father's "unspeakable Gift" to the world, of the Son's gift of Himself. So if our giving is to bear any semblance of the divine benefaction, there can be absolutely no place for the mercenary idea. The gift of God was altogether unselfish and actuated only by His great love for His creatures who were eternally undone by reason of their disobedience of His law. What a travesty, then, on the spirit of Christmas if one should give merely for the purpose of receiving something of equal value in return. Or rather how much more like the great Giver it would be if those who have means would give also to the poor and unfortunate to gladden and comfort their hearts, expecting nothing material in return. Such a benefaction would bring to the giver the rewards of a rich consciousness of having rendered a real service to humanity wherein he might hear the gracious words of the Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

No one can deny that there is a peculiar charm and surprise in the weird fancy connected with the Santa Claus method of treating the children at Christmas. Yet do we not sacrifice a fine opportunity for teaching the children that the relation which exists between parents and children is very much akin to the relation we sustain to our heavenly Father?

But in the true spirit of Christmas surely there can be no place for libertinism. It is no time for unbridling the appetites and running riot in sinful indulgences. Some people think they are granted license to participate in certain things from which at other times they are restrained by religious scruples. In fact it has been noticed in some communities that the dissipations of Christmas holidays has been distinctly marked by a period of impaired health and a degraded moral tone among the young people in the beginning of the new year. What could be farther from the true Christmas celebration?

May we all join with Dr. J. H. Jowett in his Christmas prayer: "Bring me unto the eternal things of this blessed season, the things that abide, the love that manifests itself in unflinching good will, and the joy that rings Christmas bells all the year round."

HOW THE METHODIST WAR FUND GROWS

Dr. George M. Fowles, Treasurer of the Board of Foreign Missions, reports that the Methodist War Relief Fund has reached a total of \$54,802.70, the sum of \$8,135.65 having been received during the week December 10 to 17.

Of General Interest

English Towns Bombarded by German Cruisers

Until one morning last week it has been centuries since a foreign power had made a hostile attack upon England. It was then, however, that a new chapter was written in the history of that wonderful island. A squadron of swift German cruisers shielded somewhat by the fog, by expert maneuvering dodged all the mines and the coast guards and made their way to within firing distance of the English coast. And while the late-riders of Hartlepool, Whitby and Scarborough were at morning prayers and at breakfast they were startled to realize that their homes were being shelled. The casualty list among the civilians, men, women and children, was said to reach 110, of whom thirty-one were known to be killed. Three churches were damaged; the gas works and lumber yards at Hartlepool were set afire, and the

abbey at Whitby was struck. It is remarkable to note that after an encounter with the coast guards the German cruisers escaped in the mist. The land batteries at Hartlepool returned the German fire and are said to have damaged some of the vessels. The British were very bitter in their denunciation of the policy which permits the shelling of undefended towns. Military experts do not seem to attach much importance to the bombardment. They are inclined to think that it was only intended for moral effect. A German writer, however, thinks that the raid was of especial naval significance. He claims that the English people are scared, and that their fright is not altogether unwarranted.

Germans' Claims of Great Victory over Russians not Substantiated

A few days ago Berlin was the scene of great demonstrations, a celebration of a "great victory" over the Russian armies in Poland. One of the German papers remarked that: "Never since this old earth has had a history has such a gigantic battle been fought. Seldom in centuries has there been an action of such decisive importance. The battle of Poland will be classed in history among the victories of the first rank. It will be mentioned in the same breath with battle of Salamis and Leipsic."

The Russians, however, deny the claims of the Germans that such a defeat has been administered. Also later reports from Berlin are void of details of the reported victory; and some disappointment has been expressed by the German people that fuller reports of the victory are not forthcoming. It is figured by some of the military experts that the German advance in Poland will not amount to very much unless Warsaw is taken. And it is estimated that unless this is done very shortly the winter snows in that part of Russia will put an end to big military operations until spring.

Nothing of great importance has been reported in the western theater of the war. The allies claim, however, that they have been gradually advancing in their offensive movement on the Franco-Belgian front.

It was officially announced recently that Egypt has been declared a British protectorate, thereby terminating the suzerainty of Turkey over the land of the Pyramids. It is stated in the announcement that this action is due to the state of war arising out of the action of Turkey; and that his Majesty's government will adopt all measures necessary for the defense of Egypt and the protection of its inhabitants and interests.

Causes of Industrial Unrest

The primary duty imposed by Congress upon the Commission on Industrial Relations is to ascertain "the underlying causes of dissatisfaction in the industrial situation." A hearings in twelve important cities scattered from New York to San Francisco, the Commission has examined over 500 witnesses representing nearly every trade and industry and divided almost equally between the employing group, the labor group and those not affiliated with either. The testimony of these witnesses covers 19,000 pages of typewritten matter. It develops the following nine causes of industrial unrest. After each cause is appended the source of the testimony that developed it.

1. Largely a world-wide movement arising from a laudable desire for better living conditions. (Labor, sociologists and employers.)
2. A protest against low wages, long hours and improper working conditions in many industries. (Labor and many employers.)
3. A desire on the part of the workers for a voice in the determination of the conditions under which they labor, and a revolt against arbitrary treatment of individual workers and against the suppression of organization. (Labor.)
4. Unemployment and the insecurity of employment. (All witnesses.)

5. Unjust distribution of the product of industry. (Most labor representatives, some employers.)
6. Misunderstanding and prejudice. (Employers and employe.)
7. Agitation and agitators. (Advanced by employers but defended by labor representatives and others as a necessary means of education.)
8. The rapid rise of prices as compared with wages. (Employers, labor witnesses and industrial students.)
9. A rapidly growing feeling that redress for injustice and oppression cannot be secured through existing governmental institutions. (Large number of labor witnesses.)

Bishop Anderson on Conditions in Europe

Bishop W. F. Anderson, on his arrival in London after a visit to Methodist missionary centres in North Africa with Bishop Hartzell, was interviewed by a Daily Chronicle representative. The interview was cabled to the New York Times. Bishop Anderson was much impressed by the loyalty of the Moslems in Algeria and Tripoli to France and with their understanding of the real matters at issue in the war.

He said he was especially struck by the fact that these zealous Mohammedans had not been affected by the proclamation of a holy war in Constantinople. They knew quite well that this was due to German, not Moslem, inspiration.

"From Marseilles," said Bishop Anderson, "we went to Oran, from there to Algiers, then to Biskra and Constantino, and finally to Tunis. On the way back we stopped at Fort National. We made it our business to call upon officials of our Methodist Church and upon local officials to discuss the situation with special reference to local Mussulman opinion. From all sides we received evidence of the loyalty of the Moslems to the French Government.

"During one of our journeys we fell into the company of a group of leading Arab merchants, who unanimously repudiated the idea of responding to the declaration of a holy war by the Sheik ul Islam. They were all unqualified in their avowal of loyalty to the French Government, which, they said, had been their protector, and under which they had prospered. They added that they would be sorry to seem to be at variance with the Sultan of Turkey, but they were emphatic in their assurances that the Constantinople proclamation would not weaken the allegiance of the North African Moslems to the French Government."

Bishop Anderson thinks the unity of Mohammedanism as a political force "has been broken by the power of efficient Government in India, Egypt and Algeria." Nowhere in Africa, he said, "did I find any sign or symptom of sympathy with Germany."

President Wilson's attitude toward certain constructive Negro work is shown in his recent letter to Major Robert R. Moton, the commandant of cadets at Hampton Institute and president of the Negro Organization Society. President Wilson in writing Major Moton, said:

"I have been very much interested in the accounts I have heard of the work you are attempting to do through the instrumentality of the Negro Organization Society and feel that you are to be especially congratulated on the deep interest which has been manifested by the white people of Virginia and the South in the plans now maturing for the betterment of conditions among the Negro people. I think one of the happiest circumstances of recent times is this co-operation between the white people and the Negroes in the South in intelligent efforts to advance the economic success and comfort of the Negroes and put them in a position where they can work out their own fortunes with success and self-respect."

People of Interest

Bishop Scott sails for Africa December 31. Bishop Hartzell reports our Methodist mission work in fine shape.

Mr. John W. Holland, a retired Negro caterer of Philadelphia, who died recently, left an estate valued at \$139,000.

Mrs. H. S. Earl, national mite-box secretary, reported for the last year a gain from mite boxes of \$3,502.

Bishop William A. Quayle was the speaker at the recent mass meeting held for men in Indianapolis. He delighted his hearers on the "Inside of the Cup."

Dr. Flice Cacciapuoti was installed recently Professor of Symbolic and Dogmatic Theology and Christian Sociology in the Reeder Theological School at Rome, Italy.

We are pained to announce the death of the Rev. Thomas W. Ward, of the Tennessee Conference, which occurred December 15 at his home in Chicago, Ill.

Dr. Edmund Soper, a professor of Drew Seminary, at Madison, N. J., delivered the Beamer Lectures on Missions in De Pauw University December eighth and eleventh.

James Henry Osgood, founder of the "Underground railroad" which aided fugitive slaves in making their escape North, died recently in Chicago at the ripe age of ninety years.

The Methodist Times says: "Rev. C. A. Tindley, of the Delaware Conference, is in constant demand for special sermons among our white congregations. He is a unique and popular preacher, but is working too hard."

Dr. Charles M. Boswell, of the Board of Home Missions and Church Extension, recently made a trip through the South. He spent a day in New Orleans looking over our churches. He made a careful survey and no doubt is prepared to make some recommendations which will mean the improvement of several of our church plants here.

Bishop Thirkield will deliver an important address in this city the first Sunday in the New Year, at 3 p. m., in St. James African Methodist Episcopal Church, on "The Negro in Anglo-Saxon Civilization." This will be the first formal deliverance on the Negro question by the Bishop in this city since he took up residence here more than two years ago.

Mr. J. A. Lankford, a Negro architect of Jacksonville, Fla., has drawn plans for a permanent building for the Negro State Fair Association. The structure will be of classic design, Roman columns, 250 feet by 150 feet. It will contain 50,000 feet of floor space and an inner court, where an auditorium will seat 4,000 persons.

Hon. Charles S. Whitman, Governor-elect of New York, will make the presentation speech and award the Spingarn Medal on the twelfth of February, at the annual meeting of the National Association for the Advancement of Colored People. The medal is solid gold and worth \$100 and will be awarded annually to the colored man or woman who performs the highest or noblest achievements during the preceding twelve months. The judges for the occasion are: Ex-President Taft, Oswald Garrison Villard of the New York Evening Post, Dr. James Dillard of the Jeanes-Slater Funds, Bishop Hurst of Baltimore and President Hope of Morehouse College.

Bishop Berry is impressing himself greatly upon Philadelphia Methodism. Under his leadership the Social Union of Philadelphia was reorganized and instead there is the Methodist Episcopal Union of Philadelphia and Vicinity. While this new body will have charge of the social functions, it will also be a clearing house for all the activities of our denomination in that city. The Methodist Times in referring to Bishop Berry and this particular movement and his work in general, says:

"This work of reorganization is another distinct success for Bishop Berry. Philadelphia Methodism has come rapidly to the front during his brief stay of thirty months here, and other achievements only await time for their consummation. His report at the next session of the General Conference in Saratoga in May, 1916, will be calculated to fill the minds of his episcopal brethren with good-natured envy, and the mouths of the assembled delegates with praise for his accomplishments."

News Paragraphs

The National Conference of Charities and Correction will hold its annual session at Baltimore, Maryland, May 12-18, 1915.

Not to be outdone by a sister Sunday School in Williamstown, N. J., the scholars of the Methodist Episcopal Sunday School at Moorestown, N. J., have decided to forego this year their usual Christmas candy treat, and the money thus saved—\$30—has been sent as a contribution to the Methodist War Relief Fund.

The Methodist Child Welfare Society, 150 Fifth Avenue, New York, has forwarded five hundred dollars to the Rev. E. W. Bysshe in Grenoble, France, to be applied to the relief of French and Belgian children made orphans and destitute by the European war. The actual sum sent was 2,570 francs, equal to \$514 in France, which was the French equivalent of 500 American dollars at the rate of exchange prevalent on the date of the remittance.

There are now five institutions of The Woman's Home Missionary Society for the white girls of the Southern mountains, and Aiken Hall, Olive Hill, Ky., is the latest and at this time the most appealing among them. Miss Edith Ashton is the devoted superintendent and understands the needs of the work thoroughly. The new hall, named for Mrs. F. A. Aiken, for thirty years the devoted recording secretary of the Society, is already under cover, and should be quickly completed and equipped.

"Twenty-five saloons to one mission in Alaska," says Mrs. Parsons, Secretary of the Bureau for Alaska of the Woman's Home Missionary Society. The white man has brought many of his vices with him to this truly "Great Land." Father Duncan of Metlakáhtla, now aged, but holding his work free from the great curse of liquor, must soon go into the heavenly world, and it is said that the liquor element is only waiting to rush the saloon into this peaceful, Christian community to which Father Duncan has given the best of his life.

It may interest the Negro people generally to know that the Duluth, South Shore and Atlantic Railway Company, with headquarters at Sault Ste. Marie, Michigan, operates its own sleeping cars and dining cars with colored help entirely. Mr. Geo. H. Campbell, superintendent of the dining and sleeping car department, writes regarding the sleeping car conductors who are employed by this railroad the following:

"The sleeping car conductors are: Ex-Sergeant A. Ray; Charles M. Blackburn and M. F. Mason. Mr. Ray entered the service as sleeping car porter, October 10, 1903, and was promoted to sleeping car conductor, June, 1907. Mr. Blackburn entered the service as sleeping car porter, May 12, 1904, and was promoted sleeping car conductor June, 1907. Mr. Mason entered the service as sleeping car conductor, July 11, 1909. I am pleased to inform you that these men have worked from the bottom to efficient service at the top. I do not feel the least timidity, as their superintendent, in offering to them deserved praise."

ANTHELE DANTON'S CHRISTMAS MONEY

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Them that gits in, allers gits through somehow."

Anthele was a sympathetic listener and the most of the visit was spent in discussing Lucile's trouble. Aunt Lize set forth pathetically the long time it took to put by the consecrated fund, bit by bit, its gradual disappearance for medicine, doctor and so forth; Lucile's meager savings; her fruitless attempts to secure extra work from the kind mistress of the big white house; the offer of a school at the Cross roads next year if she could only have an eighth year certificate from Newlen; the many prayers to God for help; the trial of their faith because no answer came to her prayers. It was a serious faced Anthele who led her little cavalcade home that Christmas night, puzzling, as many others have, over why God does not always answer prayers as soon as the Amen is said.

In the middle of the night something awakened Anthele. Perhaps it was the creaking of a door hastily closed by Mrs. Nichols just returned from the supper, perhaps it was a half-digested pecan which waked her so suddenly in the midst of a dream. It was a dream? Yes, she was just finishing her recitation at the musicale, clad all in the beautiful new pink silk. Some one was offering her a bouquet of the most wonderful pink roses—roses. Why the roses turned, right there before her eyes (as such things do in dreams caused by pecans) into a pair of thin appealing arms. Lucile's arms, and Lucile's voice was saying, "I want to go to school now—it's now or never." It probably was an hour before Anthele fell asleep again. To her it seemed much longer for she did some hard thinking. Lucile—Aunt Lize's prayers, Miss Watson's talk on "How God answers prayer" in chapel at the Seminary, the Seminary term bills—only ten dollars a month, two ten dollar bills, a pink silk dress; over and over she turned these topics in her thoughts—then, fast asleep!

There was no pink vision in Anthele's mirror next morning. Too much to be done today. Lucile's scanty wardrobe must be every scrap clean or the matron would not give her so good paying work—washing, ironing, mending! Two sheets, two pillow slips, four towels must come from somewhere. A trip to the big white house might do that. You could ask for things for other folks when you would not for yourself. There would be heaps of difficulties to be overcome but "Come what, come may, time and the hour Run through the roughest day."

"All right, Mr. Shakespeare, you will see us on the morning train to-morrow, for Lucile has to be the first applicant on the new work roll."

And next day at noon two eager girls stood before the registration desk at Newlen Seminary. Anthele introduced Lucile to Dr. Weatherbee and passed on to search out the matron. Unsophisticated Lucile revealed more about the two ten dollar bills as she paid for two months in advance than she meant to for she had promised Anthele not "to tell a living soul where they came from." But she went out from the office with a sealed mouth, and she was duly registered.

Of course Dr. Weatherbee told his wife and his wife spoke a good word for Lucile to the matron. The matron was known as a "good business woman" with a "very cool head." Some students said she had no heart. It was indeed tucked well out of sight but it was there and a sympathetic one too.

Three weeks passed and not a word of the story had reached her from student or teacher. On the night of the musicale, between the program and the "social," her keen eyes spied Anthele standing apart from the girls in the pretty new muslin, looking rather disconsolate and self-conscious in her last year's

much laundered lawn. The matron at once divined the vague misgivings and hunger for approval in the girl's heart. In a moment she was saying to Anthele, "Lucile is going to help serve the cream. Would you be kind enough, Miss Denton, to train her in for me? She is new at it"—then looking straight into the girl's troubled and almost tearful eyes, she added, "The teachers say Lucile is doing well and will make a splendid teacher. That was a good investment of yours, very far-seeing. There'll always be pink silk to be bought and you will soon be earning enough to buy all you need, but you cannot pick up a girl like Lucile every day. It was a wise investment, Anthele, and made in the real Christmas spirit."

As Anthele hurried away to help on the ice cream she did not know whether she had replied with an "If you please" or a "Thank you." She only knew the matron, the matron approved of the way she had used her Christmas money.

Boston, Mass.

CHRIST THE GIFT OF GOD

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laud and magnify the New Born King, the Hope of Life. It matters not whether He is born in a stable or a cave, we can have life only through His Name, for He alone lived and died a death which satisfy rectoral ends. And the song which filled the Judean plains that first Christmas night to herald to the world the Birth of Jesus Christ whose presence gives to man a new consciousness of God, will continue to widen its sphere among the nations of the earth until all peoples of the world will join in the one grand Anthem to Christ the King. And when all the forces and energies of this life shall wane and the body shall return to its counterpart, in the new consciousness in him we shall live and join in the Glory Song of Heaven to Him who liveth and reigneth forever—The Son of God, the King of Righteousness, the Prince of Peace, the joy of life and the Hope of eternal glory.

THE ANGELS' SONG

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Lord." The gospel which Christ preached was a gospel of peace. Not long ago I read an article by Dr. William M. Balch, of Dover, N. H., upon the subject of "Social Salvation," in which he said, quoting from the words of Jesus, "From that time Jesus began to preach, and say, Repent: for the Kingdom of Heaven is at hand." To repent is the act of the individual. The kingdom of heaven is a state of society; and here we have two great ideas of salvation, individual and social. Herbert Spencer has said, "All evil results from the non-adaptability of constitutions to conditions." Then how shall evil be done away? Shall the constitution of the individual be readapted to social conditions, or shall social conditions be readapted to the individual? Shall we have society through the individual, or the individual through society? Individual salvation we all understand. Two points are clear concerning social salvation: (1) It is clear that Christ actually proposed an ideal state of human society—the kingdom of heaven; the brotherhood of man under the fatherhood of God. (2) It is clear that the chief means to the Christianizing of society is ever the Christianizing of individuals. Hence the three chief problems of that evangelism which seeks the conversion of the individual are (a) How to win the individual? (b) How to keep him? (c) What to do with him? Christ came to teach the eternal truth of the brotherhood of man. That

night as the angels sang over the plains of Bethlehem "Glory to God," there was born in the city of David a Savior who would raise the social status.

More than all Christ came to bring Spiritual Peace, which is the result of deliverance from sin; that sin which made us at enmity with God. The peace that surpasseth understanding is the character of that peace which Christ brought to earth. How often has that peace comforted the broken-hearted mother as she anxiously awaits the sound of her erring child who, perhaps, has wandered far from home and has gone into all kinds of vice and sin. How many there are who, under the burden of sorrow, have turned to this Savior and have received consolation and joy.

The last strain of the angels' song was "Good will toward men." After pointing the shepherds to God, to whom glory should be given, and then telling of the peace on earth now the chorus ends with "Good will to men—or rather "Good will among men." "Glory to God in the highest" represented what takes place between God and men from the mediation of Christ. Glory ascends to heaven, peace descends upon earth. Such is the reconciliation between God and man. Good will among men represents men's reconciliation among each other. If the coming of Christ to earth meant no more than this it were worth his while to come. To establish good will among men is to get men to thinking of their fellows as they do of themselves. We have but to look around us and see on all sides illustrations of this fact. The erection of every institution for the alleviation of suffering humanity is but an expression of the thoughtful interest men have in their fellowmen.

When the Israelites were journeying from Egypt they came to a well called Marah, because its waters were bitter. And because the waters were bitter the Israelites could not drink of the well. Moses cried unto the Lord when the people murmured against him asking, "What shall we drink?" The Lord showed him a tree, which when he cast into the waters, the waters became sweet and all could drink of it. So when Christ came to earth the whole human race had become corrupt and was unfit for Christ's kingdom. But He came and opened a way by which man, lost though he was, yet could have his whole life changed and become a pure stream sending forth purity and uprightness of character. Let us all, whether rich or poor, learned or ignorant, popular or unpopular; whether a child in its innocence, or a youth in his indiscretion, or the young man or woman who does not look upon the seriousness of life, or the man or woman of toil, or the old man or old woman tottering towards the tomb, let us all lift our voices and sing as never before "Glory to God in the highest, and on earth peace, good will toward men."

Charleston, W. Va.

VISIT TO ART CENTERS

(Continued from Page 6)

It made me more willing to observe their formalities and hear their prayers.

Inside the church we saw the original of the "Archangel Michael," by Guido Reni, in which Michael's face is that of the girl, Beatrice Cenci, while the face of the Devil, on whose head Michael has his foot, is the face of the pope who oppressed and killed Beatrice and her mother. This is the picture of which there is a copy in glass mosaics in St. Peter's. In the church are several chapels, in the basement, where the monks were buried up until 1870. The burial soil was brought from Jerusalem, and the monk was buried for only ten years, until all the flesh had decayed off his bones or thoroughly dried on them. Then his skeleton was taken up to make room for other monks. And what did they

do with the exhumed bones? They saved them up—kept them all right there in the basement of the church. There are now to be seen the bones of three or four thousand monks. They are piled into fantastic heaps, or made into decorations for the walls and ceiling; chandeliers are made out of them, or the ceiling is adorned with rosettes made out of the vertebrae of the backbones of many monks. Some of them, especially when they had the dried flesh left on them, are put up as skeletons and dressed in monk's clothes. There are large assorted piles of leg-bones or arm-bones; there are piles or pyramids of skulls, or ribs and finger joints made into beautiful (1) patterns. This beats all the collections of relics I have ever seen. The bones of generations of monks with as much visitor is conducted around among these dry indifference and nonchalance as if they were specimens of old pottery and crockery of previous generations. When Mark Twain visited this gruesome basement he is said to have burst into a loud laugh; and when the stung priest asked him what he was laughing about, he replied to this effect: "O, I was just thinking what a roar and rattle there would be when Gabriel blows his trumpet, and all these fellows are rushing around trying to find and fit their proper bones!" As we came out we were shown in a glass case an embalmed priest, in full Capuchin dress, and the flesh of his face looked so normal that any of his acquaintances could recognize him.

Going from this aggregation of the dead to the Rospigliosi Gallery, we were so much the better prepared to appreciate the beauty of Guido Reni's finest painting, "Aurora," which we often see reproduced. It is a ceiling painting and represents the goddess Aurora strewing flowers before the chariot of Apollo, the sun-god, as he advances high up above the landscape and the beautiful blue waters. His chariot is surrounded by female figures representing the Horae. We saw at a glance that the copies of that fresco do not begin to reproduce its real beauty, especially the exquisite blue of the waters in the landscape and the golden glow emanating from the god.

We went next to the Castel Sant' Angelo, or Hadrian's Tomb, which we had passed several times since our first day in Rome. It was erected by Hadrian as a mausoleum for himself and succeeding generations of emperors, and they were deposited there till the third century, and so vast is the structure that emperors could have been interred there for thousands of years. When the Goths besieged Rome in the sixth century, the Romans converted this tomb into a castle, and as such it was used for a thousand years. Being circular in form and built of stone, it is a good fort and the papal court sustained a terrible siege there. Pictures of this structure are often seen in our country, showing the huge cylindrical building just across the bridge of St. Angelo over the Tiber, with the dome of St. Peter's in the distance. There is an elevated passage from this castle to the Vatican, reminding one of the passage from the Uffizi Gallery to the Pitti Palace in Florence. We explored many of the chambers and passages within this tomb or castle; there are the prison rooms of Beatrice Cenci, of her mother and of Benvenuto Cellini. High up are the strong rooms with the great earthen jars fixed in concrete, in which the olive oil and powder were stored as food and ammunition for withstanding the siege. And there was the treasure room with the great strong box, where the popes had kept those other sinews of war—gold and silver.

Our friend Dwyer, whom we had met on the Pincio Hill, not only advised us to visit the Canoncini Chapel and Hadrian's Tomb, but urged that we by no means fail to visit the Church of St. Cecilia. St. Cecilia is supposed to have been the daughter of a wealthy heathen house who suffered martyrdom for her Christian faith. The church is built over ruins that are supposed to be the ruins of that house, and you go into the basement of the church and visit the ruins; there are the kitchen, the provisions room, the fine bath-

room (bagno), the beautifully carved columns and the mosaic floors, and other evidences of wealth. The crypt is heavenly-beautiful; there is one prostrate marble statue showing St. Cecilia beheaded. O, the dirty children that fill the narrow streets leading to this church! So that the beauty of St. Cecilia is like a gem set in the head of a toad.

Returning from St. Cecilia's we visited the Church of Santa Maria Maggiore. There are eighty churches in Rome dedicated to the name of the Virgin Mary and this is the largest of them. The ceiling of this church is richly gilded with the first gold brought from America in the fifteenth century. The tombs of the Borghese family are here. They are supposed to have preserved here some boards from the manger in which the Christ was born. Like so many of the sacred places in Italy this church has a mercenary caretaker or janitor who smelled like a wine-barrel.

In the next article we shall finish our sight-seeing in Rome with interesting and instructive visits to the House of Caesar on the Palatine, the museums on the Capitoline and in the Baths of Diocletian, and shall leave Rome for Naples.

Wiley University, Marshall, Texas.

EAST TENNESSEE CONFERENCE

The East Tennessee Conference met in its 35th annual session at South Pittsburg, Tenn., in Randolph Chapel, with Bishop Theo. S. Henderson presiding. After devotions the Bishop, assisted by the District Superintendents, administered the Sacrament of the Lord's Supper, after which the Bishop introduced Mayor W. H. Wilson of the city of South Pittsburg, who delivered the welcome address on the behalf of the city. The Rev. H. J. Genter, of the Methodist Episcopal Church, (white) delivered an address on behalf of the churches of the city. Dr. W. J. Astrapp, M. D., delivered an address on behalf of the Homes. These addresses were responded to by the Rev. R. D. Washington. At conference roll call 54 members answered, 11 were absent. Out of the eleven four had gone to their reward in the great Beyond, and the remaining seven were disabled by infirmities. While the names of the deceased were called the conference stood with sad hearts and bowed heads; the Rev. J. J. Genter led in prayer for the widows and orphans and the Conference sang "I'll be present when the roll is called." J. A. Pickett was elected secretary of the Conference; F. A. Hatcher, statistician; W. L. Sanders, treasurer. Visitors introduced to the Conference: Dr. R. E. Jones, editor of the Southwestern Christian Advocate; Dr. I. G. Penn, Secretary of the Freedmen's Aid Society; Dr. J. P. Wragg, of the American Bible Society; Dr. C. C. Jacobs of the Board of Sunday Schools; Dr. W. W. Lucas, of the Epworth League; Dr. J. C. Sherrill, Field Secretary of Foreign Missions; Dr. I. L. Thomas, Field Secretary of the Home Mission and Church Extension Society; the Rev. J. N. C. Coggins, of the Church Temperance Society; E. A. Bishop, Superintendent in the Holston Conference and president of Murphy College; Prof. G. H. Trever of Gammon; the Rev. F. A. Williams and the Rev. J. C. Chuman of the Central Alabama Conference. The editor and secretaries spoke in the interest of their work in a way which influenced the Conference to a greater activity for the causes of the church. Prof. G. H. Trever conducted a very helpful Bible study at the close of each afternoon session. T. H. Austine and Jon M. Franklin were elected to local deacon orders. W. A. Jackson, H. S. R. Dykes, E. L. Wright and Jas. W. Johnson were ordained elders. The Sunday services were impressive. At 11 o'clock the Bishop preached, Matt. 5, 47. What do ye more than others. The ordination service at 3 p. m. was one long to be remembered. Preachers and people at the request of the Bishop came weeping to the altar and consecrated themselves and children to the service of God. The whole day was one of great joy to all. The people, the members of the Conference and visitors will never forget the kind and generous hospitality given them by the Rev. and Mrs. G. W. Cain, the pastor in charge, his dear wife and the good folks of South Pittsburg.—W. E. Mitchell.

APPOINTMENTS FOR 1914-15

BLUEFIELD DISTRICT

G. F. Tipton, District Superintendent.
Berwind, A. S. Mitchell; Bluefield, J. A. Pickett; Coalwood, Sup. by J. W. Cridor; Freeman, A. W. Randolph; Gary, W. H. Brown; Graham, R. D. Washington; Matoka Circuit, S. L. Duncan; North Fork and Welch, W. R. Burger; Pearisburg, supplied by W. C. J. White; Pocahontas, F. D. Johnson; Princeton, W. H. Pleasants; Tazewell, W. T. Marley; Tipton, F. W. Smith.

CHATTANOOGA DISTRICT

E. H. Forrest, District Superintendent.
Big Springs and Georgetown, supplied by A. J. Hutchinson; Chattanooga: Grace, R. M. Green, North Chattanooga, W. S. Hight, Stanley Chapel, F. A. Hatcher, Wiley Memorial, W. R. Stephens; Cleveland, I. R. Hill; Dayton, C. H. Hurd; Harri-man, Wm. Johnson; Jasper and Pikeville, Leroy Diggs, R. E. Kilhy; Ooltewah, supplied by Lindsay Woods; Rldgedale Circuit, S. B. Johnson; Rockwood and Kingston, J. G. Isbell; Soddy Circuit, J. W. Sebastian; South Pittsburg, G. W. Cain.

KNOXVILLE DISTRICT

J. W. Tate, District Superintendent.
Byington and Lonsdale, W. A. Johnson; Clinton, J. T. Wilson; Elizabethton, to be supplied; Greenville, E. L. Wright; Greenville Circuit, supplied by W. H. Bewley; Jefferson City, W. R. Marbury; Johnson City, B. J. Martin; Knoxville: Se-ney Chapel, T. G. Howard, Vine Avenue, E. J. Cox, E. Vine Mission, to be supplied; Leflorette, supplied by J. S. Guess; Morristown, J. W. Manning; Mountain City, F. S. Scruggs; Newport, H. S. R. Dykes; Russellville, D. T. Turner; Tazewell, to be supplied; Warrenburg, to be supplied; White Pine, Alexander Roach.

PULASKI DISTRICT

Anderson Davis, District Superintendent.
Abingdon, W. A. Webber; Appalachian Mission, to be supplied; Big Stone Gap, J. F. Prigmore; Bristol, W. L. Sanders; Christiansburg, W. W. Ward; Draper and Galax, J. H. Rogers; Dublin, G. H. Pettis; Gate City and Kingsport, supplied by J. M. Franklin; Glade Springs, to be supplied; Independence, H. G. Harrison; Marion, R. W. Wade; New River, J. H. Gardner; Pulaski, A. J. Hughes; Pulaski Circuit, Samuel Delaney; Radford, S. C. Priest; Rural Retreat, J. W. Johnson; St. Paul Circuit, supplied by T. H. Austin; Wytheville, G. J. Headricks. J. S. Hill, president Morristown Normal College and Industrial Institute, Morristown, Tenn., member Morristown Quarterly Conference. E. A. Long, instructor, Christiansburg Industrial Institute, member Christiansburg Quarterly Conference. John V. Bolden left without appointment to attend some one of our schools.

ATLANTA ANNUAL CONFERENCE

The Atlanta Conference held its nineteenth session at Fort Street Methodist Episcopal Church, Atlanta, Ga., December 3-6, 1914. Bishop F. D. Leete presided. The session was opened with the usual religious services. The Bishop, assisted by the District Superintendents, Dr. G. W. Arnold, the Revs. Joseph Griffith, J. D. Lovejoy, and E. D. Petty, Drs. John L. Fort, E. C. Clemans, I. G. Penn, J. C. Sherrill, R. E. Jones, J. P. Wragg, the Rev. H. E. Burnes, pastor of the church, and others, administered the sacrament of the Lord's Supper. First, to the old battle-scarred, retired veterans; secondly, to the undergraduates and thirdly, to the effective heroes. The Bishop's method, resourcefulness, pertinence and appropriate expressions, at the various intervals, coupled with this order, sincerity, warmth of his heart and the noble purpose of his soul, made it an occasion of great rejoicing and profitability. It sent a thrill of divine inspiration through the Conference which never ceased to vibrate, revibrate and actuate, the action of the entire Conference, till the last song was sung and the appointments announced by the Bishop. The Bishop made very appropriate remarks and called upon the Rev. R. T. Adams, secretary of the last Conference, to call the roll. The Conference, by request of the Bishop, stood while the secretary

called the name of the Rev. C. H. Blako, who had reported to the roll called in Heaven. The Rev. C. L. Johnson, D. D., by request of the Bishop, led the Conference in prayer. The Rev. R. T. Adams was unanimously re-elected secretary, with the following assistants: Revs. J. W. Queen, J. W. Bowlin and H. W. B. Wilson. The Rev. N. J. Croiley was re-elected statistician, with the Revs. H. E. Burnes, H. M. White, D. C. Richardson, W. B. Woods and J. F. Demery, assistants. The Rev. J. E. Watson was elected Conference Treasurer, with the Revs. C. W. Adams, E. C. W. Cox, J. W. Tharpe and C. L. Johnson, assistants. The machinery of the Conference began to move. Dr. G. W. Arnold read the various committees and officers, which were approved by the Conference. Bishop Leete is guarding the benevolent interest of the Church with a scrutinizing eye and the proper distribution of the same; each pastor upon the passage of his character, read his entire benevolent report with the amount for each cause. Their reports showed that \$5,521 had been collected for benevolent causes, \$1,538 having been raised for the endowment of Clark University. The District Superintendents, Dr. G. W. Arnold, the Revs. Joseph Griffith, J. D. Lovejoy and E. D. Potty read splendid reports revealing the facts, that much material improvement had been made, churches and parsonages erected, and an increased interest in the benevolent causes of the church and a progress in things intellectual and spiritual. The Rev. W. W. Foster, Jr., A. M., D. D., President of Clark University, invited the Conference to hold its business session in the chapel of the University, Friday, December fourth. The Conference held a profitable session in the University chapel. The monotony of the regular routine of the Conference business was broken by the many choice musical selections rendered by the University Chorus, directed by Prof. Grant. Dr. Foster is a splendid College President. He is putting Clark University on higher ground. The material improvement, the strict and impartial enforcement of disciplinary law have given the University a new air and higher ideals of college life. The Conference was very greatly impressed with the way Dr. Foster is doing things at the University. At the close of the morning session, we were invited to the dining hall, where the physical man was satisfied. The Conference was graced with the presence of many distinguished visitors, many of whom were introduced to the Conference, viz.: The Revs. R. E. Jones, D. D., of the Southwestern Christian Advocate; I. L. Thomas, D. D., Home Mission and Church Extension; J. C. Sherrill, D. D., Board of Foreign Missions; W. W. Lucas, D. D., of Epworth League, I. G. Penn, Litt. D. Freedmen's Aid Society; C. C. Jacobs, D. D., of the Board of Sunday Schools; Matthew J. Trenery, D. D., of the Board of Sunday Schools; John L. Fort, D. D., Finance; Chas. M. Boswell, D. D., Board of Home Missions and Church Extension; Dr. Hancher, of the Board of Education; W. W. Foster, Jr., D. D., President Clark University; M. W. Dogan, Ph. D., President Wiley University; J. P. Wragg, D. D., A. B. Society; Miss Annie E. Hall, returned missionary from Africa; E. J. Hammonds, D. D., District Superintendent, Georgia Conference; Col. C. W. Olsom, prominent layman of our Georgia Conference; B. S. A. Williams, D. D., of the South Carolina Conference; Phillip Waters, D. D., President Gammon Theological Seminary; J. W. E. Bowen, Ph. D., D. D.; Geo. H. Trevers, Ph. D., D. D.; Chas. H. Haines, D. D., Professors in Gammon Theological Seminary, and many others. Dr. E. J. Hammonds and Col. C. W. Olsom brought us greetings from our white brethren. Our own official visitors most efficiently represented their causes. The various anniversaries were held: Wednesday night was the Epworth League anniversary. Dr. L. H. King presided; Dr. W. W. Lucas thrilled all hearts with wit, humor, thought and inspiration. Thursday night the Board of Foreign Missions and the Board of Home Missions and Church Extension, Dr. C. L. Johnson presiding. Drs. I. L. Thomas and J. C. Sherrill brought us a great message in the interest of these great and needy fields. Friday night everything gave way for the Freedmen's Aid Society and the Board of Education and the Southwestern Christian Advocate. Dr. Lucas presided; Drs. Hancher, I. G. Penn, R. E. Jones, respectively, represented their causes, and every moment was

well used and every inch of ground was covered by these able and efficient gentlemen. The Temperance cause had its anniversary on Saturday night. Dr. J. N. C. Coggins is an orator, scholar and a preacher of the gospel. The Temperance fire is spreading rapidly. The Rev. A. C. Wright, at his own request, was given superannuated relation. Among the many pleasant features of our Conference was the lunch served by the Woman's Home Missionary Society, of the city, Saturday, in the basement of the church. All of the business sessions and anniversaries were very interesting and very largely attended, despite the continual downpour of rain. Sunday, December sixth, will long be remembered. It was a spiritual feast. The Conference love-feast was conducted by Fathers N. S. Stirling and A. P. Melton. Zion fairly rang with rich testimonies for our King. At eleven o'clock Bishop Leete announced for his text Gal. 6:14. Sunday at 2 o'clock p. m. the Conference paid its tribute of respect to the Rev. Chas. H. Blake, Mrs. W. M. Young and Mrs. J. F. Demery. The memorial of these servants of God was fittingly observed. Following this service, the Bishop admitted to full membership in the Conference, Edmon Adams and Isreal C. Rucker, and ordained as deacons, Dean H. Stanton, Nelson Arnold, King G. Gates and R. B. Barnett; as elders, Robt. B. Laster and John F. Dorsey. The entire session was full of peace and harmony. We all believe sincerely in our Bishop. Our Methodism is in better shape to-day than it has been in twenty years. The Rev. H. E. Burns and his loyal people are to be commended for the complete renovation of their church and basement, which makes it a very desirable and handsome edifice. This work was done at the greatest sacrifice on their part for the comfort of the Conference. The entertainment was all that one could wish. We thank you, Rev. Mr. Burns. The next session will be held at First Church, Rome, Georgia.—E. R. Miller, Reporter.

WEST TEXAS CONFERENCE

The Forty-second Session of the West Texas Annual Conference convened at Wesley Chapel Methodist Episcopal Church, Austin, Texas, December 10, 1914, with Bishop W. O. Shepard, D. D., LL. D., president. The Rev. T. H. Wyatt, pastor at Ft. Worth, was unanimously re-elected secretary of the Conference with the Revs. A. D. Jacques and J. C. Eusan, assistants. The Rev. L. H. Richardson was elected statistician, with the Revs. W. B. Lott, C. W. Franklin, F. W. Brown, R. Sodia and S. N. Harvey, assistants, and the Rev. A. Brown was re-elected treasurer with the Revs. A. L. Carper, J. W. Wormly and Jos. S. Wyatt, assistants. The address of welcome was delivered by the Rev. Dr. S. J. Johnson, pastor of the Metropolitan African Methodist Episcopal Church, who paid an eloquent tribute to the "Mother Church" and presented a most cordial welcome to the Conference on behalf of the different Methodist Episcopal Church and the connections; and the splendid citizenship of the city. The response was made by the Rev. J. W. Weakly, pastor of St. Paul, at Dallas. Bishop Shepard then passed very appropriate compliments upon both addresses and made some very timely and acceptable comments upon the work of the church and ministry and administered the Sacrament to the Conference and laity present. The church was almost fully represented by the secretaries or their assistants of the different boards. Of them were: Dr. J. C. Sherrill, D. D., representing the Board of Foreign Missions; Dr. W. W. Lucas, D. D., Assistant General Secretary of Epworth League. Dr. P. J. Maveety, D. D., Secretary Freedmen's Aid Society; Dr. I. L. Thomas, D. D., Assistant Secretary Board of Home Missions and Church Extension Society; Dr. M. S. Davage, manager of the Southwestern Christian Advocate, and Dr. E. C. Clemans, Secretary of the Board of Conference Claimants; Dr. J. Mercer Johnson, D. D., pastor at Paris, Texas, and State President Epworth League. All of these brethren delivered excellent addresses and made urgent appeals to the Conference for a more generous support of their respective boards. The Conference regretted very much the absence of Drs. E. M. Jones and Wragg, also the representative of the Temperance Society. Among other notables introduced were: The Rev. Howe of the Swedish Mission Conference; Dr. Price, President

Port Arthur College; Dr. Orlander, President Swedish Mission School; Dr. Plus, pastor of the Baptist Church of the city; Dr. Stevens and Dr. Abner, M. D., practitioners of the city; Prof. Anderson and others. The spirit of the Conference on the part of the president, Bishop Shepard, was most brotherly and yet out his large and loving heart most fatherly. He made himself out of his abundance of love and experience a bumble member and companion among us. And among the brethren we have not seen in the Conference during our five years of membership a better feeling, a kindlier or better spirit than that which was shown during this session. The Revs. R. A. Appling and Clark Frauklin were ordained elders, and a large class was ordained deacons and admitted into full connection with the Conference. As to the statistics, on most of the items, there was considerable increase. Several new Sunday Schools and Epworth Leagues were organized. Good revivals were held throughout the Conference and hundreds of souls were converted and added to the church. Old debts were wiped out or considerably reduced and several new substantial church buildings are being erected in the largest cities and towns. The amount of general benevolences and local educational fund was \$7,440. Also an excellent showing was made on all other financial items. Strong and appropriate resolutions were submitted and adopted by the Conference, praying for greater interests along all lines of church work. A special resolution, including a request of the General Board of the Freedmen's Aid Society for a grant of one year's rest (because of failing health) to Dr. R. S. Lovingsgood, President of Samuel Houston College, with salary, which was very gratefully received and sympathetically commented upon by Secretary Maveety. Memorial services, conducted by the Rev. J. W. Weakly respecting the lives and death of the Rev. Alfred Dickerson, one of the pioneers of the Conference and Bishop Robt. McIntyre, our resident Bishop, were very touching. The women's part of the work of the church was done with great interest and enthusiasm. Almost a full delegation of the Woman's Home Missionary Society was present with Mrs. Burges, Conference President, presiding, Mrs. E. A. Spriggs Ratliff, Conference Secretary, Mrs. M. A. Tucker, Corresponding Secretary, Mrs. A. L. Carper, Mrs. L. E. Gilmer, Mrs. L. A. Richie, Mrs. Dean Swann, Mrs. J. H. Swann, and many others who had already raised \$800.00 before the convening of the Conference, before the Conference adjourned added \$209.00 more, which was applied to the new Eliza Dee Home, now in course of erection at a cost of \$20,000.00. Many prominent laymen and their wives visited the Conference and gave their hearty endorsement to the work of the women. All in all, we had a great Conference. Much praise should be given the Rev. L. H. Richardson, the pastor, and his good people for the most pleasant way they entertained the Conference. Very few changes were made and in the end all could truthfully sing "A Charge to Keep I Have."

A. D. Jacques, Reporter.

Personal and General

The public high school opened at Ocean Springs, Mississippi, Monday, September 14th, with an enrollment of about 70 pupils. A number of patrons and friends attended the opening exercises. Addresses were made by the Rev. A. H. Latham, our pastor at Ocean Springs; the Rev. E. D. Smith and Mr. Thos. I. Keys. The faculty consists of Prof. M. F. Nichols, principal, and his wife, Mrs. Nichols, assistant. This is Prof. Nichols' fourth year as principal and his first year to have an assistant.

Our church at Jasper, Texas, of which the Rev. W. W. White is pastor, received a spiritual blessing Sunday, November 27. Eight persons joined the church and one subscription was taken for the Southwestern.

To the Rev. and Mrs. W. Pericles Pickens came a baby girl—Wilho Elsie May, at the parsonage in Key West, Florida, during October.

God's Patience with Israel

Judg. 2. 7-19

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JAN. 3, 1915.

From Lesson Hand Book

Golden Text—I will heal their backsliding, I will love them freely. —Hos. 14. 4.

The King James Version

7 And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill of Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and served Baalim.

12 And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, and served Baal and Ashtaroth.

14 And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

16 Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord, but they did not so.

18 And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

LESSON OUTLINE AND TEXT STUDIES

By President William W. Guth

THE LESSON IN OUTLINE

I. Faithful to a Chosen Leader (verses 7-9).

(1) The Power of a Strong Personality.

(2) The Triumph of a Trusted Servant.

II. The Generation that Knew Not Jehovah (verses 10-13).

(1) The backsliding of the children of the righteous.

(2) Acquaintanceship with many strange gods.

(3) Forsaking the God of their fathers.

III. The Kindling of Righteous Anger (verses 14, 15).

(1) Delivered into the hand of the despoilers.

(2) Whithersoever they turned, evil was upon them.

IV. The Perversity of Wickedness (verses 16-19).

(1) Leaders who were capable to save.

(2) Refusal to follow their counsel.

(3) Turning aside quickly from the way of their fathers.

I. FAITHFUL TO A CHOSEN LEADER (Verses 7-9)

Verse 7. And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah, that he had wrought for Israel.—Joshua was so strong a servant of Jehovah that he not only kept the people of Israel true to Jehovah during his own life, but so influenced the elders who were associated with him that they too kept Israel true to their God. This mark of Joshua's leadership stands out very strong. It is also to be noted that Joshua and his elders had seen the great works of Jehovah that he had wrought for Israel. Because they served Jehovah, they were able to see what Jehovah was doing; their eyes were open. People in rebellion against God or indifferent to God have their eyes closed and are not able to see.

9. In the border of his inheritance in Timnath-heres, in the hill-country of Ephraim, on the north of the mountain of Gaash.—Timnath-heres is the Timnath-serah of Josh. 19. 50; 24. 30. This city of Joshua has been placed at Kefr Haris, nine miles southeasterly from Shechem.

II. THE GENERATION THAT KNEW NOT JEHOVAH

(Verses 10-13)

10. Another generation that knew not Jehovah.—The succeeding generation after Joshua and his elders were less and less true to the religion of Jehovah, and so it was inevitable that a time would come when the Israelites had entirely receded from the religion of their fathers.

11. Served the Baalim.—Baalim is the plural of Baal and means more than one god or lord. There are many evidences that Israel was familiar with the worship of more than one heathen god. See Judg. 3. 7; 8. 33; 10. 6, 10.

12 The God of their fathers, who brought them out of the land of Egypt.—The historical writers of the Old Testament never permitted the people of those days, nor do they kind to the early Israelites in Egypt, permit us, to forget that God was

NO ALUM IN ROYAL BAKING POWDER

13. Baal means owner or lord, and is used of both gods and men. Baal, however, was more particularly the god of the Tyrians. Ashtaroth is the plural of Ashtoreth, who was the principal goddess of the Zidonians.

III. THE KINDLING OF RIGHT-EOUS ANGER (Verses 14, 15)

14. And the anger of Jehovah was kindled . . . and he sold them . . . so that they could not any longer stand before their enemies.—This is a picturesque description of the writer. Of course, when the Israelites became weakened through religious corruption, they were not able any longer to withstand their enemies, and as Jehovah would no longer have any protection or influence over them, as they were exercising their own free will against him, it was natural that they should be beaten by their enemies and so weakened that they could no longer fight for their honor and safety. We can well understand that the children of Israel in their time of misery and consequent repentance realized that the anger of Jehovah was upon them.

IV. THE PERVERSITY OF WICKEDNESS (Verses 16-19)

16. And Jehovah raised up judges who saved them.—A remnant of the righteous is always left among the people. History shows no period when there was total and absolute apostasy. And out of this remnant always has appeared a leader, strong in religious conviction and insight, and capable to rally the backslidden people to the standard of the true God. This was the great work of the judges. They saved their people at critical times. They saved them because they could bring them back to a belief in God, to a worship of God and, hence, strengthen their arms to strike the enemy.

17. And yet they hearkened not unto their judges.—One judge would arise and be a strong factor in bringing the people together, but as soon as the danger was over, back again into the evil practices would the people go. Before the rise of Deborah there were a number of minor judges, who are only incidentally named, or not named at all. This was the beginning of the period of the judges, when it was more difficult for any leader to impress fully and finally upon the minds of the people that they must be true to God if they would be safe from their enemies. But because these judges are only incidentally named or not named at all we must not conclude that they were not great leaders.

18. When Jehovah raised them up judges, then Jehovah was with the judge.—"I will neither leave you nor forsake you." A steady stream of testimony from the beginning of Genesis to the end of Revelation shows indisputably that God always has

been with his people, that he has never raised up a man for any particular position and left him to his own resources. The leaders in the world's history have been great because God has been with them. When they turned from God or when other influences dominated them, their greatness began to wane, and finally disappeared.

19. But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers.—The perversity of the Israelites is strongly shown here. Every retrogression or backsliding was worse and further than the preceding one.—From The Sunday School Journal.

ASBURY CHURCH THANKSGIVING SERVICE—NATCHITOCHES, LOUISIANA

One of the most impressive and soul inspiring services, and one never to be forgotten by the participants was held in a large and spacious hall selected by the King's Daughters of our church. All the poor and unfortunate aged and infirm had been invited to a free Thanksgiving dinner, furnished by the King's Daughters, at 1:30 p. m. The hall, which was beautifully decorated by the following floral committee, Mrs. Rosetta Brown, Miss Mary Watkins, Virginia Slaughter, Maggie Slaughter and Ellen Luke, was filled with a host of deeply interested and anxious Christian workers. The service was announced by the pastor, the Rev. J. A. Lindsay, pastor of Green Valley African Methodist Episcopal Church, led in song, "Blest Be the Tie That Binds." Prayer was offered by the Rev. G. G. Golston. The opening address was delivered by the Rev. Augustus W. Goins. It was timely and most appropriate. The Revs. J. D. Brown, G. G. Golston and Dr. Thaddeus Taylor have never acquitted themselves to a better advantage in eloquence and oratory and in more befitting remarks than did they in their several addresses which followed. Mrs. Rosa Lindsay, secretary of Evangelism, with a short speech presented each of the old folks, twenty-four in number, with a leather bound copy of the Gospel according to St. John. Benediction by the pastor. The King's Daughters, 28 in number, served every gray-haired father and mother or unfortunate one with a menu of good things. Master Rutherford B. Lindsay, 11 years old, asked a blessing from God. After the older ones had been served everyone else was served. Twenty-six dinners were sent out in a wagon to be distributed by our beloved Sister M. Griffin of Marshall, Texas, formerly of Natchitoches, to the sick and those unable to attend owing to the inclemency of the weather. We are striving to do what we can to spread the Gospel of Christ throughout the land.—Mary Robinson, President King's Daughters; Eugenia Thompson, Secretary.

The Prophets' Vision, and its Larger Fulfillment

PROMISES OF A REDEEMER

Epworth League Devotional Meeting—January 3, 1915.

By Paul Hutchinson, in The Epworth Herald

(Isa. 43:1; Matt. 1:21; 1 Tim. 2:5, 6; Titus 2:14; Luke 1:68)

forget his people, however far they had gone astray.

The Keynote of the Meeting

God keeps his promises. This is one of the most glorious of them all. Jesus has come to redeem all men, and to redeem them from all sin.

The Message of the Scriptures

The Central Idea

For thousands of years men have been seeking God. And they have come to feel their sins as the obstacle separating them from him. By all means they have been trying to remove that obstacle. Sacrifices have been offered, ceremonies performed, death itself embraced in order that the weight of condemnation might be removed.

On the eastern shores of the Mediterranean there grew up a nation that possessed more of this spirit of intense seeking after God than any other. The religious genius of the Hebrews has played as potent a part in the world's history as the legal genius of the Romans or the artistic genius of the Greeks. And, such is human nature, that the more these people sought to apprehend God the more they felt the impenetrability of the obstacle separating them.

At last the time came when they realized that redemption from this sin, if it was to come at all, must come from outside themselves. They discovered that they were not equal to the task. And in that hour of their need God worked so mightily in the soul of one of those who were seeking him that he went forth and proclaimed to his nation that redemption was to come, and that it was to come from and through God.

The idea was not, at its birth, as big an idea as it finally grew to be. But it had a vital spirit within it that kept it growing until it included all the nations of earth in its scope. Then came the day when, with a thrill of wonder, men proclaimed that God had kept his promise, and that redemption had come. And ever since that day men, seeking to touch God, have found the obstacle of sin removed by Jesus Christ, and have proclaimed him as the Redeemer of their souls.

In these references we see how this idea of redemption from sin worked its way out through the ages.

Isaiah 43:1

Israel, the nation, had sinned and been cut off from God. It was a time of gloom and of exile. But now to the captives comes this cry, shouting the promise of redemption and restoration for the sinning nation. And the messenger has such confidence in God that he speaks as though the work was already done. "I have redeemed thee; I have called thee, saith Jehovah."

It was a primitive, half-formed conception of God's redemption, to be sure. Redemption was to be the lot of the nation, rather than of the individual, and the restoration was to be an earthly glory. But it was a wonderful conception, just the same, for it showed a God who would not

In this passage we see the promise drawing nearer. To a boy, yet unborn, should be given the name Jesus. And this name was but a form of the old name Joshua, which meant "Jehovah the Savior," and which must call up recollections of the great leader who had led his people out of the wilderness and into the possession of Canaan. So this lad should lead his people out of the wilderness of their sins, and into the possession of the kingdom of God.

Matthew's gospel is known as the Jewish gospel, because it was intended to be used especially by the people of that race. And we can see, even in this promise, that the idea in our former reference of salvation for a chosen people alone has not disappeared. It is "his people" that this new Joshua shall save. But who are his people?

Luke 1:68

This passage adds but little to the development. We hear the old father rejoicing in the redemption that the God of Israel has effected for his people in the coming of Jesus. By him, also, the work is considered as done. Redemption is effected by the coming of the Redeemer.

1 Timothy 2:5, 6

Here we see the great all-inclusive mercy widened to its divinest bounds. Paul cannot rest content with a Jewish Savior for the Jews. He sees in Jesus "the redemption price for all." There is no other way to God for men, but this way is open to all men. Death and sin have been paid their ransom, and mankind is free.

It was a world-rocking conception that God gave Paul. And when it got hold of that impetuous Pharisee, and sent him out to preach to those whom he once held to be the scum of the earth, we do not wonder that mankind awakened to a new era. All mankind redeemed from its sin. Was there any greater message than that? Yes, there was an addition to that message that made it still greater.

Titus 2:14

Here it is. Jesus gave himself to redeem us and to purify us from all sin, and make us fit to be a people specially his own, zealous for doing good works. The redemption was the negative part of the self-giving of Christ. The purification is the positive. Not only may all mankind be free from sin, but all mankind may be free from all sin.

Do we believe that? If we do, we are very cautious about asserting it. But if we don't, are we not forced to concede that God's purpose cannot be accomplished, and that Christ's mission must be a failure? He came to redeem us all. He came to redeem us from all sin. These are the words with which the greatest of the apostles sums up the work of Jesus.

AN APPEAL

On October 9, 1914, the Oak Grove Methodist Episcopal Church of North Carolina had the misfortune to lose their church by fire. They had a membership of 32 and had only a month prior to the burning beautifully carpeted the church. We are left without a place to worship and want to rebuild; therefore we are asking all friends who will to help us in rebuilding. Address all communications to S. L. Maye, pastor, 1254 Centersville St., Winston-Salem, N. C.



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DEATHS

THE REV. J. W. PAYNE

Father J. W. Payne, a retired minister of the Central Missouri Conference, departed this life November 14, 1914, at his home in Waverly, Mo.

Jones—Mrs. Eliza Jones of New Orleans, La., fell asleep in Jesus after a long illness, October 30, 1914. She was a faithful member of Wesley Church and also a splendid Sunday-school teacher. She was converted under the Rev. Markis Dale in 1886.—L. L. Harrison.

THE REV. JAMES KNOX JONES

The Rev. J. K. Jones of Gallatin, Tenn., died November 15, 1914, in full triumph of Christian faith. The Rev. Mr. Jones was an earnest Christian, a splendid worker. He had served this charge for two years and was returned for the third at the last annual conference. His funeral services were conducted by the Rev. Dr. Shambourger of Nashville, Tenn. Peace to his ashes!

THE REV. J. L. HENDERSON

The Rev. J. L. Henderson, late of Orangeburg, S. C., who has been a faithful preacher of the Gospel for the past 25 years in the South Carolina Conference of the Methodist Episcopal Church, and held many important charges, and was beloved by his congregations everywhere he went, died recently. Brother Henderson was a splendid manager, and he knew how to and did bring things to pass. He was a loving and beloved husband indeed; he loved his family and did all he could to make them comfortable. He was highly esteemed by his brethren and co-workers in the Gospel; he had an indomitable will and whatever he took in his hands he would not be satisfied until he accomplished it. Our dear brother and co-worker in the Gospel held the following charges: Ross, now called Dorchester; Walterboro, Midway, St. George, John's Island, Bamberg, Orangeburg Circuit, and lastly, the Jamison Circuit, but on account of his extreme illness he was not able to serve this charge. It may be readily seen that our beloved brother has served faithfully many of the important charges in the grand old South Carolina conference, of which he was a time honored member for a quarter of a century. We all will miss him sadly and share in sorrow with his beloved wife and relatives; but we shall meet him where partings shall be no more. The Rev. Bro. Henderson was sick for about two years, but not confined to his bed. He bore his affliction like Job; he never murmured, but submitted himself to God's care. We visited him several times ourselves and found him perfectly resigned to the will of God, and an expressed full faith in the religion of the Lord Jesus Christ. Our brother is not dead; he simply changed positions and left a world of sorrow and troubles for the world of bliss and eternal joy.—H. H. Matthews.

MRS. A. E. H. MARSH

Mrs. Annie Einora High Marsh was born at Sturgis, Mississippi, April 3d,

1883, and departed this life at West Point, Mississippi, November 13, 1914. She joined the Methodist Episcopal Church at the age of 8 years, under the pastorate of the Rev. L. F. White; was married to the Rev. J. M. Marsh, the present district superintendent of the Aberdeen District, January 4, 1904. Among her last words she said to her husband were: "I have something to tell you. I don't want to deceive you and slip off from you. I am going to leave you—I won't be with you for long—my Jesus has come for me and is with me." She then clasped her hands and said: "Oh, He is so sweet to me." She told her husband that she was perfectly conscious and knew what she was talking about. She then asked him to take care of her precious little children and keep them together; "I know you will have a hard time of it, but do the best you can—I know what it is for a mother to leave her children." Her request was to send at once to school for the children who were there so that she might see them all together once more. The children came, and standing around the bedside she called each one by name and said, "Mamma is going home; be good children and obey papa and you shall come home bye and bye." She expressed a desire to see her mother, for she wanted her to know that all was well with her and she was willing to die. She sang, "Oh, it is so sweet to trust in Jesus," and repeated in part the songs "Father I Stretch My Hands to Thee," "No Other Help I Know" and "Jesus Lover of My Soul, Let Me to Thy Bosom Fly." She was a faithful wife, dutiful mother and a consistent Christian whose every effort was to let her beautiful virtues shine. A husband, seven children, mother, father and several brothers and sisters survive her, besides a host of friends to mourn her loss. In her death the church has lost one of its strongest members, the community one worthy of emulation. The Revs. Whitlock, Baker and Woolfolk of Aberdeen; Clay of Columbus; Isaiah of Starkville; Crump and Burton of Macon, and Henry of Holly Springs; also the Rev. Mr. Wesley were present. The services were conducted by the Revs. Isaiah, Woolfolk, Henry and Clay.—A Friend.

MRS. MARGARET LARKINS

Mrs. Margaret Larkins, wife of the Rev. Travis Larkins, a superannuated minister of the Louisiana Conference, departed this life Friday, November 13, 1914, at the age of 69 years, after a long illness. Sister Larkins was one of the best Christians in New Iberia, La. The large congregation that attended her funeral showed how high she was respected. She leaves a husband, three sons and two daughters to mourn her loss. She died in the triumph of faith. Her funeral was attended by the writer, assisted by the Rev. R. C. Simms.—Timothy P. Norris, Pastor.

Pitman—Toney Pitman, of Port Allen, La., aged 22 years, a member of the Methodist Episcopal Church, of Port Allen Charge, departed this life in peace with God. He leaves a mother, father, brothers, sisters, grandmother and a host of relatives to mourn, and the church will miss him. Peace to his ashes. Daniel G. Taylor and Bro. J. Johnson officiated.

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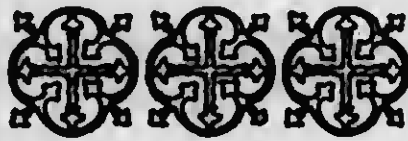
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Texas and West Texas—Isaac Blackshear.

Washington—W. H. Dean 1.

CRESCENT CITY NOTES

Wesley Church—Dr. J. L. Wilson, the pastor, preached in the morning; the Auxiliaries held an interesting meeting in the afternoon; at 6:30 p. m., the Epworth League held a devotional meeting; and at 7:30 p. m., Prof. J. H. Lovell, of New Orleans University, preached. The Sunday school is making preparations for a treat to the Sunday school scholars next Thursday night. Next Sunday will be a special day; the choir will render special music for the occasion. At 10:45 a. m., the pastor's subject will be "Our Universal King, His Matchless Power, And His Undisputed Conquest;" and at 7:45 p. m., Bishop W. P. Thirkield, resident Bishop, will preach the Christmas sermon. One person was received into the church.—L. L. Harrison.

First Street—Bishop W. P. Thirkield came as a great surprise to us on last Sunday. At 11 a. m. he preached us an able sermon. We were delighted to have the Bishop with us. He is highly esteemed by this congregation. The Rev. Arthur Robinson preached

for us on Sunday night; his subject was "Christmas, or The Birth of Christ." Three persons joined the church and a number came forward for prayer.—Marla Smith.

PREACHERS' MEETING—LAKE CHARLES DISTRICT

Preachers' Meeting of the Lake Charles District held its session at Jennings, La. The meeting was called to order by the Rev. S. M. Haynes, our pastor at Leesville, La. The Rev. G. C. Hayward acted as secretary. The following ministers were present: M. L. Baldwin, S. M. Haynes, N. Ford, R. Anderson and P. C. Colton. The brethren gave splendid reports concerning the work and reported an increase along all lines. The district superintendent, the Rev. R. C. Worsham, gave some encouraging remarks. The Rev. H. Steward, a Baptist minister, and Dr. J. J. Morrow were pleasant visitors. The Rev. T. P. Norris and S. M. Haynes preached splendid sermons. Too much praise cannot be given the Rev. M. S. Baldwin and his good people for the way they cared for and entertained the preachers' meeting. Appropriate resolutions of sympathy were extended to the Rev. T. Larkins in the loss of his wife.—G. C. Hayward, Reporter.

SOME OBSERVATIONS

While on my official tour, I chanced to stop in the beautiful picturesque and historic city of Staunton, Va., and found there an old friend in the Rev. Dr. Jenkins, an able scholar, an excellent thinker and an eloquent preacher and a defender of the faith. While commingling with him among the people, I was especially impressed with his keen mastery and knowledge of man, commanding appearance, strong personality and the happy possessor of that grace and dignity that would reflect credit to any pulpit and city. His graceful attitude with the white friends as well as his colored constituents, gives him that prestige and friendship that is essential to the well-being of the Gospel ministry. His carefully selected and choice books in his library silently expresses his high taste, quality and the vital needs of the people. As a pastor, I noted in him deep interest not only in his church but in his great denomination, kind and considerate, willing always to express his burning appreciation in things that are excellent even though found in the most humble. By his square dealing and wholesome personal contact we can see an aggressive movement toward the solving of the Negro problem. May the Lord bless this born leader of men and the great Church of which he is an able representative.—Wm. M. Craven, Charleston, W. Va.

REVIVAL NOTES

Rockford Circuit, Ala.—Under the leadership of the Rev. C. R. Perry, the church work has been increased and quickened along all lines. The membership has had phenomenal growth. At Rockford we found but eight members; but up to and during the revival there has been an increase of forty members. At River Chapel the work took on new life. Large attendance during the meeting and twenty-one additions. There are seventy-five members on this work. The District Superintendent is pleased with the work done by this circuit.—J. T. Harris.

Newberry, Florida—We have just

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closed our revival at Pineville Church. There were twelve conversions and additions to the church. Received by letter two; from other churches two; reclaimed four; total twenty-four.—A. Miles, pastor.

Wilson, La.—A great revival was conducted at Neely church during October. When reported there were 22 conversions, and the meeting had

not yet closed. The Rev. L. C. Thomas is pastor.

Columbus, Mo.—We closed in October a revival which resulted in conversions and the church greatly revived. The Rev. Geo. W. Reeves of Fulton, Mo., and the Rev. W. A. Payton, of the New Bloomfield Church, rendered invaluable service to the meeting.—H. T. Reeves, pastor.

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GEORGE WHITEFIELD

We are devoting this week several pages to George Whitefield, appropriate to the observance of the two hundredth anniversary of his birth, the exact date of which is in controversy. Some say he was born on December sixteenth, 1714, while others claim that he was born December twenty-seventh, 1714. Except for the historical accuracy the exact date of his birth is immaterial. That he was born and lived the world knows quite well. He was an outstanding personality. Because

of his gifts and power, his consecration and devotion to the work as a Gospel Preacher, he won undying fame. Methodist people think of Whitefield nearly always in connection with John and Charles Wesley. So familiar is Whitefield to the Methodists that they do not think of him other than as having been an active member of our Communion.

The four splendid articles in this issue: George Whitefield the Preacher, by President Phillip Melancthon Watters, of Gammon Theological Seminary; George Whitefield's Influence upon Methodism, by Prof. G. H. Trever, Ph. D.; Whitefield as a Theologian, by Prof. P. O. Connell, D. D., and George Whitefield and the Old South Presbyterian Church, Newburyport, Mass., by the Rev. A. McDonald, present pastor of the church founded by Whitefield, make extensive editorial comment unnecessary.

Christianity would become extinct but for living exponents of its teachings. The Word of God itself is made powerful because of its daily interpretation in the lives of men. George Whitefield lived a holy life. The secret of his pulpit power was due to his incessant communion with God the Father. He wrote: "I always observe that as my inward strength increased, so my outward sphere of action increased proportionably." The times in which he lived were not conducive to the producing of a strong, forceful, devout Christian character. It was this devoutness of life that linked George Whitefield and John and Charles Wesley. True enough George-White-

field was a Methodist in many regards. Though the junior of Wesley he anticipated him in many of the features which made the Methodist movement distinct and permanent. His open-air preaching, and his extemporaneous prayers paved the way for Wesley. Whitefield was a Calvinist in theology as over against Wesley's Arminianism. But creed was not so much to these preachers of a new religious experience, as was life, and the fellowship between the Wesleys and Whitefield is just the federation that ought to exist between all believers in Christ who seek the

in subject matter and manner of delivery that he charmed the people and actually forced conviction upon those who heard him because of the fineness of the art of presenting the truth of the Gospel.

In recounting the life of Whitefield, studying his methods, his successes, the preachers of to-day could learn much that would be of immense value to them in their pulpit work. It is sometimes said that Whitefield was not an organizer. He was not. But he was an outstanding, commanding, compelling, convincing preacher of the truth.

And now 150 years since his death, Whitefield's name is a household word throughout Christendom, and we sing almost continuously and sometimes unconsciously, as a memorial to him, the hymn which Chas. Wesley wrote at the time of his death,

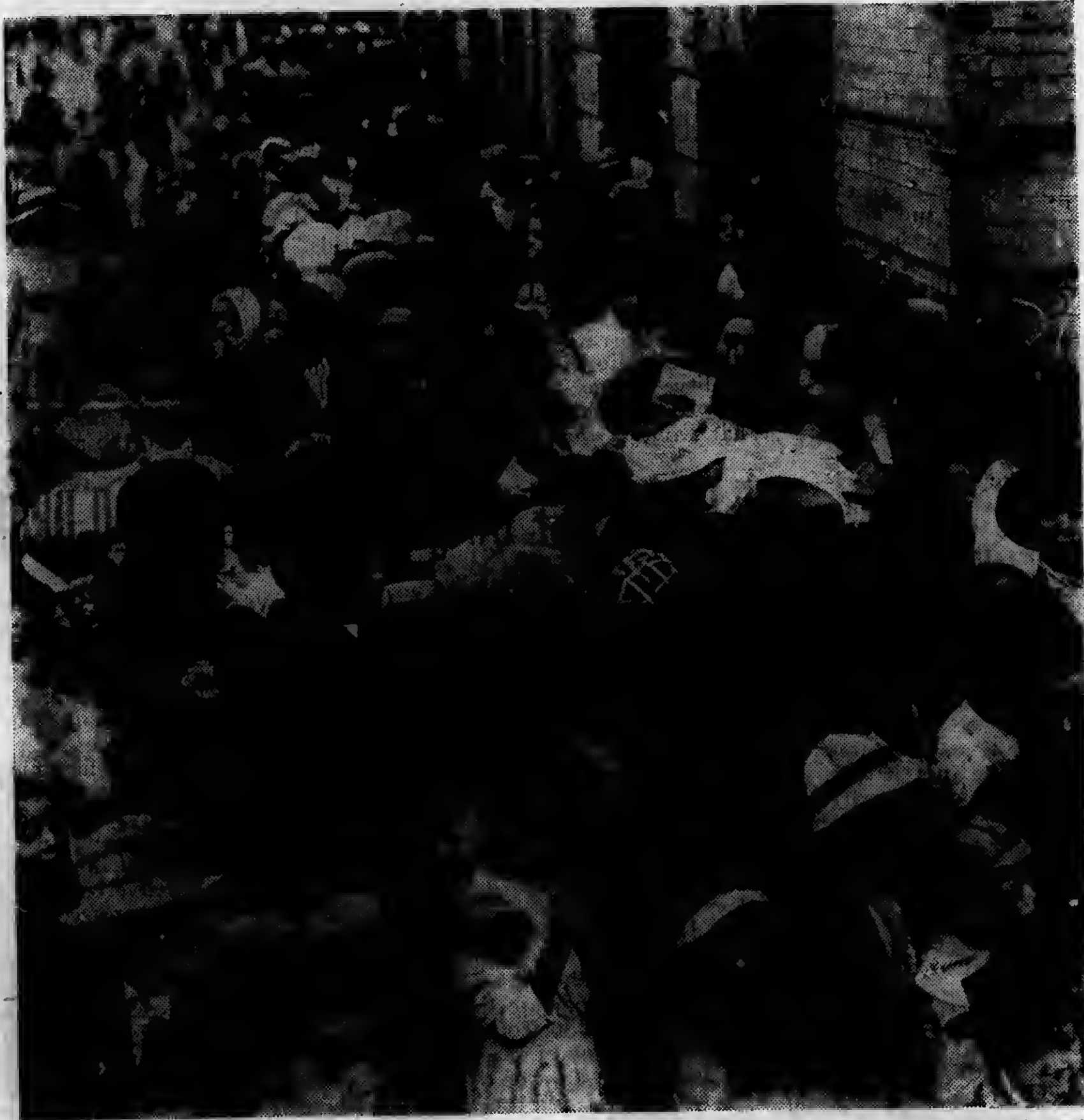
"Servant of God,
Well Done."

A UNIQUE CHARITY

One of the most unique charities of this city is the Doll and Toy Distribution of the Times-Picayune, to both white and colored children during the Christmas season. For a number of years the Times has been conducting the Doll and Toy Fund for poor white children. Last year this influential paper, the greatest daily in the South, instituted a companion charity for poor Negro children. This latter movement has now become a permanent factor in the life of our great city.

On Friday of last week more than nine thousand children were recipients of gifts. The kind and cost of the gifts are immaterial but they in themselves are a significant feature of the movement. Does any one deny that the ten million gifts sent to the Belgium children will provoke happiness, dispel gloom, give assurances of sympathy and love and interest and prophesy a better day? Just so the gifts of Christmas day had their significance here. They were not valuable as value goes except that they found value in the estimation of the child. The real significance of the charity is realized in its approach to the

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WAITING FOR TOYS IN THE TIMES-PICAYUNE DISTRIBUTION, THIS CITY, ON CHRISTMAS DAY.

spiritual betterment of the people.

Whitefield was intense and literally wore himself out in the preaching of the Gospel. Had he been able to conserve his strength like Wesley, he might have lived to a ripe old age, but he could not have impressed himself more indelibly upon civilization nor could his name have been revered with any more honor than by packing into every day and year of his life all that there was possible for him to do.

Whitefield exalted the art of preaching. This does not mean that he reduced preaching to the mere professionalism of the stage but his preaching was of such a high order both

George Whitefield, The Preacher

By the Rev. Phillip Melancthon Watters, D.D., President of Gammon Theological Seminary

What manner of man was George Whitefield, the great apostle of Methodism? What was the secret of his wonderful power as a preacher? What were the qualities of body, and mind, and spirit, in that unique personality through which God performed such miracles of grace?

Ordained a minister of Jesus Christ at the age of twenty-one, recognized at the age of twenty-six as the foremost pulpit orator of his day, travelling then for thirty years with tireless zeal, through England, Ireland, Scotland, Wales and all of the American colonies, drawing multitudes to listen wherever he lifted up his voice, winning thousands of men and women from all classes of society and of every temper of mind to the acceptance of Christ as their Savior, profoundly influencing the life of two continents and mightily strengthening wherever he went the forces of the Kingdom of God, he died at the age of fifty-five, worn out by the labors of a ministry which for miles traveled and congregations gathered and souls converted, has probably been equalled by no other man.

What then were the gifts and graces which made these things possible? From the days when he lived with his widowed mother in the "Old Bell Inn" of Gloucester, England, and served the guests in that famous hostelry, he showed peculiar aptitude for public speaking, and even then was dreaming of the time when he would be a preacher and would move men by the power of his eloquence. He had a voice of marvelous strength and sweetness, with a range so wide that the varying moods of his soul could find ready and forceful expression. His whisper could be heard through a great assembly, his gentlest appeals reached every ear; while his full tones rolled like the notes of a mighty organ, and could be heard at times by those who were more than a mile away. His face was wonderfully expressive of his thought and feeling, a facile instrument upon which his spirit played. In speaking of this the Reverend James Hamilton says, "His thoughts were possessions and his feelings were transformations; and if he spoke because he felt, his hearers understood because they saw." His whole person, with rare grace of carriage and of gesture and perfect obedience to his will, was the medium through which the message glowed while lips and eyes were speaking. And this was both nature and art-nature refined by an art so consummate that it was concealed from the hearers and forgotten by the speaker—art which had become a higher second nature. For the sake of the truth which he was bringing and the Master whom he served, he was constantly studying and practicing tone and gesture and facial expression, improving his sermons each time he preached them, until the great actor, Garrick, could say, "I would give a hundred guineas if I could only say 'O like Mr. Whitefield,'" and could further declare that the great preacher was able to make his audience weep and tremble by merely varying pronunciation of the word "Messopotamia."

At Oxford University, where he worked his way through Pembroke College and was associated with John and Charles Wesley in the Holy Club, he must have cultivated that gift for language, that taste for the nice use of words, that power of description, by which he was able to make his thoughts stand out as reality in the imagination of his hearers. At one time, speaking in New York before a company of sailors, he vividly described a storm at sea; and as he pictured a ship stripped of her masts and tossed by the wind upon her beam ends, he cried, "What next?" the sailors rose to their feet like one man and shouted, "Take to the life-boat! Take to the life-boat!" He was a master of illustration,

especially of anecdote, and could seize with the insight of genius and bring home with tremendous effect the facts of his wide experience or the sudden turn of events while he was speaking. He knew men, and could speak to all classes in the language of their own homes and the terms of their own lives.

But so far we have not suggested the real secret of his power. To these splendid gifts of nature and of art, of which we have been speaking, were added gifts of grace which touched his spirit with a heavenly fire and quickened his whole being with a heavenly life. Like John Wesley and other members of the Holy Club, he had sought to save his soul by mortifying the body; had spent his days in fasting and his nights prostrate on the ground in prayer, had worn coarse and shabby clothing, and had become utterly depressed. And, like John Wesley, he had come out of this valley of morbid asceticism to the clear mountain top of faith. He had a rich and glad experience of salvation, "An abiding sense of the pardoning love of God." He had the Holy Spirit's witness that he was a child of God, and a clear call to preach the Gospel, which he obeyed with great joy. He gave up all else with enthusiastic self-abandon for the ministry of Jesus Christ. "It is my meat and my drink," he truthfully said. "Had I a thousand lives the Lord Jesus should have them all!" "The pleasure I have had this week in preaching the Gospel I would not part with for ten thousand worlds." His boyhood's dream had become his manhood's heavenly vision. His fondest hopes were realized in the blessedness of preaching to lost souls salvation through Jesus Christ as he himself enjoyed it. His whole splendid personality became a torch which kindled and glowed with the fire of the Holy spirit.

What wonder that men flocked to hear

him? What wonder that as they listened, they could not escape from the truth of his message? What wonder that, as he described the awful reality of sin and cried out with tears, "Father in Heaven, save them or they perish!" strong men took up the petition in agony of repentance and cried, "Save Lord or we perish?" What wonder as he turned his face away from the congregation and looking upward cried, "Stop, Gabriel! Stop, Gabriel! Stop, ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!" men seemed to see the heavenly messenger, and felt in their souls the eagerness of the angels for joy over a sinner repenting? With all the genius of a great orator, and all the art of a great actor, and all the earnestness of a great believer, and all of the power of a great message, and all of the passion of a great love, he preached Christ Jesus the only hope of a lost world; and men hearing, believed and were saved.

And so he flamed like a meteor in the darkness of sin, and like a meteor burned himself out. He spent his life for the gospel with a prodigality that knew no withholding. John Wesley found him at the age of fifty-three "An old, old man, and fairly worn out in his Master's service." For two years more he travelled without rest, forgetting physical limitations in the spiritual uplift of his preaching, swaying great assemblies even to the end by the regnant glory of his soul.

He preached his last sermon in the fields at Exeter, New Hampshire and came in the afternoon to Newbury Port, Massachusetts, where he had planned to preach that evening. After the congregation had assembled at the house where he was staying, he found himself too weak to speak to them; and taking a candle he started to retire. But as he turned upon the stairway and saw the eager, uplifted faces of the people, the old passion for souls flamed up once more in him, and he stood and spoke there until the candle which he held burned to the socket. By morning the candle of his life was consumed, and he passed into the ministry of Heaven.

THE INFLUENCE OF GEORGE WHITEFIELD UPON METHODISM

By Prof. G. H. Trever, Ph. D., D. D.

Amongst the stars of the first magnitude that shine in the firmament of Christian history, George Whitefield is one of the brightest. And what was the influence upon Methodism and thus upon the religious world of this wonderful man? At the age of sixteen nothing but a common tapster in an English inn, "in blue apron and snuffers," washing mops, cleaning floors and drawing drinks for toppers, less than ten years later a man whose fame was filling the English speaking world, whilst everybody was asking in amazement, "Who is he?" One of the leading historians of Methodism says, "In proportion as the historian of his time should by soberest statement of facts approximate the exact importance of his life and its consequences, would he incur the suspicion of exaggeration." Few ministers since the days of the apostles have been so useful as he, and the history of Methodism can never be written without giving a large account of his life and work. What then was his influence on Methodism?

It was not that of a great scholar, profound theologian, logical thinker, master of literature, great religious organizer and ecclesiastical statesman, a great pastor, or social reformer. He was none of these. His intelligence was not great. His doctrinal outfit was meager. He had not much learning, theological or other. The world's science and philosophy troubled him not; for he knew little of them. He never pretended to possess organizing skill.

It was, first, the influence of a shining example of evangelical conversion. Somewhat wild and mischievous in his youth, he went

through the old conflict between flesh and spirit. In Oxford at last, he gets acquainted with the Holy Club; joins it; falls into its legalistic ways of trying to secure righteousness; falls under deep conviction; practices austerities; has mental agonies; through these rigors brings on severe sickness; but at last sees the way of faith in Jesus, the clouds roll from his sky, and his soul exults in the light and liberty of the grace of God. As he says, "I was delivered from the burden that had so heavily pressed me down, the spirit of mourning was taken from me, and I knew what it was truly to rejoice in God my Savior." His soul passed through the whole gamut of experiences described in the Beatitudes. Beginning with conviction, he went on to penitence, surrender, hunger and thirst after righteousness, experience of the mercy of God in forgiveness, regeneration, effort to lead others into peace with God, and cheerfully suffered persecution for righteousness' sake. Three years before the Wesleys attained this glad spiritual liberty in Christ, Whitefield enjoyed it. Thus he was the first of the three great leaders of Methodism to enter into the spiritual life, which is the inspiration of all evangelism and which was the special message of Methodism to its generation and to the ages. It is safe to say that hundreds of thousands were led into this experience by the direct labors and shining example of Whitefield.

Further, it was the influence of an illustrious pattern of unusual and complete consecration to Jesus. If ever there was a man utterly devoted to one work, the work to

which he believed Christ had called him, Whitefield was such a man. It is a wonder that he was not spoiled in early life. A mere youth, followed everywhere by admiring crowds, receiving the adulation of multitudes of all sorts of people, it was owing to his complete devotion to Jesus that he was not ruined. But, though not without faults, he was an exceptionally holy man. Utterly devoid of selfish aims, without person ambitions, with no self-seeking desire to make a name for himself, ever on his guard against the temptations of his success, he was always found laboring for the glory of his Redeemer and the salvation of men. Prostrating himself before his crucified Lord, he carried the spirit of his ordination vows to the end of life. He declares that in his ordination he gave up his whole spirit, soul and body to the service of God's sanctuary. "I call heaven and earth to witness that when the Bishop laid his hands upon me I gave myself up to be a martyr for Him who hung on the cross for me. I have thrown myself blindfold and, I trust, without reserve into His almighty hands." To those vows he was true to the end. From that day, and even before, he had a soul of hallowed flame, and the love that burned within him glowed more and more brightly to the end of his brilliant career. Humble in the midst of applause, loving even his enemies, with no companion but his Savior, he traversed the cities and country sides of Great Britain, crossed stormy seas again and again; plunged into the trackless forests of the new world; making his way toilsomely over mountain fastnesses, wading rivers, ploughing his way through swamps reeking with malaria, he went forward, having on his snow white banner, as the motto of his life, "Noli desperandum, Christo duce." The leading Christ he followed as Israel did the pillar of fire. Was such an example worth anything to Methodism and the world?

It was, moreover, the influence of the tireless evangelist and incessant worker for Jesus in two continents. Preaching his first sermon at the age of twenty-two, his life for thirty-four years was almost one constant sermon. He was like a flaming seraph, flying abroad on tireless wing, proclaiming everywhere incessantly the Gospel of the grace of God in Christ Jesus. Time, after time he ranged the three kingdoms of Great Britain, crossed the Atlantic thirteen times in visits to America; traversed this new world time and again from New England to Georgia; an "evangelical free lance" of two continents, flashing here, there, everywhere. In every place he kindled revival fires. It took thirty-four years for this restless, flaming soul to burn the body out, and when the end came, he had preached 18,000 sermons, an average of ten a week for every year of his working life. Could such a work be without vast influence, even if wrought by a mediocre man?

But George Whitefield was no mediocre man. He was the first great preacher of Methodism, indeed, probably the mightiest preacher of the Christian ages. He has been well styled "The Demosthenes of the pulpit." It is doubtful whether any other human voice ever attracted so many people and so irresistibly swayed them. He was a natural orator of power, and when religion fired that soul, the oratorical energies flamed forth like volcanic fires. His very first sermon is said to have driven fifteen people crazy, but the Bishop said that he only hoped that the madness would not pass over before the next Sabbath, for it was greater sanity upon religious matters than the ordinary sense of the people of that day. Though only about twenty-three years of age, his instant success was astounding. In less than twelve months he had startled England and the world. He was a new and most brilliant luminary in the religious skies. It blazed more splendidly, because of the dense, dead darkness in which it shone. The churches were crowded to overflowing. People perched on the roofs, crowded the altar rails and organ lofts, climbed anywhere to get within hearing dis-

tance. He was a mighty voice, for the love of Christ and the salvation of men, pouring out his great soul in amazing sermons. A man who could carry off his feet the passionless Chesterfield, weave the orator's spell over Benjamin Franklin, charm the soul even of the cynical Horace Walpole, make even a Garrick envious, and move to admiration the critical and sceptical Hume, must have been an orator of tremendous power. The secret of that power it is not in the province of this article to seek; but baptize such an orator with the Holy Spirit, let such a soul become incandescent with divine fire, and be stirred with unbounded love for Christ and for those redeemed by His blood, and will not his influence be immeasurably great?

It was the influence, further, of a daring innovator in an age when the church had become "faultily faultless, icily regular, splendidly null," dying of propriety. The Wesleys were at first tenacious of "Church order." They had done nothing and had planned to do nothing contrary to ecclesiastical dignity and churchly starch. Had they never done so, it is doubtful whether Methodism would ever have arisen out of its cradle. But Whitefield led them on. He was the first leader of the Methodist movement to introduce into public meetings extemporary prayer. He led the way in outdoor preaching. It was indeed a daring novelty, but it is doubtful whether any one thing did more to spread the Methodist movement. The idea of open air preaching had earlier occurred to him, as hundreds of people were unable to crowd into the churches to hear him preach. He was then deterred only by his friends who called it a mad notion. But when the Dean and Chancellor of the cathedral practically forbade him to preach in any of the pulpits of their diocese, he cast to the winds all scruples and at Kingswood boldly preached to two hundred colliers. Soon the two hundred grew to two thousand, four, five, ten, twenty thousand, and from that time onward one of the most powerful weapons of the Methodist warfare against the devil was preaching in God's out of doors, following the example of Jesus. John and Charles Wesley followed his lead, at some distance, and with some scruples at first, but they followed. By this means hundreds of thousands of people heard the Gospel and thousands were converted who were wholly untouched by the regular religious agencies. John Wesley came to say that he dated the decline of any society of Methodists from the day when they neglected outdoor preaching.

Similarly Whitefield anticipated Wesley in other innovations. He preceded Wesley in making Bristol the center of the Methodist movement; in publishing journals; in issuing a hymnal; in founding schools; in preaching without notes; in calling preachers to Conferences; all of which became leading features of Methodism. He swung clear of ecclesiastical red tape and cultivated the friendship of the Nonconformists as Wesley never did.

Thus God endowed him with a combination of qualities for the crisis that was approaching in the history of the Protestant world. This crisis needed exactly such powers and temperament as Whitefield's, no less than it did John Wesley's organizing genius and Charles Wesley's gift of inspired song. All three were necessary, because all three were different.

And what were the actual results of Whitefield's work? It is difficult to estimate them for he never organized his converts into societies, much less into a church. He moved the passing crowds tremendously and won many thousands of converts to Jesus, if not to Whitefield. No doubt the permanence of his work suffered somewhat from this lack of organizing ability, and because he never remained long in one place to gather into folds the sheep he called from the barren wastes of sin. He himself said later, "My brother Wesley acted wisely. The souls that were awakened under his ministry he organized into so-

cieties and thus preserves the fruit of his labors. This I neglected and my people are a rope of sand." Let it not be thought that, therefore, Whitefield's work was evanescent. His preaching and example gave to the new movement a spirit, a glow, a fiery onrush it might never otherwise have possessed, and the wholesome innovations which he set in motion immensely augmented its power. He was a mighty John the Baptist of the revival and of organized Methodism. Grandly did he prepare the way for Wesley's religious statesmanship. Hundreds of thousands of converts which were later embodied into organized Methodism on both sides of the Atlantic were awakened and led to Jesus by his seraphic voice.

Moreover, his espousal of Calvinism gave him a vast influence in Wales, Scotland, and the Calvinistic Churches of England and America. He helped found the Welsh Calvinistic Methodist Church, which to-day is one of the mightiest forces for ethics and evangelical religion in the principality. In Scotland also Whitefield enjoyed vastly greater popularity than Wesley ever won. His triumphs in the Scotch cities and glens rivaled the wonderful scenes of Kingswood and Moorfields. He was welcomed as the chief of the Calvinistic Methodists, and amongst the Calvinists everywhere was welcomed as their natural supporter for the evangelical faith and experience.

Nor must we omit to mention, in this connection, his great influence over that gracious, noble, able, devoted lady, the Countess of Huntingdon. With all her high breeding, and royal descent and culture, she was not ashamed to avow herself a Methodist; gained wide influence as such in the upper circles of British aristocracy; attracted them to Whitefield's preaching; even won favor for her preachers from George III, gave always her powerful support to the revival and to Whitefield in particular; founded a religious organization; gave Whitefield large sums of money for his enterprises; founded Trevecca college for the training of preachers; and in many ways, in conjunction with Whitefield, especially, helped forward this great work of God, experimental Christianity, which is the glory of Methodism.

Whitefield's influence in America it is difficult to estimate, or to overestimate. The orphanage in Savannah, his cherished project, was but an incident in his immensely larger work of evangelism. The great awakening in America had begun, it is true, before his arrival. But it was largely local and its visible interest at least had greatly subsided. Whitefield's coming at once rekindled the sacred fires all over the Atlantic coast. He alone of all the evangelists carried the flame to all parts of the country and at every repeated visit the revivals broke out anew. In the South he was almost its only laborer. His work helped break up the fallow ground everywhere ready for the coming of Wesley's itinerant seed sowers and reapers, who captured the continent for Methodism. It was the evangelistic impulse given by Whitefield which so largely influenced the development of religion in America that the Protestantism of the whole United States, and through this, of the world, has taken its character largely from the Methodist movement. His influence upon the various churches in America was immense. It was estimated that some thirty thousand people were converted in New England alone through his work. Many of the preachers confessed that they had never been converted before; the preaching became more vital; congregations were increased; other preachers were inspired to go forth as evangelists; the ministers of the Synod were more than doubled in seven years after his first visit; he practically founded the Presbyterian Church in Virginia; aided in the establishment of Princeton and Dartmouth Colleges, and the University of Pennsylvania; and through the conversion of Benjamin Randall was the actual founder of the Free Will Bap-

tist denomination. Surely a life abundantly fruitful for God and man!

Well did John Wesley say in his funeral sermon, "I must close this head with observing what a great honor it pleased God to put upon His faithful servant by allowing him to declare the everlasting Gospel in so many various countries to such numbers of people and with so great an effect on so many precious souls. Have we read or heard of any person since the apostles who testified the Gospel

of the grace of God through so widely an extended space, through so large a part of the habitable world? Have we ever read or heard of any person who called so many thousands, so many myriads of sinners to repentance? Above all, have we read or heard of any who has been a blessed instrument in the hands of God bringing so many sinners from darkness to light and from the power of Satan unto God?"

Atlanta, Ga.

Whitefield As a Theologian

By Professor Pezavia O'Connell, D. D., Ph. D.

Whitefield a theologian! The man all heart, love, emotion, all action, utterance, and the power of speech to stir men to unwonted interest in spiritual things, possessed at the same time of the passion for system, breadth of comprehension, patience in investigation, wealth of learning, philosophic intuition, dialectic skill, exegetic sympathy necessary to the theologian, impossible! Few, if any, of the remarkable men of history were more limited in their talents; and at the same time more unique, and intense and successful in the use of those with which they were endowed, than he was. The personal force that gathered the Calvinistic Methodists together, he would not organize societies. When a youth at Oxford, he dreamed of being a Bishop, yet in his manhood having been made president by his followers, he would not exercise the power thrust into his hands. The failure that overtook his orphanage and college in Georgia might have easily been predicted from this refusal to undertake the work of organization and government. He laid the foundation of the famous Kingswood school, but soon turned it over to Wesley. He was no partisan, and would not let himself be drawn into the disputes that divided his Calvinistic friends. He was only a voice, the voice of one crying in the wilderness, Prepare ye the way of the Lord.

The Pauline doctrine of the election of grace as interpreted by Augustine and especially by Calvin was the inspiration of the reformation. And, with various modifications, it became firmly established in all Protestant countries. This was the doctrine of the Thirty-nine Articles, the standard of the Church of England, as well as that of the great Westminster Confession, the glory and comfort of many Dissenters. But the spiritual and moral force of the Reformation weakened by political, ecclesiastical and scholastic warfare, was nearly spent; and empty speculation, dead formalism and gross immorality held sway over both the church and the people. Meanwhile common sense and the moral nature had uttered an efficient protest through Arminius; and the power of Calvinism having been lessened, the way was thus prepared for the great awakening which placed experimental

religion and holiness of life back upon the throne from which they had been driven by logic and worldliness. In the beginning of the eighteenth century it was not systematization but revitalizing of the truth that was needed. And Whitefield was the man elected from all eternity to do this work. Though a Calvinist, he never preached Calvinism until his unhappy separation from the Wesleys. But this did not long continue and though leading up to and during the estrangement, he entered into controversy with John Wesley on the doctrines of the divine decrees and Christian perfection—a controversy which showed Whitefield's utter unfitness for theological thinking; yet after the reconciliation which soon followed, he returned to the proclamation of universal redemption and the free grace of God. He believed that God had taught him the doctrine of election from the Scriptures. Being deeply conscious of his dependence upon the sovereign grace of God, from the time of his conversion, he lived in an ecstasy, the central element of which was gratitude to God. Sometimes he experienced a joy so great, that it seemed to him that his soul would leave his body. At other times he walked in the valley of the shadow of death in anticipation of martyrdom for Jesus' sake. Then, too, he knew that there were imperfections in his nature that he could not remove. And if to these things we add his unparalleled labors and actual sufferings, while we pity the moral dullness and the lack of logical ineptness that could make a heart as benevolent as Whitefield's, see nothing horrible in the decree that consigned millions of souls to eternal torments for the glory of God; yet we cannot but sympathize with the subtle egoism that, rejoicing in its own happy destiny, the justification of this horrible view left to the unsearchable wisdom of the Infinite. That men like John Calvin and Jonathan Edwards should have so believed, is not so astonishing, viewed from some standpoints. But Whitefield was all pity, tenderness, kindness, sympathy. No, he was not a theologian, but the prince of evangelists, the greatest of itinerants. And he traveled much and traveled far that Christ might be born in men.

Atlanta, Ga.

GEORGE WHITEFIELD AND THE OLD SOUTH PRESBYTERIAN CHURCH, NEWBURYPORT, MASS.

By the Rev. A. McDonald Paterson, Present Pastor of the Church Founded by Whitefield

In writing the following article on Whitefield and the Old South Presbyterian Church, Newburyport, Mass., of which I have the honor to be the pastor, I am greatly indebted to my friend and predecessor, the late Dr. H. C. Hovey.

The First Presbyterian, or as it is familiarly called, "The Old South church," was organized in 1746. The fathers of this church were noble men, and declared that the founding of the church was a matter both of choice and compulsion. "To understand this," says Dr. Hovey, "we must remember that, while the Pilgrim Fathers rejected the theory that the church is to be ruled by the state, they went to the opposite extreme of claiming that the state should be evolved from the church.

Accordingly they divided up the region into parishes, forbidding any building more than half a mile from the meeting house; allowed none but church members to vote; and made all property taxable for the parish." The result was formality, hypocrisy and torpidity in the religious life. Even of the clergy nothing more was expected than a decent morality. A public profession of faith on the part of church members was dispensed with. Things were in such a condition that the Rev. Increase Mather, president of Harvard College, declared that conscientious people would soon "have to gather out of the churches."

But the revival at Northampton was a sign that a reaction was setting in. George Whitefield, a young English evangelist, heard of

this revival and came to New England.

When Whitefield came to Newburyport he received a cold welcome. The pastors of the various churches would have nothing to do with him, and stood aloof from the "Great Awakening." Whitefield arrived in this city, September 30, 1740, in a blinding snow-storm. As it was impossible to hold an open-air meeting, the Rev. John Lowell, pastor of the Third Church, opened his church to the great evangelist. A revival broke out and one hundred and forty-three souls were added to the church during the next eighteen months. It is said that more than thirty thousand persons were converted under the ministry of Whitefield in New England.

In 1741 trouble arose in the First and Third churches, and sixty men with their families withdrew from these churches and built a plain but ample chapel which became the First Presbyterian Church. This church was organized under the direction of Whitefield, and on his advice the congregation sought and secured the Rev. Jonathan Parsons, of Lyme, Conn., as their first pastor. The church under the care of Mr. Parsons and Mr. Whitefield greatly prospered. There was a deep affection between the two men. Whitefield made his home with his beloved friend and frequently preached in the church he founded. The present building was erected in 1756, and is one of the most beautiful churches in New England.

The well known story of the great evangelist's departure from this life may be repeated. After a month's strenuous evangelistic labors he sought the home of his friend, the Rev. Jonathan Parsons, the next house but one to the church, in a very weakened condition. It became generally known that Whitefield had returned, and after evening prayers, and as he was about to retire, he found the street crowded with people who wanted to hear him preach. He halted on the stairway, candle in hand, on the way to what proved to be his dying chamber, and preached to the multitude, and exhorted them with tearful eyes till his candle burned out in its socket. At six o'clock next morning, Sunday, September 30, 1770, he entered the heavenly home. At his own request he was buried beneath the pulpit of the church he organized and loved so dearly, and where it had been his intention to preach on the very day he died.

A beautiful Cenotaph, erected to his blessed memory, stands on the right of the pulpit, surmounted by a symbol of immortality, a burning flame from an uncovered urn. It bears the following beautiful inscription written by Professor Ebenezzer Porter, of Andover Theological Seminary. "This Cenotaph is erected, with affectionate veneration, to the memory of the Rev. George Whitefield, born at Gloucester, England, December 16, 1714; educated at Oxford University; ordained 1736. In a ministry of thirty-four years he crossed the Atlantic thirteen times, and preached more than eighteen thousand sermons. As a soldier of the cross, humble, devout, ardent, he put on the whole armor of God, preferring the honor of Christ to his own interest, repose, reputation or life. As a Christian orator, his deep piety, disinterested zeal, and vivid imagination, gave unexampled energy to his look, action and utterance, bold, fervent, pungent and popular in his eloquence, no other uninspired man ever preached to so large assemblies, or enforced the simple truths of the gospel by motives so persuasive and awful, and with an influence so powerful on the hearts of his hearers.

He died of asthma, September 30, 1770; suddenly exchanging his life of unparalleled labors for his eternal rest."

The pulpit Bible used by Whitefield, though no longer in use, is carefully preserved under lock and key, and is shown to visitors who always manifest great interest in it. The text from which Mr. Whitefield preached his last sermon is marked, 2 Cor. 5:13, "For whether we be beside ourselves, it is to God; or whether we be sober, it is for

your cause."

Whitefield crossed the Atlantic thirteen times, but his right arm crossed fifteen times. The story of the stolen arm is as follows: It seems that an English relic hunter was about to visit America, and an English preacher, who was a great admirer of Whitefield, asked him to bring back some relic of Whitefield. He promised to do so, and he did. By some means he secured access to Whitefield's tomb, and secured the bone of the right arm and took it to England. This was missed, but no one knew what had become of it. Long after it was seen by an American visiting in England in 1836, who promised to conceal the culprit's name if he would return the spoil. This, however, he failed to do before he died. But apparently he instructed his daughter to return it, which she did in 1849,

and wrote a long letter stating the facts, and defended her father's good name, and denied that he stole the bone, but she failed to tell how he came to possess it. When the mysterious box containing the missing relic arrived, it was regarded with apprehension, lest it might be an "infernal machine." After some months the above letter arrived asking if the bone had been received. The box was then opened, and the precious relic restored to its place with its kindred remains.

On the left of the pulpit there is a historical tablet bearing the following inscription which may be of interest to many: "The Old South Church," founded by the Reverend George Whitefield; ministered to by the Reverend Joseph Adams, 1742-1745; organized a Presbyterian Church, April 7, 1746; and served by the pastors named on the memorial tablet.

made before we left London, was to go from Rome to Naples on Saturday the 23rd instead of Monday the 25th, and for the first time during all our travels on the continent I had suggested that we stay two days longer. We did so, and what did we find now as we entered Naples on Monday? The train on which we were to come on Saturday had been wrecked, literally torn into splinters, the iron rails and rolling-stock twisted into junk-heap stuff, and the passengers maimed and killed. If you ascribe our escape to my love for Rome, it was an accident; if you ascribe it to God's love for us, it was a providence.

In Naples (Italian *Napoli*) we were driven to the Hotel Metropole et de la Ville, right on the water front, and occupied rooms with iron balconies overlooking that beautiful bay. This charming seat was to be our headquarters for our last eight days in Europe.

Wiley University, Marshall, Texas.

A VISIT TO THE ART CENTERS OF THE OLD WORLD

By Prof. William Pickens.

On Sunday, August 24, we had to finish our sight-seeing in Rome. In the morning we walked down by the Colosseum and passed again the fine Arch of Constantine and ascended the Palatine Hill to traverse the palaces of the Caesars. This famous hill, standing hard by the Forum on one side, was the birthplace and the home of the Mistress of the World. There had been the cavern of the she-wolf that nursed Romulus and Remus; and there Romulus had built his hut and his temples to his gods. In the days of the Republic such great citizens as Hortensius and Cicero had their mansions on this hill. Augustus Caesar was born on the Palatine, and thereon he and other Caesars had their palaces under the Empire. The imposing nature and dimensions of these structures can be imagined from the grandeur of the ruins. The aggregation of palaces must have made this hill look like one vast palace in itself. There are to be seen the great halls and columns, the stadium, the subterranean passages and some lingering frescoes on the walls.

We went again to the Capitoline and into its museum; there were the statues of the "Dying Gaul," the "Capitoline Venus" and an ancient copy of the "Cnidian Venus." Thence we stepped across to the Palace of the Conservatori, or town council, which is also located on the Capitoline and which contains a number of bronzes and other antiques: the bronze original of the "Thorn Extractor," and other things found in the garden of Maecenas, the patron-friend of Horace; the head, arms and feet of a colossal statue; and greatest of all the bronze of the She-Wolf that nursed Romulus and Remus. This wolf was cast in the fifth century before Christ. In his orations against Catiline, Cicero says that this wolf in the capitol was struck by lightning in 65 B. C. The traces of this accident can be plainly seen in the hind legs; the left one is split on the inner and the right one on the outer side. You know that it is the effect of lightning, for the bronze is somewhat run together from the melting at these places. We saw a Roman wedding in progress on the Capitoline.

Next we went to the Baths (Terme) of Diocletian. A Roman bath was like a university; it was not simply a place for bathing in hot and cold water, but there were libraries, gymnasia, gaming places, lounging places, and all other means for recreation and education. The Baths of Diocletian were built of stone and brick and mortar; therein were three thousand two hundred baths, and the work of building is said to have been done by forty thousand Christian prisoners. We entered the Museo delle Terme where the lately discovered works of art in and around Rome are being housed; there are some fine pieces of sculpture—the "Gaul slaying Himself" after slaying his wife to avoid their capture; the "Giunone Ludovisi," the finest head of the goddess Juno in all art; the "Mars in Repose" and the bronze "Pugilist in Repose;"

and "La Fanciulla d'Anzio," which I think means "The Girl of Anzio," a piece that had been found just about six months before we saw it—it was found after a landslide in a place where Nero had built a sea-wall. The government paid five hundred thousand francs, or lire, for it (about \$100,000). I was told that the figure resurrects a style of dress that was not shown by any other work of art known to be in existence. It represents a very modest and sensible girl's attire. There were also some marble "Discobuli," a "Sleeping Aphrodite" (on her stomach), bust and upper body of a "Minotaurus," and some busts of "Vestals"; and there was one of the finest specimens of mosaic pavement.

Going to the National Gallery of Modern Art we found it closed for rearrangement of the exhibits, and so we went again to the Pincio Hill up by the water-clock, which is an interesting mechanism but it always has woe-fully incorrect time. The ways of the park on the Pincio are lined with the busts of noble men of Roman history. Great crowds parade and promenade here on late Sunday afternoons. On the way back to our hotel we stopped at another of the numerous churches of Rome, the Santa Trinita; there was the best of music by a choir in a gallery over the entrance—and I was impressed here, as elsewhere, by the observation that a Catholic congregation spends a great deal, and indeed it seems to me the greater part of its time on its knees.

On Monday morning, August 25, we left Rome for Naples. It was a beautiful bright day, as all our days in Italy had been; so far we had had rain only once, in Venice, at night, while we slept. From the train windows we got a good view of the tombs along the Appian Way, and of the elevated aqueducts which brought water into ancient Rome and whose ruins now bear witness of her glory. These aqueducts are very picturesque in the landscape and we often see them painted on canvass or worked into tapestries. The immenseness of St. Peter's can be appreciated from the prominence of its dome as we draw away from the city; long after the other buildings of the city have become rather indistinct this dome itself appears like a huge structure against the landscape. And it could be seen for almost three-quarters of an hour after we left Rome on a fast train.

En route we passed many bare, ashen-colored hills and mountains, some of them with pre-Roman towns upon them. On one was a monastery founded by St. Benedict in 529. We crossed the Volturno River and fled on through the thickly populated Campania, where there is much cultivation of what I took to be hemp and flax. There were the usual grape vines festooned among the trees; and there was Vesuvius eternally smoking. And as we drew into the outskirts of Naples we were very greatly impressed by what some people would call good luck and others would call a providence; our original plan,

IMPRESSIONS OF A "HOME GIRL" ON RETURNING TO THE ADELINE SMITH HOME

Three years ago on coming to the Adeline Smith Home, I was favorably impressed with the environments of the place and thought it one of the most beautiful mission Homes there was. I saw the halls so nicely kept, kitchen—terribly small—but clean; dining room full of dilapidated chairs, yet the room was nevertheless neat and homelike. Halls bare but clean, everything clean for that matter. But oh, the hard work to keep things clean when we had such few things, real necessities, to work with.

The second year on returning, things were somewhat different. Our matron had travelled the North, lecturing, getting wherewith to help make things more convenient and modern. So this time water pipes were connected and put on the second floor, making it more convenient for us. Our kitchen was made larger and gave us more room and comfort along that line. So I for one was so deeply impressed that I thought it would be no more than right to help to get means to help myself and others also. So I began to write letters to the friends of the North and South, as well, asking for money to provide chairs for the Home. We succeeded in getting from our northern friends about 185 chairs, and that alone helped us to strive on for greater things. So at the close of that school year every girl was so delighted over the idea of raising money that each one was given a mite box. This is to collect money during the summer from people and friends, and none brought in less than one dollar, and some a great deal more than five.

So this year being the third year when I returned, of course, naturally we expected to find a few changes, but to show you with a little of each girl's help, what our matron had done for us. We have had our halls painted. Where once we used to scrub our nails off, now we use warm water and soap, have long rugs on the halls to save the paint, and also the annoyance of noise when walking; have had the walls on some halls papered, school room supplied with new chairs and from attic to cellar everything is modern and sanitary. Of course best things are kept for the last.

We have the most convenient of laundries. Everything in its place. We have eight zinc tubs all connected to the city water pipes, so there will be no deformed old ladies, springing from lifting tubs while a girl is in the Home, ten ironing boards already attached to the walls, plenty of irons, charcoal furnaces and one stove.

Then we have a trunk room consisting of two floors that makes it handy for the girls as well as the drayman. So you see what we accomplished in almost one year. And it leaves some to say this: "Of all girls, I will rather be an Adeline Smith Home girl, where we are loved and cared for and where we have friends to help us and where we can help these friends by our own efforts to make things come to pass for the glory of God and the good of this American nation."

NORTH CAROLINA CONFERENCE

By S. A. Peeler, Secretary

The fifty-sixth session of the North Carolina Annual Conference convened in Thomasville, November 26, 1914, Bishop Theodore S. Henderson presiding.

On the evening preceding the opening of the conference the anniversary of the Southwestern Christian Advocate was held. Dr. R. E. Jones, the efficient editor, and Dr. P. O'Connell, professor in Gammon Theological Seminary, delivered addresses.

The organization of the conference was completed by electing S. A. Peeler secretary and J. P. Morris statistician, with their assistants. Following the organization the conference was made welcome by addresses by Judge Benjamin R. Parham on behalf of the city, the Rev. J. E. Boykin on behalf of the church, and Dr. R. B. McRary on behalf of the charge. Responses were made by the Rev. H. L. Ashe, Mr. W. B. Windsor and Bishop Henderson.

During the evening of the first day the anniversary of the Freedmen's Aid Society was held. Drs. I. G. Penn and C. C. Jacobs spoke. Dr. Penn told extensively of the work of the Society in preparing men and women of the Negro race for all the vocations open to them. Dr. Jacobs made an effective showing of the many advantages resulting from the training of children properly. Both of these addresses will be long remembered and will certainly yield abundant good fruit.

On Friday afternoon and evening the anniversary of the Woman's Home Missionary Society was held. Mrs. S. A. Peeler, president of the Conference Society, in brief talks showed clearly the good this society is bringing to our schools, to our churches and to all, wherever it exists. Her appeal to the preachers that they assist the women by a more hearty co-operation will surely do good. It certainly will, if the preachers go about the work as earnestly as their prolonged applause manifestly indicated that they would.

Wm. Wells preached the missionary sermon. It showed every mark of thorough preparation and was delivered in a masterly manner. The Lord blessed him with a message and with His presence in its delivery. We heard the message with delight and great profit.

The conference was fortunate in having to visit it a galaxy of great men. Dr. J. C. Sherrill, representing the Board of Foreign Missions; Drs. J. N. C. Coggin and McCain, of the Church Temperance Society; Dr. Ezra Clemons, of the Board of Conference Claimants; Dr. John Krantz, of the Book Concern; and Dr. I. L. Thomas, of the Board of Home Missions, were all present and by their talks and addresses gave encouragement to the conference and made more emphatic in our minds that department of Church work which they severally represented.

There were many features of the conference that deserve special mention. T. C. Frazier was transferred from the South Carolina Conference; S. A. McNeill to the Tennessee Conference, and A. C. Hill to the East Tennessee Conference. Walter O. Thomas was ordained elder; Henry Fink and Aaron Robertson, deacons; E. L. Fletcher and Albert B. Withrow, local deacons. Henry Fink, A. M. Robertson and D. L. Thomas were admitted into full membership.

The talks of Bishop Henderson, given at the devotions daily, and his great sermon on Sunday furnished help and inspiration that will not only go with the members of the conference for the present year but through life. His manifest enthusiasm, energy and interest in the men and the work were incentive to all who attended the sessions of conference to attempt more and to do more for the Master than ever before.

The conference convened in a beautiful new church building that made every heart glad to see it and that reflected much credit upon the pastor of the charge, the Rev. N. J. Pass, and upon the members of the church, and the city of Thomasville. Our sojourn at Thomasville was pleasant and we feel grateful to District Superintendent R. W. Winchester, to the pastor, N. J. Pass, and to all who in any way contributed to make it so.

TEXAS CONFERENCE

The forty-ninth annual session of the Texas Conference of the Methodist Episcopal Church was held at Charksville, Texas, December 17-21, 1914, in the Saint Paul Methodist Episcopal Church, Bishop Wil-

liam O. Shepard, D. D., LL. D., presiding. The Bishop opened the conference by reading, with comment and emphasis, the thirteenth chapter of 1st Corinthians. He made very plain that it mattered not what a person had, or what he was, if he did not have the little thing, charity, he was nothing. The sacrament followed, after which the conference was organized with A. W. Carr secretary, G. W. Gill statistician, J. I. Gilmore treasurer, G. A. Deslandes reporter to the daily press, and J. H. Anthony to Southwestern Christian Advocate. The conference was welcomed on behalf of the citizens by the Hon. Eugene Black, Congressman, who assured us all of the hospitality and courtesy that could have been expected. Bishop Shepard responded in fitting terms for the occasion. On behalf of the churches, the Rev. J. B. Atkins gave us a quiet but cordial welcome, which was fittingly responded to by the Rev. G. A. Deslandes, Dr. G. M. Munchus spoke in pleasing terms on behalf of the laymen of the church. The Bishop here presented a number of visitors, along with the distinguished general officers, representing the various interests of the church; Dr. P. J. Maveety, representing the Freedmen's Aid Society; Dr. I. L. Thomas, the Board of Home Missions and Church Extension; Dr. J. C. Sherrill, Foreign Mission field secretary; Dr. W. W. Lucas, the Epworth League man; Dr. E. C. Clemons, of the Board of Conference Claimants; Dr. J. N. C. Coggin, the Temperance representative; the Rev. J. B. Atkins, of the Baptist Church, and others. After this the Bishop announced that there would be an afternoon session beginning at 2 o'clock, at which the pastors' reports read showed some advance along all lines over last year. Prof. M. S. Davage, representing the Southwestern, was introduced. Dr. J. C. Sherrill spoke in the interest of his Board. The Freedmen's Aid anniversary came at 7:30 o'clock. Dr. M. W. Dogan presided, with Dr. P. J. Maveety as principal speaker. The speaker emphasized the fact that the church in the North was not in any sense losing interest in us, but the fact is that it has more drawing demands on it at home. On the second day the Bishop presented the following checks: from chartered fund, \$30; from Book Concern dividend, \$2,004. The Bishop called for the names of the preachers who died during the year. Names of the following were given: C. M. Moore, Wesley Fletcher, Abner Thomas, Hawood Peteway. The Bishop then requested the people to sing "In the Sweet Bye and Bye We Shall Meet on the Beautiful Shore." After some reports were heard, the Rev. W. L. Duncan read a resolution touching the death of Bishop Robert McIntyre. The same was adopted. Reports of the district superintendents were called for and they reported as follows: W. L. Duncan, Beaumont District; G. E. D. Belcher, Conroe District. An expense collection was taken here, and the reports were resumed. W. H. Logan, Houston District; P. H. Jenkins, Marshall District. At this point the conference held an executive session. After the consultation of some things of vital interest to the conference, and the adjustment of the same, the conference listened with great interest to a speech made by J. O. Williams on general principles. Dr. E. C. Clemons, of the Board of Conference Claimants, of Chicago, presented a check of \$200 to the conference, which was received. The afternoon of the second day was used to great advantage by the Preachers' Aid Society and Dr. J. N. C. Coggin, the Temperance representative, speaking for Temperance. The Epworth League and Southwestern Christian Advocate were represented ably by Dr. W. W. Lucas and Prof. M. S. Davage. At 7:30 p. m., the third day's business opened with the reports of the following: J. F. Barns, district superintendent of Navasota District; G. W. Carter, of the Palestine District. S. W. Johnson read a resolution devising a way for the increase of membership for 1915. Same was adopted. K. W. McMillan, of the Paris District, then read his report. The reports of all the district superintendents showed some advance over last year. B. M. Taylor read a resolution on the Union Council of the Texas and West Texas Conference, which was adopted. Dr. Wilks, of the Methodist Episcopal Church, South, was introduced and addressed the conference. Dr. M. W. Dogan here read a resolution to petition Board of Bishops to hold the conference in the month of November. Adopted. Dr. E. C. Clemons then spoke on his two-fold mission, representing the American Bible Society and Conference Claimants, Chicago. Dr. H. J. Cooker presented the claims of the Board of Home Mission and Church Extension. A resolu-

tion on Conference Claimants' Endowment Fund, offered by K. W. McMillan, was adopted. The Rev. W. H. Jackson read an appeal for seven hundred dollars, to be advanced to Sloan Street Church, from the Church Extension Board. The appeal was set aside for further consideration. Dr. M. W. Dogan made his report as conference treasurer of the Conference Board of Home Mission and Church Extension. Dr. Price, president of Port Arthur College, was introduced and spoke in the interest of the Board of Education. Afternoon session of the third day consisted in the reports of committees and disciplinary questions. Sunday was a great day. Opening with a model Sunday school conducted by Prof. H. B. Pemberton, of Marshall, Texas. Love feast, led by T. Moore and A. Alexander. At the close of this service, Dr. H. J. Cooker read the morning lesson, after which the Bishop preached on the subject "Joy." The Bishop's sermon was a great one. At 2:30 the memorial service was held. The Bishop ordained the following: as deacon, Willson Miller; as elders, T. M. Jackson and H. C. McCarta. At 7:30 p. m. the Rev. E. Micheaux preached to the satisfaction of all. The conference reassembled Monday morning, December 21st, to finish its business. B. C. Clemons and E. W. Kelley were made full members of the conference. Appropriations from Board of Home Missions were approved. After the final minutes were read the conference adjourned with the reading of the appointments by Bishop Shepard.—J. H. Anthony, Reporter.

TEXAS CONFERENCE APPOINTMENTS FOR 1914-1915

BEAUMONT DISTRICT

W. L. Duncan, Superintendent.

Beaumont: St. James, F. Parker; Beaumont: McCabe, L. V. Gordon (supply); Bonweir Circuit, H. Hall (supply); Batson Circuit, A. Adair (supply); Hemphill Circuit, Plenty Edwards; Jasper Circuit, F. W. Buckley (supply); Newton Circuit, M. M. White; Nacogdoches Circuit, Ed. Drew (supply); Wallisville Circuit, T. E. I. Mohan; Woodville Circuit, Lawson Green (supply); San Augustine Circuit, G. W. Downs; Voth and Silsbee Circuit, E. C. Ransom (supply); Timpson and Tenaha, Walter Hadnot (supply); Port Arthur, J. H. E. Thomas; Orange, B. M. Taylor.

CONROE DISTRICT

G. E. D. Belcher, Superintendent.

Bedias Circuit, L. L. Neal; Camilla Circuit, M. B. Evans (supply); Conroe Circuit, L. V. Harrison; Corrigan Circuit, N. N. Sawyer; Dodge Circuit, J. A. Tillery; Humble Circuit, H. Garrett (supply); Huntsville Station, S. M. Bolden; Huntsville Circuit, Thornton Scott; Livingston Circuit, James Jordan; Lovelady Circuit, Ellis Micheaux; Montgomery Circuit, S. A. Pryor; Onalaska Circuit, S. D. Hackett; Singleton Circuit, I. L. Boakman; Trinity Circuit, Wm. Brooks; Spring, P. L. Jackson; Willis Circuit, T. S. Pryor; Crockett Circuit, J. H. Mann (supply).

HOUSTON DISTRICT

W. H. Logan, Superintendent.

Angleton Circuit, C. C. Sapp; Dias Dale, Louis Martin (supply); Galveston: St. Paul, J. E. Bryant; Galveston: Tabernacle, J. O. Williams; Harrisburg, W. A. Fortson; Houston: Boynton Chapel, J. W. Gilder; Houston: Chews Addition, E. Lee (supply); Houston: Calvary, supplied; Houston: Mallalieu, R. H. Warren; Houston: Mt. Vernon, J. I. Gilmore; Houston: St. James, E. H. Holden; Houston: St. Marks, supplied; Houston: Sloan Memorial, W. H. Jackson; Houston: Trinity, A. W. Carr; Kendleton Circuit, C. H. Pemilton; Liberty Circuit, J. H. Kelley; Richmond Circuit, C. G. Curtis; Sweeney Circuit, R. V. Doakes; Thompson Circuit, D. A. Runnels; Texas City, Wm. Josey; Velasco Circuit, Burel Mack (supply); Dyersdale, Lewis Martin.

MARSHALL DISTRICT

P. H. Jenkins, Superintendent.

Atlanta Circuit, J. H. Johns (supply); Dangerfield Circuit, A. R. Luster; Ebenezer, J. W. Haywood; Harleton Circuit, J. P. Calvin; Hawkins Circuit, E. W. Hayes; Jefferson Circuit, J. R. Carnes; Laster Circuit, Riley Hillory; Lodi Circuit, C. S. Williams; Longview and Rose Hill, S. W. Johnson; Marshall Circuit, S. A. Andrews; Mallallen Circuit, J. L. Blue; Mineola Circuit, J. E. Epperson; Ore City Circuit,

M. Fountain; Pittsburg, R. E. Dyer; Queen City Circuit, M. C. Gillespie; Texarkana, J. H. Anthony; Texarkana Mission, B. C. Clemons; Tyler, A. Taylor (supply); Woodlawn Circuit, G. R. Turner; Lodi Mission, K. S. E. Henry (supply); Glimmer Mission, N. T. Mitchell (supply); Hughes Spring, W. C. Jenkins (supply).

NAVASOTA DISTRICT

J. F. Barnes, Superintendent.
Anderson Circuit, A. L. Gabriel; Belloville Circuit, C. C. Smith; Brenham, H. R. Smith; Brenham Circuit, B. McDaniel; Brookshire Circuit, F. W. Johnson; Caldwell Circuit, A. E. Gibbs; East Hempstead, James Clark; Hempstead, G. A. Deslandes; Hempstead Circuit, supply; Hockley Circuit, S. S. Frazier; Milican Circuit, W. E. Hutcherson; Navasota Circuit, Bailey Owens; Navasota, M. Q. A. Fuller; Sealay Circuit, A. F. Johnson; Stoneham Circuit, W. A. Parham; Somerville Circuit, James Hants.

PALESTINE DISTRICT

G. W. Carter, Superintendent.
Brynn, B. R. Booker; Bryan Circuit, E. D. Blocknell; Centerville Circuit, E. G. Gilmore; East Calvert, Carey Davenport; East Mexia, J. P. Belcher; Franklin Mission, A. L. Allen (supply); Fairfield Circuit, W. R. Robinson; Hearne and Sutton, L. H. Barnett; Jacksonville Circuit, G. M. Stewart; Jewett and Buffalo, J. P. Patrick; Leona Circuit, G. W. White; Madisonville Circuit, M. M. Muldrew; Okwood Circuit, G. W. Gill; Palestine, D. C. Halley; Palestine Circuit, W. W. Randle; Teague Circuit, E. W. Summers; Winkler Circuit, G. S. Helm.

PARIS DISTRICT

K. W. McMillan, Superintendent.
Bagwell Circuit, Chas. Wofford; Brookstop Circuit, supply; Bonham Circuit, D. I. Young; Chicota Circuit, H. C. McCarty; Clarksville, W. M. Mack; Clarksville Circuit, J. L. Owens; Clarksville Mission, John Jackson (supply); Celeste Circuit, S. L. Harp (supply); Cooper Circuit, Taylor Moore (supply); Freehope Circuit, Tenoia Edwards; Greenville, J. E. Beale; Hinckley Circuit, E. D. Hohbs; Honey Grove Circuit, W. D. Lewis; Medill Circuit, Gabriel Feider; Paris, Mt. Zion, J. M. Johnson; Paris Circuit, E. D. Hubbard; Sulphur Springs, E. W. Kettley; Terrell Circuit, T. M. Jackson.

Detached—W. J. King, member Mt. Zion Quarterly Conference; M. W. Dogan, president Wiley University; W. L. Turner, member Oakwood Quarterly Conference; R. B. Reed, member East Calvert Quarterly Conference.

APPOINTMENTS WEST TEXAS CONFERENCE— 1914-1915

S. E. Jones, Superintendent.
Austin, College Chapel, R. S. Lovinggood; Austin, Simpson Tabernacle, H. A. Jones; Austin, Wesley Chapel, L. H. Richardson; Austin Circuit, Sebrun Hall; Cedar Creek Circuit, Floyd Hutchinson; Fayetteville Circuit, William M. Ellison; Georgetown, W. B. Lott; Hutto, Taylor and Granger, C. B. Melton; Lagrange, G. M. Mallory; Lagrange Circuit, Lee Hatchell; Lockhart Circuit, J. W. Stone; Little and Manor, James Muse; Luling Circuit, Moses Smith; San Marcos, to be supplied; Smithville, L. R. Parker; South Austin, Arthur Evans; Winchester Circuit, J. W. Wormley.

DALLAS DISTRICT

D. C. Lacy, Superintendent.
Corsicana Circuit, J. M. Foster; Dallas: North and Queen City, J. A. Featherstone; Dallas: St. Paul, J. W. Weakley; Dennison, R. D. Dennis; Ennis and Ferris, A. T. Jackson; Fort Worth: North, W. H. Purnell; Fort Worth: Saint Andrews, T. H. Wyatt; Hillboro Circuit, J. N. Hooney; Hubbard and Dawson, J. W. V. Hutchinson; Itasca and Grandview, to be supplied; Mexia Circuit, George Watters; Mexia and Bardwell, to be supplied; Milford and Italy, R. H. Duncan; Peiham Circuit, Albert Johnson; Pilot Point and Sherman, R. A. Appling; Waxahachie and Lancaster, S. N. Harvey.

SAN ANTONIO DISTRICT

A. M. Mason, Superintendent.
Beaville Circuit, N. H. Townsend; Belmont, J. H. Harford; Boerne, Joseph Young; Corpus Christi, J. W. Stone, Jr.; Cuero, William Mooney; Del Rio,

F. W. Brown; Floresville, A. Brown; Gonzales and Elm, W. E. Blackson; Gonzales Circuit, W. H. Mosby; Hamilton, C. H. Hamilton; Harwood Circuit, to be supplied; Honds, L. W. Roberts; Kerrville, G. V. Cavett; Kingsville, Bishop and Rohstown, to be supplied; Pleasanton, J. H. Hutchinson; Runge and Kennedy, to be supplied; San Antonio: Carr's Hill, I. T. Sanford; San Antonio: Jacobs Chapel, P. M. Carmichael; San Antonio: Kenwood, J. H. Timmons; San Antonio: St. Paul, F. L. Kirkpatrick; Seguin and Almos, J. T. Carper; Smiley, J. B. Eggleston; Sutherland Springs, C. H. Hamilton; Yorktown, J. C. Eusnn.

SAN ANGELO DISTRICT

E. L. Jackson, Superintendent.
Ahlilene Circuit, J. W. Downs; Beltou and Keil Branch, A. L. Carper; Brownwood Circuit, A. B. Johnson; Cleburne, Theodore Butler; Davilla Circuit, E. C. Henderson; El Paso, A. D. Jacques; Gatesville and Valley Mills, J. E. Brown; Lampasas Circuit, J. W. Wright; Marble Falls Circuit, Richard Alonzo; Rogers Circuit, J. C. Mays; San Angelo Circuit, H. H. Qualls; Stanford and Haskell, to be supplied; Temple, C. W. Franklin.

VICTORIA DISTRICT

J. W. Warren, Superintendent.
Alleytown and Eagle Lake, S. D. Moseley; Cologne Circuit, John Coe; Columbus, James Coe; Columbus Circuit, to be supplied; Edna and Morales, J. H. Napier; Goliad, G. W. Novils; Hallettsville and Brosilau, M. S. Jordan; Onkiah and Brown Chapel, D. F. Vance; Port Lavaca, Austwell and Tivola, to be supplied; Schulenburg and Flintonia, M. L. Wyatt; Sublime, S. W. Harvey; Victoria, Harry Swann; Weimar, to be supplied; Wharton, King and El Canepo, M. W. Stevens; Yoakum and Sweet Home, Riley Soda.

WACO DISTRICT

T. S. Moore, Superintendent.
Brewster, Larena and Eddy, E. A. Johnson; Brack Circuit, P. B. Bennett; Bremond Circuit, J. S. Medlock; Calvert: Mt. Zion, J. S. Wyatt; Cameron and Rosebud, S. D. Humphrey; Chilton Circuit, N. J. Moore; East Waco Circuit, J. H. Childs; Groesbeck and Kosse, John Bickham; Groesbeck Circuit, B. J. Goff; High Bank Circuit, B. F. Armstrong; Marlin and Bowman, N. J. Johnson; Mart Circuit, W. M. Reed; Maysfield Circuit, W. W. White; Waco: Mt. Zion, J. G. Brown; Waco: St. James, J. H. Swann.

THE CENTRAL ALABAMA CONFERENCE

By A. P. Camphor, Secretary

The Cenari Alabama Conference has convened and adjourned. The one dominant note of the conference was its spirit of optimism, and it determined policy to take advanced ground, and thus make itself felt more and more a positive, moral and spiritual force in its area and throughout the Church. To no influence is this more directly attributable than to closer and better supervision, both ministerial and Episcopal.

Management, direction and supervision are functions of all co-operative labor. The industrial and business world illustrates this, and in the application of this principle it is teaching wholesome lessons.

The Church in its various lines of co-operative service is recognizing the importance of this principle, and is faithfully applying it with gratifying results. Our ministry and membership in Alabama are to be congratulated that in common with our collective Methodism, we have come to a new era of administrative efficiency, when in justification for our existence as a conference, and in occupancy of this particular field there must be in substantial and adequate evidence, Results, Progress and Achievement.

A new type of work reflecting the spirit of progress, and giving sure evidences of strenuous effort is seen in the reports of the district superintendents and pastors. Brother William Jones of the Montgomery District had traveled 5,600 miles in making quarterly visitations among the churches on his district; in preaching and lecturing over a hundred times in the year; visiting farmers' conventions, ministers' unions, educational institutions, farms, prisons, homes, churches, both of his

own and other denominations, in fact, touching individual and social life at every point, and in all of its varied and changing aspects, in order to reach the people to whom he was sent as helper and guide. He had labored hard to make them law-abiding, sober, thrifty, economical and more devoted to the family, the school, the church and the community of which they are parts.

His labors were not unrewarded; for his district is one of the two that shows an increase in disciplinary benevolences over the previous year. It gave two cents more per member to the benevolences than any other district in the conference. This year his work shows an increase of 314 in membership, or twenty-four per cent. The other five districts, all of them, through their tireless and aggressive representatives, pastors and district superintendents are not lagging—(that is no longer permissible; it is looked upon as a kind of unpardonable sin)—but are forging ahead, doing their best and keeping unbroken steps with the march of advancement and social betterment.

The 39th session was characterized as a great conference. The religion services beginning with the sacrament of the Lord's supper and continued throughout the meeting, were stressed so as to deepen and enrich religious life. Bishop Thirkield's addresses and sermons were illuminating and helpful. His emphasis upon ministerial purity and exemplariness in all that appertaineth to the minn of God, left impressions to abide. The presence and presentation of a roster of official visitors, each of whom surcharged with a tremendous and vital message, and magnifying and evaluating his interests as only specialists can, presented a characteristic scene that was both unique and impressive.

Dr. Boswell's portrayal of simple, real, strong facts and experiences in relation to the work of the Board of Home Missions and his original method of marshalling and massing those facts made his address a model for all ministerial and official representative boards. What the people want is not so much florid rhetoric, flowing eloquence and glittering emptiness, but a simple straightforward and convincing story of the work and needs of our administrative boards. With more of this kind of material as given by Dr. Boswell responses to all benovolent claims will be inevitable. Under the crushing weight of responsibilities and opportunities so mighty, one is forced to exclaim, "Who is sufficient for all these things?" The answer is ready and at hand—"I can do all things through Christ which strengtheneth me."

The Freedmen's Aid cause, the one so vital and so close to all of our hearts because of its direct relation to our Methodism as a whole, and yet with no less devotion to all the rest—was ably presented by its tireless representative, Dr. Penn. The unanimous response with which his appeal was met in bona fide subscriptions of \$4,048 and in cash of \$50 told its story of increasing interest, and a growing responsibility for a cause with which the life and future of the race and Church in this section are identified. The coming year is to witness a new awakening for the Freedmen's Aid Society, both in regular and special collections. To this task the conference is seriously and loyally committed.

This new impulse for larger life and achievement is not to limit itself to any one department of work, but is to penetrate and vitalize our entire social and religious organism. There is to be an increase of twenty per cent in membership on each charge and ten per cent in collections. The Sunday school work is to be rehabilitated by an accession of two thousand and five hundred Sunday-school scholars. The district work now readjusted and concentrated, promises more adequate support and more constructive and aggressive work, because of more accentuated supervision.

Too much praise cannot be bestowed upon the hospitable people and pastor of Decatur for the royal way in which they entertained the conference. May the blessings of Heaven abide with them throughout the coming year and the memory of the conference be as ointment poured forth.

The treasurer reported as follows: Foreign Missions, \$511; Home Missions, \$531; Freedmen's Aid, \$412; Public Education, \$30; Children's Fund, \$71; Conference Education, \$21; Board of Sunday Schools, \$195; total, \$1,771.

Thus passes into history one of the best sessions of the Central Alabama Conference. May the next be even better.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

A UNIQUE CHARITY

(Continued from Page 1)

soul life of the child. And all races are closer akin in the childhood stage than in any other period of life. The child attitude is about the same the world over. And where is the man who does not want to lend joy and comfort to the child? Every grown-up throughout the world feels a sort of responsibility to every child.

"Ah! what would the world be to us,
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

Ye are better than all the ballads
That ever were sung or said,
For ye are living poems,
And all the rest are dead."

The study of the faces of those nine thousand Negro children was worth while. There was not only on those faces the emotion of expectancy but of confidence. But he was blind who could not see behind the mirthful twinkle of the eye and the temporary enjoyment the sadness of heart and the shadow of life's hard way. For here had come children up out of the slums and the alleys, and the shacks round about the city, to be the beneficiaries of the great pulsing emotion set to work by a great newspaper. And what is a newspaper for but to link the strong to the needs of the weak; to form a partnership between the brave and the discouraged; between the free and the oppressed; between the high and the low; between the serious, busy burdened grown-ups and the sad-hearted and visionless waifs in the darkest alleys?

Other cities have their way of speaking the message of encouragement to its children of the alleys; our city has its own unique way, thanks to the Times-Picayune.

Another phase of this charity is not to be forgotten. It is instituted by the great white daily of this section. The beneficiaries are the children of the Negro poor. And well-to-do white men and well-to-do Negroes and organizations in both races vie with each other in hearty co-operation to make this movement a success. Was it not a Christmas message of Peace passing between the races, of Good Will that should obtain? Was it not good will interpreted in terms of daily life? And was this not a peace that every one could understand?

This Doll and Toy Fund began years ago for the white children under the Times-Democrat. Mr. D. D. Moore, the present editor in chief, took charge of this great paper several years ago. We note keenly now and then, under Mr. Moore's administration, indications of this paper's interest in the uplift of the Negro; and it was he who brought to pass this charity for Negro children that has now become a permanent factor in the life of our city. The daily expressions in working up the fund have a decided effect in softening the feelings between the two races and bringing them into sympathetic touch with each other. Mr. Moore has done a fine thing, for which he deserves credit and the gratitude of the people.

In observing the distribution one could not overlook the intense interest manifested by Mr. Edward Roddy, who is the Division Passenger Agent of the Illinois Railroad, located in New Orleans. He was chairman of the

sub-committee of the Doll and Toy Fund, having charge of the distribution of the toys to the Negro children. Mr. Roddy had his sleeves rolled up and played Santa Claus with perfect ease and apparent genuine delight. It was a big man giving himself unselfishly for the happiness of others.

Attorney J. Madison Vance was chairman of the Colored Committee having specific direct charge of this movement. He was assisted by the Rev. H. H. Dunn, Secretary, the Rev. M. R. Dixon, Mr. H. Gonzales, Dr. Jno. Marks, J. L. Burrell, Mr. C. W. Brooks, Mr. Edw. Brooks, Mr. V. P. Thomas, Hon. W. L. Cohen and others. These gentlemen worked hard to bring the movement to successful issue and they deserve the thanks of all the people.

IS AMERICAN CIVILIZATION A FAILURE?

The general attitude of the American people toward the mob spirit in this country spells disaster to American institutions. The occasional denunciation of the mob by a newspaper here and there and some minister or statesman, now and then, is only a cry in the wilderness. The American people are unconcerned as to this growing evil and their indifference is almost criminal. It is taken for granted that the mob is a sort of necessary evil, putting away in a spectacular and gruesome manner, but speedily, some notoriously bad and dangerous Negroes, that the victims are so worthless and their guilt is beyond peradventure that it does not matter. But is it so? Is that all that there is to the mob? Are we not playing with fire and juggling with death to American institutions?

Call it a light matter if you will that nine lynchings have taken place in the Parish of Caddo (Bloody Caddo) in the state of Louisiana within one year. Call it a light matter if you will that half a dozen of these took place in a single week. Let us dismiss, if we can, the rights of the Negro to trial and let us assume that they were fiends incarnate and needed death. What then? The Governor of the state, backing up the prosecuting attorney, ordered an investigation of the lynching. What were the results? It was intimated that one deputy sheriff knew the identity of the mob. His life was threatened if he dared expose a single member of the mob. What became of the investigation? Nothing, it fell flat. The whole judicial procedure of the state was set aside by the same spirit that put to death nine Negroes in one parish in a single year. As gruesome, as fiendish and as unjustifiable as was the killing of the nine Negroes, that does not compare, at all, with the mob setting aside by absolute threats, the power and process of legal procedure.

And have the American people no concern for this? Are we, in our stupidity to pass by grave forebodings, simply because we think they concern only nine Negroes who are dead and if alive would not count much to our American institutions? If the mob can by threats intimidate a witness it can by threats set aside the executive power of the state. And if it were to grow strong enough it might menace our national life. Somebody says this is unnecessary alarm. Is it so?

It is not good ethics for the kettle to call the pot black. But we have heard it repeatedly rung in the ears of the Negro that he shields crime, that he hides criminals, that his society is honey-combed with murderers and liars and thieves and debauchers of women. May be so. We have our share but what right have men to taunt us because we cannot ferret out and bring to justice the delinquents among us, when there are notorious murderers by the mob method all through this country and court procedure is absolutely powerless to ferret them out. From Shreveport, Louisiana, to Coatesville, Pennsylvania, there are thousands of murderers who walk in the clear sunlight and who are known; they do not confess and those who

know do not dare tell. And yet a distinguished American, once an executive of this great nation, read the Negro a lecture on shielding crime.

We know this editorial space is all but wasted for the actual good it will accomplish, in calling attention to the destructive power of the mob. This is not the only sheet that is calling attention to this matter. We all may be wasting our ammunition but some day this American Republic will wake up to the fact that we are desperately enthralled by the power and the spirit of mob violence.

The Houston Post, in commenting on this Shreveport lynching and subsequent investigation, says:

"What did this Caddo parish mob accomplish? Its members made brutes of themselves in their efforts to avenge a crime by putting to death by the most fiendish methods imaginable three men merely suspected of it. In all probability the guilty murderers of the village postmaster are at large, while the blood of innocence rests upon the hands of men who took it upon themselves to discharge the functions of law. Moreover, they have inflicted an ineradicable disgrace upon the parish and state, in addition to staining their hands with human blood.

"And this is the end of it. It is said the judge will have the grand jury to probe into these lynchings. All a waste of time and effort. Lynchers are never identified. They invariably escape the consequences of their crimes. They are murderers whom no mob can punish and against whom the law apparently holds no resentment.

"The crime of the Louisiana mob would have been atrocious if its victims had been known to be guilty, but the record is that they put to death three men who were merely suspected of murder, and one of these was an aged man whose plea of innocence did not waver in the flames which roasted him to death."

Is American civilization a failure?

The North Carolina Conference, at its last session anticipating that Bishop Henderson would not hold the conference for the fourth consecutive time, passed the following resolution: "The North Carolina Conference records its conviction that the Residential Episcopal Supervision provided for by the General Conference of 1912 is justified by the practicability, the efficiency and the wisdom of the plan. It has been the good fortune of this conference with others in the Chattanooga area during the quadrennium to have the continued Episcopal Supervision of Bishop Theodore S. Henderson, D. D., LL. D., who as a careful and wise administrator, a sympathetic and brotherly leader, a convincing and evangelical preacher has greatly impressed himself upon us. Bishop Henderson has been congenial, approachable, kind, fair, open-minded and open-hearted and thereby won from us our full and unreserved confidence and warmest love. By his superior leadership, our educational work has been quickened, our membership increased and the whole work given new impetus and strengthened. We bear this testimony of our love and confidence and assure Bishop Henderson of a warm place in our hearts and a hearty welcome whenever he is called to labor among us; and further, we assure him that our prayers and best wishes shall follow him wherever he may be."

The "Forward Again Movement" in behalf of Woman's Home Missions, the organ of the Woman's Home Missionary Society, is proposed for the coming year by Miss Evans, the publisher. She calls upon auxiliaries for a ten per cent advance in subscriptions for Woman's Home Missions and a club of ten Children's Home Missions in addition. Every auxiliary meeting this request will help to secure the greatly desired goal of fifty thousand subscribers for 1915.

Of General Interest

Tuskegee Negro Conference

The annual Tuskegee Negro Conference will be held at Tuskegee Institute, Alabama, Wednesday, January 20, 1915. In addition to the meeting in the Institute chapel an Agricultural Parade, to start from Millbank Agricultural Building at ten o'clock, will feature possibilities of agriculture as carried on by the Tuskegee Institute, and the Farm Demonstration work of the National Government. A series of contrasts will indicate the agriculture of the past with the present. A beginning in this direction was made last year but the parade for 1915 promises to be more thoroughly instructive and will include many features not included in last year's parade.

The Conference program has been arranged with special reference to assisting the Negro farmers to get in a position so that they can best co-operate with the agencies which are working to improve farming and financial conditions in the South.

The morning session of the Conference will be held at eleven o'clock, in the chapel, and the subject decided upon for discussion is: **HOW I AM MEETING THE PRESENT HARD TIMES.**

- I. By raising my own food supplies.
What am I raising to eat: 1. In my yard. 2. In my garden. 3. In my orchard. 4. In my field. 5. In my pasture.
- II. By growing things to sell.
What I am raising to sell: 1. In my yard. 2. In my garden. 3. In my orchard. 4. In my field. 5. In my pasture.
- III. Organized efforts: 1. To assist in growing food supplies. 2. To assist in preparing corn, oats, etc., for market. 3. To assist in getting better markets for crops other than cotton.

The Workers' Conference

The Workers' Conference is to be held Thursday, January 21. The subject selected for discussion is: **THE SCHOOLS AND THE "HARD TIMES" SITUATION.**

1. How the "hard times" situation has affected our community. 2. What our school is doing to help our community in the present financial situation. (a) To get temporary relief. (b) To get permanent relief. (c) The opportunity that the present situation offers to teach the saving habit. (d) The opportunity of the present situation for initiating and increasing school extension work.

The British Retaliate

Evidently determined upon swift retaliation for the unexpected raid on English coast towns a few days ago by a German squadron, the British made a bold dash across the North Sea and attacked on Christmas day the German naval base at Cuxhaven at the mouth of the Elbe river. The attack was made both from sea and air. Seven aircraft, light cruisers, destroyers and submarines took part in the raid. The German and the British reports of the engagement are conflicting. The former claims that three of the British vessels were hit by German bombs and that one of them was set on fire, and that the German fighting equipment was unharmed by the raiders. The official report of the British declares that none of their ships were struck by the enemy's bombs; that by rapid maneuvering they were able to avoid the German submarines; that they made the attack by daylight and remained off the enemy's coast for three hours without being molested by any surface vessels, and that six out of the seven pilots returned safely. It is admitted, however, that four of the air machines were destroyed and that Flight Commander Hewlett is missing, his machine having been found in a wrecked condition. The report concludes: "The extent of the damage of the British air-men's bombs cannot be estimated, but all were discharged at points of military significance."

It is reported also that another naval airman dropped twelve bombs on an airship shed at Brussels, but the amount of damage was not known.

Five German airmen are reported to have dropped bombs on towns in Russian Poland, resulting in the death of eight persons and the wounding of more than one hundred.

Germans Dream of Teutonic Supremacy in All Europe

A war correspondent for a local daily said recently that, "The great minds of Germany now are busy drawing up schemes for the Teutonizing of all Europe. Their dreams, fostered by the official reports on the progress of the war, fantastic as they are, are believed to be foreordained realities." What is known as the "blood-and-iron school" of theorists seems to predominate, and it is said that nothing shorter than the entry of the allies into Berlin will be sufficient to convince this party that Germany is not invincible, these men being obsessed with the idea that the Germans are superior in every way to other nations and are destined to rule the world.

From a series of opinions recently printed in a publication of the Monist party the following, according to the learned Ernest Haeckel, are the most desirable results of the war: "(1) The crushing of English tyranny; (2) for this purpose the invasion of Britain and the occupation of London; (3) the partition of Belgium, the greater part, the eastern section from Ostend to Antwerp, to be one of the German federal states; the section to the north of this to go to Holland and the southeastern section to be incorporated into a greater Luxembourg, likewise a German state; (4) Germany to receive many of the British colonies besides the Congo; (5) France to give Germany a portion of her northeastern provinces; (6) Russia to be rendered impotent by the reconstruction of a kingdom of Poland, subject to Austria; (7) the German provinces on the Baltic to return to Germany, and (8) Finland to become an independent kingdom united to Sweden."

Remarkable enthusiasm is said to prevail with the German people, and they cling to the Emperor's contention that God is on the side of Germany.

Troops from Tropics Hercie

Late reports tell how the troops from the tropics fighting for Great Britain are suffering from the intense cold in Belgium. The Senegalese seem to have been the greatest sufferers and have displayed a truly remarkable courage during the amputation of frozen feet and toes, this being done in many cases without the administering of an anaesthetic. The chief commissioner of the emergency fund, writing from London says: "The courage and heroism of these native troops is simply beyond belief. They never complain. They always urge the nurses to attend to others." In one hospital the commissioner saw a Senegalese soldier have his toes removed without a groan. Suddenly he sprang up from the operating table and searched around until he found his pipe, the smoke from which seemed to deaden the pain. After the operation, upon a nurse offering to bring him his luncheon, the Senegalese refused and walked to the convalescent's table where he ate his meal with his friends. Many similar acts about the hospital may be observed. The recovery of the soldiers is greatly retarded by the lack of comforts. There is great need of blankets, heavy woolen clothing and socks. Because of the lack of serum, gangrene is not being successfully treated and is presenting a frightful menace. Typhoid fever, which was making considerable headway, has been checked. There is an urgent need of electrical equipment to treat rheumatism and paralysis, the result of neglected wounds. The need of hospital supplies has become so acute because they are not obtainable in France, and in many cases have been delayed in transportation.

People of Interest

Dr. S. Earl Taylor says that "Panama is the melting pot for all races."

Dr. W. W. Lucas delivers the Emancipation address at Anniston, Ala.

The Rev. R. N. Jones, our pastor at Hattiesburg, Miss., has just closed a revival with 105 conversions.

Bishop and Mrs. Thirkield expect to sail on January 23 for Porto Rico.

Dr. William Beckham, Field Secretary of the National Baptist Publishing Board, died in Kansas City, December 20.

Mr. and Mrs. J. W. Brower, of Asheboro, N. C., celebrated the twenty-fifth anniversary of their wedding, on Christmas day.

Bishop Thirkield announces that since the date fixed for the Central Missouri Conference covers Passion Week and Easter, at the request of many, the date is changed from March 31 to April 7.

Prof. E. L. Gordon, Principal of the Institute for the Deaf, Jackson, Mississippi, has been selected by the faculty of Alcorn A. and M. College to deliver the Emancipation address January 1.

Dr. M. M. Jones, of Charlotte, N. C., has just closed the twenty-fifth year of his ministry and the fiftieth year of his life. His family and church took advantage of the occasion for expressions of love and confidence.

The Commission on Federation of Colored Churches meets in Chattanooga, Tennessee, January 8 and 9. The following named persons compose this Commission: Bishops Neely, Henderson, Thirkield; J. P. Wragg, R. E. Jones, R. E. Gillum, ministers; I. G. Penn, E. H. McKissack, L. J. Price, laymen.

The Rev. W. H. Pope, the Lexington Conference Evangelist, held a very successful revival at Salter's Church, Terre Haute, Indiana, the Rev. W. H. H. Renfro, pastor. Following the meeting at Sauter's he held a ten days' meeting at Merrills Chapel, the Rev. Wesley Williams pastor. Both of our churches were very much revived by these meetings. Brother Pope recently married, and Mrs. Pope assisted him in these meetings.

"Heretofore the colored people have been practically abandoned by the great educational forces to the destructive influence of the liquor trade," says Dr. J. N. C. Coggins, Field Secretary of the Temperance Society of the Methodist Episcopal Church.

In calling attention to the deplorable influence of whiskey upon the Negroes, he says: "Three-fourths of all the crimes among Negroes can be traced to liquor, and their poverty is largely increased by the use of strong drink. In Orange county, South Carolina, in September, \$27,000 was spent in the dispensaries; in October, \$32,000, and in the same month in Florence county, \$54,000; a total of \$113,000 in three months. Three-fourths of this was spent by the colored people."

On two occasions during his year's work Dr. Coggins addressed mass meetings of white people; once at the Opera House in Harriman, Tennessee, and once in a theater at Marion, Virginia. At both of these meetings great crowds of white people declared their interest in the effort to free the colored people of the South from the exploitation of brewers and distillers.

The faculty and students of Drew Theological Seminary, Madison, New Jersey, have had the rare privilege this fall of attending a series of eight lectures delivered by the Rev. John Gowdy, D. D., President of the Anglo-Chinese College, Foochow, China. While the general subject of the course was Chinese Life and Customs, this title does not do justice to the scope of the lectures and the fullness of personal experience with which they were illustrated. Few can ever forget the view of Chinese character conveyed in the lecture on "Face," nor the illumination of many passages of Scripture in that on "The Bible as Illustrated by Chinese Life."

Recent District Meetings

FORREST CITY DISTRICT

The District Conference, Epworth League and Sunday School Convention met at Hunter, Ark., in New Bethlehem Church, the Rev. A. T. Stephens, district superintendent, presiding. The district superintendent's report and the pastors' reports showed increase on all lines. Dr. L. G. Hodgers, our pastor of Wesley Chapel in Little Rock, was present to look after the collection of the Jubilee Fund. Dr. J. W. Terrill of Newport, Little Rock District, visited us and his words of commendation were very kindly received. The Epworth League and Sunday School Convention made good reports, with the largest delegation present we have ever had. The reports of all officers and delegates showed some improvement. Our membership had an increase of 291; benevolences, \$506.07; total collection for all causes, \$700. The following brethren preached effective sermons: the Revs. W. A. Smith, Fletcher Smith, H. Bright. We reported for the Jubilee Fund \$134. T. R. Wamble was appointed to represent the Southwestern; he secured 13 subscribers for three months and one for 12 months. The Woman's Home Missionary Society held a splendid session with Mrs. V. E. Gates in the chair. She secured several subscribers for the Woman's Mission Journal. The Epworth League and Sunday School Convention was organized and made a separate body. Prof. B. F. Jourdan was elected president. The brethren expressed their intention to stand by the young people and help them push the work to success. The program of the young people was quite a treat to the people on Saturday night. The collection was donated to the Rev. D. W. Nelson, the pastor, who was entertaining the convention. Dr. J. W. Jackson and T. R. Wamble, ministers, and N. Darby, layman, were elected to the Ministerial Council in Nashville, Tenn. The conference appointed a committee to collect \$100 to help on the expenses of delegates. Sunday morning Dr. J. W. Jackson conducted a model Sunday school. At 11 a. m. the Rev. Z. R. Fields preached a strong sermon; at 3 p. m. the Rev. Wm. Speed preached. All services were well attended. Resolutions were read for the kind people who cared so well for a district meeting with a delegation of nearly one hundred persons. The seat of the next conference is Hughes, Ark. The convention goes to Scott's Valley. Our district superintendent is very strong in his determination to stir every interest of the church; and the brethren are showing their willingness to do their work well. If Bro. Stephen succeeds as well in the future as he has in the past he will have no cause to be ashamed of his record when his term expires. Our district passed a resolution to carry out the new financial system as was handed down by the last general conference. The Rev. J. W. Nelson, secretary of the conference, and Mrs. V. E. Gates, secretary of the convention.—T. R. Wamble.

WASHINGTON DISTRICT

The Washington District Epworth League held its twenty-second convention in Poolesville, Md., the Rev. J. S. Cole, pastor, September 8 and 9. At the opening session Tuesday, at 8 p. m., the Rev. W. W. Lucas, D. D., addressed the convention. The address was timely and well received. On Wednesday, papers were read and discussed which gave an opportunity to emphasize some very important points in connection with our League work. Officers elected for the ensuing year: President, M. W. Clair; first vice-president, L. A. Carter; second vice-president, Mrs. Mary E. Johnson; third vice-president, Mrs. V. E. Stokes; fourth vice-president, J. W. Dockett; secretary, Mrs. S. E. Addelle; treasurer, Mrs. E. A. Martin; Junior superintendent, Mrs. Estelle Jonathan; executive committee, Miss H. H. Beason, Mrs. Mary E. Griffin, J. W. Crusor, Mrs. Cora Doy and the Rev. R. F. Coates, the district superintendent, and president ex-officio. The district conference convened with the Rev. W. A. C. Hughes, D. D., presiding. M. W. Clair was elected secretary; A. A. Brown, assistant. The several papers read before the conference were instructive and inspiring. Prof. Kelly Miller of Howard University

addressed the conference; this was a great treat. The Rev. E. Lyon, D. D., LL. D., delivered an able address. The various reports pointed out the fact that the district under the leadership of the Rev. W. A. C. Hughes, D. D., was in a prosperous condition. William O. Addison, Robert Jennings, Peter C. Butler and William H. Gaines were licensed to preach. J. W. Dorsey, Thomas W. Pugh, Frederick D. Myers and Charles H. Tolson were recommended for reception on trial in the annual conference. The pastor and his good people are to be commended for the royal manner in which they cared for the large number of delegates and visitors.—Tam.

ATLANTA CONFERENCE—WOMAN'S HOME MISSIONARY SOCIETY

The eleventh annual session of the Woman's Home Missionary Society convened at Carrollton, Ga., October 14, in Moore's Chapel, of which the Rev. P. H. Kelley is pastor. At 8 o'clock p. m. the meeting was opened with devotional service conducted by Mrs. Addie Boldin. Address of welcome to the church by Miss Evelyn Avery; to the Carroll Auxiliary, by Miss Ezel Hines; to the Rome District, by the Rev. D. H. Alanton. Mrs. Ivana Pace responded. Mrs. E. H. Oliver, the efficient president, delivered the annual address, which was a masterpiece. Friday morning the holy communion service was conducted by the pastor, the Rev. P. H. Kelley, assisted by the Rev. D. H. Stanton. Miss Flora Mitchell was introduced and made helpful remarks. Mrs. W. F. Penn and Mrs. N. J. O'Connell were also introduced. The Rev. Mr. Beaver was introduced and spoke in congratulatory terms of the great work done by the women of the church. Friday night Mrs. Mary Croiley presented her work in relation to the prisoners. In her address it was clearly seen that she is a woman sent by God. Mrs. M. J. O'Connell, president of the Atlanta District, was introduced and spoke out of her heart and experience of the great Church and what the Woman's Home Missionary Society is doing and the need of true women. Saturday morning the various committees reported. Mrs. E. H. Oliver was elected delegate to the National Convention which convened in Syracuse, N. Y., October 21. A purse of \$5 was given to one of the aged members, Mrs. Mary Melton. Amount reported at this session, \$185, the Atlanta District taking lead. Officers for the ensuing year elected: Mrs. E. H. Oliver, president; Mrs. L. J. Price, vice-president; Miss Flora Mitchell, corresponding secretary; Mrs. L. H. Kling, recording secretary; Mrs. W. F. Penn, treasurer; Mrs. J. W. E. Bowen, secretary Young People's work. Saturday evening from 5 o'clock to 8, a reception was given by the Carrollton Auxiliary to the delegation. Sunday morning at 11 o'clock the annual sermon was preached by the Rev. P. H. Kelley. At 3 p. m. Miss S. E. Abbott addressed a large audience on "Temperance." Next annual meeting will convene at Covington, Ga.—Reporter.

ANNAPOLIS DISTRICT

The sixteenth annual session was held in St. Paul Church, Baltimore, Md., September 16-20, District Superintendent C. G. Cummings presiding, who administered the Lord's supper, assisted by District Superintendents D. W. Hays and W. A. Hughes, respectively of the Baltimore and Washington Districts. Annual sermon by S. R. Hughes. C. A. Randall was elected secretary; assistant, Hezekiah Brown; N. M. Carroll, treasurer. E. S. Williams was elected to take subscriptions to the Southwestern; S. H. Brown reporter to same. The district superintendent's report showed progress and the work of the district had greatly improved over the previous year. One new mission organized. Visitors present and introduced were: the Revs. W. W. Lucas, of the Epworth League; I. L. Thomas, of the Home Mission and Church Extension Society; J. N. Coggins, field secretary of the Temperance Society; J. C. Sherrill, field secretary of the Board of Foreign Missions; Dr. Edwards, presiding elder, and Dr. Jordan, of the African Methodist Episcopal Church; Dr. J. O. Spencer, president of Morgan College; D. W. Hays, J. A. Holmes, G. E. Curry, R. R. Riggs, Levi Miller, E. W.

St. Peck, A. J. Mitchell and M. J. Naylor, of the Baltimore District; W. A. C. Hughes, R. F. Coats, W. H. Deane, W. C. Thompson, Benjamin Gross and V. N. S. Hughes, of the Washington District; Joseph Wheeler, of the Alexandria District, and J. N. Yearwood, of the Cumberland District. Afternoons of each day were given to literary programs; many interesting papers were read and ably discussed. Night sessions were set apart for anniversaries. Among the great and inspiring addresses delivered, Dr. Lucas instructed, inspired and electrified his audience with visions, plans and program of the League, which is becoming a practical working force in the church. Miss Edyth Cooper gave an interesting address of the Buffalo Convention. Dr. Spencer spoke in the interest of Morgan College. Dr. J. N. Coggins favored the conference with a masterly address on Temperance and urged the organization of Temperance Societies in every charge on the district; also that November 8th be observed at National Temperance Day. Dr. Sherrill spoke to the enlightenment of the conference, as to what the Board of Foreign Missions is doing and urged loyal support. Dr. Thomas ably represented the cause of Home Mission and Church Extension. District anniversary of the Woman's Home Missionary Society was observed Friday evening. Mrs. Mary Tankard, president. Mrs. Mary J. Camphor, Mrs. S. B. Hollis, Mrs. R. C. Cummings, Miss Ida R. Cummings, Miss Annie R. Johnson and Mrs. Mamie Jones addressed the meeting. A good collection was taken for the cause. Sunday was a great day at St. Paul. At 9 a. m., an old-fashioned love feast led by the Revs. Thomas H. Bryan and Richard White. At 11 a. m. a very fervent and impressive sermon by Superintendent Cummings. At 3 p. m., Sunday School anniversary, Mr. Clarence Thomas presiding. At 6:30, evangelistic services conducted by the Rev. J. H. Norris. One conversion. At 8 p. m. the Rev. Elijah Ayers preached to the delight of all present. Some important resolutions were passed at the conference. Among them was one offered by Dr. E. Lyon, urging hip for Liberia and missionaries from the United States who have been cut off from necessary supplies of life by the European war. One by E. S. Williams favoring State wide prohibition. One on the consolidating of the District Conference and the Epworth League Convention. Hereafter, the meeting will be known as the District Conference, Epworth League and Sunday School Convention of the Annapolis District. Appropriate resolutions were read for the district superintendent for his impartial ruling—for the secretaries and for the Rev. S. A. Virgil, pastor, and his good people for their splendid entertainment of the conference. Collections during the conference, \$123.—S. H. Brown.

FORT SMITH DISTRICT CONFERENCE

Met at Conway, Ark., the district superintendent, the Rev. D. H. E. Harris, D. D., in the chair. At the close of the love feast the Rev. W. H. Simpson of Monilton and Miss Ethel Tuttle were elected secretaries; E. Washington and I. Parkor, statisticians; William B. Harris, D. D., of Fayetteville, reporter to Southwestern; Mrs. Boyd, of Ft. Smith, treasurer. The superintendent then introduced the Rev. Mr. Anderson of the Holiness Church and the Rev. Mr. Williams of the Colored Methodist Episcopal Church. The Rev. M. F. Strong of St. James Church, Pine Bluff, and Prof. L. M. McCoy of Philander Smith College were brought forward and introduced. The superintendent made his report; the pastors followed; all were very favorable. The superintendent awarded a banner to the church or charge reporting the largest amount of money on the Jubilee Fund. St. James Church, Fayetteville, having reported the highest amount, was awarded the banner. Each session was largely attended. Prof. McCoy was elected president of the District Epworth League. The Rev. J. M. Cox, D. D., president of Philander Smith College, and the Rev. Geo. T. Saxton, superintendent of the Little Rock District, made delightful addresses. Thursday night was the Freedmen's Aid anniversary. By the request of Dr. Cox, the Rev. G. T. Saxton filled his place as representative of the Society, together with the Rev. W. B. Harris, D. D. The house was crowded and the speakers were listened to with a deal of interest. The finance will compare favorably with former reports. The good pastor and people of Conway deserve much credit for the manner in which the conference was entertained. Roland was decided upon as the place for the next district session.—W. B. Harris.

Gleanings from the Field

A REVIVAL AT NEWMAN METHODIST EPISCOPAL CHURCH, KEY WEST, FLORIDA

At Newman Methodist Episcopal Church, Key West, Florida, there has just closed (on Sunday night, Nov. 22) the greatest revival in recent years, when 28 persons were happily converted in one week's time, the major part joining our church. There were 23 accessions during the meeting. The African Methodist Episcopal, African Methodist Episcopal Zion, Episcopal, English Wesleyan Methodist, Missionary Baptist, Primitive Baptist and even the Catholics, enjoyed the services. There were some from each of the above churches converted with the exception of the last named. A high churchman from the Episcopal Church was happily converted on the last night. This meeting truly stirred the entire city. Very nearly every church in the city was deeply interested; the pastor of the African Methodist Episcopal Church, the Rev. L. A. Forbes, though, just out of a great meeting himself, gave his heart to ours and assisted most earnestly. He is truly a big-hearted Methodist preacher and is in the hearts of his people in this city. Following the closing of the revival meeting, Tuesday night was set apart as a night on which the whole membership would be re-organized, a partial reorganization of the church and a reunion of the entire membership. This brought out the highest number of members since our pastorate, three years ago. There was general good feeling among the entire membership and everybody left with a determination to do more than ever. The whole membership and the pastor are jubilant.—W. Pericles Pickens, Pastor.

A LETTER

To the pastors, members and friends of the Methodist Episcopal Church, the Chicago-Indianapolis District, sends greetings. Brethren, this is one of the most rapidly growing districts, as regards Negro population, in Methodism, and that, too, at your expense. Since we cannot prevent this migration of our membership, we can for the most part save them to OUR CHURCH by referring them to our pastors in the cities to which they go. If any member or friend moves to the state of Indiana or to Chicago, we must see to it that he knows the location of our church and the name of our pastor. If you desire other information than that found in this letter, address the writer and the desired information will be promptly mailed to you. Chicago—The Rev. J. W. Robinson is pastor of St. Mark, which is located at 50th street and Wabash avenue. St. Mark is one of the best churches in the Lexington Conference and has just completed a new church building. If you visit Chicago and stop on the South Side, don't fail to see St. Mark and meet our pastor, Dr. J. W. Robinson. St. Luke Church, on East 35th street is the most rapidly growing church in the Lexington Conference. It is about 18 months old and has 160 members. The Rev. E. R. Lewis is our pastor at this station. The location should

favor this church's growing into one of the largest churches in Methodism. Fulton Street Church, the Rev. H. M. Carroll pastor, is the seat of the next Annual Conference. Under the guidance of the Rev. Mr. Carroll this church has done wonders. Should you stop on the West Side, remember Pastor Carroll and Fulton Street Church. Indianapolis, Simpson Chapel, the Rev. P. T. Gorham, pastor, is located at Eleventh Street and Missouri avenue. The Rev. Mr. Gorham is breaking records at Simpson. Seven hundred dollars of the \$1,200 which the church owed has been paid since Conference. Thirty-five have been taken into the church. If you have any friends going (or just gone) to Indianapolis, call their attention to Simpson Chapel and P. T. Gorham, a Gammonite, the pastor. Scott Chapel, the Rev. D. H. V. Purnell pastor, is in the East end. The Rev. Mr. Purnell is an A. B. of Oberlin. You should not live in Indianapolis without meeting him. Barues Chapel, the Rev. A. R. Martin, pastor. If you are in North Indianapolis you owe it to yourself to meet Pastor Martin. Terre Haute—Saulter's Chapel, the Rev. W. H. H. Rhenfro, pastor, is located on South 13 1/2 and Franklin streets. The pastor is held in high esteem by all who know him, especially for his intellectuality and manliness. The church debt is a great burden to this people. But people are flocking into Terre Haute to live, especially from Kentucky. Point them to Saulter's Chapel. Evansville, the Rev. A. N. Hewitt is pastor of our Bland Avenue Church. Bro. Hewitt is of Gamman. Bland Avenue Church is already a great church, and a few years under Brother Hewitt will put her in "Class A." We now have a St. Mark in Evansville. The Rev. Wm. Pruitt is pastor. If you can't find Hewitt, then find Pruitt. They are in Evansville. Jeffersonville is the seat of our next District Conference. This is the home of the State Reformatory. The Rev. W. H. Riley, our Conference Secretary, is pastor. The congregation is building an "up-to-date" church edifice which is to seat 700. Jeffersonville is prospering as never before.—G. R. Bryant, D. D., District Superintendent, 2046 Highland St., Indianapolis; B. F. Smith, District Secretary.

SUNDAY SCHOOL RALLY—INDIANAPOLIS, IND.

The Sunday School Rally Day at Simpson Chapel of Indianapolis, Indiana, October 25, was a very successful one. The attendance was 630; the collection was \$25. This Sunday school is graded and is rapidly being organized with kindergarten classes up to Home department. Mr. J. C. Hayes, the former superintendent, deserves the credit of the graded system and the plans for the campaign. Owing to a change of duties Mr. Hayes was compelled to resign his office as superintendent. Mr. William R. Hill was elected in his stead. There are 20 of the most competent church leaders as teachers and other assistants to make the work a success. The primary de-

partment and the teacher training class is in charge of Mrs. Martha A. Sissle.

PASTOR'S BIRTHDAY ANNIVERSARY—CORINTH, MISS.

I was aroused from my bed chamber on the night of October 12th by the anthems from a moonlight choir, led by the Ladies' Aid and Woman's Auxiliary Societies of Mt. Moriah Church. The surprise party was not an act of impulse but the result of thought and careful consideration in the "true-hearted, whole-hearted, faithful and loyal spirit" that was so impressively shown. They were thrilled with the joy of sacrifice and service. The box of shirts was received with the thought of the promise: "I will clothe thee with change of raiment," and other presents with the Lord's promise to David. It was a wonderful and pleasant surprise celebrating my birthday anniversary, and I shall never forget these good people. The ladies present were too numerous to mention individually.—W. H. Golden, Pastor.

THE LEXINGTON DISTRICT AT WORK

Four things have been undertaken by the churches of the Lexington District for the present conference year, as largely as possible: (1) To introduce the new financial plan in every church; (2) to pay off all debts on church property; (3) to double the membership; (4) to raise in full disciplinary benevolence. That we might more effectually do this, the district conference authorized the organization of four sub-districts, with officers, to hold sub-district meetings quarterly. The first of the sub-districts meeting was held at Ashury, Lexington, Ky., October 16-17. The Rev. H. A. Foreman presided. The attendance was fair; the results good. The next was held at La Grange, Ky., November 13-14. The Rev. E. A. Driver presided. The attendance was very good and the meeting proved to be an inspiration to pastors and people. The third was held at Winchester, Ky., November 20-21. The Rev. H. W. Simmon presided. The effect was very marked. The fourth and last was held at Simpsonville, Ky., December 4-5. The Rev. C. E. Alexander presided. The meeting was very largely attended. The interest grew more and more intense. Delegates and pastors and people left the meeting filled with enthusiasm to do more effective work than ever before. During the fourth quarter it is our purpose to hold two sub-district meetings. The one at Gunn Tabernacle, Lexington, Ky., January 15-16, the Rev. H. W. Tate, pastor. The Lexington and Winchester sub-districts will meet together March 13-14. The Shelbyville and La Grange sub-districts will meet at Shelbyville, Ky., W. H. Brown, pastor. All pastors, officers of the departments of the church organization, are requested to be present at these sub-district meetings respectively. All district officers are urgently requested to procure all the available literature possible from the Board and General Officers of the respective departments for distribution. By this method we hope to make it possible for the membership of our local churches to become well informed as to the forward movement of our great Methodist Episcopal Church. The Rev. J. E. Rodmond, district superintendent; Katie T. Lawrence, corresponding secretary, Shelbyville Sub-District.

REVIVAL NOTES

Hub, Miss.—On the 15th day of October our protracted meeting opened. Every member was on hand and rendered good service. Conversions and accessions, 40.—A. Reid.

Clinton, Ala.—Our revival closed at Mt. Moriah with good results. Despite the inclement weather, the people would come soul-hunting; the gospel fire broke out and the Lord wonderfully blessed our efforts with the conversion of seventeen souls.—E. H. Williams, Pastor.

Little Rock, Ark.—The revival of White Chapel closed with the credit of being the greatest in its history. We were assisted by the Rev. A. R. Ray of Farrell and the Rev. J. H. Hatchet of Sweet Home. We have stirred this part of the city as never before. The church has taken on new life. We closed with 28 conversions and 26 accessions.—F. Goodwin.

Sterlington, La.—On Mount Sinai Charge, our revival which opened September 20th, closed October 18th with six souls happily converted and four reclaimed.—E. L. Powell, Pastor.

A wedding reception was given the Rev. and Mrs. S. C. Walker, Sept. 24, 1914, at Enon Church, Birmingham, Alabama. They were married in Pensacola, Florida, September 23, at 8:30 o'clock p. m. and reached Birmingham September 24 at 12:20 o'clock p. m. They were met at the train by Mrs. Sally Lewis Story and Miss Bertha Harris in an automobile and were brought to the parsonage, No. 715 Dillard avenue, where a nice warm dinner awaited them. Mrs. Pearl E. Sneed, Mrs. Mariah Lewis, Mrs. Beulah E. Moore and Miss Laura Lewis spared no pains in preparing the dinner. Then at 8:30 o'clock p. m., at the church, the reception was given in their honor. Committee: Mesdames Lula Clark, Mary Harris, Luvenia Lewis, Fanny Rich; Mrs. Beulah E. Moore, chairman. Such a reception was never before held in Enon. One hundred and fifty guests were served. Menu: chicken salad, olives, ham sandwiches, cake and ice cream. The Rev. and Mrs. S. C. Walker are at home to their friends at 715 Dillard avenue, Birmingham, Ala.

Dublin Mission—This work is steadily advancing. The Rev. W. M. Bellinger, district superintendent, held our fourth and last quarterly conference at the Dublin Mission, Oct. 10-11. He preached two able sermons to splendid audiences on Sunday. The rally was fine. Bro. T. M. Howard heads the list with \$6.50; Sister Rosa Howard, \$5.20; Bro. H. Gordon, \$3; Sister Charlotte Walker, \$2.25; Sister Lovett, \$2.25; Mr. Bedford (white), \$1.40; Josephine McLain, \$1.55. Mrs. Willie, Mrs. Etta Rush and others gave liberally. Raised for all purposes, \$30.15. Paid the superintendent in full. Balance in hands of trustees to pay on our lot. The Rev. A. L. Smith is pastor.—T. M. Howard.

ARKANSAS

Little Rock—October 20, a happy band of members and friends went to the parsonage of White Chapel with about \$9.50 worth of groceries and fruits, after which the ladies served ice cream and oake. Pastor J. S. Stokes and wife were made to feel good.—F. Goodwin.

DEBORAH AND BARAK DELIVER ISRAEL

(Judg. 4. 4-23; 5. 1-22) (Judg. 4. 4-16 is printed.)

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JAN. 10, 1915.

From Lesson Hand Book

Memorize Judg. 4. 14, 15.

Golden Text—

The righteous cried, and Jehovah heard,
And delivered them out of all their troubles. —Psa. 34. 17.

Home Readings—M.—Deborah and Barak deliver Israel, Judg. 4. 4-16. T.—The song of Deborah, Judg. 5. 1-22. W.—Abram delivers Lot, Gen. 14. 11-24. Th.—Jehovah delivers the Israelites, Exod. 14. 15-25. F.—David rescues his people, 1 Sam. 30. 16-25. S.—Jehovah saves Jerusalem, Isa. 37. 26-36. Su.—Jehovah the Deliverer, Isa. 59. 9-21.

The Narrative in Substance

Following one of Israel's oft-repeated lapses into idolatry, the author of the book of Judges says that "Jehovah sold them" into the hand of Jabin, the Canaanite king of Hazor, whose powerful general was named Sisera and for twenty years the children of Israel were mightily oppressed. In their distress they cried unto Jehovah, and Deborah, a servant of the Lord, was moved to arouse Barak, in whom she recognized the qualities of leadership, and to encourage the people both by word and by her own example to take the field and throw off the yoke of submission to a foreign power. Deborah is to be commended for her faith and courage as well as for her patriotism. Her action was similar to that of the German Valeda and of Joan of Arc in more recent times. The Song of Deborah, which recounts the story of the battle, of which the great majority of scholars agree that Deborah herself is the author, is a work of genius, unsurpassed in all the great qualities of Hebrew poetry, and is regarded as one of the greatest triumphal odes in the literature of the world.

The Lesson Text

4 Now Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. 5 And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim: and the children of Israel came up to her for judgment. 6 And she

sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? 7 And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand. 8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go. 9 And she said, I will surely go with thee; notwithstanding the journey that thou takes shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. 10 And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet; and Deborah went up with him.

11 Now Heber the Kenite had separated himself from the Kenites, even from the children of Hobab the brother-in-law of Moses, and had pitched his tent as far as the oak in Zaananim, which is by Kedesh.

12 And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. 13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon. 14 And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. 15 And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet. 16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.—From Lesson Hand Book.

GOOD NEWS, NEW NEWS, OLD NEWS, TRUE NEWS

(Isa. 52:7; Prov. 25:25)

Epworth League Devotional Meeting—January 10, 1915.

By Paul Hutchinson, in The Epworth Herald

The Scripture and the Topic

Isaiah 52:7. Bringing good tidings of good, publishing peace, and publishing salvation—that is the greatest news-spreading business in the world. Every Christian is a reporter. Every disciple is a special correspondent. Every convert is a dealer in news at retail.

How News Travels

The religious newspaper was invented because paper and ink can travel faster and cheaper and farther than the physical feet of him that bringeth good tidings. He is always first, for there must always be a messenger, he-

fore the message can get started. But once the great report has been imprisoned by type on white paper it goes, not on feet, but on wings.

Consider our own paper, The Epworth Herald. On one Saturday there is put into the press a hent piece of mottled-surface copper, and paper is run over its perpetually ink-blackened irregularities, coming out of the press with a clear word of courage or warning or appeal indelibly stamped upon it.

By the next Saturday that word has been in a hundred thousand pairs of hands. It has gone to Maine and California, and Florida and Texas and Oregon, and at the same time has visited

a thousand homes in Chicago. It is going with the speed of swift ships to the ends of the earth. India will get it, and China, and Japan; it will find its way to the head of the railroad in the depths of Africa; it will sail down both coasts of South America; it will be seen in Honolulu and Singapore, in Cape Town and Panama, in Copenhagen and Rome, in Stockholm and in Bombay.

What "The Herald" Says

And always bringing good tidings! If the legend of the devil's share in the invention of printing could be true, what a disappointed plotter he must be, to see how the Good News has captured the little leaden slaves of the type shop!

What is it that this never-ceasing

flight of the winged word is saying? Just this: "Thy God reigneth!"

Every story The Epworth Herald prints, every poem, every exposition, every editorial, every piece of news, is always saying it: "Thy God reigneth!" Sometimes the recorder, whoever he is, writes of good things, and between the lines he is saying, "Read this, and know that thy God reigneth!" Sometimes he must write of bad things, but between the lines you can still hear him saying cheerfully, "In spite of such work as this, thy God reigneth!"

Magazines and newspapers and fashion journals and trade organs have each their special function. But there is only one thing for The Epworth Herald to say, though it says it in a hundred voices, about a thousand facts: Thy God reigneth!"—From Epworth Herald.

District Rounds

ST. LOUIS DISTRICT

Fourth Round

Curryville Ct., Jan. 2-3; Bowling Green, E. W. Hannah, 3-4; Grassy Creek, 6-7; Hannibal, 9-10; Springfield, 10-12; Peoria, 13-14; Buffalo Ct., W. F. Walker, 15-17; Jacksonville Ct., 16-17; Clarksville Ct., 19-21; Elsberry Ct., 23-24; Louisiana, A. E. Miller, 24-25; Bridgeton Ct., 30-31; East St. Louis, Feb. 7-8; Poplar Bluff, 9-10; Irouton and Potosi, 11-12; Fredericktown, 13-14; Farmington, W. C. Allen, 14-15; Bagnell Chapel, 20-21; Webster Grove, W. T. Smith, 21-22; De Soto and Festus, 27-28; Union Memorial, March 7-9; Gratiot St. Mission, 10; Howard Place, 11; St. Charles, 13-14; Wash St. Mission, J. H. Boone, 14-16; Rolla, 20-21; St. James, 27-28. Through the courtesy of Bishop W. P. Thirkield the conference has been deferred one week in order to give the churches the advantage of Passion Week and Easter. I need not remind you of the necessity of pushing all the benevolent causes. Try to have no blanks. And do not forget the Southwestern, nor the George R. Smith College.—F. S. Bowles, District Superintendent.

CHICAGO-INDIANAPOLIS DISTRICT

Fourth Round

Terre Haute, Merrill, Jan. 1; Terre Haute, Saulters Chapel, 2-3; Browns, Ill., 4; Evansville, St. Mark, 5; Newburgh, 6; Rockport, 7; Boonville, 8; Evansville, Bland Ave., 10-11; Princeton, 12-17; Madison, 18; North Vernon, 19; Watson and Cementville, 20-21; Jeffersonville, Port Fulton, 22; Jeffersonville, Wesley, 23-24; Indianapolis, Barnes Chapel, 31-Feb. 1; Indianapolis, Scott, Jan. 31-Feb. 2; Rushville, 6-7; Connersville, 7-8; Anderson, 9; Muncie, 10; New Castle, 11-12; Bloomington, 13-14; Shelbyville, 21-22; Simpson Chapel, Indianapolis, 27-28; Chicago, St. Luke, March 7-8; Chicago, Fulton St., 14-15; Chicago, St. Mark, 18-21. Dear Brethren: Bishop W. F. McDowell will hold our conference in Fulton Street Church, Chicago, March 24th, 1915. Please send all benevolent collections, conference claimant money, and what you have on hand to the treasurer; get vouchers and present same at the fourth quarterly confer-

ence, so that we may know how we stand financially. Collect and send in all minute money at once and avoid embarrassment of taking a collection for this cause at conference. Let us have a Southwestern Day and endeavor to put this paper into the homes of all of our members. In these days of agitation and misrepresentation of the Colored constituency of the Methodist Episcopal Church, by many other papers, the Southwestern Christian Advocate is the only medium through which our people can get all the facts about the great movements of the church. Sister Dollie Lewis is having great revivals in our churches in Chicago. The Rev. W. H. Pope, our conference evangelist, recently led many souls to Christ in Bland Avenue Church at Evansville. If you need assistance in evangelistic work, I heartily recommend these two servants of God.—Gloster R. Bryant, District Superintendent.

ROME DISTRICT

First Round

Villa Rica, Jan. 2-3; Cartersville, 9-10; Marletta, 10-11; Adairville, 16-17; South Rome, 17-18; Floyd Ct., 23-24; Cave Spring, 24-25; Cedartown, 30-31; Summerville, Feb. 6-7; Chickamauga, 7-8; Austell, 13-14; Carrollton, 14-15; Rivertown, 20-21; Cohutta, 27-28; Metropolitan, Rome, 28-March 1; Bowdon, 6-7; Temple, 13-14; Acworth and Dalton, 15. Dear Brethren: We are just out of the greatest season in the history of our conference. Our district made a splendid showing. Let us begin now to plan for larger success and greater victories this year. Strive to put the Southwestern into every home. The district stewards and pastors will meet at Cedartown, Ga., Wednesday, February 17, 10 a. m.—E. D. Petty, District Superintendent.

WAYCROSS DISTRICT

First Round

Sparks, Jan. 2-3; Valdosta, 9-10; Bainbridge and Whigham, 12-13; Thomasville, 14; Cordele, 16-17; Fitzgerald, 17-18; Forsyth, 23-24; Waycross, 29-31; Waycross Ct., 30-31; Waycross Mission, Feb. 3-4; Black-

SAVANNAH DISTRICT

First Round

Waynesville, Jan. 2-3; Woodbine, 9-10; Kingsland, Monday night, 11; Speedwell, 17-18; Jesup District Stewards' Meeting and Pastors' Council, 21-24; McKinnon, Monday night, 25; Brunswick, Grace, 24-25; Palin, 28-31; Savannah, Asbury, 31-Feb. 1; Clio, 6-7; Reidsville, 13-14; Vidalia and English Eddy, 20-21; Mt. Vernon, 27-28. Springfield and Ochopee Mission dates will be fixed later. The district stewards' meeting and Pastors' Council will convene at Jesup, Ga., Thursday at 11 a. m., Jan. 21, 1915. Pastors and district stewards are urged to be present. There will be preaching Thursday and Friday nights by the Rev. Wm. Daniels and W. B. Hester. Dear brethren, we did well last year. Let us excel ourselves this year. Plan to raise missionary claim in full on Easter Sunday. Ask for \$1 per member. Remember Clark University endowment. —W. V. Daughtry, District Superintendent.

GAINESVILLE DISTRICT

First Round

Gillsville, Jan. 2-3; Athens, 3; Elberton Ct., 9-10; Pearls Mission, 10; Commerce Ct., 16-17; Gainesville, 22-24; Leo, 23-24; Lawrenceville, 29-31; Buckhead, 31; Buford, Feb. 6-7; Norcross, 7; Hoschton, 13-14; Union Grove, 20-21; Fort St., 26-28; St. Luke, 28-March 1; Covington, 5-7; Oxford, 6-7. Dear Brother: The new year (1915) brings new and larger responsibilities, which demands our best thought and efforts. Let us meet them like men. Start with the year and make every day count. Let us work and pray for a spiritual and financial harvest. Do something for the church and the church will do something for you. The district stewards' meeting will convene at Gainesville, Ga., Jan. 22. Let each district steward and pastor be present. —Joseph Griffith, District Superintendent.

PALESTINE DISTRICT

First Round

Bryan Ct., Jan. 2-3; Bryan Sta., 9-10; Hearne, 16-17; E. Calvert, 23-24; E. Mexia, 30-31; Teague, Feb. 6-7; Winkler, 13-14; Fairfield, 20-21; Oakwood and B., 27-28; Palestine Station, March 6-7; Palestine Ct., 13-14; Jacksonville, 20-21; Jewett and B., 27-28; Franklin (Miss.), 30-31; Centerville, April 3-4; Leona, 10-11; Madisonville, 17-18. Dear Pastors and Co-Laborers: We have just closed one of the greatest conference sessions ever held in our history. You all made very good reports. Let us try our strength this year. Remember, we pledged ourselves each to win from five to one hundred souls for the Master. Let us go after them in earnest. Remember also that our people are not standing by the Southwestern as they should, and therefore we, as a whole, are making a very poor showing. Brethren, this is an opportunity for us. Put on your canvass now, work until your first quarter, and see how many subscribers you can get by that time. Make the date of each quarterly conference a Southwestern day. I will give a prize of a five-dollar Stetson hat to the pastor who reports the largest list of subscribers from now until our district conference (August). Plan now to make Easter a great benevolent day. Organize your committees, have them report something at each quarterly conference. Finally, brethren, let us work together for a glorious year. I am with you, heart and hand. —G. W. Arter, District Superintendent.

CINCINNATI-MAYSVILLE DISTRICT

Fourth Round

North Fork, Jan. 1; Flemingsburg, 2-3; Tilton (2:30 p. m.), 5; Sherburne (7:30 p. m.), 5; Poplar Plains, 6; Germantown, 6; Dover, 7; Manchester, O., 8; Maysville, 10-11; Aberdeen, O., 12; Louisa, 13-14; Ironton, O., 15; Portsmouth, O., 16-17; Augusta, 23-24; Morefield (11 a. m.), 30-31; Sharpshurg (7:30 p. m.), 31-Feb. 1; Mt. Sterling, 2-3; Clay City, 4; Lair, 5; Cynthia, 6-7; Boyd (11 a. m.), 13-14; Falmouth (7:30 p. m.), 14-15; Orangeburg, 17; Tollesboro, 18; Covington, 20-22; Cincinnati, Steel's Subdivision, 23; Cincinnati, Coke Otto, 24; Cincinnati, Mt. Healthy, 25; Cincinnati, Madisonville (11 a. m.), 26-28; Cincinnati, Cummins-ville (3 p. m.), 28-March 9; Cincinnati, College Hill (7:30 p. m.), 28; Cincinnati, Park Street, March 6-8; Cincinnati, Westwood, 10; Cincinnati, Cleves, 11; Mt. Zion, 12-14; Mt. Olivet, 17. Dear Brother: Conference convenes in Chicago, March 25th, Bishop McDowell presiding. Push your work to a successful closing. Hold a revival; collect and pay in your benevolences. Remember the Southwestern. Let there be no blanks on our district. —J. S. Bailey, District Superintendent.

ATLANTA DISTRICT

First Round

Trimble, Jan. 1-3; Grantville, 2-3; Battle Hill, 8-10; Ariel Bowen, 10-11; Hogansville, 16-17; Union Chapel, 16-17; Hogansville Ct., 23-24; Union City, 23-24; Lutherville, 30-31; Foss Chapel, 29-31; Grantville Ct., Feb. 6-7; Aherdeen, 6-7; Newnan, 14-15; Newnan Ct., 13-14; Franklin, 20-21; Central Avenue, 28-March 1; South Atlanta, Feb. 28-March 2; Warren Chapel, 7-8. Dear Brethren: This begins the new conference year. Last year was a successful and profitable one. Let us make this the most successful in the history of our church work. Gather in the people, improve and build churches where needed, and raise money. Collect the Episcopal fund and send it in at once to Dr. Geo. P. Mains, 150 Fifth Avenue, New York, N. Y. Raise all of your benevolent assessment for the year on Easter day, April 4th. District stewards meet in Newnan, Friday, Feb. 12. —G. W. Arnold, District Superintendent.

Less Than a Cent

You may know a woman who has a reputation for making delicious cake, biscuits, etc.,—who seems to hit it right every time.

You may also know a woman, who, no matter how painstaking, can't seem to get the knack of successful baking.

Both use the same butter, same eggs, same flour and sugar. What is the difference?

Very likely it's all in the baking powder. Undoubtedly the woman with the knack uses Royal Baking Powder, and the unsuccessful woman uses an alum baking powder thinking it cheaper.

Yet the difference in the cost of a whole large cake is less than a cent.

It is economy to use

ROYAL BAKING POWDER

Absolutely Pure

No Alum

GRIFFIN DISTRICT

First Round

East Point and Hapeville, Jan. 2-3; Lithonia Ct., 9-10; Oak Hill, 16-17; Williamson, 23-24; Fayetteville, 30-31; McDonough, Feb. 6-7; Selma (night), 7; Decatur and East Atlanta, 12-14; Sunnyside, 13-14; Hampton, 20-21; Brooks, 27-28; Jonesboro, March 6-7; Stone Mt. Ct., 6-7; Griffin, 12-14; Griffin Ct., 13-14; Senoia Mission, 14. Dear Brother: The annual conference is now over and you have received your appointment for another year. Let us plan now for a great year's work. Easter comes on April 4th and Children's Day will be on the second Sunday in June. Strive to raise all of your benevolence on the above named days. I will send your assessment card soon. Remember Clark University endowment and let us lead. You are requested to bring or send to the district stewards' meeting one dollar from each charge to help pay for the incorporation of the conference. Please do not forget it. The district stewards and pastors will meet at Jonesboro January 6 at 10 a. m. Let every one required be present, and let us bear in mind that the eyes of the Church are on us. Let us show that we are workmen who need not be ashamed. —J. D. Lovejoy, District Superintendent.

WOMAN'S HOME MISSIONARY SOCIETY—LOUISIANA CONFERENCE

The tenth annual meeting of the Woman's Home Missionary Society will convene in Newman Memorial Methodist Episcopal Church, Alexandria, La., Thursday, January 28, 1915, 8 a. m. All conference officers, district officers and delegates from us

many auxiliaries come as possible. Each auxiliary is asked to send fifty cents to help defray the necessary expense. All persons planning to attend the meeting will write Mrs. Belle Chambers, 518 Madison street, Alexandria, La. Dear sisters, don't let us forget our duty; insist on the local members paying their dues; then let us come prepared to pay when the roll is called. Let us come praying for a great awakening among the women of our church.—Miss Emma Bessie, Conference Society President; Mrs. Ida M. Goins, Corresponding Secretary.

THE BATON ROUGE DISTRICT PREACHERS' MEETING

Convened at the St. Paul Methodist Episcopal Church, Newroad, La., October 8. The Rev. J. D. Poole, being absent, the Rev. B. Mack Hubbard, was selected president pro tem. Devotional exercise conducted by the Rev. B. F. Branch. The Sunday Lesson was taught by the Rev. B. F. Branch and logically discussed. Each pastor was asked to report the spiritual and temporal work of his church. The reports, taken as a whole, were encouraging, showing signs of progress, to say nothing of Wesley, Baton Rouge, our leading church upon the district, which has eclipsed all records of twenty or more years. Thus far we can say that the Baton Rouge District has made some advancement on all lines. The next preachers' meeting will convene at Slaughter, La. in November. B. F. Branch. The preachers take this method to show their appreciation to the Rev. J. A. Barnes and wife, and members for the royal way in which they entertained the meeting. We do earnestly pray God's blessing upon this good man, wife and congregation.—Reporter.

Marriages

POSTEN-ANDERSON

On the eleventh of August, in Sedalia, Missouri, at the home of the bride, the Rev. W. H. Posten of the Wesleyan Methodist Church and Mrs. Susan Anderson were united in marriage by the Rev. Q. E. Whaley of Bowling Green, Missouri. The room in which the ceremony was performed was tastily decorated, pink and white being the predominating colors. An informal reception was given after the ceremony and dainty refreshments were served. The bride and groom were the recipients of beautiful and useful presents from their many friends.—Q. E. Whaley.

Hardeman-Waden—At the home of the bride, Mr. Dave Hardeman and Mrs. Annie Waden were quietly married in Denison, Texas, October 19th, 1914, at 8:30 o'clock. The Rev. R. D. Dennis officiated.

Hall-Seay—At the home of the bride's mother, the Rev. S. Hall and Mrs. Effie Seay were united in holy wedlock Thursday evening, October 19, 1914, in Sherman, Texas. Quite a number of the leading citizens witnessed the marriage. The Rev. R. D. Dennis, our pastor in Denison, Texas, officiated.

Bird-Tompkins—Sunday evening, October 18, 1914, Mr. Andrew Bird and Miss Tarilla Tompkins were happily united in wedlock at the home of the bride, in Ceylon, Georgia. The bride is an accomplished young woman; she is a member of Jefferson Methodist Episcopal Church, also a school teacher. The Rev. W. J. Hamilton, pastor, officiated.

Casen-Parrish—At the residence of the bride, in Sardis, Mississippi, Mr. Anderson Casen and Mrs. Laura Parrish were united in holy wedlock, September 13, 1914, the Rev. S. D. Troupe officiating.

Rigemoten-Williams—At Leesville, La., November 9, 1914, Mr. S. A. Rigemoten and Miss Mittie Williams were joined in holy wedlock at the home of the bride, where a large crowd witnessed the ceremony. Both bride and groom stood high in this community. The Rev. S. M. Haynes officiated.

Smith-Holmes—Mr. Ben Smith and Miss Willia May Holmes were united in marriage November 8, 1914, at the home of the bride, in Leesville, La. The bride is a member of Mount Zion Methodist Episcopal Church and superintendent of the Sunday school. A large audience witnessed the ceremony. The Rev. S. M. Haynes officiated.

Stanfield-Nunn—Mr. Gus Stanfield and Mrs. Eliza Nunn were happily united in matrimony in Ross' Chapel, Fowlkes, Tennessee, October 18, 1914. The Rev. Mr. Lashley officiated.—William T. C. Travis.

Ward-Long—At Maringouin, La., Mr. John Ward and Miss Priscilla Long were joined in marriage September 7, 1914. The Rev. O. J. Harvey officiated.

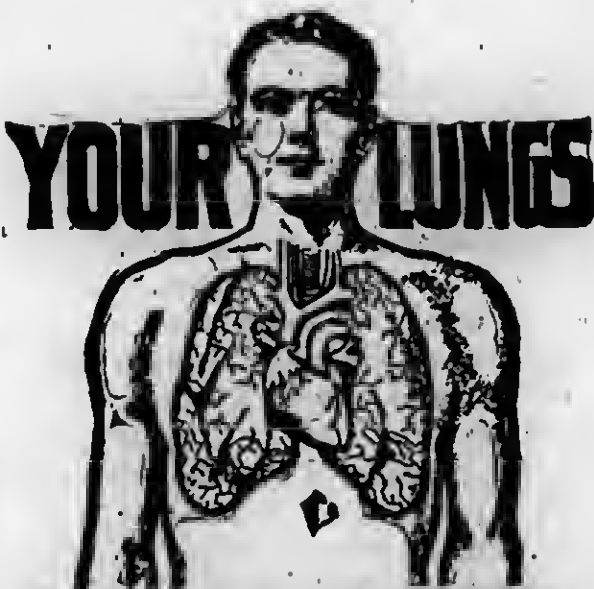
Johnson-Lockman—Mr. Charley Johnson and Miss Augustine Lockman were united in holy wedlock at the

home of the bride's parents in Maringouin, La., September 30, 1914. The Rev. O. J. Harvey officiated.—Mrs. E. S. Adams.

Jones-Miller—On Wednesday evening, September 30, 1914, at Mooresville, North Carolina, Mr. Joseph O. Jones led to the altar in Mooresville Methodist Episcopal Church, Miss Josephine Eunice Miller. The bride wore a dress of beautiful brocade draped with silk lace, and a veil adorned with a simple wreath of white roses. Miss Emma Morrison, the maid of honor, wore a white crepe de chine. Bridesmaids: Miss Gertrude Morrison wore a white messaline draped with lace; Miss Bessie Coltraine, an embroidered silk crepe; Miss Lillian White, a pale pink messaline draped with silk chiffon. Mr. John Williams was best man. Amid a shower of rice they left the home of Mr. and Mrs. J. W. Miller at Mooresville for New Haven, Conn., where they are to make their future home. With the exception of one or two the entire wedding party were either graduates or students of Bennett College.—G. Haven Caldwell.

CALVARY CHURCH—THIBODAUX, LOUISIANA

On Monday night, Nov. 30th, our fourth quarterly conference convened, the Rev. J. W. Turner, district superintendent, presiding. The officers present made excellent reports, showing an increase along all lines. The Rev. Mr. Turner commended the officers and members for such excellent work; he also commended the Rev. Mr. Johnson, our pastor, for having so heroically labored here and cancelled an old mortgage note. The loyal members of Calvary are anxious to make Calvary the best on the district.—T. J. Johnson, Pastor.



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
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A book of recipes, entitled, "DAINTY RAISIN DISHES," will be sent free of charge with every order. Slip a dollar bill and send it on its way. We take the chance. Stamps accepted. Catalogue of prices on other dried fruits sent on request.

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DEATHS

MRS. LOTTIE E. DEMERY

Mrs. Lottie E. Demery, wife of the Rev. J. F. Demery, of Hampton, Ga., departed this life September 26, 1914. She was a faithful and loving wife, a devoted mother and a devout Christian. She left a husband, three children, a mother, brother, grandmother and a host of friends to mourn.—J. F. Demery.

Griffin—Mrs. Bell Griffin, of Moss Point, Miss., a faithful member of St. Paul Church, died in October, 1914, in full triumph of faith. She was true to the church for many years.—W. H. Smith, Pastor.

Sand—Mrs. Mary Sand, of Eunice, La., departed this life November 26th, 1914, in full triumph of faith. She leaves two children, a mother, father and other relatives. The 10-months-old infant of the above named mother preceded her mother to the home of the blest just two days. Funeral was conducted by the pastor, W. H. Holbert.

Martin—Doctor John A. Martin, president of A. & M. College, Alcorn, Miss., died November 9, 1914. He was dearly beloved and highly esteemed by his faculty and student body. President Martin suffered from complications for more than two years. He leaves a wife, three sons, a daughter and a host of friends to mourn his loss. The student body and faculty ensemble adopted resolutions to the effect that it had pleased Almighty God in His infinite wisdom to take from among them the soul of their beloved brother and president, John A. Martin; that he was dearly beloved and respected not only by his faculty and the student body, but by all whose pleasure it was to come in contact with him; that he was a generous, conscientious, Christian gentleman, a true friend, a fond father and a loving husband; that the members of his faculty do hereby extend to the members of his family, in this hour of their sore bereavement, their heartfelt sympathy and condolence, and pray God's choicest benedictions upon them.—P. S. Bowles.

Christian — Mr. Albert Christian, who lived in Meridian, Miss., and recently passed to his reward, was the oldest member of St. Paul Church and the oldest subscriber to the Southwestern. He died in the full triumph of faith.

Jackson — Brother Richard Jackson, aged 65 years, of Caldwell, Texas, entered upon his final reward Nov. 24th, 1914. Bro. Jackson was a class leader, trustee and steward and had held these positions for more than twenty years. He lived a consistent Christian and died in the full triumph of faith. His home was always open to the ministers of the Gospel and was ever ready to lend a helping hand to the poor and needy. He was a devoted husband, a loving father and a highly respected citizen. He leaves a wife, four daughters, three sons and a host of friends to mourn his death. Funeral was attended by the writer and the Rev. L. H. Barnett. The remains were tenderly laid to rest in the home cemetery.—A. E. Gibbs, Pastor.

Stewart—Mr. Doss Stewart, the oldest member in Zion Hill Methodist Episcopal Church, Caldwell, Texas, died November 22, 1914. Bro. Stewart was more than 100 years old and had spent a great part of his life in the church. He had been blind for a number of years, but was patient to the end. He never seemed happier than when he was talking of heaven and the life beyond. He leaves several sons and daughters, a host of grandchildren and friends to mourn. Funeral services were attended by the writer and the Rev. L. H. Barnett.—A. E. Gibbs, Pastor.

Tyler—Mr. James Tyler departed this life November 20, 1914. He was living in Waco at the time of his death but his remains were brought back home to Zion Hill, Texas, for burial. He leaves a wife, father, four sisters, three brothers, children and many friends to mourn. The funeral was attended by the writer. He was laid to rest in the home cemetery.—A. E. Gibbs, Pastor.

Dennis—Mr. Charles Dennis departed this life in full triumph of faith on November 18, 1914, at the ripe age of 103 years and 3 months. He was born in Baltimore, Md., in 1811, was brought to this state by a Mr. Joseph Bailey to Mandeville, La., and given to his sister, now a Mrs. Givens. During the Civil War he remained loyal to his owners and often risked his life in the protection of those entrusted in his care. He refused to leave his owners after the war but remained with them until his death. He was one of the founders of Newel Methodist Episcopal Church and served in every office until very recently. He was a devout Christian. He leaves a son, several grandchildren and Dr. and Mrs. Givens to mourn. His funeral was attended by the writer and the Rev. E. M. Lastel of the Baptist church. His funeral was largely attended by both white and black.—A. Robinson, Pastor.

Hill—Mrs. Caroline Andrews-Hill departed this life at her home in Little Rock, Ark., November 22, 1914, triumphant in the Savior whom she had trusted with fervent love for sixty-nine years. Sister Hill was born in Middle Tennessee, Sept. 16, 1829; was carried to Arkansas in 1843 and moved to the city in which she spent the remainder of her life the following year. She was converted March 10, 1845, joined the Methodist Episcopal Church as it then existed in the South, returned with her first husband, the Rev. Wm. Wallace Andrews, as organizer of Wesley Chapel in Little Rock in 1863, to the Mother Church, of which it was her joyful boast to declare she had been a loyal member during all her Christian life. She was a zealous Christian, ever ready to testify to the love of God in her own heart, and strong in persuasive eloquence with the unconverted to lead them to Christ. All her pastors knew here as a mother in Israel, ever ready to strengthen their hands in every good word and work. She leaves one daughter, six grandchildren, four great-grandchildren and a host of other relatives and friends to mourn her loss.

Parker—Mrs. Martha Parker, New Iberia, La., departed this life November 8, 1914, aged 72 years. She was one of the oldest members of St. James Methodist Episcopal Church. In her dying hours she told them to sing "Nearer My God to Thee." Sister Parker was laid to rest in the Congregational cemetery.—T. P. Norris.

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CASH REMITTANCES

Subscriptions Received December 19-24

Atlanta and Savannah—E. D. Petty 4, T. L. Johnson 2, Lenora Butler.

Central Alabama—C. A. Johnson, Luke Corbin, Victoria McCann.

Delaware—Geo. Rogers 1.

Florida and Florida Mission—J. E. Emanuel 1.

Lexington—R. A. Fowler, J. B. Redmond 2.

Little Rock—M. F. Strong 1, J. H. Sanders, M. C. Brantley 1.

Louisiana—Madison Pryor, W. J. Walker.

Mississippi and Upper Mississippi—J. B. Steele, E. H. McKissack, L. Dopson, L. F. White 1, J. A. Q. Williams, A. H. Lathan 1, W. H. Smith 1.

North Carolina—J. R. Jones 1.

New York—W. H. Brooks 2.

Tennessee and East Tennessee—Mary E. Braden, Ellen Bradley, J. A. Hill 1.

Texas and West Texas—L. H. Richardson 1, D. R. Durst.

Washington—Elijah Ayers 1, John J. Cecil 1, Daniel Bishop, Richard Wallace, S. S. Tracy, W. H. Dean 2, Fanny Robinson.

CRESCENT CITY NOTES

NEXT SUNDAY

AT 3 P. M.

BISHOP THIRKIELD

WILL SPEAK IN

St. James Church

ON ROMAN STREET

SUBJECT:

"The Negro in Anglo Saxon Civilization"

THE PUBLIC IS INVITED

LECTURE

Prof. William Pickens of Yale University, now instructor in Wiley University, will lecture at Central Co-

gregational Church, Liberty and Gasquet streets, Monday night, Jan. 4th, 1915, 8 o'clock. The public is most cordially invited to hear this most gifted orator. A short musical program will precede the lecture. The admission is fifteen cents.

Asbury and Gretna—Our fourth quarterly conference was held recently. Reports showed marked improvements along all lines. This has been a special year at Gretna; 16 accessions on the work; we have put a new picket fence around the church; built a parsonage, very much needed. This improvement increases the value of our church property at Gretna several hundred dollars. Total improvement for the year cost \$400 and at conference we won't owe a hundred dollars. The white friends of Gretna are with us. Our Xmas tree was furnished by Samuel Brothers (white) out of their big store. Mr. Jimmie Meyers (white), manager of the Cotton Oil Company, gave us \$3 on our parsonage, as did others. We are moving on.—Jesse David, Pastor.

Wesley Church—The Sabbath school never better than now, concluded its gifts to the scholars. Dr. J. L. Wilson, the pastor, preached in the morning; Sister Ophelia Toliver, president of Aid No. 1, held a union meeting in the afternoon. President Buchanan and C. C. Cannon conducted the League devotional meeting. The Christmas sermon was preached by Bishop W. P. Thirkield. Dr. R. E. Jones was with us and announced the address to be delivered by Bishop Thirkield next Sunday, 3 p. m., at St. James African Methodist Episcopal Church. Next Sunday, 10:45 a. m., the pastor's subject will be, "Equipment for the New Year;" and at 7:30 p. m., his subject will be, "Visions of God to the Children of Grace." A good number of subscribers for the Southwestern were secured.—L. L. Harrison.

First Street—At 11 a. m., the Rev. W. Scott Chinn delighted the congregation with a very instructive sermon. We also had the presence of Dr. R. E. Jones, who after the sermon extended an invitation to the unsaved. At 6:30 p. m. devotional exercises of the Epworth League were conducted by Bro. Thos. Smith; quite a number of young people took part in the exercises. The pastor preached at 7:30 p. m.; his subject was "God's Call to Man." At the close of his sermon, six persons were united to the church.—Maria Smith.

Mrs. Zula Pope Lovell, of the New Orleans University faculty, is making a fine reputation as a reader of humorous and dramatic selections. Her interpretation and impersonation are characterized with an inimitable ease and naturalness that makes her a very successful reader. Within the last year she has delighted some of the most representative audiences in the city of New Orleans. One of Mrs. Lovell's most popular humorous selections is the "Turkey Tail Fan." Recently Miss Ida M. Gibson, superintendent of Peck Home, presented Mrs. Lovell with a real turkey-tail fan out of her appreciation for Mrs. Lovell's elocutionary art, especially as shown in the rendering of the selection named.

NOTICE!

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The board of examiners, undergraduates and applicants for admission, will assemble for work in Newman

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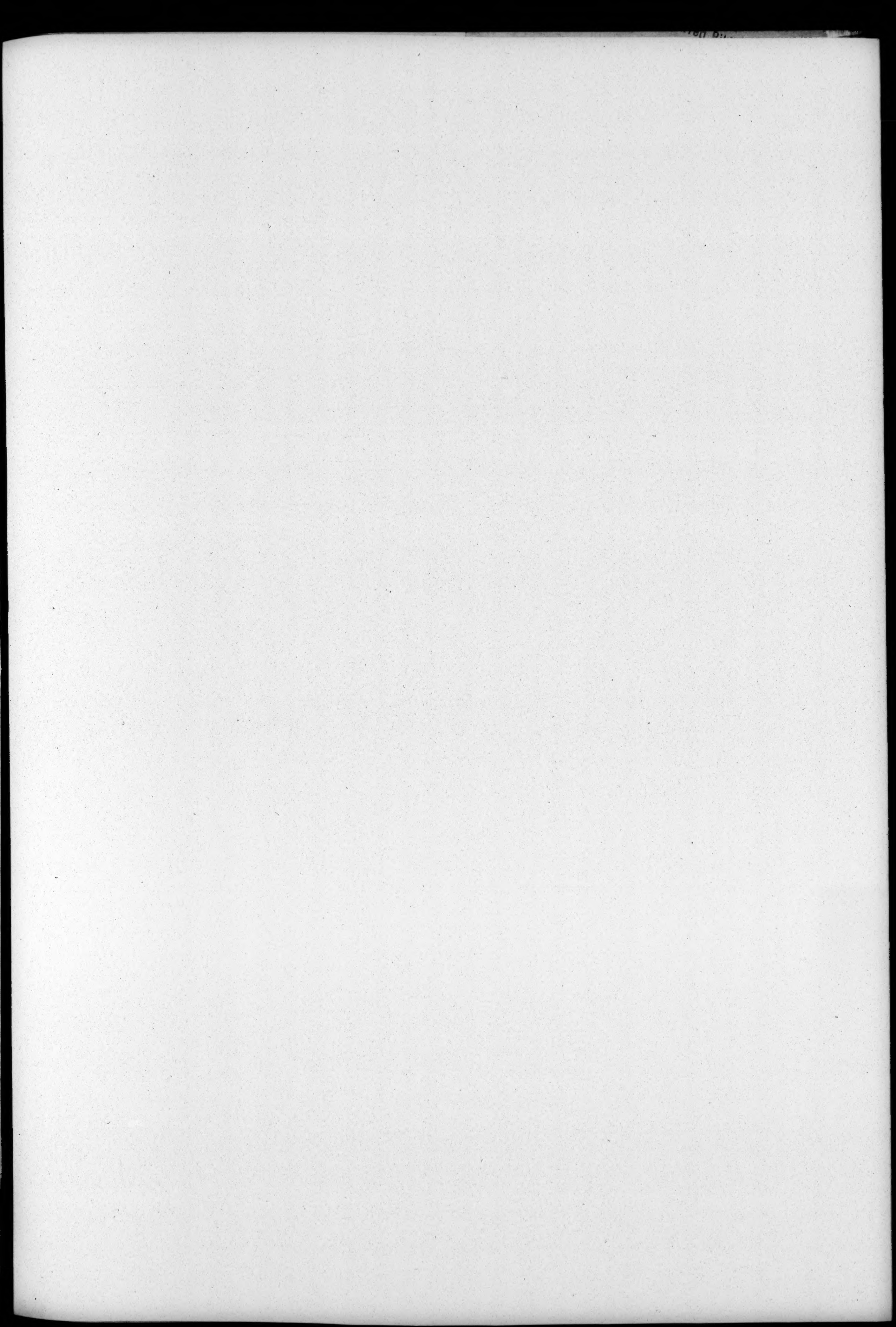
Memorial, Alexandria, La., the seat of the conference, January 26, 1915, at 9 a. m. It is imperative that all be present at that time.—F. T. Chinn, Chairman; B. Mack Hubbard, Registrar.

CHANGE OF ADDRESS.

Rev. E. D. Petty from Rome, Ga., to Cedartown, Ga.

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